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GRADUATE SCHOOL OF SOCIAL SCIENCES
GENERAL PSYCHOLOGY MASTER'S PROGRAMME

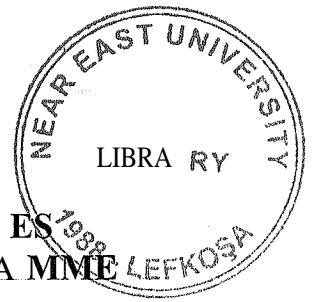
MASTER'S THESIS

POST-TRAUMATIC STRESS DISORDER AMONG EZIDIAN WOMEN
WHO ESCAPED FROM ISIS CAPTURE

HEERISH SAADI AZUO
20146363

NICOSIA
2016

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We certify the thesis is satisfactory for the award of degree of
Master of GENERAL PSYCHOLOGY

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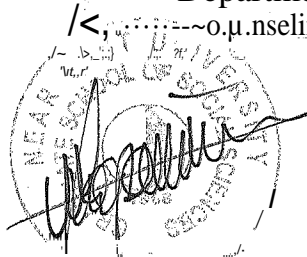


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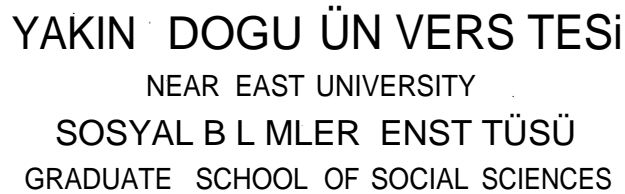
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Abstract

Post-Traumatic Stress Disorder among Ezidian Women who escaped from ISIS capture

Heerish Saadi Azuo

June 2016, 93 pages

The current study investigates post-traumatic stress disorder (PTSD) among Ezidian women who escaped from ISIS hands. The relation between PTSD level and demographic variables, traumatic experiences and social support is investigated.

100 women survivors form the sample of the study. The questionnaire is formed from questions about demographic variables, traumatic experience, social support, and PTSD Checklist-Civilian form (PCL-C).

PCL-C total mean scores had negative correlation with the mean of age of the participants and positive correlation with the number of lost family members and period of captivity. No significant difference was found between the groups for PTSD level according to level of education and marital status. Participants who were raped had significantly higher PCL-C scores and who had social support had lower scores.

PTSD is highly prevalent in the studied population of refugee women who had previously been in the captivity of the ISIS. The best approach to assist the psychological healing for these women would be in addition to psychotherapy and professional assistance, to enable social support from their families and friends.

Keywords: ISIS, Ezidian women, PTSD, social support

ÖZ**ISID Esaretinden Kacan Ezidi Kadınlar Arasında Post
Travmatik Stres Bozukluğu**

Heerish Saatli Azuo

Haziran 2016, 93 pages

Bu ara tırma Irak Suriye İslam Devleti (ISID)'in elinden kaçan Yezidi kadınlar arasında Travma Sonrası Stres Bozuklu unu ara tırmaktadır. PTSD düzeyi ve demografik de i kenler, travmatik deneyimler ve sosyal destek arasındaki ili ki ara tırılmı tır.

Hayatta kalan 100 kadın çalı manın örneklemini olu turmu tur. Soru formunda demografik özellikleri, travmatik deneyimleri ve sosyal deste i ara tıran sorular ve PTSD Listesi- Sivil formu (PCL-C) bulunmaktaydı..

PCL-C toplam puan ortalaması ile katılımcıların ya ı arasında ters yönde, kaybedilen aile üyesi sayısı ve hapis kalınan dönem ile aynı yönde anlamlı ili ki bulunmu tur. E itim düzeyi ve medeni duruma göre olu turulan gruplar arasında PTSD düzeyi açısından anlamlı fark bulunmamı tır. PCL-C puanı tecavüze u rayan katılımcılarda daha yüksek, sosyal deste i iyi olanlarda anlamlı olarak daha dü ük bulunmu tur.

ISIS tarafından kaçırılmı ve kurtulmu kadınlar arasında PTSD yüksek oranda görölmektedir. Bu kadınların psikolojik iyile melerine yardımcı olmak için psikoterapi ve profesyonel yardıma ek olarak ail eve arkadaş larından gelecek sosyal deste in sa lanması gerekmektedir.

Anahtar Kelimeler: ISIS, Yezidi kadınlar, Travma Sonrası Stres Bozuklu u, sosyal destek.

Dedication

Dedication to the Angels of Purity, the Enslaved Ezidi Women

by ISIS, the Symbols of Sacredness ...

ACKNOWLEDGEMENTS

I would like to present my thanks and gratefulness to the head department Assoc.prof Ebru Cakici, who was my supervisor and supported me to accomplish this research.

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LIST OF ABBREVIATION

SPSS: Statistic Package for Social Science

PTSD: Post-Traumatic Stress Disorder

APA: American Psychiatric Association

DSM: Diagnostic and Statistical Manual of mental health

VHA: Veterans Health Administration

ISIS: Islamic State in Iraq and Syria

KRI: Kurdistan Religion of Iraq

KRG: Kurdistan Regional Government

UN: United Nations

ICC: International Criminal Court

PCL-C: PTSD CheckList-Civilian

1. Introduction

The experience and/or witnessing of traumatic events is the cause of PTSD. Many people who report experiencing or witnessing traumatic events described combat situations where they watched someone being killed or they saw human corpses or witnessing brutal attacks to the head and body. Traumatic events also include material loss in the form of loss of goods, property and livestock as a direct result of a combat situation. Property loss may also be a result from burning or confiscation of property or possessions. Traumatic events can also be in the form of loss of family through kidnapping or imprisonment or even sudden disappearances. Displacement can also be deemed a traumatic event, displacement can be in the form of being forcefully removed from one's home or fleeing aerial bombs and military attacks. Displacement results in individual being deprived of access to health facilities and being subjected to the unhygienic living condition in refugee camps. Patients of war related PTSD often have witnessed or experienced one or several of the above mentioned traumatic events.

1.1 Post-Traumatic Stress Disorder (PTSD)

1.1.1 Diagnosis of PTSD by (DSM-5)

Note: The following criteria apply to adults.

A. Exposure to actual or threatened death, sexual violence or serious injury in one (or more) of the following ways:

The individual has directly experienced the traumatic event or events, the individual was an eye witness to the event as it occurred to another person or the individual experienced continuous, repeated or extreme exposure to aversive aspects of the traumatic event such as an officer of the law repeatedly encountering details about child abuse or first responders who collect human bodies. The criterion of continuous exposure does not apply to exposure via movies, pictures or electronic devices such as televisions and phone. The individual could also have learned of a traumatic event happening to a close friend or family member, if the event involves death, the death must have been accidental or violent.

B. Presence of one (or more) of the following intrusion symptoms associated with the traumatic event(s), beginning after the traumatic event(s) occurred:

The individual experiences recurrent, uncontrollable and intrusive distressing memories of the traumatic event(s), recurrent dream with content or effect related to the trauma inducing event and distress the individual. The individual displays dissociative responses such as flashbacks during which the traumatized individual feels or acts as though the traumatic was recurring. These reactions can happen on a continuum, severe cases resulting in a total loss of awareness of current surroundings. The individual may also experience intense or prolonged distress when exposed to both internal or external cues symbolizing or that resemble aspects of the traumatic event(s). The individual can also express marked physiological responses to both internal or external cues that are associated or symbolize components of the traumatic event(s).

C. Persistent avoidance of stimuli associated with the traumatic event(s), beginning after the traumatic event(s) occurred, as evidenced by one or both of the following:

The individual makes an effort to avoid thought, memories or emotions associated with the trauma inducing event(s). The individual may also avoid external

memory triggers such as people, objects, situations, conversations or activities. These memories are perceived as distressing because they arouse emotion and thoughts associated with the traumatic event.

D. Negative alterations in cognitions and mood associated with the traumatic event(s), beginning or intensifying after the traumatic event(s) occurred, as evidenced by two or more of the following:

The individual may be unable to recall important details of the traumatic event(s), typically because of dissociative amnesia and not external factors such as head injury, alcohol, or drugs. The individual has persistent and exaggerated negative beliefs or expectations about themselves, other people, or the world for example, "I am bad," "No one can be trusted," "The world is completely dangerous," "My whole nervous system is permanently ruined."

The individual may also have distorted and persistent cognitions relating to the cause or consequences of the trauma inducing event(s). This leads to the victim internalizing the blame or blaming others.

the individual may experience continuous negative emotional states such as horror, fear, shame or guilt

Persistent negative emotional state (e.g., fear, horror, anger, guilt, or shame). The individual may express diminished participation or interest in significant activities. The individual may also feel detached or estranged from other people. The individual may be constantly unable to express positive emotion like happiness, loving feelings or satisfaction.

E. Marked differences in arousal and reactivity associated with the traumatic event(s), beginning or intensifying following the traumatic event(s) occurred, as evidenced by two or more of the following:

The individual may be irritable and have outbursts of anger without or with little provocation. Anger outbursts may be in the form of verbal or physical aggression targeted toward people or objects. The individual may also take part in risky or self-destructing activities. The individual may also become hypervigilant. The individual may express exaggerated startle reactions. The individuals may also have concentration problems. Sleep disturbances can also be an experience of these victims for example difficulties staying or falling asleep or restless sleep.

F. Criteria B, C, D AND E last more than a single month.

G. The disturbance causes clinically significant distress or impairment in social, occupational, or other important areas of functioning.

H. The disturbance is not attributable to the physiological effects of a substance like medication, alcohol or another medical condition.

Specify whether:

With dissociative symptoms: The individual's symptoms meet the criteria for posttraumatic stress disorder, and in addition, in response to the stressor, the individual experiences persistent or recurrent symptoms of either of the following:

1. Depersonalization: this is when the individual experiences continuous or recurrent emotional detachment, as if one were an outside observer of, one's mental processes or body. The individual feels as though they were in a dreamlike state, feeling a sense of unreality of self or body or of time moving slowly.

2. Derealization: the individual experiences persistent or recurrent feelings of their surroundings being unreal for example the world around the individual is experienced as unreal, dreamlike, distant, or distorted.

1.1.2 Brief history about (PTSD)

As an aftermath of the big artillery battles of December 1914, American hospitals were left to care for an enormous number of unscathed soldiers and officers who were suffering from mental disturbances. Subsequently the statistics have only steadily increased. Prior to the establishment of special psychiatric hospitals for these soldiers, they were hospitalized in regular facilities. To date, the largest group of the armed forces is composed of psychiatric patients. The fright and anxiety caused by exploding enemy shells and mines, and visions of maimed or dead comrades. The symptoms are states of sudden muteness, deafness, general tremor, inability to stand or walk, episodes of loss of consciousness (Mott, 1919).

A group of symptoms were identified by British military doctors in 1918. The identified symptoms were exhaustion, irritability, inability to concentrate, giddiness and headaches experienced by soldiers who fought in the First World War. The term shell shock was a brainchild of Colonel Fredrick Mott, a British pathologist, he considered shell shock to be an organic condition caused by miniature hemorrhages of the brain. 80 000 British soldiers were diagnosed with shell shock

between 1914 and 1918. Shell shock was perceived as a sign of emotional weakness or cowardice. (Winter, 2000).

Scholars and clinical literature concerned with post-traumatic stress reactions increased in the nineteenth century. The incorporation of posttraumatic stress disorder (PTSD) among the diseases in the Diagnostic and Statistical Manual of Mental Disorders by the American Psychiatric Association, accelerated the empirical research into the victims of civilian violence, warfare, natural and human made disaster (Ellis P.S.1984, 168-177). In 1980, the American Psychiatric Association (APA) listed PTSD in the third edition of their Diagnostic and Statistical Manual of Mental Disorders (DSM-III) nosology classification scheme (Crocq L. Les. 1999).

PTSD was met with controversy when it was first introduced by the diagnosis has clarified psychiatric theory and practice. PTSD from a historical perspective, introduced the view that the etiological agent was outside the individual for example a traumatic event replacing the previously dominant view that of the individual's inherent weakness. The thrust on comprehending the scientific background and clinical expression of PTSD is the understanding the concept of trauma (Ulrich B & Ziemann B, 1994:102-103).

1.2 Social Support

Social support has been defined as the social interactions designed to provide individuals assistance and ushers them into a web of social relationships that are perceived as loving, caring, and constantly available when needed (Kaniasty, 2005). Received support, social embedded and perceived support are the three branches of social support. Received support is help the patient actually receives while social embeddedness is the quality and character of the relationships with members of the society. Perceived support is the belief that help would be available if the need arose. Although supportive relationships have limitations, the bulk of the available literature asserts that social support is beneficial to psychological well-being and physical health. Numerous research has revealed that social support is one of the key resources in coping with stress and trauma (Wilson & Raphael 1993, Brewin et al. 2000, Ozer et al. 2003). Social support plays a pivotal role in the process of recovery from PTSD (Hobfoll et al. 1995). Social support has been described as a vital

protective armor to wrap around a trauma-inflicted wound to facilitate recovery (House et al. 1994).

The effect perceived social support has on the traumatized individual can be seen in Eriksson et al. (2001) in their investigation of humanitarian aid workers. The results showed a significant interaction between exposure to traumatic events and perceived social support from family and friends. Individuals who involved in traumatic events but also reported high levels of perceived support upon returning home showed fewer PTSD symptoms than did the aid workers with high exposure but reported low perceived social support. Furthermore, numerous studies support the assertion that perceived social support has a complimentary relationship with psychological wellbeing. War trauma produces higher correlations between social support and PTSD levels than civilian trauma. Research indicates that specific support providers like family although they are important for men and women, they make more significant predictors of women's health than men, whereas social and professional status are more important for men (Denton & Walters 1999, Denton et al. 2004).

Different groups of specific support providers may also produce different results. These specific support providers include the family, friends or military peers. Studies of war veterans reveal that veteran peers are an important and highly valued component of veteran PTSD patients' social networks. Both male (Wilcox, 2010) and female war veterans (Lehavot, 2013) reported low PTSD symptoms. While veteran seemed to have a positive impact on their compatriots' health, the support from friends was linked to greater distress among female adolescents exposed to interpersonal violence (Springer & Padgett, 2000).

Hobfoll & London (1986) studied Israeli women whose relatives were in armed forces during a military conflict, among these women heightened levels of intimacy with friends was predictive of more anxiety and higher levels of depression. These findings were interpreted as the pressure-cooker effect, this is where social support is exchanged in the context of shared fears and worries which may increase symptoms of distress. Similar finds were discovered in a study by Scarpa, Haden, and Hurley (2006) examining the effects of social support on the relationship between community violence victimization and PTSD severity. They found that family support reduced PTSD severity at all levels of trauma while support from friend was only effective at low levels of victimization. This reveals that the social

support of friends is sometimes not as effective as other support structures such as the family or military peers.

Lack of social support was found to be a risk factor for the development of PTSD as seen among Vietnam veterans (Brewin et al., 2000, Schnurr, Lunney, & Sengupta, 2004). A study of Bosnian refugees also cemented this assertion as between 35 to 43% of the individuals who did not receive social support were diagnosed with being in the clinical range for a PTSD. Women are problem-focused, practice avoidant coping strategies which were significant predictors of PTSD, this means women are more prone to developing PTSD than men (Elkit, 2012). Without social support, where individuals are left to deal with their own trauma most of the victims will react negatively to their experiences and employ ineffective coping strategies leading to PTSD. According to Pietrzak 2009 (in Lehavoto et al 2013), lower social support is associated with PTSD, poorer physical health and increased health care utilization.

Furthermore, negative social support predisposes victims to PTSD as evidenced in studies of veterans who return to their native country to unsympathetic, judgmental and hostile social environments are more vulnerable to psychopathology (Dirkzwager et al., 2003). Insensitive and dismissive interaction impedes recovery from trauma. Negative social support is a stronger predictor of distress among victims of crime and abuse than positive social support (Campbell et al., 2001). Negative social support increases the likelihood of the victim suppressing thoughts about the traumatic event which disrupts the effective cognitive processing of the experience (Cordova et al., 2001).

1.3 The Islamic State (ISIS)

The Islamic State is an offshoot of al-Qaeda in Iraq, founded in 2003 as a reaction to the US-led invasion. The Jordanian militant Abu Musab al-Zarqawi integrated his Jama'at al-Tawhid al-Jihad into al-Qaeda, transforming it to al-Qaeda in Iraq. Following his death from an airstrike engineered by the U.S government, his successor rebranded AQI to the Islamic State of Iraq. This was after the withdrawal of U.S forces from Iraq. In 2005, the Sunni jihadist group declared war on Shia Muslims attacking through suicide bombings and mass executions on

neighborhoods dominated by the Shia and mixed sectarian neighborhoods (Blockinans, 2014,p.4).

Expansion in Syria was precipitated by the security vacuum in Syria, this led the adopted the name 'Islamic State of Iraq and Syria' (ISIS). This name reflected the organization's broadened ambitions. ISIS troops advanced into large parts of northern Syria which strengthened their military position. In 2013, ISIS was responsible for attacks in Turkey and Lebanon, as the continued to advance into central and northern Iraq. On 3 January 2014, ISIS militia took control of the Iraqi cities of Fallujah and Ramadi. These cities are less than 100 kilometers west of Baghdad. the capital (Blockinans, 2014,p.4).

ISIS troops outnumbered Iraqi security forces 15-to-1 in a large-scale offensive that resulted in ISIS seizing control of most of Mosul which is considered the second-most populous city in Iraq. This was a strategic linchpin into the city of Tikrit and most importantly the oil-rich Nineveh province. In the midst of this chaos, Iraqi military helicopters attacked ISIS forces in Syria, while the Syrian Air Forces attacked the same ISIS troops in Iraqi territory. This diplomatic crisis resulted in the blurring of the Sykes-Picot-drawn boundaries between Syria and Iraq. It also precipitated Iraq losing control of its borders with Jordan and Syria to ISIS (Blockinans, 2014,p.4).

As a show of confidence, ISIS renamed itself the 'Islamic State' (IS) and following this it announced the beginning of a new 'caliphate', a government that would conform to Islamic law. The government would control both Iraq and Syria. IS invited all Muslims worldwide to pledge their allegiance to the IS' caliph Ibrahim, popularly known as Abu Bakr al-Baghdadi (Blockinans, 2014,p.4).

The self-proclaimed Islamic State also known as Daesh or il-Dawla is a militant movement led by caliph Abu Bakr al-Baghdadi. It has conquered territory in western Iraq and eastern Syria, where it has made a bid to establish a state in territories that encompass some six and a half million residents. Their leader serviced time in an American prison in Iraq with the remnants of Saddam Hussein's nationalist Ba'ath party who now constitute the Islamic State's ranks, they have evolved to act as an organized militia as an influence of Osama bin Laden.

1.4 Ezidian Religion

Ezidism is an ancient religion dating back to the Sumarian period in Mesopotamia. Their ethnicity is Kurdish and they speak the Kurmanji Kurdish dialect. They live mostly in the western part of Nineveh province (in Sinjar area), Ezidism is a closed religion in regard to conversion of other people (Hanish, 2009, p.9).

Ezidian history is back to 3000 B.C. years ago according to resources. It is one of the ancient religion in the Middle East. The word (Iyzida) was written on the wall of a temple. This name was existed in many temples as (Iyzajila) and by the name (Iyzida) was clarified and obvious (Jundi, 1998, p.20).

Ezidis believe in one God, the creator, who passed on commands to seven angels and their leader Tausi Melek. Later, during the 11th and 12th century, the community was exposed to the teaching and organizational reforms of Shaykh Adi bin Musafir a Sufi mystic who strengthened the hierarchical system of clerics and laymen. Certainly since then the religion appears closed to outsiders with no conversion of proselytes permitted, among the important basic features of the religion are beliefs, texts, and social rituals. But, what makes a Ezidi a faithful Ezidi? Most noticeable for the individual is to find their place in the society, which means for every Ezidi to know the social group that he or she belongs to All Ezidis belong either to the caste of clergy (shaykh or pir) or to the caste of the laymen (murid), which are hereditary and separated from each other (Maisel, 2008, p. 9).

They are the most oppressed religion in Iraq because their religion and beliefs are misunderstood by Muslims. Unlike Christians and Mandaean who are mentioned in the Qur'an and considered as the "People of the Book," the Zazidis are not and therefore are not recognized by Islam. Ezidis are considered unbelievers and it is halal (not forbidden) to kill them, according to some extreme fundamentalist interpretation of the Qur'an. Their main religious figure, Tawus, is considered Satan by the Muslims. They are accused of being Satan's worshipers and therefore oppressed by their Muslim neighbors. Some Shiite accused them of being followers of Yazid who killed Imam AlHussein. The aim of the extreme Islamists is to force conversion of Ezidis to the dominant religion of Islam (Gilki; The Iraqi Ezedis).

Ezidian religion has temple to practice their religious rites , that temple called (Lalsh) all Ezidies come to temple from all over the world , the located of temple at north Iraq (City of Mosul, Shekhan township)(Maisel, 2008)

Regarding their name, some Ezidis prefer to use the word Ezidi to disassociate themselves from the name Yazid who killed the Shi'i Imam Al-Hussein who is the symbol of the Shi'ite. Others argue for the word Ezidi because this is how it is said in Kurdish and Persian (Hanish, 2012, p. 10).

1.4.1 The population of Ezidian in KRI and their brief history

Yazidies are existed in Iraq and (KRI), especially in Nineveh-Mosul province, Duhok particular in Sinjar's (Shingal) sub-districts. Sunny and Gir Izzer Sub district, and complexes and villages. Also there are Yazidies Mahate and its surrounding, Bashiqa, Bhzani, Shekhan (Esifne, Baadre) 65km. in north of Mosul. (And Khatar, Shekhka, Babira, Niserie, Srechka, Dughata, Khawshaba, Niferie, Bebane) these areas belong to Tilkeff district. Sharya, Khanke belong to Duhok. Derabon, Bajide, Kani Arabe and Pebizne and other villages belong to Zakho. These are the main places of Yazidies inside Iraq. Also there are Yazidies in Duhok city in Sharya, Khanke, Zakho and Semel.

Throughout history Yazidi passed through many Farman (Genocide). In Yazidi traditions these are recognized as genocide and massacre (Sino, 2012, p.223).

Yazidi could conserve the history of these attacks, lootings and genocide orally (i.e. through their folkloric ways by Sitran (songs). Many of these attack and genocide are turned to stories and traditional songs. Till now these songs and stories are old and sang and in all of them the Kidnapping of women is mentioned (Alo, 2015, p.23).

It was claimed that throughout history Yazidi community passed through seventy-three genocides and massacres. During these genocides Yazidi women were enslaved sexually, and yazidi properties were taken from them booty and loot war (Abboud, 2012, p.43).

Yazidi authority weakened because Islamic army invaded their areas, looted their properties and enslaved their women sexually. Also, these invasions made Yazidi withdraw from their region, geography, especially in conflict areas between Cefoyen and Ottoman (Iran and Turkey), in that time Shah Abas Safawi sent Ahmed Khan (Ardalan's mior-prince) to attack Yazidies in a big range. He wanted Ahmed Khan to enslave Yazidi women, loot Yazidi properties, and abduct Yazidi women. Also, Nadir Shah attacked Yazidies in 1733-1743 (Domili, 2015, p.77).

Moreover, during barbaric and brutal attack against Yazidies, women and children taken as captive and then they were sold in 1807; in 1752 Sleman Pasha attacked Sinjar (Parhan ,2004,p65).

The witness of this attack is a British archaeological researcher who is known as Hennery Layard and says, "Villages were destroyed, men were detained, women were insulted harshly; in 1845-1846, attacked against Yazidies, by an attack from Mohammad Pasha Rawandozy against Yazidies. And according to source 10,000Yazidi women were kidnapped, and many of their grandchildren who now live in north of Erbil, they know that they are the children of those 10,000 women, when Mohammad Pasha Rawandozy army kidnapped them (Alo,2014).

1.4.2 The phenomena of kidnapping Ezidian women by ISIS

In early August 2014, the Islamic State launched a new offensive against Kurdish-held territory in northern Iraq, advancing to within 40 km of Erbil. Within days, the IS managed to capture the town of Sinjar, prompting thousands of its Ezidi population - a religious subset of the Kurds - to take refuge on Mount Sinjar, where they lacked food, water and shelter. The large number of Ezidis killed in the attack and the threat of an even larger massacre of those trapped on Mount Sinjar prompted the United States to wade into the conflict. The US asserted that the systematic destruction of the Ezidi people by the Islamic State amounted to genocide (Blockmans, 2014, p. 6).

Daesh so-called (Islamic State in Iraq and Levant: also ISIS) attacked Yazidi community in a huge range doubtlessly, this attack was reopening a wide gate that concerns religion and religious routs in the region for Ezidies. The attack was an opportunity for the world to let them be aware of the disasters and tragedy that happened to Yazidi women were the victims of that war. The brutal assaults were committed to Yazidi women by ISIS are stated by many stakeholders as violation against human morals especially enlivening sax-enslave (Al- sabaya) of female (Domili,2015, p 33).

Since the summer of 2014 when the genocide was taking place by ISIS, many of Ezidis have been killed by the terrorists. Many of their women have been kidnapped for purposes of rape and sexual slavery. Many of their children have been murdered. Many of their elderly and men have been slaughtered. Their homes were

taken. Their temples were destroyed. ISIS even killed the animals that were a source of food for Ezidis (The Trauma of Ezidis, 2015, P.4).

Victims stated that they had been asked to convert to Islam and that the men who refused were killed, while in other instances even the men who converted were summarily executed. The KRG (Kurdistan Regional Government) regained some ISIS-controlled areas and discovered mass graves, many victims were forced to convert to Islam during their captivity. Around 3,000 persons, allegedly remain in ISIS captivity. The KRG Committee on Mass Graves informed the UN mission that seven mass graves had been discovered in Hardan, Khanasor, Sinone and Zummar. Four mass graves were also discovered in Khanaqin, Diyala province. A further 12 mass graves are reportedly located in areas that remain under ISIS control (ISIS: Nationals of ICC states parties committing genocide and other crimes against the Ezidis, 2015).

After attacking, the women are stripped naked and their bodies examined for breast size and attractiveness, and virginity tests are performed. A price is decided, and the women are sold at a market, with the youngest and prettiest get the highest price, girls 9 years old and under fetch the highest price, and are sold for US\$ 170 each. 10-20 year olds sell for 130\$, while those between 20-30 years of age are sold for US\$90, at the end of 2014 between 3,000 and 4,000 Ezidi women were still being kept as slaves, Many women taken by ISIS have committed suicide (ISIS and propaganda: How ISIS exploits women, 2015. p.17-19).

The systematic rape of women and girls from the Ezidi religious minority has become deeply enmeshed in the organization and the radical theology of the Islamic State in the year since the group announced it was reviving slavery as an institution. The trade in Ezidi women and girls has created a persistent infrastructure, with a network of warehouses where the victims are held, viewing room where they are inspected and marketed, and a dedicated fleet of buses used to transport them. A total of 5,270 Ezidis were abducted last year, and at least 3,144 are still being held, according to community leaders. To handle them, the Islamic State has developed a detailed bureaucracy of sex slavery, including sales contracts not raised by the ISIS-run Islamic courts. And the practice has become an established recruiting tool to lure men from deeply conservative Muslim societies, where casual sex is taboo and dating is forbidden (Callimachi, 2015).

A growing body of internal policy memos and theological discussions has established guidelines for slavery, including a lengthy how-to manual issued by the Islamic State Research and Fatwa Department just last month. Repeatedly, the ISIS leadership has emphasized a narrow and selective reading of the Quran and other religious rulings to not only justify violence, but also to elevate and celebrate each sexual assault as spiritually beneficial, even virtuous (Callimachi, 2015).

The Islamic State's formal introduction of systematic sexual slavery dates to Aug. 3, 2014, when its fighters invaded the villages on the Southern flank of Mount Sinjar, a craggy massif of dun-colored rock in northern Iraq. Its valleys and ravines are home to the Ezidis, a tiny religious minority who represent less than 1.5 percent of Iraq's estimated population of 34 million. The offensive on the mountain came just two months after the fall of Mosul, the second-largest city in Iraq. At first, it appeared that the subsequent advance on the mountain was just another attempt to extend the territory controlled by Islamic State fighters (Callimachi, 2015).

2. Literature review



A study was conducted by Tekin et al (2016), on the gender differences and prevalence of the symptoms of PTSD among Iraqi Ezidis displaced into Turkey. The results indicated that 42.9% of the participants met the DSM-IV diagnostic criteria for PTSD, 39.5% for major depression, and 26.4% for both disorders. Women more than men suffered from PTSD and major depression. Women are more predisposed to PTSD or depression than men after experiencing or witnessed the demise of a spouse or child. Female PTSD patients experienced more flashbacks, hyper vigilance which led to more intense psychological distress because of the apparent reminders of trauma. Male PTSD patients reported feeling detached or estranged from society more than their female counterparts. Depressed women registered feelings of guilt and worthlessness than men. Generally, more women suffer more from major depression and PTSD than men. Women often react to traumatic stress through under modulation of emotions and loss of self-esteem while for men this stress results in over modulation of emotions. However, these differences in responses between the sexes is more a product of social factors and not the gender differences themselves. They are learnt survival strategies employed under extreme stress or threat.

In a similar study by Alpak et al, (2014), PTSD among Syrian refugees in Turkey was investigated and results revealed a 33.5% prevalence of PTSD. Binary logistic regression analysis was used to calculate the probability of developing PTSD, the results among Syrian refugees was 71 % for individuals with the following features: female, having been diagnosed with psychiatric disorder in the past, with a family history of psychiatric disorder and those who had experienced two or more traumatic events. These results suggest that among Syrian refugees in Turkey, PTSD is a growing problem especially among the female population with the above mentioned characteristics (Alpak et al, 2014).

128 male veterans were studied in an investigation of the temporal relationship social support and PTSD. These veterans were all being treated for chronic PTSD and the results from different sources of social support were examined. These social support providers included their spouses, relatives, veteran friends and non-veteran friends. The results of the study showed that veteran compatriots provided high perceived support and less interpersonal stress. These

findings also brought up the questions about the relationship chronic PTSD and social support. results revealed that social support may have differing effects on the course of PTSD and PTSD onset. The benefits of social support were seen to reduce and continuously diminish as PTSD becomes chronic. Different sources of support also provided different results for the relationship between social support and PTSD. The severity of PTSD found to be a predictor of greater interpersonal stress when social support is received from nonveteran friends, similar results were reported (or social support offered by veteran friends. Severity of PTSD, however was not proven to significantly affect interpersonal relations or stressors (Laffaye et al, 2008).

PTSD and the disorders associated with it were investigated by Boscarino et al (1995). The study investigated PTSD and associated disorders among Vietnam veterans, the study had specific emphasis on social support and combat exposure. The researcher's hypothesis suggested that individuals who had experienced or witnessed traumatic events but received insufficient social support would have more severe PTSD symptoms along with anxiety and depression. As predicted, the greatest predictor of PTSD was exposure to combat situation. This exposure was also associated with high levels of anxiety and symptoms of depression but not with drug or alcohol abuse. Limited social support was associated with more severe PTSD symptoms and the trauma related disorders with the exception of drug abuse.

Lai et al (2002) investigated the relationship between war-related trauma and the symptoms of PTSD on a sample of adult Kosovar refugees. More than 16,000 Kosovar refugees have taken up residence in the United States since 1999. There is limited literature on the trauma and PTSD prevalence in this population. A study was conducted among these refugees, 55% of a sample of 129 refugees was male. The sample constituted of individuals between the ages of 18 and 79 years. 78 participants were diagnosed with PTSD that is 60.5% of the sample. Data analysis revealed that 15 (SD= 4.5) traumatic events as the mean for the experienced war-related traumatic events. Women and people who experienced multiple traumatic events had higher PTSD scores. Asian and African refugees struggled with economic problems and culture shock upon arrival because they were more likely to have worked in another country before or had stayed in refugee camps for extended periods of time unlike Kosovar refugees. Kosovar refugees often travelled directly

from Kosovo or spend very little time in refugee camps which mean their war experiences were more recent than the other groups when the survey was conducted.

The psychological issues experience by Iraqi refugee women was studied by Almadbooh (2014). The study particularly focused on Mandaean women who had migrated to Worcester after the invasion of Iraqi that was engineered by the US in 2003. The results showed that the hardships of life and instable social cohesion experienced by the participants negatively affected the mental health of the refugees. The psychological problems revealed in the study were associated with depression, anxiety and stress. These problems manifested in the refugees isolating themselves, loneliness and alienation from the general population.

A comparative analysis was conducted among 45 veterans to assess the impact of their social support systems. The first group of 15 participants was in a social support program design to treat war-related PTSD, the second group was comprised of well-adjusted war veterans who did not display any symptoms of PTSD. The third group comprised of 15 medical-service inpatients who had not been exposed to combat and had not suffered PTSD. The 3 groups were used to measure the effects of different levels of social support across differing dimensions. The quality and quantity of results produced by social support declined over time for veterans with PTSD (Terence, 1985)

DeBeer (2014) investigated the effects of social support on depression and suicidal ideation. The results of the study revealed that depression and PTSD was not a predictor of suicidal ideation when the individual received high levels of social support but when social support was low post-deployment PTSD and depression were closely associated with suicidal ideation.

Social support is believed to contribute to the shaping of posttraumatic cognitions and PTSD. A group of 170 victims of domestic violence and another group 208 victims of vehicle accidents was employed in a multi-group analysis of social support from family and friends. Social support was used to predict the nature of the victim's post traumatic cognitions. Post traumatic cognition were used to determine the probability of the individual developing PTSD. Both friends and family support were found to have a positive relationship with posttraumatic cognitions while post traumatic cognitions were positively related with PTSD. However, support from a significant other had no relationship with posttraumatic

cognitions. There were no significant differences between the two studied groups of victims. This proves that there is a link between interpersonal relationship and the onset and progression of PTSD (Woodward, M. et al. 2015).

Lehavot, K. et al (2013), in a study of women veterans, attempted to identify the relationship between military social support and physical health, healthcare utilization and PTSD. The research was designed to examine the interactive and independent effects of PTSD and social support from military compatriots on physical health measured through self-report and utilization of Veterans Health Administration (VHA). Level of social support from military friends was found to be predictive of VHA utilization and general physical health. The results held constant when adjusted for age. Assaults of a sexual nature during deployment were closely associated with higher VHA utilization but not the victim's physical health.

PTSD was investigated to compare the psychological wellbeing of parents and their children among Kurdish people. There were two groups, one residing in their homeland and the other in exile. Fathers were revealed to suffer more from PTSD in exile than in their home country unlike their sons. High PTSD scores for fathers were associated with standard of living and father's education while high scores for sons were associated with living in exile and mother's level of education. Exile a greater predictor of high PTSD scores in fathers than sons. However the study suffered from high drop-out rate among the exiled participants (von Knorring, A. et al 2008).

Shameran Slewa-Younan et al (2015), in a study of Iraqi refugees reported high PTSD prevalence rate, as well symptoms of depression. Systematic analysis of electronic databases of Medline, Psych INFO, CINAHL, PILOTS, Scopus, and Cochrane, dating up to November 2013 was carried out. After inclusion and exclusion criteria were applied, 8 empirical studies were incorporated into the analysis and review. Six studies specialized on PTSD prevalence (total n=1,912) providing an estimate of 8 to 37.2 % prevalence rate while seven researches were based depression prevalence (total n=1,647) and produced an estimated 28.3 to 75 % depression prevalence. The total inter-observer consensus for the methodology was that the methodology was sound with a Kappa coefficient of 0.64. Iraqi refugees are counted among the largest groups of displaced people globally. This study reveals the

importance of establishing intervention and treatment services and to make sure traumatized people receive this help soon after the traumatic experience since the prevalence rate of both depression and PTSD are very high.

3. Methodology

3.1 The aim of the study

The aim of study is to investigate the level of PTSD among Ezidian women, who had been escaped from ISIS and to investigate the effect of demographic factors and social support on PTSD level.

3.2 Research questions of the study

- Is there a relation of PTSD level with ages?
- Is there a difference of PTSD level between educated and illiterate of participants?
- Is there a difference of PTSD level among participants with different marital status?
- Is there a difference in PTSD level between the participants who had lost a member of family and who didn't lost?
- Is there a relation between the period of captivity and PCL-C level?
- Is there a difference of PCL-C level between who was raped and who wasn't?
- Does social support affect level of PTSD?

3.3 Participants of the study

The number of the participants of the study was 100 Ezidian women who escaped from ISIS after their captivity.

3.4 Research Instruments

The survey form used in this study had 4 parts: the demographic form, questions related with war-related traumatic experience, questions related with social support and the PTSD Checklist- Civilian Form (PCL-C).

Demographic form

The demographic form was designed by the researcher and approved by the supervisor. This form consisted of different information, for instance; age, duration of captivity, and duration after release (Appendix A).

War related traumatic experience

The second part of the questionnaire consisted of questions related with war related traumatic experience; it was prepared by the researchers. (Appendix B)

Social support

The third part of the survey consisted of questions about social support (Appendix C)

PTSD Checklist- Civilian Form (PCL-C)

The fourth part of the questionnaire was PCL-C (Weathers et al, 1993). (Appendix D). The PCL-civilian version was developed by Lang & Stein in 2005 as an adaption from PCL which was developed by Weather, Litz, Herman, Huska, & Keane in 1993

The PCL is a self-report instrument can be read and applied by the participants themselves or read to them either in person or over the phone, it can be completed in approximately 5-10 minute. PCL can be scored in several ways: - 1. add up all items for total severity score (range = 17-85) can be obtained by collecting points from each of the 17 items that have a response options ranging from 1 (Not at all) to 5 (Extremely). 2. The response categories 3-5 (Moderately or above) as symptomatic and responses 1-2 (below moderately) as non-symptomatic, then use the following DSM criteria for a diagnosis: - Symptomatic response to at least 1 "B" item (Questions 1-5), - Symptomatic response to at least 3 "C" items (Questions 6-12), and - Symptomatic response to at least 2 "D" items (Questions 13-17) (National Center of PTSD, 2012).

Ghazwan, (2015). Translated the scale into Arabic language. The researcher exposed the instrument to a committee of specialized experts in the fields of Psychiatry, Psychology, Nursing, Education, Community, and Statistics in order to give their opinions about the suitability of the items included in the tool. The validity of the instrument was established through a panel of (13) experts of different specialties related to the field of the present study. They were asked respectively to review the questionnaire for clarity and adequacy in order to achieve the present study objective. Experts were asked to review the questionnaire for content clarity,

relevancy and adequacy; their responses indicated that minor changes should be done to few items. Such changes were made according to their suggestions and valuable comments. Reliability of the tool for testing the reliability of the checklist, a pilot study was conducted in 20 individual from Refugees in Domiz camps during the period 24 June, to 9 July, 2014. The Pearson's Coefficient Correlation was used. The results were ($r = 0.986$).

3.5 Procedure of the study

The data was gathered between beginnings of March to May 2016. Convenient sampling method was used. Interviews were made with 100 Ezidis refugee women from 3 different centers. 1- Survivor center from government in the Dahouk city, 2- Sharya camp, unfinished building and house near to the Dahouk city, and 3- Different NGO's such as (Jiyan foundation for human rights and Harikar organization). The questionnaire was applied face to face by the researcher and the researcher read all question in scale and explained for them and later marked the number that day said. Each interview lasted about half an hours. The interview was made with the participants at any place they chose, mainly their tent or homes .

The participants participated in the research voluntarily and with their consent. The explained to the participants that their participation was not obligatory. They had the right to agree or refuse to participate in the research. Also explained clearly to the participants that would protect their information and it will not share it or use their real names in the research. Also explained that their participation would not affect the services they receive as refugees. All the participants gave consent to participate in the research and use the interviews data for the study.

3.6 Data Analysis

Data of the study was investigated by using Frequency, descriptive statistic correlation, t.test, Chi-square and One-Way ANOVA analysis methods. Finding provided were as statistically meaningful at $p \leq 0.05$ level.

Statistical package for social sciences, (SPSS)-version 21.0 and was used for statistical analysis.

4. Results

Table 1.

Age distribution

	Frequency	Percent
27-18	50	50.0
37-28	16	16.0
47-38	15	15.0
57-48	3	3.0
67-58	6	6.0
77-68	10	10.0
Total	100	100.0

In the table of age frequency analysis, as it can be seen in 50% of the subjects were 18 to 27 years old, 16% 28 to 37, 15% 38 to 47 and only three percent were older than 47.

Table 2.

Level of education

	Frequency	Percent
Illiterate	55	55.0
primary	25	25.0
secondary	8	8.0
high school	4	4.0
university	8	8.0
Total	100	100.0

In this table (Table 2), we see the level of education of the participants in Frequency, Percent, Valid Percent and Cumulative Percent. More than 50% of the participants are Illiterate, 25% have primary education, 8% secondary, 4% High school and only 8 % have University Education. As we see, more than 80% are Illiterate or only have primary education.

Table 3.

Marital status

	Frequency	Percent
Single	29	29.0
Married	27	27.0
Separate	3	3.0
Widow	31	31.0
Total	100	100.0

According to Marital Status Frequency table (Table 3), 29% were single, 37% married, 3 % separated and 31 % of the participant were widows.

Table 4.

Economic level

	Frequency	Percent
Good	3	3.0
Middle	32	32.0
Bad	65	65.0
Total	100	100.0

Analysis shows that more than fifty percent of the participants have a bad economic level and only 3% have a good level.

Table 5.

Living location

	Frequency	Percent
House	6	6.0
refugee camps	62	62.0
Unfinished building	32	32.0
Total	100	100.0

As we see in (Table 5) analysis show as, 62% of the participants live in refugee camps, 32% live in unfinished building and only 6% percent live in their house.

Table 6.

Persecution reason

	Frequency	Percent
ethnic affiliation	5	5.0
religious affiliation	92	92.0
other reason	3	3.0
Total	100	100.0

In Table 6, we aimed to question the reasons of participant's persecution, to highlight the Yazidis as a religion that have been under oppression during the time. Frequency analysis shows that 92% percent of the whole study sample are suffered to persecution because of religious affiliation.

Table 7.

Member lost

	Frequency	Percent
YES	63	63.0
NO	37	37.0
Total	100	100.0

Table 8.

Number of member lost

	Frequency	Percent
0	35	35.0
1-3	36	36.0
4-6	21	21.0
7-9	2	2.0
10-12	6	6.0
Total	100	100.0

In Table7, 63% of the participant had lost at least one member of their family and 37% didn't lose any body during the ISIS invasion. In this regard, we gathered some information about participants who lost a member. Lost member contain blood relationships such as husband, son, daughter, father, mother, brother and sister. Frequency analyses in the (Table 8) shows that 36% lost 1-3 member, 21 % 4-6, 2% 7-9 and 6% had lost 10- 12 member of their family.

Table 9.

Captivity period

	Frequency	Percent
6-1	31	31.0
12-7	43	43.0
18-13	18	18.0
24-19	8	8.0
Total	100	100.0

Table 8 the women's captivity period frequency is depicted. As we see, 31 % of subject had been under ISIS hands between 1 -6 month, most of them, about 43% had been captivate 7-12 month. In the Cumulative percent, maximum captivity period of92% are below the 18 month.

The mean of age of the participants was 35.48 ± 17.17 (18-79).

Table 10.

Comparison of age of the participants according to presence of PTSD

	PTSD(+)	PTSD(-)	t(p)
			4.019
Age	30.99 \pm 12.64	49.71 \pm 31.68	28.099
	(n=76)	(n=24)	0.000

*p:'.S0.05

When the mean of age of the participants was analyzed according to presence of PTSD with t-test analysis, it was found that the participants with PTSD had significantly lower mean of age.

Table 11.

Comparison of mean score of PCL-C total of the participants according to education level

	Illiterate	Primary	Secondary & higher	df f p
				2
PCL-C total	59.69±18.95 (n=55)	65.96±17.73 (n=25)	57.75±13.90 (n=20)	1.456 0.238

*p:0.05

When the mean of PCL-C total score of the participants were compared according to their education level with one-way ANOVA analysis, no significant difference was found (p=0.238).

Table 12.

Comparison of mean scores of PCL-C total of the participants according to marital status

	Single	Married	Divorce & widow	df F P
				2
PCL-C total	60.758±16.050 (n=29)	64.48±18.044 (n=37)	57.02±18.76 (n=34)	1.565 0.214

*p:0.05

When the mean of PCL-C total score of the participants were compared according to their marital status with one-way ANOVA analysis no significant difference was found ($p=0.214$).

The mean of number of family members who were killed was 2.08 ± 1.09 (1-5).

Table 13.

Correlation of mean scores PCL-C total with number of lost family

	$r = 0.300$
Number of lost person	$P = 0.002^*$
	($n = 100$)

* $p \leq 0.05$

When the relation of PCL-C total mean scores is investigated with Pearson correlation analysis, there was significant positive correlation with the number of people killed within the family.

The mean of months hold was 9.58 ± 5.56 (1-19).

Table 14.

Correlation of mean scores PCL-C total with month of capture

	$r = 0.504$
Month of capture	$P = 0.000^{**}$
	($n = 100$)

* $p \leq 0.05$ ** $p < 0.001$

When the relation of PCL-C total mean scores is investigated with Pearson correlation analysis, there was significant positive correlation with the number of months the participants were captured.

Table 15.

Comparison of mean score of PCL-C total of the participants according to being raped or not

	Rape	Not raped	t
			df
			p
	66.21±15.93	52.16±17.54	-4.118
PCL-C total	(n=62)	(n=38)	98
			0.000**

*p:≤0.05 **p<0.001

When the mean of PCL-C total score of the participants were compared according to their being raped with t-test analysis significant difference was found (p=0.000).

Table 16.

Social support

	Never	A few times	Some times	Often	Very often	df
	n(%)	n(%)	n(%)	n(%)	n(%)	p
Family help						
PTSD(+)	4(5.3)	17(22.4)	19(25.0)	24(31.6)	12(15.8)	4
PTSD(-)	0(0.0)	0(0.0)	0(0.0)	12(50.0)	11(45.8)	0.001
emotional from family						
PTSD(+)	7(9.2)	14(18.4)	28(36.8)	10(13.2)	17(22.4)	4
PTSD(-)	0(0.0)	0(0.0)	6(25.0)	7(29.2)	11(45.8)	0.008
Friends help						
PTSD(+)	9(11.8)	26(34.2)	30(39.5)	7(9.2)	4(5.3)	4
PTSD(-)	0(0.0)	1(4.2)	3(12.5)	14(58.3)	6(25.0)	0.000
Emotional from friends						
PTSD(+)	14(18.4)	36(47.4)	11(14.5)	10(13.2)	5(6.6)	4
PTSD(-)	0(0.0)	6(25.0)	11(45.8)	4(16.7)	3(12.5)	0.003
Treatment						
PTSD(+)	9(11.8)	26(34.2)	17(22.4)	15(19.7)	9(11.8)	4
PTSD(-)	6(25.0)	9(37.5)	5(20.8)	4(16.7)	0(0.0)	0.276
Economically						
PTSD(+)	23(30.3)	48(63.2)	3(3.9)	2(2.6)	76(100.0)	3
PTSD(-)	6(25.0)	17(70.8)	0(0.0)	1(4.2)	24(100.0)	0.698

*p:0.05 **p<0.001

When the social support of the participants were compared according to presence of PTSD with chi-square analysis, it was found that the group who had PTSD was significantly exposed to more family help, emotional support from the family, friend help, and emotional support from friends.

5. Discussion

The current study investigated the level of PTSD among Ezidian women, who had escaped from ISIS as well as investigated the effect of demographic factors, frequency of traumatic events and social support on PTSD level. The participants experienced captivity under ISIS hands and then escaped before settling in refugee camps for periods of time, and most of them had been sold, tortured and raped before escape. All had fresh experiences of war at the time the questionnaire was administered. It is not surprising that there are so many reported symptoms of distress with an overall high pattern of PTSD symptoms.

The results of this study revealed that PTSD was more prevalent in younger participants. These results are similar to the results produced by Norris et al (2002) in their study among Mexican sample of the research. In this sample age was found to be linear to PTSD. Educational level did not determine any differences in the PCL-C total score.

There was no relation between education and symptoms, also there was no significant difference found between PCL-C total scores of people with different marital status.

The results showed that PCL-C total mean scores increased according to the with the number of people killed and lost within the family, Alpak et al (2014) also produced the same results in a study of Syrian refugees residing in Turkey. Experiencing two or more deaths in the family predisposed women to developing PTSD. Furthermore, research by Tekin et al (2016) among Iraqi Ezidis women displaced into Turkey revealed similar results. Women who experienced or witnessed the demise of a child or spouse were more likely to suffer from PTSD. This was interpreted as to be a result of the flashbacks, hypervigilance and heightened psychological distress that makes women relive the trauma more than men. Also analysis of results revealed that PCL-C total mean scores increased with the number of months the participants were captured. Many researches have shown high PTSD rates for prisoners of war. A person who suffers the traumatic event for a prolonged amount of time is likely to also experience additional symptoms to others related to PTSD. These symptoms include, learned helplessness, changes in self-concept,

feelings of worthlessness, persistent sadness or anger, distorted perception of perpetrator (Kessler et al, 1995).

The results of the present study suggest that being raped in captivity was a strong predictor of high PCL-C total scores. Rape is associated with the highest PTSD rates in most studies (Kessler et al 1995). Gold, et al (2000) in his study among former prisoners of war where investigated trauma exposure, social support, resilience, and PTSD construct validity. The results of the study showed that trauma severity during imprisonment was the best predictor of the intensity of PTSD symptomatology.

In the present study high levels of family emotional support and friend's social support was negatively associated with the development of PTSD. Almadbooh (2014) found out that among Iraqi refugee women, the decrease in social cohesion resulted with increased disease. However social support from family is usually seen as effective as in the research by Scarpa et al (2006) where family support was revealed to reduce the severity of PTSD.

Limitation of the study

This study is achieved in the IDP camps and organizations which work in the field of psychological treatment in Duhok, 2016. According to the number of participants in this study, who are one hundred Yazidi survived women from ISIS grip, the results achieved in terms of PTSD degree and psychosocial effects. However this study has gone through some constraints:

- 1- The study used questionnaires rather than diagnostic interviews capturing the full DSM diagnosis of PTSD.
- 2- Language and ethno cultural barriers may have inadvertently affected instrument validity, the big part of the participants they are illiterate
- 3- The biggest part of this study is done in the IDP camps inside the tents; this precluded our work because of the big number of family member inside the tent.
- 4- Because these cases were very sensitive, I faced difficulty in the beginning of the meeting to find the trust.

6. Conclusion

The study revealed that social support is a key factor in the recovery of trauma victims from PTSD. PTSD is highly prevalent in the studied population of refugee women who had previously been in the captivity of the ISIS. The best approach to assist the psychological healing for these women would be to increase social support for them. These individuals in addition to psychotherapy and professional assistance, they also require social support from their families and friends. Perhaps friends and family member interested in helping these individuals should receive training on how to offer them positive social support without causing further distress to the traumatized individuals. Follow up studies in the form of longitudinal research should be carried out to understand in depth the onset and progress of PTSD in this population, as well as the effects of the different types of specifies social support systems.

Recommendations for Further Studies

- 1- Basically, this study comprised the PTSD level and the psychosocial effects, in other studies different variables like depression, anxiety and resilience can be investigated.
- 2- This study focused on the adults only, who escaped from ISIS hold. It is known that many underage girls were also assaulted sexually, has been beaten, and were confined in solitary by ISIS and they faced many other kinds of tortures.
- 3- Also, I recommend other studies to be carried out mainly on male children, because many Yazidi children were trained in ISIS training camps fiercely. During my work with their mothers and applying this study on their mothers, I noticed abnormality in the behavior of their children.
- 4- I recommend that studies to be implied in various concerns of IDPs, and they ought to be in coordination with different organizations that work in the field of psychological treatment.

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Yazda. ISIL: Nationals of ICC states parties committing genocide and other crimes

against the Yazidis, 2015. United States

Appendix

Appendix A. Demographic form

1. How old are you? Years old
2. What is your level of education?
 - a. Illiterate b. Primary school..... c. Secondary school.....
 - d. High school e. University
3. Social situation:
 - a. Single b. Married c. Divorce
 - d. Separate e. Widow
4. What is your level of economic?
 - a. Good
 - b. Middle
 - c. Bad.....
5. Where are you living?
 - a. House
 - b. Refuges camp
 - c. Unfinished building
6. Did you suffered to persecution because:
 - a. Ethnic affiliation
 - b. Religious affiliation
 - c. other reason
7. Did you lost a family member? Yes , Not
 - Blood relationship - husband , son - , daughter - ,
father - , mother - , brother - , sister -
 - Member
8. How long had you been ISIS hands?month
9. When did you escape? month

Appendix B. Traumatic Experience

	never	A few times	sometimes	often	very often
1. Being threatened verbally					
2. Being insulted (personal or about ethnic or religious identity)					
3. Being isolated (prisoned in a room alone, not let to have interaction with others)					
4. Witnessing murder					
5. Being beaten					
6. Being beaten by sticks or other things					
7. Being raped					
8. Being sold (sexual enslavement)					

Appendix C. Social Support

	never	A few times	sometimes	often	very often
1. My family tries to help me					
2. I have emotional support from my family					
3. I have friends who try to help me					
4. I have friends who are emotional support for me					
5. I have psychological support from different organizations					
6. I have economical support from different organization					

Appendix D. PTSD Checklist-Civilian Version (PCL-C)

PTSD Checklist-Civilian Form (PCL-C)

Instructions to patient: "Below is a list of problems and complaints that people sometimes have in response to stressful life experiences. Please read each one carefully, and then fill in the circle of the response to indicate how much you have been bothered by that problem **IN THE PAST MONTH.**" Please fill in **ONE** option only for each question."

	Response	1 Not at all	2 A little	3 Moderately	4 Quite a bit	5 Very much
1.	Repeated, disturbing <i>memories, thoughts, or images</i> of a stressful experience from the past?					
2.	Repeated, disturbing <i>dreams</i> of a stressful experience from the past?					
3.	Suddenly <i>acting or feeling</i> as if a stressful experience <i>were happening again</i> (as if you were reliving it)?					
4.	Feeling <i>very upset</i> when <i>something reminded</i> you of a stressful experience from the past?					
5.	Having <i>physical reactions</i> (e.g., heart pounding, trouble breathing, or sweating) when <i>something reminded</i> you of a stressful experience from the past?					
6.	Avoid <i>thinking about or talking about</i> a stressful experience from the past or avoid <i>trying feelings</i> related to it?					
7.	Avoid <i>activities or situations</i> because <i>they remind you</i> of a stressful experience from the past?					
8.	Trouble <i>remembering important parts</i> of a stressful experience from the past?					
9.	Loss of <i>interest in things that you used to enjoy</i> ?					
10.	Feeling <i>distant or cut off</i> from other people?					
11.	Feeling <i>emotionally numb</i> or being unable to have loving feelings for those close to you?					
12.	Feeling as if your <i>future</i> will somehow be <i>cut short</i> ?					
13.	Trouble <i>falling or staying asleep</i> ?					
14.	Feeling <i>irritable</i> or having <i>angry outbursts</i> ?					
15.	Having <i>difficulty concentrating</i> ?					
16.	Being <i>"super alert"</i> or watchful on guard?					
17.	Feeling <i>jumpy</i> or easily startled?					

Near East University
Graduate School of Social Sciences
General Psychology Master Program

Informed consent form

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Appendix F. Arabic version Trauma experience

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Appendix G. Arabic version social support

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5. ü1...J:ila ~. (j~ ~ ~ j i. ~ ~					
6. Ü~ (JQ i. jL. ~j i. ~ ~					

Appendix I. Participant interviews

All the names of the survived girls and women in these stories are not their real names. I wrote these real stories of the survivors as academic record safely and professionally as much as possible.

1. Salma

A Yazidi girl who survived by escaping Islamic State (also: ISIS, ISIL and Daesh). She was born in 1991. She is from Sinjar town. She recites what had happened to her as follows:

We went out of home at one o'clock in the afternoon on August 3rd, 2014. There was an ISIS ambush between Sinjar town and Sinjar Mountain. ISIS terrorists arrested us then. They tied up men's hands [after a part of Sinjar district had been liberated, the corpse of men were found]. They obliged women and children to get in the vehicles. In Baaj, Yazidi families underwent catastrophic conditions. My family consists of twenty four people. ISIS terrorists took us to Mosul. They put us in a big hall, and then ISIS Ameeris (i.e. princes who are their senior leaders) were walking around choosing the most beautiful girls among us, of course, for the purpose of enslaving and fulfilling their own sexual desires. The girls were put in a private room, next five ISIS superior leaders came and the ever most charming girls were given to them. We stayed there twenty five days, when ISIS terrorists changed our place to Al-Raqqah city in Syria we were fifty girls. There ISIS terrorists were coming for the purpose of picking the pretty girls for themselves. After three days, a man came and asked one of my mates, who was twenty-five-years-old, and me to go with him. At first we refused that, as a result his guards beat us severely. They put us into the cars by force and screamed and shouted at us. They moved us from Al-Raqqah when we crossed the way through Sinjar; in outskirts of Sinjar areas, I witnessed a lot of corpse of Yazidi victims which had been torn and eaten by dogs.

We also have been moved to Al-Shaddadiya, and we have been held in a dark room for ten days. The only thing we ate was ISIS terrorists' leftover food; it was brought for us at late nights. This made us to be shocked and crazy. After these ten days an ISIS fighter who called (Abu Tara, from Baghdad) took me to his home, he harassed me barbarically. His wife treated me so bad.

I told her, "I am abducted, and so what is my fault?"

"Now you are my fellow wife forcibly and you are infidel, so how can I deal with you or give you food plus all that you are not Muslim? All my prayers and good deeds that I devoted to do to go to heaven will be nothing, non-valuable because of you. How can I pray and supplicate and there is infidel in my house and give her food and take care of her?" She replied angrily.

"What do you want me to do?" I asked back.

She said, "You must keep your-self very dirty, pretend like a retarded person so that my husband will stay away from you. Otherwise, I will kill doubtlessly." Again she started to beat me severely. After ten days, her husband sold me to a man called (Abu Ghararr Al-Iraqi- from Mosul).

His twelve-years-old son asked me, "Why did you marry to my father? I swear my mother is in Mosul, after few days she will come back to Al-Shaddadiya. She will be totally angry once she sees you as my step-mother. Therefore, it is better for you to choose another man for yourself."

One day the little boy left the apartment door open; I fled and got into a nearby house. But unfortunately sooner they informed my owner, and he came at once and took me back home and lashed me hundreds of lashes till all my body turned blue and I lost my consciousness. He sold me to (Abu Zubair Al-Libby, twenty-five - years-old). Later, Abu Zubair imprisoned me in a caravan; I stayed in alone for two months. I did not see anyone except him. He was going to the battles in Deir Ezzor city-Syria at days and he was back at nights. He never had shared with me any meals.

Abu Zubair beat me over and over every day pretexting that I was not praying, punctually. In addition to that I did not memorize enough Quran verses according to his perspective. It seemed that he was putting sleeping pills into my food, since I was in deep sleep almost all the time I had food. One day he asked me to drink human blood, I refused it.

I told him, "I will vomit! I cannot!"

He pointed the weapon to my face. He put some blood into a glass with little juice in it. He forced me to drink therefore I *did* drink human blood. I tried to commit suicide

by electric shock twice but I failed in suicide attempts. He was sharing meals with his friends in one of the caravans. He was bringing me their food leftover every day. He was dealing me a stem treatment. He went to see his family in Libya, so he sold me to his mate (Abu Baraa Al-Libby). When Abu Zubair came back from Libya, he tried to take me back but I refused. He was extremely harsh to me. I stayed with (Abu Baraa) for seven months. He gave me contraceptive shot and contraceptive pills. They all were highly tough with us, they beat us with whips. They were monsters at bed [she means ISIS terrorists raped them by force and fiercely]. Wailing, screaming and begging them were making no use, there was nothing to make them to avoid harassing us. They dealt with me as I am not their wife, but rather as a prostitute [she means ISIS terrorists had practiced all kind of sexual assaults with her]. While they were around together, they were shamelessly talking about how they had sex with us. Each one was describing his own ways of raping his enslaved captive girl to the rest of his friends. They often watched pornographic films and then practicing on their own enslaved girls. My friend Dalal was with a Saudi Arabian ISIS terrific fighter, he was working as pimp on his enslaved girl each night for 25 Dollars. I stayed captive in ISIS grip for one year and four months; I did not see the children, whom ISIS terror organization trained them military trainings, back to their mothers again.

Samira, who was from a Yazidi village called Til-Qasab, was only *seven-years-old*. A terrorist took her and abused her sexually in bedroom. After this barbaric - none human action, she talked to me about the size of the pain she got at that night, especially, of being too small for such so pre-life stage action. I thought it is an impossible thing but later I realized that nothing is impossible for this terror armed organization to do, this barbaric action was a stab in the face of humanity and who calls for humanity. Because the whole world was aware about what was happening to us as minority back in August 2014. I prayed to be rescued; however, our problem was that we did not know what was happening to area and to my Yazidi community. Once Abu Baraa went to Kocho village and I met my brother there, I watched him in a video. Then I realized that my family members are alive under the ISIS brutal hold. He threatened me by cutting off my brother's head in any escape attempt I will do.

After a month I asked him to visit my family and I really did visit Kocho village. I have been told that my family was taken to another place. After moments a Yazidi girl, I did not know who she was, shacked my hand and kissed me.

She whispered in my ear, "I have good news for you, your family arrived a safe place. They live in Sharya- Duhok. She said, "Now you can escape from ISIS outrage."

I was very pleased to hear this good news. Abu Baraa told me why that girl was whispering about in Kurdish. I told him that she was saying my family was taken by a person to look after sheep for him.

I said, "Now, what can we do?"

He replied, "We will be back, no need to look for them in desert."

After seven months I escaped but I was soon caught by them again. He beat me by an iron stick and then four terrorists by his order raped me violently and aggressively to an extend I went unconscious as the result of monstrous group raping.

He sold me to (Abu Khalid) in Aleppo city; his house was an armory for various kinds of weapons and ammunitions. There were a lot of guards in the warehouse, I was not preparing food, but the guards were bringing me my share. One time I entered the armory to see what kinds of arms they have; this made me to be beaten again by guards.

I was phoning my family secretly; Abu Khalid knew I have a mobile. It seemed a guard told him, or he might watch or heard me while I was phoning my family. He asked me to give it back to him but I denied that I have a cellphone. He asked his sixth guards to rape me constantly till I confessed and gave it back. However, I confessed and gave them the cellphone back; the guards continuously raped me in which this opportunity was given to them by their leader. They raped me as in pornographic film actors. After three months he sold me to (Abu Muhammad Al-Jazrawee, a Saudi-Arabia person). He asked me to pray Islamic prayers in their accurate times plus memorizing Quran verses. I memorized ten verses from Quran book. Then he sold me to (Nassir Al-Rambosi). We were five (Ghada, Nareen, Ibtisam and me) escaped to QAbusi village. Unluckily, the home owner phoned ISIS

terrorists ; five fighters came and separated us from reach other. They took us for the Baaj sect leader, he decided that I should be raped by guards in headquarter. When the forth guard entered to rape me, I went unconsciousness because of three guards who raped me already. I did not know whether I was raped or not after I went unconscious. He sold me to another one and he took me to his home. His mother was treating me cruelly, his mother was dirtier than him, and she was calling by "dirty infidel". I was begging her, kissing her hands to be merciful with me and not beat me, on contrary she was a cold woman and aggressive with me.

After all this adversities my family could buy me for (24000 Dollars)

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2-Nariman

Survived woman, Nariman, was bom in 1983.

Nariman: Our family got out of Sinjar and went towards Sullagh, and there the number of families reached (250) families. An armed group of ISIS terrorists surrounded the area. At three o'clock in the afternoon of August 3rd, 2014; ISIS terrorists tied up the hands of 170 men. At that moment I called out my husband, Murad, through the window, he was among the other Yazidi captives. Till now we do not know anything about him and the rest of men.

We were around 700 women and children when ISIS terrorists took us by vehicles from Tal Afar and then to Syria. ISIS asked 300 men to be collected in the Mosque; ISIS got them into vehicles in Al-Khadhraa neighborhood- Tal Afar to unknown destination. From that day till now their destiny is unknown.

After a month and half of being captive in Al-Raqqah- Syria, I was sold to (Abu Ibraheem Al-Suri, bom in 1982). He was beating my son Milan since he was not able to memorize Quran verses. He was too little for such tasks. Abu Ibraheem's wife was beating my five children violently and calling out them "children of infidels". We have been given little food by that ISIS woman, basically twice a day. I asked Abu Ibraheem not to rape me in bed in front of my children, this request did not change

anything, and he was raping me monstrous. At that moment I preferred death rather to be raped in front of my children

After two months and ten days he sold me to (Abu Abdul-Rahman Al-Saudi, was bom in 1981) for (400,000 IQD) which equals around (330\$ USD). I stayed with him in Al-Raqqah, he was in the front lines mostly. Therefore, he was rarely at home, he tried to escape from ISIS as well.

He was saying, "We did not know that we (ISIS terrorists) would fight Muslims one day. We have been told by our Islamic State leaders to fight infields, though all killed are Muslims of different Muslim beliefs. On the other hand, Jewish are laughing at Muslims".

Once he was called his mother, he said "I am so regretful for everything I did."

I stayed with him for three months and dafter five days a taxi driver ordered me to get into the car with my children, telling me that he bought me from Abdul-Rahman.

After an argument with him, I told him, "Why did not Abdul-Rahman tell me about this deal? What about him? To where are you taking us? How can I get in your car without knowing you? I was very frightened.

Via taxi driver and my family, my children and I were freed for (31000\$ USD)

3. Jamila

The survived woman, Jamila, is thirty-years-old. She is from Kocho village most of the populations of this village were killed in mass graves after ISIS invaded Sinjar.

Jamila: When ISIS terrorists took away my husband and my children from Kocho village, I was inside a school. At that time I went out of school, though I did not see anyone. ISIS took all men towards three different directions. Then armed ISIS terrorists got into the school and asked us not to look outside through windows. Therefore, we did not know what was going outside. We have been told that all men are taken to Til- Qasab where their Yazidi relatives live. Ahmed Jasoo (our village mukhtar, in charge for Khocho village tribally) was the last man with us. The girls

were taken to Sullagh. I told them that I have two children, they did not believe at first but then they accepted them as mine.

At school ISIS terrorists claimed that the place is too hot so as to take women to somewhere in which air conditioners are available. They took Ahmed Jasoo's sister-in-law (Shahab's wife) with them. After returning she was shivering out of fear and crying. She said that she accidentally witnessed war and everything was burning in the roads. We were taken in groups; I was with the last group. It got dark and because Sinjar was under airstrikes, they came inside the school and switched off all the lights. There was nothing to eat or drink. Children were crying as a result of starvation. At midnight ISIS terrorists bought us bulgur, potatoes and water. I did not eat or drink anything at all part from water. At the same night, we were taken in a bus to Tal Afar into a school where all Yazidi old women are confined in.

In Tal Afar we got into cars by force and under threaten. They moved us to Syria in December 2014. We were around fifty women and men put in a farm. ISIS terrorists were choosing for themselves women according to charming beauty of the women. We were asked to follow their orders; they took off our veils and even the underwear clothes for the purpose of examining our body organs if our body organs admire their sexual instinct or not. If they liked anyone of us, they ought to take her easily.

One of the ISIS in charge of asked me if I am Jalila's sister, I replied him by "Yes". He took me to a room in private, and asked me to take off my veil and jacket and turn around myself with my hair untied. He said that he will take me to my sister Jalila, at that moment I realized Jalila is no more captive in ISIS brutal grip. However, I pretended as if I did not know about Jalila's escape, because I was afraid of them. At the end this person did not deal with our seller, because of the value of price and thus he did not get rid me out of captivity.

After a period of time ISIS evacuated the farm and thus each person or two persons were sent to somewhere. Again I was with the last group with six persons from Hardan. We were taken to Al-Tabqa after going on feet for hours. When we arrived to a place in underground, we were very terrified. They imprisoned us in a room by force and with the locked door. Then an ISIS leader got us out of there and took us to his headquarter and we stayed there for ten days; he made of us, the three Yazidi women, as *lottery prizes*. The person who won me in lottery fortunately was not

around. I asked them to provide me with milk and diapers for my six-month infant but they did not give me anything. They told me it is your problem, and who won me by lottery should meet my needs. I was begging from here and there to feed my little baby. They did not ask me to pray or to be committed to Islamic rituals.

Two of my captive friends and me were taken to a headquarter for casualties, most of them their hands and legs were cut off, for ten days. While staying there many ISIS terrorists came to have a look at us for the purpose of buying us. One night a man asked me, "Who is a beautiful woman here?" I answered him that I am beautiful. This person was in charge of communications. He took me to communications headquarter in Al-Tabqa airport- Al-Raqqah- Syria. There were six men inside headquarter, three of them were Russians and others were Syrians. I was given to six ISIS terrorists as their property, they all raped me wildly.

One day they were conflicting for who would take me out for raping; an ISIS leader took me away from them. He kept me in his room for seven months. I was used as a slave doing all their housework and they treated with a stem treatment. Doing their housework was like a kind of torture. His wife was fighting with me psychologically. On one hand, she was asking me to prepare her coffee at every late night. On the other hand, she imposed upon me washing carpets in snowy days outside with my little baby carried on my back. Despite of continual raping by them, I did not let them to be pregnant by them.

When all housework is done by me, they were commanding on me to help their neighbor in housework so that I would not have rest at all. The fact is that I was a slave for two separate families. Then I escaped with my children, however, I asked three families to keep us with them but no one could take the risk. At last, a family accepted to take me to a safe house. In fact they took me and my children back to where I escaped from. Four women put off all my clothes and tied my hands and legs and my mouth covered with tape, as well. At that night my children were taken away from me. They beat me too much. Their husbands were not at home, they were in battle filed in Hama city- Syria. In the morning they untied bonds and took me to the legal judge- in Islamic court. But the judge did not decree any punishment since so-called my legal ISIS husband is not present. When we returned home, the wife of that ISIS leader beat as usual. Then her husband got back, he wanted to know why I

escaped. I explained for him terrible conditions that I am going through which made me to escape.

They were insulting my religion for being Yazidi and my nationality for being Kurdish. His wife, especially, was telling me to convert into Islam. She was describing Kurds as pigs. She was preventing me of seeing their guests. They did not let anyone to see me in their home. After that, I tried to escape again, unfortunately, they caught me. A man took me with himself to Hama to his headquarter for a week; he imprisoned me with my children in terrible dirty prison. Finally, he brought me back to his house in Al-Raqqah.

One day he went out of his home with his wife but I did not know to where they headed, I thought they went to the hospital. His sister stayed at home, she seemed to be somehow more merciful, to me, than her sister-in-law. She allowed me to go to a nearby park with my children. When we arrived there I wanted park visitors to borrow me their cellphones to call my brother, but they refused, they were fearful of ISIS. However, one of them agreed to use his cellphone and I gave him my brother's cellphone number. We both agreed to see each other, in case, he will be able to reach my brother through a phone call. Then I gave him the direction of the house where I was enslaved in so as to tell me about latest news concerns my brother, confidentially. He also told me about the location of his house, also in case I wanted to escape to his house.

We returned home, the ISIS fighter's sister told him about my visit to the nearby park, he started to beat me in everywhere in my body to a point that I was bleeding in my nose and mouth. He held my hair and resolved me round. His wife and sister were looking at me without intervening, on contrary, they both laughed at me. At least I wanted them to be commiserated with me.

His sister married again to an ISIS fighter, her second husband also killed in that period. Therefore; she confessed that she is sinful towards me and God punished her by killing her husband.

When Ramadan fasting month started, this man threatened me to take my little daughter to the military training camp for children. I decided to escape regardless of any consequences I would face; I was so worried about my children. At midnight

they, and including me, had breakfast in the purpose of fasting and then they slept, I stayed awake and opened the door and left their home with the door locked. I walked for half an hour and knocked at a door and a woman opened it. I explained for her about my situations, she let me and gave me water. She told me about a secret that she is Kurdish; she brought my children some juice and biscuits. Then she called a taxi driver in order to take us to Afrin and paid him the rent. She gave me her sister's personal identity card, this document was to prove that I am from Syria, for I might be asked who I am in check points. Also she gave me some money to use it for transportation. The driver reached me safely to the garage of Al-Bab city and asked another driver to reach me to Afrin. When we reached there, accidentally, we went to a Yazidi house. There I phoned my brother immediately so my brother with a smuggler came and they got rid me back of there.

The ever worst situation I faced in captivity is that when an ISIS leader asked to abuse me sexually.

Also I watched photos of beheaded Yazidi people. I did not know them but photos were real. Besides, I witnessed a Yazidi thirteen-years-old girl was taken away from the headquarters where we kept in Al- Raqqah. An old man raped her by force and fiercely and then they returned her to us.

4. Sandra

Sandra is a survived girl, she was born in 1985.

Sandra: We were arrested near Sinjar by ISIS. They took us to Tal Afar and we stayed there for three days. Then at night they took us to Badush jail also we stayed there for about fifteen days. They separated the old women from us on the pretext of providing oldies with medical support, since then we do not know about their destiny. After three days passed over separation, we were taken to Tal Afar because the area was under airstrike, so we found the old women there. ISIS put all of us together in a school, and they divided us into groups. All the women who had children were brought us, ISIS terrorists were arguing with some of them. Some women were lying to them; they did not have children, they just wanted to stay with

children. When they collected a number of women then they took them to Mosul. But I stayed there.

At noon one o'clock, we were given bread loaves as our breakfast. Our children were crying because of being hungry. And at five in the afternoon, we were given some dirty rice by worms and insects. Since children were starving they ate that rice. Sometimes, they brought our children a biscuit packet but every child did not have. So some children were only watching. They were not providing our little children with diapers; we hardly got a piece of diaper for our children. However, there were some infants suffering from diarrhea so they were in need of diapers continuously.

We asked ISIS terrorists to bring back our husbands but in return they beat us by lashes. They got us out of school and took us to Kasir Al-Mihrab village; our situations became worst more and more. There was no one ought to care about us, we left without food the whole day to the evening. The children cried, they needed everything especially milk. Even there were no clothes. One day while we were having dinner, they took us to Qazil Qayyum village. After we arrived there, ISIS imprisoned us in two homes inside the village; even children were not allowed to go to the toilet in playground. During that time, we used under the staircases as toilet for our children in inside home hall. They did not give us drinkable water as well. In freezing winter children did not get warm clothes. After we lived under those harsh conditions for several days, ISIS took all of us to Mosul and we stayed there for a month, there also our conditions were not different as in last place. Then they returned us to Tal Afar in which we hold in Al-Khadhraa neighborhood for three months. Luckily, some families could flee from there and reach Kurdistan region-north of Iraq. ISIS terrorists watched them on TV channels. This news was provoking them. Therefore, men were collected in a school and we did not know what happened to them later on. In the evening, they asked us to be gathered in a house for the purpose of telling us something. They gathered us quickly and separated women from each other according to their ages. Old women were put in a house by force, whoever refused to go she was beaten by pieces of hoses. Next, little girls were imprisoned in another house. After that, at night the rest of women including me were taken to the playground of another house; ISIS terrorists surrounded us and pointed the weapons at us. Everyone thought that they would kill us; therefore, children started to cry and scream. Women were begged from them not

to kill us. Then they took us to the school, we stayed there for five days. After these days in a morning, they came and gathered us in a playground. ISIS men from Tal Afar arrived and they began to look for the women they like. Whoever they liked her was taken by them in cars with her children. During this process, they were mocking, insulting us and saying dirty words to our religion. After they chose whoever they liked, they brought three buses and two saloon cars and they took us to Syria. The whole day we were in the way going on till we arrived and they put into a basement underground in Al-Raqqah. There was no food and the water was dirty and there was no place to take shower. The smell of prison was so disgusting because of sewage pipe clogging. It was the beginning of winter so it was too cold, I covered my little baby by my handkerchief, and I had three children with me. As the result of cold dirty water my infant was infected by sharp inflammations, we stayed there for five days.

Then they took us to a big farm in which seemed to be better somehow. We were able to wash our children there was food but it was too little somehow. We stayed in that farm for about a month, and they registered our names. Each couple of days they took a bus full of Yazidi women to a village. At the end they took us to Palmyra city-Syria into two big buses. We lived in the house of an officer that house was big enough, and we stayed for one month. Every night they took some of us and showing us in a room inside a hall as goods. ISIS terrorists called out by our names and we left the room one by one and we wandered among them and ISIS men were sitting on chairs looking at us. They refused us to cover our hairs, as well as, they ordered us to put off our jackets during the show, and each one of us has her own price, so then they mentioned our names with our prices.

A Saudi- Arabian one bought my friend and me, he imprisoned us in their headquarter. The purpose behind buying us was using us goods, for buying and selling. He bought us to be sold again and gain benefits. We were ten women with children in that place. The guards were complaining about our spending, claiming that so-called (Abu Hajir) Saudi- Arabian man was not paying them money for our spending. The guards reported us that they bought us food and other things at their own expenses. Then Abu Hajir took two of my friends plus me with our children to a house. Agents from their headquarter took an old woman, who was with us, to prepare them meals. So we two women left, a young boy called (Muneer) was

allocated to bring us whatever we need concerning food and kits. But after three days he stopped bringing them, he said that Abu Hajir did not pay the money for everything he brought for us. So he said he would not bring us anything anymore.

Since Palmyra was continuously under airstrike, the Saudi- Arabian one changed our place by moving us to Al-Raqqah. At night ten o'clock, we left and we arrived at midnight twelve o'clock. We joined a family then the driver left. I tried to convince the woman in that house to use her cellphone to speak with my family. She said that the signal is not available there. She asked me to give her a cellphone number so as to try again next day from a different place. I gave her my brother's cellphone number. In the morning when the driver came, she told him about my request of giving driver a cellphone number, so he took the number and wanted me to get in his car. He took us to Al-Bab area; it seemed that he sold us to someone else without telling us about the deal. When we were put in a house, the driver got money. Our new buyer imprisoned us in a room in his dark house; he gave some biscuits to the children then locked the door.

We were cried till the afternoon because the place was really scary. He came back, I spoke with him I understood from his Arabic conversation and I told him that we converted to Islam and we practice Islamic religious requisites. He said that he would take us to another house. At night, around one o'clock a person named (Waseem) came.

Waseem told me, "You should get yourselves ready, tomorrow at 5 a.m. I will send you to Turkey."

He left and he was back at exact time, he took us to the garage but there was no car to take us. He said that at five in the afternoon a car will be there. We stayed till the afternoon; we got into the car and we headed towards Turkey borders for three hours. There were many passengers inside the car; a discord happened among them as a result the driver returned us, I did not know the reason behind the fight. They imprisoned us in a smuggler's house. In the morning they got in a car and I asked them to take me with themselves to (Abu Suleman's) office and they agreed to take me. They put off us in front of the office and gave us 200\$ to rent for ourselves a car. When the driver, whom would take us to Turkey came, I gave him 200\$ as rent from there to Turkey he refused to take, he wanted me to pay him extra 25\$. I asked him

to wait till Abu Suleman opens his office, and I would ask Abu Suleman for money; but he did not wait, he left us alone. So we sat in front of the office, a man came at 11 a.m. he opened the office. I inquired him to speak with Abu Suleman and tell him that we are there. He phoned Abu Suleman but the line was busy, and then we ought to hold on. I told him to phone Waseem, before calling him; I saw Waseem was riding a bicycle. After I told Waseem about what was going on with us he left and sent us a car. There were two young man in it, they took us to somewhere it seemed to be a warehouse, there was market goods inside. Next day, they brought us some food around 5 a.m. Waseem came in order to send us to Turkey borders. Also one of our female friends was with him to come with us to Turkey borders. He took us to the garage from there we got in a car with many other passengers who wanted to go to Turkey. When the vehicle reached near the borders, we were left among the trees near the borders. We were close to the border to cross it, but there was a clash between them and Turkey troops. We have been given to a young man whom he was overseeing us while we would cross the borders. When we heard the fire shooting the young man ran away, a twig hit his eye, so he bled severely.

We have been told that borders are closed and we should be returned. I told my friends to go to the road near the borders, and we may find some people to help us since we do not want to be back. We watched car, a person was driving named (Ali) who was from (PKK) Kurdistan Workers' Party. We asked him for help and Ali helped us by letting us to get into his car. He took us to PKK headquarters. After PKK fighters had investigated us by asking simple questions, they provided us with everything we needed. Ali was allocated to oversee us when we would cross borders. Through a phone call I talked with my family and we agreed to meet in Turkey exactly in Aintab city. That day we went with Ali to his family farm which was located in northern of Afrin on Turkish borders. In the evening we left in order to cross the border, we were three women with our children. We crossed the border but Turkish troops perceived that we did. So two troops shed lights at us and they began chasing us and we ran back. One of my friends who was carrying my infant baby crossed the border back. Unluckily, my second friend and I with our children were caught by the two Turkish troops. They detained us for about twenty minutes. After they knew what was going on with us, especially, when I told them that my infant baby is with my friend, who crossed the border back to Syria, they let us to cross the

border back to Syria. We stayed at the farm for about a week. Every day Ali was going to the border. He said that clashes happened on the borders as a result several officers and troops were killed; therefore it was hard to cross the borders.

At last one of Ali's family members joined us who was named (Jalal). Jalal was familiar with the area very well. He decided to come with us to cross the border. In fact walking was so hard and the road was rough enough. We were walking, but whenever we realized that there was Turkish troop patrol, we stopped and hid. In the very early evening we started to walk till 1p.m. we stopped several time whenever we felt there was danger. Finally, we succeeded in crossing Syrian- Turkish borders.

We took rest after we had entered inside Turkish lands. We had food in a restaurant. Then we slept in a room till the morning. In the morning we were taken to a garage in Aintab city. We were handed over to one of our relatives, who was waiting for us.

5. Lamyā:

The survived woman Lamyā is eighteen-years-old.

"Despite of what happened to us I am honored of being around among my people and my Yazidi community" ...*Lamyā*

Lamyā: It was the fifth month of my marriage when I lost my husband. My family with other eight families of my relatives was arrested by Islamic State (also: ISIS, ISIL). Some of them were taken to Sinjar town. Since Sinjar was under airstrikes and my husband was prisoned there, he could flee from ISIS captivity.

One day, I was in an ISIS car with my sister-in-law and her niece.

We were taken from Til-Qasab to Tal Afar and then to Mosul. Women were beaten severely. We stayed near Tal Afar granary for a month, and then ISIS took us to Ti-Aafar. Their treatment with us was too bad. I was always crying and declared a hunger strike. After that they took me to Hammam Al- Alil in northern of Mosul.

One day a girl from Kocho wanted to commit a suicide but I could save her from suicide attempt in the last moment. A terrorist from Tal Afar wanted to take a little girl called Chinar, twelve-years-old, for himself; but his wife threatened him by

divorcing. His wife directed these words to her husband, "How to marry a child?!" So he was forced not to marry to her.

I stayed in the captivity for two months and nine days and then I survived.

6. Warda

Warda is Lamya's sister-in-law; Warda is twenty-five-years-old, who was also survived from ISIS.

Warda: After we had stayed as captive in Iraq for a month, they (ISIS) took me with one hundred girls from Mosul to Al-Raqqah. When we had arrived Ti-Aafar, they took fifty girls with us who were from Kocho village. They put us in a house in a forest; after fourteen days passed they took us to Aleppo. We stayed for a month with persons who joined ISIS terror organization recently. Those new fighters were from Russia, Kazakhstan and Saudi-Arabia. They put me in a hotel with a Kazakhstani ISIS leader who called Dawoud (he was thirty-years-old, he was married from two Kazakhstani women). Dawoud dealt with me bad treatment; he imprisoned me in a room alone. He was gave me too little food only once day, I did not take shower and he beat me. We were under airstrike daily. And then he brought with himself two girls of Kocho village.

One day they put us in a car, the whole day we were in the way till we arrived Al-Shaddadiya. He sold me to (Abu Hamza) who was from Kazakhstan. Abu Hamza married from three women, two Kazakhstani women, a Syrian woman and I was his fourth wife. The rest of the Yazidi girls, who were with me, were given to ISIS terrorists. I was taught to read Quran verses and pray as any Muslim does. Abu Hamza harassed me too much, accusing me of having the idea of escaping. I always refused him to enter my room. His Kazakhstani women did not want me to stay with him. Both of his wife accused me as the reason of not letting their husband enter their rooms [enter room means to have sex with one]. He was bringing friends and offered me to them as goods. But I was begging from him not to sell me to his friends. Sometimes we did shopping in a market nearby, so I told about conditions to the shop keeper.

He gave me this piece of advice, "You had better obey ISIS orders and when they become assure you are not planning to escape, so then you can phone your family and get out of this trouble."

While we were captive, we took contraceptive pills and contraceptive shots to avoid being pregnant.

I phoned many Yazidi girls there; I heard from them a lot of sad happenings. There was an old man (an ISIS leader) who lost one of his feet [handicap man] as the result of airstrike, he has a thick beard like monsters. The main headquarter was full of Yazidi girls, so that old man was visiting the headquarter daily in order to take a virgin girls and bring her back in the morning.

The old man said, "I want to be the man who will open the hymen of many girls as no one else will do."

The girls, whom that man raped, were very terrified because he tied girls on the bed and raped them. It seemed shouts and cry did not affect that barbaric old man. Also he took a nine-years-old girl and he was brutal with that little girl [it means he raped as he has already raped other mature girls]. I asked from one of the females who worked as a servant in the headquarter about the number of girls that this old man raped.

"Fifty girls", she replied.

Nora was thirteen-years-old from Til-Qasab, she was raped by that handicap monster, as a result she bled severely. Wherefore, she was sent to the hospital.

Al-Shaddadiyah headquarter was like warehouse to distribute girls on other cities.

The terrorist (Abu Janan) was collecting girls from Tal Afar, Mosul, Al-Raqqah and from the rest of other Syrian cities and then brought them to Al-Shaddadiyah headquarter.

A Kazakhstani man took the little woman, Jalila, with her children. He harassed her since she refused to follow his orders. Another woman called Mayan, she might be survived. She said, "That Saudi- Arabia man who was the tenth one who bought me. I was sold continuously."

There was an old woman and she has children; ISIS forced her to marry an old dirty man. He beat her all the time.

Finally, I thank my Lord for I am survived from those criminals; my life in their hold was a nightmare. After eight months and eight days I returned and joined my family. I am honored as long as I am living now with my own ethnic community.

7. Gulizar

Gulizar the survived woman, she was born in 1988.

Gulizar: The symbols of the black day, *August 3rd, 2014* are *escape, killing, enslavement* and *the treason* of our non-Yazidi *neighbors*. It was a depressing day, people did not know how to act. At 7 o'clock in the morning we left Sinjar and went towards Sullagh village by six cars with four families of my brothers-in-law.

We were caught at Gali Haji near Sinjar Mountain, ISIS terrorists took all of our money, jewelries and cars. They put us into a celebration hall in Sullagh which belongs to one of my relatives. They separated men from women, families were moved from one place to another continuously. Men were also beaten and insulted by all kinds of insults. After days my husband with two of his brothers could flee, but his third brother (Hasan) is still under ISIS mercy. According to some males who survived- they said, "The men, who remained captive, were tortured by ISIS." Still the destiny of most of those men is unknown. Saradr, whose job was circumcising boys, was ordered to be Muezzin and teach others (captive Yazidies) how to call out prayers. But he refused that order in return he was lashed by ISSI executioners. Then they forced Sardar to practice that job.

I was separated from my husband and his brothers in Sullagh village. ISIS took us to Tal Afar in which we stayed there for four days. Girls were taken from us by force; this made us to wail over and over. Next, they took us to Badush jail and we stayed there for less than a month. Then they took us to a school in Tal Afar and after fifteen days they took us to Kasir Al-Mihrab village. And then, they took us to Al-Raqqah, Syria where they distributed each group of seven girls and women on their fighters. Our group was taken to Al-Tabqa city. There was a fourteen-years-old girl in our

group, the ISIS leader took her when we arrived and he insulted us. And our group was distributed on the fighters, as well. A terrorist bought me for 2000\$ with my children then he took us to his home; though I was pregnant. I was beaten and his family members had a quarrel. His wife did not accept me as her fellow wife. So after a week he took me back to the headquarter. Another terrorist called (Abu Nasir Al- Saudi), who was thirty-years-old, bought me. Also he treated us bad treatment and beat me daily. One day he beat my son by stick after I changed my son's clothes I saw his body turned into blue and became swollen.

Another day this terrorist took my big son in order to throw him into the river. When he put my son in the river (Euphrates dam), fortunately, there was someone near him, and he plead with the terrorist and he could save my son from drowning. We have gone through all torture kinds, my children were separated from me many times and also they have been tied up.

One day Abu Nasir left us in house of a man (a Kurdish man from Syria who was called Hussein Muhammad Kifoo, and two of his son-in-law from Saudi-Arabia, his brothers now live in Duhok- Kurdistan, north of Iraq) and he went to Kobane battle and did not return. I was informed that Abu Nasir was sent to hell (killed) by Kobane heroes. After a month another person, who was from Al-Al-Tabqa- theThird neighborhood, was called (Yusuf Abu Naif from Saudi-Arabia and his wife was from Syria, she named Sana'a Abdulla Al-Kurdi, her mother named Mariam and her brother named Haider), bought me. I visited Mariam twice at her home in a village in Al-Raqqah.

Youssef was a big man with brown skin. He and his wife wanted me to be their servant at their house since they have guests, plus he was one of the leaders of ISIS terror organization. Later everything revealed for me that they were the dirtiest people because of their stem treatment; besides they beat my children every day. He beat my children who were all the time sitting at the room walls silently. The traces of beating would never vanish from my children's bodies. His wife beat me as well as called me by the *infidel*. His wife wanted to visit her sister who gave a birth few days ago; and she took both of my children with her. I begged her not to take them, however, she assured me to get them back the coming day. But I concluded that she and her husband made a deal to take my children so somewhere.

When her husband returned home, he asked me to get my luggage ready and then to take me to his wife. In the way he told that he sold me to another person. I pleaded with him no to do it but nothing could change his mind. I asked him to give me my children back and then to do anything he wishes to me. He was lying, and he said that my children would be back in the coming day.

When we arrived at the home of buyer, he tried to get me out of the car but I refused since my children were not with me. I cried in the neighborhood, then many people collected around the car and he kept on getting out of the car. After then, he asked the buyer and one of his mates to bring weapon. Soon three men came and pointed their weapons at me. I was crying, "My children ... my children ..." Then I became exhausted and I went unconscious.

In the second day, when the whole family was asleep, I took my children and left the home. I got into a taxi and told the driver to take me to a village (where Sana's Abdulla's mother is living there). In the way I told the taxi driver that I forgot my bag at home so that I cannot to pay taxi rent, in fact I did have neither bag nor money. He told that I can borrow money from the home that I would visit. I made him assure that I am going there and I will quarrel with them.

Next day, once I arrived we went to Youssef's home, it seemed that the man took my son and his wife wanted to leave with my daughter. At that moment I shouted, and then she put me in the home and pointed a pistol at my face. She said, "If you take your daughter, I will kill you both. You! The infidel"

I realized that she will kill me with my daughter for they are non-merciful at all towards mankind. So I left the home and crying. The person, who possessed me, made me sure that he cannot bring my children back, because someone has them who has authority in ISIS organization. He sold me to another, in a short period of time, I was sold to three other men. One person was buying me to another after a short time over and over. The last one sold me to my family in Iraq for 20000\$.

In Tal Afar a girl tried to commit a suicide by throwing herself down from the top of the school roof. But she did not die; only one of her hands broke and there were bruises on her body.

When we were in Kasir Al-Mihrab one day ISIS terrorists began searching for anything was not allowed to maintain us. They could find a cellphone with one of my relatives, as I knew whole her family was tortured as her punishment. Then ISIS terrorists tied up her and shot fire around her whole body without hitting her body and she screamed loudly. Also they lashed her.

In Syria, a woman escaped and soon they caught her again. They took her children away from her and they shot her by fire, they killed her.

When I was in the headquarter, there was a brown girl from Snuny sub-district and also she was my neighbor in Kasir Al-Mihrab village at captivity. Every day a big group of guards harassed her (sexually).

While the girls Ibtihal married to three terrorists at the same time, they were called: Abu Sami, Abu Bassier and Abu Omar.

I never thought that I would be survived from terror Islamic State. I was crying and telling my children about the my sufferings and we all were tortured

I hope from God to survive my abducted children from ISIS hold and see them once again.

And Mothers' prayers are responded ..

8. Nergizz

Nergizz was bom in 1995; she is from the center Sinjar district. And she is university student.

Nergizz, who is survived from ISIS grin, tells her story:

We were caught in the mountain curvedness in August 3rd, 2014 by ISIS terrorists and there two person were killed in front of us. We were taken to the directorate of personal nationality affairs (this directorate was used as a prison). Men were separated from us and we stayed there from 1 p.m. to 8 p.m. and then they took us (two of my sisters, me and two other girls) to Mosul. We stayed in the Galaxy hall for sixteen days; our conditions were pathetic. There were a lot of people so there

was no enough room for sleeping and food was too little. Next, they took us to a village near Al-Raqqah- Syria. We were distributed; I was given to an ISIS military leader called (Abo Jihad Al- Chechen) and he treated me a bad treatment. He could speak Arabic, one day he asked me to bring him a captive person and slaughter him but I refused. His wife said that once she had killed a person by pistol. His mother was only speaking Chechen language; therefore, I was forced to learn their language and speak to them in Chechen.

He sold me to a Saudi-Arabian man called (Abo Waleed, thirty-years-old). I felt terrible so I tried to escape, though I complained to his mother and his Syrian wife, since I tried to escape I was sold to (Abo Mohammad Al-Saudi) after three months and half. The martyr (Zuhour) was from Kocho village. She committed a suicide after an ISIS fighter raped her. I stayed with Abo Mohammad for nineteen days. Then Abo Mohammad sold me to another Saudi- Arabian called (Abo Abdulla, thirty-years-old), with this man I was imprisoned for two months. And then I was crying during that period of time and I wrote pieces of poetry about adversities, and I wrote my tragic diaries typically were about (nostalgia for mother, home death, fading flowers, Shingal (Sinjar) is bleeding, the impossible in waiting). I did not know anything about family destiny.

I tried to commit suicide as the result of being isolated, but then a couple verses for the Tunisian poet (Abu Qasim Al- Shabi) prevented me no to do it:

If the people will to live

Providence is destined to favourably respond

And night is destined to fold

And the chains are certain to be broken

I wrote the above poetic lines on the prison wall, thus when I read and then I was cancelling the suicide attempt.

He sold me to another Saudi- Arabian (Abo Ra'ad) and I stayed with him for six months. My neighbor (Leila) was from Til-Qasab, Abo Sayyafhad put her and me in a room with the door locked.

There were many suicide cases. Leila told me about three girls, who used to live with her; two of them committed suicide by cutting their arteries.

After surviving my life, I wish to meet my father and brother, then it will be the ever happy moment but it is only a dream - illusion

Nadia is Nergizz's sister, Nadia was born in 1998:

After I was separated from my sister in Al-Raqqah, an ISIS leader called (Adam, thirty-one-years-old) enslaved me. His wife was Chechen and she was named (Eva) but her real name was (Habta); they have two sons: Abdul-Rahman, two-years-old and Abdulla, four-years-old. He treated a bad treatment without any reason, and his wife was dirtier than him in dealing with me. She could not speak Arabic so I used signs. She slapped me while I was doing the housework. Adam was killed in one of the battles in Kobane. His wife was crying sometimes for the loss of her husband and other times she was laughing and smiling and saying that her husband is in the heaven and he is welcomed by angles and forty nymphs. This made me to laugh at her ideology and to laugh at the whole terror Islamic State ideology. I stayed with her for two months as her servant. I was sold to (Abo Dajana Al- Chechen), he and his wife treated me a stern treatment. After fifteen days I was taken to a court, I was accused of being escaped from the Islamic State and disobeying Islamic religion, and they told me that I am would join back to infidels. I was imprisoned in the prison of criminals. I saw a group of criminals inside and also there was three Yazidi enslaved, they were (Guzal- from Kocho village, Gulie, Rahma). It was too cold inside the prison, we suffered a lot because there was nothing to cover ourselves while sleeping time and because of malnutrition. After fifteen days I was taken to a military camp and there was a group of families. They left me at Rasha Waleed's family- from Sweden. Rasha was from Palestine originally, and her husband was from Andalusia. She could speak English, Arabic and Swedish. In Sweden, she was married from a Kurdish man but since she was bigoted by her religion, her husband divorced her and then she married to Abdul-Rahman.

Abdul-Rahman sold me to Kurdish man whom named (Abo Jandal, his real name was Abdul- Aziz), he was from Turkey, Mersin city, he had two daughters. His wife was divorced as she might have believed in PKK (Kurdistan Workers Party), and she was regarded as infidel and then she was divorced. He treated me the treatment of slaves. He always called me by "slaver". He said, "I can buy at any time I want in slavery market because I bought you by my money." One day he went for a battle, so

I escaped. I went to someone but I was soon taken back to an Islamic State headquarter and there I was put in solitary confinement for three days. I was set free then I returned to the home of Kurdish man. When his daughters asked me about the reason of my absence I told them that I was at my relatives. Their father was still at the battle.

I escaped again and I called my mother then I could survive.

ISIS terrorists killed people in horrid ways; killing was an art for ISIS
(ISIS tortured her till she died)

9. Sarah (1994)

At night, in 2/3.8.2014 we were in Til-Qasab complex and there was a battle in the nearby in Gir Iuzzer complex. We ran away to Qini village, it is a village that was inhabited by the Yazidi of Mahircan clan in Til-Qasab complex. We stayed and we did not climb the mountain since my father-in-law was handicapped. A Yazidi man he told my husband not be worried, he just wanted to say that everyone will be back home. I asked my husband, "who is this man?!"

"This is one of my customers who had his hair cut at my barbershop." my husband replied.

Around fifteen armed terrorists of ISIS organization came in five four by four cars and one of them said that they are not against us (Yazidies). He ordered us to have them our personal identity cards, my husband and my brother take over this order. My fifteen-years-old brother was beside me and he was wearing a military cap for his head was bold. I warned him to put it away because ISIS fighter might think that my brother is in military; he put it off and went. After minutes, ISIS terrorists called me and all other women. They put us in a hall and they tied up about 70 men. I turned around and I saw my husband saying, "Take care of our son, Nawar, it seems our destiny is death." And he waved his hand I shouted and cried and said, "No ... no.."

Men were stand in four lines including my husband, his old father and my both brother, and then all of them were shot by fires. Women were put in a hall and the

rest of the men were taken to a valley. There was 40000\$ in the bag of my husband with five family member passports plus other family certificate, documents and jewelry. My husband had bought his car for 20000\$ since two months.

Within half an hour we heard the sound of shooting fire, and women began shouting and wailing inside the hall, (the remaining of those martyrs' corpses were found after liberation of part of Sinjar district, they called by the martyrs of Qinin mass grave)

I asked an ISIS fighter about the destiny of them men, he replied that men were taken to Sinoni sub-district

They took us to Til-Aafar district and we stayed there for twenty days. The girls were taken to Badush prison. I was with group of girls and big children when took us back again to Til-Aafar. After days a group of us was taken to Kasir Al-Mihrab village in southern of Til-Aafar and the rest of abductees were taken to Mosul. So I went to see the brother-in-law of my sister in this village but he was not there, he ran away to Kurdistan region-north of Iraq. And I stayed there with mother-in-law and my sister-in-law.

I was very worried about my four-years-old daughter; I was hiding her from ISIS. Though she became sick but I did not take her to the hospital thinking the ISIS terrorists might harass me in the hospital or in the way.

After two months of being kidnapped, ISIS terrorists informed us that captive men are released. Also they told us that they are going to gather family members again. I was very happy, they took us to Qazil Qayyum village which was near to Kasir Al-Mihrab village. No men were in this village apart from women.

One of the ISIS fighter said to me, "your husband is in Al-Shaddadiya, I will take you to him."

So I was the first women who got into the car with my children. In the way I thought about his news, and I said if my husband was alive and he would have released, so why he did not visit us and see his mother and sister-in-law. I asked myself, "Why do ISIS take me to Al-Shaddadiya?" - It seemed that was a real trap for me.

They put us in the Al-Shaddadiya jail and there I met one of Sinjar neighbors who called (Khuzav). Khuzav was crying all the time because she was given to an ISIS terrorist as a slave.

One of the ISIS top leader came to us for the purpose of giving to a Tunisian terrorist who called (Abu Musaab) as a gift. The leader told Abu Musaab, "This beautiful woman is yours as a gift because of Islamic State victories in Sinjar district battles, and you did a great job in the battle."

I refused to get up and I told them that I do not want to marry anyone. But he pointed the pistol at my face, I said, "I came here to join the rest of my family members, and you told me that my husband is released and he is in Al-Shaddadiya! !!"

He replied back, "Your husband was infidel so we killed him."

He put the pistol into the head of my son and said, "He is the son of infidels, and we will kill him". My son was taken outside then I ran after them and shouted. He was put in the car and could not get rid him out their hands, but they put me in the car with my son. We had arrived Al-Raqqah and there I went to the second floor to one of the places. I saw the ISIS fighter washed my children by cold water. I quarreled with him and said, "Why do you torture my children? We want to stay in our dirt, we do not want you."

He said, "Children are dirty and we do not hat warm water. I cannot provide you with kerosene for boiling water."

He became very angry, and he hit the head of my son with pistol handle. Then my son bled through his nose and ears. I took my son to the bathroom again and I cleaned him from blood. I looked at Abu Musaab angrily and I tried to attack him but I was worried about my children.

He ordered me to memorize twenty Quran verses and pray Islamic pray, at first I refused this order since I am illiterate person- cannot read and write. He sent to the home of one of his friends, and there was a fifteen-years-old girl who called Nermeen, she was a student. She was daily teaching one Quran verse and I could memorize, though he beat me.

He wanted to revenge upon my children, and always kept saying, "These children are infidels."

He tied my son by car and drew him on the ground and my son and I began to cry over and over. I asked for help and Khidir's daughter came but she did nothing the

she said that she cannot save him. He hit my flank by his foot, and I fell on the ground and I was unable to get up.

He began to beat my son daily till my son bled through his nose. I asked my neighbor, who was a Kurdish woman from Al-Hasakah, to plea with Abu Musaab so as not to stop beating my son. But she excused me and said, "I am sorry, these people are not merciful at all."

In the court I complained to the judge about my case. Abu Musaab said, "This woman and her children are infidels and her children are from infidel man. She insulted Islam religion and Islamic prophet daily. She neither wants to convert to Islam nor to pray."

The judge asked me, "Why don't you want to convert to Islam and stop insulting this religion?"

I told him, "Abu Musaab is lying! I memorized 12 Quran verses and I pray five times, completely, in their exact time per a day." The judge did not care about our case since he was originally from Tunisia.

After that I asked him to sell me and he sold me after two months to a Libyan one who called (Abu Jihad). There was a girl with Abu Jihad (she was from Kocho village- named Adoul). I asked him to be his servant and he agreed on this offer. He said that he has another girl as his slave. He went to Sinjar and got back with weapons and ammunition. He told me that I have to be trained on the way if using weapons. Though, I refused to carry weapon and use it, he taught me how to use weapon.

After days he asked me to go to the battles in Sinjar and my daughter, Tulla, was put in a closet with the door locked. I took a machine gun and a pistol then we headed to my home in Til-Qasab in July 12th, 2015. When we entered my house and Abu Jihad watched my picture with my husband on the bedroom wall, he broke it down and then tore it into pieces. He damaged another picture for my husband. After that we went to my father-in-law house, again he damaged the big picture of father-in-law and he shouted that my family are infidels. He searched the house very well and he found a pickaxe and began to dig here and there. He thought that money and

jewelries were hidden in the house. I got into my neighbor's home when he saw me; he suddenly began to tear pictures.

I shouted at him, "Why do you tear picture?" He answered me, "God forbid pictures."

I cried too much for my empty village. I wanted him to go together to Mahirka Qini village, it was the place where our families were killed and their properties were robbed. But he did not agree and his excuse was that his friends are waiting for him. I told him that our family had lost 40000\$ there; when he heard my words so he became very happy. He wanted me to go there quickly, once we arrived there I searched the place very well but I found nothing except a tom bag that once was full of Dollars, jewelries and our official documents. Also I found tom clothes, the big building was collapsed, I looked for the graves but I only could see hills.

He talked to his friend through radio for the purpose of taking part in attacking Sinjar Mountain. At that time, Yazidi families were trapped in the mountain and defending their holy shrines. He wanted me to take part in that battle but disagreed. He went to the battle by himself alone and I waited for him in the west of Qini village.

After he had left me there alone, I could run and climb the mountain then cross safe zone. But I did not want to be survived without my children. I could hear the sound of shooting on the other side. In less than an hour he returned and I got into the car. I asked him to accelerate because my daughter was in the locked closet, thinking she would die. When we arrived, I ran away towards the closet and got my daughter out. She was so hungry so that she could not stand. I gave her some food and water; she was very exhausted so she cried. He beat her strongly. I shouted at him, "Why do you beat my daughter fiercely?"

"Should I deal with infidel children, mercifully? I swear, I will kill her by torturing and you will see what I will do to her", he answered angrily.

The next day before going to Syria to take part in a battle, he put my daughter in the closet and he locked the door by locks skillfully. I pleaded him not to torture her in this way but he did not listen to me.

During two consecutive days- day and night, I have heard my poor little daughter was calling, "mama .. mama .. " She did not sleep even for a minute. She did not stop wailing and she did not die. During those two days, I have not slept, I listened to her cry and wailing. I tried to break the locks but I could not. I asked my Turkish neighbor to help me in breaking the locks, as well as, he could not. And then, he told me that he is not allowed to break the door locks. He said, "Go to the Islamic State headquarter which is beside my house."

I went and asked them for help but they attested me that Abu Jihad recommended them not to help me, *the enslaved girl*.

After two days passed, I heard a car stopped at the door, I quickly went to him, Abu Jihad, and took the keys from to open the door. When I opened the door, I smelled a disgusting smell; it seemed to the smell of dead bodies. I cleaned my poor daughter quickly. She attacked me to eat my clothes since she was starving. Her body was inflamed severely, her body skin turned to blue plus swollen on her outlet.

Abu Jihad said, "I thought your daughter would die and we would throw her body out for the dogs and then I will put an end for living with an *infidel children*. If the evil god might help her not to die, but I will torture her up to she dies."

I said, "I am an infidel according to your sick ideology but this little creature does not know the faith from infidelity!"

He attacked her and hit her head with the wall. Her head started to bleed and she was afraid from him to cry. I took her to the bathroom and cleaned her head by sterilizer.

The next day he took her to the doctor, nevertheless he brought her back and I found him beating by a piece of hose heavily her outside the home. However, she was crying. I attacked him and took the piece of hose away. I told him, "The girl is speechless, she cannot speak. Which divine do you believe in?". He slapped me.

He put her in a solitary confinement- a separated room from the home. He beat the bottom of her feet by a big shoe till they became swollen remarkably. He put her head in inside a container full of freezing water for several times. It was a very catastrophic scene. The only thing we could was crying. She became frozen- no

moves at all, and he took her to the bathroom and began to push on her head till it reached her legs and her backbone broke. She went and conscious totally.

Abu Jihad Al-Libby said, "I will do everything so as not to die this girl, I want this torture episode last for long time. *Through torturing the children of infidels I will enter paradise.*"

He took her to the doctor. The whole he was at home and asked her to raise her hand up; however, she cannot stand because her backbone was broken. The thing that made me to be mystifying was that she as a girl in this very small age could raise her hand up for hours. On the other hand, I realized that *fear makes human to do impossible things*. This horror film continued for twenty days.

He poured the hot tea on parts of her body so her skin was inflamed and burnt, and after days he hit one of her eyes. Therefore, it bled then she lost sight in of eye. He told her aggressively, "When will die forever?"

After two days he broke one of her legs. Next day he gripped one of her hands and turned her around over and over till her arm was taken out from shoulder. He raised her up and then he threw her on the ground by efforts. He hit her by the wall.

He put his sister and my son in a solitary room. I told him, "Who said that you [ISIS terrorists] through killing and torturing children and enslaving of infidels will go to paradise? Even I do not know very well, you won't enter the hell as well."

Next day Abu Musaab, who I was with him and sold me to Abu Jihad Al-Libby, visited us. And asked me who beat the little, I did not tell him the truth because I was afraid of Abu Jihad to tell the truth. I said she fell from the roof of the home. Abu Jihad began torturing my four-years-son, Nawar, he put all of his clothes and put into the toilet with the door locked for a whole day in hot August. During the whole day my son left without food and water, and he was calling "mama ... mama.. I am starving, I am thirsty.. I want water." I cried and cried without changing anything. Someone (X) was with me at the house, tried to open the door but he prevented her and he beat her as well. Abu Jihad ordered me to put the little girl into the closet and bring food for my son. I begged him to open the toilet door, he hit me on my waist strongly as a result I fell on the ground, I cursed him a lot. He beat me by a wooden stick till the stick broke and my skin turned blue. Abu Jihad opened the door and he

peed in a container then poured the urine on the head of my son. After I got my son out, I observed that he is suffering from a skin disease as the result of confinement in hot dirty toilet.

Abu Jihad ordered me to memorize twelve Quran verses plus the verse of oneness of Allah. I was obliged to do memorize and I really did. He forced me to pray in front of his guests. However, I tried to avoid praying in their presence, he told me that I am his slave and he is free to do anything with the slave. I quarreled with him for constant torture he does to my children. I asked him to kill me so as not to see my children are tortured daily any more.

He said, "Be sure, I will kill them by torture. I can kill these infidel children at any moment I want. But no, I want them to die by torture through a period of time."

He bought my four-years-old daughter to a Syrian man, and I disagreed. He put me into the room with the door locked, I shouted and cursed at them through the window. But I will never forget that scene; the scene of that man carried my poor little daughter with her bag of clothes.

The next day, I asked my neighbor, who was from Turkey and his wife was Syrian, to buy me and to work at his house as a servant. He was aware about the barbaric treatment of Abu Jihad towards my children and me. He agreed on this offer, he wanted to save my children from torture. Then Turkish wanted Abu Jihad to buy me to him for 10000\$ and then he increased the amount to 50000\$, but Abu Jihad refused.

"She is so young and I do not want to sell my slave." replied Abu Jihad.

Later on, the Turkish man with his wife confirmed me that Abu Jihad does not want to sell me for any amount of money. But he promised me to bring back my daughter. As he was an ISIS fighter and he had good relations with ISIS organization, he brought my daughter back to me.

In the morning, he asked my daughter (Tulla) to walk; she could not walk because her backbone was broken. He forced her to walk. He carried up and threw her strongly on the floor. He put her in the bedroom and he beat her by wooden stick till

she went unconscious and her eye became blue and her head became swollen. At last I took her from him and embraced her.

He put my daughter into the closet and my son into the toilet and he went to the mosque for praying. When he returned, he carried Tulla up and then threw her on the floor by force; most of Tulla's body bones broke, she cried- that was her last cry saying "Goodbye!" for the outrageous sorts of tortures for days and month. With her last cry, she will complain from her lord and him about the injustice that is ongoing on Earth.

I shouted and wailed on Tulla's body but he took her away from me and beat her by his foot. He cursed at Tulla's body and said, "This infidel girl went to hell."

At that time he also beat me by a wooden stick till it broke. He ordered me to get my son out of toilet, and then I washed the body of poor, innocent, little girl.

I asked Abu Jihad to bury Tulla's body but he disagreed. He said, "Let me have my coffee and then I will think what to do with her body." He had his coffee and left the home. After half an hour he six of his friends, when they found the traces of beating, they wanted to know who tortured her. Abu Jihad pulled away from them and he told me not to tell his friends that he tortured her till she died. Through I could not answer by uttering words; I gave a gesture to one of them by moving my head. One of them could understand from this gesture that Abu Jihad surely killed her by torture. Since Abu Jihad was one of the fierce fighters of radical Islamic State, no one dared to take him to the court. They took the Tulla's body in a hospital in Mosul, and her body kept there for five days.

At last they brought me her body and I asked my neighbor [woman] to help me in burring Tulla's body beside her father. I wanted Tulla to be the guest of father, her uncles and the rest of Yazidies had been killed by the fighters of Islamic State in Mahirka Qini grave in Sinjar.

They brought me the medical report; the medical examiner stated that Tulla died as the result of torturing. However, I presented the report the court, the judge decreed a judgment for Abu Jihad by imprisoning for three days *only*. Abu Jihad's punishment was light since he came from Libya and he fought for the radical Islamic State and according to their sick ideology he killed a daughter from an infidel father.

He beat my son by a piece of hose like someone who lost his mind. He told my little son, "Now it is your turn." I quarreled with him and I told him either to kill me or to stop torturing my children. I threatened him by escaping.

He explained, "I killed an infidel girl by torturing so a place in paradise is booked for me. I will go to heaven but I will leave the rest of your children alone."

I said, "But you do not know that God prepared for you fire of hell because you killed innocent, poor, sinless child. You burnt Tulla's clothes for they were smudged with blood and torn as the result of torture.

He sold the enslaved girl (X) to a person from Gulf, then he took us from Til-Aafar to Al-Tabqa, Syria and there he beat my daughter and my son as usual, and he tortured them in the toilet. He kept beating us till got rid of him. He accused of being not committing the prayers in their exact time and properly. So he tied me up for five days and my little daughter fed me. I swore for him that I pray properly and I memorized twelve Quran verses. The traces of ties stayed on my wrists even after I have been escaped from him.

After two days he tied me up again and my son freed me from ties, and my son tied me up again when Abu Jihad was back. Again after three days he tied my hands till they became swollen and I cried. My daughter tried to untie me but she could not. She asked my neighbor for help. She came with my daughter and she told me not to tell Abu Jihad that she untied you. When he returned home and found me untied, he asked for the person who untied me. I told him that my daughter did. He beat her by a stick fiercely till the scalp of her head ruptured, at that moment I wished that I was still tied up skillfully.

He asked me to kill both of my children and run away with him towards Libya; in that moment I realized that their destiny in danger, as well. He enslaved another Yazidi girl who called (Berivan). She was from Til-Qasab, and her husband (Saied) was killed back in August 3rd, 2014 by ISIS terrorists. Abu Jihad bought her very cheaply for 5000IQD which equals 3\$ USD. She had two children and she was not able to pray.

He went for fishing to a river in Al-Tabqah, and then I left with my children. When I arrived safe area, Abu Jihad called me and asked where I am. "We with the infidels, we got rid of your torment, you the infidel and son of infidels." I replied. Then he cursed and he went for cray.

In addition, Abu Jihad had a video for four ISIS terrorists who were in civilian clothes. In video I watched the four men went to the home of a former senior officer in Mosul, they told him that they were also former officers in Iraqi army. They talked to him about formation of an army against ISIS. The senior officer welcomed them warmly and he invited them for a meal and coffee. After that the four ISIS terrorists laid him down on a bed and they asked his family to watch the process of immolation. They immolated him while his family was watching and crying, and they put his head on his chest.

Another video was entitled "Slaughtering in Siba Shekhidre" [Shekhidre is a Yazidi inhabited complex]. I watched ISIS terrorists immolated three Yazidi youths. And my neighbor (S. K. A.L.), she was from Til-Qasab. She was with a Libyan, and he tortured her severely. He asked her to say her prayers loudly at praying. She was sick and she lost many of her family members in Qini massacre. Abu Jihad had a photo in which a lot of Yazidi women and girls were gathered in Tabqah city. I asked him that I want to visit them but he refused.

While children told me about how they have been tortured, they talked to me about the traces of torture, especially, *biting* on their bodies.

Einji was born in 2012, and she said, "I was suffering whenever I watched ISIS terrorists tortured my sister, Tulla."

She also mentioned torturing by pieces of hose in particular. She remembers the moment she was fell from a high space on the floor and how she went unconscious. Her mother tried to open her unhurt eye, (she already lost sight in the other eye as the result of torture). Einji said, "I was put in the closet by Abu Jihad Al-Libby, he beat continuously, and still anyone can see the traces of torture on my body."

On the other hand, her son, Nawar, remembers confinement days in the toilet. He said, "I was very thirsty, and the smell was very disgusting, and I cried over and over till I became voiceless. While the criminal Abu Jihad was torturing me, he laughed at me, as well."

When Nawar got out of the toilet, he was infected by skin diseases and irritation.

Finally, Nawar added, "It was not painful for me when Abu Jihad peed in a container and poured his urinate all over my head while I was imprisoned in the toilet in hot August, *but* he was not afraid or shy from God?!!

10. We are eight sisters and we have only one brother and his destiny is unknown.

I am Nareen and I was born in 1990.

We stayed in the mountain in August 3rd, 2014 and then we returned to Al-Zaliliah in August 3rd, 2014. Each five minutes we were told that ISIS terrorists are haunting us. In the afternoon we climbed the mountain again through valleys. Then we found no one around us except ISIS terrorists who surrounded us from all sides in one of the valleys in northern of Al-Zaliliah. We were around 150 persons and ISIS terrorists told not to be afraid. Concerning those who crossed the valley, they could save their lives; however, ISIS terrorists shot fire at them. They took us to Al-Zaliliah and our number increased to 250 persons. They separated men from women and girls. They took around 150 Yazidies including my one brother by vehicles. I have eight sister and we have only one brother.

Then we heard the sound of planes roving the area. While I phoned my sisters and I told them that I am with my brother in ISIS grip, an ISIS fighter took the phone away from me and he told that I phoned the roving planes!!! I swore that I did not, but they did not believe me. They ordered me to stand up away from them outside. They decided either to immolate me or to burn me. After standing outside for an hour, they took us to Lalish Cultural Center in Sinjar district then to Til-Afar and there they put us in a school for three days without food and water. Then they took us to Mosul and there we stayed for five days, we were around 350 girls and women with their

children and the average of our ages seemed close each other and not old. In August 2014, an ISIS leader came for the purpose of choosing a group of most charming women and girls, and we got into a private room. He ordered us to be converted into Islam but we all refused.

He said, "We will kill whoever refuses to convert to Islam. Now who want to refuse to convert into Islam, we want her stand up; and who want to convert into Islam, we want her to declare her faith for Islam."

We all stand up and we said, "We choose death." The ISIS leader beat us and an armed ISIS fighter entered the room and asked his leader to let him kill us. He called us of infidels who refuse to convert to Islam. The leader took five females for himself as his *lot*. Next day they took us to Badush jail and we stayed there for nine days. When we were in Til-Aafar, they put girls in the bus including me, and then the bus headed towards Syria. In the way, we all girls agreed to attack the bus driver so that he will crash the bus and we will die. On the other hand, we realized that ISIS military convoy is not away from us and the whole vehicle moved slowly. We failed in our attempt. We arrived in Al-Raqqah and they put us in a building surrounded by water.

In the second day there, they stated that they will kill whoever refuses to convert into Islam, we felt very happy for hearing the word "killing". We all asked the guards to kill us at once so as not to be tortured by the ISIS.

Every day they took a group of us and in the fourth day I was taken to a home then I was sold for several times. Finally, I was given to an ISIS leader who was from Syria.

When a person bought me at first, he tortured me brutally by beating for nine days. But he could not reach his goal which was raping me. In the ninth, he tortured me by electric shocks. In tenth day, he used a lash as his torture tool, and he beat me from evening to dawn.

Once I was asleep at home of an ISIS fighter, he observed that I did not wake up for praying. He poured cold water on my body then tied me outside under rain. He tortured me for many times and over and over.

**Here, Nareen cried and could not keep on narrating her catastrophic story, she ended it.*

I survived for 20000\$ and this amount of money went to smugglers.

11. The survived girls (Nozheen)

I was bom in 1991, I am from Kocho village.

After we have been arrested in the first day (August 3rd, 2014) of invading Sinjar, in the same day ISIS took us to Sullagh village and in the evening they took us to Syria; we were around 54 girls. ISIS terrorists confined us in one of their headquarters. Actually, they used a house consisted of two floors as their headquarter. It was in a mountain area inside a big farm and it was surrounded by forests and water, and there was an ISIS grave next to headquarter.

Before our arrival, there was another group of Yazidi girls. They were from Til-Uzzer, Til-Qasab and from other Yazidi villages.

At that night we stayed there and in the morning 65 fighters from ISIS armed organization arrived and each one choose a girl for him.

Those ISIS terrorists were from (Saudi-Arabia, Palestine, Egypt, Italy, and America) and from other different countries.

I stayed with my sisters for eighteen days, one of them who called (Sana) was younger than me and the other one was dumb. An ISIS leader bought three other girls and me. We all were from Kocho village. He asked us to go with him but we refused and he started to beat us, at the end he took us by force using electric shocks. He took us to his home as slaves for his big family.

He connected wires to the generator and these wires were ended by lock hooks in order to put our wrist in them for about one hour, daily. The wires were similar to car wires, that kind of torture made us to go unconscious and then we were put into cars. The traces of electric shocks by lock hook are still existed on my wrists and body.

Once I was thrown from the height of 25 staircases and my leg broke. He used to catch me by my hair and trundle me on the staircases till I was crashed on the floor. Of course in that time my leg broke and became swollen and I was unable to walk. The other three girls and I became very exhausted as the result of torture. After we had gone through many torture processes, he bought us for amount of money.

I did not know for how much money he sold us, but the thing I noticed the buyer gave him a lot of Dollar currency. The guard, who confined us, took the money and he passed the money to the Saudi Arabian ISIS fighter. We became slaves at the house of the buyer for four months and half, we were cooked, did their laundry. And then we escaped.

During the four months, we have gone through many ways of torturing. Our hands were tied with the windows. We were hanged on the ceilings of the rooms. For four to five times, he tied my hands and hanged on the ceiling for an hour or more. We cried and cried because of torturing.

We were beaten by pieces of hoses and cable. There were around four to five executioners turning roles whenever one of them got tired. They all beat us harshly. They practiced all kinds of torture on every one of us because we refused to marry to them. We endured all kinds of torture and pain for the sake of keeping our chastity [not to be raped by ISIS terrorists]. There is no girl in the whole accepts to be harassed or to lose her purity. They did not splint my broken foot. He took us to his home then to one of ISIS headquarter and we stayed there for one night. At that night We escaped and each of us ran in a different direction. I could run however my foot was broken. I endured the pain in my foot since I chose death rather than staying a slave. I chose escape, and hoped either to be died or to be saved from ISIS brutal grip. And then they realized that we escaped so ISIS terrorists began to search for. I knew they were close to me but I could hide myself behind the wall of a school. After that I knocked a door then a woman and child opened.

I sought protection, and pleaded with that woman to help me. She let me inside her home, on the other she told me to keep everything secret. She told her son to take me for treatment. They took me for treatment and my foot was splinted. I stayed in the home of that woman for a month and half. Someone reported the person, who sold

me, about my existence in that home; I thought one of the neighbors of that woman did spy. After reporting on me, that ISIS leader took me out with him.

After he knew that woman kept me protected and she did not hurt me; I told the ISIS leader that this family is not involved in the dilemma. I told him that they protected me for the pain I had in my foot, so there were kind of obliged to keep me protected. I told him the truth and he forced me to go with him back his home.

It seemed he had found the rest of my friends long ago who escaped with me. And he took them back to his home.

I expected that they beat and tortured my friends, but they did not find since I was hid safe by that woman.

After that they never took us to the doctors for treatment. Sometimes we stayed lying down for three days without moving as the result of beating and torturing us. Nevertheless, they forced us to get up to do their housework. Once, the guard, who was at the door, tortured us by electric shock. The leader himself did the same.

Also we have been in Al-Raqqah, Syria inside the home of a Saudi Arabian ISIS leader who named (Mohammad Falah) twenty-seven-years-old man. His house consisted of three floors which was located nearby "Til- Aluo" mosque. Mohammad Falah was married from a Syrian woman and she is still with him. He hanged us on the ceiling and then shocked us by electric shocks so as not to escape from his grip. Electric shocks made us faint and exhausted. We always went unconscious for an hour or more after he shocked us. And then we were back to our conscious but still with no movement.

We were four girls together facing the same torture and pain, there was nothing else to experience. I do not know what happened to the other girls. There were many abducted girls committing suicide. A lot of girls committed suicide by falling themselves from the top of third roof of that home so as not to experience more pain.

When we were at that headquarter, there was a woman from Siba Shekhidre complex, and she was called (Arrwa). She fell herself from the second floor of headquarter but she did not die only one of her arms and her nose broke.

My dumb sister and my cousin tried committing suicide by falling themselves from the roof of the building but they also did not die only their feet broke. Both are now captive and each one is in different place.

Appendix J. Approval of Research Ethical committee

Kurdistan Regional Government
Ministry of Health
Duhok Directorate General of Health
Directorate of Planning
Scientific Research Division



Form B: Approval of Research Ethics Committee

Date: 5th May, 2016

Reference number: 05052016-4

Research title: Post-traumatic stress disorder among yezidian women who escaped from ISIS.

Researcher name(s): Heerish Azuo.

Type of approval: Conditional, taking into consideration the following mandates:

- 1) Obtaining the approval of the directorate of institute where the study will be conducted.
- 2) The participants don't bear the responsibility for paying for any procedure.
- 3) Filling the informed consent form for all the participants in the study.
- 4) The participants have the right to withdraw from the study.
- 5) Confidentiality of the data should be secured.
- 6) Notifying the participant about the results of the procedure performed (if applicable).
- 7) Any change in the methods of the study needs prior approval of Research Ethics Committee.
- 8) Grantee of this letter is not given the right to publish the results of the study until reviewed by Duhok Directorate General of Health to meet the terms and conditions of publications.

Dr. Ary Habeeb Mohammed
Member

Dr. Akrem Mohammed Mostafa
Member

Dr. Farsat Saeed Saadi
Chairman



Dr. Rafil Taha Hurmiz
Member

Dr. Reveng Abdulah Abdulkareem
Member

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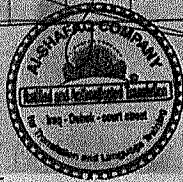
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قائمة التدقيق (PTSD) - الاضطرابات ما بعد الصدمة (PTSD Checklist - C)

اسم الزبون المشترك:

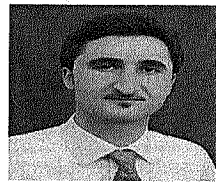
تعليمات للمشارك: قائمة المشاكل والمشاكل (المتفرسين) والذي عندهم ردا على أحداث الحياة المؤلمة. يرجى قراءة كل فقرة بعناية، ووضع علامة "X" في المربع.

ت	الاستجابة	٦ على الأقل	قليل	باعتدال	تماما	كثيرا
(1)	(2)	(3)	(4)	(5)		
1-	تراود وتكرار الذكريات المزعجة، الأفكار، أو الصور الذهنية نتيجة الخبرة أو الحادثة المؤلمة السابقة.					
2-	تراود وتكرار الأحلام المزعجة نتيجة الخبرة أو الحادثة المؤلمة التي حدثت سابقا.					
3-	التصرف أو الشعور المفاجئ وكان الحادثة المؤلمة ستحدث أنيا أو حالا (كما لو أنك تعيشها ثانية).					
4-	شعور مزعج جدا عندما يذكرك شيء ما بالحادثة المؤلمة.					
5-	وجود رد فعل جسدي (ومثال على ذلك زيادة دقات القلب، صعوبة في التنفس، تعرق) عندما يذكرك شيء ما بالتجربة الماضية أي السابقة.					
6-	تجنب التفكير أو الحديث عن التجربة المؤلمة السابقة أو تجنب المشاعر المتعلقة بها.					
7-	تجنب النشاطات أو الأماكن أو المواقف التي قد تذكرك بالتجربة المؤلمة السابقة.					
8-	صعوبة تذكر الأجزاء المهمة من الحادثة المؤلمة السابقة.					
9-	فقدان الاهتمام بالأشياء التي كنت تستمتع بها.					
10-	الشعور بالابتعاد أو الانقطاع عن الناس الآخرين.					
11-	الشعور بالتباعد العاطفي أو غير قادر على امتلاك مشاعر الحب مع القريبين منك.					
12-	الشعور بأن مستقبلك مستحصر (أي ستقطعها بقصر) كان أيامك معدودة.					
13-	صعوبة في النوم أو البقاء مستيقظا.					
14-	الشعور المتهيج أو وجود نوبات الغضب.					
15-	وجود صعوبة في التركيز.					
16-	أن يكون منتهب أو حذر (أي على أهبة الاستعداد).					
17-	الشعور بالتقلب أو سرعة في الذمول أو الجفلة.					



٢١/١٩



1. Personal Data									
FullName	Heerish Saadi Azuo								
Date of birth	1/ 9 /1986			Place of Birth:			Semel		
Gender	Man			Iraq-Duhok					
Marital Status	Single			No. of Children:			0		
Address	IRAQ- Duhok- Semel- Sharya								
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E-mail	heerish21@gmail.com								
2. language									
language skills	Read			Write			Speak		
	Excellent	Good	Sufficient	Excellent	Good	Sufficient	Excellent	Good	Sufficient
Kurdish	./			./			./		
Arabic	./			./			./		
English		✓			✓			✓	
3. Education									
From-To	Degree		School - institute College - University				Country		
2006-2010	bachelor		University Of Duhok Department of education and Psychology				Kurdistan Region of Iraq		
2015-2016	MSc student		Near East university Graduate school of social sciences General Psychology				Northem Cyprus		

4. Qualifications			
Skills description	Year	Duration	On behalf of
Anamnesis and clinical diagnostics	2011	6 days	Traumatic center for torture victim Berlin and Jiyan foundation
burnout preention	2011	6 days	Tra~matic c~nter for torture victim Berlin and Jiyan foundation
Family counseling	2011	6 days	Tra~matic c~nter for torture victim Berlin and Jiyan foundation
Sexuality and sexual abuse	2012	6 days	Trau.matic c~nter for torture victim Berlin and Jiyan foundation
Transference and counter transference	2012	6 days	Tra~matic c~nter for torture victim Berlin and Jiyan foundation
Managing the therapeutic process	2012	6 days	Tra~matic c~nter for torture victim Berlin and Jiyan foundation
Dropout prevention	2012	6 days	Tra~matic c~nter for torture victim Berlin and Jiyan foundation
Art therapy and trauma	2013	6 days	Trau.matic c~nter for torture victim Berlin and Jiyan foundation
Self-experience and case supervision	2013	6 days	Traumatic center for torture victim Berlin and Jiyan foundation
A comprehensive training program on traumatology	2013	6 days	Traumatic center for torture victim Berlin and Jiyan foundation
Training on international human rights law	2013	6 days	Tra~matic c~nter for torture victim Berlin and Jiyan foundation
Psych traumatology, expert trauma counseling and trauma pedagogy	2012-2015	2 years	Trauma treatment center of the wings of hope foundation Germany and Jiyan foundation
5. Working experiences			
Work description	Year	place	
Social worker	2011 - 2015	High school of Syarya from government	
Psychotherapist	2011 - 2015	Jiyan foundation for human rights-Duhok-Iraq	

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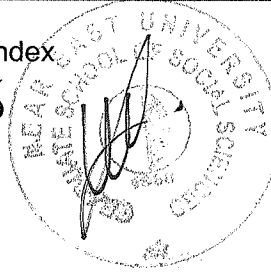
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