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Building Resilience in Refugee Children

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# **Building Resilience in Refugee Children: A Pilot Study**

**By**

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**DISSERTATION**

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**In fulfillment  
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In loving memory of my parents, Ed and Teresa Toffle



## **Dedication**

**This work of blood, sweat and tears is dedicated to all the children in all the refugee camps of the world, may they find love and peace and a way to grow up, maybe they be allowed to be children. Especially the Yazidis.**



## **KURDISH FLAG: USED IN AUTONOMOUS KURDISTAN N. IRAQ**

*Kurdish flag: red represents the blood of martyrs, and the ongoing fight for dignity and freedom. white represents purity, green represents the mountains and nature of Kurdistan. The sun is an ancient Zoroastrian symbol, the source of light and life; its 21 rays signify the New Year, Newroz, and the number 21 is a sacred number of the ancient Kurdish religion, Yazdanism. White represents peace and equality.*

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## **Introduction**

*“There and back” (Bilbo Baggins).*

The Amazon River starts from a small stream in southwestern Peru. As it flows through the vast lands of northwestern to north central and finally to northeastern South America, it gathers force from all of the different rivers and streams that flow into it. As it becomes the great river we know, it slowly accumulates more and more water and becomes straighter and more direct until it finally becomes like a vast sea that flows into the Atlantic Ocean. However, before it gets to its final destination, that of unification with the great Atlantic Ocean, it travels through different areas where parts of it diverge and go meandering around, oblivious to the great onward flow to the Atlantic Ocean. Small streamlets or narrow channels, called ‘*igarapè*’ full of vegetation, crocodiles, mangrove trees and a vast variety of other trees and bushes in the area can carry a boat far away from the main stream into unknown, if not beautiful, areas featuring enormous water snakes, capybaras, crocodiles, piraricù fish and other aquatic life.



The bird sounds are distracting and the water flow slows down, almost to a halt. However, if one manages to locate the very light current they can somehow make their way back to the main river and continue on its mighty flow to the final destination. But at a certain point the Amazon River itself is finally born from the combination of the two great rivers, (O Rio Branco and O Rio Solimoies) which are respectively white and black water flows. The dark and light water flows combine near Manaus and travel side by side until they combine and create a different color from before (<https://visitbrasil.com/attractions/meeting-of-waters.html>). Then the river continues on to its final destination, the Atlantic Ocean. This research has been like that. It started out in one direction, then diverted into various iguarapès, then finally returned to the main river only to find that the color had changed and although it was going in the same direction to the same destination, something had changed. That is how this research has unfolded.

### *How it started*

Some years ago I was exploring the use of cultural linguistics to study how the very well known and feared Islamic State (ISIS) was using the English language and culture for recruitment of foreign fighters. This occurred way before the idea to do a PhD came about. As I went deeper into the questions of how ISIS managed to recruit so many foreign fighters, I became more and more fascinated as well as horrified. At a certain point, when ISIS was finally defeated, a new problem came to light: what to do with returning foreign fighters and their children. On top of that there were hundreds of thousands of victims of ISIS, those who fled and those who were dominated and finally freed by the coalition forces. How could these children ever recover?

Due the fact that I had been an elementary school teacher for many years, and I love children, I was absolutely shocked to read about the conditions these children were living in and what they had already been subjected to. As I read more, I heard also about the children who had been kidnapped by ISIS and brainwashed into being Jihadi warriors. Not only was ISIS brainwashing their own children, but they had also taken the children of the people they had conquered and were turning them into the next generation of terrorists.

I clearly remember the hot summer of 2017 when I decided to apply to the PhD program in Cognitive Science. Out of the blue I got the idea to do a project on how to de-program children of ISIS. I really didn't know much about the real situation there, but I felt an intense desire to see if there was a way to help deprogram these children and help them have a normal childhood.

The preliminary research had to cover the origins of ISIS, what led up to their emergence, their success at convincing tens of thousands of people to join them, their abject violence and cruelty. I wanted to know where all that came from. It turned out to be an extremely complicated matter to try to understand the history of the Middle East, especially that of Syria and Iraq. Then to understand why people radicalize, how it is possible to 'deradicalize' them, and then apply it specifically to children was the first part of my trip on the river.

The Ph.D program includes a period abroad. Since my research was based on the area of Syria and the Middle East, I understood that I needed to go there. As time went on, the situation of the refugees worsened. Millions of Syrians fled their homes; ISIS was theoretically vanquished, former ISIS members were either killed or put into prisons in Iraq or Syria. Their families were put in

refugee camps, especially the Al Hol Camp in Syria. There ISIS mothers and children were being kept, in prison-like conditions. The task of accessing them was not only next to impossible due to the visa requirements and civil war situation at the time, but it was extremely dangerous for a Westerner, especially an American woman with an Italian passport, to enter this type of camp and ask probing questions about motivations, causes, effects of the decision to radicalize, etc. To be brief, no camp would have taken on the responsibility to let me in- it was too risky for me and they definitely did not want Westerners sticking their noses in situations that were better left alone. The ISIS women were known to be very nasty to visitors, and it just wasn't worth the risk. Besides, who is going to tell the truth to a blonde American woman who comes in asking questions about why they joined ISIS, how are their children, would they like to be deprogrammed, etc., on top of asking the children what they wanted to be when they grew up! I also felt so bad about their situation. In the end I realized that it was one thing to talk about 'deprogramming' and 'deradicalising' and actually being able to do it was another thing. On top of that, I didn't speak Arabic and I wasn't a trained psychologist or counselor. And I felt that since they had all suffered so much, in ways I couldn't possibly imagine, I just wanted to give them some love and support.

So again out of the blue came the answer!

### **Resilience.**

What's the key to avoid the radicalization which is the first step to terrorism? The answer is *resilience*.

Since I had spent months trying to figure out a way to get myself into a camp in Syria or Iraq, suddenly I had the answer! I could go in as a simple English teacher (which I am) and teach English.

And teach something everyone needs now in the so-called '*anthropocene era*': the English language!

Before I begin this narrative, I have to say that my whole time in Iraq was completely providential. I went alone without knowing anyone and I came back with a multitude of friends. The whole experience was amazing, because all the doors were opened to me in a way I couldn't have possibly imagined. The entire research time was supposed to be 2.5 months, done in two periods. I went for

5.5 weeks, which was the preliminary part to set up the contacts, organize the project, observe the participants, establish good relationships and start the program. Little did I know that the COVID-19 would put an end to my plans to return for a month to close the research.

Three months before departure, I was put in contact with Dr. Marco De Donato, who is in charge of research for the organization UNIMED. He introduced me to the University of Duhok, located in Duhok, Autonomous Kurdistan in Northern Iraq. I was assisted by Dr. Amad Ayad, who works in the International Relations Department of the University of Duhok. He arranged my visit, assisted me with booking a hotel, transport from the airport, and introduced me to the Foreign Languages Department. I received a warm welcome from the Director of the English Language Department, Dr. Asma, who became a good friend. I was also introduced to the General Director, Dr. Mohammad, who was very kind and welcoming. I offered to teach some lessons of English, which they were happy about, since I am a mother tongue English speaker and qualified English language teacher. So I taught 2 groups of university students, a total of about 100, for approximately 10 lessons. It took around 10 days to make the appropriate contacts, get in contact with some NGOs that go to the camps, plus make the right kind of impression so that they would bring me in to their projects. I was very lucky because they liked me and believed in my project. The university requested an entry permit for me to go into the camps, and the Duhok Governate gave me a blanket pass to go to all of the camps under their jurisdiction (more than 20).

All the doors opened for me.

## **Abstract**

Thousands of children have been directly affected by the onset, take-over, and defeat of ISIS over the last 6 years. Thousands have been forced to leave their homes, have seen their families hurt or killed, and have suffered physical, mental, and emotional abuse from all sides.

It is estimated that thousands of children are currently housed in refugee camps. The vast numbers are alarming and countries and societies are hard-pressed to find solutions. What governments and societies do in the next few years to assist these children is going to have a tremendous impact on future terrorist activities. It has been estimated that a whole new generation of terrorists is currently in the making, due to the difficult conditions and lack of educational and mental health resources in the refugee camps.

One of the threads of research and in fact one of the main research questions is: given the fact that so many people are exposed to drastic violence and other conditions cited in other chapters, why aren't there more terrorists, and can we safely predict that due to past results, future results can be predicted? Resilience seems to have a strong impact on whether a person recovers from a trauma and is able to get on with their lives. Current research points to the fact that it is better to build something positive rather than try break down something negative.

The purpose of this study is to discover whether learning a new cognitive skill (the English language) can have a positive effect on building resiliency in young people. The results indicate that there is a significant statistical connection between learning English and building resilience.



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### **Organization of this thesis**

The research begins with a thorough background survey of the history, causes and recent events connected with terrorism in Chapter 1. Then it explores the mind of the terrorist, why people choose to radicalize etc. in Chapter 2. Then there is a summary of the history of terrorism, most recent terrorist activities and groups. Chapter 3 explores the history of the main players in the Middle East, important to explain just how the area ended up in the current situation of camps, refugeeism and migration. Chapter 4 discusses the Arab Spring and the Syrian Civil War and how it led to the rise of ISIS. Chapter 5 further discusses ISIS and the foreign fighter phenomenon while examining the attraction and motivation they inspired. Chapter 6 provides an analysis of how ISIS uses the English language and culture for recruitment as an example of how adept they are at manipulating psychological needs and wants to inspire jihadis. This is actually a case study example demonstrating how they were able to manipulate language, culture and psychological needs for recruiting purposes, which they also did in the Arabic language and other languages as time went on. The recruiting techniques and values proported by them, as well as an analysis of motivations for joining them are included. It is important to understand just how clever they are at manipulating and targeting individuals with low levels of resilience. Then Chapter 7 leads into the background for the research in the camps with a full survey of resilience, measuring resilience in children and the use of English language teaching as a way to increase resilience. A thorough discussion of resilience and all its definitions and ramifications prepares the way for the actual research report. The research tool used is presented with explanations of its statistical qualities. Chapter 8 reports the research period spent in Iraq, with an introduction to the University of Duhok, the camp situation and the subjects of interest. The camps and the students are introduced as well as the instrument used and the preliminary statistical report. There is a very important discussion about the Yazidi people as well as the general situation of the Kurds and the Syrian refugees present in Northern Iraq, known as Autonomous Kurdistan. Included are some art products from the children, with a suggested analysis illustrating their condition.

The survey, statistical methods and challenges are discussed as well. Chapter 9 concludes the thesis with a thorough discussion of results, observations and suggestions for further research.

**Disclaimer:**

As is common knowledge, all travel was blocked starting from early March. I had already bought the plane ticket, organized the research activities, booked hotels, etc. but then I couldn't go. It caused me to go down another *iguarapè'* until I could get back to the main river—reinventing the research. The process of changing the research technique along with the efforts made are summarized.

# Building Resilience in Refugee Children: A Pilot Study



*The author at the Sheikhan IDP camp collecting art project, September, 2019.*

# SECTION I BACKGROUND AND JUSTIFICATION FOR THE RESEARCH

## Chapter 1 Introduction to Terrorism

Former Secretary General of the United Nations Ban Ki-Moon made the following comment in 2012: “*Terrorism is a significant threat to peace and security, prosperity and people*”(Ban Ki-Moon, UN, 2012). Eight years later this statement has become more obvious than ever before. Terrorism is a complex and emotionally charged issue that has become a far-reaching global phenomenon.

It has become an important foreign policy issue, social issue and economics issue. What it is, how it starts, why it continues, and how it impacts the present and future generations are all questions currently being investigated by researchers around the world.

This chapter presents an overview on the field of terrorism studies. It discusses the various definitions of terrorism and why it is so difficult to find a universal definition. After an analysis of the phenomenon of terrorism the history of terrorism and its various interpretations are summarized.

### 1.1 Defining Terrorism

Before beginning an analysis of terrorism, it is necessary to define some key terms. The word *terrorism* will be defined and discussed subsequently but the following words are important to define initially: *revolution*, *revolutionary*, *freedom fighter*, *insurgent*.

The following terms have been defined by Merriam Webster (Merriam Webster, 2020) .They define the word *revolution* as ”a sudden, radical or complete change; a fundamental change in political



organization”; overthrow or renunciation of one government or ruler and the substitution of another by the governed”.

A *revolutionary* is “one engaged in a revolution; an advocate or adherent of revolutionary doctrines”.

A *freedom fighter* is “ a person who takes part in a resistance movement against an oppressive political or social establishment”. Just from these definitions it is clear that the use of these terms can cause some confusion as to the actual meaning, or they can be interpreted differently according to who is using them. For example, the participants in the Boston Tea Party at the beginning of the American Revolution could be considered as revolutionaries, or freedom fighters, or even terrorists according to who is using the term. In the historical consciousness of the American people, they are considered as heroes and the term revolutionary has a positive connotation. The first definition given by the Merriam-Webster dictionary of *insurgent* is “a person who revolts against civil authority or an established government”; synonyms given include *revolutionary*, *rebel*, *mutineer*. The linguistic commentary adds that the term has been in use for more than 200 years but in the 21<sup>st</sup> century the word is being used more by journalists and the media instead of using words with negative connotations such as “terrorist”. The definition of the noun *insurgent* contains within it the phrase “a rebel not recognized as a belligerent” in the sense that such a person “belongs to an organized military power that is recognized and protected by the laws of war”.

It is interesting to note that the word *terrorism* is defined by Merriam Webster as “the systematic use of terror especially as a means of coercion” and terrorist is defined as “an advocate or practitioner of terrorism as a means of coercion”. *Terror* is defined as “a state of intense fear” and “violent or destructive acts such as bombing committed by groups in order to intimidate a population or government into granting their demands”.

Terrorism is a very complex and diverse phenomenon, made up of different causes, origins, motivations and results .One of the biggest challenges to terrorism studies is actually naming or defining it. An example of this is the study done by Schmid and Jongman (1988) which was based on 109 responses out of 200; the 109 responses revealed 22 different definitional components of terrorism.

Numerous researchers have attempted to define it but have failed because the term “terrorism” is used in so many contexts and for so many purposes. What is the reason that terrorism is so hard to define? According to Bill Braniff , Director of the National Consortium for the Study of Terrorism and Responses (START) <https://www.start.umd.edu/>), political reasons are a significant factor. Governments are often reluctant to define a particular group as terrorists. Often what is defined as terrorist behavior is also viewed as freedom fighting or revolutionary behavior, which may not be considered such a bad thing by certain governments, depending on the nations involved and the political context. And often governments actually provide funds, supplies and weapons to insurgents or rebels for their own reasons. Some examples of this governments include the U.S., China and Saudi Arabia that provided financial assistance, weapons and training to the Afghan Mujahideen (jihadi warriors) to fight against the Soviet Union, because it was in the interests of those three countries. And of course, the origins of Al Qaeda, the Taliban, the Turkistan Islamic Party all began at this time. Subsequently those “freedom fighters” became “terrorists” and later affiliated with those countries that provided support and actually trained them (Ryan, 2015).

Terrorist groups often serve as a deterrence. In the case of Syrian President Bashar al Assad who was supposedly using chemical weapons against rebels, the excuse was to fight against the threat of terrorism. He basically threatened a terrorist response in 2013 after the U.S. threatened to destroy suspected weapons centers (The Guardian 2013).

In the end terrorism can also be viewed as a tactic which is used for a given scope, and this may be why it is so difficult to pin down any one definition. States can use these tactics as well as insurgent groups, organized crime members, and the like. And it is important to realize that as a tactic, terrorist organizations often single out symbolic targets which are used as a message to the greater population. These tactics are also used to inspire fear and influence behavior and government policy. Thus terrorist tactics can be used by States as well as non-State actors.

The University of Maryland START (National Consortium for the Study of Terrorism and Responses to Terrorism) has developed the Global Terrorism Database which is a public repository of statistics about terrorist activity ([www.start.umd.edu/](http://www.start.umd.edu/) 2019). They define an act as a terrorist act when violence is used; the violence used is intentional; the actor is a non-nation State. (They also include state sponsored terrorism, but do not deal with State actors).

It is important to understand that terrorist behavior seeks to make a statement. Carlo Pisacane (one of the first Italian socialists of the 1800's ) coined the phrase that "terrorist behavior is propaganda by the deed" ([biografieonline.it/biografia.htm?BioID=2708&biografia=Carlo+Pisacane](http://biografieonline.it/biografia.htm?BioID=2708&biografia=Carlo+Pisacane)). Terrorist acts rely on the violent spectacle, or "costly signaling" (Kydd and Walter, 2006). It is also used as a form of political communication through actions. Terrorist groups send messages to each other, to governments, to the general public, through their actions. Braniff thinks that terrorism is ultimately a political behavior and the prize is influence over the constituency, with a competition of perceptions. And it is also a competition of legitimacy for their cause. Braniff states that the real goal of terrorism is to gain legitimacy, "a competition of nuance disguised as brute force" (START lecture).

One researcher, Tore Bjorgo, points out that terrorist methods can be used to frighten or control target groups, by both state actors and rebel groups. He says that "the nature of 'terror from above' (the government) and 'terror from below' (terrorist group) differs greatly (Tore Bjorgo,2005) Religiously motivated terrorists and left-wing revolutionary type terrorists use their tactics in very different ways. All of this makes it difficult to identify a root cause or even a comprehensive definition. However there is a nascent agreement that the *core* meaning seems to be going in the direction of a definition of terrorism as a "set of methods or strategies of combat rather than an identifiable ideology or movement, and that terrorism involves the premeditated use of violence against (at least primarily) non-combatants in order to achieve a psychological effect of fear on others than the immediate targets" (Bjorgo 48).

But there is strong disagreement about how to delimit the definition, as in how to decide which groups should or should not be included in the definition. Some definitions include governments; others limit the actions to only non-military civilians; others include off-duty military personnel or police in non-war situations. Some definitions propose that violent acts committed for criminal purposes be included; others only include violent actions for political purposes. No matter what the definitions, the consensus is that terrorism is considered to be an illegitimate method. In the end it seems that terrorism is primarily an extreme **means**, not necessarily one of extreme **ends** (Schmid and Jongman, 1988:14).

### **Examples of Legal Definitions by different Governing Bodies**

An extensive literature survey reveals an ongoing problem in defining terrorism. There are numerous definitions. One of the most common definitions was proposed by the U.S. State Department in 1998. It defines terrorism as “premeditated, politically motivated violence perpetrated against noncombatant targets by subnational groups or clandestine agents, usually intended to influence an audience” (U.S. State Department, 1998). Hudson (1999, p.12) defines a terrorist action as the “calculated use of unexpected, shocking and unlawful violence against noncombatant targets”... and “other symbolic targets”. This action is carried out by a “clandestine member(s) of a subnational group...for the psychological purpose of publicizing a political or religious cause and/or coercing a government(s) or civilian populations in to accepting demands” connected to the cause. Hudson includes off-duty police, military and security personnel in non-conflict situations as noncombatants besides ordinary citizens. The problem of defining modern terrorism is not new. One study found that there were 109 definitions of terrorism (Schmid, 1983), but no official definition proposed by the U.S. government. This perhaps could illustrate how definitions of terrorism historically have been proposed according to particular political agendas. At any rate, the U.S. government was slow to propose a legal definition until after September 11, 2001. Perry (2004) points out that legal definitions of terrorism are either deductive or inductive. Deductive definitions include a political component. They deal with a substantive element including forbidden conduct and intention. They also include a jurisdictional element with the inclusion of a diverse typology of criminal behavior but just in certain circumstances (Perry, 2004, p. 255).

In 2004 the Foreign Intelligence Surveillance Act (FISA) defined “international terrorism” as any activity which “involves violent act or acts dangerous to human life that are a violation of the criminal laws of the United States or any other State” including whatever would be considered a criminal act as defined by the U.S. legal code. Additionally, the acts “appear to be intended to intimidate or coerce a civilian population” and influence government policy with the use of “coercion or intimidation”. It also includes the intention to impact a government by kidnapping or assassination, and occurs outside the U.S. or goes beyond national boundaries. So basically U.S. criminal law is applied if acts defined as “terrorist” are perpetrated within U.S. boundaries. Various other acts are defined which include killing, maiming, assaulting, etc. within the U.S. on the grounds that it involves “conduct transcending national boundaries”. Also “harboring or concealing terrorists” brings up to 10 years of imprisonment. The support of criminals, financially or

otherwise, who have committed or are about to commit various criminal offenses is also included and considered as a criminal act. But again there is a possibly deliberately vague definition of terrorism per se. The U.S. Patriot Act (2001) amends the Immigration and Nationality Act of 1952 in defining the exclusion clauses for admitting immigrants. Any evidence of “terrorist activity” or “engaging in terrorist activity “ is grounds for rejection of admission. The definition offered includes any activity that would be considered illegal under U.S. law or that of any other State. It includes high-jacking or sabotage of any kind of vehicle; detaining and threatening to kill any individual in order to compel a third person to do or not do something; kidnapping; a violent attack against an internationally protected person or their liberty; an assassination. It also includes the use of any biological, chemical or nuclear device, explosives or weapons with the intent to endanger persons or cause substantial property damage; a threat, attempt or conspiracy to carry out any of the aforementioned acts (U.S.C.A. 2003).

The Foreign Relations Act enacted in 1987 requires the U.S. State Department to prepare annual country reports on terrorism, defining terrorism as “premediated, politically motivated violence perpetrated against noncombatant targets by subnational groups or clandestine agents” (p. 1349). Note that the term ‘noncombatant targets’ excludes military targets. The Homeland Security Act of 2002 which created the Department of Homeland Security, defines terrorism as “any activity that involves an act that is dangerous to human life or potentially destructive of critical infrastructures or key resources and is a violation of the criminal laws of the United States or of any State or subdivision of the United States” . The second part adds that the act must be intended to “intimidate or coerce a civilian population; influence the policy of a government by intimidation or coercion or affect the conduct of a government by mass destruction, assassination or kidnapping (2002, 116). Perry suggests that U.S. federal definitions are inconsistent in their definition of what constitutes terrorism, the type of political motivation and the definitions of the victims (269).

The need for a common definition of terrorism was reiterated because “the potential exists for an uncoordinated approach to combating terrorism caused by duplication in efforts or gaps in coverage, misallocation of resources and inadequate monitoring of expenditures” (GAO Testimony 2003). But it continues to be a challenge because if there were the possibility of creating just one definition of terrorism, it would be limited because of inclusions, exclusions and the fact that terrorism changes over time and there would need to be an ongoing amendment process. In the end, there are 22 working definitions of terrorism in the U.S. legal structure.

The UN General Assembly (December 9, 1994) defined terrorism as: “criminal acts intended or calculated to provoke a state of terror in the general public, a group of persons or particular persons for political purposes are in any circumstance unjustifiable, whatever the considerations of a political, philosophical, ideological, racial, ethnic, religious or any other nature that may be invoked to justify them.”

In conclusion, there are more questions than answers about how to define terrorism. Spaaij (2012) sums it up clearly by pointing out that terrorism is a “social construct”. He says that terrorism “is not a given in the real world but an interpretation of events and their presumed causes”. He points out that this interpretation is “ a conscious effort to manipulate perceptions to promote certain interests at the expense of others”. He states that definitions of terrorism are usually proposed according to the interests of the definers, that in social conflicts it is often the norm that the governmental agencies or government define and hold the definition of power.

## **1.2 Analysing Terrorism-different theories and types**

How do researchers analyze and classify terrorism? There are many different ways, based on the fact that there are many causes of terrorism. Commonly held causes include sociological, economic, political, psychological, religious and political causes. Some have even suggested physiological causes. However, experts believe that it is not correct to try to identify single causes, and suggest that many causes are linked together. The following section discusses various theoretical approaches to explain the phenomenon of terrorism. Hudson (1999) proposes various approaches and quotes various experts. He points out that the main problem with analyzing terrorism is that the definition itself can be modelled so as to favor or disfavor a particular group. The now cliché expression that ‘one man’s terrorist is another man’s freedom fighter’ (Jenkins, 1979) still holds true today.

Terrorism is a tactic to destroy social fabric between sectors of a given population, or to call into question the social contract of a government and its citizens, according to Braniff of the START. Terrorism tries to call attention to issues and force people to choose the side they want to be on. Terrorists are often fighting for causes that activists and normal citizens may support. But the difference is that they use illegal violence to support those causes. The study of terrorism does not

come under any one particular academic classification but could be best understood by using a multidisciplinary approach. Political science, criminology, sociology, and psychology all enter into the study of terrorism.

## **Types of Terrorism**

It also seems that there are many types of “terrorisms”. This is because there are highly diverse groups and very distinct causes. It has been shown in recent years that there is not just “one cause”. Terrorism happens in rich and poor countries, democracies and dictatorships. It looks like the many factors influencing potential terrorism can combine in different ways.

It has been the common thought that if the “root causes” are addressed, then terrorism could be eliminated. But Bjorgo (p. 2) thinks that it is a moot point, because “the more deep-rooted the cause, (‘poverty’ or ‘modernization’) the more general it becomes, and the less directly it is related to terrorism”. Such factors like media, globalization and modernization also have positive aspects and as such cannot be eliminated.

According to Hudson, there are four basic types of terrorist groups: national-separatist, religious fundamentalist, new religious, and social revolutionary (Hudson, pp. 14). There is another type known as ‘right wing’ which is a domestic terrorist group that threatens domestic environments but may or may not be considered actual terrorists. Hudson bases his definition on the idea that it is possible to define terrorist groups by their ideologies. Various movements share common traits. For example, the category of social revolutionary is often known as “idealist” because members of this category fight for a religious belief, cause or ideology.

## **1.3 Multiple Causes of Terrorism**

Many causes can work together to cause terrorism. Some of these causes include economic, religious, political, psychological, sociological factors. Wilkinson (1974) postulated that the causes of terrorism can also be the causes of general revolution and political violence. Various factors such as poverty, stress of modernization, political inequalities, conflicts of ideology, and shortage of

peaceful vehicles of political communication can contribute to revolution. Additionally, revolutionary groups, government failure and low confidence on the part of the citizenry and significant splits between factions and leadership are factors that support revolutions and political violence.

### **Political Causes**

Environmental causes and contexts such as universities can be instrumental in promoting revolutionary ideas. Russell and Miller(cite) believe that universities are active terrorist recruiting grounds. Various other environments exist, such as prisons. Prisons have traditionally been recruiting grounds for terrorists. The founder of ISIS, Abu Musab al-Zarqawi was recruited in a prison in Jordan (Weiss & Hassan, 2015).

Johnson (1978) and Crenshaw (1981) identified certain permissive factors that enable terrorist ideology to attract various types of dissidents. These factors include availability of weapons, efficient transportation that can facilitate escape, lack of security systems and urbanization. Some examples of environmental factors which can also support the development of national/international/subnational dissident/terrorist groups include the Palestinian situation and the Latin American migration of rural guerrillas into the urban areas (Jenkins, 1979).

### **Organizational Theory**

Other researchers, such as Crenshaw (1990) view terrorism as a group decision to organize a plan of action. Terrorist acts are based on a mutual decision between members of a group “based on commonly held beliefs, although the level of individual commitment to the group and its beliefs varies” (Crenshaw, pp 250). The problem with this theory, according to Hudson, and this researcher agrees, is that it is very difficult to find an informer that will give accurate information. Also, even if one finds an informer, there is no way to check the accuracy of statements given.

It seems that terrorist groups are often led by charismatic figures, for example, Osama bin Ladin in the case of Al Qaeda, and al- Baghdadi in the case of ISIS. Hudson suggests that terrorist groups are similar to cults in that they are led by charismatic leaders who give orders to others to carry out various activities but they are the ones who make the final decisions.



## **Physiological Theory**

This theory claims that the media is very instrumental in encouraging terrorist actions by extensive coverage of terrorist events. Hubbard (1983) analyzed terrorism from the point of view of physiological reactions due to stress. Three neurotransmitters are released during stress. These are: norepinephrine, acetylcholine and endorphins. Norepinephrine is responsible for the “fight or flight” reaction. Acetylcholine reduces this “fight or flight” reaction; and endorphins are substances that respond to stress and function as a strong narcotic in the brain that functions in a way more powerful than morphine. According to Hudson’s theory, a significant amount of terrorist activity is rooted in physiology as a “stereotyped, agitated tissue response” to stress. Hubbard concludes that this could explain how and why terrorism spreads, like a contagious disease.

Other researchers have applied a physiology model of contagion of terrorist activity (Oots and Wiegele 1985). They showed that the potential terrorist’s psychological state exerts an impact on social stability. Oots and Wiegele claim that media presentation inspires potential terrorists because it communicates the acceptance of violence. They conclude that “terrorists must, by the nature of their actions, have an attitude which allows violence.”

Oots and Wiegele (1985) postulate that when potential terrorists think that the tactics of other groups have worked, they are inspired to carry out their own tactics. Potential terrorists see that the ends justify the means. Oots and Wiegele propose that there is a political, physiological and psychological process that potential terrorists pass through. The authors think that eliminating sociopolitical causes will not guarantee that terrorism will be eliminated because the potential terrorist is “a frustrated individual who has become aroused and has repeatedly experienced the fight or flight syndrome”. They believe that the potential terrorist perpetrates aggression and tries to relieve himself of the frustration he feels by trying to achieve some political objective.

Another researcher has focused on the fact that terrorist actions are targeted to a particular audience, and not to the actual victims (Guttman 1979). Guttman also thinks

that the terrorist needs a liberal target audience in order to have success. He thinks that right-wing audiences are not as easily persuaded. And on some level liberals can give respectability to the terrorist by accepting the ideology that the terrorist claims underlies their actions. A liberal media also assists in the process of transmitting this ideology.

### **The Psychological Theory**

The psychological analysis of individual terrorists and groups started slowly. In the '80's and '90's psychologists who studied terrorism were mostly interested in the micro-level: individuals and specific terrorist groups. Various areas of study include personality, beliefs, attitudes, motivations, past terrorism experience and methods of recruitment and induction.

### **Hypotheses explaining Terrorism**

There are many hypotheses about why individuals choose to become terrorists. The following section explores some of them. As mentioned before, research in terrorism is difficult due to the fact that terrorists are difficult to access and even if they are accessed, there is no guarantee that what they say is really the way it is.

### **The Olson Hypothesis**

This hypothesis proposes that participants base their actions on a rational type of benefit-cost analysis and decide that violence is the optimal way to act according to the social conditions that they live in. The rationality of a group decision to commit violence could be doubted, because not everyone in a given group will be in agreement with proposed means of violence (Olson, 1965; Hudson, 1999).

### **Frustration-Aggression Hypothesis**

This hypothesis is an ongoing theme in the literature. It has its basis in the relative-deprivation hypothesis (Gurr,1970). The idea of the existence of a gap between satisfaction of needs and rising expectations was added later (Davies, 1973). Margolin (1977) stated that “much terrorist behavior is a response to the frustration of

various political, economic, and personal needs or objectives” (Margolin, 273-74). However, this hypothesis has been criticized for being too simplistic because it takes for granted that aggression is always the result of frustration.

Wilkinson (1974 p.127) thinks that this hypothesis is too limited because it doesn't include other factors such as racism, prejudice, fanaticism, etc., which go together to cause drastic aggression. He believes that terrorism must be examined within the context of ideologies, ways of life and beliefs (133). Ferracuti (1981) pointed out that a subcultural theory is needed, because terrorists have their own subculture.

### **Negative Identity Hypothesis**

The definition of a 'negative identity' is “the assumption of a persona that is at odds with the accepted values and expectations of society” (On-line Medical Dictionary <https://www.online-medical-dictionary.org/>, 2019). Knutson (1984) proposed that political terrorists adopt a negative identity. This analysis was based on Erikson's theory of identity formation (1950/1968). Negative identity rejects the expectations considered desirable in a given society. Knutson thinks that individuals become terrorists because they do not see many options and feel enraged and helpless. This is in some way related to the hypothesis of frustration-aggression.

### **Narcissistic Rage Hypothesis**

This hypothesis views terrorists as mentally ill. The Narcissistic Rage Hypothesis deals with the childhood and early years of the terrorist, where the “grandiose self” was never extinguished by life experience. People with a “grandiose self” do not develop respect for others and are arrogant socio-paths. There is also the “idealized parental ego” that can cause a person to feel helplessly defeated if it is not modified by reality testing. The sense of narcissistic defeat results in rage reactions and the desire to annihilate the cause of this defeat. According to Crayton (1983:37-8) terrorism is caused by “narcissistic injury”. Terrorism is an effort to gain or keep power or control by means of intimidation, according to Crayton. He states that the ideals or ideologies of the political terrorist group serve as protection from the experience of shame.

Post (1989) states that people who are attracted to become terrorists exhibit a particular personality trait of “externalism” and “splitting”. These are psychological mechanisms, he explains, that are associated with “narcissistic and borderline personality disturbances.” According to Post, “splitting” is evident in persons who have undergone a narcissistic injury in childhood and consequently have a damaged self-concept. This damaged self-concept is unable to integrate the positive and negative parts of the self. Therefore, they are split into the “this is me” and “this is not me”. An example of this personality type is Hitler, who sought to blame his own failings on someone outside of himself and therefore found millions of scapegoats. Post based his ideas on data obtained from a study carried out in West Germany in 1982 in addition to other information. The results showed that many terrorists had not been successful in their own lives in terms of the educational, work-related and personal areas. Therefore, these individuals were attracted to terrorist groups because of the ‘ingroup’ and ‘outgroup (us versus them) stance. However, there seems to be a contradiction in this hypothesis because many terrorist groups have successful and well-indicated members, such as physicists, engineers, doctors, accountants, etc.

Hudson thinks that the psychology of the self is involved in the process of understanding and dealing with terrorist behavior (p. 21). He agrees with Crayton that it would be counterproductive to conduct any type of humiliation on a terrorist because “the very basis for their activity stems from their sense of low self-esteem and humiliation.”

Perlstein (1991) suggests that terrorists are strong examples of narcissists. He concludes this by applying a Freudian outlook on the narcissistic personality. He points out how a political terrorist can avoid defining himself as a terrorist with a negative identity. This is carried out by applying strong self-justification combined with the terrorist group’s rhetoric and way of thinking in a group. However, Hudson finds that this hypothesis is not sufficient because it appears that various types of terrorists, such as high-jackers and suicide bombers do not seem to have a narcissistic personality.

## **1.4 Conclusions**

In conclusion, the list of psychological reasons to become a terrorist is quite extensive. This chapter has dealt with the very complex issues of how to define terrorism, what types of terrorism exist, hypotheses that try to define the personality of a terrorist and motivations. The next chapter deals with the history of terrorism until the present.

A following chapter will closely analyze the various reasons and motivations for turning to terrorism. The next section provides a historical summary of terrorism in order to show that terrorism is not a new phenomenon but an ongoing phenomenon with different labels.

## **Chapter 2 History of Terrorism**

The following chapter provides a brief summary of the history of terrorism expressed in different times and places. It demonstrates that terrorism is not a new phenomenon but an ongoing phenomenon with different labels.

### **2.1 Early History of Terrorism**

Chester L Quarles, in his work *Terrorism: Avoidance and Survival* (1991) stated the following:

“Often terrorism is treated as a recent concept. Even the name “terrere” was first used during the French Revolution of the 1790’s. But does that mean that terrorism did not exist before that? Of course not! Historical studies show us how little has changed over the centuries. Perhaps it is only the technology that has improved a terrorist’s ability to shock a society”.

Terrorism is not a 21st century phenomenon and has its roots in early resistance and political movements. The practice of using violent means to achieve political goals by terrorizing the general public is not new. As early as the first century, A.D. a Jewish group in Israel known as the ‘Zealots’ used terrorist tactics to incite the Jews to rebel against the Romans. The Gospel of the Passion recounts the fact that Barabbas, a murderous Zealot, (Luke, 23:18-19) was chosen over Jesus, thus guaranteeing his execution. The Zealots justified their actions of kidnapping, violent murders and poisoning as a means of showing the Jews that the Romans were not able to protect them. The most violent faction was known as the Sicarii, and they apparently terrorized the Jewish populations in the effort to force them to rebel against Roman rule (Ben-Sasson, 1976). Judas of Galilee, leader of the Zealots and a key influence on the Sicarii, believed that the Jews should be ruled by God alone and that armed resistance was necessary. Unlike the Zealots, the Sicarii targeted other Jews they believed to be collaborators or traitors to the cause. The tactics employed by the Sicarii were detailed by the historian Josephus around 50AD who recounted that they carried short daggers hidden in their clothes and they would stab their victims and then pretend that they were witnesses to avoid being accused of the crime.

There are many other important examples of terrorism before the modern terrorism of the 20th century. One example of a terrorist plot motivated by religion was the failed attempt to reinstate a Catholic monarch in England, carried out by Guy Fawkes in 1605. He is an example of a dissident and was considered by many to be a hero.

Another example is the Reign of Terror during the French Revolution--it is an example of state terrorism. The use of the word "terrorist" is thought to have begun during the French Revolution, specifically during the Reign of Terror (September 5, 1793 to July 28, 1794). In this period the Jacobins carried out mass executions in order to force obedience to the French government. They called themselves "terrorists" even though they represented the government. Previously terrorism was not carried out as it is today. The usual targeting methods were the same ones used in conventional warfare between nations. Methods were similar to the military codes used by States, distinguishing civilians from military personnel. For example, the assassination of Archduke Franz Ferdinand of Austria demonstrated this, where no civilians were involved (Walzer, 1977 pp 197-234).

## **2.2 19<sup>th</sup> Century**

Technology assisted in the development of terrorism from the 19<sup>th</sup> century. The use of dynamite increased as a means to cause political unrest, with the scope of bringing about reforms. Improvements in communication also was helpful for the spreading of ideas because information was more readily available. Migration from rural to urban areas, the telegraph and mass printing of newspapers also did their part. Finally trains and passenger steamships encouraged travel and the subsequent sharing of ideas. Nineteenth century revolutionary thought and radicalism, including anarchy, collective anarchy and anarcho-communist formed modern terrorism. Various seminal thinkers who proposed anti-establishment positions included Pierre-Joseph Proudhon, Karl Marx, and Mikhail Bakunin. Various types appeared all over Northern Europe, the Balkans and elsewhere. German revolutionary Karl Heinzen (1853) was the first to suggest violent means including assassinations to promote political change. He was the first to use the label "freedom fighter". It was difficult to promote revolution by distributing flyers encouraging riots to pressure governments. So revolutionaries decided to employ violent means in the effort to bring about political change. Thus the term "propaganda by the deed" (Pisacane) became a means of bringing about political change, and was adopted as policy by European anarchists (Fleming, 1998).

The adopted choice of violence was targeted assassination. Czar Alexander II was assassinated by the Russian revolutionary group Narodnaya Volya in 1881. It was an example of targeted assassination, which were thought to demonstrate commitment with the hope of inspiring others, while not killing innocent targets.

Morozov (1889, p. 106) thought that assassination by terrorists was more humane than a civil war because only the targeted state “oppressors” would be eliminated and civilians would not be affected. He reasoned that terrorism was advantageous because of the low rate of casualties. This was an extension of Pisacane’s concept of the advantages of the “propaganda by the deed” strategy (Morozov, 1880, p. 106).

### **2.3 Early 20<sup>th</sup> Century**

The 1881 assassination of Czar Alexander II set off a series of violent anarchist events that impacted Europe and the Americas over the following decade. Russian rebels encouraged and trained a variety of rebel groups who were emerging elsewhere, even when their political aims were vastly different. During that period many violent events occurred all over Europe. Western States tried to minimize these occurrences by implementing various legal strategies such as immigration controls and extradition treaties aimed at “undesirable aliens” (Zimmer, 2009). Nine States signed a protocol against the anarchist movement in 1905. An administrative convention was formalized to facilitate the exchange of information about dangerous anarchists in October, 1905 (Hudson, 1991). Many extradition treaties exempted fugitives accused of “political offences” or “crimes of a political character” from extradition starting from the middle 1800’s (Hannay, 1988, p. 116). Only the conservative regimes of Austria, Prussia, Russia, and Naples continued to support the idea that ideologically similar nations should help each other suppress revolutionaries with their extradition laws (Pyle, 1988, pp. 181-182).

#### **Assassination of Archduke Ferdinand and aftermath**

Franz Ferdinand, the Archduke of Austria was assassinated in Sarajevo on June 28, 1914. The perpetrator was Gavrilo Princip. He was a young Serbian nationalist and took part in the clandestine group called the “Black Hand” which was trying to push the formation of a Greater Serbia. This act precipitated the start of World War I, changing the nature of terrorism. Tactics carried out during World War I from 1914 to 1918 ended up impacting revolutionary politics as



well. A strong issue developed around extradition of individuals thought to have the potential to carry out terrorist acts, as well as criminal acts. And this issue was the start of the ongoing challenge to distinguish between criminal actions and terrorist actions.

## **Post-World War I**

The next stage in the development of modern terrorism began after World War I when the Versailles Peace Treaty ended the war. The League Covenant mandated the redistribution of the former Turkish and German colonies and other dependent territories. The purpose was to enforce administrative accountability (Thullen, 1964, p. 9). Also there some attempts at promoting integration were made for minorities in newly created States, including Yugoslavia (Veatch 1983/2010, p. 369). The motivation was to promote peace and avoid trans-border alliances. But common minorities and ethnic groups were not protected and guaranteed rights inside of the victor States. Those States started to defend international security while sacrificing the rule of international laws during times of conflict. And so ethnic and cultural divisions began to contribute their part to the development of modern terrorism.

Communist and socialist theory came into conflict with the League of Nations Covenant which had no mention of the possibility of self-determination. The U.S. under President Woodrow Wilson strongly supported self-determination but in the final agreement at the Versailles conference this principle was not included (Morgan, 1980, pp. 355-359) Article VI of the Wilson-Miller Draft of the proposed League Covenant that was included stated that all the new States had to treat all minorities the same as the racial and/or national majority both legally and practically (Fawcett, 1979, p. 7).

Terrorist assassinations were continually being perpetrated from the end of World War I well into the 1930's, resulting in extradition treaties that were written with exclusion clauses for assassination attempts against Heads of State (<http://www.oas.org/juridico/english/sigs/a-35.html> Convention on Extradition 1933, article 3-e).

King Alexander I of Yugoslavia and the French Minister for Foreign Affairs were both assassinated on October 9, 1934 in Marseilles. When Italy refused to extradite some of the suspects, it became obvious that some sort of international terrorism regulation was needed (Chadwick, 1996).

A Convention on Terrorism was drafted by the League. An International Criminal Court was set up that would have jurisdiction over acts defined as terrorism. Member States were mandated to identify such

acts as criminal according to their national laws. “Acts of terrorism” (Article 1(2) of the Terrorism Convention) are defined as “criminal acts directed against a state” (1937). These acts must be “intended or calculated to create a state of terror in the minds of particular persons, or a group of persons or the general public”. But nothing is said about the purpose of that generated fear (Chadwick, 1996). However, regional and national asylum practices and traditions, combined with strong national sympathies, caused problems in the definitions of “terrorist” and “political” and thus asylum could be granted when desired. Additionally, there was no “international” criminal law in the 1937 Terrorism Convention. This made it problematic, as seen in article 19. It basically left everything up to domestic law as long as the criminal was punished. Then World War II began and these conventions were never put into force.

## **2.4 Post World War II and the United Nations**

Modern terrorism came into being with the nationalist movements resulting from the old European empire. The various movements appreciated the capacity of terrorism to produce publicity and impact global policy. According to Bruce Hoffman from the Georgetown University Center of Security Studies( [https://global.georgetown.edu/georgetown\\_units/center-for-security-studies](https://global.georgetown.edu/georgetown_units/center-for-security-studies)), the fact that anti-colonial national groups after World War II were able to “mobilize sympathy and support outside the narrow confines of their actual ‘theaters of operation’ thus taught a powerful lesson to similarly aggrieved peoples elsewhere”, with a result of a new consciousness that local conflicts could be converted into global issues. This consequently began the formation of modern terrorist groups.

### **United Nations**

The effort to summarize all of the UN declarations and conventions on terrorism is beyond the scope of this work. The following is a commentary and short summary. It would seem that ‘terrorism’ up until this time has been based on the desire for self-government or autonomy. At least that is what the historical events seem to suggest. In the post-1945 United Nations era there are themes of so-called “liberation fighters” claiming to be utilizing “direct action” to pursue their right to the self-determination of peoples. They claim that the United Nations Charter (*Treaty Series*, vol. 1, no. XVI), articles 1(2) and 55 (see also 1941 Atlantic Charter) provides for self-determination as a people.

They cite the phrases “develop friendly relations” among nations (not “States”) which must be based on equal rights and the self-determination of “peoples” principles. There were great arguments about the application of equal rights and self-determination. One of these areas included national liberation plans and minority protection. Therefore issues of application of Charter principles and provisions became the focus of controversy and disagreement up until the present.

There is an ongoing discussion about whether actions aimed at obtaining national autonomy (functioning as a “freedom fighter”) are actually acts of terrorism. This also explains the fact that no one can actually agree on a common and universal definition of terrorism. However, it is important to point out that many terrorist activities after World War II were not connected to the quest for self-determination.

## **2.5 Trends and making sense of it all**

The history and development of modern terrorism is very difficult to explain precisely due to the fact that so many factors enter in. It is necessary to look at the growth and development of it in different ways. David Rapoport identified four “waves of terrorism” (2002) in a historical analysis of terrorist evolution. He named them according to the main political goal promoted by each one.

The first wave, which he identified as “anarchist” occurred in the late nineteenth century/early twentieth century. The next wave is called the “anti-colonial wave”. It started with the post-World War I political principle of self-determination in 1921, and its violent evolution into a legal right after World War II, examples being the Algerian Civil War and the Vietnam War). The strategy used in these waves often mirrored those utilized between States during wars. The wave theory demonstrates that terrorist groups rise and fall and that they can disappear when they can no longer inspire others to continue with whatever their agenda was. This point also indicates that terrorism and motivations are clearly impacted by the conditions and changes in socio-political environments.

The other two waves are “New Left” which lasted from the 1960’s to the late 1970’s. Currently the world is in the “Religious Wave” which began in 1979. The author thinks that the “Religious Wave” would continue for 20-25 years. However, currently, we are overtime for a new “wave”.

In contrast, Parker and Sitter (2016) posit that violent terrorist situations occur around the world occur in four goal-oriented strains.

These strains are: socialism, nationalism, religious extremism or exclusionism. These underlying motivators are not chronologically sequential so they can work in parallel, and can occasionally overlap, to motivate different terrorist movements according to their needs.

Self-determination has not been the only motivating force for terrorist activities since 1945. There are many causes, as discussed above, based on numerous issues. Economic issues, social issues, political situations, psychological issues, ideological, etc. have inspired terrorist activity, based on short or long-term goals, basically the entire spectrum of human problems, according to Whittaker (2007). It has become very difficult to classify terrorist activities that many have sought to analyse terrorist groups according to their motivations or ideologies, such as in the United Nations system.

The use of violence by terrorists ranges across a wide spectrum. Participants in terrorism can include highly trained military individuals to “throwaway operatives”--people with no experience or training whatsoever, mostly sent on suicide missions (Whittaker 2007, p. 33). There are numerous strategies of violence used that is continually evolving. Some of these include traditional assassinations, bombings, IED (car bombings), arson, hostage-taking, hijacking, random open-fire shootings, kidnapping, sabotage, the perpetration of hoaxes and suicide bombings, and the most recent tactic of driving a large vehicle through a crowd of people (see Global Terrorism Index 2017). Other examples are terrorist attacks aiming at destroying cultural heritage, as perpetrated by ISIL and nuclear terrorism which up until now has mostly been averted, fortunately. One of the reasons for some ongoing U.S. interventions in the Middle East have been justified by the suspicion of the production of nuclear weapons.

The international community up until now have agreed that terrorist acts are grave offenses regardless of the motivation for such actions.

## **2.6 Anti-Terrorism Laws**

Anti-terrorism legislation began with aviation and shipping safety, from the 1960's to 1990's and was applied to certain terrorist acts. There were some exceptions made in the definitions of terrorist criminal activities. This can be seen in the exception made during “liberation conflicts” according to the 1979 Hostages Convention

(*Treaty Series*, vol. 1316, p. 205, adopted 17 December 1979, entered into force June 1983 <https://treaties.un.org/doc/db/terrorism/english-18-5.pdf>). According to this convention, certain acts were classified under different sections of international law, for example international humanitarian law. The most recent phase deals with the post-categorization of different terrorist groups and their “causes”, to include groups such as the Taliban, Al-Qaida and ISIS, and therefore demonstrated the present threat of terrorism to the international environment. In recent times, new anti-terrorism legal instruments have been created that involve new terrorist offenses linked to terrorist bombings (1997, *Treaty Series*, vol. 2149, p. 256), terrorism financing (1999, *Treaty Series*, vol. 2178, p. 197) and terrorism involving nuclear “dirty bombs” etc.(2005, *Treaty Series*, vol. 2445, p. 89).

## **2.7 Victims of Terrorism**

Who are the victims of terrorist acts? It is necessary to examine the elements of terrorist targeting in terms of the victims of a planned terrorist attack. Obviously the people who are directly affected are the primary victims. But researchers have identified two categories of terrorist attack: focused and indiscriminate . Terrorist attacks have historically been in the classification of ‘focused.’ However, in the past terrorist attacks were used to motivate political change and hit targets of governments, countries or specific political figures with the goal of making a political impact or obtaining a political objective (Turkovic, 2006, p.55). These acts implied indirect or direct involvement in the conflict between the terrorist group and perceived enemy. However, there has been a change in the last years. More often than not modern terrorist attacks are demonstrating indiscriminate violence on an ever- growing scale.

Terrorist attack victims are now randomly selected, they find themselves at the wrong place at the wrong time by chance. They are used as pawns to influence third party actors (Šeparović, 2006, p. 20). The power of modern terrorism is due to its indiscriminate and arbitrary use of violent force. It also draws power from the media, according to Schmid (2006, p 9) who says it is “a power enhanced manifold by the media’s display and replay of acts of victimization”. He also comments that evolution of focus demonstrates a shift from individual terror to an environment of mass violence and murder as well as psychological warfare . Modern terrorism is able to intimidate an entire population and its government by inspiring fear of being harmed or killed (Šeparović, 2006, p. 21). Terrorist victimization differs from criminal victimization in that it is inherently political, even if ideological or religious objectives are included. Victims are not selected as the final target but as a way to amplify a message and impact a wider population, such as an

enemy State (Schmid, 2006, p. 4). Terrorists want to gain mass media coverage with enormous audiences to convey their message as well as cause panic and terror. People are terrified because they identify with the victims and have the feeling that it could have been them (Schmid, 2006, p. 7). This is where the panic and terror of an incident combined with symbolic victims magnify the impact of the attack. Terrorist attack victims become symbols of joint group or class characteristics. And terrorists choose them on purpose for the greatest impact (Separović, 2006, p. 21). Thus terrorism victims function as instrumental targets. Violence, or the threat of violence, causes chronic terror which in turn has a strong impact on a society in terms of psychological wellbeing, social areas, political systems, the economy. It takes a general toll on a targeted society.

This strategy of indirect combat reveals several objectives: to produce chaos and disorientation and/or to pressure their targets to meet their demands (e.g., government); to force third party actors to do something; or to cause changes in public opinion in favor of the terrorists. The message intended for the general public is that their government is ineffectual and cannot protect them, and therefore a strong sense of insecurity is created (Schmid, 2006, p. 4). In the last years, the capacity of terrorist attacks to affect the general public and the shrewdness of terrorist organizations to publicly victimize a few indirect victims has transformed terrorism into a very strong game of psychological warfare helped by mass media coverage. The game has changed from a form of protest and blackmail to a global menace.

## **2.8 Recent terrorist groups**

Different areas have historically demonstrated varying degrees of terrorist activity. For example, in Central America and the Caribbean there was a high number of terrorist attacks and fatalities during the 70's and 80's. Then the Middle East and Africa began to demonstrate significant activity. Almost 75% of the fatalities from terrorist attacks have taken place in the Middle East and Africa. South Asia and Southeast Asia demonstrated less than 25% followed by 1.0% in Europe and .05% in the Americas for 2016 (START <https://www.start.umd.edu/data-and-tools/start-datasets> ).

Terrorism has historically been concentrated in certain parts of the world. The three regions that are the most highly concentrated are the Middle East, North Africa, South Asia, and South America. In examining the historical trends, for example, from 1970-2011 the majority of attacks (approx. 50%) were centered in the areas of the Middle East and North Africa (20%) , South Asia (19%) and

South America (17%). Sub-Saharan Africa and Southeast Asia demonstrated 6% and then North America and Russia showed 2% of the total.

The greatest concentration of modern terrorism and the two leading regions are the Middle East, North Africa and South Asia. However, by combining Central America with South America, there are 25% of the total, which is significant. One aspect of interest is the number of fatalities per terrorist attack. The area with the largest number of fatalities is sub-Saharan Africa with 7% of the worldwide attacks but 15% of the world fatalities. And the opposite is in North and South America, Europe, and East Asia. The most interesting point is that although Western Europe accounted for 14% of the total terrorist attacks, it had only 3% of the total number of fatalities.

Western Europe experienced numerous terrorist attacks in the 70's whereas South and Central America show 55% of the attacks in the 1980's. Then in the 1990's South America South Asia, Western Europe, together, accounted for 50% of all the attacks. Then 66% of all attacks took place in the Middle East, North Africa and South Asia from 2000-2012 (La Free, 2017 <https://www.coursera.org/learn/understandingterror/> )

### **Recent terrorist groups**

Well-known and well-publicized terrorist organization in the 1970's mostly hailed from Western Europe. The IRA in Northern Ireland, the ETA in Spain, the Red Brigade in Italy were the main groups. In 1979 there were more than 1000 terrorist attacks in Western Europe, but the number dropped to an average of 128 attacks in the first part of the 21<sup>st</sup> century.

The annual attacks in South America and Central America were significant in the 1970's and distinguished those regions in the top five. And the number continued to increase in the '80's . Such groups as the Shining Path in Peru and the Revolutionary Left of Chile led the way. In Central America the two main groups were the Nicaraguan Democratic Force and the Farabundo Marti National Liberation Front. The following table demonstrates the various terrorist groups in the late 20<sup>th</sup> and 21<sup>st</sup> centuries. (The bibliographic sources for these tables can be found in the appendix).

**The following tables summarize most of the world's terrorist groups.**

<b>TERRORIST GROUP</b>	<b>Year established</b>	<b>NATION</b>	<b>IDEOLOGY</b>	<b>ACTION</b>	<b>OBJECT</b>
IMU (Islamic movement of Uzbekistan)	1988	UZBEKISTAN	Jihadism, Islamic Fundamentalism	Terrorist attacks	Establish an Islamic state in the region, overthrowing the existing regime.
ISIS (Islamic State of Iraq and Syria)	2013	IRAQ and SYRIA	Jihadism, Islamic Fundamentalism, Salafism, Wahhabism, Pan-Islamism.	Mass executions, kidnappings, attacks, crimes and barbarism accompanied by media propaganda with videos published on the web of executions and threats. Suicide bombers.	Founding a Salafist fundamentalist state in Iraq, Syria and other states in the Southwest Asia area.
Al-Qaeda	1988	Core in Afghanistan and Pakistan, affiliates in Syria, Yemen, Somalia and Maghreb	Jihadism, Takfirism, Sunni Islamic fundamentalism.	Suicide and homicide attacks. Attacks on the US embassies in Kenya and Tanzania in 1998, attack on the USS Cole, attacks on the US 11 September 2001, attacks on Madrid 2004, attacks on London 2005, killing 12 journalists at the headquarters of the French satirical newspaper Charlie Hebdo.	Terrorist attacks conducted against western targets, with the aim of ending the influence of western countries on Muslim countries and with the aim of creating a new Islamic caliphate.
Hezbollah	1985	LEBANON	Khomeinism, Arab-Lebanese nationalism, anti-Zionism, Islamic socialism, Arab socialism	Suicide attacks in 1983 on the International Peace Force in Beirut, rocket launches against northern Israel.	End of any imperialist power in Lebanon. Fight for a united and independent Lebanon, rejecting any form of "fragmentation". Israel is referred to as "an eternal threat".
Hamas	1987	PALESTINE	Palestinian nationalism, anti-Zionism, religious nationalism	Suicide attacks against the Israeli army and against the civilian population of the Jewish state.	Return of Palestine to its pre-colonial condition and the establishment of a Palestinian state. Eliminate the State of Israel and replace it with an Islamic Republic.
PLO	1964	PALESTINE	Palestinian nationalism, Anti-Zionism	Taking hostages, hijacking planes, throwing stones, shooting and bombing. The attacks took place inside and outside of Israel, targeting both military and civilian targets.	Liberation of Palestine through armed struggle.
BOKO-HARAM	2002	NIGERIA	Sunni Wahhabi Islamic fundamentalism	Numerous attacks on Christian churches, attacks and massacres on civilian populations, kidnapping of 276 female students, suicide attacks on children, destruction of public buildings such as schools, government offices, places of prayer and prisons.	Establish an Islamic state in Nigeria, with Shari'ha as the basis of the legal system. It opposes the westernization of Nigerian society.
Al Shabaab	2006	SOMALIA	Islamic jihad, Sunni Islamic Wahhabi fundamentalism	Shooting at Westgate shopping center, suicide bombings against civilians, government and diplomatic officials, car bomb explosions, kidnapping Silvia Romano.	Establishment of the shari'a rule as the law of the Somali state; the expulsion of foreign soldiers from Somalia, overthrow of the Federal Transitional Government.



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<b>TERRORIST GROUP</b>	<b>YEAR ESTABLISHED</b>	<b>NATION</b>	<b>IDEOLOGY</b>	<b>ACTION</b>	<b>OBJECT</b>	<b>STRUCTURE</b>
BR (Rd Brigades)	1970	ITALY	Far-left politics, Marxism-Leninism, Comunism	Political military actions: acts of urban guerrilla warfare and terrorism against representatives of political power, economic and social; killing, wounding or kidnapping of numerous politicians (Aldo Moro), magistrates and journalist.	Subvert the democratic order of the Italian Republic, through armed struggle and propaganda.	Vertical structure: groups of fire framed in cells, in turn grouped in columns.
ETA (Euskadi Ta Askatasuna)	1958	SPAIN	Far-left politics, Marxism-Leninism, Comunism, left-wing nationalism, Basque nationalism.	Bomb attacks and murders.	Political independence of the Basque provinces and the creation of a socialist state.	Parceled structure
IRA (Irish Republican Army)	1916	IRELAND	Irish Republicanism, Irish Nazionalism.	Traditional military operations and guerrilla actions against the British.	Indipendence from British rule.	Military organization
RAF (Rote Armeee Fraktion)	1970	GERMANY (West)	Far-left politics, Marxism-Leninism, Communism, Maoism.	Urban guerrilla warfare, kidnapping and killing of Hanns-Martin Schleyer, killing 33 people among leading figures in the political and economic fields, explosive attacks with over 200 wounded.	Urban and anti-imperialist guerrilla group engaged in armed resistance.	Military organization, trained in Cisgiordania and Gaza with the FPLP guerrillas. RAF members operated through a single contact. The actions were carried out by commando units headed by a cell leader.

TERRORIST GROUP	YEAR ESTABLISHED	NATION	IDEOLOGY	ACTION	OBJECT	
FARC - EP (Fuerzas Armadas Revolucionarias de Colombia - Ejército del Pueblo)	1964	COLOMBIA	Communism, Marxism-leninism, Revolutionary socialism, leftist nationalism, bolivarianism.	Resistance and armed struggle, armed guerrilla, kidnapping Ingrid Betancourt Pulecio.	Subvert the Colombian state order to establish a popular and socialist democracy.	Gu
SENDERO LUMINOSO	1969-1970	PERU	Comunism, Marxism-leninism, maoism	Armed struggle, attacks on strategic objectives (mainly to detachments from the central government), car bomb attacks.	Subvert the Peruvian political system and establishment of socialism.	Gu
CONTRAS	1979	NICARAGUA	Anti-communism, extreme right	Terrorist attacks on civil structures and indiscriminate massacres against civilians, torture and rape.	To fight the Sandinista government.	An
FALN (Fuerzas Armadas de Liberación Nacional)	1974	PUERTO RICAN	Movement for independence, Nationalism.	More than 120 bomb attacks on US interests.	Puerto Rican independence from the USA.	An U

## 2.9 Conclusions

Terrorism is one of the most significant problems facing the modern world and has had a profound effect on all of us. As Jacques Chirac so aptly put it, *“Terrorism has become the systematic weapon of a war that knows no borders or seldom has a face”* (Jacques Chirac, September 24, 1986).

This chapter discussed the history of terrorism, its origins and various interpretations. One of the main challenges facing terrorism studies is the fact that there are so many definitions of terrorism.

The idea that terrorism and terrorists result from poverty, lack of education, developing countries etc. does not really hold. In examining the above tables of the terrorist groups of the late 20<sup>th</sup> century and early 21<sup>st</sup> century one sees that they come from a variety of countries and cultures. But they have one thing in common: they seem to try to impose their will and beliefs on the general population of their respective countries. Sometimes the general population also supports them. Another problem is the fact that there is one coherent, all-inclusive definition of terrorism. Even the laws that were made to protect against terrorism have issues in defining what constitutes a terrorist act and how to punish them.

Since terrorist groups are formed by human beings, it makes sense that they would be as varied as their components. Over time it becomes clear that since terrorism is a human institution, it will tend to continue as long as humans are unable to get along with each other or respect each other's rights.

This researcher noticed that there is a particular danger involved with studying terrorism: the further that one delves into the root causes, the historical, economic, political and religious factors, as well as the human suffering that causes terrorism and that terrorism causes, it is very easy to sympathize with many of the causes. One must continuously remind oneself that terrorism itself is the use of violent means, which is never good, even if the goal is considered to be good.

## **CHAPTER 3 Historical Background and Root Causes up to the Arab Spring**

### **Selected history of the Middle East up to the Arab Spring**

This chapter explores the historical background of the starting point of this research: how did my students end up in the camps to begin with? Can anyone really understand the situation in the Middle East, with all of its various players? This study began as a research project on terrorism and counter terrorism and gradually evolved into a study on how to avoid or prevent terrorism in the first place, if at all possible. Perhaps it is also a quixotic dream to think one person can make a difference.

Although terrorism is an international phenomenon, many of the contemporary issues connected to global terrorism have their roots in the Middle East, at least in the last twenty years since 9/11. For this reason it is necessary to have a grasp on the history of the Middle East and the entire region, known as MENA (Middle East and North Africa). This chapter begins with an abbreviated history of the MENA region. It is an extremely daunting attempt because the history of the incredibly varied, culturally diverse peoples has taken up volumes. In order to understand the development of terrorism in the Middle East (MENA), there are several points that need to be made. First of all, the existence of the State of Israel and the debated status of what is known as 'Occupied Palestine'. The following information comes from a variety of sources, including the CIA Country Reports and others. The various players that have contributed to the current refugee and IDP situation in Iraq and Syria are introduced with a short historical briefing.

### **3.1 Israel**

The state of Israel was created on May 14, 1948. But it has a very long history that goes back more than 4,000 years. The Bible is one of the principal sources of the early history of Israel, except for the precise dates, it records all of the events in the early history of the Hebrew people. According to the Bible, both the religion of Judaism and the religion of Islam trace their beginning to Abraham. The Hebrew people were enslaved by the Egyptians, then were led to freedom by Moses to the land of Canaan, which is approximately located in the area of today's Israel. According to the Bible, Jacob, the grandson of Abraham, received the name 'Israel' from a new name by the Hebrew God. David became the King of Israel in approximately 1000 B.C. The first holy temple in ancient Jerusalem was built by King Solomon, the son of King David. The area was divided into the

two kingdoms of Israel (north) and Judah (south). Around 722 B.C., the Assyrians invaded and destroyed the northern kingdom of Israel in 722 B.C. In 586 B.C., the Babylonians conquered Jerusalem and destroyed the first temple around 586 B.C., and a new one was built around 516 B.C. Then Israel was occupied and ruled by many different peoples- Persians, Greeks, Romans, Arabs, Turks, Crusaders, Egyptians, Islamists and others over the centuries. Israel and other areas of the Middle East were ruled by the Ottoman for 400 years, from 1517 to 1917.

Then during World War I British Foreign Secretary Arthur James Balfour suggested establishing the Jewish homeland in Palestine. This formal declaration was intended to assist in supporting the Balfour Declaration would promote support for the Allies in World War I. After World War I ended, the Ottoman Empire finished and Great Britain took over the area that is now modern Palestine, Israel and Jordan. In 1922, the League of Nations approved the Balfour Declaration and British rule over Palestine. The Arabs opposed the Balfour Declaration because they feared subjugation to a Jewish state. Palestine was under British control until after World War II when Israel became an independent state.

### **Conflict Between Jews and Arabs**

Tensions between Arab Muslims and Jews are not modern; they have always existed. The complicated hostility they foster goes back to the times when they both lived in the area and held the area sacred. Conflicts have been focused in the Gaza Strip (a strip of territory between Egypt and modern-day Israel); the West Bank (the area that separates part of Israel and Jordan); the Golan Heights (a rocky area between Syria and Israel).

An organized movement that was both political and religious, called Zionism, appeared at the end of the 19<sup>th</sup> century. The Zionist movement sought to create a Jewish homeland in Palestine. Almost 100,000 Jews moved to Palestine from abroad between 1882 and 1914. When the Nazi regime began many Jews went to Palestine and joined the Zionist movement. When World War II and the Holocaust were over, Zionists focused on forming an independent Jewish state. The Arabs living in Palestine protested and as a result formed an Arab nationalist movement.

## **Independence of Israel**

The partition of Palestine into Jewish and Arab state was approved by the United Nations in 1947 but was rejected by the Arabs. However, the state of Israel was officially formed with David Ben-Gurion as the prime minister. This was the beginning of Israeli-Arab conflicts. The ongoing conflicts between the Arabs and Israelis continue even today, but here is a summary of the most important ones.

## **Arab-Israeli War 1948**

As soon as the state of Israel was formed, Egypt, Jordan, Iraq, Syria and Lebanon invaded the area and started the Arab-Israeli War. At the same time a civil war began in Israel. A cease-fire agreement was agreed upon and the West Bank went to Jordan, and the Gaza Strip went to Egypt.

## **Arab-Israeli Conflict**

Numerous wars and acts of violence between Arabs and Jews have ensued since the 1948 Arab-Israeli War. To name a few:

- **Suez Crisis:** Egypt took over the Suez Canal, Israel attacked the Sinai Peninsula and took back the Suez Canal with the help of British and French military.
- **Six-Day War:** Israel launched a surprise attack and took over the Gaza, Sinai Peninsula, the West Bank, and Golan Heights in 6 days. The Arabs considered the areas to be “occupied” by Israel.
- **Yom Kippur War:** Egypt and Syria launched air strikes against Israel on the Holy Day of Yom Kippur in 1973 which lasted for two weeks. The UN stopped the war with a resolution. The purpose of this war was to recapture the Golan Heights. Israel annexed the Golan Heights in 1981. Syria declared it to be Syrian territory.
- **Lebanon War:** Israel invaded Lebanon and ejected the Palestine Liberation Organization (PLO) in 1982. The PLO wanted to create a Palestinian state within Israel.
- **First Palestinian Intifada:** Israeli occupation of Gaza and the West Bank led to a 1987 Palestinian uprising and hundreds of deaths. A peace process, known as the Oslo Peace Accords,

ended the Intifada (a Arabic word meaning “shaking off”). After this, the Palestinian Authority formed and took over some territories in Israel. In 1997, the Israeli army withdrew from parts of the West Bank.

- **Second Palestinian Intifada:** In 2000 Palestinians started a campaign of suicide bombings and other attacks on Israelis. This violence continued until the end of 2005.
- **Second Lebanon War:** In 2006 Israel went to war with a Shiite Islamic militant group called Hezbollah. The conflict was ended when the UN negotiated a ceasefire.
- **Hamas Wars:** Hamas is a Sunni Islamist militant group that assumed power in Palestine in 2006. The most important conflicts were in 2008, 2012 and 2014.

The above list of conflicts demonstrate the ongoing history of fighting and violence between the two groups. Each side accuses the other of terrorist attacks that kill citizens, and both claim Jerusalem as their capital. An interesting point is that more than 135 UN member nations recognize Palestine as a state. Perhaps the only solution to deal with the ongoing conflicts would be to establish a two-state system, but it has been under discussion for many years and will probably continue to be so. Meanwhile generations of violence and hatred continue to affect the situation.

### **3.2 Palestine and the PLO**

#### *PLO*

The Palestine Liberation Organization, or PLO, was first founded in 1964 during a summit in Cairo, Egypt. The organization’s initial goals were to unite various Arab groups and create a liberated Palestine in Israel. Over time, the PLO has embraced a broader role, claiming to represent all Palestinians while running the Palestinian National Authority (PA). Although the PLO wasn’t known to be violent during its early years, the organization became associated with controversial tactics, terrorism and extremism.

#### *Origins of the PLO*

The PLO was formed to respond to various events that took place in the Israel-Palestine area. When Israel became an independent state in 1948, more than 750,000 Palestinians were forced to flee



their homeland. The subsequent war of 1948 started tension and violence between Arabs and Israelis that continues to this day. Around this time, Palestinians were spread out among several countries, were disorganized and lacked formal leadership. This limited their political influence and position to negotiate. The PLO was created at the Arab League Summit in 1964. The PLO's Palestine National Council (PNC) was first composed of Palestinian civilians who defined the group's goals, which included the destruction of Israel. Ahmad Shuqayrī was the first chairman.

### *Yasser Arafat*

The PLO began to assert its influence after the Arab-Israeli Six-Day War of 1967 which Israel had won. Fatah, a group led by military leader Yasser Arafat, started to infiltrate and dominate the organization. In 1969, Arafat became Chairman of the PLO's Executive Committee, which he continued to be until his death in 2004.

Starting in the late 1960s, the PLO launched attacks on Israel from its bases in Jordan. In 1971, the PLO was forced to relocate from Jordan, shifting its headquarters to Lebanon. After transferring to Lebanon, factions within the PLO began to engage in terrorist attacks, including hijacking aircraft and conducting high-profile bombings. Arafat called for the PLO's attacks on targets outside of Israel to stop in 1974, because he wanted the organization to gain global acceptance and legitimacy.

In October 1974, the Arab League recognized the PLO as the "sole legitimate representative of the Palestinian people," and granted it full membership. A month later, Arafat became the first non-state leader to address the United Nations General Assembly.

In 1982, the PLO leadership moved its bases to Tunisia, where it remained until it relocated to Gaza in 1994.

### *Oslo Accords*

The *First Intifada* was a Palestinian uprising protesting against Israeli occupation of the West Bank and Gaza. It began in 1987 and ended around 1991. It was a very violent period that inspired the Oslo Accords. Treaties between Yasser Arafat and Israeli Prime Minister Yitzhak Rabin were signed to end the conflict. The first Oslo Accord agreement was signed in 1993, and the second in

1995. Both Arafat and Rabin were jointly awarded the Nobel Peace Prize in 1994. The Oslo Accords established the Palestinian National Authority (PA), which functions as an agency of the PLO, to govern parts of Gaza and the West Bank. A timetable for Israeli withdrawal from contested territories was also drawn up.

In 1994, Arafat returned to Gaza to head up the PA, after being exiled for 27 years. However, peace between the Israelis and Palestinians did not last long. The *Second Intifada*, another period of bloody conflict, raged from 2000 to 2005.

### *Structure of PLO*

The PLO consists of the following main bodies:

**The Palestine National Council (PNC):** This branch of the PLO is considered the highest authority. Among its many responsibilities, the PNC sets policies, elects the Executive Committee and Board of Council and makes membership decisions.

**The Executive Committee:** This committee oversees daily affairs, maintains a budget and represents the PLO internationally. Members carry out policies set forth by the PNC and Central Council.

**Central Council:** The Central Council has 124 members that serve as an intermediary between the PNC and the Executive Committee.

**Palestine Liberation Army (PLA):** This official military branch of the PLO was first created in 1964.

### *PLO Today*

The PA requested full member-state status in the UN in 2011. It was not approved but the UN General Assembly voted to make Palestine a “non-member observer state” in 2012. This status lets Palestinians participate in General Assembly debates and will facilitate entry into UN agencies. The PLO became a member of the International Criminal Court in 2015 which was an important step. The PLO’s present efforts have focused on achieving international recognition of Palestinian statehood. They are pushing for a two-state solution but it is not supported by Israel and the U.S.,

which makes it next to impossible, at least for the present. In fact, in 2017, U.S. President Donald Trump recognized Jerusalem as the capital of Israel, generating disapproval among Arabs and other allies.

### **3.3 Hamas**

Hamas is a Sunni Islamist militant group that won the majority in the Palestinian Legislative Council elections in 2006. There was an ensuing conflict between the ruling Fatah and Hamas which became violent in 2007, when Hamas defeated Fatah in a battle for Gaza. The two PA areas were run by separate factions, with Fatah ruling the West Bank and Hamas ruling Gaza.

Hamas and Fatah agreed to a deal in 2014 that would create a unified national Palestinian government. Hamas is considered to be a terrorist organization by some countries. Other countries define them as simply another political party. Hamas has been on the U.S. State Department's list of terrorist organizations since 1997.

### **3.4 Syria**

Syria is an ancient country with a complex history. It is the site of one of the oldest inhabited areas in the world and has a rich cultural heritage. The presence of humans goes back more than 700,000 years, as evidenced by human remains found in the area. One of the oldest settlements, Ebla, goes back to 3,000 B.C.(<https://www.history.com/topics/middle-east/the-history-of-syria>). Syria has been ruled by numerous cultural groups empires, including the Egyptians, Hittites, Sumerians, Assyrians, Babylonians, Phoenicians, Arameans, Persians, Greeks and Romans, to mention a few.

Antique Syria is featured in the Bible, and is particularly famous for the mention of “the road to Damascus” where St. Paul was knocked down and converted to Christianity. After the fall of the Roman Empire, Syria became part of the Eastern Roman Empire (Byzantine). It fell to the Muslims in 647 A.D. and was converted to Islam. For a time Damascus was the capital of the Islamic world, but was replaced by Baghdad around 750 A.D. An economic decline combined with political instability followed for the next few centuries.the Ottoman Empire conquered Syria in 1516, and

remained in power until 1918. Syria enjoyed what was considered to be a stable and peaceful period without major conflicts.

### *The Sykes-Picot Agreement*

The Sykes-Picot Agreement of 1916 divided the Ottoman Empire into parts. French and British diplomats divided the Ottoman Empire into British or French areas when World War I finished. British and Arab troops captured Damascus and Aleppo were taken by British and Arab troops in 1918, followed by the French taking control of Lebanon and Syria in 1920. And so the Ottoman Empire was eliminated after almost 400 years of domination. French domination brought about revolts and protests on the part of the Syrians. The Great Syrian Revolt took place from 1925-27 as a protest against French rule. Finally France conceded independence to Syria in 1936, giving Syria a semblance of independence while France maintained its military and economic hold on the country. Syria was occupied by the Free French Army as well as the British during World War II. Syria officially became an independent country in 1946 after the war ended.

### *Syria as an Independent Nation*

Syria was very unstable after its independence and underwent numerous *coup d'etats* in the beginning years. Then in 1958 it unified with Egypt to form the United Arab Republic which lasted until 1961. In 1963, the Arab Socialist Baath Party took over in what was known as the Baath Revolution. This party had been in existence since the 1940's and had a strong presence in the Middle East. Then in 1967 Israel captured the Golan Heights during the Six Day War. The Golan Heights is located in southwestern Syria and to this day is an area of contention and conflict.

### *Hafez al-Assad*

Hafez al-Assad ousted Salah Jadid, who was the de facto head of the Syrian government in 1970. Hafez al-Assad was the Syrian minister of defense at the time. He maintained his position as president for 30 years until his death in 2000. One of his contributions includes the amplification of the Syrian military forces, but he was assisted by the USSR. Syria traditionally had a majority of Sunni Muslims. However, Hafez al-Assad was a member of the minority Shiite sect of the Alawites. Syria and Egypt declared war on Israel in 1973. Soon after, Syria involved itself in the civil war in Lebanon, where it still maintains military influence to this day.

The Muslim Brotherhood rebelled against the Assad regime in 1982, located in the city of Hama. In response to this, Assad's government tortured and executed at least 20,000 civilians <https://choice.npr.org/index.html?origin=https://www.npr.org/2012/02/01/146235292/30-years-later-photos-emerge-from-killings-in-syria>. Also in 1982, Israel launched a military invasion against the Syrian army located in Lebanon. Lebanon and Israel ended the hostilities in 1983. Hafez tried to improve relations and promote peace with Israel and Iraq towards the end of his life.

### *Bashar al-Assad*

Bashar al-Assad, the son of Hafez, became president in 2000 when Hafez al-Assad died. He was 34 at the time and to enable him to rule legally, the constitution was amended to reduce the minimum age of the president. His brother, Bassel, was the next in line, but he was killed in a car accident in 1994, thus clearing the way for Bashar's entry. Bashar al-Assad seemed to be more democratic, as shown by the release of 600 political prisoners at the beginning of his rule. Syrians were optimistic that there would be less oppression and more freedoms as compared to Hafez's rule. But soon Bashar began putting down efforts for reform with arrests and threats. In the end, he proved to be much worse than his father.

### *Syria and the 'Axis of Evil'*

Syria was accused of developing weapons of mass destruction and was put on the list of the countries defined by George W. Bush as the "axis of evil" countries in 2002.

The assassination of Rafic Hariri (the Lebanese prime minister) in 2005 was also blamed on the Syrian government. In 2010, The United States renewed sanctions against Syria, accusing the regime of supporting terrorist groups. Assad has also been accused of torturing, imprisoning and killing political challengers since the beginning of his regime.

The "Arab Spring" Revolts in Egypt and Tunisia started at the beginning of 2011 and filtered down into Syria. A group of teens and children were arrested and tortured for writing anti-government graffiti that was thought to be inspired by the Arab Spring rebellion in March of 2011. Teenage boys were caught writing anti-government graffiti on their school wall. They were arrested and tortured. That sparked peaceful protests which became widespread. The response from Assad and the Syrian government was to fire on the crowds, arrest and kill hundreds of protestors and their

families. Economic problems, severe drought, religious tension and suppression of general freedoms combined to fuel the resistance which eventually fanned into national uprisings (<https://edition.cnn.com/2018/03/15/middleeast/daraa-syria-seven-years-on-intl/index.html>).  
<https://edition.cnn.com/2013/08/27/world/meast/syria-civil-war-fast-facts/index.html>).

### *Syrian Civil War*

The Free Syrian Army (FSA) was formed by the rebels by July 2011. Areas of insurrection were breaking out in different areas of Syria. The full-blown civil war was raging by 2012. According to the Syrian Observatory for Human Rights (<https://www.syriahr.com/en/>) at least 400,000 people have been killed since the start of the war or are missing. A chemical attack outside of Damascus in 2013 killed hundreds of people. The U.S. accused the Syrian government, but they blamed rebel forces. The conflict became more complicated as time went on. The war between the Syrian rebels and the Assad government drew in new forces. One of these forces was the Islamic State (ISIS) which joined the fight against the Syrian regime. Much more will be said about ISIS further on in this work.

ISIS took over large areas of Iraq and Syria in 2014. They were 'defeated' by U.S.-led coalition forces in 2017. The coalition forces have continued bombing ISIS targets throughout the region. <https://www.bbc.com/news/world-middle-east-45547595> The last strongholds that were held by ISIS have been recovered, but the group still constitutes a significant threat.

The Syrian civil war has involved several powers, including the U.S., Russia and Iran. The U.S. has declared their opposition to the Syrian regime, but is hesitant to get too involved. However, Russia and Iran are officially declared allies of the Syrian government.

The United States has stated their opposition to the Assad regime but has been reluctant to get deeply involved in the war. Russia and Iran have declared themselves allies of the Syrian government. Russia bombed rebel areas in Syria for the first time in 2015. In late 2016, the Syrian government recovered its control of Aleppo after four years of rebel control of the city.

### *Syrian Refugees*

The following statement comes from the World Vision site (2020):

“Since the Syrian civil war officially began March 15, 2011, families have suffered under brutal conflict that has killed hundreds of thousands of people, torn the nation apart, and set back the standard of living by decades. Now in its 10th year, the Syrian refugee crisis is the largest refugee and displacement crisis of our time.

About 5.6 million Syrians are refugees, and another 6.2 million people are displaced within Syria (<https://www.wvi.org/emergencies/syria-crisis-response>. Nearly 12 million people in Syria need humanitarian assistance. At least half of the people affected by the Syrian refugee crisis are children” World Vision, (2020) <https://www.worldvision.org/refugees-news-stories/syrian-refugee-crisis-facts>

The Syrian civil war has caused an international humanitarian crisis for the country’s civilians. As of the end of 2019. More than half of the Syrian population was displaced, either inside the country or else where, to a total of 13.4 million people. That does not take into account the new waves of displacement taking place in 2020 <https://www.unrefugees.org/refugee-facts/statistics/>.

Many refugees have moved to neighboring countries such as Turkey, Lebanon, Jordan, Egypt or Iraq. Others have relocated to areas within Syria itself. Still others have been able to obtain political asylum in Europe. Germany has accepted the largest number. According to the

### **3.5 Iraq**

This section discusses the history of Iraq. Iraq began as the cradle of civilization, and at one point during the reign of ISIS appeared that it would be the destruction of civilization. The recent history is extremely complex. There is a time line in the appendix that aids the reader in understanding the unfolding of events, and the following is a narrative. As a person who has gone to Iraq, and seen the incredible potential coupled with the unspeakable and ongoing suffering of that nation, it was extremely difficult to write about the recent historical events, from the time of Saddam Hossein to the present.

Much of the information about Iraq has been extracted from this site:

<https://www.infoplease.com/world/countries/iraq/news-and-current-events>.

The extremely long and bloody history of Iraq is very complex. Iraq is an ancient land and is commonly known as the Cradle of Civilization, also referred to as Mesopotamia. Many early civilizations developed there, from the Sumerians, the Akkadians, Amorites, Babylonians, Assyrians to mention a few.

Its history dates back more than 60,000-80,000 years as evidenced from a Neanderthal site excavated in the late 1950's. Human settlements demonstrating important developments were present in Mesopotamia from around 10,000 BC. Mesopotamia "inspired some of the most important developments in human history including the invention of the wheel, the planting of the first cereal crops and the development of cursive script, Mathematics, Astronomy and Agriculture" (Edwards, Beverley 2003). It is beyond the scope of this research to explore the ancient history of Iraq. Other groups that passed through the history of ancient Iraq include the Chaldeans, Medes, Persians, Scythians and Cimmerians. The Neo-Babylonia period marked a period of economic and agricultural development in addition to advances in art, science and architecture. Persians under Cyrus the Great conquered it in 539 BC, and it was under Persian rule for 200 years. Alexander the Great conquered the Persian Empire 331 BC and thus it came under Greek rule as part of the Seleucid Empire. Babylon declined after the founding of Seleucia on the Tigris, the new Seleucid Empire capital. This empire extended from the Aegean in the west to India in the east. It was a major Hellenistic center that dominated by Greek culture and the Greek political elite (Hause and Maltby 2004). The Greek population of the cities who formed the dominant elite were reinforced by immigration from Greece (Hause and Maltby 2004; Glub 1967). The Parthians conquered a large part of the eastern empire in the middle of the 2<sup>nd</sup> century BC.

Then the Romans under Emperor Trajan conquered Parthia and Mesopotamia, and subsequently Emperor Hadrian gave it back to the Parthians.

Christianity was introduced in Mesopotamia in 100 AD. Eastern Rite Christianity and the Syriac literary tradition became centered in Roman Syria. In 300 AD, the Parthians were defeated by the Sassanid Dynasty. They maintained their rule until the Islamic invasion in the 7<sup>th</sup> century. In the 3<sup>rd</sup> century AD, the Parthians were in turn succeeded by the Sassanid dynasty, which ruled Mesopotamia until the 7<sup>th</sup> century Islamic invasion. What is now most of modern Iraq was the western quarter of the Persian Empire under the Sassanid dynasty. Medieval Arabic writings use the word 'Iraq' to describe the geographic area in the south and center of what is now modern Iraq. It also continued to be called 'Mesopotamia'. Arab tribes and Persian forces began to fight



beginning in 634. The Muslims had conquered all of the Western Sassanid provinces (including modern Iraq) by the end of 638. They settled primarily in two cities: al-Kūfah, near ancient Babylon, and Basrah in the south. The Christian and Assyrian population stayed in the north.

Baghdad was built in the 8th century as part of the Abbasid Caliphate. It was the main cultural center of the Islamic world during the “Islamic Golden Age” that lasted during the 8<sup>th</sup> and 9<sup>th</sup> centuries.

The Abbasid Caliphate declined and different parts of Iraq were ruled by various Iranian emirates until it was captured by Tughril the Seljuk in 1055. The Mongol invasions later conquered Baghdad, freed it for a time and once again took control of it and was held (Morgan 1986).

Baghdad lost its preeminence and became a provincial city. The area was conquered by many different rulers. The Ottoman empire took control from 1553-1918. Iraq became an area of conflict between tribal rivalries and regional reigns. It was divided into three parts: Mosul Province, Baghdad Province and Basra Province. Iraq passed through the control of the Mamluks who attained a certain autonomy from the Ottoman Empire and promoted order and modernization. However, they were overthrown by the Ottomans who took back their absolute control (Encyclopædia Britannica, Iraq 2007). The following countries have extremely interesting and important histories that go well beyond the scope of this work. However they need to be mentioned because they are all parts of the puzzle that explain how and why terrorism was able to take hold in these areas.

The rule of the Ottoman Empire ended when the British captured Baghdad in 1917. Assyrians, Armenians, and Arabs all fought against the Ottomans. The Kurds mainly supported the Ottomans. When the war ended the Ottoman Empire was split up. The British got control of the area with the British Mandate of Mesopotamia. They installed a Hāshimite monarchy in Iraq which continued for many years. They did not pay attention to the various ethnic and religious groups living in the area when they defined the territory. They especially ignored the Kurds and Christian Assyrians who lived in the north. The Kurds started fighting for their independence at that time.

Iraq won their independence in 1932 with the end of the British mandate.

Many historians would say that the contemporary problems of Iraq and the surrounding areas began with the British territorial division that took no account of traditional ethnic and religious group territories.

The Arab Sunnis were established as the dominant players in the government. This in turn inspired unrest on the part of the Assyrians Yazidis and Shiites. These groups were immediately and brutally suppressed. The first military coup happened in 1936, followed by many others until 1941. There was a brief pro-Nazi government in Iraq in 1941 which was overthrown by the British with the assistance of local Assyrians and Kurds. After that Iraq served as a base for attacks on the Mandate of Syria which was held by the Vichy-French government <https://www.infoplease.com/world/countries/iraq/news-and-current-events>.

After World War II ended, Iraq joined the United Nations. It was a founding member of the Arab League. During that period, the Kurdish leader Mustafa Barzani led a rebellion against the central government in Baghdad and escaped to the Soviet Union after the failed rebellion.

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From 1948 on there were various violent uprisings which were put down with martial law; Iraq then entered the 1948 Arab-Israeli War which failed.

King Hussein of Jordan and `Abd al-Ilāh proposed a union of Hāshimite monarchies in 1958 to balance the newly created Egyptian-Syrian United Arab Republic. Kuwait wanted to be included, but the British government did not want to give them their independence. And so there was a direct conflict between Britain and the Iraqi government. More uprisings resulted which were put down by strong political oppression. The monarchy was completely on its own at that point.

Iraqi officers were inspired by the actions of Gamal Abdel Nasser of Egypt and overthrew the Hashemite monarchy on July 14, 1958. Iraq was proclaimed to be a republic and decided not to join with Jordan.

When Kuwait won its independence in 1961 from Britain, Iraq claimed it as theirs. More instability occurred, and at the same time, the first Kurdish Iraqi War was started by Mustafa Barzani.

The Ba'ath Party took over in July of 1958 with General Ahmed Hassan al-Bakr as prime minister and Colonel Abdul Salam Arif as president. Syria was also under Ba'athist rule at that time. It

participated in the Iraqi military campaign against the Kurds with military vehicles, planes and soldiers. A few months later they were overthrown by Abdul Salam Arif. Later in 1964 a ceasefire served to split Kurdish urban radicals on one hand and Peshmerga (Freedom fighters) forces led by Barzani on the other. After Abdul Salam Arif was unexpectedly killed in a helicopter crash in 1966 and his brother took over, the Iraqis tried again to defeat the Kurds but were unsuccessful. The history of Kurdish-Iraqi conflict is long and tortuous; and many of the problems today can be attributed to this. So many fights, so much bloodshed occurred in the First Kurdish-Iraqi War. In 1970 after many years of fighting, the Kurdish parties and Iraqi government negotiated an accord which granted autonomy to the Kurds, recognizing Kurdish as an official language and amending the constitution. In the aftermath of the First Kurdish Iraqi War, a peace plan was announced in March 1970 and provided for broader Kurdish autonomy. The plan also gave Kurds representation in government bodies, to be implemented in four years (Harris, 1977). However, the peace did not last. In 1971 the Iraqi and Kurdish governments began to have conflicts, and Barsani asked the US for assistance. Conflicts continued and culminated in an agreement that permitted the Iraqi government to take possession of the oil fields that had traditionally belonged to the Kurds, and the battle for oil began with the beginning of significant U.S. involvement. The Iraqi government embarked on an Arabization program in the oil rich regions of Kirkuk and Khanaqin in the same period (Human Rights Watch Report, 1993). The Second Kurdish Iraqi War started up and lasted for a year, ending in 1975.

Then in 1979 Saddam Hossein compelled President Ahmed Hassan al-Bakr to resign installed himself as the Prime Minister, President, Chairman of the Revolutionary Command Council and other positions. Using a strong-armed secret police force he was able to repress any dissent. He worked at becoming a popular idol in the public eye. He wanted to establish Iraq as the leader of the Arab world and to take control over the entire oil producing area in the Persian Gulf.

Saddam launched an invasion of Iran's oil fields in September 1980, but the campaign bogged down in a war of attrition (Molavi, Afshin, 2005). Saddam continued to increase the Iraqi military in spite of heavy foreign debt and economic failure. One of the key factors was the fact that there was a large Shia (Shiite) faction in Iraq that was considered a threat to Iraqi sovereignty, because Iran is dominantly Shia. Iran was reputed to have imperialist plans to overthrow the Sunni rule in Iraq in collaboration with the Shiites living there. At any rate, this is one of the excuses used by Saddam to justify his policies of invasion as well as genocide (Fiske, 2006). The United States

supported Iraq in the war against Iran (Tyler, 2002). Iran was still recovering from its revolution and Iraq believed that they would be able to win quickly by attacking by surprise. The Iranians fought hard and Iraq ended up being on the defensive after Iran took back all won territory and went for Iraqi land. Although Iraq hoped to take advantage of the revolutionary chaos in Iran and attacked without formal warning, they made only limited progress into Iran and within several months were repelled by the Iranians who regained virtually all lost territory by June 1982. For the next six years, Iran was on the offensive (Molavi, Afshin 2005). The UN Security Council called for ceasefire but the war continued until 20 August 1988- it ended with the mutually agreed-upon United Nations Security Council Resolution 598, which was accepted by both sides.

The cost of the war and the interruption of Iraq's oil exports caused Saddam to scale down his ambitious programs for economic development. The Iran-Iraq War dragged on in a stalemate until 1988, when both countries accepted a cease-fire that ended the fighting. Despite the large foreign debt with which Iraq found itself saddled by war's end, Saddam continued to build up his armed forces (Fisk, 2006). Saddam continued to increase the Iraqi military in spite of heavy foreign debt and economic failure. One of the key factors was the fact that there was a large Shia (Shiite) faction in Iraq that was considered a threat to Iraqi sovereignty, because Iran is dominantly Shia. Iran was reputed to have imperialist plans to overthrow the Sunni rule in Iraq in collaboration with the Shiites living there. At any rate, this is one of the excuses used by Saddam to justify his policies of invasion as well as genocide (Fiske, 2006).

Saddam sent Iraqi forces to invade Kuwait on the grounds of a border dispute in August of 1990. He obviously planned on using Kuwait's oil resources to assist the Iraqi economy. The occupation of Kuwait generated world-wide disapproval and an international trade embargo.

The UN condemned the occupation and authorized any means necessary to end it. U.S.-led troops were transported to Saudi Arabia. Saddam ignored the warnings. The Persian Gulf War (Operation Desert Storm) lasted six weeks and drove out the Iraqis from Kuwait. There were uprisings immediately afterwards brought about by the Shi'is and Kurds. Saddam responded with heavy suppression and thousands of people were forced to escape to refugee camps on the northern border of Iraq. I actually met a family who survived this event. The story of terrible fear and deprivation was heartbreaking. Unknown numbers of people disappeared or were put in prison or executed.

As part of the cease-fire agreement with the UN, Iraq was prohibited from producing or possessing chemical, biological, and nuclear weapons. Numerous sanctions were leveled on the country

pending compliance, and those caused severe disruption of the economy. Saddam's continued refusal to cooperate with UN arms inspectors led to a four-day air strike by the United States and Great Britain in late 1998 (Operation Desert Fox). Both countries announced that they would support efforts of the Iraqi opposition to unseat Saddam, whose regime had grown increasingly brutal under UN sanctions, but the Iraqi leader barred UN weapons inspectors from entering his country. In the interim it became clear that Saddam was grooming one of his sons—Uday or Qusay—to succeed him. Both were elevated to senior positions, and both mirrored the brutality of their father.

#### Saddam Hossein

Although the U.S. had supported Iraq in the Iraq-Iran War, it became evident that Hossein was stockpiling arms and initiating hostility against Israel. He also was accusing Kuwait of damaging the Iraqi oil market by increasing production of oil, which caused lower oil prices and was damaging to the already-damaged Iraqi economy- and as previously mentioned, Iraq invaded Kuwait and annexed, thereby causing the Persian Gulf War. International trade sanctions and international disapproval did nothing to stop it. So the U.S. -led coalition forces conducted air attacks on Iraq and also a land campaign to free Kuwait. Iraq lost but Hossein remained in power. UN inspections found evidence of chemical weapons. The above mentioned Kurdish revolt ensued with the result of terrible chemical warfare waged against Iraqi citizens.

Confrontations with the United Nations and former coalition members, especially the United States, continued to flare. In 1993, after Hussein had repeatedly violated terms of the Persian Gulf War cease-fire, bombers from the United States and other coalition members twice struck Iraqi targets. In Oct., 1994, Iraq massed troops on the Kuwaiti border; the United States and other coalition members increased their forces in the area, and Iraq withdrew the troops. In 1997, The UN disarmament commission stated that Iraq was hiding its biological warfare and missiles, and after U.S. weapons inspectors were sent out of Iraq, the U.S. began sending military forces to the Persian Gulf. Iraq stopped cooperating with the U.S. and U.K. started bombing Iraqi military targets and oil refineries. A new UN arms inspection plan was rejected by Iraq and refused to continue with the inspections. Trade sanctions continued until 2002 when regular trade sanctions were lifted by the UN Security Council except for importation of possible military products.

In the aftermath of 9/11 in 2001, the U.S. government proposed to include Iraq along with Afghanistan in its war on terror. This was rejected by the Arab League in March of 2002. The U.S.

continued to accuse Iraq of building up weapons of mass destruction. Iraq invited inspectors to come back, but it was implemented very slowly. In the meantime, Saddam obtained another extension of 7 years of his presidency in October. In November the U.S. Congress approved military action against Iraq and the U.N. Security Council offered Iraq one more chance for inspections. Inspectors were allowed to return in late November. The inspectors did not find weapons but they noted that Iraq was not cooperating in their search. Finally the U.S. and U.K. demanded that Saddam Hussein resign or they would invade Iraq. He refused and the Anglo-American air strikes began with the intention of forcing out Saddam. Guerilla attacks and civil unrest ensued; an interim government was appointed, and UN economic sanctions were lifted. Iraqi opposition groups continued to fight each other but slowly civil order and the economy were restored, with the results of much of Iraq being destroyed. The ongoing political fighting, the factions, tribal conflicts and religious conflicts between Sunnis and Shiites continued, and they actually constantly flare up even 20 years later. The whole story is beyond the scope of this research. Hussein was finally captured by U.S. forces in Dec., 2003. He was tried and executed in 2006. No evidence of Iraqi chemical or biological weapons stockpiles were reported by the U.S. inspectors. The motivation for the investigation and the toppling of Saddam Hussein was the assumed presence of these weapons. The results of this invasion include a very high cost of life and infrastructure destruction besides more political unrest. The fighting between groups continued and over the years Iraq was on the edge of total civil war. Militias which included foreign guerillas began to grow, targeting Shiites. Then Sunni forces also joined in. This continued violence blocked reconstruction; the ongoing fighting took away resources from reconstruction and Iraq continued to flounder. The stage was set for the arrival of other groups; and the country was not able to agree on a coalition government, due to objections by various religious factions. Underlying these conflicts was the battle for the oil resources which also historically had attracted foreign powers. There were some political progress but foreign Islamic insurgents continued to arrive. Terrorist attacks continued and U.S. actions to eradicate insurgent strongholds were frustrated by the ability of the insurgents to go to other areas. There was also a problem of lack of U.S. policing forces especially in the Shiite areas. Approximately 1.2 million Iraqis left Iraq as refugees in Jordan, Syria, and other nations.

In analyzing the history of Iraq in the last 20 years, one sees ongoing factional fighting, the inability to get rival factions together, the inability to carry out self-rule, and numbing violence creating more violence.

Civil disorder, unrest, ineffective policing and rogue military forces all set the stage for what happened in the last decade: the onset of ISIS. U.S. intervention which was not sufficient and withdrawn too quickly also contributed. And the reliance on various coalition militias to restore peace enabled ISIS to

All U.S. forces were withdrawn by the end of 2011, which occurred in the same year as the Arab Spring. In early 2011 Iraq, like other Arab nations, experienced large antigovernment demonstrations against unemployment and political corruption.

During the period of the so-called Arab Spring and immediately after 2012, Sunnis protested against perceived mistreatment; protesters were killed by government troops in some cases. The year 2013 saw the most serious clashes and uprisings suppressed. The Islamic State in Iraq and the Levant (ISIL/ISIS) battled over Ramadi and occupied other areas such as Falluja and surrounding areas. The occupation of Falluja and other towns. As discussed in various parts of this work, ISIS was an extension of Al-Qaeda, previously known as Al-Qaeda of Iraq—and they fought in Syrian civil war. And at the beginning it seemed like they were a positive force against the Syrian national forces. However as time went on Al-Qaeda broke with ISIS; they took control of many Sunni-dominated areas, including Mosul, Tikrit and other places. The Iraqi army began to collapse. ISIL renamed itself the [Islamic State \(IS\)](#) in July and announced the formation of a caliphate in the areas it had conquered in Syria and Iraq. The Iraqi army was disintegrating and the Iraqi government was forced to align itself with Shiite militias and the Iranian Revolutionary Guards for troops. Kurdish forces took control of Kirkuk and some areas in neighboring Kurdistan when the army fled the region. Shiite and non-Islamic minorities began to escape from areas controlled by ISIS due to the blatant atrocities committed. The U.S. with other countries started bombing IS holdings in August of 2013, with a tremendously high cost to civilians and infrastructure. Slowly ISIS holdings were released. Iraqi government forces, supported by Shiite .with Iranian advisors and combat forces combined with air strikes and aid from the U. S., Iran, NATO, and others had made some significant gains in some areas, including recapturing Tikrit. ISIS took over Ramadi, but it was regained by the government at the end of 2015. Kurdish forces also pushed back ISIS in Northern Iraq in late 2015. Both Shiite and Kurdish militias were accused of carrying out retribution against Sunnis in areas where the IS was forced out. Iraqi forces retook Falluja in mid-2016 had been seized by ISIS in 2014. Mosul was recaptured in mid-2017. ISIS suicide bombings increased in 2016 and continued. Finally ISIS was pushed back out of the territories it had taken over in November 2017

town controlled by the IS in Nov., 2017. As for Syrian territory, the last stronghold, Baghuz, was recovered and ISIS driven out in March of 2019. Western powers, especially President Trump, declared that ISIS was beaten, but actually they are still active in many parts of Northern Iraq and Syria, as well as in many other parts of the world. Many Iraqi cities were destroyed and continuing ISIS terrorist attacks hinder the reconstruction process. The Iraqi government estimated that 18,000 had died in the war with ISIS.

The intricate and convoluted history of modern Iraq demonstrates several strands that work together to cause chaos and destruction. Iraq was already weakened from years of civil war, fighting between the Shiites and Sunnis, foreign powers competing for oil interests, and tribal rivalries.

The chaos in the first decade of the 21st century weakened the state and the military to the point that it was easy for ISIS to take over. And now the enormous challenge of reconstruction faces Iraq. But the real reconstruction has to take place between the relations between the various minorities, religious factions and tribal interests.

For sure the next war will be about water.

### **3.6 Iran**

Iran has a very complex and interesting history. It was known as Persia until the middle of the 1900's. Its history goes back to 7000 BC as indicated by archeological sites (*news.xinhuanet.com*). Its history is combined with what is called Greater Iran- an enormous zone extending from Anatolia, the Bosphorus and Egypt in the west to the borders of India to the east and the Caucasus and Eurasian Steppe in the north to the Persian Gulf and Gulf of Oman to the south. It was unified as an empire by the Medes in 625 BC (Sacks, et al., 2005).

Cyrus the Great founded the Achaemenid Empire (550–330 BC), (Holland, 2011). It extended from the Balkans to North Africa and Central Asia. It consisted of three continents, and was the first world empire and largest empire at that time (Sacks et al, 2005). The Achaemenid Empire was the only civilization in all of history that linked more than 40% of the world's population. It had a population of approximately 49.4 million of the world's 112.4 million people in 480 BC (Guinness World Records 2016). The Achaemenid Empire was followed by the Seleucid, Parthian,



and Sasanian Empires. They ruled for nearly 1,000 years as a leading world power. Persia was in direct competition with the Roman empire followed by the Byzantine Empire.

The Sasanian Empire was conquered in 633-654 by the Muslims. This was a dramatic change in Iranian history. Iran was islamized by the tenth century, and Zoroastrianism declined. The Middle Ages was a difficult period due to invasions of nomadic tribes that left a negative effect (Baten, Jörg 2016). Iran became an independent state again in 1501 when the Safavid dynasty took over. They made Shia Islam the official empire.

Iran was reunified as an independent state in 1501 by the Safavid dynasty, which set Shia Islam as the empire's official religion. Iran became a leading nation again and maintained rivalry against the Ottoman Empire. However, it lost territories in the Caucasus area to the Russian Empire. These territories today are Armenia, Azerbaijan, Dagestan and Eastern Georgia (Fisher et al, 1991). Iran was ruled from 1501 until the 1979 Iranian Revolution. (<https://www.bbc.com/news/world-middle-east-14541327>)

The history of modern Iran begins with Reza Shah who ruled for almost 16 years until September 16, 1941, when he was forced to abdicate by the Anglo-Soviet invasion of Iran. His authoritarian government promoted nationalism, secularism, militarism, secularism and anti-communism. It was combined with strict censorship and state propaganda (Okazaki and Shoko, 1986). Many reforms were introduced (<http://www.iranicaonline.org/>) but he was not popular because his efforts to modernize were considered to be too fast, even though he instituted schools, brought in trains, buses, radios, cinemas, and telephones (Zirinsky, 1992). Criticisms included accusations of superficiality and rapidity (Ervand, 2008). Also many considered him to have created a police state that was oppressive, corrupt, with high taxes (Zirinsky, 1992).

Reza's modernization of religious practices were not appreciated by the devout Muslims and clergy. Some of the changes included the requirement to wear western clothing, the women were permitted to show their hair, and men and women were allowed to be together in public, which went against Islamic rules regarding the free association of the sexes. Various protests ensued during those years.

Shah Mohammad Reza Pahlavi

At the beginning of his reign, there were hopes that Iran could become a constitutional monarchy but as time went on these hopes were dashed. From 1947 to 1951 period six different prime

ministers came and went. Pahlavi increased his political power by convening the Iran Constituent Assembly, 1949, which finally formed the Senate of Iran—a legislative upper house allowed for in the 1906 constitution but never brought into being. The new senators were largely supportive of Pahlavi, as he had intended.

By 1953 Iran was experiencing coup attempts and political unrest, and ended up being an autocracy under the Shah with American support from that time until the revolution. Oil production was of great interest to the US and foreign oil companies. The Iranian government made an agreement with an international consortium of foreign companies which ran the Iranian oil facilities. They split the profits 50/50 for the next 25 years without allowing Iranian auditing or Iranian board members. From 1957 on Iran joined the Baghdad pact and started receiving military and economic assistance aid from the US. Iran started modernizing the country with economic, social, agrarian and administrative reforms. Land reform was the main part of this program called the White Revolution. The economic growth and modernization processes raced along and were financed by oil. But the reform did not improve the general economic position of the people and various Islamic religious and political groups were against it. There was violent protest in June of 1964 because Ayatollah Ruhollah Khomeini had been arrested for criticizing the Shah. The prime minister Hassan Ali Mansur was assassinated two years later and the internal police force, SAVAK, became repressing dissent. Leftist guerilla groups such as Mujaheddin-e-Khalq (MEK), emerged and attacked regime and foreign targets in the 1970's and the SAVAK killed many political prisoners and imprisoned and tortured many more (Kinzer, 2013). Ayatollah Ruhollah Khomeini (who had been exiled in 1964), headed the Islamic clergy that were growing in their discontent.

Iran became the strongest military power in the early 1970s and started having disagreements with Iraq over the Shatt al-Arab waterway. The Shah put the oil industry back under government control in mid-1973. Iran did not participate with the Arab oil embargo against the West after the Arab-Israeli War of October 1973. But raised prices and used the money earned for modernization and to increase defense spending.

The **Iranian Revolution**, also known as the **Islamic Revolution** (Gölz, 2019), changed Iran into an Islamic republic under Ayatollah Ruhollah Khomeini. It started in January 1978 and finished in December 1979 (<http://www.iranchamber.com/>).

Mohammad Reza Pahlavi went into exile in January 1979 after strikes and demonstrations paralyzed the country, and on February 1, 1979 Ayatollah Khomeini returned to Tehran (<http://www.iranchamber.com/>). Iran officially became an Islamic Republic on April 1, 1979, when Iranians overwhelmingly approved a national referendum to make it so (<http://www.fsmitha.com/>).

The revolutionary government was ruled by Khomeini until he died in 1989. The supporting foundation was that of rule or supervision by Islamic jurists, and populist and nationalist. The modernization processes were replaced by Islamic economic and cultural processes, with the nationalization of industry, banning of all things Western and Islamicization of laws and educational institutions. The period of Khomeini saw the creation of a theocratic republic and also the long and violent war with Iraq. Heavy suppression of secularists, leftists etc. took place. Marxist guerrillas and federalist parties revolted in some regions comprising Khuzistan, Kurdistan and Gonbad-e Qabus. These revolts began in April 1979 and lasted between several months to over a year, according to the area. The Kurdish uprising, led by the KDPI, was the most violent, lasting until 1983 and resulted in 10,000 casualties. A new constitution giving Khomeini a powerful post as guardian jurist Supreme Leader (Gale, 2004) and a clerical Council of Guardians power over legislation and elections, was drawn up by an Assembly of Experts for Constitution in 1979. The new constitution was approved by referendum in December 1979.

On November 4, 1979, Iranian students took over the US embassy and held 52 hostages for 444 days. They were accused of being spies (Keddie, 2006). Fifty-two hostages were held for 444 days until January 1981 (<http://www.iranonline.com/>). An American military attempt to rescue the hostages failed (<https://www.history.com/this-day-in-history/hostage-rescue-mission-ends-in-disaster>).

The takeover was highly supported in Iran and strengthened the already strong anti-Americanism that was the current policy. Khomeini started calling America the "Great Satan."

There was a strong anti-Iranian response in the U.S. because it was considered a violation of international law to hold diplomats captive. From that time relations between the two countries have been very remained very hostile and American international embargos and sanctions have damaged Iran's economy (Bowden, 2007).

As previously discussed in the preceding section, Saddam Hussein wanted to establish himself as the strong man of the Middle East while increasing territory and expand access to the Persian Gulf by taking territories that had been claimed during the rule of the Shah. Saddam wanted to take the oil fields of Khuzestan besides access to the Persian Gulf. He also thought he had a big advantage because of the military situation in Iran due to the revolution. On September 22, 1980, the Iraqi army launched a surprise invasion in Khuzestan, starting Iran–Iraq War. It looked bad for the Iranians but they were able to push back Iraqi forces. The war went on with a huge loss of life and economic devastation for both countries.

Iraq used chemical weapons on the Iranians, killing thousands of civilians and military personnel. were killed when Iraq used chemical weapons in its warfare (Fisk, 2006). Iraq was financially backed by Egypt, the Arab countries of the Persian Gulf, the Soviet Union and the Warsaw Pact states, the United States (beginning in 1983), France, the United Kingdom, Germany, Brazil, and the People's Republic of China (which also sold weapons to Iran).

Additionally more than 182,000 Kurdish people were killed (Bowden, 2006) due to the use of chemical weapons of Iraq. The total Iranian victims are thought to be between 500,000 and 1,000,000. International organizations confirmed that Saddam used chemical warfare to combat the Iranian human wave attacks, and that Iran never used chemical weapons (Middle East Economic Survey 2002;<https://web.archive.org/>).

For five months from 19 July 1988 the Iranian government systematically executed thousands of political prisoners across Iran. It was a political purge of dissidents who disagreed with the regime. This is commonly referred to as the 1988 Iranian Massacre. Estimates of the number executed vary from 1,400 to 30,000 (Abrahamian, Ervand 1999; )The main target was the membership of the People's Mojahedin Organization of Iran (PMOI), although a lesser number of political prisoners from other leftist groups were also included such as the Tudeh Party of Iran (Communist Party) (<https://original.antiwar.com/>;<https://www.nti.org/>); (Fisk, 2006).

Khomeini appointed a 25-man Constitutional Reform Council which named then president Ali Khamenei as the next Supreme Leader, and made a number of changes to Iran's constitution right before he died. Apparently Khamenei lacked the charisma of Khomeini but has been able to rally political support and seemed to have created "a clerical oligarch"(*The Telegraph*2016). Many efforts were made to improve the economy, maintain modernization without losing the religious focus, etc. while supposedly building up the military.

A thorough study of the history of contemporary history of Iran does not concern this work, so we will move forward. Iran was neutral during the Persian Gulf war of 1991 and just reserved its involvement to condemning the U.S. and letting escaping Iraqi aircraft and refugees into the country. Secular vs. religious friction continues and the Iranian Revolution continues to define itself. Iran in the 1990s had a greater secular behavior and admiration for Western popular culture than in the previous decades, it had become a way in which the urban population expressed their resentment at the invasive Islamic policies of the government (Ervand Abrahamian 2008).

In the first years of the 21<sup>st</sup> century, the American invasion of Iraq, overthrow of Saddam Hussein's regime and empowerment of its Shi'a majority, all strengthened Iran's position in the region particularly in the mainly Shi'a south of Iraq, where a top Shia leader in the week of September 3, 2006 renewed demands for an autonomous Shi'a region (The New York Times 2006).

Even today, the U.S. claims that Iran has nuclear weapons, frequently enforces economic sanctions, and the Iranians always claim that they do not have nuclear weapons.

Since the Iranian Revolution in 1979, the government of Iran has been accused by several countries of training, financing, and providing weapons and safe havens for non-state militant actors, such as Hezbollah in Lebanon, Hamas in Gaza, and other Palestinian groups (Islamic Jihad (PIJ) and the Popular Front for the Liberation of Palestine-General Command (PFLP-GC)). These groups are designated terrorist groups by a number of countries and international bodies; however, Iran considers such groups to be "national liberation movements" with a right to self-defense in the face of Israeli military occupation.<sup>[1]</sup>

During 2005 and 2006, there were claims that the United States and Israel were planning to attack Iran, with the most cited reason being Iran's civilian nuclear energy program which the United States and some other states fear could lead to a nuclear weapons program. China and Russia opposed military action of any sort and opposed economic sanctions. Supreme Leader Ali Khamenei issued a fatwa forbidding the production, stockpiling and use of nuclear weapons. The fatwa was cited in an official statement by the Iranian government at an August 2005 meeting of the International Atomic Energy Agency (IAEA) in Vienna (Al Jazeera 2006; Nicholas Kralev 2009).

On 15 June 2013, Hassan Rouhani won the presidential election in Iran, with a total number of 36,704,156 ballots cast; Rouhani won 18,613,329 votes. In his press conference one day after election day, Rouhani reiterated his promise to recalibrate Iran's relations with the world.

On April 2, 2015, following eight days of tortuous discussions in Switzerland, which lasted through the night to Thursday, Iran and six world powers (United States, United Kingdom, France, China and Russia plus Germany) agreed on the outlines of an understanding to limit Iran's nuclear programs, negotiators indicated, as both sides prepared for announcements. Iranian Foreign Minister Mohammad Javad Zarif tweeted: "Found solutions. Ready to start drafting immediately." European Union foreign policy chief Federica Mogherini tweeted that she would meet the press with Zarif after a final meeting of the seven nations in the nuclear talks. She wrote: "Good news."

Reading out a joint statement, European Union foreign policy chief Federica Mogherini hailed what she called a "decisive step" after more than a decade of work. Iranian Foreign Minister Mohammad Javad Zarif followed with the same statement in Persian. U.S. Secretary of State John Kerry and the top diplomats of Britain, France and Germany also briefly took the stage behind them. The deal is intended to be a provisional framework for a comprehensive agreement and was signed in 2015, and marked a significant breakthrough in the 12-year history of negotiations with Iran over its nuclear programme.

When Donald Trump was campaigning to become President of the US, he repeatedly said he would abandon the Iran nuclear deal. After he was appointed[elected] president, the USA announced to withdraw from the agreement on the 8th of May 2018.

The Iranian backed group known as Kataib Hezbollah attacked the United States embassy in Baghdad on December 31, 2019. [2] [3]

On January 3, 2020, the United States military executed a drone strike at Baghdad Airport, killing Qasem Soleimani, the leader of the Quds Force, an elite branch of the Islamic Revolutionary Guard Corps.

### **3.7 Turkey**

Like all the countries in the area, Turkey has a long and complex history. It is beyond the scope of this research to report all of it, but the following section reports the historical events in Turkey that contribute to the situation in the area under study. Turkey is probably one of the most important players at the moment in the Middle East. Between its involvement in Libya and the more or less secret bombing of Kurdish sites in Northern Syria and North Iraq, plus its hosting of thousands of refugees, it has become even more important and at the same time worrisome.

The Ottoman Empire fell and the modern Republic of Turkey was created in 1923. At the time, as reported in previous sections, Turkey received a large part of Kurdistan, which had been formerly under Ottoman control. Basically that is where the modern problems start.

It joined NATO in 1952 and became an important strategic location, which it has used to its advantage whenever bargaining either with the U.S. or the EU. The Armenian Holocaust, the invasion and occupation of North Cyprus, the continuous suppression of the Kurds, involvement in the Syrian conflict etc. make it a very challenging and non-transparent ally 'ally' to deal with.

Turkey has been trying to join the EU since 1987 but has not been successful. It has made efforts to make itself more 'European' but has been unsuccessful up until this writing.

The current president, Erdogan, has been accused by many of being an autocrat. He has certainly demonstrated his ability to wipe out his enemies over time. A case in point is the last coup effort in 2016. It was unsuccessful and thousands of people 'disappeared' into the Turkish prison system.

Turkey has become a migrant super hotspot. Due to its proximity to both Iraq and Syria, sharing common borders, over the last 20 plus years it has been the first destination of refugees escaping from those areas.

The EU and the Turkish government negotiated an agreement in 2016 with the purpose of controlling the immigration process into Europe via Turkey. Turkey has become a holding tank for thousands of refugees from Syria, Iraq and elsewhere. The EU contracted to pay 6 billion euros plus loosen visa restrictions for Turkish citizens. At the same time, the EU agreed to take in true refugees from Turkey in exchange for retaining other types of refugees in Turkey. Turkey has been targeted by many terrorist attacks, many attributed to ISIS. However, Turkey believes that ISIS and the Kurdish movement PKK are collaborating and thus declared war on both of them (<https://www.migrationpolicy.org/country-resource/turkey>).

Turkish President Recep Tayyip Erdoğan is currently using the threat of waves of migrants entering the EU as a bargaining chip to obtain assistance and support from the EU and implement or renew the EU-Turkey agreement of 2016. In February of 2020 Erdogan “opened the gates” from the Turkish border into Greece, the first portal of the EU from that area.

Thousands of migrants were met on the Greek border by military, police, tear gas, stun grenades and water cannons in a violent attempt to maintain the border closure. Refugees were attacked, robbed, stripped and pushed back across the border. There were also reports of individual asylum seekers being detained, assaulted, robbed, stripped, and forced back across the border. The reason for this opening was based on the perceived failure on the part of Erdogan of the EU-Turkey Statement and Action Plan written in 2016, which pledged 6.6 billion euros worth of resources to help Turkey cope with its heavy humanitarian burden. The ongoing Syrian conflict has not been resolved, and there are enormous numbers of Syrian refugees arriving on the Turkish border seeking asylum.

Erdoğan decided to permit asylum seekers to go to the Greek border after after dozens of Turkish soldiers were killed in a surprise airstrike by the Syrian government, and hundreds of thousands of Syrians were arriving at the Syrian-Turkish border due to the escalating violence.

Turkey has taken in more than 3.6 million refugees from Syria since the beginning of the Syrian civil war in 2011. It has stated that it cannot accept any more but since December of 2019 more than 1 million Syrian civilians in Idlib province as the Syrian government and Russia try to destroy the last armed opposition area. Hundreds of thousands of people are blocked between the closed Turkish border and the military bombing, trying to escape.

This event prompted an online meeting March 17 between Erdoğan and European leaders to renegotiate the EU-Turkey agreement, which is in process as of this writing.

### **3.8 Kurdistan**

Greater Kurdistan is a large region located within the countries of Turkey, Syria, Iraq and Iran and a small part of Armenia. It stretches between the mountain ranges of the northwestern Zagros and the eastern Taurus. The area defined by the term “Kurdistan” in modern times is applied to: southeastern Turkey (Northern Kurdistan), northern Syria (Rojava or Western Kurdistan), northern Iraq (Southern Kurdistan), and northwestern Iran (Eastern Kurdistan) (Ofra , 2014;



bartleby.com). The Kurds are an Indo-European group and share common genetic, cultural and linguistic roots and language, even though there is no standard dialect. The majority are Sunni Muslims but various other religious groups are represented. They speak an Iranian language known as Kurdish, and comprise the majority of the population of the region. Additionally there are groups of Arabs, Armenians, Assyrians, Azerbaijani, Jews, Ossetians, Iranian and Turkish people (<http://ckcc.cz/en/basic-informations/>). Most inhabitants are Muslim, but adherents to other religions are present as well – including Yarsanism, Yazidis, Alevis, Christians, (Izady, 1992) and in the past, Jews, most of whom emigrated to Israel (Saradistribution.com )

A major division of Kurdistan was the result of the Battle of Chaldiran in 1514, and was formalized in the 1639 Treaty of Zuhab (C. Dahlman 2002). The Kurdish populated areas were divided between the Safavid and Ottoman empires. The areas of Mesopotamia, eastern Anatolia and northeastern Syria were ruled by the Ottoman Empire, except for an intermittent Iranian occupation for about 100 years. After the Ottoman Empire collapsed, the Allies divided Kurdistan among several countries as defined by the unratified Treaty of Sèvres. Due to various circumstances the final treaty dividing Kurdistan was the Treaty of Lausanne (1923) and redefined the borders of what became the modern Republic of Turkey. The Kurds were left divided between countries without an autonomous region (Sardar Aziz 2013). Iraq and Syria under British and French mandates received the other parts of Kurdistan. And so Kurdistan became “a state within a state” as well as a “stateless nation (France 24, 2015).

No provisions were made for Kurdistan to become an independent state and the Kurds were left with minority status. Any efforts to set up an independent state by the Kurds were brutally blocked for the next 80 years. For example, after World War II they proposed the creation of a state but it was denied ( Dahlman, 2002; Akakurdistan.com).

Many Kurds were against being incorporated into the Turkish state especially in eastern Anatolia. This has caused a long term separatist movement which has cost thousands of lives. There have been Kurdish rebellions and insurrections, all forcefully suppressed by the Turkish military .

These problems continue today, as will be discussed in the next section.

### *Turkish repression*

Turkish Kurdistan encompasses a large area of Eastern Anatolia Region and southeastern Anatolia of Turkey and an estimated 6 to 8 million Kurds live there (Myrie &, Clive, 2007). There

are another 9 to 12 million Turkish citizens of Kurdish descent in predominantly Turkish regions of Turkey as the majority of Turkish Kurds no longer live in Southeastern Anatolia. The Turkish government categorized Kurds as "Mountain Turks" until 1991; (<http://countrystudies.us/> ; Bartkus, Viva Ona 1999; *Çelik, Yasemin 1999*) and tried to erase their existence. It banned the use of the words "Kurds", "Kurdistan", or "Kurdish" (Baser, Bahar 2015). The Kurdish language was officially prohibited in public and private life (Toumani, 2008) after the military coup of 1980. Many people who spoke, published, or sang in Kurdish were arrested and imprisoned (Aslan, 2014). Political parties throughout the 1990s and early 2000's that represented Kurdish interests were banned (Baser, 2015).

The PKK was formed by Abdullah Ocalan in 1978 with the goal of forming an independent state inside of Turkey. The group began fighting six years later, with a result of more than 40,000 people killed and hundreds of thousands displaced. The PKK abandoned the idea of independence but called for cultural and political autonomy. The militant separatist organization the Kurdistan Workers' Party (PKK) continue to fight for independence; in 1983, the Kurdish provinces were placed under martial law in response to their activities (NY Times, 2007). An ongoing guerrilla war was waged during the 1980s and 1990s; it resulted in the evacuation of the countryside, destruction of thousands of Kurdish villages by the Turkish government and large numbers of executions from both sides (Martin van Bruinessen 2001). Many villages were burnt (Ibrahim, Ferhad 2000; Gunes, Cengiz 2013) and food embargoes were enforced on Kurdish villages and towns (Olson, Robert 1996;<https://muftah.org/>). More than 20,000 Kurds were killed in the violence and hundreds of thousands more were forced to leave their homes (BBC News 2007).

They continued fighting until 2013 when there was a ceasefire. The ceasefire stopped after a suicide bomber killed 33 young activists in the Kurdish town of Suruc, near the border of Syria. It had been blamed on ISIS but the PKK was sure that Turkey was responsible and consequently they attacked the Turkish police and military. In response the Turkish government initiated a "synchronised war on terror" against the PKK and ISIS at the same time. The irony of the situation is that the PKK helped to fight against ISIS.

Turkey has historically been afraid that Kurdish separatists would be encouraged and supported to fight for independence in the Turkish areas inhabited by Kurds if a Kurdish state in Northern Iraq was formed. They always strongly opposed Kurdish independence in Iraq. But now Turkey conducts trade and other activities with the autonomous Kurdistan Regional Government, even if

the historic conflicts have only been swept under the rug. At the moment there are events taking place involving the bombing of Northern Iraq by Turkey, with the justification of eliminating pockets of the PKK supported militia groups that actually vanquished ISIS. That is another story.

Northern Iraq-Autonomous Kurdistan "Iraqi Kurdistan" was first granted autonomy in a 1970 agreement with the Iraqi government (*Kurdishaspect.com*; Roy, 2005) and its status was re-confirmed as an autonomous entity within the federal Iraqi republic in 2005 (Iraqi Constitution).

After the end of the First Gulf War, the Allies established a safe area in northern Iraq. Iraqi forces were withdrawn from the area and Iraqi Kurdistan became an autonomous region inside of Iraq. This occurred in 1992. It has been a constant hope of the Kurds to have their own independent state. According to 2010 US report, "Kurdistan may exist by 2030" (*ekurd.net*).

In 2017 a referendum for independence from Iraq was held, and led to a military conflict between the central Iraqi government and the Kurdish Regional Government (KRG). The result was that the Kirkuk oil fields were taken from the KRG by the Iraqi central government. Finally the Iraq supreme Federal Court ruled that no Iraqi province could secede. (Reuters 14 <nov 2017

Today *Autonomous Kurdistan of Northern Iraq* has its own government, military and police force. It is currently host to tens of thousands of refugees who escaped both from Syria and former ISIS controlled areas of northern Iraq. And currently it is receiving refugees from the ongoing bombing campaigns perpetrated by the Turkish government that no one is saying anything about.

Iraqi Kurdistan is divided into six governorates, three of which (and parts of others) are under the control of the Kurdistan Regional Government. Iranian Kurdistan encompasses Kurdistan Province and the greater parts of West Azerbaijan, Kermanshah, and Īlām provinces. Syrian Kurdistan (Kurdish: Rojavayê Kurdistanê) is located primarily in northern Syria, and covers the province of Al Hasakah and northern Raqqa Governorate, northern Aleppo Governorate and also Jabal al-Akrad (Mountain of the Kurds) region. The major cities in this region are Qamishli (Kurdish: Qamişlo) and Al Hasakah (Kurdish: Hasakah).



## Kurds and ISIS

In 2013 ISIS had control of parts of northern Syria. It invaded the Kurdish enclaves that were located on the border of its territory in northern Syria. These Kurdish groups had formed the YPG (People's Protection Units) that were part of the Syrian Kurdish Democratic Union Party (PYD). And they defended the territory. Then when ISIS invaded northern Iraq in June 2014 the Iraqi Kurds entered the fight. Autonomous Kurdistan sent its army, called the Peshmerga, because the Iraqi army had abandoned the area.

This is where the subject of this research comes in: in August 2014, ISIS took over the Sinjar area where there were many villages and towns inhabited by religious minorities, and the Yazidis were either killed or captured, after the Peshmerga fled the area. More will be said later about this.

The US-led multinational coalition forces began air strikes in northern Iraq and sent assistance to the Peshmerga. The YPG and Kurdistan workers' Party (PKK) also came to help. As aforementioned, the PKK is a Kurdish group considered to be terrorists by the Turkish government who have been fighting for Kurdish autonomy in Turkey for more than 30 years. Then when the Syrian Kurdish town of Kobane was attacked in September 2014, the Turkish government refused to attack ISIS positions or allow Turkish Kurds to go defend it. Thousands of people had to cross over the Turkish border to escape. Kurds regained Kobane with a cost of 1,600 lives or more in

January of 2015. Then the Kurds with the help of local Arab militias (Syrian Democratic forces-SDF) and helped by the US-led coalition air strikes, managed to drive IS out of many parts of north-eastern Syria along the Turkish border. Kurds fighting in the Syrian Civil War were able to take control of large sections of northern Syria as government forces, loyal to President Bashar al-Assad, withdrew to fight elsewhere.

Then in October of 2017 Raqqa was retaken and SDF fighters continued to advance, fighting ISIS. The last piece of ISIS-held territory in Syria-around Baghouz, was taken back by the SDF in March of 2019.

The SDF (now formed of Kurdish YPG, local Arab tribal militias and assisted by U.S coalition forces) was also left with the problem of what to do with ex-ISIS militants and tens of thousands of displaced ISIS women and children. A total of 70,000 people are currently held, and their home countries do not want to repatriate them.

### **3.9 Afghanistan**

This section provides an overview of Afghanistan. Like all the other countries discussed, it has a long and complicated history and played its part in the rise and fall of empires. It is important to be aware of the part played by Afghanistan when looking at the picture of world terrorism. It has been said that Afghanistan has been constantly invaded but has managed to destroy empires-the British Empire, the Soviet Empire and finally the American empire. The Afghan monarchy was overthrown in 1973 by former Prime Minister Mohammad Sardar Daoud Khan on July 17, 1973 (Bearak, 2007). His actions included the abolishment of the monarchy, abrogation of the 1964 constitution and the creation of the Afghan Republic. He declared himself first President and Prime Minister. However he was not very successful in instituting reforms. The new constitution drawn up in 1977 also was not successful in establishing political stability.

The PDPA (People's Democratic Party of Afghanistan), led by Nur Mohammad Taraki, Babrak Karmal and Amin Taha overthrew the government of Mohammad Daoud on 28 April 1978, killing him and all his family. Taraki became President, Prime Minister and General Secretary of the PDPA on 1 May. The country was then renamed the Democratic Republic of Afghanistan (DRA). This PDPA regime lasted until April 1992.

Hafizullah Amin took over as prime minister, while maintaining his position of field marshal and becoming vice-president of the Supreme Defense Council in March 1979. Taraki maintained his office as President and commander of the army. On 14 September, Amin overthrew Taraki, who was killed.

The PDPA installed a liberal Marxist-Leninist policy, implementing secular laws. Women were implemented a liberal and Marxist–Leninist agenda. It moved to replace religious and traditional laws with secular and Marxist–Leninist ones. Men had to cut their beards, women were not permitted to wear a chador and mosques were closed. Women’s rights were introduced, including theright to education and the vote and the abolition of forced marriages.

The PDPA also carried out socialist land reforms and moved to promote state atheism (Wayback Machine 2010). They also banned usury (Lcweb2.loc.gov. Retrieved 2010). The PDPA asked assistance from the Soviet Union to help modernize its infrastructure, especially in mineral and gas exploration. The USSR also helped to construct roads, schools, hospitals and wells. And they also trained and armed the Afghan army. The Soviet Union also promised financial aid of at least \$1.262 billion.

The PDPA repressed the religious sector, traditional elite and intellectual sectors, killing thousands of people and imprisoning even more (Valentino, 2004;Kaplan, 2001) . The PDPA government made pact with the Soviet Union for military support if needed.The secular government with its Marxist-Leninist policies and Soviet dependence caused it to be unpopular with most of the Afghans-rural areas began rebelling and unrest developed all over the country, rural and urban alike. The reason for this was because there was a direct conflict with the government policies and traditional Afghan Islam. Islam became the main rallying point to unify the diverse tribes and groups and became a strong force in Afghan politics (Berkley Center for Religion, Peace, and World Affairs Retrieved 2011). On December 27, 1979, when the Red Army invaded Afghanistan to put down the rebellion. Over 100,000 Soviet troops were sent to assist the 100,000 Afghan military men and supporters of the Parcham faction. In the meantime, Hafizullah Amin was killed and replaced by Babrak Karmal. The Soviet invasion was a crucial point that helps to explain some of the later development of terrorist groups, specifically Al Qaeda. The U.S. government under Carter and Reagan began arming and training the rebels ( Mujahideen), who later turned against the United States. Estimates of military expenditures by the U.S. and Saudi Arabia run from \$6–20 billion (Greenleft, 2001) but more recent estimates run up to \$40 billion (Al Ahram Democracy,

2010; The Brunei Times 2009; The Nation, 1999) in money and arms. More than 2,000 FIM-92 Stinger surface-to-air missiles were included for the purpose of building up Islamic groups against the Soviet Union. Pakistan assisted the U.S. handled most of its support through Pakistan's intelligence services (ISI). The Soviet Afghan War went from 1979 to 1989. Many scholars believe that it was the downfall of the Soviet Union.

The U.S.-backed mujahideen rebellion spread to all parts of the country. The Afghan army was ineffectual and the Soviet troops had to suppress the rebellion. The Soviets controlled the cities and populated areas while the mujahideen were free to control the countryside, implementing guerilla tactics. Soviet troops tried to crush the insurgency by various tactics, but the guerrillas generally eluded their attacks. The Soviets then tried to destroy the civilian support for the mujahideens by bombing and depopulation of the countryside. These actions caused a huge outflow of asylum seekers; some 2.8 million Afghans had escaped to Pakistan by 1982 and another 1.5 million had escaped to Iran. The mujahideen used shoulder-fired anti-aircraft missiles provided by the United States to vanquish the Soviet air force.

By 1988 the Soviets had lost more than 15,000 soldiers with many more injured and the war had sunk into a quagmire. They were not able to establish a Soviet-sympathetic regime. They signed an accord with the United States, Pakistan, and Afghanistan to withdraw and end the conflict. As of February 15, 1989 Afghanistan returned to nonaligned status.

This war caused tremendous economic, political and social damage to Afghanistan. The war was devastating in terms of deaths and the Soviets have been accused of genocide (Kakar, 1997; Reisman and Norchi, 2017). Soviet forces and their proxies killed between 562,000 (Lacina, Gleditsch, Petter, 2005) and 2 million Afghans (Klass, 1994; Goodson, 2001) and Russian soldiers also kidnapped and raped Afghan women (Cummins 2009; Kakar, 1995). About 6 million fled as Afghan refugees to Pakistan and Iran, and from there over 38,000 made it to the United States (POPULATION, REFUGEES, AND MIGRATION 2009) and many more to the European Union.

It is beyond the scope of this research to do a full historical analysis of Afghanistan but it is important for many reasons. First of all, it was the beginning of the training of mujahideen, including Osama Bin Ladin. The United States trained and armed the mujahideen to fight indirectly against the Soviet Union, as a Cold War tactic. When the Cold War ended, the mujahideen continued to use the training and weapons they had received, resulting as a major factor in the present situation of terrorist groups, terrorist attacks, and ultimately the formation of Al

Qaeda that carried out the 9/11 terrorist attack in New York city, and also later gave rise to ISIS. See appendix for a complete timeline.

### **3.10 Conclusions**

This chapter discussed the very complicated history of the Middle East in general and most of the main players in particular. It was necessary to include this analysis because studying the past always gives a better understanding of the present. One can only imagine what the Middle East would look like today if it had been left to be on its own without the intervention of Western powers. To understand the Middle East, one could think of it as a huge, intricate tapestry with a huge number of strands. There is the strand of the intertwining history of antique empires; the interplay of different religions ranging from Zoroastrianism to Judaism to Christianity in its many forms to Islam in its many forms; the ongoing conquest and defeat as one empire replaced another. There are the age-old tribal rivalries, old memories that rise up even now. There is the exploitation brought about by Western colonialism; greed and the thirst for power and wealth too familiar that has been a trademark of the birth of contemporary society. The competition for oil resources, strategic locations, logistical positions and the suppression of those who demand autonomy over their traditional lands cannot be forgotten. And not to forget the creation of new enemies from alliances gone bad; finding the new enemy to replace the old enemy of the Cold War. The coldblooded suppression of various dictators kept in place and then overthrown by Western powers only to create more violence and ongoing endless bloodshed. The displacement of entire peoples from their ancestral lands with no hope of regaining autonomy. The ongoing violence, wars, bloodshed, meddling... it's now wonder that radicalism finds fertile ground in the Middle East. The endless Syrian Civil War, the constant and insidious bombardment of Syrian and Northern Iraqi villages; the horrific holocaust of the Yazidis, all of these unspeakable atrocities had their origins in history.





## **Chapter 4 ARAB SPRING and aftermath**

This chapter introduces the Arab Spring and the so-called double shocks of the Islamic world: the Egyptian Revolution and the rise of ISIS. The Arab Spring was a revolutionary movement that began on December 17, 2010 in Tunisia. It is often referred to as the Arab revolutions and was basically a wave of demonstrations, riots, protests, coups, foreign interventions and civil wars, both violent and non-violent, in North Africa and the Middle East. Tunisia was the first to experience a revolution, followed by Libya, Egypt, Yemen, Syria and Bahrain. These countries experienced either major uprisings and/or the toppling of the regimes of that period. Civil unrest, riots, protests, demonstrations, etc. happened in Iraq, Morocco, Algeria, Iranian Khuzestan, Lebanon, Jordan, Kuwait, Oman and the Sudan. Other minor clashes took place in Mauritania, Palestine, Saudi Arabia, Djibouti, and the Western Sahara (Ruthven, 2016). It seemed to be a populist-inspired movement that declared “the people want to bring down the regime” (Abulof, 2011). Various governments responded with oppression and violence; and the initial phase had almost disappeared by the middle of 2012. However, there were significant results including major conflicts such as the Syrian Civil War (Irish Times, May 31, 2011), the Iran insurgency, Egyptian Crisis (Euro News, Oct. 22 2014), with a coup, the Libyan Civil War (Huffington Post, Feb. 24. 2011), the Yemeni Crisis ((Washington Post, Sanaa, March 5, 2012) and following civil war.

The initial hopes to reduce corruption, increase political participation and achieve a more egalitarian economic balance were disappointing, due to the counter-revolutionary responses in Yemeni, regional and international military interventions in Bahrain and Yemen, and the disastrous civil wars in Syria, Iraq, Libya and Yemen. The difference between the results hoped for and the results attained gave rise to the coined phrase “Arab Winter” which refers to the ongoing conflicts and lack of achievement of the hoped-for democratic rule. The Arab Spring, also known as “Arab Spring and Winter, “Arab Uprising”, “Arab Awakening “ (Al Jazeera July 4, 2012) is said to have caused the “biggest transformation of the Middle East since decolonization” (Adjemir, 2016). Some of the results include the overthrowing of the rulers in Tunisia (Al Jazeera, January 15, 2011), Egypt (Peterson, 2011), Libya (Spencer, 2011) and Yemen (Bakri, Goodman, David, 2011); civil uprising in Bahrain, Syria; major protests in Algeria, Iraq, Jordan, Kuwait, Morocco, Oman, the Sudan, minor protests in Mauritania, Saudi Arabia, Djibouti, Western Sahara and Palestine.

## **4.1 Explaining the Arab Spring**

The Arab Spring was a series of pro-democracy uprisings that enveloped several largely Muslim countries, including Tunisia, Morocco, Syria, Libya, Egypt and Bahrain. The events in these nations generally began in the spring of 2011, which led to the name. However, the political and social impact of these popular uprisings remains significant today, years after many of them ended.

The Arab Spring was a loosely related group of protests that ultimately resulted in regime changes in countries such as Tunisia, Egypt and Libya. Not all of the movements, however, could be deemed successful—at least if the end goal was increased democracy and cultural freedom.

In fact, for many countries enveloped by the revolts of the Arab Spring, the period since has been hallmarked by increased instability and oppression.

Given the significant impact of the Arab Spring throughout northern Africa and the Middle East, it is easy to forget the series of large-scale political and social movements arguably began with a single act of defiance.

Activists in other countries in the region were inspired by the regime change in Tunisia—the country's first democratic parliamentary elections were held in October 2011—and began to protest similar authoritarian governments in their own nations.

The participants in these grassroots movements sought increased social freedoms and greater participation in the political process. Notably, this includes the Tahrir Square uprisings in Cairo, Egypt and similar protests in Bahrain.

However, in some cases, these protests morphed into full-scale civil wars, as evidenced in countries such as Libya, Syria and Yemen.

## **4.2 Tunisia**

### *Jasmine Revolution*

The Arab Spring began in December 2010 when Tunisian street vendor Mohammed Bouazizi set himself on fire to protest the arbitrary seizing of his vegetable stand by police over failure to obtain a permit.

Bouazizi's sacrificial act served as a catalyst for the so-called Jasmine Revolution in Tunisia.

The street protests that ensued in Tunis, the country's capital, eventually prompted authoritarian president Zine El Abidine Ben Ali to abdicate his position and flee to Saudi Arabia. He had ruled the country with an iron fist for more than 20 years.

### **4.3 Libya and Muammar Gaddafi**

In Libya, meanwhile, authoritarian dictator Colonel Muammar Gaddafi was overthrown in October 2011, during a violent civil war, and he was tortured (literally dragged through the streets) and executed by opposition fighters. Video footage of his death was seen by millions online.

However, since Gaddafi's downfall, Libya has remained in a state of civil war, and two opposing governments effectively rule separate regions of the country. Libya's civilian population has suffered significantly during the years of political upheaval, with violence in the streets and access to food, resources and healthcare services severely limited.

This has contributed, in part, to the ongoing worldwide refugee crisis, which has seen thousands flee Libya, most often by boat across the Mediterranean Sea, with hopes of new opportunities in Europe.

### **4.4 Syrian Civil War and Bashar al Assad**

The civil war that began in Syria in the aftermath of the Arab Spring has been an ongoing conflicts since 2011, forcing millions to leave the country to seek refuge in Turkey, Greece and throughout Western Europe and North America. The current situation in the Middle East, its history, ongoing

Western intervention and the diverse cultures themselves make it difficult to concretely explain how the current situation in the camps, specifically the ones I went to, evolved into what it is today.

Perhaps the naive need to understand and identify undercurrents make it extremely difficult to simply explain how ISIS rose, how millions of people became displaced, and in the end, how the children in the camps came to be in their current situation. The various strands that are woven together include the unnatural divisions of the ethnic groups brought about the Sykes-Picot Agreement, the breakup of the Ottoman Empire, the rise of the various states with large minorities, religious conflicts, political conflicts, Western intervention, the fight for oil, the use of innocents as pawns in the conflict between tyrants, one could go on and on for days about this. Let it suffice to say that the entire situation in the Middle East is extremely complex and often seems to be used as a manipulative tool to fuel underlying conflicts between superpowers.

#### **4.5 The rise of ISIS**

ISIS was a powerful terrorist militant group that seized control of large areas of the Middle East. Infamous for its brutal violence and murderous assaults on civilians, this self-described caliphate has claimed responsibility for hundreds of terrorist attacks around the world, in addition to destroying priceless monuments, ancient temples and other buildings, and works of art from antiquity. For a time, the militant group ISIS had declared a caliphate—a nation governed by Islamic law—in northeastern Syria. Much more will be said about ISIS in the following chapters.

The group executed thousands of people, and caused thousands of others to flee from the region in fear of their lives.

Yet, although ISIS has largely been defeated in Syria, the oppressive regime of long-time dictator Bashar al Assad remains in power in the country.

#### **4.6 Egypt, Bahrain, Yemen and others**

Most notably, in Egypt, where early changes arising from the Arab Spring gave many hope after the ouster of President Hosni Mubarak, authoritarian rule has apparently returned. Following the controversial election of Mohamed Morsi in 2012, a coup led by defense minister Abdel Fattah el-Sisi installed the latter as president in 2013, and he remains in power today.

In addition, the ongoing civil war in Yemen can also be traced to the Arab Spring. The country's infrastructure has suffered significant damage, and the conflict has devolved into tribal warfare.

And in Bahrain, peaceful pro-democracy protests in the capital Manama in 2011 and 2012 were violently suppressed by the government of King Hamad bin Isa Al Khalifa. Officially, the country has a constitutional monarchy form of government, but personal freedoms remain limited.

The plight of the Bahraini people was dramatically portrayed in the documentary *Shouting in the Dark*, which was released in 2012.

#### **4.7 Use of social media**

It has been hypothesised that in addition to its geopolitical and historical significance, the Arab Spring marked the beginning of the use of social media and digital technologies to exchange information faster and circumvent government sponsored media (CNN March 12, 2013), (Schillinger, 2011). However there is significant disagreement about the actual role of social media and digital technologies due to the fact that protests were carried out in nations with both very high and very low internet penetration (Himelfarb, 2012, Ictlogy, 2012).

While the uprising in Tunisia led to some improvements in the country from a human-rights perspective, not all of the nations that witnessed such social and political upheaval in the spring of 2011 changed for the better.

## **4.8 Conclusions**

The Arab Spring was viewed as a positive change in the Middle East—a grassroots movement meant to improve the drastic situation of human rights violations, oppressive regimes and economic malaise. It started out as a hopeful phenomenon that seemed to indicate that the Arab World was finally shaking off its past to join the modern world. Great hopes for equal rights, more shared government, more equal educational and economic opportunities were soon dashed. Anti-Arab Spring suppression followed and in many countries things got worse. A case in point is Syria.

## **Chapter 5 ISIS and foreign fighter recruitment**

### **5.1 The Making of ISIS; Al Qaeda and beyond**

ISIS can be traced back to 2004 with the formation of the “al Qaeda in Iraq” organization by Abu Musab al-Zarqawi. He had been part of Osama bin Laden’s al Quaaeda Network.

The U.S. invasion of Iraq began in 2003, and the aim of al Qaeda in Iraq was to remove Western occupation and replace it with a Sunni Islamist regime.

When Zarqawi was killed during a U.S. airstrike in 2006, Egyptian Abu Ayyub al-Masri became the new leader and renamed the group “ISI,” which stood for “Islamic State of Iraq.” In 2010, Masri died in a US-Iraqi operation, and Abu Bakr al-Baghdadi took power.

When the civil war in Syria started, ISI fought against Syrian forces and gained ground throughout the region. In 2013, the group officially renamed themselves “ISIS,” which stands for “Islamic State of Iraq and Syria,” because they had expanded into Syria.

ISIS rule spread quickly throughout Iraq and Syria. The group focused on creating an Islamic state and implementing sharia law—a strict religious code based on traditional Islamic rules and practices.

In 2014, ISIS took control of Falluja, Mosul and Tikrit in Iraq, and declared itself a caliphate, which is a political and religious territory ruled by a leader known as a caliph.

### **5.2 ISIS Attacks against the Yazidis**

ISIS fighters attacked a northern town in Iraq that was home to the Yazidis, a minority religious group, in August 2014. They killed hundreds of people, sold women into slavery, forced religious conversions and caused tens of thousands of Yazidis to flee from their homes.



The attack sparked international media coverage and brought attention to the brutal tactics employed by ISIS. Also in 2014, al Qaeda broke ties with ISIS, formally rejecting the group and disavowing their activities.

### **5.3 ISIS named and defined**

ISIS has become a common word associated with the plague of terrorism all over the world. Every international news bureau continuously reports the activities of ISIS, and people all over the world are horrified by the images of actions carried out by this group. Enslaved women and children, young bearded men sporting AK-47s and black flags, and unspeakable atrocities have become common images in the Western media (Toffle, 2017).

ISIS is one group with many names. There are several names for this group: The Islamic State of Iraq and the Levant (ISIL) or the Islamic State of Iraq and Syria or the Islamic State of Iraq and al-Sham (ISIS) (Tharoor, 2014). In the last two years the name used for this group by Western media is primarily “ISIS” and is the term used in this study. President Donald Trump formally announced that the name ISIL is no longer to be used and that ISIS is the official name (Schmidt, New York Times, January 29, 2017) It was also called by the shortened “IS” which simply means “Islamic State.” In 2014, the militant group announced they were officially calling themselves IS because their goals for an Islamic state reached beyond the areas identified in other titles.

It is also referred to as “Daesh” by Arabic speaking countries. Many Middle Eastern and European governments have used this Arabic acronym for “al-Dawla al-Islamiya fi al-Iraq wa al-Sham,” which translates to “Islamic State of Iraq and Syria,” to address the group. However, ISIS doesn’t approve of the name, and in 2014, threatened to cut out the tongue of anyone who called them Daesh in public. The goal of ISIS is to establish a world-wide Islamic caliphate, thereby claiming authority over all Muslims. The group has claimed responsibility worldwide for suicide bombings and terrorist attacks, many of which have been carried out in the Western world (Homeland Security Terror Snapshot, January, 2016).

## **5.4 The Onset of Foreign Fighters**

A thorough analysis of the foreign fighter phenomenon in Syria and Iraq is beyond the scope of this work but a short summary is necessary. Very briefly, the Syrian civil war and Assad's Shia Alawite government caused unspeakable atrocities which drew war volunteers, mostly Sunnis, to assist the anti-Assad insurgency. Jihadist organizations began to gain influence and by 2013 the number of foreign fighters was increasing rapidly. The estimated 2013 numbers of foreign fighters were around 11,000, 70% from the Middle East and North Africa, with 2,000 from Western countries (Zelin, 2013).

On January 1, 2014, ISIS took over Falluja and Ramadi (McGurk, 2014). Mosul was taken in June, 2014. On June 29, 2014 Abu Bakr al-Baghdadi proclaimed the re-establishment of the Islamic State "caliphate" on its holdings in Iraq and Syria and well as declaring himself the caliph (www.bbc.com, June 30, 2014).

What makes the ISIS phenomenon so unique is the number of foreign fighters who left their home countries to serve ISIS.

Within two months of the declaration of the caliphate, officials estimated that the number of foreign fighters was between 12,000-15,000 (Brookings Institution, 2015). The UN estimated that more than 80 countries were represented by foreign fighters (UN, 2014). According to the Homeland Security Task Force Report (September, 2015), the foreign fighters have not been stopped from coming by Western airstrikes. At the beginning of the airstrike campaign, it was estimated that the total number of foreign fighters was approximately 15,000 but as of September, 2015 there was an estimated number of 25,000-plus foreign fighters. Returning foreign fighters pose a grave threat in the recruitment of new foreign fighters as well as initiating plots in the West because they have had military training and have set up networks of jihadists (Homeland Security Report, September 2015, p. 14).

## **5.5 ISIS News and Video Brutality**

ISIS became recognized around the world for carrying out heinous acts of violence, including public executions, rapes, beheadings and crucifixions. The group has earned a nefarious reputation for videotaping brutal killings and displaying them online.

One of the first widely publicized acts of ISIS violence happened in August 2014, when a few of the group's militants beheaded U.S. journalist James Foley and posted a video of the bloody execution on YouTube.

About a month later, ISIS released another video that showed the beheading of U.S. journalist Steven Sotloff. A series of gruesome videos showing the beheadings of kidnapped journalists and international aid workers followed for the next several months.

In February 2015, ISIS released footage of Jordanian military pilot Moath al-Kasasbeh being burned alive in a cage. The same month, an ISIS video showed militants beheading 21 Egyptian Christians on a beach in Libya.

Images of a man being thrown off a building in Syria were made public in March 2015. ISIS claimed to have killed the man because he was a homosexual.

Numerous other videos and images documenting brutal executions have been released and attributed to ISIS.

## **5.6 ISIS Terrorist Acts**

ISIS has also claimed responsibility for hundreds of terrorist attacks in the Middle East and around the world. Some of the most well-known attacks on Western soil that were linked to ISIS include:

- November 2015, Paris Attacks: In a series of attacks, bombers and shooters terrorized the streets of Paris, killing 130 people.
- December 2015, San Bernardino Attack: A married couple opened fire at the Inland Regional Center in California and killed 14 people.
- March 2016, Brussels Bombings: Bombings at Brussels Airport in Belgium and a nearby Metro station killed 32 people.

- June 2016, Pulse Nightclub Shooting: A gunman opened fire inside a gay nightclub in Orlando, Fla., and killed 49 people.
- July 2016, Nice Attack: A terrorist driving a truck mowed down a crowd of people in the French Riviera town, killing 86.
- December 2016, Berlin Attack: A man hijacked and drove a truck into a Christmas market in Berlin, killing himself and 11 others.
- May 2017, Manchester Attack: A single suicide bomber killed 22 people during an Ariana Grande concert at the Manchester Arena in England.
- 

## **5.7 Destruction of Historical Sites**

Since about 2014, members of ISIS have destroyed numerous historical sites and artifacts throughout Iraq, Syria and Libya.

The group claims cultural monuments, statues and shrines are idolatrous and shouldn't be worshipped. However, several news investigations have revealed that ISIS has sold and profited from many of these artifacts.

Some of the cultural sites ISIS has attacked or destroyed include:

- Ancient ruins, monuments and buildings in the cities of Hatra, Nimrud, Khorsabad, Palmyra and others
- Iraq's Mosul Museum and the Mosul Public Library
- Various churches, temples, mosques and shrines throughout the Middle East

### **ISIS Funding**

ISIS has been called the richest terrorist organization in the world. While estimates vary, the group was said to have made \$2 billion in 2014 alone. Much of ISIS's money has come from seizing control of banks, oil refineries and other assets in the territories it occupies.

The group has also used kidnapping ransoms, taxes, extortion, stolen artifacts, donations, looting and support from foreign fighters to fill its coffers.

However, a report released in 2017 by the British International Centre for the Study of Radicalisation (ICSR) revealed that ISIS financial revenue has dropped dramatically in recent years.

## **5.8 War Against ISIS**

In response to ISIS violence, various countries—including the United States, France, the United Kingdom, Russia, several Arab nations and other countries—have initiated efforts to defeat the terrorist group.

In 2014, a U.S.-led coalition started airstrikes against ISIS targets in Iraq and Syria. That same year, the Pentagon announced a program to train Syrian rebels to fight against ISIS. However, this initiative was nixed a year later when only about 150 rebels were recruited.

The United States has primarily used targeted airstrikes and special operations forces to fight ISIS. In 2015, President Barack Obama announced that the U.S. had launched nearly 9,000 airstrikes on ISIS.

The United States military dropped its most powerful non-nuclear bomb on an ISIS compound in Afghanistan in April 2017. Then a campaign began with the Allied Coalition, which ended up in all but destroying the ISIS infrastructure and leadership, culminating in the death of Al-Baghdadi, carried out in 2019.

## **5.9 ISIS driven out but vanquished**

While notable gains against ISIS have been made, international efforts to control this powerful terrorist organization will likely continue for many years. They have retreated into remote areas of northern Syria and Iraq, and continue to carry out attacks throughout the area. However, they have infiltrated other terrorist groups, and have expanded into other regions.

## **5.10 Impact: returning foreign fighters, lost generations in the camps**

The apparent defeat of ISIS, at least physically, brought with it a whole new array of problems not only for the Middle East but also for the West, especially Western Europe. What to do with the returning foreign fighters and their families? Most European countries have refused to allow their foreign fighters to return. Most ISIS families can now be found in the Camp Al-Hol in northern Syria. It hosts 68,000 people including 30,000 ISIS jihadists with their families. It is now known as “the new capital of ISIS”.( <https://www.dirittiglobali.it/2020/07/isis-women-in-al-hol-camp-say-turkey-helps-jihadists-to-escape/>).

ISIS women organize gangs to punish and bully residents into compliance with ISIS principles. Humanitarian aid workers report being beaten up by these women. The U.S. –backed Autonomous Administration of North and East Syria has identified this camp as “the most dangerous camp in the world” ([https://www.washingtonpost.com/world/middle\\_east/syria-al-hol-annex-isis-caliphate-women-children/2020/06/28/80ddabb4-b71b-11ea-9a1d-d3db1cbe07ce\\_story.html](https://www.washingtonpost.com/world/middle_east/syria-al-hol-annex-isis-caliphate-women-children/2020/06/28/80ddabb4-b71b-11ea-9a1d-d3db1cbe07ce_story.html)). There are also more than 14,000 foreigners living in the camp, mostly women and children, who have been abandoned by their respective countries. Some countries, including the U.S., have begun the repatriation process, but many European countries are delaying or right out refusing due to security issues. Many women and children have disappeared from the camp, and it seems that the Turkish government is unofficially helping them escape ([https://www.washingtonpost.com/world/middle\\_east/syria-al-hol-annex-isis-caliphate-women-children/2020/06/28/80ddabb4-b71b-11ea-9a1d-d3db1cbe07ce\\_story.html](https://www.washingtonpost.com/world/middle_east/syria-al-hol-annex-isis-caliphate-women-children/2020/06/28/80ddabb4-b71b-11ea-9a1d-d3db1cbe07ce_story.html)). One observer stated:

*“Thousands of children across the camps have been traumatized from years of war, with scant access to education. In al-Hol, children are everywhere. Many have lost fathers to the war or prison. Some sit alone in what shade they can find. Laughter is rare. Small boys with homemade toy guns, appearing to replicate the body language of fighters they saw defending the Islamic State”* (Loveluck, 2020).

The biggest fear that countries have is that returning foreign fighters who are already radicalized will come back home and organize domestic terrorist acts. In fact, many of the most serious terrorist attacks perpetrated have been carried out by returning foreign fighters. However researchers claim that the ‘blowback’ rate is quite low (the number of terrorist attacks carried out by returning foreign fighters (Hoffman & Furman, 2020).

The original scope of this research was to go into this camp and study the children, but it is too dangerous for foreigners, especially women. And impossible to access.

At the time of this writing thousands of foreign fighters and their families are waiting to see what will happen to them. In the meantime this camp has become a breeding ground for the terrorists of the next generation. Keeping people who are already radicalized locked up in camps with no hope of returning home can only make them hate their home countries more. And since the living conditions are tremendously squalid, combined with the strong social and religious pressure of the ISIS influence, it is unavoidable that children would grow up to be bonafide terrorists.

Hopefully in the future it will be possible to access this camp and offer various programs but at the moment the humanitarian workers that can enter deal mostly with basic needs.

## **5.11 Conclusions**

This chapter discussed the origins, growth and impact of ISIS. The background of ISIS, how it works, and to give an idea of its long reaching effects were necessary to discuss in order to understand just how dramatic the situation is in the camps. Even the camps I went to, although there were no officially-declared ISIS residents, were full of radicalized people who at the moment were avoiding the spotlight. By talking with the various people I met, I was able to get a picture of the situation. The children and young people are in danger of being approached by extremists.

The insidious way that ISIS courted and caught young people by using social media has not disappeared. It continues to work towards a reconstruction the dream of an Islamic Caliphate. Those who are left are currently regrouping. And what better target for recruits than in the refugee camps? For this reason it is urgent to reach the children in the camps and help them develop the resilience they need to avoid radicalization. The following chapter demonstrates the insidious approach of ISIS and how it used language and cultural values to recruit young people in the West.

## Chapter 6. Counter Terrorism

This chapter discusses the methods and techniques used by ISIS to recruit foreign fighters from the English-speaking world and other places. The justification for this discussion is to be able to identify first hand how ISIS works, and how they are able to manipulate language and cultural values for recruitment. Because this work is written by a non-Arabic/non-Kurdish speaker, the only way to see first hand evidence of what ISIS is capable of is through the examination of English texts used for the purposes of recruitment. Thus the following sections reveal the mind of ISIS, how dangerous they are, and how they are good at manipulation. This analysis further supports the theme of this research thesis, how to build resilience. Sun Lao-Tse said in his ancient work “The Art of War” that you must know your enemy.

### 6.1 Radicalization and recruiting

Mydens (2007) said that the English language is “ is the common language in almost every endeavor, from science to air traffic control to the global jihad, where it is apparently the means of communication between speakers of Arabic and other languages”. The case of ISIS is very interesting. Although it is not the first terrorist group to recruit people from other linguistic backgrounds, it faced a great challenge in the area of logistics and managing day to day life as well as military tactics. Some examples include the fact that children were taught with textbooks written in English; schools taught in English were opened in Raqqa. Medical personnel were required to speak English, as evidenced by the employment offers published on various sites. Road signs found in ISIS territory were written in English and Russian, as well as Arabic (Erden, 2016). ISIS had organized linguistic groups called *kitibas* where jihadis were put in their own linguistic group, but often it was not viewed as the best solution because they tended to become too insular. Translators and interpreters were used wherever possible but the default language was English. According to Erard (2016) ISIS had to use the language of the “demonized West” when interpreters were not available. Given the vast number of different languages involved (for example, Pashtu, Chechen, Tajik, Turkish, French, Chinese, etc.) more often than not basic commands had to be given in English, which had become the “unofficial lingua franca” (Ligon, cite from Erard). This chapter focuses on the use of the English language and culture for recruiting, but it is important to note that



in the ‘on the ground situations’ English was used as a default language (Erard, 2016) although it is true that ISIS (Daesh) became very multilingual in its recruitment in its last days, publishing in Russian, Indonesian, Pashtu, and other languages.

This chapter analyzes how ISIS used (and still uses) the English language and Western cultural values as a “marketing tool” for recruitment of young people living in the West. These people are referred to as “foreign fighters”. From now on in the text the present tense will be used when referring to ISIS because although they have been ‘vanquished’, they are still a force to be reckoned with. Currently they are regrouping and targeting other areas of the world, besides hiding out in Iraq and Syria, and living in refugee camps.

## **6.2 Recruitment in the West-Foreign Fighters**

The way terrorist groups recruit young people and convince them to run away from home to join a violent terrorist group is the subject of a great number of researchers. ISIS has been able to manipulate the English language and ‘Western’ cultural values to appeal to several profiled groups. These individuals come a bicultural or completely Western cultural imprinting.

The following section shows how they use English language texts when recruiting. The next sections will discuss ISIS, the motivations for joining, and the concepts of multicultural/bicultural identities.

ISIS was ‘defeated’ in 2017 and lost its last major stronghold in Mosul, retreating to remote areas in Northern Syria and northwestern Iraq. However, its influence is still felt and feared. It has regrouped, especially after the recent death of leader Al-Baghdadi. At the moment of this writing there is an aggressive presence in Africa and elsewhere.

During the period when ISIS had taken over vast territories in Iraq and Syria, with the goal of building a caliphate, and even after their ‘fall’, suicide bomber attacks happened continuously in that area and others. For example, the events in Paris, Belgium, San Bernardino, Nice, Berlin and various other places show how ISIS leadership was able to recruit young people to sacrifice

themselves in suicide bomb attacks in Western cities. And many were Western-born and shared similar backgrounds (Mertens, 2016).

### **6.3 Motivations for joining**

#### **Psychological motivations for joining ISIS**

The previous chapters explored the concepts and causes of terrorism. This chapter looks at ISIS as a case in point, to show how those concepts can be applied.

As mentioned before, causes can include ethnic conflicts, conflicts of religion or ideology, poverty, the stress of modernization, political inequalities, lack of peaceful communication channels, violent traditions, presence of a revolutionary group, weak and incompetent governments, lack of confidence in a regime and strong divisions between leading groups (Wilkinson, 1974).

As previously pointed out, the media also has an effect in the spread of terrorism which may inspire potential terrorists to act in reaction to media stimulation of particular events (Hudson, 1999, p.17). There may be a process in which the individual progresses from potential to actual terrorist through a process on different levels: psychological, physiological and political (Oots and Wiegele, 1985). Studying the process from radicalization to outright terrorism is extremely difficult due to the factors of access, time required and dangerous environments. Add that to the fact that a true terrorist will probably not want to be studied nor will they tell the truth. Most of the studies conducted presently with interviews etc. are on former ISIS members who are very 'sorry' for being involved, as well as being caught. The following section discusses motivations of general recruits.

#### *Motivations of general recruits*

There have been extensive studies on the psychological motivations for joining ISIS from its beginnings. A study conducted in 2015 (Quantum Communications, 2015) revealed nine general motivations, not all equally represented. The motivations were varied, and were grouped under five sub-areas: the *search for identity and social status*; the *search for economic support*; the *search for religious motives*, either to evangelize, seek redemption, or martyrdom; the *search for justice and*

*revenge for perceived oppression*; and finally, the *search for adventure and thrill*. Motivations differed from country to country.

### *Motivations of Western recruits*

“Western” is defined as “of or relating to the countries of North America or Western Europe” (Merriam-Webster, 2016). Until now studies have defined it as individuals who have been born and raised in a Western country, but who could have national and cultural roots from other places.

The Quantum study reports motivations of foreign fighters from Western countries seem to include a quest for identity, the need for recognition, the need for belonging to community, and rejection of the dominant Western culture where they were born and raised. Muslim countries ISIS recruits were reported to join in order to acquire increased status, improve their economic situation, assist other Muslims and fight for justice (Atlantic, December 9, 2015). Western fighters were thought to be searching for identity and seeking thrills and excitement. The use of the popular video game “Call of Duty” that simulates violent military action seemed to be particularly effective for recruitment of those seeking excitement.

According to terrorism expert John Horgan, (2015), motivation can be based on alienation, shared anger or outrage, frustration, disillusionment, a sense of victimization by the actions, or inactions of others. It can also be based on smaller issues that offer benefits such as adventure, belonging, excitement, etc. Another study found that systems offering extreme ideologies appeal to young people who have an unclear identity and that crave to belong to something greater (Kruglanski and Orehek, 2011).

### *Numbers of Foreign Fighters*

It was difficult to obtain exact numbers of foreign fighters that joined ISIS in its heyday. The *September 2015 Terror Snapshot Report of the U.S. Committee on Homeland Security* estimated that there were more than 25,000 foreign fighters from 100 different countries, and more than triple the number estimated in September of 2014 (Taskforce Final Report, September, 2015 p. 11). The numbers vary due to casualties, attrition rates and newly arrived recruits. The Soufan group (December, 2015) estimated that from 27,000 to 31,000 people went to Syria and Iraq to join IS and other violent extremist groups in that area (Soufan Group 2015, p 4). The Soufan Group estimated

the breakdown of foreign fighters from Middle Eastern countries at 8,240 and Western Europe at 5,000. Southeast Asia accounted for more than 900; the largest numbers from Europe were from France, (1700), Germany (760), Belgium (470) Netherlands (220);Russia (2,400). It was obviously very difficult to measure the numbers due to constant flux due to death and new arrivals, especially during that particular period.

## **6.4 Use of Cultural Identities and Values**

### *English-speaking foreign fighters*

The *official* count of foreign fighters from English speaking countries as of November, 2015 was: 760 UK citizens; 130 Canadians; 30 Irish; 5-10 from New Zealand and 150 U.S. citizens (Soufan Group, p. 7-10).The U.S. Homeland Security Report estimated the number of U.S. citizens at 250 (Homeland Security Report, September, 2015, p. 15).The *non-official* counts are much higher than the *official* counts.The U.S. Homeland Security Committee (September, 2015) stated that “foreign fighters have contributed to an alarming rise in global terrorism by expanding extremist networks, inciting individuals back home to conduct attacks, or by returning to carry out acts of terror themselves” (p. 8).ISIS has developed a direct presence in related organizations and has grown from a single terrorist sanctuary to having a direct presence, affiliates, or groups pledging support in 18 countries.According to the U.S. Homeland Security publication “Terror Threat Snapshot” of December, 2015, ISIS is thought to have either directly engineered or “inspired 66 plots to attack Western targets, including 19 inside America.”Many of these attacks were controlled by foreign fighters (Homeland Security Report, September, 2015 p.13).As of January 2017 there were 74 ISIS plots against Western countries and their interests; this figure is greater than the combined years of 2015 and 2014.The updated information for 2017 from the same source states that 30-35% of European foreign terrorist fighters went to their home countries (Homeland Security Committee, January, 2017).

### *Appealing to multicultural identities*

The available information on the current members of ISIS from English-speaking countries may not have been extremely reliable.Several English-speaking recruits appeared in videos and other

media. A scan to find names of ISIS recruits in Australia, the U.S. and the UK revealed that most of the known names are of Arabic origin. A list published in the U.S. Homeland Security Report (September, 2015, p. 58) provided a list of names with age, gender and state “American Foreign Fighter Aspirants and Recruits”. Out of a total of 35 names 30 were of Arabic origin. It was impossible to get a list of names from all the different countries for obvious reasons.

Data researcher/computer scientist, Zeeshan ul-Hassan Husmani, director of the data company *PredictifyMe* discovered that Western recruits **were more likely to be 2<sup>nd</sup> or 3<sup>rd</sup> generation immigrants** (U. Hassan, 2016). He noted that first generation immigrants still feel part of their original country whereas second generation immigrants lack these ties but cannot fully identify with the new one ([money.cnn.com/2015/12/15/news/economy/isis-recruit.characteristics/index.html](http://money.cnn.com/2015/12/15/news/economy/isis-recruit.characteristics/index.html)).

### *Bicultural Identity*

The above analysis brings up the question of second-generation immigrants as potential terrorists. Stroink (2007) developed a framework that conceptualizes the terrorism potential applied to second-generation immigrants. The framework is supported by research on social or cultural identity (Tajfel, 1981; Tajfel and Turner, 1986; Turner, 1987). Several options for managing multiple cultural identities with different outcomes have been identified (Benet-Martinez, Leu, Lee and Morris, 2002 ; Birman, 1994; LaFramboise, Coleman and Gerton, 1993). Stroink takes it a step further by discussing three patterns of bicultural identity. These patterns contribute to the understanding of terrorist actions and their underlying processes (Stroink, 2007). Stroink identifies three factors that influence the decision of second-generation immigrants. These factors depend on the individual's particular adherence to cultural identification: ***ingroup identification***, ***outgroup identification***, and ***transitional outgroup identification***. Second-generation individuals will either identify with mainstream culture, or never identify, or identify initially and later reject this identification (Stroink, p. 300).

### ***Ingroup identification***

An individual can identify with the mainstream culture, and thus values and meaning of that particular culture will be contained in the individual's self-concept. Stroink thinks that this type of individual may identify with the mainstream culture but may define it differently because content can be subjective (Turner, 1987). This means that individuals may have their own interpretation of

the given culture that is different from the commonly-held group definition of the same culture. **This might explain the fact that Western cultural values come out in ISIS propaganda.** Individuals who represent *ingroup identification* are similar to domestic terrorists who consider themselves members of a given culture but are unhappy about its present state. They may try to promote change at first through protest but then through more violent, but effective, methods. This is known as radicalization and is exemplified by left-wing groups (Gurr, 1990). These individuals may also become violent as a reaction, and are usually right-wing groups. They hold up an interpretation of their culture as they perceive it once may have been: a “golden era” which is under threat (Gurr, 1990). This threat can be perceived as a threat to the self and “its very existence” (Hewstone and Cairns, 2001; Solomon et al. 2003). Some second generation bicultural individuals, although they identify with the mainstream culture, may feel that their ‘idea’ of the mainstream culture is being threatened and hence react with violence (Stroink, p. 301.)

### ***Outgroup identification***

In this case, the individual has never identified with mainstream culture. They may present various acculturation styles. They could be living separated from the mainstream culture and have been socialized by members of the original culture, usually family. They may be marginalized by the mainstream culture, which results in an unclear identity and encourages vulnerability to affiliation with violent groups. They may demonstrate a diffused or double ethnic identity. They are unable to accept a dual cultural identity and purport that the two are mutually exclusive. The belief that the two cultural identities are incompatible makes them susceptible to extremist ideologies that require the negation of any other religious or cultural identity in order to gain affiliation. The process used to persuade members to ‘dis-identify’ with the mainstream culture is part of the socialization procedure used by particular groups. When members have become dis-identified, they find it easier to justify terrorist actions against the mainstream culture.

### ***Transitional outgroup identification***

This group consists of individuals who at one time identified with the mainstream culture but now reject the mainstream culture, and try to make themselves as different as possible. They feel that they have been excluded from the mainstream/ingroup; this makes them feel rejected and they can react aggressively. In many cases they have been victims of discrimination or cultural bullying

which made them feel rejected. The result of this is that they change the ingroup (mainstream culture) they originally belonged to in an outgroup. They focus on their cultural or religious identities to achieve this. Social identity theorists (Hogg and Adams, 1988) and terror management researchers (Solomon et al., 2003) found that ingroup bias and hostility towards the outgroup can develop, and result in turning towards radicalization which leads to terrorism. Individuals begin to believe that cultural identity is a barrier to being accepted in the mainstream society.

## 6.5 Use of the English Language for Recruitment

Toffle (2017) conducted a study on how ISIS uses the English language and Anglo-Saxon cultural values to appeal to identity needs of potential recruits. The analysis was carried out using texts from the online ISIS publications of Dabiq (ISIS, 2016) in English and the recruitment video “There is no life without Jihad” (ISIS, 2015). It was found that all three groups discussed above were targeted, especially in the areas of self-esteem, security alienation vs belonging and identity needs. For example the identities of ingroup and transitional outgroup are addressed in the following. “It’s a strange thing, to harbor real anger towards your government....now having been exposed first-hand to the cold indifference of politicians and how utterly ruthless they are when the chips are down...even if I had a choice could I honestly return to and live in a country that disowned the other Britons, all their families, and myself, so contemptuously? (John Cantlie, Dabiq, Issue 7, p. 79). Although it is uncertain whether John Cantlie turned, or even if he is still alive, these lines address the two identities. Those phrases reach those who are angry with the system and feel abandoned by it. In another part there is a political analysis about the anger that is growing because different governments are taking military action against certain nations without trying to solve systemic problems.

Outgroup identification is targeted in the same Dabiq publications. Arabic terms are used with the attitude that the reader must know them, creating an ingroup of those who understand them. And the stance of the outgroup identity is targeted by saying that it is impossible to be a true Muslim in a Western country. The outgroup identity of marginalization, rejection, no hope of integration, and the mutual exclusion of two cultural identities is targeted. “How do you live with these criminals, the enemies of Allah and His Messenger, while they wage war against Islam and the Muslims....Know that the kuffar will never be pleased with you” (Dabiq, 7, p 75) further indicates this alienation. The text continues to say that “strangeness is a condition that the Muslim living in the West cannot escape as long as he remains amongst the crusaders..... He is a stranger amongst Christians and liberals.... He is a stranger amongst fornicators and sodomites” The scathing criticism of the West serves a double purpose to encourage those in the West to leave, and those not in the West to despise the West. It goes on to say “ whereas the kuffār of the West worship and obey clergy, legislatures, media, and both their animalistic and deviant desires” (Dabiq 12, p 29-30).

A sense of belonging for the alienated can be seen here. “I immediately felt different amongst the people of Shām. I no longer felt a stranger for merely adhering to some of the manifest rites of Islam that would create shockwaves in the West ( Dabiq 12: 30).The message reaches out to the suffering members of the outgroup identity, and promises instant solace if they move to Syria (Sham) to participate in jihad and the building of the Islamic State.

The transitional outgroup is targeted also by texts claiming forgiveness for past involvement with the West. Whatever anyone did in the past will be immediately forgiven upon joining ISIS. The text reads “The fact is, however, that any allegations leveled against a person concerning their past are irrelevant as long as they hope for Allah’s mercy and sincerely repent from any previous misguidance” (Dabiq 6, p. 3). Also the texts target the ‘corruption’ of families in the West and promise to preserve the family under the auspices of ISIS.

ISIS texts promise safety and security, and a feeling of belonging far from corrupting Western values. They propose a Utopic vision: The outgroup and transitional outgroup can find freedom from persecution and feel at home. The Caliphate promises to eliminate alienation and separateness.This appeals to all three identities. It is a place where the “Arab and non-Arab, the white man and black man, the easterner and westerner are all brothers... a Khilafah that gathered



the Caucasian, Indian, Chinese, Shami, Iraqi, Yemeni, Egyptian, Maghribi (North African), American, French, German, and Australian... Allah brought their hearts together, and thus, they became brothers by His grace, loving each other for the sake of Allah, standing in a single trench, defending and guarding each other, and sacrificing themselves for one another...their blood mixed and became one, under a single flag and goal, in one pavilion, enjoying this blessing, the blessing of faithful brotherhood (Dabiq 1, pg 4). That sounds very appealing!

It is noteworthy in concluding that all three identities are targeted, and their needs are supposedly met by making a simple step: join the Islamic State.

The video texts from *“There is no life without Jihad”* (ISIS, 2014) carries on in the same vein. This recruitment video was released by the ISIS media company Al Hayat on June 12, 2014. It features five young men from Australia and the U.K. who have joined ISIS. They are all dead now.

This video expresses a strong call to belong to something greater, with the absolute surety of the speaker that “what gives you life is jihad”. A sense of togetherness with ‘brothers’ from all over the world emanates from the text. This targets the identity needs of all three identity types, a sense of belonging to a higher mission, and to be in “the best place, the prophetic land of Sham”. There is also a sense of pride conveyed that “Allah has made it the best of his lands and he chooses the best of people to come here” which appeals to individuals who have low self-esteem and feel alienated in the West. There is a strong appeal to a sense of community, belonging, fighting for something greater. One of the speakers points out “I used to feel like a nothing, you know, when I used to read the ... of the jihad, and because I wasn’t doing (jihad), I feel like I’m a nothing and this is what really made everything clear to me”.

Life felt worthless in the West. He felt like a “nothing” until he joined jihad. Again there is the appeal to looking for identity, belonging and fitting in.

The speakers vary, most are wearing traditional Arabic clothes, but one seems to be a Western icon with a short-sleeved t-shirt and Ray-Ban sunglasses-looking like a cross between John Bellushi and Osama bin Laden. The following excerpt demonstrates how ISIS aimed at the sense of alienation and need for meaning, as well as a sense of persecution. And the cure for Western depression is jihad. And again the solution-join ISIS!

“Oh my brothers, living in the West, I know how you feel, when I used to live there, in the heart you feel depressed. The cure for the depression is jihad. You feel like you have no honor .... the honor of the believer is ... the honor of the Ummah .. is jihad. Oh my brothers, come to Jihad and feel the honor we are feeling. Feel the happiness that we are feeling.”

What is more Western than the idea that one can control fate, even death?

The Western cultural value of self-determination and choice is being used to appeal to the ingroup and outgroup transition identities. There is a haunting sense of self-determination reminiscent to U.S. military recruitment posters (Toffle, 2017). Also the determination to succeed and the glorification of actions seem to reflect the Western cultural values of self-determination and working hard.

## 6.6 Conclusions

This chapter has explored how ISIS recruitment texts address identity needs of potential Western recruits. Psychological manipulation of needs and Western marketing techniques have produced impressive results in terms of Western recruitment. ISIS was able to recruit people from all over the world, and it can be assumed that if they used various languages, they more than likely also used cultural values in the process, applied to the needs of the targeted population. It is not known how many foreign fighters came to ISIS due to its online recruitment techniques, nor how many of them were persuaded by the English language. In its last days ISIS was getting very astute in using many different languages. But we will never know just how many young jihadis were recruited with the English language and Anglo-Saxon culture values. It is interesting to note that The need for quick action in studying how English language texts are used to recruit is driven home by the following observations extracted from the January, 2017 Homeland Security Report where it states: "... 229 homegrown jihadist plots have been intercepted in the U.S.A. since 9/11, out of which 45 occurred in 2016. These arrests included plots to join overseas terrorist groups and carry out attack in the U.S. U.S. authorities have arrested 117 individuals, including 37 in 2016 alone. There have been 74 ISIS-linked plots against the West.; there have been at least 141 ISIS-linked plots to attack Western targets since 2014, including ten plots in December, 2016, seven of which were thwarted (Homeland Security Terror Snapshot, January 2017). The chilling

point is that “the group’s (ISIS) messages have far-reaching influence, inspiring followers to carry out independent attacks or to engage hardened jihadists for direction and influence” (Homeland Security Terror Snapshot, January 2017). And the most chilling point of all is that all of the communication connected to the above plots and arrests were carried out in English, the new language of terrorism.

## **CHAPTER 7 Resilience as a tool of counter terrorism: background for the research project**

What is the quality that enables people to keep going even after difficult or traumatic experiences? How is it that some people are able to seemingly overcome difficulties and go forward? The answer is resilience. In recent years the study of resilience has passed from the scientific fields of psychology and sociology to the areas of management and business. It has become a buzzword in many professional areas. This chapter examines the concepts of resilience in different areas and demonstrates the scientific basis for the research project.

### **7.1 Overview and justification of project**

The term ‘resilience’ appears in almost every area of human endeavor : engineering, biology, genetics, sociology, history, economics, medicine, and so forth. It is a common buzz word in ecology and environmental studies; development studies; crisis management; and it is one of those terms that everyone uses but doesn’t necessarily know what it is or can agree on a common definition. This section presents the concept of resilience and attempts to explain it in its various definitions and applications. There are many definitions of resilience. Masten defines it as “the capacity of a dynamic system /individual, family, school, community, society to withstand or recover from significant challenges that threaten its stability, viability, or development” (Masten, 2011, p. 494). This definition helps to focus on the goal of this research: how to build or increase resilience in young refugees.

### **7.2 Resilience definitions and resilience building**

One definition of resilience used by the *3RP Regional Refugee and Resilience Plan* is “resilience is the ability of individuals, households, communities and society to withstand shocks and stresses, recover from such stresses, and work with national and local government institutions to achieve transformational change for sustainability (3RP, 2017 p 6.) Many interpretations can flow from this and can encompass various fields.

### **7.3 Beginning of the concept: Viktor Frankl**

It is important to understand the beginnings of the study of resilience. The classic work “Man’s Search for Meaning” by Viktor Frankl (1984) set the framework for further reflection and research on the concept of resilience. Frankl was a prisoner in a Jewish concentration camp for 3 years and experienced first hand the horrors of the Nazi regime and their determination to exterminate the Jewish people and anyone else they didn’t like. Frankl survived 3 years of torture and dehumanizing treatment, and went on to become one of the most important psychological and motivational authors of all time. He developed a type of therapy ‘logotherapy’ which is based on the need to find meaning in one’s life and suffering. The following section explores Frankl’s philosophy and conceptual base that worked together to form ‘logotherapy’. It is important to discuss it, first of all because Frankl is identified as a key figure in the development of the concept of resilience, but also because this work will suggest the application of logotherapy, or parts thereof, as a possible therapeutic tool for assisting refugees.

Frankl starts out with the thought that man’s salvation “is through love and in love (p 4) and that love is based in the spiritual being, most inner self of the human. And whether or not the beloved is even alive or not, it is an essential part of the inner self (50). He observes that in spite of the horrible daily conditions of the prisoners in the concentration camp, (lack of food and sleep, physical and mental torment and mental stress, etc.) , “the sort of person the prisoner became was the result of an inner decision...any man can, even under such circumstances, decide what shall become of him—mentally and spiritually “(74). Frankl says that a person can “retain his human dignity even in a concentration camp” due to “spiritual freedom that cannot be taken away...what makes life meaningful and purposeful.” He says that everything can be taken away from a person, except the “freedom to choose one’s attitude in any given set of circumstances, to choose one’s own way,” and “retain his human dignity even in a concentration camp” (75). He concludes that suffering must also have meaning as well (74).

#### *Need for future goal*

Frankl states that the inner strength of a person can only be restored if he could be shown a future goal. *This is a very important point that is linked to the main argument of this thesis.* He comments that the human can only live by looking forward to the future, and this is his salvation although at

times it is very difficult. Frankl agreed with Nietzsche's words "He who has a **why** to live for can bear with almost any **how**." People in the camp had to find a *why* or a *purpose* to live, because without it all was lost. Prisoners without this *why* soon gave up hope, weakened and then died (85). He proposes a very forceful idea: "it did not really matter what we expected from life, but rather what life expected from us". This idea is based on the belief that life has meaning, and that all people must search for that meaning. He says "Life ultimately means taking the responsibility to find the right answer to its problems and to fulfill the tasks which it constantly sets for each individual... these tasks, and therefore the meaning of life, differ from man to man, and from moment to moment." He says that the meaning of life is impossible to define in a general way, but specific definitions of meaning are real, concrete and they create the individual's destiny which is unique and different from everyone else's destiny. Much of the underlying framework and thought present in resilience training, resilience research, etc. originally came from Frankl's work. Another very famous quote which now is a common buzzword, but was used and applied to finding meaning in life by Frankl, is "That which does not kill me, makes me stronger" (Nietzsche, 1888).

### *Suffering and growth and living in the present*

Frankl seeks to find meaning in life, and of course, in suffering. Because part of using one's freedom is also embracing suffering. He quotes Rilke who talks about "getting through suffering" (Rilke, 1922) and being worthy of one's suffering. Another important point is that he advocates facing reality and taking the present seriously. He discusses the situation in the camp, and how if prisoners were not able to live in the present, they would miss growth opportunities. He says that if prisoners considered their "provisional existence" to be unreal, that would become a factor in the prisoner's descent into losing their hold on life, because nothing would have a meaning to it. The people who negated the reality of their present situation and chose to live in the past lost the meaning to their lives. He says "often it is such an exceptionally difficult external situation which gives man the opportunity to grow beyond himself..." and those living in the past and negating the present lost these growth opportunities.

Frankl was not advocating rejecting the past, in fact, he encouraged the idea of taking strength from the past because it provided *being*. He points out that "what you have experienced no power on earth can take from you". Not only our experiences, but all we have done, whatever great thoughts we may have had, and all we have suffered, all this is not lost, though it is past; we have brought it

into being. Having *been* is also a kind of being, and perhaps the surest kind” (90). Thus Frankl honors the past and considers it a kind of being that was created by each individual. So there is a sense of embracing the past, but living in the present with the strongest focus towards the future.

The forceful observations and conclusions of Frankl about suffering are now a foreign concept to many in the modern world, especially in the developed West. Everything is done to avoid suffering, unhappiness (case in point, the Prozac generation) and death and dying have been cosmeticized and minimized. However, Frankl would disagree. And his ideas are due to his personal experience that is certainly applicable to the situation of the various types of refugees in the 21<sup>st</sup> century.

### *Suffering*

Frankl says that “when a man finds that it is his destiny to suffer, he will have to accept his suffering as his task; his single and unique task” (86) and how he carries his burden of suffering is unique. He says that meaning was found in the suffering, as in, it was his and the other prisoners’ task to bear the suffering of the camp. It sounds strange to those of us who have never been in that situation. The idea is that their task was to suffer, but how they bore it was their unique opportunity to choose. The idea that suffering was a task gave their suffering meaning. He writes “long ago we had passed the stage of asking what was the meaning of life, a naive query which understands life as the attaining of some aim through the active creation of something of value. For us, the meaning of life embraced the wider cycles of life and death, of suffering and dying...suffering had become a task on which we did not want to turn our backs...we had realized its hidden opportunities for achievement...” (86). It is beyond the scope of this paper to explore or argue with Frankl’s thoughts and philosophy. The point is that the modern ideas of resilience (psychological) had their beginnings in his work. In conclusion, Frankl states that man’s search for meaning is the primary motivation in one’s life. He proposes the term “will to meaning” which means the primary effort to find concrete meaning in personal experience.

## **7.4 Definitions from different areas**

### *Workplace*

The importance of resilience has been recognized also in the area of corporate psychology and human resource management. It seems that every field changes its definition of resilience slightly. The study of resilience has been targeted also at how to help individuals cope in negative situations and avoid becoming depressed or anxious. Resilience development has been considered as a tool for protection against harmful mental health conditions (Edward, 2005, Masten et al 2009; Rutter). Resilience can be defined as “the ability to positively adapt and thrive in the face of risk and adversity” (Connor & Davidson 2003). Resilience is a temporal concept with many dimensions that are present in all cultures and generations. It is not considered to be a personality trait. It is considered to be “a learned set of cognitive skills and beliefs that enable action and and minimize harm when affected by stressors (Roussouw, Beeson &Erieau, 2019). It is also considered to be important in the area of achievement of objectives. It is thought to be a better predictor of success than IQ or talent and functions to protect children in stressful situations (Garnezy, 185a,185b, Tsuang, 2000).

Resilience studies in management and workplace psychology have grown in importance in the last years, and the studies approach it from a practical aspect. The motivation for improving resilience in the workplace is to improve productivity and also the mental health of the general population. Coaching as a way to build resilience in the workplace has become more and more popular. Workshops, coaching, onsite training are all methods to develop resilience at the workplace. But as Rossouw et al. (2019) point out that this kind of activity is at a disadvantage due to time and cost constraints. However, many motivation organizations have developed online training programs to build the skills associated with resilience. The concept of resilience at the workplace, and what the business world views as useful in a resilient individual (Rossouw, et al 2017) is worth discussing. Rossouw, et al 2017) developed an instrument to measure workplace resilience and provide online training program for workers. They identified resilience as definable and measurable across 6 domains. These domains are: *vision, composure, reasoning, tenacity, collaboration, health*. These domains are actually a re-organization of the definition of resilience in the psycho-social field but noteworthy because they demonstrate the universal need for resilience across all fields. Of special interest is that they base their resilience development program on the neuro-scientific theories of learning; they advocate small, frequent learning tasks based on neuroscientific research. The concept of small frequent learning tasks to increase learning is important information for anyone who works in the education and training field.



Resilience has become an important topic on the safety research agenda and in organizational practice (J. Bergström, R. Winsen, E. Henriqson 2015; C.P. Nemeth, I. Herrera 2015; J.-C. Le Coze, 2016; E. Hollnagel, J. Braithwaite, R.L. Wears 2013; J. Braithwaite, R.L. Wears, E. Hollnagel 2015; M. Pillay 2017). Numerous definitions of resilience exist within different research traditions, disciplines, and fields such as sociology, psychology, medicine, engineering, economics, ecology, political science (X. Xue, L. Wang, R.J. Yang 2018; S. Hosseini, K. Barker, J.E. Ramirez-Marquez 2016; R. Bhamra, S. Dani, K. Burnard 2011; A.W. Righi, T.A. Saurin, P. Wachs 2015; A. Annarelli, F. Nonino 2016). The common use of the resilience concept relates to the *ability of an entity, individuals, community, or system to return to normal condition or functioning after the occurrence of an event that disturbs its state.*

When referring to catastrophic events like earthquakes or terrorist attacks, resilience is defined as the ability “*to proactively adapt to and recover from disturbances that are perceived within the system to fall outside the range of normal and expected disturbances*” (L.K. Comfort, A. Boin, C.C. Demchak 2010), or as “*the intrinsic ability of an organisation (system) to maintain or regain a dynamically stable state, which allows it to continue operations after a major mishap and/or in the presence of a continuous stress*” (E. Hollnagel, D.D. Woods, N. Leveson 2006). Nowadays one constantly reads about resilience and the need for it in publications from very different areas. Some of them include globalization, ecology, urban dynamics, financial markets, business strategy, and personal life. All of the text seems to constantly insist on the same theme, such as, globalization should be resilient, organizations should be resilient, cities should be resilient, transportation systems should be resilient, teachers should be resilient, etc. and it has even extended into the field of safety research and safety engineering (E. Hollnagel, D.D. Woods, N. Leveson 2006).

Resilience also describes the attribute of an institution, organization or system that allows it to resist and recover from disruptive events (J. Xu, L. Xue, 2016) and is frequently used in the engineering field. The systems engineering definition of resilience states “resilience represents the ability of the system to withstand a disruption within acceptable degradation parameters and to recover with acceptable losses and time limits” (Y. Haimes, 2012).

The health care industry has its definition as well. Berg and Aase (2006) identify resilient characteristics in health care as anticipation, sensemaking, trade-offs, and adaptations. They also think that it is applicable across system levels, for example, management, teams and individual practitioners.

Resilience is a also very important concept and buzzword in the world of development, humanitarian assistance, emergency assistance, etc. and one of the main players is the United Nations.

### **7.5 Psychological/Psychiatric definitions**

It is now commonly held that resilient people demonstrate three qualities: they are able to accept reality; they truly believe that life has meaning; they are able to improvise. This came out clearly in the works of Frankl, when he discussed the importance of finding meaning in life as well as accepting reality and looking towards the future.

Everyone at some time in their life has to face some sort of loss or trauma, either the dramatic kind resulting from terrorist attacks, natural catastrophes, accidents, or the predictable type, such as the death of parents, other loved ones, financial disaster, etc. Everyone is different and people cope with these types of situations in different ways. Some may suffer to such an extent that they never recover, some suffer temporarily and less intensely; and some get over their distress relatively fast but then start having health problems. These are all reactions to loss. However, Bonanno (2008) pointed out that many people get through a period of loss quite well, without any interruption in their normal functioning both at work and home. They are able to ‘move on’ without too much difficulty. Just what this quality or ability is has been the subject of many studies, but Dr. George Bonanno from Columbia University has distinguished himself in the area of psychological resilience studies. His research and thought has challenged many commonly-held beliefs about resiliency in the first two decades of the 21<sup>st</sup> century. The following section draws on his research in the effort to explain what resilience is. The reality that so many children grow up in a bad neighborhood and turning out to be successful individuals and members of society inspired Masten to start looking at how it was possible that children living in gang-infested areas could survive and be ‘normal’. Bonanno cites Masten’s research as an example of one of the key studies in the area of child resilience. Protective psychological factors within individuals are important, and most of the knowledge about coping with adverse events was gained by studying people with acute psychological problems. Bonanno points out that studying people in unhealthy conditions have caused a limited viewpoint on the ability of humans to be resilient. He says “resilience is more

common than often believed, and there are multiple and sometimes unexpected pathways to resilience” (Bonanno, 2006, p. 101).

Bonanno distinguishes between *recovery* and *resilience*. He defines *recovery* as a period when an individual who has undergone a trauma or loss drops to ‘threshold psychopathology’ expressed by depression or posttraumatic stress disorder for several months, and then returns to pre-event functioning. This state can last for several months or up to one or two years. It is to be distinguished from *resilience*. He defines resilience as the “ability to maintain a steady equilibrium” (p 102). He explains that resilience is not just the absence of psychopathology. People who are resilient may go through transient minor disturbances in normal functioning, but show a healthy trajectory of function over time. And they demonstrate the ability to enjoy growth-inducing experiences and positive emotions (Bonanno, Papa & O’Niell, 2001).

Bonanno comments that the research had until that point narrowed down the trajectory of adults going through traumatic experiences. Bereavement therapists believe that people going through a bereavement need assistance from a therapist during the process. Trauma theorists believe that people going through a trauma need intervention for PTSD. Bonanno thinks that it is important to consider resiliency as a strong coping mechanism. He believes that in some cases, interfering with the process, either for those undergoing a loss, or those who have suffered a trauma, can cause more harm than good, ranging from ineffective to harmful treatment (Bonanno, 2008, 102).

Bonanno (2004, 2008) discusses the difference between resilience and recovery. He points out that there is a belief in the scientific community that anyone who experiences a significant loss or lives through traumatic events will tend to have problems functioning normally. He does not agree with this. He states that this belief goes with the idea that resilience is **not** common and only very healthy subjects demonstrate it (Casella and Motta, 1990). He says that resilience **is** common. He uses various examples to support his idea, such as research done on the Los Angeles riots of 1992, accident victims, returning Gulf War veterans and finally residents of New York City after 9/11. He reports that the resulting data demonstrated that resilience is common (Bonanno, 2004, p 24). He summarizes the statistical results of various studies, and concludes that resilience is common. There are two basic strands of human experience where he considered resilience- death of loved ones and trauma, such as a terrorist attacks, accidents, or natural catastrophes. He does not the grief approach (Stroebe & Stroebe, 1991) or “working one’s way through grief” is particularly effective (Kato &

Mann, 1999; Neimeyer, 2000. He cites several studies that showed that grief-specific therapies did not work well and in some cases made patients worse than before.

Bonanno addresses the other strand of human experience, that of trauma, with several observations. First, he mentions the fact that PTSD was included in the DSM III (Diagnostic and Statistical Manual of Mental Disorders, 1980) which increased the amount of the research and theory about trauma results. He cites cognitive-behavioral treatments that have been found to be helpful for trauma victims (Resick, 2001). Also exposure therapy seems to be somewhat more effective (Foa et al, 1999) but Bonanno thinks that the distinction between recovery and resilience is blurred by this type of therapy.

Another type of therapy that he cites is *critical incident stress debriefing* which was used widely after 9/11 (Miller, 2002) . This type of therapeutic approach was criticized because using it across the board could undermine resilience and its natural emergence (Bisson, Jenkins, Alexander & Bannister 1997; Mayou, Ehlers, & Hobbs, 2000). It now seems that across-the-board of psychological debriefing are not efficacious (Rose, Brewin, Andrews & Kirk, 1999).

Resilience is common, according to Bonanno. He says “Resilience to the unsettling effects of interpersonal loss is not rare but relatively common, does not appear to indicate pathology but rather healthy adjustment, and does not lead to delayed grief reaction.” He cites a 3-year study of bereaved spouses where it was seen that resilient individuals went through emotional pain and yearning but these experiences were transient and did not affect their ability to continue functioning in their lives (Bonanno, Worthman et al, 2002).

Grief and trauma symptoms are qualitatively different, the trajectory of trauma outcomes seems to react and produce patterns similar those present after bereavement. It is interesting to note, with Bonanno, that it has been estimated that 50-60% of the people in the U.S. have undergone traumatic stress but less than 10% have developed PTSD (Ozer, 2003, p 54.). Bonanno believes that resilience is the reason for this and sites the 9/11 terrorist attack and the 1992 Los Angeles riots as cases in point.

Bonanno cites research carried out on different groups at risk of having PTSD. Sutker et al (1995) studied Gulf War veterans and found that 62.5% of them did not experience psychological distress within one year of returning. Another study (Cardena et al., 1994) analyzed data on various

symptoms associated with PTSD of people who had lived through tragic events. They were studied between one and four weeks of the event. Cardena concluded that the percentages obtained for immediate reactions were close to each other, despite differences between events (Cardena et al, 1994, p 387). Bonanno takes this as an indication that resilience is common. He adds that it seems that the ability to link positive emotions is an indication of resilience (Colak et al., 2003; Frederickson, Tugade, Waugh & Larkin, 2003).

It would be very interesting, but unfortunately out of the scope of the present research, to study the situation in the camps in Duhok to see whether concepts of Bonanno's are actually applicable across cultures, especially in a culture that is so different from the U.S. culture.

## **7.6 Factors that promote resilience**

There seem to be different types of personality and traits that support resilience thereby maintaining equilibrium (Luthar, Doernberger, & Zigler, 1993; Rutter, 1987). And sometimes particular qualities that promote resilience during and after adverse events may not be considered to be positive in a normal situation.

One of the personality traits associated with resilience is "hardiness" (Kobasa, Maddi and Kahn 1982). The concept of hardiness consists of three areas: the motivation to find meaning in life; the belief that the individual on some level can influence outcomes; and that both negative and positive experiences contribute to growth and learning of the individual. Subjects with the quality of hardiness can perceive negative situations as less negative and thereby reduce the stress involved. They have more confidence and are more connected socially which in turn assists in dealing with the negativity that they actually are exposed to (Florian, Mikulincer, & Taubman 1995).

"Self-enhancement" is also connected to resilience. Traditionally it was assumed that realistic acceptance of one's own negative qualities aided in the promotion of resilience; however different researchers came out with the idea that overly-positive self enhancement could actually help in promoting resilience (Greenwald, 1980; Taylor & Brown, 1988).

In circumstances where there are very dangerous threats, overly-positive self-enhancement performed a protective function. Research was done on bereaved subjects in the U.S and Bosnians who had been living in Sarajevo immediately after the Balkan civil war (Bonanno, Field, Kovacevic, & Kaltman, 2002). Subjects with strong self-enhancement qualities came out to be better adjusted according to the mental health researchers. Additionally subjects with strong self-enhancing qualities who had lost loved ones demonstrated better adaptation. Subjects from 9/11 reported better social relations and stronger adjustment while being evaluated as being better adjusted. Additionally salivary cortisol levels demonstrated a weaker stress response (Bonanno, Rennie, Dekel & Rose, 2003).

Repressive coping has been found as another aid to promoting resilience (Weinberger, Schwartz, & Davidson, 1979). This is because repressors tend to avoid negative thoughts, emotions, etc. and repress them (Weinberger, 1990). They tend to report limited stress related to adverse situations but show a high stress reaction revealed in autonomic stress such as elevated heartbeat, digestive problems, other somatic symptoms etc. But over time they did not demonstrate more health problems than other subjects. Another example is that of childhood sexual abuse survivors. In a study it was found that repressive copers were not very willing to talk about their history but they were better adjusted than others cite (Bonanno, Noll Putnam, O'Niell, & Tricket, 2003). This information was incorporated into the planning for the courses; students would have been encouraged to express themselves through art therapy, music, play acting, etc.

Positive emotion and laughter were also found to promote resilience (Bonanno, Noll, et al., 2003); Keltner & Bonanno, 1997). Positive emotion minimizes stress levels by reducing or eliminating negative emotion cite (Frederickson & Levenson 1998). Examples include: bereaved individuals who were able to talk and laugh about a recent loss were better adjusted over time (Bonanno & Keltner, 1997); survivors of the 9/11 attack who showed positive emotions such as gratitude and love showed better adjustment (Fredrickson et al, 2003); childhood survivors of sexual abuse who expressed positive emotions also demonstrated better social relations and adjustment over time (Colak et al 2003). This was also another factor considered when planning and activities with the camp courses.

## **7.7 PTSD and resilience**

If resilience is the ability to cope with traumatic and adverse conditions, what is the opposite? Post-traumatic Stress Disorder (PTSD) has been identified as one indicator of the lack or low level of resilience. This section discusses PTSD. The first part discusses various definitions, and the following parts deal with the Iraqi target population and suggestions on how to incorporate therapeutic intervention into regular English teaching so as to build resilience.

PTSD (Post-Traumatic Stress Disorder) is a result of exposure to a traumatic life event. It is one of the results of a traumatic experience, and other consequences include depression, anxiety disorder and substance disorders (Kessler et al, 1995, Pietrzak (2011)). The DSM-V (2013) defines PTSD as a collection of persistent symptoms of re-living an experience, avoidance of trauma-related stimuli, negative alterations in emotions and cognitions and hyper-arousal. For example, reliving an experience can include intrusive nightmares and memories. PTSD sufferers tend to avoid memories and thoughts around the event and to avoid people, places and things they associate with the trauma. Also changes in mood, emotions and cognitive are included, such as distorted ideas of blame, negative beliefs, anhedonia, detachment from others, difficulty in experiencing positive emotions, dominating negative emotions. Classic symptoms of PTSD include hyper-arousal expressed through irritability, hypervigilance, self-destructive actions and over-emphasized startle responses. Social functioning can also be impaired combined with emotional dysregulation (Cloitre, et al., 2005).

The study of PTSD goes beyond the scope of this study but it is useful as a justification for this work. Helping refugee youths cope with PTSD is one tenet of this project, because how people cope with PTSD and whether or not they actually succumb to it is a result of resilience. Hence a program that aims to develop resilience needs to have a foundation in the knowledge of PTSD and its treatment.

## **7.8 Skills for coping with PTSD**

There are certain skills that can be developed through training to combat PTSD. The following skills are discussed that could be inserted into a course. The following considerations were reviewed when developing the English language courses.

### *Regulation of emotions*

One of the aspects of the training conducted in this study was aimed at PTSD and the problems ensuing from it. One very significant problem that comes with PTSD sufferers is the difficulty in regulating emotions. Emotional regulation is defined as the ability to generate appropriate emotional responses in a given situation. Maintaining an emotion, or responding, or reducing a response are all part of emotional regulation. Emotional regulation is thought to be essential for the normal functioning important for forming relationships, obtaining relationship support and implementing activities that contain an objective (Gross & Munoz, 1995). People with PTSD are lacking in these skills. Doing things to make oneself feel better, the effort to reduce negative responses, are also included. Other skills include the ability to do something to create positive emotions to encourage correct action. Emotional regulation includes being aware of one's own feelings and the capacity to understand if an action will help achieve a goal. It includes the ability to continue or change that feeling based on whether it assists with attaining a goal or not. There is a combination of flexibility and control.

Research has shown that most affective disorders as well as anxiety disorders are based on emotional dys-regulation (Gross, 1998, Cloitre 2005, Hassija & Cloitre, 2015). Subjects with PTSD tend to express emotions inappropriately in situations; they often do not express enough emotion or too much, out of context with the situation. Part of the capacity to control intense emotional responses is considered fundamental to trauma recovery (Cloitre, et al. 2005, Frewen & Lanius, 2006). Emotional dysfunction can include either emotional hyper-reactivity or emotional hypo-reactivity. The reliving of experiences is connected to emotional hyper-reactivity. It is combined with fear, anger, hyperarousal, and linked associated with fear, anger, guilt, aggression and impulsive behaviors. Emotional hypo-reactivity is withdrawal and detachment, numbed reactions and the inability to experience positive emotions. Many studies have shown that there are associations between stronger cases of PTSD and less efficacious emotional regulation capacities. Hassija & Cloitre (2015) cite 7 different research studies that demonstrate this. They also conclude that emotional suppression indicates poor adjustment in PTSD cases (Hassija & Cloitre,



2015;Boden et al 2013; Moore et al 2008). This emotional suppression inhibits the expression of emotion (Gross, 2002). And social functioning is strongly linked to the ability to regulate emotions and to obtain support from others (Wei, et al 2003; Wei et al 2005). The conclusion to these various studies is that “effective emotion modulation and social functioning is dependent upon an individual’s ability to successfully recognize, respond to, and express his/her feelings and the emotional expressions of others and understand the reciprocal influence of this process” (Jassija & Cloitre, 2015).

### *Social functioning*

Subjects with PTSD and trauma demonstrate problems with social adjustment, which depends on the ability to regulate emotions. Various problems involving domestic violence, family conflict and poor relational skills have been reported in many studies (Erbes, et al., 2011; Ruscio et al., 2002; Sayers et al. 2009; Beck et al. 2009; Pietrzak et al., (2010). These problems mostly were found to be due the symptoms of PTSD-dysphoria (general dissatisfaction with life) and emotional numbing (Hassiji & Cloitre, 2015). Factors that negatively impact social relations, such as social withdrawal, poor communication, lack of positive emotion and ability to give or receive emotional support are all associated with problems of social functioning. The fact that symptoms of PTSD include reduced perception of social support, psychosocial problems and depressive symptoms constitute a challenge in the area of resilience development. Because one of the main factors in resilience is the feeling that one is supported socially (Agaibi & Wilson, 2005).

Regulation of emotion and social functioning are highly connected, according to Charuvastra & Cloitre (2008). To be socially competent one needs to be aware of the feelings of others as well as oneself. It has been shown that unawareness of the feelings of the others results in social disconnection and lack of support access (Wei, et al, 2005). The capacity to express one’s feelings, respond to others and be able to express feelings flexibly depending on the relationship are all important for social functioning. Flexibility and adaptability are also important in both the cognitive and emotional areas (Fresco, et al, 2005, 2006; Palm & Follette, 2011). They are indicators of psychological adjustment. Flexibility in situations of interpersonal conflict indicate awareness of support from others and thus a diminished PTSD state (Xia & Ding 2011). To summarize, emotion regulation and social functioning are essential for building support systems .And building support systems is essential for PTSD recovery. One study conducted on college students who were

survivors of trauma after 9/11 showed that greater flexibility and the ability to regulate emotional expression in relation to social situations resulted in improved adjustment (Bonanno, 2004). Also the capacity to accept positive feelings immediately after the 9/11 event was directly linked to the ability to build social networks 2 years after the event (Papa & Bonanno,2008). One of the goals of the training conducted in the camps was to promote the building of social skills and collaboration while having fun. This was thought to be a positive step to assist young people with the effects of PTSD.

### *Trauma and treatment*

Treatments of PTSD have usually been based on the reduction of fear-based responses. Trauma can have a negative impact on emotion regulation and social competency (Hassija & Cloitre, 2015). And according to these authors not many programs exist that focus specifically on emotion regulation and the improvement or recovery of social capacity. Therefore, they have created an interesting program that targets these two areas. The research used to develop the camp programs utilized much of the information of the following program. The name of the program is STAIR Narrative Therapy- SKILLS TRAINING IN AFFECTIVE AND INTERPERSONAL REGULATION. It aims to build skills in the social competency area and train participants to become more adept at emotion regulation. It also assists participants in self-narration in the effort to reorganize memories and regulate emotions (Hassijia & Cloitre, p 174).

Their training is in two parts. The first part proposes the following objectives and planned interventions:

1. develop emotional awareness by identifying and naming feelings and feeling triggers;
2. acquire emotion regulation strategies through adaptive affective expression;
3. promote adaptive use of emotions and distress tolerance;
4. recognize and modify those personal behaviors that have a negative affect on interpersonal relationships;
5. identify social goals that can be used in different types of relationships;
6. developing empathy and compassion necessary to life in the real world (Hassija & Cloitre, 2015).

The second part is based on narration and processing of the past trauma. The traumatic memory is treated like a narrative. It has a beginning, middle and end that helps emotional processing and also lets the participant practice the emotion regulation skills they have (hopefully) acquired during the first part of the training. The developers state that participants “engage in an emotion stabilization review exercise where they are guided in labeling and identify feeling states and selecting and implementing appropriate emotion regulation strategies to manage trauma-related stress” (p 176). The authors also present research supporting the efficacy of the STAIR Narrative Therapy on different target populations: women recovering from childhood abuse-related PTSD (Cloitre et al., 2002); 9/11 terrorist attack survivors (Levitt et al., 2007); chronically hospitalized complex trauma survivors (Trappler and Newville, 2007). They conclude in saying that the STAIR Narrative Therapy seems to be beneficial for trauma-related distress, and may foster continued improvement of mood regulation and interpersonal skills after the therapy has ended.

This training looked very promising as a component in the camp activities. However, it is obvious that it must be reserved for trained therapists. Especially the second part requires a trainer who is highly skilled in dealing with the possible results of narration of painful events. The developers of the STAIR program note that the trainers should have training in cognitive behavioural therapy interventions.

## **7.9 Definitions and discussion on the research target population**

In order to understand the target population of this research, it is important to fully understand the situation of that area and others like it. This section presents the general definitions of refugees, IDPs and other groups that have been studied for resilience. A basic overview is presented with a report of the literature from the last two decades. It is important to be aware of the background studies before entering the research section.

### *Refugees*

Global conflicts are increasing the numbers of IDPs and refugees on an ongoing basis. The United Nations High Commissioner for Refugees (UNHCR), reports that the number of IDPs and refugees around the world reached 65 million by the end of 2015. This number represents immense human

suffering, meaning that one out of every 113 people on the Earth now have been obligated to leave home by conflict, persecution or violence. Another way to explain this is that each minute, 24 people are forced to flee from their homes (UNHCR, 2016).

For the sake of discussion and understanding of terms, this study considers that the concept of 'refugee' includes bonafide refugees, asylum seekers, IDPs, anyone who has been forced to leave their home for survival.

The High Commissioner for Refugees uses this definition of refugees put forth by the 1951 Refugee Convention. A refugee is "someone who is unable or unwilling to return to their country of origin, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion". Refugees are protected under international law. One of the most important rights they have is to non-refoulement. This means that refugees cannot be sent back to their countries of origin and have the right to be protected. They also have the rights to education, employment, healthcare and freedom of movement.

### *Internally Displaced People*

Internally displaced persons (IDPs) are "persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized border (OHCHR). IDPs leave their homes and go to other areas of the same country, with the hope of going back home when it is safe. The OHCHR points out that IDPs are extremely vulnerable, especially those who escape armed conflict. They face a higher mortality rate, and are "at high risk of physical attack, sexual assault and abduction, and frequently are deprived of adequate shelter, food and health services." If that wasn't enough, the OHCHR points out that most IDPs are women and children. They are especially vulnerable and their basic rights are too often abused. Additionally, IDPs often are trapped in conflict zones, are often "caught in the cross-fire and at risk of being used as pawns, targets or human shields by the belligerents".

### *Refugee vs IDP*

The following information was extracted from OHCHR sources.

Refugees leave their national territory for the reasons stated above; they are protected by the 1951 Convention on the Status of Refugees; other international declarations have expanded this definition for some states to persons fleeing the general effects of armed conflict and/or natural disaster. Refugees cross international borders, whereas, IDPs do not cross international borders, so they are not considered to be legal refugees even if they have suffered from the same situations. They do not have a special status defined by international law to defined rights. However, there is an important document written by the UN Commission on Human Rights in 1998 that set down *Guiding Principles* to clarify that IDPs have human rights which must be respected. However, on balance, it is up to the home country to protect their rights. The Guiding Principles declare that IDPs have the same human rights that are defined by international human rights instruments and customary law. They also are entitled to the same rights to protection in armed conflict as other civilians as defined by international humanitarian law.

The Guiding Principles on Internal Displacement, created in 1998, restate and compile existing international human rights and humanitarian law that apply to the internally displaced. The document also attempts to clarify grey areas and gaps in the various instruments regarding internally displaced persons.

The Guiding Principles state note that arbitrary displacement in the first instance is prohibited (Principles 5-7) and that displaced persons have various rights. They have economic rights, social, cultural, civil and political rights. And very important, they have the right to basic humanitarian assistance (such as food, medicine, shelter), the right to be protected from physical violence, the right to education, freedom of movement and residence, political rights such as the right to participate in public affairs and the right to participate in economic activities (Principles 10-23). Displaced persons also have the right to assistance from competent authorities in voluntary, dignified and safe return, resettlement or local integration, including help in recovering lost property and possessions. When restitution is not possible, the Guiding Principles call for compensation or just reparation (Principles 28-30). Having been in that area, and having observed first hand, it is very sad to report that the rights of IDPs could be respected better.

The rights of IDPs are supposed to be protected primarily by the Government of the home country. with the role of the international community being secondary. This is because the “internally displaced person” is not considered to be a legal definition. Thus in the situation of IDPs the home

government is responsible, with international organizations and agencies taking a “collaborative approach” of support. The main difference between a refugee and an IDP is that the IDP does not have the same rights under international law and assistance to them is non-binding by international law. IDPs do have the rights to receive humanitarian help, to be protected and to move freely. But as aforementioned, the home country is responsible for their well-being and safety. And often home governments cannot or do not want to give that protection. More often than not, IDPs are put into camps and cannot leave the home country.

### *Asylum-seeker*

An asylum-seeker is someone who requests international protection from a dangerous situation in their home country, without having achieved refugee status yet. Basically it is the first step in becoming legally classified as a refugee, but not all asylum-seekers are granted refugee status.

### *Data*

The following data sums up the current statistics on the situation of refugees, IDPs and asylum-seekers according to UNHCR (2019), with the disclaimer that there are probably millions more that are undeclared.

- 25.9 million are refugees — and more than half of these are under the age of 18
- 3.5 million are asylum-seekers
- 41.3 million are internally displaced people (IDPs)

The most recent available data indicates that there are 20.4 million refugees under UNHCR’s mandate in 2018 (UNHCR 2019). Additionally there are 5.5 million refugees under the care of the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA). UNHCR estimates that 37,000 people per day are forced to leave their homes due to persecution and conflict. The numbers are staggering. UNHCR estimates that there are 3.9 million stateless people, but believes that there are millions more. There are 41.3 million internally displaced people (IDPs).

Approximately 80% of refugees reside in countries next to or close by their original countries. And 57% of UNHCR refugees are from only three countries: South Sudan, Afghanistan and Syria. The top refugee-hosting countries are Turkey, Pakistan, Uganda, the Sudan, and Germany.

### *Migrants/Immigrant*

“Migrant” is defined as “any person who is moving or has moved across an international border or within a State away from his/her habitual place of residence, regardless of (1) the person’s legal status; (2) whether the movement is voluntary or involuntary; (3) what the causes for the movement are; or (4) what the length of the stay is” (IOM 2020).

Some of the data overlaps and can include the various groups. There are two types of migrants: regular and irregular. And asylum seekers and refugees are also included in this group. A startling point that needs to be made is that in the statistical excel worksheets of the UN, the title is “migrant stock” which this author finds extremely shocking, due to the fact that the general meaning of “stock” is referred to cattle or warehoused goods.

<https://www.un.org/en/development/desa/population/migration/data/estimates2/estimates19.asp>

As of 2019 asylum-seekers and refugees came in at 10.6 % of the total number of immigrants worldwide. It is interesting to note that when searching for data about these groups, the concept of migration is always in the fore. Because migration encompasses all of these classes of people.

### **7.10 Resilience studies on young refugees**

This doctoral study the definition of refugee to include IDPs. Because both groups basically experience the same type of dislocation, *interruption* of their past lives, separation, stress, resettlement trauma and the difficulties of adjustment to their new environment. Researchers have divided the process of becoming a refugee into three periods: pre-migration (events leading up to the migration, such as war, terrorism, etc.) the actual migration or movement (experience of abandoning their homes, old life, losing family members along the way, etc; and post-migration, with the loss or separation from family members and familiar places (Pacione, Measham and Rosseau, 2013). Pieloch, McCullough & Marks (2016) raised the point based on the research that although there have been many studies on the mental health and educational problems connected to

all phases of migration, it is important to consider the concept of resilience and recovery (Masten 2012).

Many studies have examined the concept of resilience as applied to refugees, IDPs, and migrants in general. It may be somewhat risky to assume that the process of resilience and resilience development can be assumed to be a general concept across cultures, but it is important to note that the various studies have been based on different cultural groups.

Canada has become one of the most important destination countries for refugees, due to EU limitations on immigration. There has been a great increase in the number of Syrian refugees arriving in Canada in the last 5 years (cite).The situation of Syrian refugees has been of great concern to Canada, and programs have been developed to help with positive adaptation and minimize risk. According to Daude et al. (2008 ) it was found that Syrian refugees have two strengths for supporting and building resilience: peer support and a sense of community.

If studies focus only on risks facing young refugees, something gets lost-mainly their life and cultural situations. The positive strengths must be evaluated along with risk factors. The idea of studying and improving resilience should ideally be based on the various parts of the young refugees' lives: individual, family, individual, school community and society. Information gathered from all of these areas could be used to develop functional programs and support (Pieloch, et al., 2016).

Referring back to one definition of resilience.... Developmental psychologists have defined resilience as a quality that includes protective factors that encourage positive and healthy results in children who have been subjected to difficult situations (Garmezy, 1991; Luthar, Cicchetti and Becker, 2000; Masten, 2001, Rutter., 1999;Werner, 1995.)

Up to this point, the concept of resilience has been discussed and analyzed from different fields and points of view. Because this study is on young people, mostly children, it is now necessary to discuss resilience applied to children. Masten is a key figure in child resilience studies. He started studying resilience in children when he asked himself how it was possible that 'disadvantaged' children somehow managed to grow up to be successful adults.



Masten (2011, p. 494) defined resilience as “the capacity of a dynamic system (individual, family, school, community, society) to withstand or recover from significant challenges that threaten its stability, viability or development. Resilience results from the interaction of the aforementioned levels: individual family, school, community, and society (Masten, 2011; Tol, Song & Jordans, 2013.) This means that a child’s resilience is based on their own personal traits, and is combined with relationships with their family, community and the entire society. Pierloch, McCullough and Marks (2016) believe it is necessary to examine all of these interfaced areas when studying a child’s resilience.

### *Measuring resilience*

There are two ways to analyze resilience, one is through what is called the ‘resilience approach’ and the other is called ‘risk’ approach. The resilience approach is basically qualitative, and deals with the child and family in a positive way. It has been reported to be preferred by the subjects because of the focus on positive qualities and strengths instead of negatives (Weine, 2011).

The resilience approach is well-received by families and yields many details about group and individual experience. However, it has been found that it cannot be generalized to other groups, (Goodman, 2004 ; Weine et al., 2014).

### Quantitative research

There have been some resilience approach studies using quantitative research that were based on post-migration. The disadvantage to this type of study is that there is no way to measure previous characteristics and relationships before the migration and during the process, and numerous studies have been carried out (Daud et al., 2008; Elklit, Ostergard Kjaer, Lasgaard & Palic, 2012; Ferren, 1999; Hodes, Jagdev, Chjandra & Cunniff, 2008; Kia-Keating & Ellis, 2007; MacMillan, Ohan, Cherian & Mutch 2015; Montgomery, 2010; Panter-Brick, Grimon & Eggerman, 2014). More recent quantitative techniques including structural equation modelling, hierarchical linear modelling and regression analyses have been used (Masten, 2011). These techniques were used to research relations between different variables. Also Masten (2011) and Masten and Narayan (2012) used growth curve modelling to discover why different children demonstrate more resilience characteristics in post-traumatic situations as opposed to others.

However, even Masten himself admits that some of these channels have to be tested further because they are too theoretical. Other studies include combinations of resilience-based and risk-based and quantitative and qualitative techniques. The problem with all of the studies on resilience are that the samples are difficult to come by and often there is no comparison group. Also they are mostly convenience samples. The groups often feature children who have experience with numerous traumas, and so it is hard to make conclusions.

To summarize, it is not easy to do resilience studies on children in general. But it is even more difficult to study refugee children, due to the availability of samples, the various factors involved, accessing the children themselves, language and cultural barriers, dangerous situations, etc.

The study carried out in my research faced the same challenges, and the biggest challenge was that it was done onsite while young people were still in the camps. Much of the research already done on resilience of refugees has been done post- immigration, for example, in Canada, U.S., Australia , Sweden, etc. where people have already been resettled. My study was based on a target population still in the midst of trauma and not really settled, and under tremendous economic, social and existential pressures.

A literature search revealed some answers to the question “What promotes psychological resilience in refugee children?” The following points were made by Pieloch as well as other researchers.

*First of all, their basic needs must be met.* This is an obvious point, but various studies conducted have come up with one of the basic needs to be: **the need to be recognized as children first, and refugees second**; housing and access to medical care (Hopkins & Hill, 2010, Drury & Williams, 2012); the opportunity to go to school, opportunity to learn the host country language (Earnest, Mansi, Bayati Earnest&Thompson, 2015). These needs are divided into individual-level factors, family-level factors, school-level factors, community- level factors, and society-level factors.

1. *Individual-level factors*: Refugee children need a certain amount of *autonomy* (however, this may be culturally determined to some extent) and they need to feel that they have some control, especially adolescent refugees. It was found in Canada that young people were able to adjust to their new life in Canada by participating in training that developed agency, self-determination and empowerment (Edge, Newbold &Keary, 2014). Also gender enters in when studying resilience, as

girls were shown to be more affected by traumatic events than boys, with resulting more depression and PTSD (Hodes et al, 2008).

Another factor of individual-level resilience is keeping a *positive outlook*. Various studies showed this, done on different groups, ranging from Bosnian, Somali and Sudanese refugee youth in the U.S., Canada and Sweden (Gibson, 2002; Daud et al. 2008; Carlson, Cacciatore & Klimek, 2012, Rosseau, Said, Gagnè & Bibeau, 1998; Goodman, 2004); Ernest et al., 2015).

Finding meaning, or *meaning making* as Frankl suggested, and having hope were also found to be useful for fostering resilience, according to some studies. These studies were conducted on groups ranging from Afghani refugee youths in Canada (Kanji & Cameroon, 2010) to Somali children in Canada to displaced children and former child soldiers (Drury & Williams, 2012). They all expressed the fact that they felt supported by God and not abandoned.

2. *Family-level factors* were found to be extremely important. Keeping children with family members has been found across the board to aid in the resilience process. A supportive family life was found to be essential for the psychological resilience of refugee children in studies conducted (Hodes et al., 2008; Carlson et al., 2012; Weine et al., 2014; Daud et al., 2008; Kanji & Cameroon, 2010; Drury & Williams, 2012; Betancourt et al. 2015; Montgomery, 2010; Fazel et al. 2012).

3. *School-level factors* that affect resilience include feeling safe at school, and attending school along with valuing education (Pieloch, McCullough, & Marks, 2016). Various studies have shown that resilience is associated with meeting basic needs, including language study of the host country, and attending school (Hopkins & Hill, 2010). Positive interactions, pride in education and valuing educational achievement worked well towards promoting academic resilience (Carlson et al, 2012; Goodman, 2004). The feeling of belonging to the school environment was also found to be useful to increase self-efficacy and reduce depression (Kia-Keathing & Ellis, 2007). Various resources provided by the community to enable the students to continue their studies were highly valued, such as computers and scholarship. The sense of being able to continue their education was found to promote resilience also. Fostering collective pride which enabled students to feel like they were bringing honor to their families by continuing their education was also found to be indicators of resilience (Kinji & Cameron, 2010; Rana et al 2001). School programs were also found to reach families that otherwise would not be easy to access (Ehnholt & Yule, 2006; Rosseau et al 2005).

4. *Community-level factors* Several studies revealed that refugee children felt happier if they were able to play safely (MacMillan, et al., 2015). Feeling safe and having their own space to play in were important for refugees re-located in Canada, Australia and the United States. Older children appreciated participating in sports, religious and other social groups to find new friends ((Kanji & Cameron, 2010; Hopkins & Hill, 2010; Goodman, 2004; Earnest et al., 2015). Programs that help to promote feelings of belonging and connection appear to be successful with many groups, including young refugees from Somalia, (Betancourt et al., 2015a), Burundi and Liberia (Weine et al, 2014) and Sudan (Carlson et al. 2012).

5. *Society-level factors* Many studies based in various countries reported across the board that maintaining connection with the home culture, religion, family values and traditions were extremely important for fostering resilience. Young people from African countries, Asia and Eastern European countries re-located in Scotland agreed that contact with their home culture was extremely important (Hopkins & Hill, 2020). It was found also in other groups that maintaining cultural practices as well as religious faith and religious practices promoted resilience, including youths from Afghanistan (Kanji & Cameron, 2010), Burundi and Liberia (Weine, et al., 2014), Somalia (Rosseau, et al., 1998), Bosnia (Gibson, 2002).

In conclusion, the research carried out up until 2016 demonstrated that even though resilience research on young people was based in various countries and on various cultures of origin, with differing migratory experiences, there are common factors (Pieloch, MacCullough & Marks, 2016). These factors include a sense of belonging, family and community support, positive ethnic identities, appreciation of the value of education, social support, positive outlook, family connectedness and connection to the home culture. Children must be assisted in terms of the environment and culture they have come from and that of the host environment and culture. A strength-based viewpoint seems to be more effective. Pieloch et al. (p 337) state “as providers, clinicians, researchers and educators working with children, it is imperative to view children from a strengths-based perspective....talk directly with immigrant and refugee children to better understand their resilience experiences”. The research of this current doctoral work totally agrees with with Pieloch et al. and embraces what they say “to promote resilience we must first see children as children and as refugees second” (p 337).

The definitions of resilience, the examination of resilience in children, specifically refugee children have all led to the most important part of this research: *how to promote resilience*.

### **7.11 Learning a new language as a way to build resilience-including English**

This section discusses more applied definitions of resilience and the impact of language learning on IDPs and refugees. It sets the stage for the actual research project presented here.

The results of being displaced or refugee may negatively affect person's life. De Vries (1994) states that IDPs and refugees are extremely vulnerable victims of conflict and violence in the countries from which they flee, and they often are victims of violence in the country to which they flee as well. Moreover, they often live in unsecure economic conditions and lack of basic services. Such events and experiences could affect person's emotions negatively. Lavik, Hauff, Skrondal, and Solberg (1996) state that people who experience displacement, especially young people, are at great risk of developing psychological and emotional problems. Ajdukovic (1998) mentions some of these psychological and emotional problems, namely nightmares, sleeping problems, anxiety, sadness, low self-esteem, violent behavior, and guilty feelings.

Resilience is one of the required factors to be normal or to live normally, not only for displaced individuals, but for people in general. Historically speaking, the notion of resilience comes from the Latin word *resilio*, which means "jump back" or "bounce back". According to the Oxford English Dictionary (2013), "resilience is the ability of a substance or object to spring back into shape elasticity or the capacity to recover quickly from difficulties and toughness". However, researchers give various definitions for the construct of resilience, e.g., it has been defined as "the ability to successfully adapt to stressors, maintaining psychological well-being in the face of adversity". Also, "it is a dynamic process encompassing positive adaptation within the context of significant adversity or trauma" (Luthar & Cicchetti, 2000, p. 543). According to Masten (2001, p.228) "resilience refers to "good outcomes in spite of serious threats to adaptation or development". Leipold and Greve (2009, p.41) demonstrate that resilience involves a measure of emotional stability "an individual's stability or quick recovery (or even growth) under significant adverse conditions".

Regarding resilience studies, Boss, Bryant, and Mancini (2001) report that “resilience researchers explore coping and adapting process under stress conditions as chronic illness, death of a loved ones, abuse, neglect, disasters, and stressful life events. In other words, most of the resilience research sheds the light on individuals of a given community who face difficulties or problems in their lives”. According to Tusaie and Dyer (2004) resilience has primarily been studied in relation to stressful times of transition. Spiegel and Grinker (1945) studied men under stress in war and presented a research on the impact of catastrophic events involving trauma and loss. Commenting on the Spiegel and Grinker study, Figley and McCubbin (1983) state that their study has demonstrated the individual’s capacity to recover and move on with life. Bonanno (2004) studied the number of people exposed to loss and traumatic events at some point in their lives. In the same manner, Carver, Pozo, Harris, Noriega, Scheier, Robinson, and Clark (1993) examined women with breast cancer and their coping strategies. In a longitudinal analytical resilience study. Werner and Smith (2001) follow up 700 children involving different internal and external protective factors affecting their lives over time. They conclude that nothing was “cast in stone” because of early life experiences. Few persons identified as resilient at age of 18 had shown serious problems by age 30. Also, the study concludes that resilience could be developed or changed at any point over the life

#### *Background of the displaced people in Iraq*

Since 2004, the conflicts in Iraq have been forcing people to flee from unsafe areas of the country to other areas perceived to be relatively safer. 2014 was the worst year for internal displacement, as hundreds of thousands of Iraqi families fled from their homes and re-settled in other cities.

The word ‘re-settle’ is deceiving, however, because it implies a sort of satisfactory equilibrium, which unfortunately, is impossible to find living in a poorly constructed hut or a tent in the middle of nowhere. Likewise, since 2012, violent events in Syria have forced multitudes of individuals either to resettle in other Syrian cities, or flee the country altogether to neighbouring countries like Jordan, Turkey, Lebanon and Iraq. However, UNHCR (2017) reports that the number of Syrian refugees in Iraq is 233,224, while international Organization for Migration (IOM) reports that the number of Iraqi IDPs between 2014 and 2016 exceeded 3.4 million (IOM, 2017).

Not only do IDPs and Syrian refugees in Iraq lose their homes, but they also frequently lose one or more family member to murder, abduction, separation, or physical harm. Also, many have been

present and witnessed severe violence where family members were massacred. They escaped with their lives after seeing their homes destroyed and their relatives murdered or injured. They now live in poor economic conditions, have low quality healthcare and education, and lack proper shelter, food and sanitation. As a result, they experience anxiety, stress, grief, depression, sadness, fear, anger and all the symptoms of these negative impacts. As a researcher, I would like to say that seeing people of all ages, and especially young people, broke my heart and humbled me. I had to continuously (and still do) deal with my feelings of shame and guilt that I could possibly think I had a solution for them. The obvious and only lasting solution for their situation is to get them out of there, find them jobs, get them therapy and enable them to rebuild their lives comfortably in safety. Unfortunately, the political-economic situation and the world itself does not make this easy. So it is easier perhaps to help them develop the resiliency they need to get through the day.

The local government, United Nations agencies (UN), and Non-Governmental Organizations (NGOs) all work as humanitarian partners throughout the country. Since 2012, these partners have built many camps in different cities as shelters for displaced people. And they provide people in camp and non-camp settings with different kinds of services such as food, education, security, sanitation, and medical services including psychological and psychosocial services.

### **7.12 Foreign Language Learning in Iraq: English as a Foreign Language**

The education services that the displaced people receive in Iraq include learning English as a Foreign Language (EFL). English is the most popular foreign language in Iraq. It is required in all Iraqi institutions, schools, and universities that utilize English in some or all of their courses. English is defined as a foreign language (FL) (not second language) in Iraq because it is not utilized as a common mode of communication and it lacks official recognition by the Iraqi government (Ahmed, 1989). Historically, English first arrived in Iraq during the early decades of the 20th century. Hakim (1977) stated that American missionaries were very active in the southern cities of Iraq, opening their first school in Basrah during the early twentieth century.

Today in Iraq, students including the Iraqi IDP Syrian refugees who speak either Arabic, Kurdish, Turkmen, Shabaki, Armenian, Mandaic, Syriac or Persian, express interest in learning English besides their first or second language. The local government encourages the learning of English for different reasons such as societal goals, individual needs, or economic interests (Ahmed, 1989).

Ammen & Cinkara (2018) were the first to cite the importance of studying the impact of English on resilience. They focused on the adolescent population. Their justification was based on the fact that since resilience is important to help displaced people improve their lives, and because English is the most important foreign language (FL) in Iraq, it makes sense to study how learning English affects the resilience of the IDP and refugee adolescents in Iraq (Ameen & Cinkara, 2018).

There have been many studies reporting various positive impacts of learning foreign languages (not just English) in general. Garfinkel and Tabor (1991) found a positive correlation between reading scores and FL learning. Similarly, Hakuta (1986) found that children learning FL are more flexible and present more higher-order thinking skills. Seligman (2011) stated that learning FL supports resilience building. Another study conducted in the Louisiana Public Schools with 13,200 multicultural/multilingual children studying a foreign language found that children who take FL courses score higher on basic skills tests than those who do not (Dumas, 1999). Horn and Kojaku (2001) found that students of foreign languages were less apt to drop out and got better grades in school. Bialystok and Hakuta (1994) showed that the cognition of children exposed to a FL at an early age develops better. Cummins (1981) found that children did better in thinking and problem solving because they were able to manipulate language and understand its function.

Foreign language learning in displacement and crisis contexts has positive impacts on people. For example, the Government of Wales (2013, p.13) stated “Good language skills provide firm foundations from which asylum seekers and refugees in Wales can achieve their potential. As well as being the means through which individuals within a community communicate and learn about each other, language carries important cultural and historical signals, which can facilitate inclusion”. Similarly, the British Council (2015, p.4) reports that “language-learning builds inclusive environments, increases feelings of safety, increases students’ attendance and attainment in the classrooms”. They state that language is essential for learning and all languages spoken and written by migrants assist in their ability to communicate and interact with other cultures in various situations. They also point out that social inclusion is related to the use of the various languages of the migrants. Continuing on the line of the importance of language, UNICEF (2016) reports that language can play an important role in resilience building and preventing conflict. They call attention to the fact that language is the expression of identity, and resilience can be increased by developing literacy in the home language, learning additional languages, training



language teachers. Similarly, in a more recent study, Cinkara (2017) reported the support of language learning in developing resilience in Syrian refugee students sampled in Gaziantep.

There are very few resilience studies in Iraq according to Ammeen & Cinkara, (2018). And I did a thorough search and confirmed this.

Although there are very few resilience studies in Iraq, there are programs that include resilience activities specifically developed for Iraqi society, for example the Regional Refugee & Resilience Plan (3RP), also, The Iraq Crisis Response and Resilience Program (ICRRP). These programs have tried to promote better understanding and promotion of resilience (UNHCR, 2016). The British Council (2015) conducted one of the few resilience studies in Iraq. It reports a significant relationship between language learning and resilience in Iraqi society and it aims to develop language education to promote the resilience of refugees and IDPs in Iraq, Syria, Turkey, and Lebanon. In that study, one of the authors (Delaney) explains the positive impacts of language learning on the displaced people of the aforementioned countries. She states “language classes can help with trauma [because having a class to go to gives you a safe place, structure, and something to do. Yet, it is more than that- language is the medium we use to express ourselves. Even learning foreign words that describe feelings could be important. The unfamiliar language can give some distance from the emotions, perhaps making them feel 'safer' to talk about”. A language class gives individuals the opportunity to communicate and share their stories and emotions without feeling vulnerable.

It is important to report the study carried out by Ammeen & Cinkara (2018) because it comes close to my own study. It also provides the basis of justification for the research itself. They studied Iraqi adolescents in high schools in Northern Iraq, close to the area where I conducted my research.

They wanted to find out the state of resilience of the target population and to see if IDP students and refugee students were statistically the same. They also wanted to see if English language learning impacted resilience. They used two data collection methods, one quantitative and one qualitative. For the quantitative part, they used the Connor and Davidson Resilience Scale (CD-RISC-25) to collect data on the state of resilience of the participants. They administered it to 223 secondary school students. After obtaining the results, they grouped the students into high resilience, medium resilience and low resilience and conducted structured interviews. Their results were extremely interesting. It was found that there was no statistical difference in terms of resilience exists between Syrian refugees and Iraqi IDPs. The researchers think that this is because the subjects shared

similar languages and cultural origins (Kurdish and Arabic) and they had arrived in the camps under similar circumstances, and were facing the same prospects and also dealing with trauma. The resulting score of resilience level was low by U.S. standards, but considered medium by some other countries. Another result was that EFL fosters positive emotions that are connected to resilience building. They came out with 6 categories where learning EFL impacted the process of resilience building. They linked the positive qualities/emotions linked to resilience building and also language learning. They cited the qualities and emotions that work together both for building resilience and learning a language. Positive emotions include: confidence, self-esteem, happiness, optimism; on the other hand, negative emotions such as stress, despair and depression can decrease resilience levels as well as block the language learning process. These researchers claim that the data from the structured interviews demonstrates that positive emotions are enhanced by learning English. The following information emerged from the interviews. These results are part of the basis of my research survey that this thesis reports. The following beliefs that generate positive emotions and thus promote resilience were:

1. EFL supports the education process: The IDP and Syrian refugee adolescents believe that learning English is important for their education and lives as well as improving their vocabulary, even in their own language.
2. EFL helps to improve future prospects: participants linked EFL and their future, pointing out that English is the international language and necessary for finding a good-paying job.
3. EFL is essential for using technology: computers, mobile phones, internet, TV etc. are all dependent on a basic knowledge of English for their utilization.
4. EFL is important for daily life: knowing English is essential for performing daily work activities and communication, even in Iraq which is a non-English-speaking country.
5. EFL is essential to communicate crisis situations and get assistance internationally: especially in Iraq, concerning the tremendous human rights violations, the unspeakable damage wrought by ISIS, and general historical events that may not have been reported, knowing English can help inform the world. One case in point here is the situation of the Yazidis, who will be addressed further on in this work. Also the researchers noted that most of the humanitarian workers in Iraq speak English, and it is useful to be able to communicate their needs to those who are trying to help them. Another

point that came out was the fact that many refugees and IDPs found work because they could speak English, and now have good jobs as translators in NGOs.

The current research investigated the resilience levels of Iraqi IDPs and Syrian refugees. It further investigated the role of EFL in their resilience building. It was found that the adolescents involved in the study have medium resilience, but it is necessary to point out that adults usually score higher on resilience tests than children (Campbell-Sills, Forde and Stein 2009).

The researchers found that there are no statistically significant differences between Iraqi IDP and Syrian refugee adolescents' resilience. In the final comments of this study, they reiterate that learning EFL encourages resilience development. Participants believe that learning EFL makes a positive impact on their lives, helps them feel more self-confident and happy. Not one person thought that English impacted them in a negative way.

### **7.13 Conclusions**

This chapter dealt with the concept of resilience and its use in different fields. The fact that resilience and PTSD are inversely related was discussed. Resilient people are able to avoid PTSD or else they suffer from it much less than a non-resilient person. The qualities and skills necessary for combatting PTSD are actually what define a resilient person. According to most of the research here much depends on whether a person has strong support from others, and people with PTSD usually lack the relational skills necessary to gather support. A sense of realism, the ability to be flexible and hope for the future combine with the ability to form and nurture appropriate relationships. Frankl, the father of resilience studies, is still relevant today. If one has a 'why' to keep going, they can deal with almost any 'what'. The various pertinent resilience studies were examined, and the basic profile of immigrants and IDPS was introduced. The chapter includes a report and analysis of the resilience studies conducted on refugee children which conclude that these children need to be treated as children first, and immigrants second. The most challenging part of resilience studies is how to build it, how to sustain it, how to help it grow. There is really very little research at the moment on how to build resilience specifically in the area of refugee children. Much of the research on resilience has been conducted by Professor George Bonanno from Columbia University, who told me personally that there is not much research in the area of resilience building for refugee children.

As for using English (EFL) for increasing resilience, currently the only significant research done is that by the British Council, but with a different scope than this present research. And the project conducted in Duhok reported above is the only one of its kind in Iraq, at least at the present. Therefore, this project hopefully will contribute to the very limited knowledge of how to increase resilience in refugee children.

**SECTION II RESEARCH PROJECT**

**Chapter 8 Research Project**



*English course in Sheikhan IDP Camp, September, 2019.*



*Children at Sheikhan IDP Camp filling out beginning resilience survey, September, 2019.*

The justification for this project is based on the research conducted by the British Council called **Language Learning for Resiliency** and the project conducted in the Duhok region previously reported in the preceding chapter.

## **8.1 Research objectives**

The main objective was to find out if learning English helps refugee children build resilience. Why is resilience for children so important? According to a well-known group of experts in Australia, who wrote the book “*Beyond Blue*”: *Building Resilience in Children aged 0-12: A practice guide*, “improving children’s resilience helps them to deal with the adversities they experience during childhood. It provides a foundation for developing skills and habits (e.g. coping skills, healthy thinking habits) that enable them to deal with later adversities during adolescence and adulthood” Beyond Blue Ltd. (2017). They point out that resilience helps children’s mental health and makes

them more able to deal with stress. Unfortunately, children in refugee camps have already lived through unimaginable amount of stress and are still experiencing it on a daily basis. They say that stress is a common response to adversity and becomes a risk factor for mental health if the levels are ongoing. And coming back to all the previous analysis, resilience helps with managing stress. Another point they make is that is always better to get rid of adversity rather than build resilience, but sometimes it is not possible. But children who are resilient will be better able to handle adversity. In an ideal world there would be no adversity and therefore no need for resilience.

So the overall goal is clear: if children in adverse situations develop resilience they will find a way to survive and hopefully thrive. And especially refugee children who are subject to high levels of trauma and stress can and must be assisted in increasing resilience until that time when the situation changes and the world gets better.

## **8.2 Description of plan**

The preliminary objective was to find a way to get into the camps; that was accomplished. The main objective was to find out how learning a new cognitive skill, specifically the English language, could help build resiliency in refugee youths. At this time, there are so refugees and IDPs all over the world, and all in need of resiliency for their survival. So I reasoned that if there was any possible way to help build their resiliency (besides giving them a new life), then it was worth looking for. Many people thought I was crazy to go to Iraq, especially since I was an unaccompanied American woman with an Italian passport (fortunately). So basically the project was a fact-finding mission, to see the situation in Northern Iraq, see the camps, experience the life and culture there and hopefully contribute something positive.

This was a 2- pronged research project: the researcher was to give an English course measuring resilience, and 3 English teachers from Duhok were also participating, They are English teachers in the local high schools and middle schools. They gave the pre-test of resilience to their students at the beginning of the school year, and then were to give it again at the end, after a school year of English instruction. Again the Covid struck: these teachers and their students were also forced into lockdown in Duhok, and they were in worse condition than teachers and students in Italy. The school districts and the university were not able to give online lessons because most of the students

did not have the means to connect to the internet. The internet connection in Iraq is very bad, sporadic, and expensive.

*The following is the original plan, before Covid-19 lockdown; note this is a summary of what was originally planned*

### **8.3 Original Methods**

A highly interactive beginning English language course was developed and delivered during the first stage of the research, in September-October of 2019. Students participated in a course that included fun activities, art therapy, music therapy, and other activities aimed at promoting enjoyment and fostering positive self-esteem and cooperative relationships, age level appropriate. A pre-test of resilience using the instrument created based on the CYRM was administered to the different groups. Also the BRAVE Measure which measures the tendency to radicalize was used in 2 groups, but the sponsoring NGO requested that it not be used because it ask too many politically-oriented questions, such as “do you think your government supports you?” which is a very hot issue in Iraq. The courses were delivered for 3 weeks, with a preliminary post-test administered, but the idea was that the second half of the course would be given in April, for 2-3 weeks, and results would be based on both the course taught by this researcher plus almost a year of English language instruction at school. The post-test (same) was supposed to be administered at the end of April.

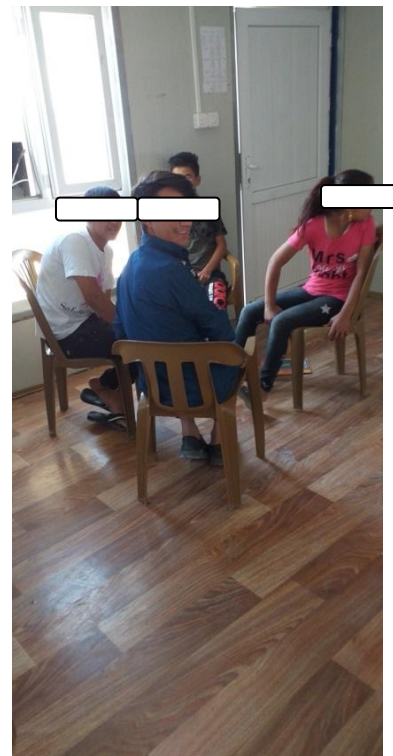
The following are the target groups that I initially worked with:

Shekhan IDP Camp- Yazidi





**Group 1:** Children aged 8-12, evenly distributed male and female. Sheikhan IDP Camp.



**Group 2:** Children/teens aged 13-18, males 75%, females, 25%



**Group 3:** Syrian refugee children, mixed ages between 6-12, with 20% developmental problems, including cerebral palsy and Downs Syndrome.



University of Duhok, English class with Syrian refugees, IDPs and regular Kurds.

**Group 4:** University students, regularly enrolled at the University of Duhok, English language degree program, aged 19-22, 2 groups of 50 each, a mix of Yazidi IDPs, Syrian refugees, Kurdish students (non- refugee), equal mix of male and female.

Added groups: 3 English local English teachers volunteered to participate and do the pre- and post resilience test in their courses of middle school and high school. The estimated number of students was about 300, and they were a mix of Yazidi IDPs, non refugees and Syrian refugees. There may still be the possibility of picking up the pre-tests and post-tests, if the teachers are able to return to their classrooms. And also go to the post office. But another problem is the communication, post, etc. And the technology is very lacking, people do not have many computers, to create pdf files to send (x 300) is asking the impossible. Another problem was that they refuse to take money for any kind of expense. They are very generous and proud people and very underpaid. I really didn't feel it was right to request that they send me packets of tests with Federal Express, because I know they would insist on paying for it, and they don't have much money in general. And now after the Covid 19 crisis they have not been paid for several months. The following sections present an analysis of the two groups of participants worked with: Kurdish Yazidi IDPs and Syrian Kurdish

refugees. There were two different targeted research populations: IDPs and Syrian Refugees. Access to the Domitz Syrian Refugee Camp was more limited due to scheduling and transportation.

#### **8.4 Research population 1: The Yazidis**

Much of the following information has been taken from the Middle Eastern Research Institute Report cite.

*Who are the Yazidis?*

The Yazidis are one of the oldest ethnic and religious indigenous communities in the Middle East. The majority of Yazidis live in the north-west of Iraq, in areas surrounding Shingal (Sinjar) Mountain and Shekhan district. ('Sinjar' is the Yazidi Kurdish word, 'Sinjar' is the Arabic word for the same area). There are some Yazidi villages and towns in Talkeef and Bashiqa District, and in Duhok Governorate in the Kurdistan Region of Iraq (KRI). There is a shortage of accurate statistics, but it has been estimated that there are around 600,000 Yazidis in Iraq (Domle K. 2013;Salloum S. 2013). Yazidis are considered the second-largest religious minority in Iraq, after the Christians.

(There are variations of their names also, they are also known as Yezidi, Ezdi or Eyzedi).

The following map shows where the Yazidis are located.

Figure 1: Map detailing Yazidi Areas (circled)



The Yazidi social structure is divided into classes like the Indian caste system. It has the *Mir* (secular leader, considered a prince) and the *Baba Sheikh* (the spiritual leader). Then there are forty *sheikhs* divided into three factions; Adani, Achammsana and Qatani. There are also forty *pirs*, who organize the religious events and practices of the *Mureed*, who are the regular members. The *Mureed* cannot get married to members of the *Sheikh* and *Pir* classes. *Pirs* and *Sheikhs* cannot intermarry either (Domle K. 2013; Salloum S. 2013).

Yazidism is considered to be “one of the oldest Kurdish religions in the East” (Domle K. 2013; Salloum S. 2013 p.68). It is an ancient monotheistic religion and until quite recently was passed on



through oral tradition with hymns, stories and poetry rather written documents. Some holy books (Mushafs) started to be written, but they were reserved only to the members of the Yazidi community. The language used for the religious texts is Kirmanji Kurdish. The original language of the Yazidis is Kurdish, and they are considered to be the original Kurdish speakers. Due to living near Arabic speaking communities and the Arabization policy of the Ba'athist party, many speak Arabic as well. In fact, one of the challenges in organizing this research was that most of them could not read Kurdish. When they have been educated, the main teaching language was Arabic. Yazidis are very connected to their land and zone, as well as their main religious center in Lalish. It could be considered the primary destination for religious events and pilgrimages. They believe that it is the site of creation after the Great Flood. I was fortunate enough to be invited to go there two times. It is a very ancient area, with a strong aura of spirituality and peace. Everyone is required to take off their shoes; and they keep the walkways and floors extremely clean. I found it to be fascinating as it gave off a sense of ancient spirituality that made Christianity and Islam seem new.



Yazidi religious center Lalish.

### *Religious aspects*

Asatrian & Arakelova, (2014) explain that the reason why Yazidis are often wrongfully believed to worship the devil is because of the similarity of the story of Satan in Islam. In Islam, the archangel refuses to bow down to Adam out of sinful pride and subsequently is driven out of heaven and falls from God's grace. As a result he continuously tries to tempt and corrupt humans. In Yazidism

however, the angel does refuse to bow down to Adam, leaves from Heaven, but cries for 7,000 years until his tears of repentance quench the fires of Hell. In the Yazidi faith therefore, MelekTaus is redeemed in the eyes of God and continues to serve as a medium between mankind and God. The mis-interpretation of this story is the source of much of the discrimination and socio-economic marginalisation of the Yazidi community. And the misunderstanding is increased because most of the beliefs and practices are based on oral tradition. In the last 2 or 3 years, the Yazidis have realized that they need to write down their beliefs and traditions to demonstrate the difference between their story and that of Islam.

Because Yazidis have been wrongly perceived as devil-worshippers, and the fact that they do not have many written texts to show otherwise, this has resulted in them not be considered '*People of the Book*'. This situation was subsequently exploited by IS to instigate and justify its genocidal campaign aimed at eradicating the Yazidi community in Iraq.

A key aspect of Yazidism is its belief in a common source of good and evil. They believe that people choose to do good or evil things with their mind, spirit and heart. And these choices determine the existence of good or evil. They do not believe that there is a source of good (God) and one of evil (Satan). The power of choice is what determines good or evil.

They have been accused of worshipping the devil, which is completely untrue. For centuries this misconception led to an image that they couldn't get rid of. As a result, throughout history the Yazidis in Iraq have suffered discrimination, neglect and violence on a massive scale (Minority Rights Group Int., 2014). The following section discusses this and provides an understanding into the participants in this doctoral research.

### *Historical discrimination*

The socio-economic status of the Iraqi Yazidis has been formed by their identity as a religious minority in Iraq's political system. And they also have been held hostage in the ongoing competition and land disputes between Autonomous Kurdistan and the Republic of Iraq. As mentioned before, Autonomous Kurdistan has its own government but is still subject to the Iraqi government. And there are ongoing conflicts over land, oil fields, etc.

For years Iraq's public school curriculum did not include the existence of many minority groups, excluding them with the result marginalization and ignorance about their beliefs (Salloum S. 2013).

Iraq's system appealed was based on nationalistic Arab and Islamic identities and denied equality and recognition to minority communities on purpose. There have been some improvements over the last twenty years, but they still have a long way to go.

In 2012, Yazidis, Christians, Sabeen-Mandaeans and Shabaks were finally included in a more accurate way in textbooks. However, centuries of marginalization and discrimination do not disappear quickly and negative stereotypes continue.

Even before ISIS came in, Shingal offered only one small hospital with about 15 - 20 beds for a serving more than 600,000 people, mostly Yazidi (Salloum, S. 2013). Most Yazidis in the area did not receive maternal healthcare and were had to go to Duhok which is about 167 km from there. And even in Duhok medical services were based on whether Yazidis identified themselves as Kurdish (Institute for International Law & Human Rights 2013).

The situation that the Yazidis lived in before ISIS came in was already difficult; limited access to higher education, little or no healthcare. Yazidis who went to the university of Mosul had to put up with intimidation and death threats even before the time of ISIS ( Minority Rights Group International, 2014). Both Christian and Yazidis were forced to hide their religious identity at the University of Mosul to avoid thereats (International Law & Human Rights 2013).The rivalry between the Arabs and Kurds constantly forces the Yazidis to take sides, and identify themselves either as Kurds or Arabs, which becomes a denial of their religious identity.

In the KRI, the number of reserved seats for non-Kurdish minority communities is 11 out of 111, reserved for Christians, Turkmen and Armenians. Yazidis however do not get any reserved seats. The only way for Yazidis to acquire some level of political representation is for its representatives to affiliate themselves with one of the major Kurdish political parties which have been more focused on Erbil-Baghdad rivalry than catering for the needs of the various ethnic and religious communities in Shingal and the rest of the disputed territories. This situation leads to problems with representation especially when the aspirations of the Yazidi community are not in line with Kurdish political party objectives. This often results in political leaders communicating and presenting their party's interest towards their community, rather than the other way around. Similarly, in Baghdad,



Yazidis are only entitled to one seat in Parliament as they are considered part of the Kurdish entity rather than a distinct minority.

### *Violence against the Yazidi Community*

The Yazidis themselves have counted 74 massacres over the last thousand years, each one decimating their population, destroying their homes and ruining their livelihood.

The Yazidis have been targeted by organized violence for centuries. For example, during the time of the Ottoman Empire they were subjected to religious violence and forced conversions (Hastings, J. 2003). Yazidis state that their community has gone through at least 74 attempts at annihilation - i.e. genocides. The shared Yazidi identity and community narrative remember these genocides and have elaborated them as part of their shared narrative. The following analysis is based on the more recent treatment of the Yazidis from the rule of Saddam Hossein and beyond.

The Arabization of Saddam forced the Yazidis to leave their traditional villages and inhabit 'collective towns' with the result of a disruption of their traditional life and connection to the land. When Saddam Hossein was ousted in 2003 a large increase of attacks on minorities began, as a result of sectarian violence with a fundamentalist basis. Yazidi religious festivals and shrines, villages and events were attacked on an ongoing basis. On August 14<sup>th</sup> 2007, a terrible attack occurred when terrorists detonated four truck-bombs at the same time in Kataniya and Jazira villages. Approximately 500 people were killed, with another 1,500 injured (Cave, D. & Glanze, J. 2007, August 22<sup>nd</sup>). It is commonly believed that Al-Qaeda in Iraq (AQ-I) was responsible, but no one came forward to admit to it.

### *ISIS*

But the worst was yet to come. In June of 2014 ISIS took over Mosul. Religious minorities were given three options: keep their religion and accept dhimmi status which meant paying a special tax in return for state protection; convert to Islam; or die. The first option was available only to 'People of the Book' meaning Christians, Jews and other monotheists. The Yazidis were given only two choices: **convert or die**. Hundreds of people were killed after Mosul ISIS arrived in Sinjar. There are many accounts of what happened in August of 2014. The following text reveals the horror of the ISIS attack and the dramatic exodus of the Yazidis to their holy Mount Sinjar, which had always protected them. This appeal was launched by Vian Dakhil, the only Yazidi member of the Iraqi Parliament. The heartwrenching report can be seen at this link, updated from 2014 to 2017:

[https://www.youtube.com/watch?v=x\\_FSBxDrwF8&list=ULIioJEsfiRds&index=370](https://www.youtube.com/watch?v=x_FSBxDrwF8&list=ULIioJEsfiRds&index=370)

The following are excerpts of her speech to the Iraqi Parliament on August 5, 2014:

“There are Yazidis who are now living in Sinjar Mountain...we are being slaughtered under the banner of ‘there is no god but Allah’..until now 500 Yazidi men have been slaughtered...our women are being taken as slaves and sold in the slave market...there is now a campaign of genocide being waged on the Yazidi constituent....my people are being slaughtered just as all Iraqis were slaughtered. The Shias, the Sunnis, the Christians, the Turkmen, and the Shabak were slaughtered. And today, the Yazidis are being slaughtered....Save us! Save us! For 48 hours, 30,000 families have been besieged in Sinjar Mountain without water and food. They are dying. Seventy babies have died so far from thirst and suffocation. Fifty old people are died from the deteriorating conditions. Our women are taken as slaves and sold in the slave markets....We are being slaughtered. We are being exterminated from the face of the earth. Brothers, I appeal to you in the name of humanity to save us! (she fainted in the Parliament)”(Bean, 2018)

Another hands-on account comes from Nadia Murad. She was captured by ISIS and held as a sex slave but managed to escape. She told her story and has become a human rights activist, winning the Nobel Peace Prize in 2018 for “efforts to end the use of sexual violence as a weapon of war and armed conflict” (The Nobel Prize, 2018 <https://www.nobelprize.org/prizes/peace/2018/murad/facts/>).

As Amal Clooney, British human rights lawyer said, “Nadia has not only found her voice, she has become the voice of every Yazidi who is a victim of genocide, every woman who has been abused, every refugee who has been left behind (Murad, 2017).

The account of how both the Iraqi army and the Peshmerga (Kurdish army of autonomous Kurdistan) retreated and left the Yazidis alone to be massacred or abducted into slavery is shocking. They had reassured the Yazidis that they would be protected. They collected their weapons. ISIS massacred the men and older women, forced conversions, stole children and forced sexual slavery on thousands of women and girls. Eventually those who survived the Sinjar Mountain exodus arrived in Duhok. Many of the students I had, and for sure the adults I interacted with, had lived through the ISIS takeover and had escaped to the Duhok Governorate.



Young Yazidi girl fleeing to Sinjar Mountain, August, 2014.

It has been estimated by the UN that more than 5,000 men were executed (Yazda 2016), and at least 7,000 women and girls

were captured for sexual slavery (UNAMI & Office for the High Commissioner for Human Rights 2015). This caused the mass displacement of people who arrived in the Kurdistan Region, especially in Duhok, where I was. They also arrived in the Kurdistan area of Syria. This was considered an act of genocide. It also destroyed the trust and friendships between Muslim and Yazidi communities. The withdrawal of the Peshmerga just before ISIS arrived damaged the trust the Yazidis had for the Kurdistan Regional Government (KRG) and especially the Kurdistan Democratic Party (KDP). Yazidi friends of mine told me that they no longer trusted the government, the army or even their neighbors and they were convinced that the only chance for survival they have is to emigrate to Europe or the U.S.

According to a research project conducted by the Middle Eastern Research Institute (MERI), they feel abandoned by both the Iraqi Government and the Kurdistan Regional Government ; and they feel like they cannot trust anyone, given the fact that the trust they had with their Arab neighbors was destroyed, and they feel used by the Kurdistan government. They continuously ask for

recognition of the various massacres perpetrated by ISIS as genocide, and ask for justice. Since 2017 there has been a UN investigative team set up to collect evidence against ISIS for crimes against humanity.

### *Yazidi cultural values*

The Yazidi culture is a shame culture. That means that Yazidis are very connected and dependent on the opinion of others. The idea of shame, causing shame on the family, is the motivating force for good behavior. Amy L. Beam in her book *The Last Yezidi Genocide* (2018) states that “it is the fear of bringing shame on one’s family honor that keeps people in line. What the neighbors think is paramount.” She gives the example of how younger people must respect the authority of the oldest man in the family because he is the protector. Inside of the villages, the person with the authority is the eldest man, called the *muktar*. His orders cannot be questioned. In fact, this was the cause of the demise of one of the villages that was under attack by ISIS. Rather than flee, they villagers obeyed the *muktar* and the consequences were disastrous. Beam continues, “the greatest shame is for a single woman to have sexual relations before marriage...A family’s honor is wrapped up in their daughters’ virginity” (p 3). One Yazidi female activist who was interviewed in the Middle East Research Institute project quoted in this section demonstrates this cultural value. She says, “*The Arabs, our neighbours, they helped IS in taking our girls because they knew already that our girls are our honor. So when IS came they told them to take our girls and women because they knew that is how they could harm us most*”.

Beam goes on to explain that women have a very detailed set of rules to follow to avoid bringing shame on their family. Women are forbidden to show their ankles and upper arms and bosom; they cannot post their photo on FaceBook, cannot walk on the street eating an ice cream cone; cannot wear blue; must always be accompanied by a male relative; cannot raise her voice against a man; and many other constraints.

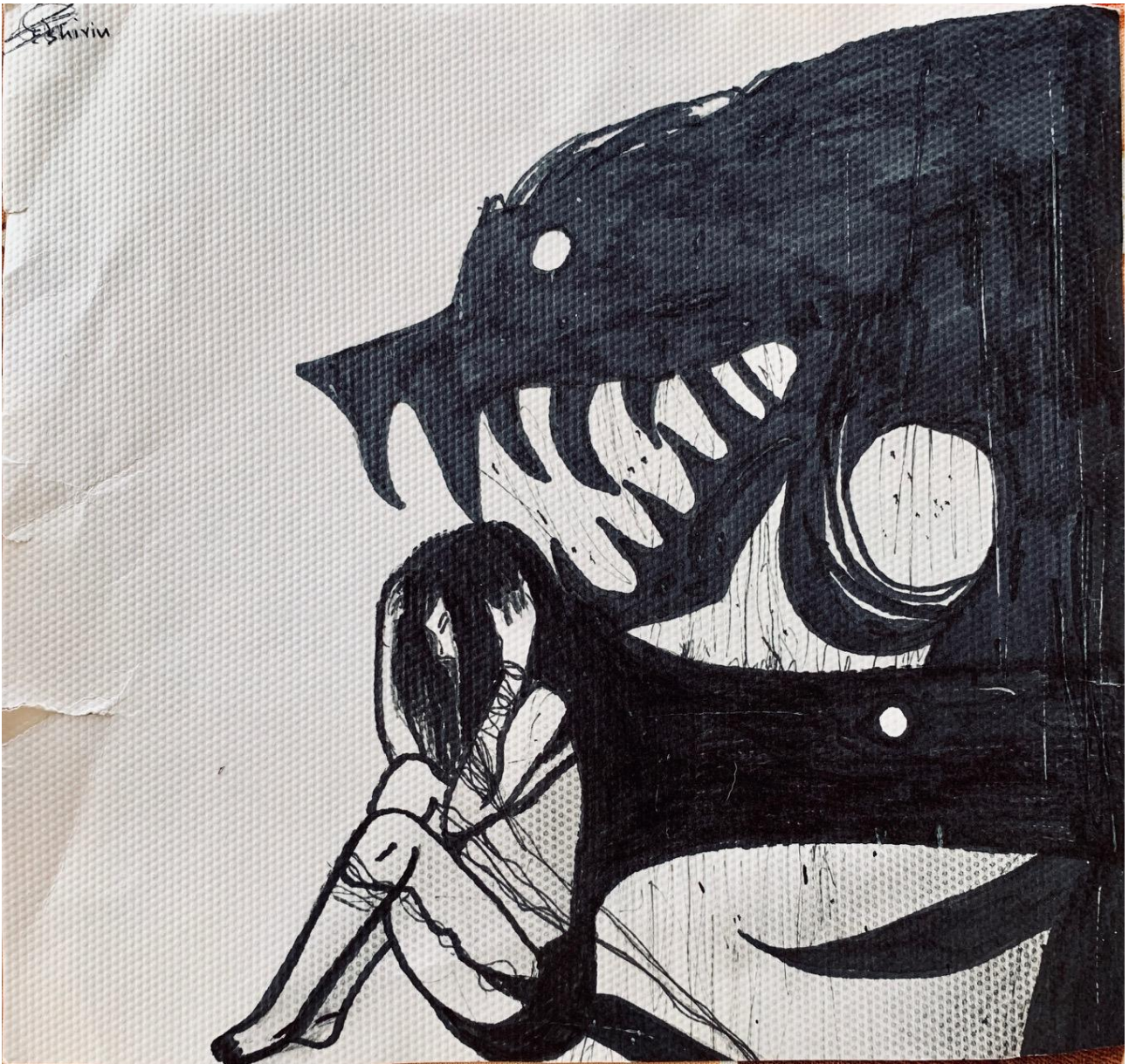
The Yezidis in general are forbidden to marry outside of their religion, and within it they must remain in their caste. One can just imagine how devastating it is for a Yazidi women to be abducted into sexual slavery. Many of them killed themselves immediately after the abduction or later on because of the shame they felt. Nadia Murad explains how she felt at length and how difficult it was for her to deal with the sexual abuse.

So the Yazidi women and girls who were abducted into sexual slavery had to deal with the loss of their virginity, the loss of honor to them and their family, but then even after liberation many were afraid that they could not return to the community. Fortunately the Baba Sheikh issued a statement of acceptance to all returning girls and women. But shortly after, the knife fell because up until now the children that were produced from the illicit unions with ISIS are not welcome in the Yazidi community because they are considered to be Muslims and not Yazidis. (<https://www.straitstimes.com/world/middle-east/agonny-of-yazidi-women-torn-between-kids-fathered-by-isis-fighters-or-return-home>)

Many of the more modern Yazidis that I talked to expressed their hope that in the near future this would change and the women could bring in their children. There is a joint project between the University of Duhok and the German Government to relocate many of the women and girls to Germany, giving them a new identity and inserting them in the Yazidi communities there with their children.

So what about resilience? Where can they start to rebuild their lives? Something I noticed was that their family ties and their love for their religion and culture gave them strength to keep going. And the hope for the future—now most of them want to leave Iraq, almost every family has at least one relative living in Europe or America. From my own experience, however, the Yazidis as a whole are still very shocked and devastated from what happened, and almost all of the adults suffer from ongoing PTSD, depression and anxiety. It is clear that this is the case, based on the reading of social network postings and articles written by them, that they are very depressed. Unfortunately just in the time I have known my friend there who helped me with the research, 2 of his friends have committed suicide from the camp.





This was done by a 14 year old girl from Suleymania. She is not a refugee but she was strongly affected by the invasion of ISIS and lives in constant fear, like so many other young girls.

## *Yazidi needs*

The Middle East Research Institute project previously mentioned identified issues facing the Yazidis that are necessary for going forward. More than anything, they want to recover all their women and girls who were abducted and put into sexual slavery. They also want justice and to see ISIS brought to trial, with international assistance as they do not think the national government is impartial. They want more political representation. They want to see both the Iraqi Government and the Kurdistan Regional Government implement a different policy that includes religious freedom and the separation of religion and the state. They want to find out what happened to their loved ones and would like to have all the mass graves excavated and analyzed so they know whether their loved ones were killed. They would like better health and education opportunities. They need more job opportunities and work projects. They also feel that because they were abandoned by the military forces in 2014 they need to be able to protect themselves, bear arms and form militias. And also they want to be more free to form ties with militias that they think will protect them in the event of another ISIS incursion. For many Yazidis, the Peshmerga and Iraqi army withdrawal in the summer of 2014 demonstrates that the only way for the community to feel safe is for Yazidis to be able to protect themselves or enjoy international protection. In absence of the latter, many Yazidis expressed strong support for armed Yazidi groups such as the PKK-affiliated and supported Shingal Resistance Units (YBS), and the Syrian Democratic Union Party (PYD) military wing Peoples' Protection Units (YPG). Although support for these groups has been waning in conjunction with a decrease of the IS threat, they still occupy an important position in the landscape of Shingal security actors (Barber, M. 2017).

They want more political representation without 'selling out' by adapting to the policies of the ruling political parties. They would like to go home, but to their communities that have been restored to a liveable condition. The problems of displacement, besides being taken away from their homes, is that the conditions in the camps are very brutal. They do not have the same kind of structures to live in that the Syrian refugees have. Instead, they have tents. Whole families live in these big tents and have to go elsewhere in the camp to wash. The reason they were given tents is partly because the government wanted to encourage them to go back to their homes as soon as possible. However, so many do not have anything left to go back to after the bombardment and



devastation brought first by ISIS and then by Coalition Forces fighting ISIS. Alongside security and justice, Yazidis also stressed the need to urgently restore and rehabilitate places of origin. The community has been largely displaced since the summer of 2014 and the seasons in the camps are very difficult. In the winter they face freezing temperatures with snow and very little heating, usually a small portable heater, with added fire danger. During the summer it is sweltering at 45 °C. They would also appreciate financial assistance, work programs with an income that would alleviate the ongoing psychological stress they feel. They also feel they could benefit from programs put on by humanitarian or government organizations that include psychological assistance.

To conclude this section on the Yazidis, the following heartbreaking article says it all. What are we waiting for?

#### **Yazidi children still haunted by Islamic State, Amnesty International says**

[https://www.bbc.com/news/world-middle-east-53589827?intlink\\_from\\_url=https://www.bbc.com/news/topics/cx1m7zg055pt/islamic-state-group&link\\_location=live-reporting-story](https://www.bbc.com/news/world-middle-east-53589827?intlink_from_url=https://www.bbc.com/news/topics/cx1m7zg055pt/islamic-state-group&link_location=live-reporting-story)  
July 30 2020

Amnesty International says children of the Yazidi religious and ethnic minority who survived brutal captivity at the hands of the Islamic State group in Iraq are suffering severe physical and mental health problems.

Many Yazidi children were killed when IS overran their homeland in 2014.

Almost 2,000 known to have survived are not getting the care they need.

Amnesty says the children have been all but abandoned and are in desperate need of long-term support.

When IS stormed into their ancestral heartland in northern Iraq, the Yazidis fled to Mount Sinjar. Many were killed and some 7,000 women and girls were seized and enslaved. Many of them were raped.

#### ▪ **A mother's heart-breaking choice**

Some of the boys lost limbs in battle, while some girls who were raped may never be able to have children. Amnesty is calling for enslaved Yazidi women who had the babies of IS fighters to be resettled with their children abroad.

**Based on dozens of interviews in northern Iraq, the report says child survivors are suffering from "debilitating long-term injuries," as well as post-traumatic stress disorder, mood swings, and flashbacks.**

**Education is scarce in displacement camps where tens of thousands of Yazidis are still stuck.**

Yazidi women forced to marry IS fighters are also struggling to deal with the psychological wounds.

"I want to tell [our community] and everyone in the world, please accept us, and accept our children... I didn't want to have a baby from these people. I was forced to have a son," 22-year-old Janan told Amnesty.

Many Yazidi women were separated from their children when fleeing the final IS stronghold in Syria.

"We have all thought about killing ourselves, or tried to do it," said Hanan, a 24-year-old Yazidi whose daughter was taken from her.

Amnesty said mothers must be reunited with their children permanently.

"These women were enslaved, tortured and subjected to sexual violence. They should not suffer any further punishment," said Matt Wells, deputy director of Amnesty's crisis response team.

## **8.5 Research Population 2: Syrian Refugees**

The majority of the Syrian refugees in the Autonomous Kurdistan Region have Kurdish origins. This is due to the previously discussed fact that Kurdistan is located within various countries in the Middle East, including Syria, Iraq, Turkey, Iran, etc.

Syrian refugees are the second target population of this research. They are the group that was previously discussed, forced to flee their homes in northeastern Syria due to the onset of ISIS as well as the ongoing attacks against them in their villages perpetrated either by Hassad's forces or to escape ISIS. These refugees share a common culture and speak Kurdish either as a first or second language. The younger generation speaks Arabic as its first language, but tends to at least understand spoken Kurdish. Most programs aimed at them in terms of training, counseling, etc. are mostly carried out in Arabic. However, due to the fact that they do have Kurdish origins, they have not had to face the usual prejudice and discrimination targeted at immigrants. They have been able to integrate somewhat better than the Syrian immigrants in Turkey and elsewhere. The Kurds as a people are extremely generous and went above and beyond the call of duty when thousands of them arrived seeking refuge.

As previously discussed, the catastrophe of the Syrian Civil War displaced millions of Syrians. The countries in the vicinity of Syria have been receiving refugees since the beginning of the Syrian Civil War. Jordan, Lebanon, Iraq and Turkey are hosting hundreds of thousands of Syrians who have escaped from the ongoing violence of the Hassad regime. The costs to the various governments have been phenomenal, as well as the costs in terms of human rights violations. It is beyond the scope of this research to analyze the Syrian refugee crisis on a grand scale. But it is important to understand the origins of the research population. Iraq has received 245,810 Syrian

refugees, as of December, 2019. They are mostly in the Kurdistan Region of Iraq, and 1.4 million internally displaced Iraqis (UNHCR Iraq Factsheet 2019). This is compared to February 2016, when it hosted 245,543 Syrians and 3.2 million internally displaced Iraqis(data2.unhcr.org.). Several refugee camps exist in northern [Iraq](#). The government in [Iraqi Kurdistan](#) is currently hosting Syrian refugees that are ethnic [Kurds](#)(Jenna Krajesk 2012).

## 8.6 Hypotheses

Extensive background research as well as common sense suggested that there may be a strong link between overcoming PTSD, developing resilience, and learning a new skill, especially in the cognitive area. The previous discussion in Chapter 7 suggested that resilience and PTSD are two sides of the same coin. The skills associated with resilience are the same skills necessary to fight PTSD. It follows that if individuals possess the skills and qualities connected to resilience, they will not suffer from PTSD, or at least, they will be able to beat it. It also follows that any of the skills or qualities connected to resilience can be strengthened, the individual will tend to avoid becoming a victim of PTSD. The question about how to increase or strengthen resilience remains. Can it be increased or strengthened by learning a new cognitive skill, specifically the English language?

The following hypotheses were formulated:

Hypothesis 1. English language learning is connected to resilience.

Hypothesis 2: English language learning increases and promotes resilience

Unfortunately, this research was interrupted by the Covid-19 pandemia and the researcher was forced to find a creative solution to discover if English language learning is connected to resilience and that it increases resilience. The original structure could have been lost completely because the researcher could not return to Iraq and finish the original courses.

## 8.7 Research Methods

### Instrument: CYRM-18

#### Background of the instrument

The instrument used is called the CHILD AND YOUTH RESILIENCE MEASURE-28 (CYRM) which was developed in Canada by Michael Ungar and Linda Liebenberg at the Resilience Studies Center in Canada. I contacted them and they gave me the permission to use their instrument. Their center is internationally known and highly appreciated in the world of resilience studies (<https://cyrm.resilienceresearch.org/>)

Before explaining the actual instrument, it is important to discuss the instrument in terms of culture. Up until this instrument was developed most of the resilience testing was conducted on children living in the developed Euro-American world. They were children that came from other places, but found themselves in the Euro-American world with researchers that wanted to measure their ability to be resilience. They were tested for their ability to implement the processes that could help them face adversity and arrive at acceptable or above levels of psychosocial development. This meant that they would be able to go to school, socialize, be law-abiding, according to the usual definitions of resilience already discussed in this work (Garmezy, 1983; Masten, 2001; Murphy & Moriarty, 1976; Rutter, 1987).

Cross-cultural differences or differences in context were not taken into account in this studies (Ungar, 2011). There had been no studies that took into account the differences in culture, the extent and effect of cultural immersion and the differences between groups tested. This fact caused Ungar and Liebenberg to question whether resilience was actually being measured as a universal concept. Most of the measures were based on the psychological concepts of the euro-American culture. The authors asked themselves if there could be other ethnocultural variables that were not being measured that could yield more valid findings. It is impossible to know whether resilience studies have missed important aspects of psychological functioning that Without taking the time to contextualize measures and grow them through dialogue within and between cultures, we cannot know whether resilience researchers have over-looked areas of positive development being generated in stressful situations (Greene & Hill, 2005).

## **Justification for developing it**

Thus the authors developed the Resilience Research Centre (RRC) and its network of collaborators around the world to study both the both emic (heterogeneous, indigenous) and etic (homogeneous) ideas about resilience (Ungar, Lee, Callaghan, & Boothroyd, 2005; Ungar & Liebenberg, 2005). Rather than a quality of the individual, a social ecological interpretation of resilience is hypothesized: they reasoned that resilience is the ability of persons to develop the psychological, social, cultural, and physical resources that sustain their well-being, and their ability both individually and collectively to work out a way for these resources to be made available and used in culturally appropriate ways- (Ungar, 2008, p. 225). They concluded that resilience is quite dependent on cultural variation. They say that assets such as humor, social support, safe community all influence positive development depending on the stress that the child is dealing with (Luthar, Cicchetti, & Becker, 2000). Consequently, resiliencies subject to contextual variations, power differences to define one's well being, and resources available (Bottrell, 2009). In other words, previous resilience measures developed in the Euro-American context miss important aspects of what resilience actually is.

They summarize and comment on the various measures that were available. These various measures were reviewed by the author of this work as well to get an idea of the format, etc. They cite the Strengths and Difficulties Questionnaire (Goodman, 2001); Resilience and Youth Development Module (RYDM; [http://www.wested.org/cs/chks/print/docs/hks\\_resilience.html](http://www.wested.org/cs/chks/print/docs/hks_resilience.html)) of the California Healthy Kids Survey; Wagnild and Young's (1993) Resilience Scale and others. The problem with these instruments was that they measured the strengths of young people independent of the adversity they are dealing with.

These authors decided to make focus groups per student population to understand what the problems were they were dealing with and how the acquisition of various qualities of skills could predict success in development depending on the interaction between the asset, the risks facing the child, and the context in which the interaction takes place (Chen, DeSouza, Chen, & Wang, 2006; Shernoff & Schmidt, 2008). The measure they developed includes the other aspects of resilience, including relations with the family, and community factors. These factors fit in with the previous lengthy discussion of resilience and resilience building. They decided to take the advice of another team of researchers to develop a form of research that balanced nomothetic with ideographic

research methods, roughly equivalent to the differences between qualitative life narratives and quantitative population-based research (Saakvitne, Tennen, and Affleck 1998) . Van de Vijver and Leung (1997) argue that culture must be replaced by its constituents, or context variables, and that problems of equivalence have to be addressed one intends to keep content validity. Cultures may value the same variable but their interpretation of what it is and how it applies to them can be different. The challenge is to avoid testing one set of biased indicators from the Euro-American world in diverse international settings (Swartz 1999).

And so the creators of the CYRM confronted the problem of balancing homogeneity regarding ‘within-group’ and ‘between-group’ regards to groups heterogeneity.

#### *How it was developed*

The developers chose diverse research sites with maximum variability from: Sheshatshiu, an Aboriginal Innu community in Northern Canada; Hong Kong, China; East Jerusalem and Gaza, Palestine; Tel Aviv, Israel; Medellín, Colombia; Moscow, Russia; Imphal, India; Tampa, Florida; Serekunda, the Gambia; Njoro, Tanzania; Cape Town, South Africa; Halifax, Canada; and Winnipeg, Canada (two sites, one with urban Aboriginal youth and the other with non-Aboriginal youth in residential care). They chose the participants on the areas of cultural differences and differences in the risks that the young participants were confronting. The participants were all from what was considered ‘at-risk populations’ as identified locally. It was also essential to find an academic partner living locally with these populations so as to collaborate and administer the research. The research team was international and multicultural and there was a local academic and in most cases a parent or caregiver involved also. They also formed local teams who had knowledge of the issues faced by the youths. The principal coordinator was located in Halifax, Canada.

I thoroughly reviewed the formation, data collection and other procedures involved in the creation of the CYRM and decided that it was much more appropriate than other instruments I had already investigated. The CYRM was created with a mix of quantitative and qualitative techniques. This fact helped to obtain a more thorough picture of the condition of the participants, as well as identify the types of questions that eventually should be incorporated into the instrument. The point that convinced me to use the measure is the fact that it is a mix of qualitative and quantitative

approaches that identifies “both unique and common aspects of resilience that ensures the validity of a measure designed for use across cultures”(Ungar) . They wanted to measure resilience from the emic, (culturally and contextually embedded), construct as well as the etic which participates across cultural populations.

Of course the instrument has its limitations, which the developers point out. They did not use validity coefficients or group comparisons because they wanted to avoid cultural bias, but may have an impact on their results statistically. They also cite positive wording, and the fact that they did not use CFA (Confirmatory Factor Analysis) but they believe that may it was not necessary due to the methodology they used together information for question development.

Despite these threats to the CYRM’s internal and external validity, we remain confident that our use of mixed methods has increased the measure’s content validity.

### *Conclusion*

The authors of the instrument point out that for developers of psychological tools must take into consideration the socio-cultural context they are working in as well as the power it exerts. It is helpful when Minority World researchers show awareness of their role sustaining dominant world views (Chilisa, 2005; Smith, 1999). They cite Mertens (2003, 2007), who writes, “Mixed methods are preferred for working toward increased social justice because they allow for the qualitative dialogue needed throughout the research cycle, as well as the collection of quantitative data as appropriate” (2007,p. 224). Authors such as Berry (1980) and Waszak and Sines (2003) stated that that accurate development of psychological theory requires a combination of qualitative and quantitative approaches so as to more accurately account for contextual factors. Stated differently, triangulation through the use of mixed methods data increases both the reliability and validity of findings (Fine &Elsbach, 2000; Haase, Heiney, Ruccione, &Stutzer, 1999).

Without mixed methods, there is the danger of importing constructs and associated research tools from dominant cultures into those that are marginalized, ignoring contextual nuances that are often more relevant to indigenous communities (Chow, 1993; Smith, 1999) They point out the need to develop psychological measurement tools in terms of the cultural context used and not to import Western instruments based on Western cultural values.

The developers of the CYRM offer the certainty that that the CYRM-28 can provide a reliable representation of common factors related to resilience.

They do point out that although all items on the CYRM-28 are reliable measures of resilience across cultures, formation of subscales vary according to the respondents' culture, gender, and/or the social cohesion of their community.

Therefore, this research chose the CYRM-28 as its instrument to measure resilience. The original plan was based on administration of the test before and after the English language courses, but as previously mentioned it had to be changed. However, the main factor of measuring resilience remains.

The first phase of the research conducted in September-October of 2019 included the following test. It was given in small groups under the supervision of 2 translators. This is because it wasn't originally translated into Kurdish or Arabic because the translators thought it was better to do it together, explaining the questions carefully and giving the children time to answer them.



Here is a 1 page sample of the preliminary test, given in September of 2019.

1 M

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OPTION 1: SECTION C

Please circle one answer for each question.

	No	Sometimes	Yes
1. Do you have people you want to be like?			
2. Do you share with people around you?			
3. Is doing well in school important to you?			
4. Do you know how to behave/act in different situations (such as school, home and church or mosque)?			
5. Do you feel that your parent(s)/caregiver(s) know where you are and what you are doing all of the time?			
6. Do you feel that your parent(s)/ caregiver(s) know a lot about you (for example, what makes you happy, what makes you scared)?			
7. Is there enough to eat in your home when you are hungry?			
8. Do you try to finish activities that you start?			
9. Do you know where your family comes from or know your family's history?			
10. Do other children like to play with you?			
11. Do you talk to your family about how you feel (for example when you are hurt or feeling scared)?			
12. When things don't go your way, can you fix it without hurting yourself or other people (for example, without hitting others or saying nasty things)?			

Page 1 of 2



This little boy was 8 years old and demonstrates a problem with social skills and communication.

He probably has not learned how to control his feelings and reactions, and consequently has trouble developing relationships. He also has trouble finishing what he starts. These are all signs of PTSD.

He is not very sure if he is loved or understood, and he is unable to verbalize his needs.

This survey was given to approximately 60 young people. It is impossible to show all of them here. But this one was quite interesting due to the fact that shows the areas of PTSD and the lack of resilience. In a case like this, an intervention would include building social skills and learning how to interact with others. An English language course where he would need to work together in small groups, and look for new ways to communicate would be quite useful.

## **8.8 Activities carried out**

The following is the proposal that got me into the University of Duhok as an

English teacher with approval to go to the camps.

GROUP WITH ENGLISH

GROUP WITH ART ACTIVITIES

CONTROL GROUP NO ACTIVITIES

### **Problem Statement:**

**Methods:** A beginning English language course, highly interactive, will be given. Children will participate in a course that includes fun activities, art therapy, music therapy, and other activities aimed at promoting enjoyment and fostering positive self-esteem and cooperative relationships.

### **Description of course**

The course is highly interactive and will be fun for the students. They will sing, dance, move, do art and environmental activities. The **Natural English Approach** will be used. Various methods such as cooperative learning, pair and individual work, and projects will be implemented.

The age groups proposed are:

Ages 6-7

Ages 8-10

Ages 11-12

If older or very young children are interested, they are welcome, and a special group will be created for them.

Numbers limit: 10 maximum per group

Each lesson will be 1.5 hours long.

Sessions: 9-11.30/11.30-13.00

Depending on lunch time in the camp—1 afternoon session.

**Possible volunteers:** people who are able to speak English and Arabic and would like to volunteer are very welcome. Max 1 per session.

They will be given a certificate with UNIME logo on it at the end.

**Materials needed:** lots of paper, books, art materials, pens, markers, color crayons, white boards, scissors, paints, something to play music on, etc.

**Data to be collected:**

Use a test of resiliency measurement—in process

Quantitative (survey type that can be statistically analyzed)

Qualitative –behavioural observation, narrations, interpretations, instructional products produced

Pre-course evaluation (linguistic and general status)

Interview of parents and caretakers

Ongoing assessment with journal writing about students

Work produced to be catalogued and analyzed

Mid-course evaluation

Final evaluation (linguistic and general status-)

Exit interviews of parents and caretakers

**Findings:** Hopefully the findings will show that learning a language, which is a cognitive but also physical process, on some level can cause positive changes and build resiliency. Mood and self esteem should be improved.

**Results:** There should be some positive, defineable results. It is hoped that the children will be happier and also will feel bonded to the students in their groups. There should be an overall improvement in their mood, self-esteem and peer relations.

**Followup:** It is hoped that ongoing followup can continue; as in, caretakers and parents can give updates, the children themselves can possibly communicate with the instructor; more programs can be delivered in the future.

**Conclusions and Recommendations:**

**Conclusions should demonstrate that resilience is built and/or strengthened by acquiring new skills.**

Long term effects will hopefully be that the children keep happy memories of the course and maintain the relationships that they have built. Maybe they will feel more motivated to learn and continue learning. Hopefully they will associate 'English' with something positive.

**Recommendation:** This pilot program should be run in different camps, for longer periods of time.

Actual activities carried out included learning interactive songs, working in cooperative groups to complete a task, art work on various themes, and interactive games. The preliminary results were positive.

### **8.9 Qualitative preliminary results based on learning products and observations**

Some of the results obtained in the first half of the project were based on observations and learning activity products. Students were extremely happy to come to lessons and participated with great enthusiasm. This goes for all the groups that I worked with. The reception was always extremely warm, and every day there were more children. This made it difficult to make sure that everyone did the pre-test. Another challenge was that at the time the test was in English, and the camp translators helped me with it. It turned out that the language was a bit advanced in English at times even for them, because their level of English was at around A2.5. Informal feedback from tutors, translators and a few parents was all positive. At the end of the course, various people commented that they noted positive changes in the children. But I was very limited due to the language barrier. There were also cultural 'barriers' that perhaps interfered with honest observations in terms of data collection. The Kurds are incredibly polite and hospitable and for sure wanted to tell me whatever they thought I wanted to hear.

To summarize, observations and interviews about various students demonstrated an improvement in mood and social skills. I wasn't there long enough to see great changes but intuitively I think that there were some improvements.

### **Qualitative research and product**

**This section provides information about the qualitative research carried out on the psychological/emotional states of the children at the beginning of the course. More than anything, it was to get an idea about what was in their subconscious (perhaps) or at least to get an idea of what they were thinking about. These pictures tell a story as well as revealing something about the condition of resilience in these children.**



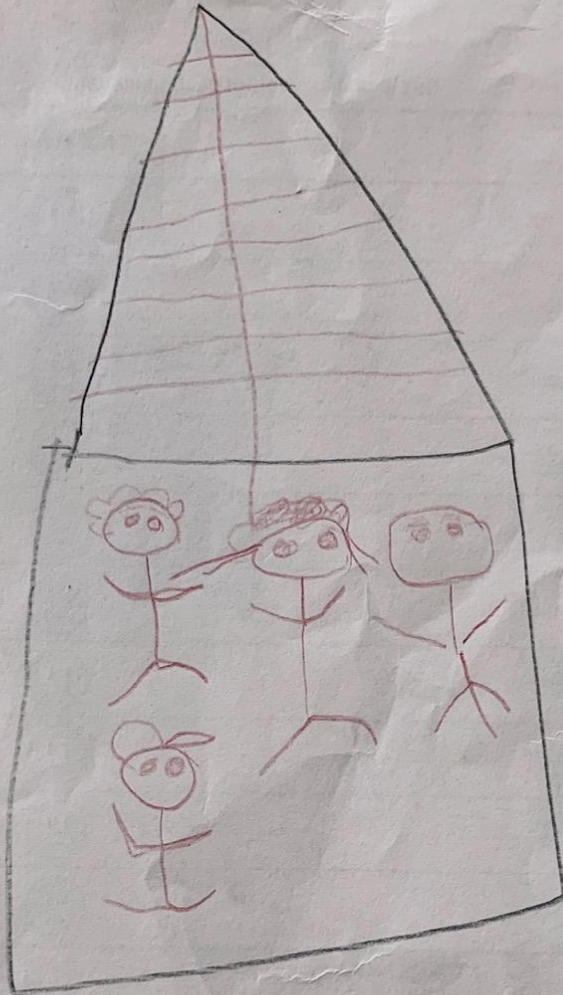
This is the house where the child lived before ISIS came. Note the mountains, trees, and happy child.





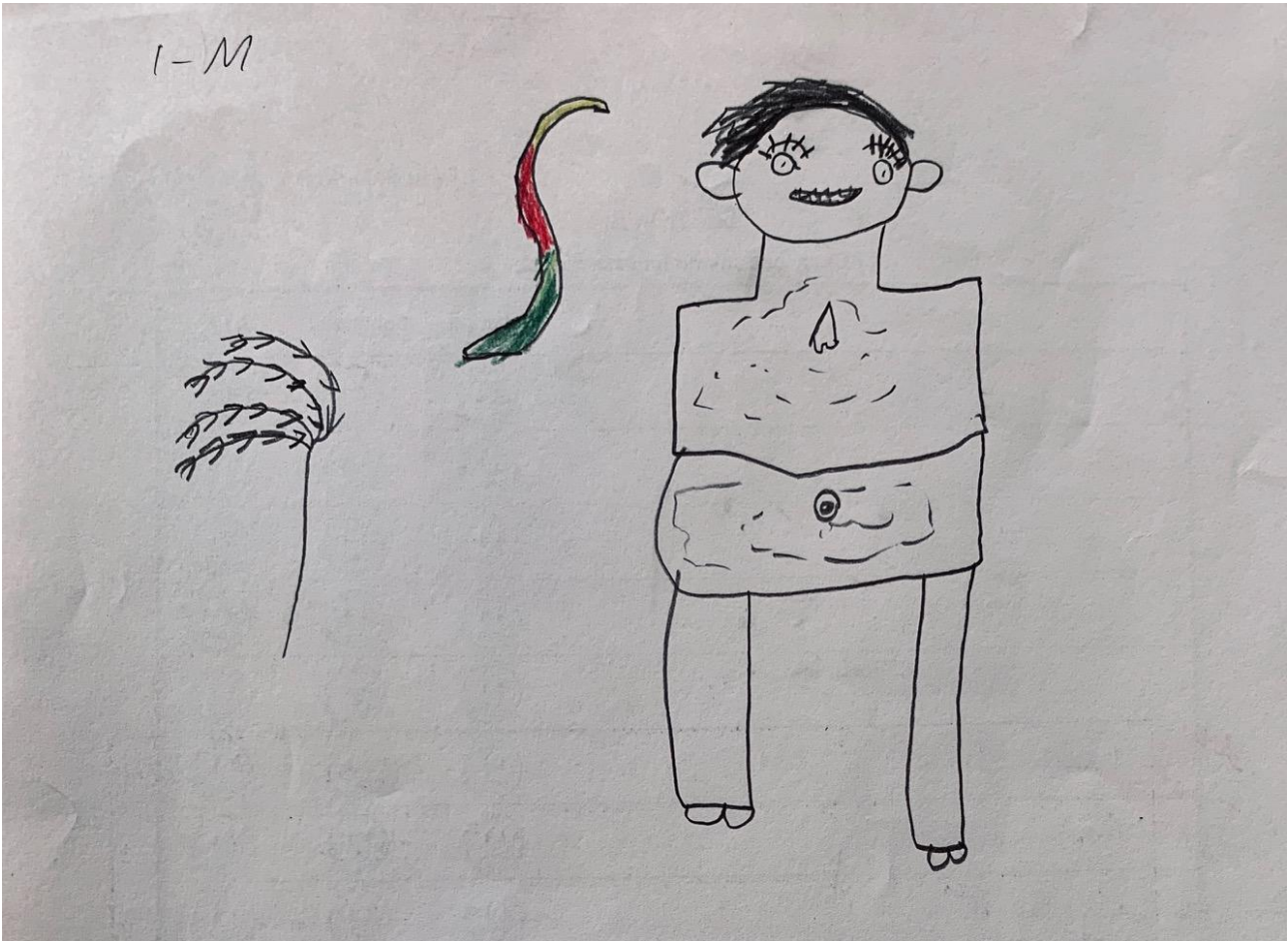
This picture is also from Sinjar, note the green grass and happy family.

8 add +

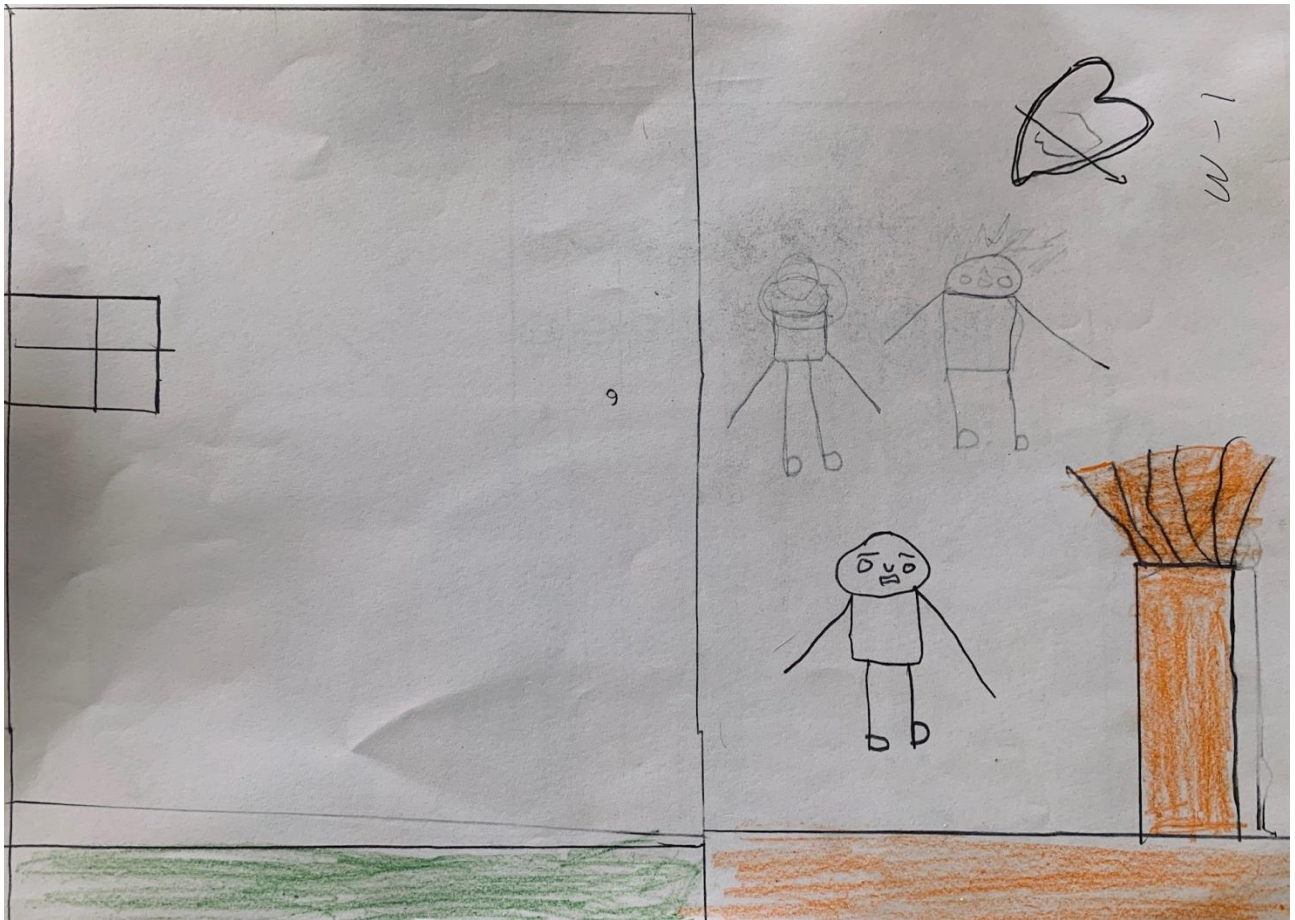




This was done by a girl, 8 years old. Note the lack of mouths. Perhaps the fact that when ISIS came they were unable to communicate with anyone. Or else now, they have nothing to say or are not heard.



This photo is done by a 9 year old boy, note the absence of clothes, and no arms. There is an s-shaped thing at the level of his head, the colors of the Kurdish flag. One notices the distinct form of a snake revealed by this flag. When ISIS arrived, the Kurdish army, the Peshmerga, and the Iraqi Army, left the Yazidis defenseless. Also in the middle of the body there is a triangular shape that has been a repeating image in many of these drawings. Lalesh, the holy capital of the Yazidi religion, is represented with an elongated triangle by many of these children.



This was done by a 9-year old boy, note the pierced heart, lack of hands but most of all the fact that there are two people, they seem to be adults, and they are floating above the child. The facial expression of the child makes one ask if he lost his parents, and they are floating in the sky.



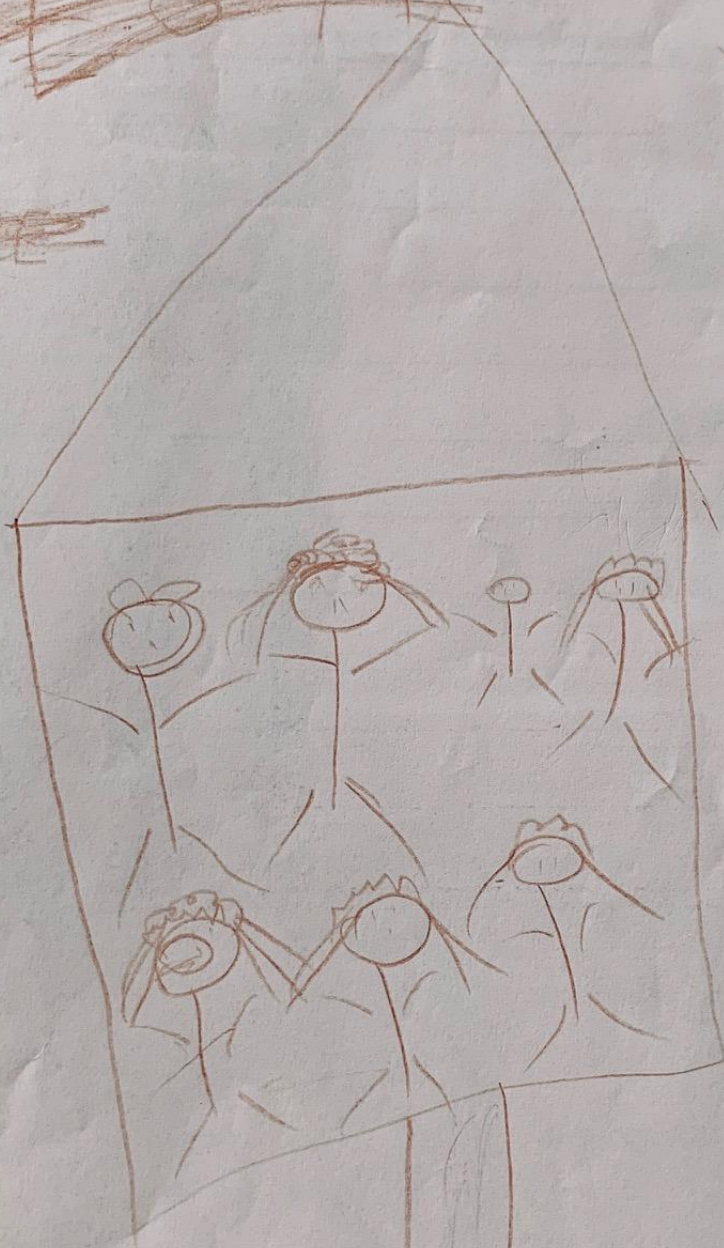
(11-) F - add.

دلا قین



Vop

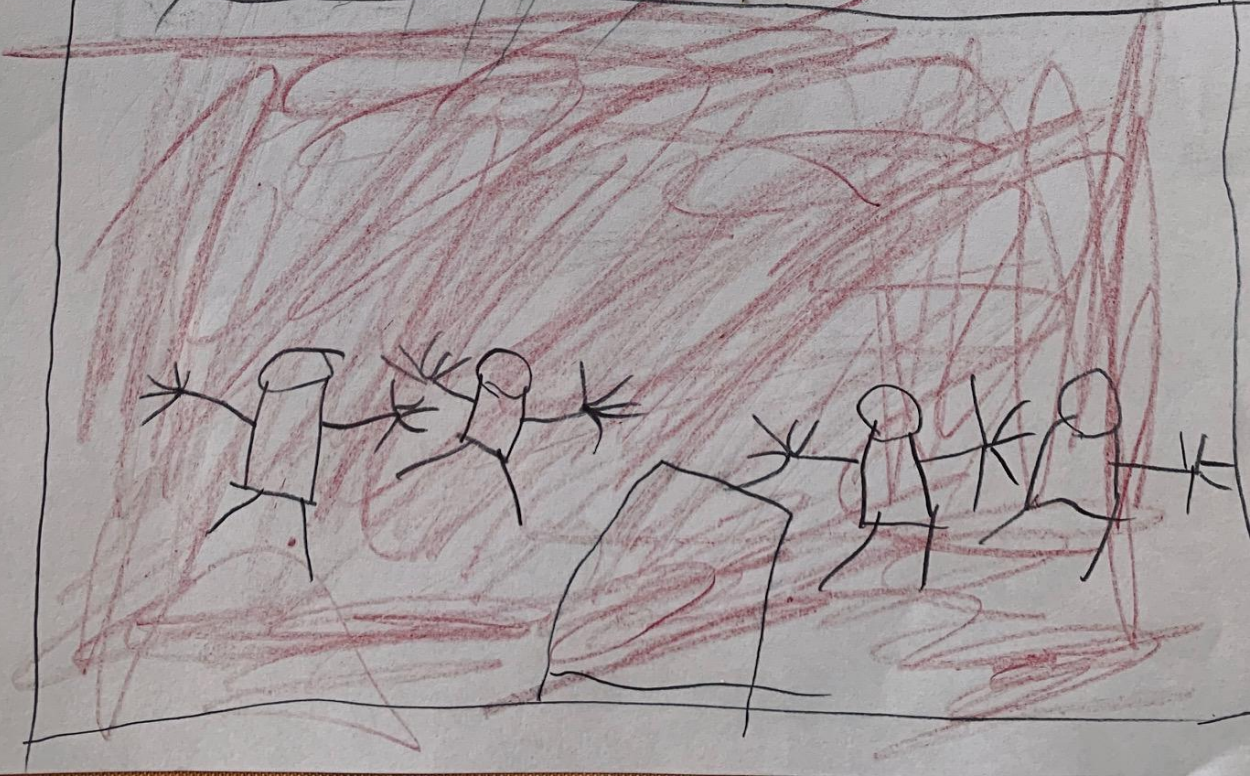
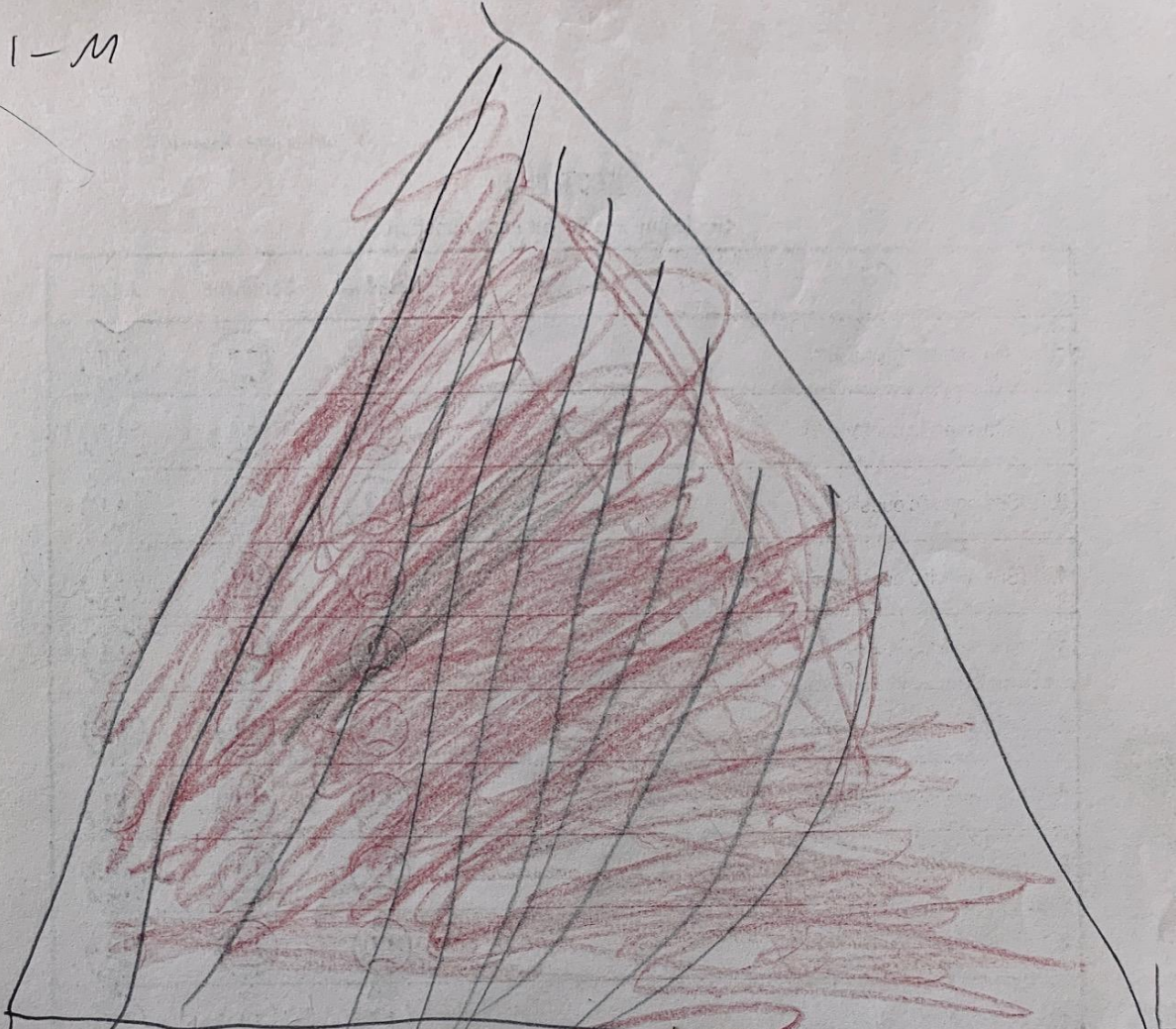
~~Vop~~



This picture was drawn by a 9 year old girl. A small person is hiding in the tall grass; there is a house with 7 girls or female figures, not detailed, and not happy. One wonders if this is a representation of a place where captive Yazidi girls were taken to be sold into sexual slavery.



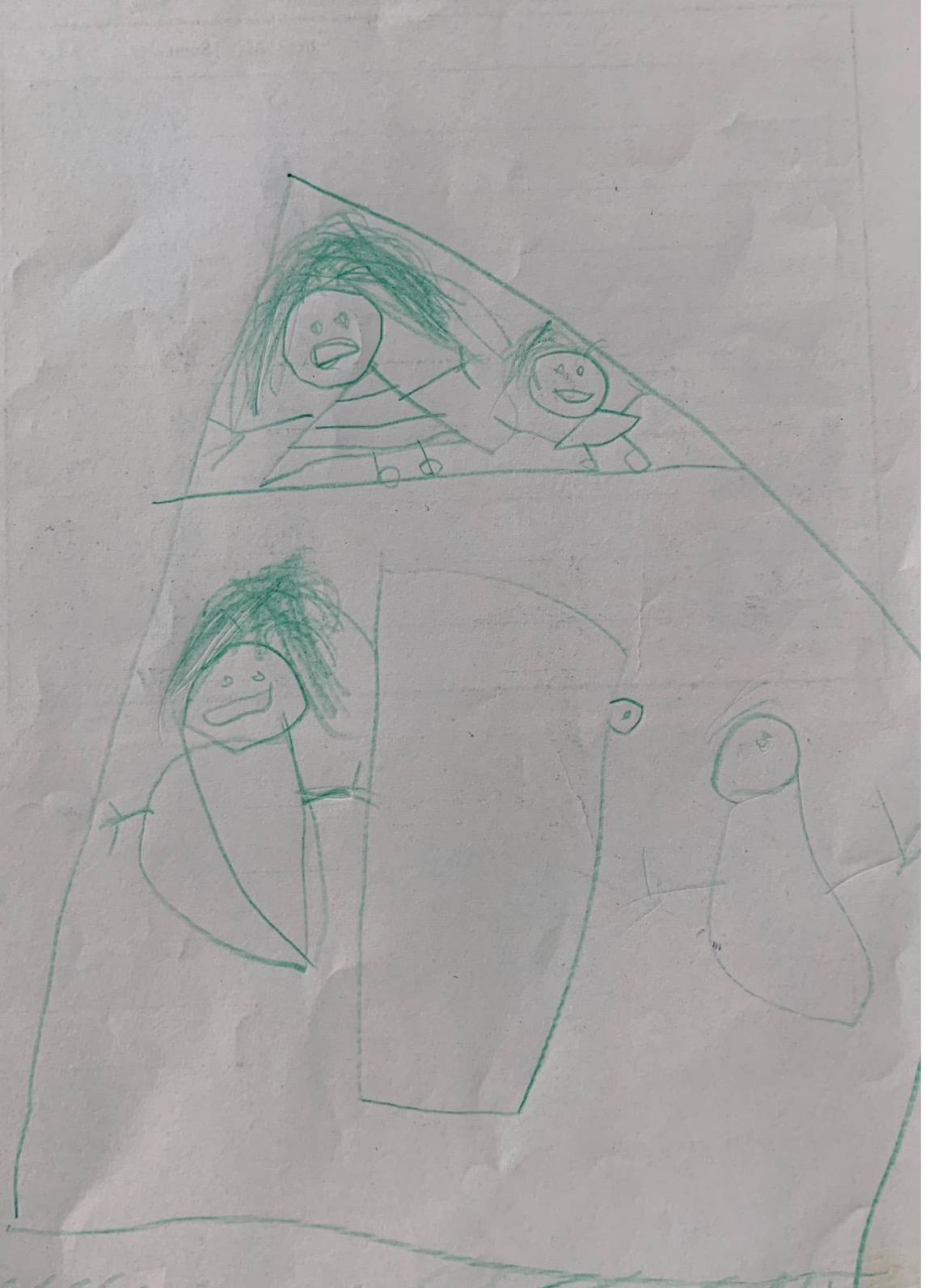
1-M



This was done by a 9-year old boy. Note that the house is red, and the people in it do not have faces. However, the way their fingers are spread conveys a sense of fear. They are not able to touch each other and they seem to be carried away by something.



⑦ F- add



This is a 7 year old girl, and she has drawn 2 very primitive figures with no legs on one level; upstairs there are two little girls, and they seem to be hiding. The older one is extremely unhappy and the little one doesn't seem to realize the seriousness of the situation. The two figures below seem to be by a door, perhaps they are trying to avoid opening it.



## 8.10 Research survey

As previously explained, the original research plan had to be changed due to the Covid-19 pandemic. A survey was developed with the intention of investigating the relationship between resilience and learning English. It was available from the mobile phone and computer, and was written in English, Kurdish and added Arabic.

This is the link that was sent all over Iraq:

Surveys Link questionnaire

<https://forms.office.com/Pages/ResponsePage.aspx?id=RZ1nhEaDI06MhKcwTtunf5RfGH-n3h9GguyZyuKwwR1UNDhaU1FBSldMUDNOVDk1SUU2RTNCNE5OUyQIQCN0PWcu>

Here is the survey:

Resilience Survey - University of Messina

Thank you for doing this survey!

This survey is completely anonymous. The results will be used to support future services and programs for developing resilience. It is for research purposes only.

Please answer truthfully. The survey should take only 3-4 minutes to complete.

For information or questions please write to: mtoffle@unime.it

Thank you again,

Sincerely,

Mary Ellen Toffle, University of Messina, Italy

Department of Cognitive Science, University of Messina (Italy)

\*required

**1. Interviewer**

- refugee
- IDP
- teacher
- regular citizen/other
- myself

**2. Person interviewed (from this point, all questions are asked to the interviewee)**

- refugee
- IDP
- other

**3. Age in years (insert the answer 1-30)**

Number should be between 1-30

**4 Gender**

- male
- female

**5. Residence**

- Sheikhan IDP Camp (go to 8.)
- Duhok governate if not in the two above camps (go to 8.)
- Autonomous Kurdistan
- other

**6. Other**

Only if you answered ' other' write where you live

**7. Original residence**

**8. number of years in camp (0-20)**

**9. Occupation of father**

Working (fulltime)  
Working (part time)  
Unemployed  
Not present/don't know

**10. Occupation of mother**

Working (fulltime)  
  
Working (part time)  
  
Unemployed  
  
Not present/don't know

**11. Education of father**

Never went to school  
  
Primary school (to 5 years study)  
Middle school (up to 8 years study)  
Secondary (up to 13 years)  
University education  
Not present/don't know

**12. Education of mother:**

Never went to school  
  
Primary school (to 5 years study)  
  
Middle school (up to 8 years study)  
  
Secondary (up to 13 years)  
  
University education  
Not present/don't know

**13. Number of brothers**

(enter 0 for no brothers, or numbers 1-10)

**14. Number of sisters**

(enter 0 for no sisters, or number 1-12)

**15. What position are you in your family**

Youngest  
  
Middle  
  
Oldest

Only child

**16. Your years of schooling (all the years you have attended school)**

**17. Do you know people you want to be like?**

No  
  
Sometimes  
  
Yes

**18. Do you share with people around you?**

No  
Sometimes  
Yes

**19. Is doing well in school important to you?**

No  
Sometimes  
Yes

**20. Do you know how to behave/act in different situations (such as school, home, church or mosque)?**

No  
Sometimes  
yes

**21. Do you feel that your parent(s)/caregiver(s) know where you are and what you are doing all of the time?**

No  
Sometimes  
Yes

**22. Do you feel that your parent(s)/caregivers(s) know a lot about you (for example, what makes you happy, what makes you scared)?**

No  
Sometimes  
Yes

**23. Is there enough to eat in your home when you are hungry?**

No  
Sometimes  
Yes

**24. Do you try to finish activities that you start?**

No  
Sometimes  
Yes

**25. Do you know where your family comes from or know your family's history?**

No  
Sometimes  
Yes

**26. Do other children like to play with you?**

No  
Sometimes  
Yes

**27. Do you talk to your family about how you feel (for example when you are hurt or feeling scared)?**

No

Sometimes

Yes

**28. When things don't go your way, can you fix it without hurting yourself or other people (for example, without hitting others or saying nasty things)?**

No

Sometimes

Yes

**29. Do you have friends that care about you?**

No

Sometimes

Yes

**30. Do you know where to go to get help?**

No

Sometimes

Yes

**31. Do you feel you fit in with other children?**

No

Sometimes

Yes

**32. Do you think your family cares about you when times are hard (for example, if you are sick or have done something wrong)?**

No

Sometimes

Yes

**33. Do you think your friends care about you when times are hard (for example if you are sick or have done something wrong)?**

No

Sometimes

Yes

**34. Are you treated fairly?**

No

Sometimes

Yes

**35. Do you have chances to show others that you are growing up and can do things by yourself?**

No

Sometimes

Yes

**36. Do you know what you are good at?**

No

Sometimes

Yes

**37. Do you participate in religious activities and events?**

No

Sometimes

Yes

**38. Do you think it is important to help out in your community?**

No

Sometimes

Yes

**39. Do you feel safe when you are with your family?**

No

Sometimes

Yes

**40. Do you have chances to learn things that will be useful when you are older (like cooking, working, and helping others)?**

No

Sometimes

Yes

**41. Do you like the way your family celebrates things (like holidays, festivals)?**

No

Sometimes

Yes

**42. Do you like the way your community celebrates things (like holidays, festivals)?**

No

Sometimes

Yes

**43. How do you feel about learning English? (Multiple answers are possible)**

--I feel happy when I study English

--I feel afraid when I study English

--I feel strong when I study English

--I feel ashamed when I study English

--I feel optimistic when I study English

44. Why is it good to learn English? (Multiple answers are possible)

- I feel happy and proud
- It helps me with other school subjects
- I can study abroad in the future
- I can get more information about the world and people
- I can use technology
- I will have better job opportunities in the future
- I can talk to the world

45. Does anyone in your family speak English?

- Yes (advanced level)
- Yes (intermediate level)
- Yes (beginning level)
- No

Thank you for participating in our survey!!

سوڤاس ژ بو بهشداريا ته د في رښتيا

This survey was developed directly from the CYRM, as described before, with the additional questions that were intended to link resilience with English language learning. The original research would have demonstrated a change between ‘before’ and ‘after, but it was impossible to carry out. Therefore the scope was changed to show the link between resilience and learning English.

## 8.11 Conclusions

This chapter introduced the two target populations, the research instrument, the original plan of research, the qualitative research obtained on site, and the final survey used. The next chapter will present the statistical results obtained.

# **SECTION III RESULTS AND CONCLUSIONS**

## **Chapter 9 Conclusions, Recommendations and Comments**

### **9.1 Description of research survey process**

The online survey was administered during the month of May and part of June, of 2020.

Various NGOs were requested to distribute the link to their mental health workers and social workers. The link was also sent to all the contacts I had, including the University of Duhok, local public school teachers, the National News Station in Suleymania, some government contacts in Erbil, and the Catholic parish of Duhok. It was during the time of the Covid-19 lockdown, and no one was allowed to go out. The best response I obtained came from Camp Sheikhan, outside of Duhok. That was actual place where I had spent the most time and had the most contacts.

My good friend Maher al-Issa (by the way, his surname means Jesus!) saved my research.

Despite the lockdown, he went personally around the camp and interviewed children and young people, and sent the answers to the link. Between the surveys that he was able to gather plus the others from the different areas, we obtained over and above the number necessary for statistical accuracy: **51**. As of this writing we have received 75 but due to deadlines I had to use the 51.

This research will continue and future publications will report the results.

### **9.2 Statistical Methods and Results**

This section reports the statistical methods and results. The first part of the survey yielded descriptive statistics, identifying the participants and their particular social context in terms of education and economic stability. All participants were informed about anonymity and privacy and the research was conducted in accordance with the ethics code supported by the University of Messina.

## Descriptive Statistics

### Part 1: Identification of participants

This section summarizes the profile of the various participants. As already explained, at the moment of this writing, there is a total lockdown and every effort was made to collect as many surveys as possible from the Sheikhan IDP Camp, Domitz Refugee Camp and others. In fact if there had been just a few more weeks available before this writing, many more surveys could have been used. However, 51 surveys were sent. I was fortunate because I have a good friend in the IDP camp who was able to manage the survey collection, assisting the participants.

*Identity of respondents:* 82% were IDP Yazidis, living in the Sheikhan Camp of Duhok Governorate; 18% included individuals who responded for themselves, refugees, and others including indicating 1 tutor, 3 refugees, and 3 others.

*Interviewer:* again, the 82% were directly answered by the participants.

*Gender:* There were more males than females, 42% females, 58% males.

*Place of residence:* 72% came from the IDP Camp Sheikan; the entire number came from Autonomous Kurdistan. The 28% not from the Sheikan Camp came from Domitz Camp in the Duhok Governorate, and 16% came from other places outside of the Duhok Governorate.

*Age in years:* The graphs demonstrate the age breakdown; there was actually a good distribution of ages; Age 7 came in at 5.9%; age 8 at 3.9%; Then age 10 at 5.9%. Going up in age, 7.8% were age 12; age 16 came in at 9.8%; age 17 at 7.8%; age 18 at 9.8% and age 19 at 9.8%. This is actually a good range because it can test the hypotheses based on age.

The mean for age is 16.82; the median 17, with a standard deviation of 6.424.

*Original residence:* 62% came from Shingal ( Sinjar ) which is the area that was taken over by ISIS, as reported previously. Other places of original residence include Syria (3.9%), Duhok (9.8%), and the rest is shown below.

*Number of years in the camp:* The largest number reported 5 years, followed by 3 and then 6. It makes sense because the fall of the Shingal region to ISIS began in August, 2014 and the escape from the area started from that point and continued.

*Employment of father:* Here 35.3% are unemployed, 33.3% are working part-time, and 19.6% are working full-time. Another 11.8% replied not present/don't know which I interpret as possibly dead or missing.

*Employment of mother:* almost 70% of the mothers are unemployed, which goes with the culture, to have the mother at home. 15.7% reported that the mother was not present/don't know, which I interpret as the result of the ISIS incursion, where they took women and children as slaves and killed the older women and men.



*Education of father:* 23.5% of the fathers never went to school; 33.3% finished primary school (5 years); 15.7% finished middle school, and 13.7% finished secondary school. And 7.8% had studied at the university.

*Education of mother:* 49% of the mothers never went to school. 27.5% finished primary school, 7.8% finished middle school, and 3.9 finished secondary school.

*Number of brothers:* The average was 2.29 brothers.

*Number of sisters:* the average was 2.02 sisters

*Years of schooling of the participants:* the average was 8.43 years

This concludes the summary of basic information about the participants. The next part was taken directly from the CYRM, and directed towards measuring resilience.

## **Part 2: The Child and Youth Resilience Measure (CYRM-18)**

Questions 17- 42 are taken from the CYRM

## **Part 3: The test for the relationship between learning English and Resilience: does learning English promote or improve resilience in refugee children?**

The results are reported in the following section.

*Questions 43 and 44 measure the attitudes or feelings of the participants about learning English.*

### **43. How do you feel about learning English? (Multiple answers are possible)**

--I feel happy when I study English

--I feel afraid when I study English

--I feel strong when I study English

--I feel ashamed when I study English

--I feel optimistic when I study English

### **44. Why is it good to learn English? (Multiple answers are possible)**

--I feel happy and proud

--It helps me with other school subjects

--I can study abroad in the future

--I can get more information about the world and people

--I can use technology

**--I will have better job opportunities in the future**

**--I can talk to the world**

*Question 45 asks whether anyone in the participants' family knows English, and at what level.*

**45. Does anyone in your family speak English?**

**Yes (advanced level)**

**Yes (intermediate level)**

**Yes (beginning level)**

**No**

**Methods:** A Survey was developed incorporating the known variables for resilience, taken directly from a well-known and reliable test of youth resilience. The test is important because it based on cross-cultural research and was statistically normed for participants that are not Euro-Americans. It has a strong component of cross-cultural research, as was discussed earlier.

**Due to the difficulties involved in getting samples, and time constraints, it was decided to implement descriptive statistics to get a picture of the target population and whether there are any associations between learning English and resilience. The Chi Square Test of Independence was used.**

### **Chi Square Test of Independence**

The Chi-Square Test of Independence determines whether there is an association between categorical variables (i.e., whether the variables are independent or related). It is a nonparametric test. This test is also known as: Chi-Square Test of Association. This test utilizes a contingency table to analyze the data. A contingency table (also known as a cross-tabulation, crosstab, or two-way table) is an arrangement in which data is classified according to two categorical variables. The categories for one variable appear in the rows, and the categories for the other variable appear in columns. Each cell reflects the total count of cases for a specific pair of categories (retrieved from <https://libguides.library.kent.edu/SPSS/ChiSquare>).

In the case of this research, when the "Pearson Chi-Square" comes out between 0.013 and 0.05, the test data is significant. The data is not distributed independently but there is a dependence between the 2 questions.

The questions that demonstrate the association are reported below, and the others can be found in the Appendix.

**Statistical results and commentary**

The following section demonstrates the statistical results and offers interpretations.

**1. How do you feel about learning English?\_1 \* Do you share with people around you?**  
 گهلا و ههاف به شه یدل گهلا که سه یندله ردؤراخوه دکه یه ت؟ ۱۹.

**Crosstab**

		Do you share with people around you? ۱۹. گهلا و ههاف به شه یدل گهلا که سه یندله ردؤراخوه دکته یه ت؟				
		Sometimes			Total	
		No نهخ یر	دوم هندهک	Yes بیل ی		
How do you feel about learning English?_1	I feel strong when I study English نجهز هسه تبه یزد دکه هدی نجهز ن ینکل یزید دخوی نم	Count % within How do you feel about learning English?_1	0 0.0%	1 50.0%	1 50.0%	2 100.0%
	I feel optimistic when I study English هز نه دکه شه یدنی که ب ست ز نه می ده م دخوی نم ن ینکل یزید ی	Count % within How do you feel about learning English?_1	2 33.3%	3 50.0%	1 16.7%	6 100.0%
	I feel happy when I study English هز نه ده م دکه خوشه بی ب ست ن ینکل یزید ی ز نه می دخوی نم	Count % within How do you feel about learning English?_1	1 3.2%	8 25.8%	22 71.0%	31 100.0%
	I feel ashamed when I study English هز نه می ده م دکه رمی شه ب ست ن ینکل یزید ی ز نه دخوی نم	Count % within How do you feel about learning English?_1	0 0.0%	3 75.0%	1 25.0%	4 100.0%
	I feel afraid when I study English هز نه می ده م دکه ترسی ب ست ن ینکل یزید ی ز نه دخوی نم	Count % within How do you feel about learning English?_1	0 0.0%	6 75.0%	2 25.0%	8 100.0%
Total	Count % within How do you feel about learning English?_1	3 5.9%	21 41.2%	27 52.9%	51 100.0%	

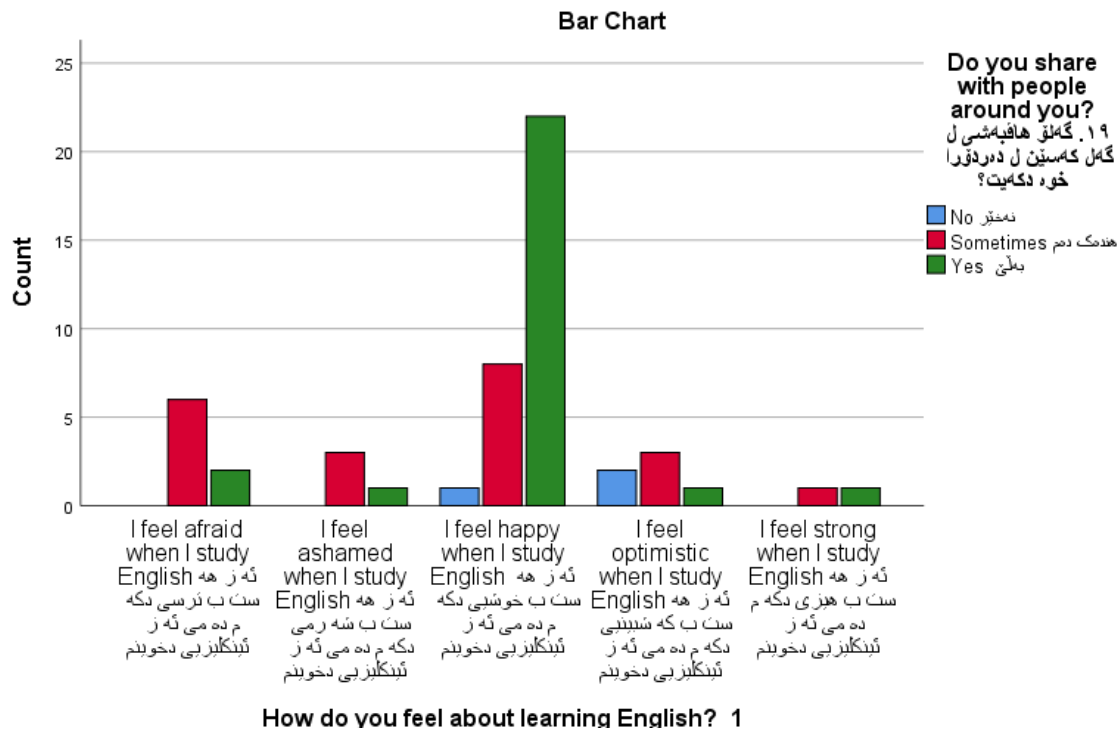
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	19.313 <sup>a</sup>	8	.013
Likelihood Ratio	16.574	8	.035
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .12.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.615	.013
	Cramer's V	.435	.013
N of Valid Cases		51	



Interpretation: The p-value result is .013 which is significant. It is a strong association, because the smaller the number, the higher the association. In this case, sharing with others is connected to resilience because of the social skill factor. A resilient person, one who can also minimize PTSD, needs to have social skills to get support from others.

**2.How do you feel about learning English?\_1 \* Do you know how to behave/act in different situations (such as school, home and church or mosque)?**

.....وهك لځوهندنډ گه،مآل،خزمت گوزاري ښه نولې) گهآ وټ وډزانډ يټجاواهلآ سوكهوت ټكهي ټلجھ ښجودادا. ٢١

**Crosstab**

		Do you know how to behave/act in different situations (such as school, home and church or mosque)?				
		٢١.				
		گهآ وټ وډزانډ يټجاواهلآ سوكهوت ټكهي ټلجھ ښجودادا				
		...وهك لځوهندنډ گه،مآل،خزمت گوزاري ښه نولې)				
		..				
		Sometimes				
		No ښه نولې	Sometimes ډم هندهك	Yes ښه آ	Total	
How do you feel about learning English?_1	I feel strong when I study English	0	2	0	2	
	% within How do you feel about learning English?_1	0.0%	100.0%	0.0%	100.0%	
	نېزھ سټ ټي ښه ډكهمدم ډ نېزډ ښكلا ښږيد دخوي ډم					
	I feel optimistic when I study English	0	1	5	6	
	% within How do you feel about learning English?_1	0.0%	16.7%	83.3%	100.0%	
	ه ز ښه ډكه شد ډښږيد ښه ب سټ ز ښه مي ډم دخوي ډم ډ ښكلا ښږيد ډم					
I feel happy when I study English	4	10	17	31		
% within How do you feel about learning English?_1	12.9%	32.3%	54.8%	100.0%		
ه ز ښه ډم ډكه خوش ښه ب سټ ډ ښكلا ښږيد ډ ز ښه مي دخوي ډم						
I feel ashamed when I study English	2	2	0	4		
% within How do you feel about learning English?_1	50.0%	50.0%	0.0%	100.0%		
ه ز ښه ډم ډكه رمي شه ب سټ ډ ښكلا ښږيد ډ ز ښه مي دخوي ډم						
I feel afraid when I study English	2	5	1	8		
% within How do you feel about learning English?_1	25.0%	62.5%	12.5%	100.0%		
ه ز ښه ډم ډكه ترسي ب سټ ډ ښكلا ښږيد ډ ز ښه مي دخوي ډم						
<b>Total</b>	<b>Count</b>	<b>8</b>	<b>20</b>	<b>23</b>	<b>51</b>	
	<b>% within How do you feel about learning English?_1</b>	<b>15.7%</b>	<b>39.2%</b>	<b>45.1%</b>	<b>100.0%</b>	

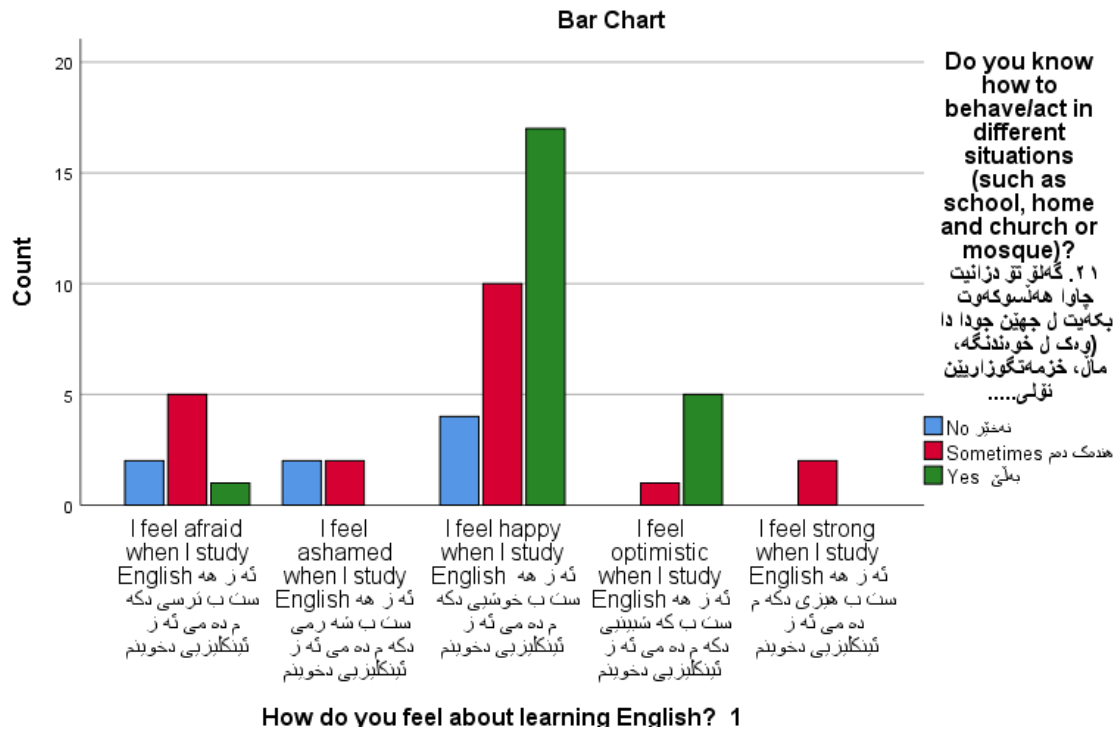
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	16.310 <sup>a</sup>	8	.038
Likelihood Ratio	18.921	8	.015
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .31.

**Symmetric Measures**

	Value	Approximate Significance
Nominal by Nominal	Phi	.566
	Cramer's V	.400
N of Valid Cases		51



Interpretation: The p-value result is .038 which is significant. This particular question seems strange because it seems to deal with religion, but it actually deals with behavior, and social skills, which are essential for resilience. Building the child's capacity to behave appropriately in different situations assists him both in social acceptance but also self-esteem. And it minimizes stress because the the child already knows what to expect and what is expected of him. The percentage of feeling optimistic is high at 83.3%, which goes along with could indicate that there is a connection.

### 3. How do you feel about learning English?\_1 \* Do you know where your family comes from or know your family's history?

گهله وته شارهزاي بيهيهدره براريه دي روک اذ يزاناخوه؟ ۲۶.

**Crosstab**

		Do you know where your family comes from or know your family's history? ۲۶. گهله وته شارهزاي بيهيهدره براريه دي روک اذ يزاناخوه؟				
		Sometimes			Total	
		No نهخ نير	دم هندهک	بيلآ ي		
How do you feel about learning English?_1	I feel strong when I study English نچرهد سته بيهيزد دکهدم نچرهد سته بيهيزد دکهدم	Count % within How do you feel about learning English?_1	1 50.0%	0 0.0%	1 50.0%	2 100.0%
	I feel optimistic when I study English هزنه دکهدم بيهيزد دکهدم هزنه دکهدم بيهيزد دکهدم	Count % within How do you feel about learning English?_1	0 0.0%	1 16.7%	5 83.3%	6 100.0%
	I feel happy when I study English هزنه دکهدم خوشدي بيهيزد دکهدم هزنه دکهدم خوشدي بيهيزد دکهدم	Count % within How do you feel about learning English?_1	2 6.5%	11 35.5%	18 58.1%	31 100.0%
	I feel ashamed when I study English هزنه دکهدم رهي شه بيهيزد دکهدم هزنه دکهدم رهي شه بيهيزد دکهدم	Count % within How do you feel about learning English?_1	2 50.0%	1 25.0%	1 25.0%	4 100.0%
	I feel afraid when I study English هزنه دکهدم ترسي بيهيزد دکهدم هزنه دکهدم ترسي بيهيزد دکهدم	Count % within How do you feel about learning English?_1	5 62.5%	1 12.5%	2 25.0%	8 100.0%
	Total	Count % within How do you feel about learning English?_1	10 19.6%	14 27.5%	27 52.9%	51 100.0%

#### Chi-Square Tests

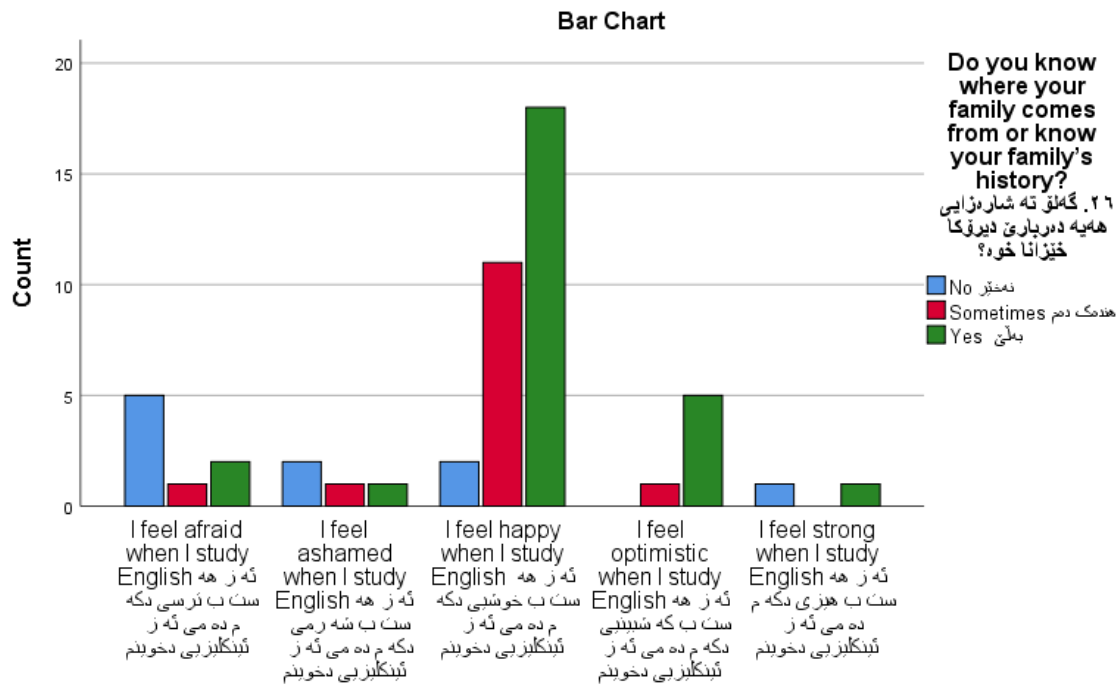
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	19.411 <sup>a</sup>	8	.013
Likelihood Ratio	18.897	8	.015
N of Valid Cases	51		

a. 12 cells (80.0%) have expected count less than 5. The minimum expected count is .39.

#### Symmetric Measures

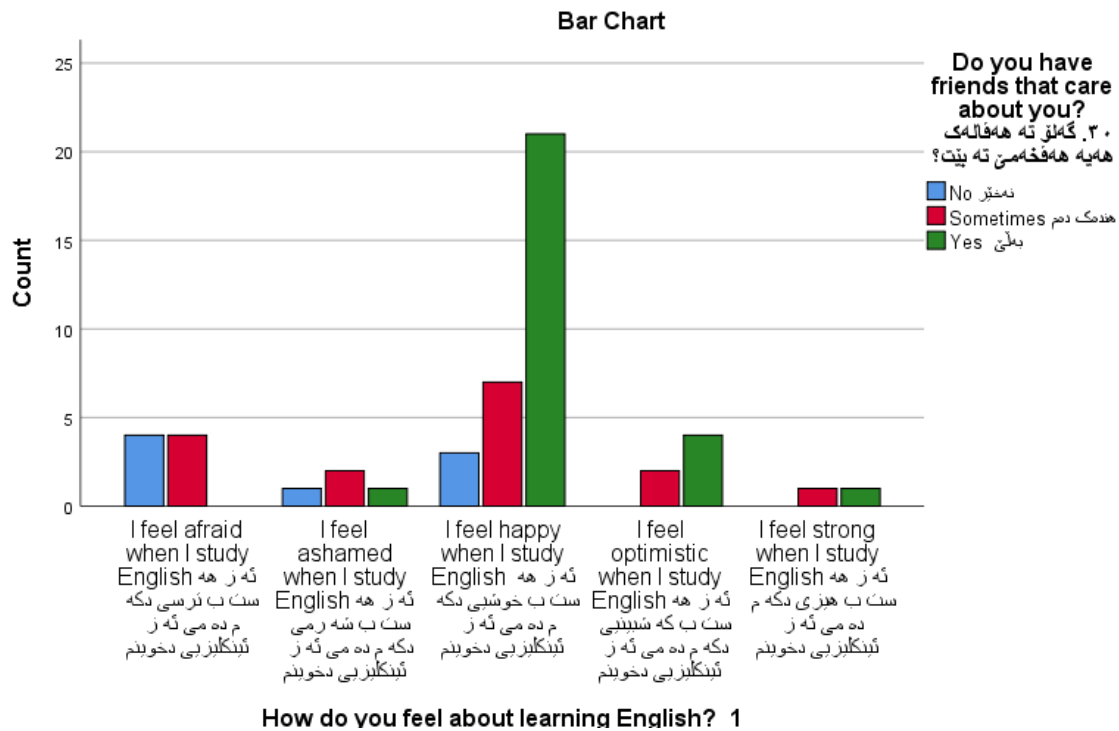
		Value	Approximate Significance
Nominal by Nominal	Phi	.617	.013
	Cramer's V	.436	.013
N of Valid Cases		51	





Interpretation: The result is .013 which is in the range of  $.013 < 0.05$  of significance. The highest percentage comes out at 83.3% in the area of optimism. Resilience is connected also to accepting one's past and cultural identity. Perhaps studying another language puts one's own cultural and linguistic identity into focus and promotes appreciation.





Interpretation: The p-value result is .032 which is slightly significant. In this case the percentages fall almost equally between feeling happy and feeling optimistic. This again refers back to the case of resilience based on the ability to build and maintain relationships.

6. How do you feel about learning English?\_1 \* Do you feel you fit in with other children?  
 گهلا ۆت وههسه تدههيه تکهوگهلا زارۆک یندننگ ونجی؟ ۳۲.

**Crosstab**

		Do you feel you fit in with other children? ۳۲. گهلا ۆت وههسه تدههيه تکهوگهلا زارۆک یندننگ ونجی؟				
		Sometimes			Total	
		No نهخ ئیر	ددهم هندهک	Yes بهلا ئی		
How do you feel about learning English?_1	I feel strong when I study English ئهزه سه ته به یزد دکههدهی ئهزه ئه ینکل یزید دخوی نم	Count % within How do you feel about learning English?_1	0 0.0%	1 50.0%	1 50.0%	2 100.0%
	I feel optimistic when I study English هزه نه دکه شه بیدی که ب ست ز نه می ده م دخوی نم ئه ینکل یزید ی	Count % within How do you feel about learning English?_1	0 0.0%	5 83.3%	1 16.7%	6 100.0%
How do you feel about learning English?_1	I feel happy when I study English هزه نه ده م دکه خوشه یی ب ست ئه ینکل یزید ی ز نه می دخوی نم	Count % within How do you feel about learning English?_1	1 3.2%	7 22.6%	23 74.2%	31 100.0%
	I feel ashamed when I study English هزه نه می ده م دکه رمی شه ب ست ئه ینکل یزید ی ز نه دخوی نم	Count % within How do you feel about learning English?_1	0 0.0%	3 75.0%	1 25.0%	4 100.0%
How do you feel about learning English?_1	I feel afraid when I study English هزه نه می ده م دکه ترسی ب ست ئه ینکل یزید ی ز نه دخوی نم	Count % within How do you feel about learning English?_1	2 25.0%	2 25.0%	4 50.0%	8 100.0%
	Total	Count % within How do you feel about learning English?_1	3 5.9%	18 35.3%	30 58.8%	51 100.0%

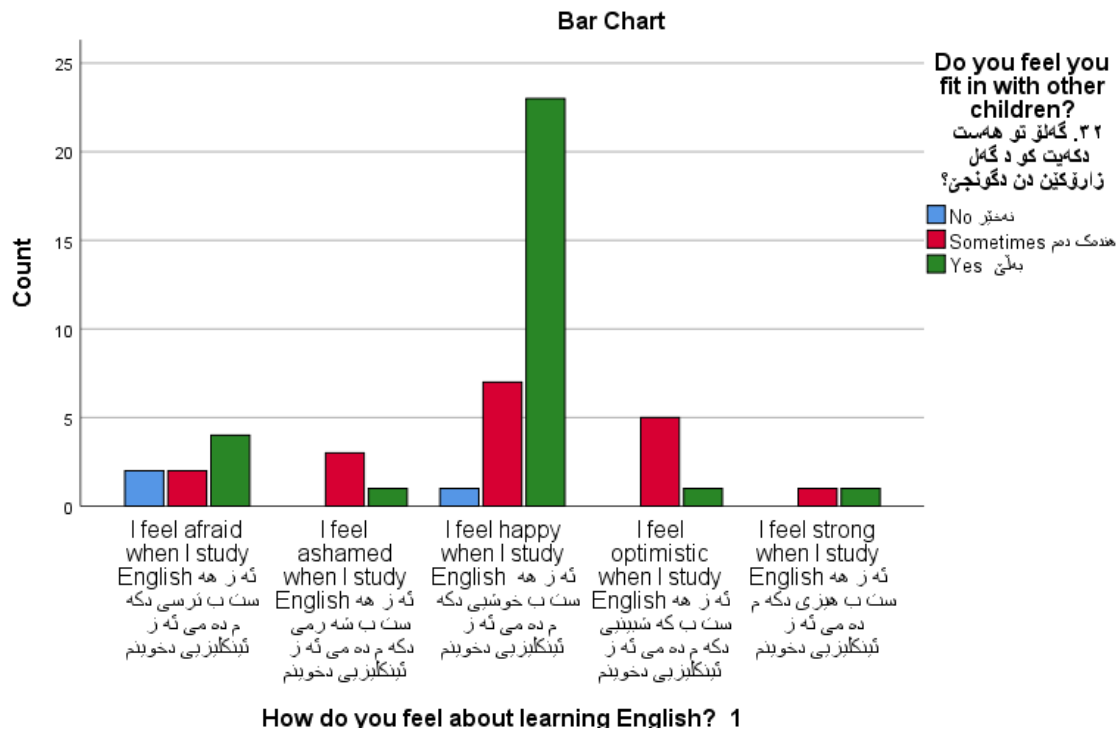
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	17.509 <sup>a</sup>	8	.025
Likelihood Ratio	15.584	8	.049
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .12.

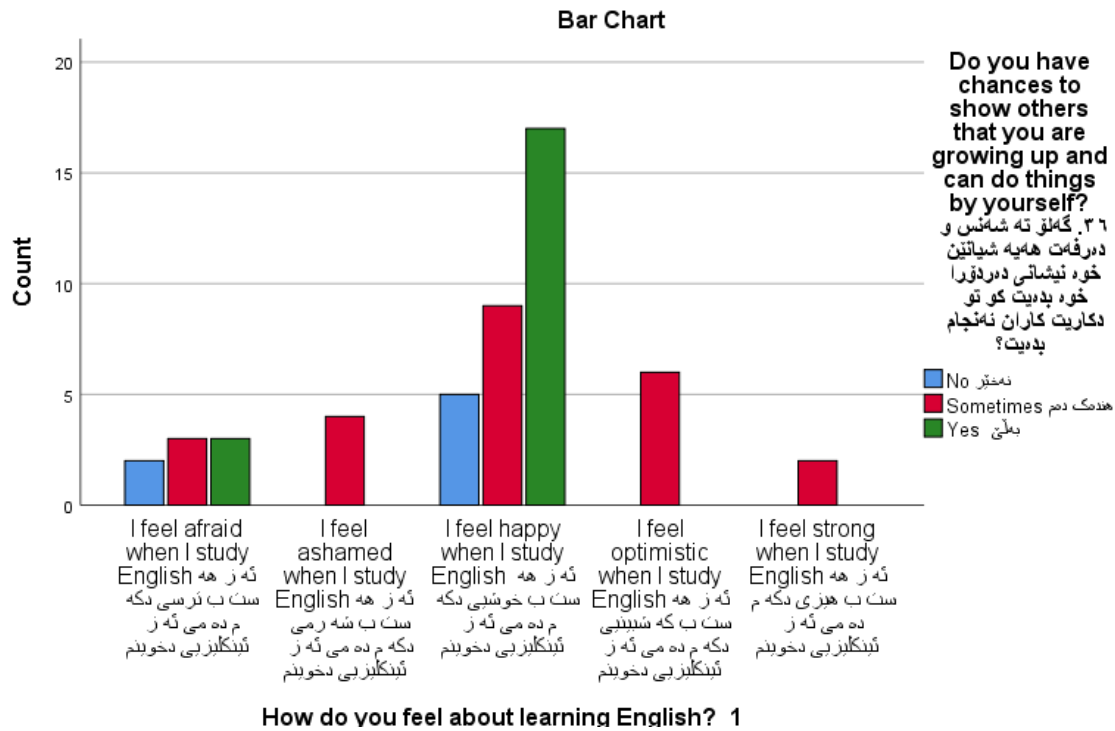
**Symmetric Measures**

	Value	Approximate Significance
Nominal by Nominal	Phi	.586
	Cramer's V	.414
N of Valid Cases	51	



The p-value result is .025 which is significant. Here the percentages show ‘feel happy’ at 74.2%, and 50% for both ‘feel strong’ and ‘feel afraid’. (remember it is possible to have more than one answer). The interpretation here could be that resilience is based also on positive feelings. It seems that learning English builds positive feelings. The ‘feeling afraid’ answer also came in as part of the other two feelings. Students feel afraid, but they also feel happy or strong.





Interpretation: The p-value result is .017 which is slightly significant. This question was interesting because the percentages at 100% for feeling happy. This shows a strong relation between resilience because combining growing up and becoming self-sufficient is connected to learning English.

**This section reports the results from the second question: Why is it good to learn English?**

**1. Why is it good to learn English?\_1 \* Is doing well in school important to you?**

گرن گه؟ ته بوژ دا خوید نندن گه نافع دباش هلسوکهوت ۲.۱

Crosstab

		Is doing well in school important to you? خوید نندن گه نافع دباش هلسوکهوت ۲.۱ گرن گه؟ ته بوژ دا خوید نندن گه نافع دباش هلسوکهوت ۲.۱				
		Sometimes			Total	
		No نهخیر	دم هندنک	بیلای		
Why is it good to learn English?_1	It helps me with other school subjects بوت دکه من هرید کاربا دی تین بایه فیرد ووندا	Count	0	4	7	11
	% within Why is it good to learn English?_1		0.0%	36.4%	63.6%	100.0%
	I will have better job opportunities in the future رفه ده بتر من دی باشه ل بن هکاری تین روزی	Count	0	0	2	2
	% within Why is it good to learn English?_1		0.0%	0.0%	100.0%	100.0%
	I feel happy and proud خوشی ب ست هزنه نه می دم دکه و شانازی دی دخوید نم دینکل یزی ز	Count	1	2	21	24
	% within Why is it good to learn English?_1		4.2%	8.3%	87.5%	100.0%
	I can use technology نه نولوزی ای ته دشیمز ب ینم ب کار	Count	0	1	2	3
	% within Why is it good to learn English?_1		0.0%	33.3%	66.7%	100.0%
	I can talk to the world ج بیانی ل دکه دشیمز نه ب اخف	Count	0	0	3	3
	% within Why is it good to learn English?_1		0.0%	0.0%	100.0%	100.0%
	I can study abroad in the future ل دشیمز نه رفه ده ز روزی باشه ب خینم	Count	0	0	6	6
	% within Why is it good to learn English?_1		0.0%	0.0%	100.0%	100.0%
	I can get more information about the world and people ز نه رله سه بیزان دشمیم کوم ل کی و خه ج بیانی م ب که	Count	1	0	1	2
	% within Why is it good to learn English?_1		50.0%	0.0%	50.0%	100.0%
Total	Count	2	7	42	51	
	% within Why is it good to learn English?_1		3.9%	13.7%	82.4%	100.0%

**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.358 <sup>a</sup>	12	.061
Likelihood Ratio	14.150	12	.291
N of Valid Cases	51		

a. 19 cells (90.5%) have expected count less than 5. The minimum expected count is .08.





2. Why is it good to learn English?\_1 \* Do you talk to your family about how you feel (for example when you are hurt or feeling scared)?

ل ترس بیان هه ب یت ن یش ته ده مان مونه ب (ق) ؟ ددهیت ن یشان خوه مال باتا ب و ژ خوه هه س تی ت و گه ل و ۲۸. ... ته ر سه ل

Crosstab

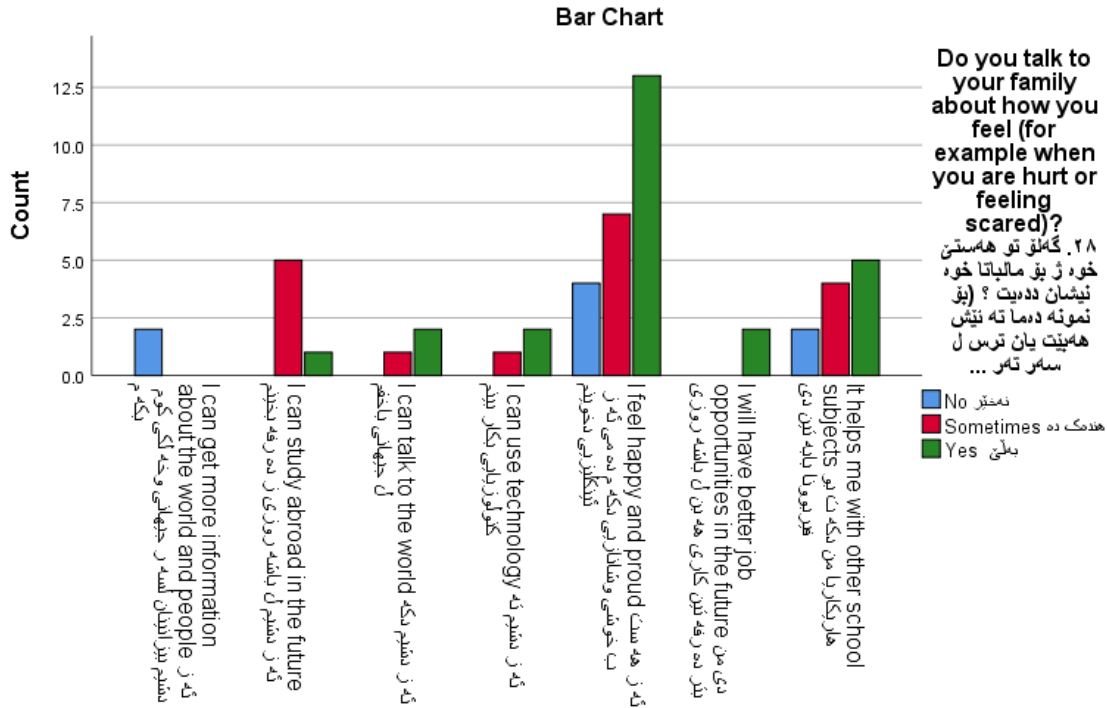
		Do you talk to your family about how you feel (for example when you are hurt or feeling scared)? خوه مال باتا ب و ژ خوه هه س تی ت و گه ل و ۲۸. ن یش ته ده مان مونه ب (ق) ؟ ددهیت ن یشان ... ته ر سه ل ترس بیان هه ب یت			
		Sometimes			Total
		No نه خ یر	ده هه ندهک	یە ل ی	
Why is it good to learn English?_1	It helps me with other school subjects ب و ت دکه من هه ر ب کار یا تین ب ل ب ل ف ب و و نا دی	Count 2	4	5	11
	% within Why is it good to learn English?_1	18.2%	36.4%	45.5%	100.0%
	I will have better job opportunities in the future ده ب تر من دی ل ب ن ه کار ی تین رف ه روزی باشه	Count 0	0	2	2
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
	I feel happy and proud خوشی ب ست هه ز نه نه می ده م دکه و شانازی دخوی نم ن ب نکل بزی ز	Count 4	7	13	24
	% within Why is it good to learn English?_1	16.7%	29.2%	54.2%	100.0%
	I can use technology ته د شه پیم ز ب کار ک نول و زی ایی ب ب نم	Count 0	1	2	3
	% within Why is it good to learn English?_1	0.0%	33.3%	66.7%	100.0%
	I can talk to the world چ بیهانی ل دکه د شه پیم ز نه ب اخ فم	Count 0	1	2	3
	% within Why is it good to learn English?_1	0.0%	33.3%	66.7%	100.0%
	I can study abroad in the future ل د شه پیم ز نه رف ه ده ز روزی باشه ب خ ب نم	Count 0	5	1	6
	% within Why is it good to learn English?_1	0.0%	83.3%	16.7%	100.0%
	I can get more information about the world and people ز نه ل سه ب ب یزاد ب نان د شه پیم کوم ل کی و خه چ بیهانی ر م ب که	Count 2	0	0	2
	% within Why is it good to learn English?_1	100.0%	0.0%	0.0%	100.0%
Total	Count	8	18	25	51
	% within Why is it good to learn English?_1	15.7%	35.3%	49.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.780 <sup>a</sup>	12	.054
Likelihood Ratio	19.412	12	.079
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .31.

Symmetric Measures		
		Approximate Significance
Nominal by Nominal	Phi	.638
	Cramer's V	.451
N of Valid Cases		51



Interpretation: The p-value result is .054 which is slightly significant. The high percentage of better job opportunities and feeling happy and proud is connected to the family because of the current problems the student have, and the understanding they have that having a good job is important. But I would have expected a higher due to the strong cultural value of helping the family, bringing honor to the family.

#### 4. Why is it good to learn English?\_1 \* Do you think it is important to help out in your community?

ههیه؟ چ فاک ی نال ی کاریا اب ب اوهری ته گله و ۳۹.

Crosstab

		Do you think it is important to help out in your community? چ فاک ی نال ی کاریا اب ب اوهری ته گله و ۳۹. ههیه؟			
		Sometimes			Total
		No نهخ یر	دوم هندک	بیل ی	
Why is it good to learn English?_1	It helps me with other school subjects بوت دکه من هرید کاریا تین بابه ف یرب ووندا دی	Count 1	10	0	11
	% within Why is it good to learn English?_1	9.1%	90.9%	0.0%	100.0%
	I will have better job opportunities in the future ده بتر من دی ل بن هکاری تین رفه روزی باشه	Count 1	1	0	2
	% within Why is it good to learn English?_1	50.0%	50.0%	0.0%	100.0%
	I feel happy and proud خوشی ب ست هزنه نه می دم دکه و شانازی ی دخوی نم ن ی نکل یزی ی ز	Count 1	8	15	24
	% within Why is it good to learn English?_1	4.2%	33.3%	62.5%	100.0%
	I can use technology نه دشدیم ز ب کار ک نول و زیایی ب ینم	Count 0	2	1	3
	% within Why is it good to learn English?_1	0.0%	66.7%	33.3%	100.0%
	I can talk to the world چ بیانی ل دکه دشدیم ز نه ب اخ قم	Count 0	1	2	3
	% within Why is it good to learn English?_1	0.0%	33.3%	66.7%	100.0%
	I can study abroad in the future ل دشدیم ز نه رفه ده ز روزی باشه ب خ ینم	Count 0	1	5	6
	% within Why is it good to learn English?_1	0.0%	16.7%	83.3%	100.0%
	I can get more information about the world and people ز نه لسه ب یزان ینان دشدیم کوم ل کی و خه چ بیانی ر م ب که	Count 1	0	1	2
	% within Why is it good to learn English?_1	50.0%	0.0%	50.0%	100.0%
Total	Count	4	23	24	51
	% within Why is it good to learn English?_1	7.8%	45.1%	47.1%	100.0%

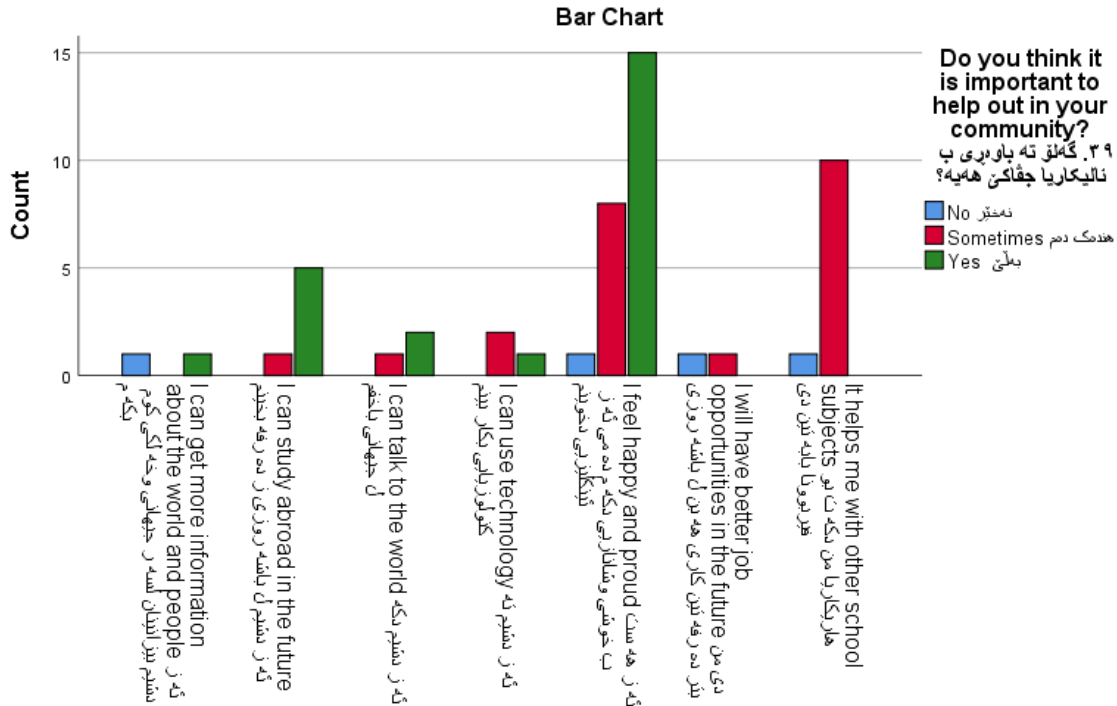
Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	28.066 <sup>a</sup>	12	.005
Likelihood Ratio	29.850	12	.003
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .16.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.742	.005
	Cramer's V	.525	.005
N of Valid Cases		51	



Interpretation: The p-value result is .005 which is significant. I suspect that the participants interpreted the definition ‘community’ as being the country of Iraq, and not the community they live in, as in the camp. Or maybe it indicates that they do not have a sense of community in the camp, and they lost their original community. So they look to the future to study English abroad and feel happy and proud that they can speak English.

**5. Why is it good to learn English?\_1 \* Do you have chances to learn things that will be useful when you are older (like cooking, working, and helping others)?**

... عهسوی دهما و پ یشهرؤژی پ و پ بیت ارم فاد پ ابات نین ف یری ههیه شانسه و ته گهل و ۱. ۴

Crosstab

		Do you have chances to learn things that will be useful when you are older (like cooking, working, and helping others)? ب ابات نین ف یری ههیه شانسه و ته گهل و ۱. ۴ ... عهسوی دهما و پ یشهرؤژی پ و پ بیت ارم فاد				
		Sometimes			Total	
		No نهخ یر	دم هندیگ	بیل ی		
Why is it good to learn English?_1	It helps me with other school subjects ب و ت دکه من هرید کاریا تین ب ابا ه ف یر و ونا دی	Count	0	8	3	11
	% within Why is it good to learn English?_1		0.0%	72.7%	27.3%	100.0%
	I will have better job opportunities in the future ده ب تر من دی ل بن هکاری تین رفه روزی باشه	Count	0	0	2	2
	% within Why is it good to learn English?_1		0.0%	0.0%	100.0%	100.0%
	I feel happy and proud خوشی ب ست ه ز نه نه می ده م دکه و شانازی دی دخوی نم ن ینکل یزی ز	Count	2	12	10	24
	% within Why is it good to learn English?_1		8.3%	50.0%	41.7%	100.0%
	I can use technology ته د شه یم ز ب کار ک نولوزی ایدی ب ینم	Count	1	2	0	3
	% within Why is it good to learn English?_1		33.3%	66.7%	0.0%	100.0%
	I can talk to the world چ بهادی ل دکه د شه یم ز نه ب ا خ فم	Count	1	2	0	3
	% within Why is it good to learn English?_1		33.3%	66.7%	0.0%	100.0%
	I can study abroad in the future ل د شه یم ز نه رفه ده روزی باشه ب خ ینم	Count	3	2	1	6
	% within Why is it good to learn English?_1		50.0%	33.3%	16.7%	100.0%
	I can get more information about the world and people ز نه ل سه ب یزاد ینان د شه یم کوم ل کی و خه چ بهادی ر م ب که	Count	0	0	2	2
	% within Why is it good to learn English?_1		0.0%	0.0%	100.0%	100.0%
Total	Count	7	26	18	51	
	% within Why is it good to learn English?_1		13.7%	51.0%	35.3%	100.0%

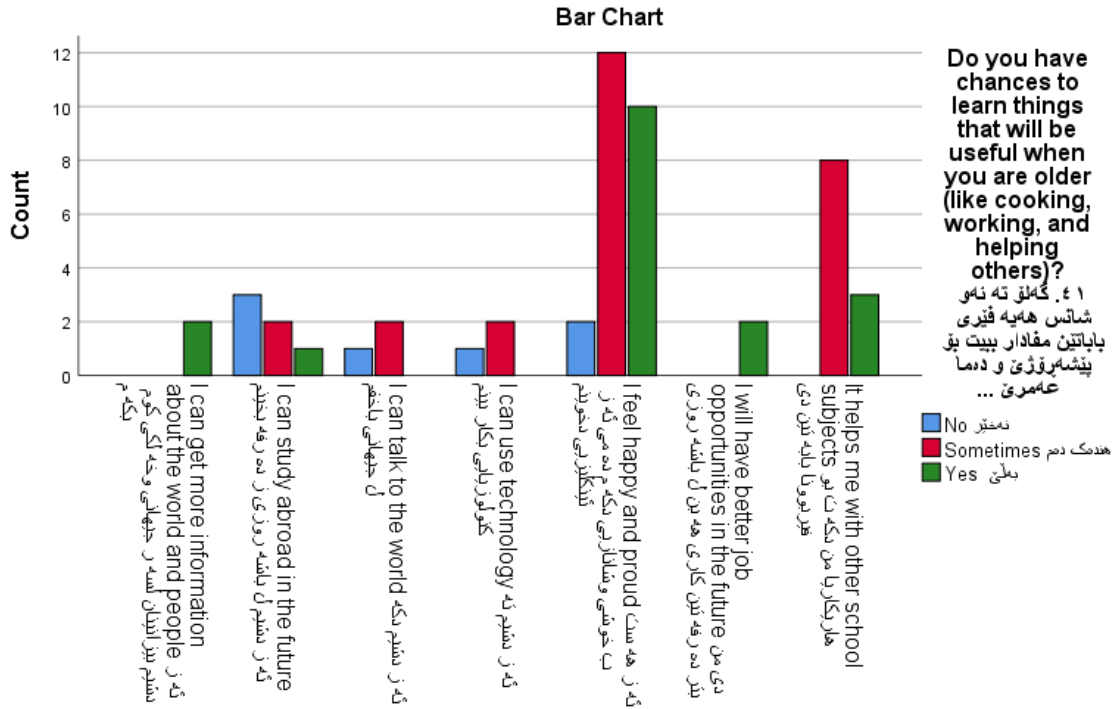
Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	21.650 <sup>a</sup>	12	.042
Likelihood Ratio	23.579	12	.023
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .27.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.652	.042
	Cramer's V	.461	.042
N of Valid Cases		51	



The p-value result is .042 which is significant. Getting a better job and getting more information came in at 100%. It is clear that the participants view English as a way to find a better job in the future, and it motivates them and gives them more hope, which in turn increases resilience.

**6. Why is it good to learn English?\_1 \* Do you like the way your family celebrates things (like holidays or learning about your culture)?**

به یزندهان، وک؟ دمگ یریت ناهنگان ته خیزاناک و ههیه ناوای وی بجهز ته گهل و ۴۲ (ف یست ی قائلان)

Crosstab

		Do you like the way your family celebrates things (like holidays or learning about your culture)?				
		خیزاناک و ههیه ناوای وی بجهز ته گهل و ۴۲ (به یزندهان، وک؟ دمگ یریت ناهنگان ته خیزاناک و ههیه ناوای وی بجهز ته گهل و ۴۲ (ف یست ی قائلان))				
		Sometimes			Total	
		No نهخ یر	دوم هندک	یهل ی		
Why is it good to learn English?_1	It helps me with other school subjects بوت دکه من هریب کاریا تین بابه ف یرد وونا دی	Count 0	8	3	11	
	% within Why is it good to learn English?_1	0.0%	72.7%	27.3%	100.0%	
	I will have better job opportunities in the future دهب تر من دی ل بن هکاری تین رفه روزی باشه	Count 0	1	1	2	
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%	
	I feel happy and proud خوشی بست هزنه نه می دم دکه و شانازی دخوی نم نینکل یزی ز	Count 2	7	15	24	
	% within Why is it good to learn English?_1	8.3%	29.2%	62.5%	100.0%	
	I can use technology ته دشیم ز بکار ک نولوزیایی بینم	Count 2	1	0	3	
	% within Why is it good to learn English?_1	66.7%	33.3%	0.0%	100.0%	
	I can talk to the world جهیانی ل دکه دشیم ز نه ب اخقم	Count 0	0	3	3	
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%	
	I can study abroad in the future ل دشیم ز نه رفه ده ز روزی باشه بخینم	Count 1	3	2	6	
	% within Why is it good to learn English?_1	16.7%	50.0%	33.3%	100.0%	
	I can get more information about the world and people ز نه لسه بیزان دشیم کومل کی و خه جهیانی ر م بکه	Count 0	2	0	2	
	% within Why is it good to learn English?_1	0.0%	100.0%	0.0%	100.0%	
Total	Count	5	22	24	51	
	% within Why is it good to learn English?_1	9.8%	43.1%	47.1%	100.0%	

Chi-Square Tests

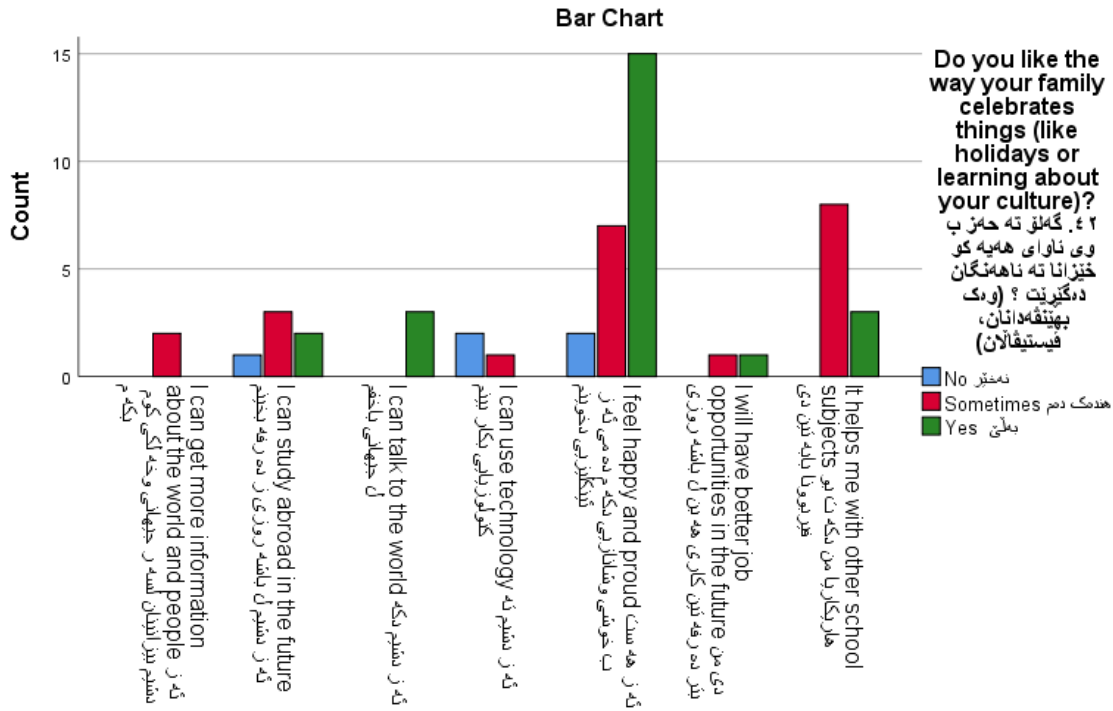
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	24.781 <sup>a</sup>	12	.016
Likelihood Ratio	23.490	12	.024
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .20.



Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.697	.016
	Cramer's V	.493	.016
N of Valid Cases		51	



Interpretation: The p-value result is .016 which is significant. Talk to the world came in at 100%. This reflects the need they feel to let the world know what happened to them, what is going on, and to ask for help. Happy and proud also came in high at 62.5% which may indicate a connection with knowing English and helping their family in the future.

**7. Does anyone in your family speak English? \* Do you share with people around you?**

دکھیت؟ خوہ دہردؤرال کہ سہین گہ ل ل ہاف بہ شی گہ و ۱۹.

Crosstab

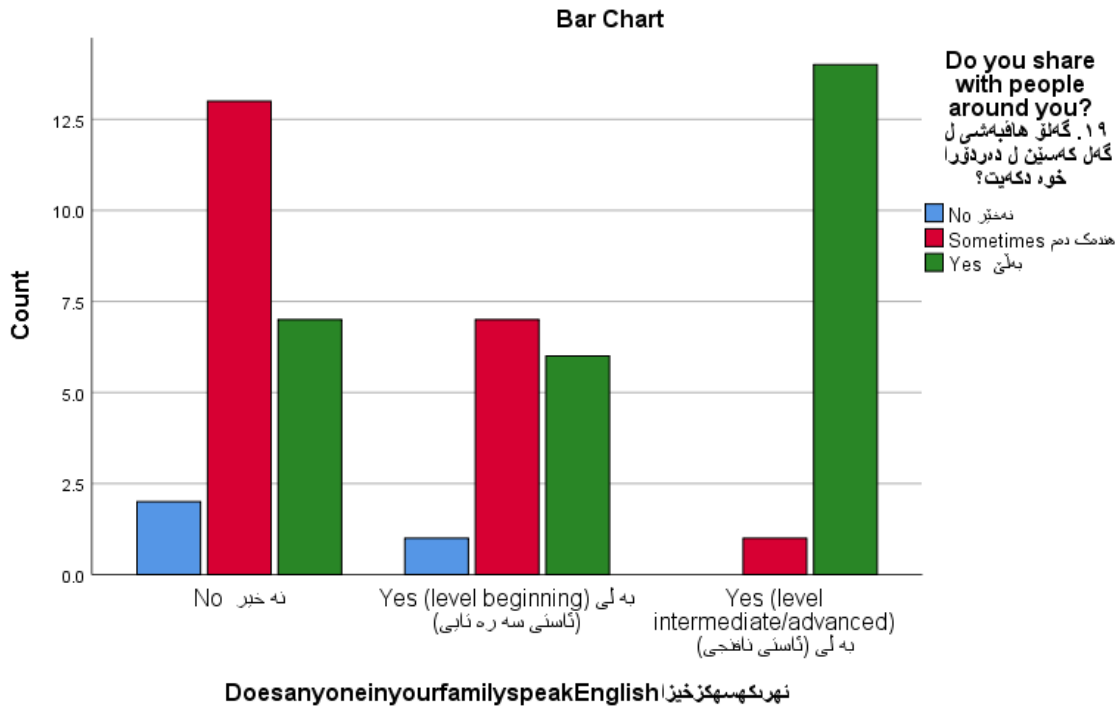
		Do you share with people around you? ل کہ سہین گہ ل ل ہاف بہ شی گہ و ۱۹. دکھیت؟ خوہ دہردؤرا				
		Sometimes				
		No	Yes	Total		
Does anyone in your family speak English? نہرد کہس English سہین گہ ل ل ہاف بہ شی گہ و ۱۹. ہکزخ یزا	Yes (level intermediate/advanced) (نہرد کہس English سہین گہ ل ل ہاف بہ شی گہ و ۱۹.)	Count	0	1	14	15
	% within	0.0%	6.7%	93.3%	100.0%	
	Does anyone in your family speak English? نہرد کہس English سہین گہ ل ل ہاف بہ شی گہ و ۱۹. ہکزخ یزا	Count	1	7	6	14
Yes (level beginning) رہ سہین گہ ل ل ہاف بہ شی گہ و ۱۹. (نہرد کہس English سہین گہ ل ل ہاف بہ شی گہ و ۱۹.)	% within	7.1%	50.0%	42.9%	100.0%	
Does anyone in your family speak English? نہرد کہس English سہین گہ ل ل ہاف بہ شی گہ و ۱۹. ہکزخ یزا	No	Count	2	13	7	22
	% within	9.1%	59.1%	31.8%	100.0%	
	Does anyone in your family speak English? نہرد کہس English سہین گہ ل ل ہاف بہ شی گہ و ۱۹. ہکزخ یزا	Count	3	21	27	51
Total	% within	5.9%	41.2%	52.9%	100.0%	
		Does anyone in your family speak English? نہرد کہس English سہین گہ ل ل ہاف بہ شی گہ و ۱۹. ہکزخ یزا				

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	14.369 <sup>a</sup>	4	.006
Likelihood Ratio	16.810	4	.002
N of Valid Cases	51		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is .82.

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	.531	.006
	Cramer's V	.375	.006
N of Valid Cases		51	



The p-value result is .006 which is significant. But it is necessary to point out that there seems to be a relationship between sharing with others and having someone in the family speak English. It could possible mean that if someone older speaks English, there is more hope for the child to learn English. And the following effect of increased socialization and therefore better relationship skills that assist in combating PTSD.

**8. Does anyone in your family speak English** \* Do you feel that your parent(s)/ caregiver(s) know a lot about you (for example, what makes you happy, what makes you scared)?

...نم بؤ) دزانن ته سهزل ت شت گله كه ته ب اب ن و دا يك دكبه ت ههست تو گله و ۲۳.

Crosstab

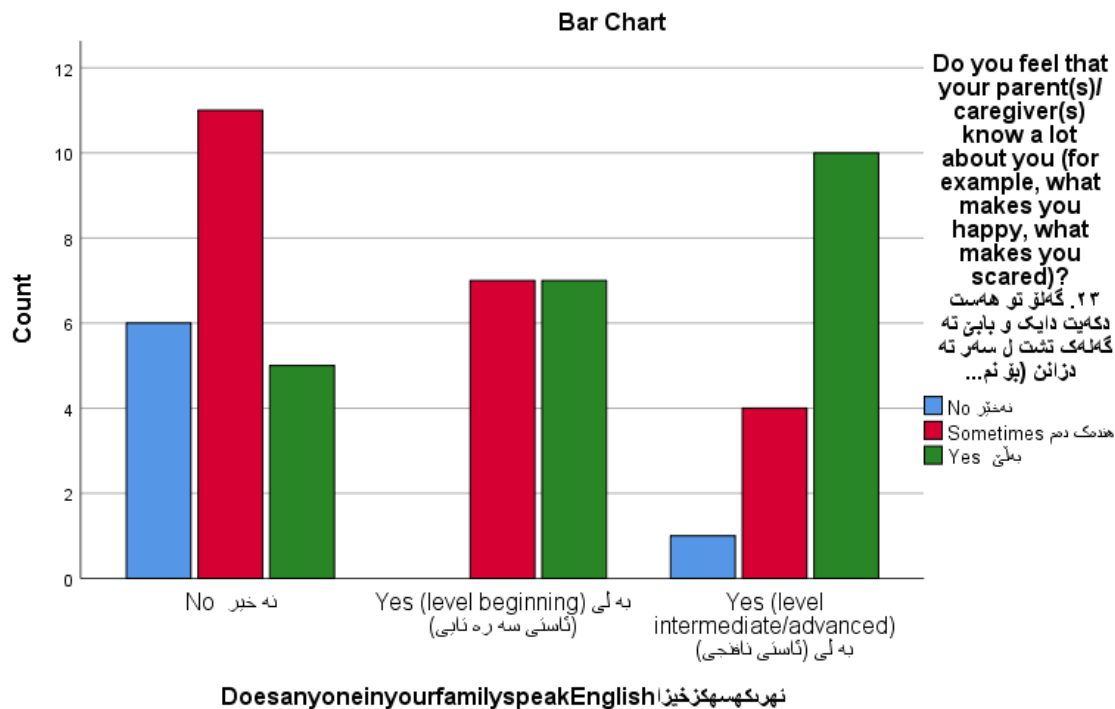
		Do you feel that your parent(s)/ caregiver(s) know a lot about you (for example, what makes you happy, what makes you scared)?				
		ته ب اب ن و دا يك دكبه ت ههست تو گله و ۲۳.				
		...نم بؤ) دزانن ته سهزل ت شت گله كه				
		Sometimes				
		No نهخ زير	دهم هندك	به ن ي	Total	
Does anyone in your family speak English	Yes (level intermediate/advanced)	Count	1	4	10	15
	% within		6.7%	26.7%	66.7%	100.0%
	Does anyone in your family speak English					
		سهكزخ يز				
Does anyone in your family speak English	Yes (level beginning)	Count	0	7	7	14
	% within		0.0%	50.0%	50.0%	100.0%
	Does anyone in your family speak English					
		سهكزخ يز				
Does anyone in your family speak English	No	Count	6	11	5	22
	% within		27.3%	50.0%	22.7%	100.0%
	Does anyone in your family speak English					
		سهكزخ يز				
Total		Count	7	22	22	51
	% within		13.7%	43.1%	43.1%	100.0%
	Does anyone in your family speak English					
		سهكزخ يز				

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.947 <sup>a</sup>	4	.027
Likelihood Ratio	12.627	4	.013
N of Valid Cases	51		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 1.92.

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	.463	.027
	Cramer's V	.328	.027
N of Valid Cases		51	



Interpretation: The p-value result is .027 which is significant.

It is interesting to note that those who reported that a relative spoke English at an intermediate/advanced level also reported that their family knows a lot about them. This suggests a type of family structure, where as education levels increase, more attention is paid to the emotional state of the children. In this particular group, the struggle to feed their children takes precedence and if they have no education, they are forced to work long hours in the fields or construction, and thus have no time to dedicate to the children.

**9. Does anyone in your family speak English? \* Do you know where to go to get help?**

دزانی؟ نال یکاری نانا پناده ست ب جهی تو گله و ۳۱.

**Crosstab**

		Do you know where to go to get help? نانا پناده ست ب جهی تو گله و ۳۱. دزانی؟ نال یکاری نانا پناده ست ب جهی تو گله و ۳۱.				
		Sometimes				
		No	دعم هندهک	بعلی	Total	
Does anyone in your family speak English? نانا پناده ست ب جهی تو گله و ۳۱. دزانی؟ نال یکاری نانا پناده ست ب جهی تو گله و ۳۱.	Yes (level intermediate/advanced) نالا نهجی ناسد تی لی به	Count	1	8	6	15
	% within		6.7%	53.3%	40.0%	100.0%
	Does anyone in your family speak English? نانا پناده ست ب جهی تو گله و ۳۱. دزانی؟ نال یکاری نانا پناده ست ب جهی تو گله و ۳۱.					
Does anyone in your family speak English? نانا پناده ست ب جهی تو گله و ۳۱. دزانی؟ نال یکاری نانا پناده ست ب جهی تو گله و ۳۱.	Yes (level beginning) نالا یاره سه ناسد تی لی	Count	3	8	3	14
	% within		21.4%	57.1%	21.4%	100.0%
	Does anyone in your family speak English? نانا پناده ست ب جهی تو گله و ۳۱. دزانی؟ نال یکاری نانا پناده ست ب جهی تو گله و ۳۱.					
Does anyone in your family speak English? نانا پناده ست ب جهی تو گله و ۳۱. دزانی؟ نال یکاری نانا پناده ست ب جهی تو گله و ۳۱.	No خبر نه	Count	11	9	2	22
	% within		50.0%	40.9%	9.1%	100.0%
	Does anyone in your family speak English? نانا پناده ست ب جهی تو گله و ۳۱. دزانی؟ نال یکاری نانا پناده ست ب جهی تو گله و ۳۱.					
Total	Count		15	25	11	51
	% within		29.4%	49.0%	21.6%	100.0%
	Does anyone in your family speak English? نانا پناده ست ب جهی تو گله و ۳۱. دزانی؟ نال یکاری نانا پناده ست ب جهی تو گله و ۳۱.					

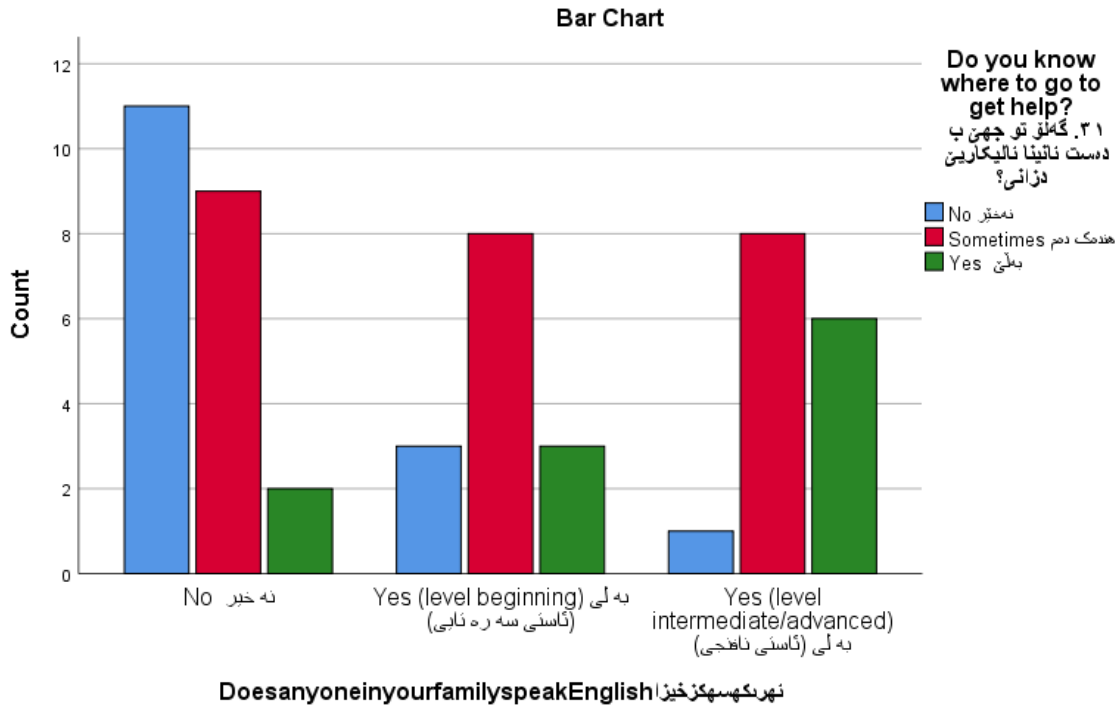
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.604 <sup>a</sup>	4	.031
Likelihood Ratio	11.269	4	.024
N of Valid Cases	51		

a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is 3.02.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.456	.031
	Cramer's V	.322	.031
N of Valid Cases		51	



Interpretation: The p-value result is .031 which is significant.

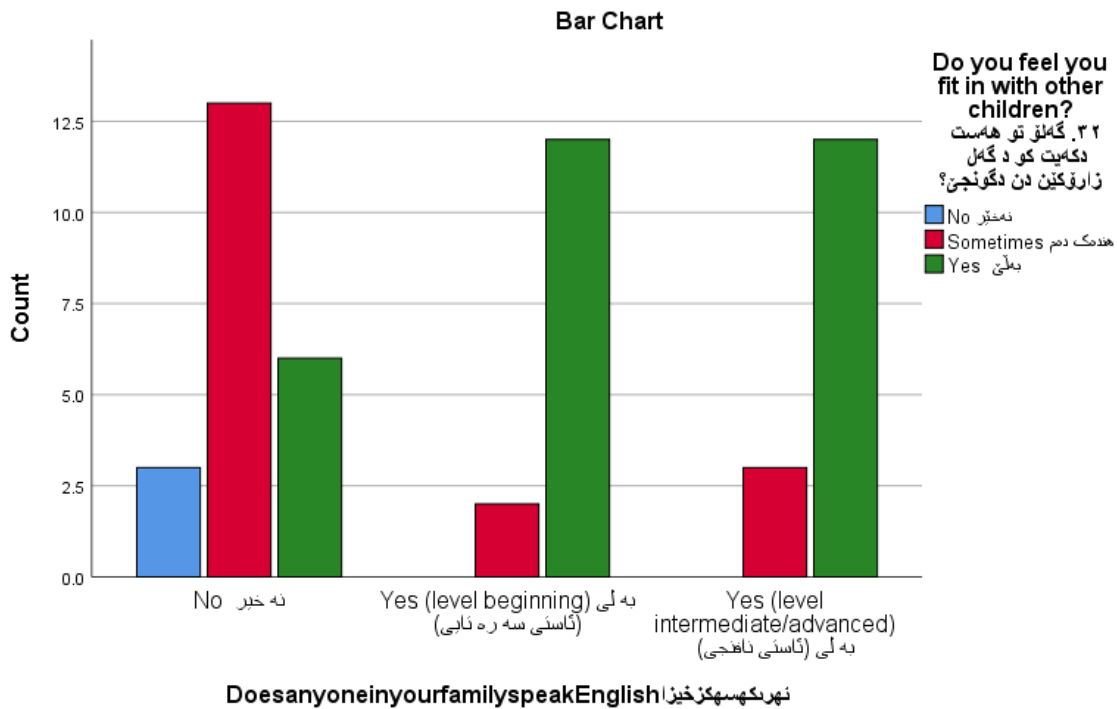
This one was somewhat split; 40% reported that they knew where to go for help who had a relative who spoke English at an intermed/high level, whereas of those who did not have such a relative, only 9% knew where to get help. This indicates the type of social marginalization that is common in the camps.





a. 4 cells (44.4%) have expected count less than 5. The minimum expected count is .82.

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	.574	.002
	Cramer's V	.406	.002
N of Valid Cases		51	



The p-value result is .002 which is significant. 80% and 85% say they feel like they fit in with the other children, and this is for both beginning and int/advanced. Those who do not have an English speaking relative do not feel like they fit in as well. This could be again connected to education level, or else knowing English is considered to be prestigious and such children earn more respect. Or else they respect themselves more because they feel special.

**11. Does anyone in your family speak English? \* Do you think your friends care about you when times are hard (for example if you are sick or have done something wrong)?**  
 ...نم پ (ق) دایه ته گه ل د دا گ رن یا دهما د ته هه فال نین ک و هه یه ته پ او ری ا گه ل ق ۳۳

Crosstab

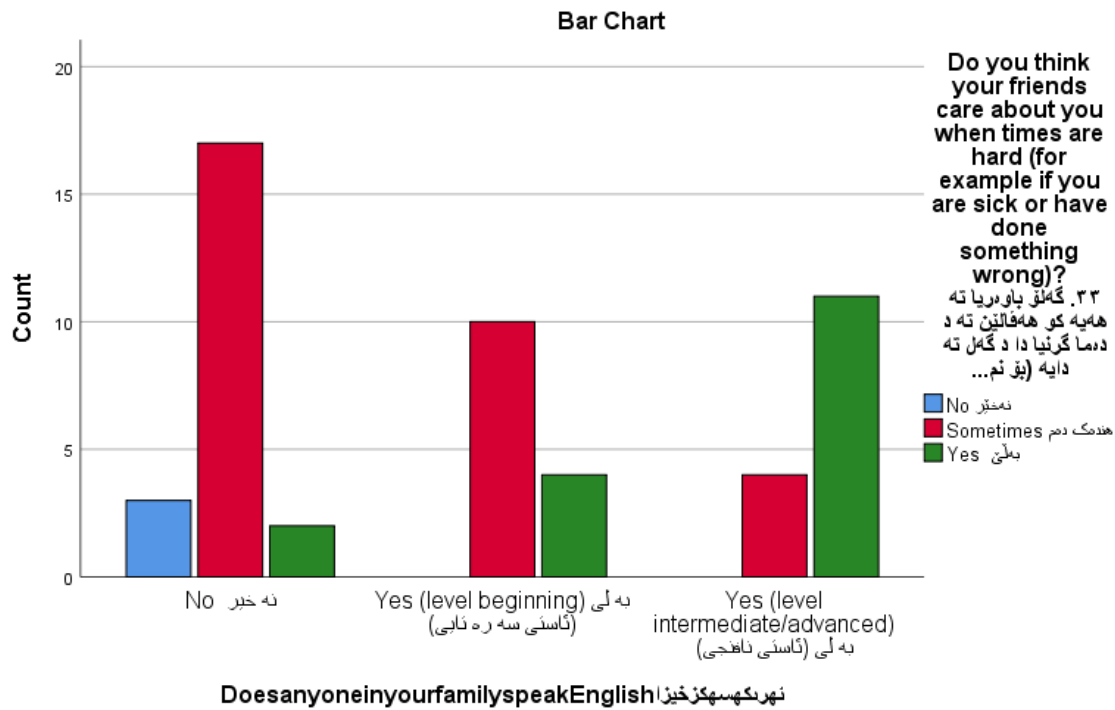
		Do you think your friends care about you when times are hard (for example if you are sick or have done something wrong)?				
		د ته هه فال نین ک و هه یه ته پ او ری ا گه ل ق ۳۳				
		...نم پ (ق) دایه ته گه ل د دا گ رن یا دهما				
		Sometimes				
		No	ندم	Yes	Total	
		نمخ	ه ندنک	ی		
Does anyone in your family speak English? (intermediate/advanced)	Yes (level intermediate/advanced)	Count	0	4	11	15
	% within		0.0%	26.7%	73.3%	100.0%
	Does anyone in your family speak English? (beginning)	Count	0	10	4	14
% within		0.0%	71.4%	28.6%	100.0%	
No	No	Count	3	17	2	22
	% within		13.6%	77.3%	9.1%	100.0%
	Total	Count	3	31	17	51
% within		5.9%	60.8%	33.3%	100.0%	

Chi-Square Tests

	Value	df	Asymptotic
			Significance (2-sided)
Pearson Chi-Square	19.246 <sup>a</sup>	4	.001
Likelihood Ratio	20.757	4	.000
N of Valid Cases	51		

a. 4 cells (44.4%) have expected count less than 5. The minimum expected count is .82.

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	.614	.001
	Cramer's V	.434	.001
N of Valid Cases		51	



The p-value result is .001 which is significant.

**12 Does anyone in your family speak English** \* Are you treated fairly?  
 ۳۵. ۳۰؟ تین داتا ته گه ل درهف تار دادپهرووران ه گه ل و .

Crosstab

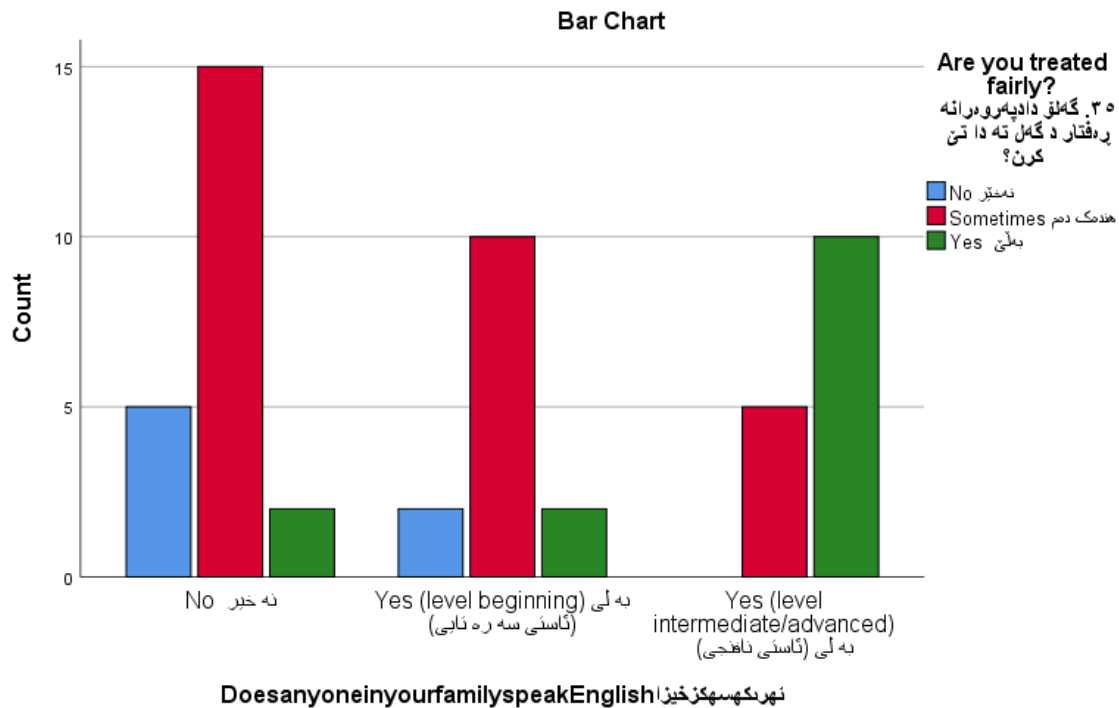
		Are you treated fairly?			Total
		No	Sometimes	Yes	
		نمخ یر	دمم هندک	بیل ی	
Does anyone in your family speak English نهرد که سه کزخ یزا	Yes (level intermediate/advanced) (نایف نجی ناس تی) لی به	Count 0	5	10	15
	% within	0.0%	33.3%	66.7%	100.0%
	Does anyone in your family speak English نهرد که سه کزخ یزا				
Yes (level beginning) به	Count	2	10	2	14
	% within	14.3%	71.4%	14.3%	100.0%
	Does anyone in your family speak English نهرد که سه کزخ یزا				
No خیر نه	Count	5	15	2	22
	% within	22.7%	68.2%	9.1%	100.0%
	Does anyone in your family speak English نهرد که سه کزخ یزا				
Total	Count	7	30	14	51
	% within	13.7%	58.8%	27.5%	100.0%
	Does anyone in your family speak English نهرد که سه کزخ یزا				

Chi-Square Tests

	Value	df	Asymptotic
			Significance (2-sided)
Pearson Chi-Square	17.712 <sup>a</sup>	4	.001
Likelihood Ratio	18.548	4	.001
N of Valid Cases	51		

a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is 1.92.

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	.589	.001
	Cramer's V	.417	.001
N of Valid Cases		51	



Interpretation: The p-value result is .001 which is significant.

Probably the dependence between the variables here indicate the association of being able to communicate to the global community and report human rights abuses provide a feeling of protection. The ability to speak English enables refugees to talk to international NGOs and report abuses, and this makes them feel more protected. Also there is the underlying feeling that equal treatment is given to those who can defend themselves and demand their rights. Being able to speak English provides that, and having family members that can speak English may provide a higher status and therefore more protection in that context.

**13 Does anyone in your family speak English** \* Do you have chances to show others that you are growing up and can do things by yourself?

کد ایران اریه تدک تو ک و پ دپت خوه دهر دورا ن پ شانی خوه ش یان ن ههیه دهر فته و شه نس ته گله و ۳۶. پ دپت؟ نه ن جام

Crosstab

		Do you have chances to show others that you are growing up and can do things by yourself?				
		ش یان ن ههیه دهر فته و شه نس ته گله و ۳۶. پ دپت؟ نه ن جام کد ایران اریه تدک تو ک و پ دپت خوه دهر دورا ن پ شانی خوه				
		Sometimes				
		No	هم هندهک	په ی	Total	
Does anyone in your family speak English	Yes (level intermediate/advanced)	Count	0	5	10	15
	% within		0.0%	33.3%	66.7%	100.0%
سپکزخ یزا		Does anyone in your family speak English	سپکزخ یزا			
سپکزخ یزا	Yes (level beginning)	Count	1	6	7	14
	% within		7.1%	42.9%	50.0%	100.0%
سپکزخ یزا		Does anyone in your family speak English	سپکزخ یزا			
سپکزخ یزا	No	Count	6	13	3	22
	% within		27.3%	59.1%	13.6%	100.0%
سپکزخ یزا		Does anyone in your family speak English	سپکزخ یزا			
Total		Count	7	24	20	51
		% within	13.7%	47.1%	39.2%	100.0%
سپکزخ یزا		Does anyone in your family speak English	سپکزخ یزا			

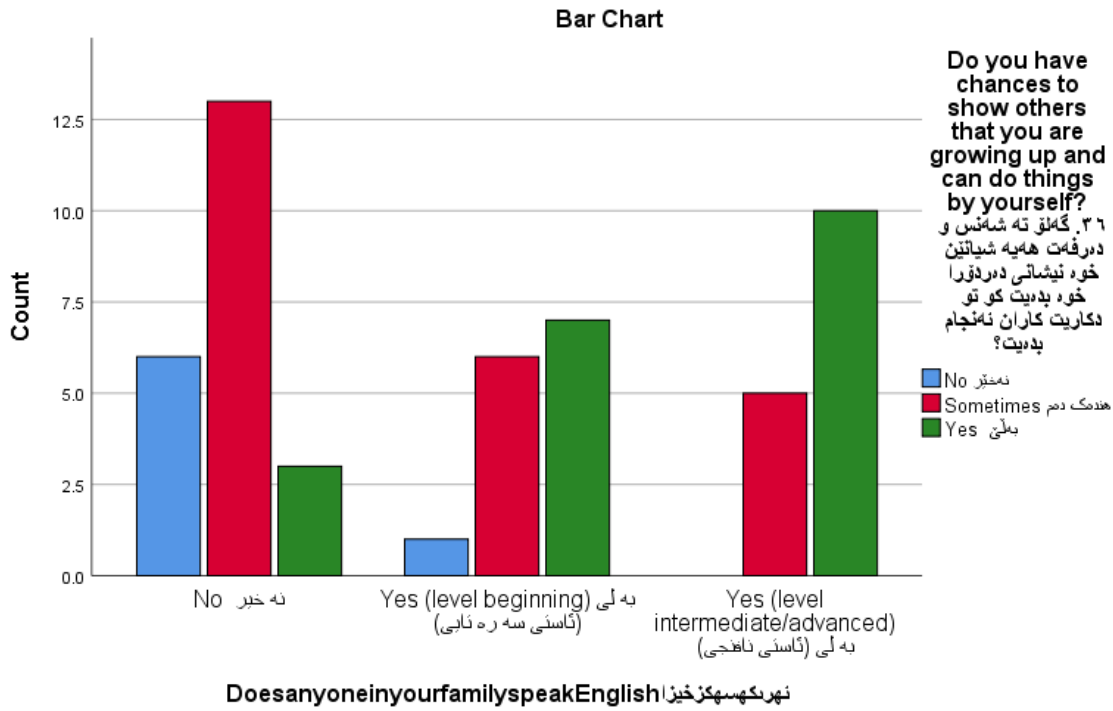
**Chi-Square Tests**

	Value	df	Asymptotic
			Significance (2-sided)
Pearson Chi-Square	13.740 <sup>a</sup>	4	.008
Likelihood Ratio	15.958	4	.003
N of Valid Cases	51		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 1.92.

**Symmetric Measures**

	Value	Approximate
		Significance
Nominal by Nominal	Phi	.519
	Cramer's V	.367
N of Valid Cases	51	



The p-value result is .008 which is significant. Part of resiliency is being able to plan and organize activities for the near and distant future. Resilient individuals seek to grow and have a sense of the future. The significance is that part of learning a new cognitive skill, in this case English, can foster

a sense of autonomy and self-reliance. The fact of having a family member who speaks English already gives the child a sense of security because they have a more elevated status in the community as well as they have the possibility of being more protected.



**14. Does anyone in your family speak English? \* Do you like the way your family celebrates things (like holidays or learning about your culture)?**

به یزندهان، وک؟ دمگ یریت ان زاهنگ ته خیزاناک و ههیه ناوای وی بجز ته گهله و ۴۲ (ف یست یه قالان)

Crosstab

		Do you like the way your family celebrates things (like holidays or learning about your culture)?				
		خیزاناک و ههیه ناوای وی بجز ته گهله و ۴۲ (ف یست یه قالان)				
		Sometimes				
		No	دعم هندیک	به یه ی	Total	
Does anyone in your family speak English? (level intermediate/advanced)	Yes (level intermediate/advanced)	Count	0	3	12	15
	% within		0.0%	20.0%	80.0%	100.0%
	Does anyone in your family speak English? (level beginning)	Count	0	8	6	14
% within		0.0%	57.1%	42.9%	100.0%	
Does anyone in your family speak English? (No)	No	Count	5	11	6	22
	% within		22.7%	50.0%	27.3%	100.0%
	Total	Count	5	22	24	51
% within		9.8%	43.1%	47.1%	100.0%	

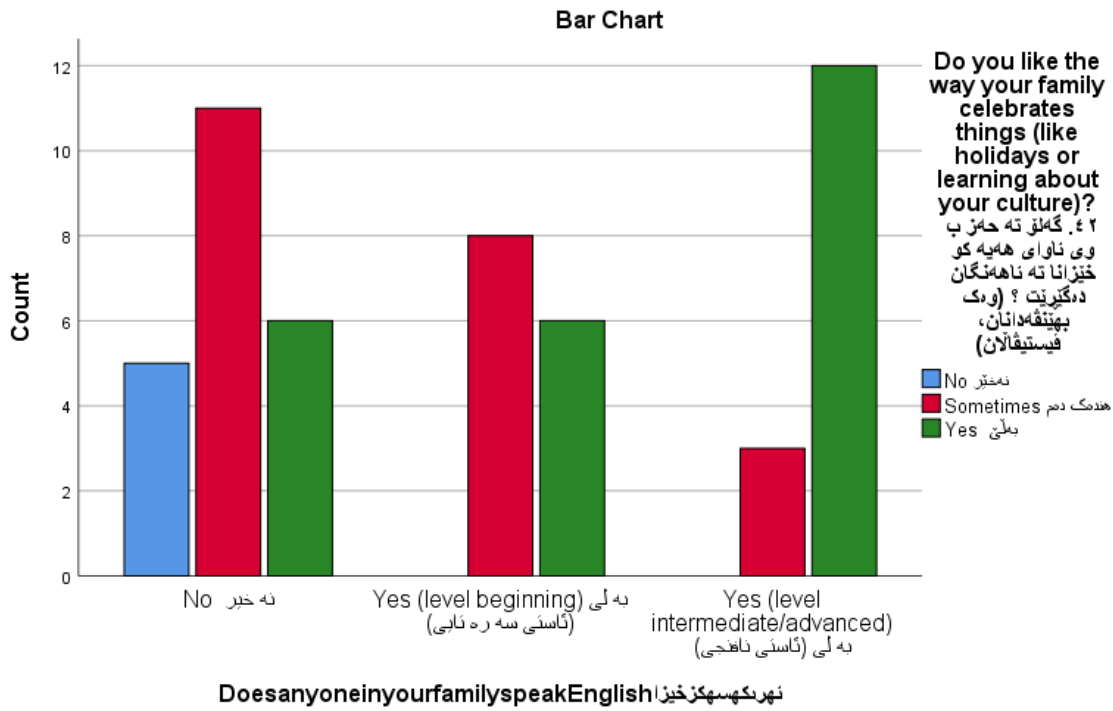
**Chi-Square Tests**

	Value	df	Asymptotic
			Significance (2-sided)
Pearson Chi-Square	14.671 <sup>a</sup>	4	.005
Likelihood Ratio	16.609	4	.002
N of Valid Cases	51		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 1.37.

**Symmetric Measures**

	Value	Approximate
		Significance
Nominal by Nominal	Phi	.536
	Cramer's V	.379
N of Valid Cases	51	



The significance of the relation between the two variables demonstrate that having a relative who speaks English helps the child appreciate his/her culture more. It may be a matter of cultural self-esteem involving choice. The child has been exposed to another culture and language and on some level is able to separate the home culture from the new culture, and

**appreciate both. The appreciation comes from the sense of status and security having an English-speaking family member (who probably has a good job) combined with the fact that the education level is somewhat higher. A more educated individual will tend to be able to appreciate cultural aspects more. In this case, the child enjoys cultural self-esteem while appreciating the new culture and language as modelled by the family member.**

**Does anyone in your family speak English? \* Do you like the way your community celebrates things (like holidays, festivals)?**

به چه زبانی می‌توانید گفتار خود را بیان کنید؟ \* آیا شما از شیوه جشن‌ها و تعطیلات در جامعه خود (مانند تعطیلات و جشن‌ها) را دوست دارید؟ (فردی که در خانواده شما می‌تواند به زبان انگلیسی صحبت کند)

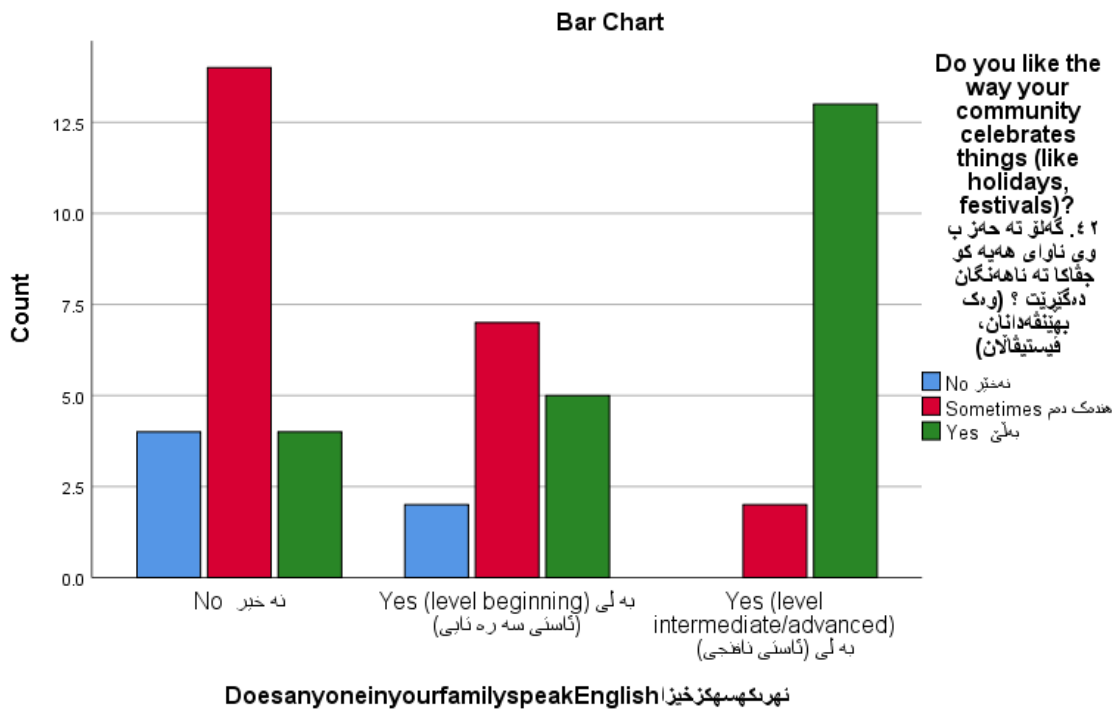
Crosstab

		Do you like the way your community celebrates things (like holidays, festivals)?				
		چگونه می‌توانید گفتار خود را بیان کنید؟ (فردی که در خانواده شما می‌تواند به زبان انگلیسی صحبت کند)				
		Sometimes			Total	
		No	Yes	به اندازه حد		
Does anyone in your family speak English? (level intermediate/advanced)	Yes (level intermediate/advanced)	Count	0	2	13	15
	% within		0.0%	13.3%	86.7%	100.0%
	Does anyone in your family speak English? (level beginning)	Count	2	7	5	14
Does anyone in your family speak English? (level beginning)	Yes (level beginning)	Count	2	7	5	14
	% within		14.3%	50.0%	35.7%	100.0%
	No	Count	4	14	4	22
Total	No	Count	4	14	4	22
	% within		18.2%	63.6%	18.2%	100.0%
	Total	Count	6	23	22	51
		% within	11.8%	45.1%	43.1%	100.0%

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	17.661 <sup>a</sup>	4	.001
Likelihood Ratio	19.811	4	.001
N of Valid Cases	51		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 1.65.

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	.588	.001
	Cramer's V	.416	.001
N of Valid Cases		51	



Interpretation: This one could be connected to the concept of identity. The participants are proud of their cultural identity and at the same time view learning English as a way of promoting their cultural identity. In the case of the Yazidis, who lived for centuries in rather isolated conditions,

learning English constitutes an opening to the world at large. Unfortunately the ISIS genocide against them made their religious leaders realize that the rest of the world needed to know about their plight as well as their culture. So for the participant, the ability to speak English offers a way to maintain their cultural identity. That concludes the report of the research project, the survey, statistics and interpretations.

The next section discusses the conclusions, applications and implications

### 9.3 Discussion, Conclusions and future research

This research has led to the following conclusions about learning English (EFL) and building resilience- the participants indicated the following conclusions. And the relationship between learning English came out as being significant.

#### Conclusions:

1. *EFL helps with the education process:* The IDP and Syrian refugee adolescents believe that learning English is important for their education and lives. They agree that learning English assists them in learning other subjects.
2. *EFL gives hope for the future:* participants linked EFL and their future employment prospectives. They are optimistic that they will find a better job if they speak English, either to stay in their area or to go abroad.
3. *EFL is important for using technology:* computers, mobile phones, internet, TV etc. are all dependent on a basic knowledge of English for their utilization. Students were cognizant of this but it was not viewed as the primary reason for learning English.
4. *EFL is important for daily life:* English is important for being able to work effectively and carry out daily communication even in Iraq which is a non-English-speaking country.
5. *EFL is essential for communication in situations of crisis and receive international assistance:* Especially in Iraq, concerning the tremendous human rights violations, the unspeakable damage wrought by ISIS, and general historical events that may not have been reported, knowing English can help inform the world.

#### 9.4 Statistical problems

There were many problems connected to this research. First of all, access to students of younger ages was difficult because they were kept in their homes by their parents; they couldn't go out because of the lockdown. This could explain why the percentages are higher in participants who are older. Another challenge was the fact that more surveys came in from the Yazidi camp than the Domitz Camp. However, it has been shown that statistically these two groups are the same because they share the same heritage and life experience of refugeeism. Also the connection between

resilience and learning English may actually be much stronger than demonstrated by the current statistics. This is because with the Chi Square test, it is better to have a large number of samples. However, given the situation, the fact that there was the lockdown, and all the logistical, cultural and linguistic problems, I have to say that the results are quite satisfactory.

The original course planned that was blocked by the Covid19 offered English lessons that were targeted towards building resilience. The idea of using English language learning as a tool for building resilience has been explored, as reported, by the British Council but not with the same focus as this research. However, in another study it was suggested that learning English can build both *academic* resilience and *emotional* resilience. The two questions at the end of the survey measured that, and also gave a picture of the current state of resilience in the camp. The current state, unfortunately, is lower-medium according to the statistics obtained. According to the handwritten tests (sample was shown above), the resilience level is low. That was conducted with younger children and apparently younger children tend to score lower anyway (Ungar, 2005).

ELT has mainly focused on the resilience of individuals (Capstick, 2018) with an interest in addressing concerns about students' mental health. Two terms have arisen from this—"academic resilience" and "emotional resilience" according to Capstick. He says "providing learners with the skills to take responsibility for their own mental health forms the foundation of resilience building approaches in ELT" (p211). So the added benefit is not only to give students more advantages in their studies, but also assist them with their mental health issues. So learning English can function for assisting with improvement in the academic area, while also functioning as a therapeutic tool.

## **9.5 Research conclusions**

The two target groups, the Yazidis and the Syrian refugees, revealed that there is a significant relationship between resilience and learning English. Future research could explore the strength of this connection, and be used to develop more effective educational programs.

Some suggestions for further research include:



1. expansion of the research field to refugee/IDP camps all over the world, including the U.S. Mexican border, Australia, Turkey, Greece, the Balkans, Africa, and other Middle Eastern countries;
2. use the research obtained here to promote the teaching of English as a tool for building resilience;
3. develop effective English language programs that incorporate resilience building ;
4. conduct teacher training for teachers of all subjects, with a focus on how to incorporate resilience building into their instructional programs.

This was a a pilot project that ended up becoming a monument to the concept of resilience.

This project began as a way to fight against radicalization, and therefore terrorism. The participants in the research are constantly bombarded with insidious invitations to radicalize; it is hoped that resilience will give them the strength to resist and go forward. This research has explored one of the ways to build resilience: through English language learning. It has demonstrated that there are strong, significant associations between learning English and building resilience. It is hope that this research can make a contribution in the ongoing fight against terrorism. However, having been to Iraq, seen the ravages of ISIS and experienced the conditions, I can only say, in concurrence with the Liberation Theology defining statement:

“You can’t have peace without justice”.

The entire area of the Middle East has been ravaged and exploited by wars of conquest, wars for oil, and soon to be, wars for water. Many Western countries share the responsibilities for the conditions there, combined with the particular character of the peoples there and their tribal societies. However, we can only hope and pray that somehow the world will wake up and understand..... maybe that is what the Covid-19 is trying to teach us.

## Final Conclusion

*This has been a long road but I haven't come to the end and it has changed directions many times but was always heading towards a goal. Sometimes we are given inspirations and ideas to act on that we cannot deny: this three-year long adventure was just that. It came from beyond, it led me to places I would not have dreamed could be accessible and it gave me so much more than I gave it. New friends. New awareness of language and culture, new ideas, love and most of all, **humanity**. I had this very strong motivation or push to go to this place that everyone warned me against. An American woman alone with an Italian passport who just showed up one day in Kurdistan. I ended up learning 12 words of Kurdish which I used all the time; I was invited to infinitely huge meals full of love, laughter and calories; I came in as an academic and left as an activist.*

*In the end I realized my unspoken heart's goal (not stated in the project proposal). I went to the camps to see the children. To somehow make up to them for everything they had gone through and were going through.*

*In the end I achieved this goal .*

*I let them be kids again.*

*I made them smile. Mission accomplished.*





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## SECTION V.

### Appendix 1. Arab Spring Timeline

Here are the key events in the Arab Spring, in chronological order:

**December 17, 2010:** Mohamed Bouazizi sets himself on fire outside a local government office in an act of protest after being arrested by police for not having a permit to run a vegetable stall. Street protests begin soon after his death throughout the country.

**January 14, 2011:** Tunisian president Zine El Abidine Ben Ali resigns and flees to Saudi Arabia.

**January 25, 2011:** The first coordinated mass protests are held in Tahrir Square in Cairo, Egypt.

**February 2011:** Protestors in several predominantly Muslim countries stage “Days of Rage” to oppose authoritarian governments and push for democratic reforms.

**February 11, 2011:** Egypt’s Mubarak steps down.

**March 15, 2011:** Pro-democracy protests begin in Syria.

**May 22, 2011:** Police beat thousands of pro-democracy protesters in Morocco.

**July 1, 2011:** Moroccan voters approve constitutional changes that limit the power of the country’s monarchy.

**August 20, 2011:** Rebels in Libya launch battle to take control of Tripoli.

**September 23, 2011:** Yemenis hold a “Million Man March,” a large-scale pro-democracy protest.

**October 20, 2011:** Libyan dictator Colonel Muammar Gaddafi is captured by rebels, tortured and killed.

**October 23, 2011:** Tunisia holds first democratic parliamentary elections.

**November 23, 2011:** Yemen dictator Ali Abdullah Saleh signs a power-sharing agreement. He resigns altogether in February 2012 and is later killed, in 2017, while the country is still engulfed



in a civil war.

**November 28, 2011:** Egypt holds first democratic elections for parliament. In June 2012, Morsi is elected president, but is removed from power by coup in July 2013.

## TIMELINE OF MIDDLE EASTERN WARS AND CONFLICTS FROM 1948 TO PRESENT

*This list currently covers Middle Eastern wars and conflicts from the 1948 Arab-Israeli War to the Present, along with other conflicts involving Middle Eastern nations For the purposes of this list, the Middle East comprises Egypt, Israel, Palestine, Jordan, Syria, Lebanon, Turkey, Iran, Iraq, Kuwait, Qatar, Bahrain, the United Arab Emirates, Oman, Yemen, and Saudi Arabia. NOTE: [Libya's wars](#) include participation in the Arab-Israeli Wars and has been in conflict with Egypt.*

- 1947 – UN General Assembly [proposes](#) to divide Palestine into an Arab and Jewish state
- 1948 – [Israel](#) declares independence and [Arab–Israeli war](#) erupts
- 1952 – After a [revolution in Egypt](#) the monarchy is overthrown
- 1953 – The [coup d'état in Iran](#)
- 1954 – [Gamal Abdel Nasser](#) becomes president of Egypt
- 1954 – [Central Treaty Organization](#)
- 1956 – [Suez Crisis](#)
- 1961 – [First Iraqi–Kurdish War](#) erupts in north Iraq.
- 1963 – [Ba'ath Party](#) comes to power in [Iraq](#) under the leadership of General [Ahmad Hasan al-Bakr](#) and Colonel [Abdul Salam Arif](#)
- 1964 – [Abdul Rahman Arif](#) stages military coup in Iraq against the Ba'th Party and brings his brother, [Abdul Salam Arif](#), to power
- 1967 – [Six-Day War](#), Israel occupies the Sinai Peninsula, Golan Heights, West Bank and Gaza Strip
- 1967 – Kurds [revolt](#) in Western Iran, the revolt is crushed
- 1968 – Ba'athists stage second military coup under General [Ahmed Hassan al-](#)

**Bakr, Saddam Hussein** is made vice president of Iraq

- 1970 – Gamal Abdel Nasser dies; **Anwar Sadat** becomes president of Egypt
- 1971 – The **Aswan High Dam** is completed with **Soviet** help in finance and construction; independence of **Kuwait, Qatar, Bahrain** and the **UAE**
- 1973 – **Yom Kippur War**
- 1974 – The **PLO** is allowed to represent the people of **Palestine** in the **UN**
- 1974 to 1975 – **Second Iraqi–Kurdish War**
- 1975 to 1990 – **Lebanese Civil War**
- 1976 – **Syria invades Lebanon**
- 1978 – **Camp David Accords**
- 1979 – **Saddam Hussein** becomes president of Iraq; **Iranian Revolution**; **Egypt–Israel Peace Treaty**
- 1980 to 1989 – **Iran–Iraq War** results in 1–1.25 million casualties, Iraq uses chemical weapons against Iran and rebel Kurds; large scale economic devastation and surge in oil prices affect the global world economy
- 1981 – **Assassination of Anwar Sadat**
- 1982 – **Israel invades Lebanon**
- 1987 to 1990 – **First Intifada**
- 1991 – **The Gulf War**
- 1993 – **Oslo Accords**
- 1994 – **1994 civil war in Yemen**

### **3rd millennium AD**[edit]

- 2000 - **Israeli troops leave Lebanon**
- 2001 - **Members of al-Qaeda attacked sites in the U.S.**
- 2003 - **The 2003 Iraq War**
- 2004 to present – **Shia insurgency in Yemen**
- 2005 - **Syrian troops leave Lebanon as a result of the Cedar Revolution**
- 2006 - **The 2006 Israel-Lebanon conflict**; **Saddam Hussein** executed for "crimes against humanity"

- 2010 - [Arab Spring](#), which culminates in the [Syrian Civil War](#) with involvement of many regional powers to either support the Syrian opposition or the ruling Ba'ath party
- 2014 - [ISIS](#) rises in Iraq and Syria; rival groups try to overthrow Syrian president

### **Afghanistan timeline**

#### **1989**

The Mujahadeen continue their resistance against the Soviet-backed regime of communist president Dr. Mohammad Najibullah, who had been elected president of the puppet Soviet state in 1986. Afghan guerrillas choose Sibhatullah Mojadidi as president of their exiled government.

#### **1992**

Najibullah is ousted by the Mujahadeen, other rebel groups, and defected members of the army. Ahmad Shah Masood, legendary guerrilla leader, leads the invasion of Kabul. The U.N. protects Najibullah. The Mujahadeen form an Islamic state with professor Burhannudin Rabbani as president. They are turning into warlords.

#### **1995**

The Taliban is formed as an Islami militia group. It promises to bring peace to the exhausted Afghans. The Afghans also admire the Taliban for their traditional Islamic values. The Taliban force women to be fully veiled and stop employment and education of women. They also reduce crime and stop the cultivation of poppies for the opium trade. Islamic law is enforced with public amputations and executions. The United States does not recognize the authority of the Taliban.

#### **1995-1999**

Continuing drought devastates agriculture and more than 1 million Afghans escape to squalid Pakistani refugee camps. In fact, when I went to Pakistan I remember seeing refugees sleeping on the streets, and cooking over fires on the street. It was the first time I had ever seen Afghani people. I remember being shocked and feeling really bad for them.

#### **1997**

Najibullah is publicly executed by the Taliban. Various ethnic groups in the north and south fight

the Taliban to control the country.

### **1998**

After two U.S. embassies are bombed by Al-Qaida in Africa, President Clinton sends cruise missiles to bomb Bin Laden's training camps in Afghanistan. They are unsuccessful.

### **2000**

Osama bin Laden has become a recognized international terrorist and he is supposedly hiding in Afghanistan where he is training large numbers of terrorists. The U.S. demands extradition for him to the U.S. to be tried for the embassy bombings. The Taliban refuse to extradite him. The United Nations hits Afghanistan with heavy trade sanctions that impact economic development.

### **March 2001**

Ignoring international protests, the Taliban carry out their threat to destroy Buddhist statues in Bamiyan, Afghanistan, saying they are an affront to Islam.

### **Sept. 4, 2001**

A month after arresting them, the Taliban put eight international aid workers on trial for spreading Christianity. Under Taliban rule, proselytizing is punishable by death. The group is held in various Afghan prisons for months and finally released Nov. 15.

### **Sept. 9, 2001**

Masood, still head of the Northern Alliance and the nation's top insurgent, is killed by assassins posing as journalists.

### **Sept. 11, 2001**

Hijackers commandeer four commercial airplanes and crash them into the World Trade Center Towers in New York, the Pentagon outside Washington, D.C., and a Pennsylvania field, killing thousands. Days later, U.S. officials say bin Laden, the Saudi exile believed to be hiding in Afghanistan, is the prime suspect in the attack.

### **Oct. 7, 2001**

Following unanswered demands that the Taliban turn over bin Laden, U.S. and British forces launch airstrikes against targets in Afghanistan. American warplanes start to bomb Taliban targets and bases reportedly belonging to the al-Qaida network. The Taliban proclaim they are ready for

jihad.

**Nov. 13, 2001**

After weeks of intense fighting with Taliban troops, the Northern Alliance enters Kabul. The retreating Taliban flee southward toward Kandahar.

**Dec. 7, 2001**

Taliban fighters abandon their final stronghold in Kandahar as the militia group's hold on Afghanistan continues to disintegrate. Two days later, Taliban leaders surrender the group's final Afghan territory, the province of Zabul. The move leads the Pakistan-based Afghan Islamic Press to declare "the rule of the Taliban in Afghanistan has totally ended."

**Dec. 22, 2001**

Hamid Karzai, a royalist and ethnic Pashtun, is sworn in as the leader of the interim government in Afghanistan. Karzai entered Afghanistan after living in exile for years in neighboring Pakistan. At the U.N.-sponsored conference to determine an interim government, Karzai already has the support of the United States and by the end of the conference is elected leader of the six-month government.

**2002**

In June, the Loya Jirga, or grand council, elects U.S.-backed Hamid Karzai as interim leader. Karzai chooses the members of his government who will serve until 2004, when the government is required to organize elections.

**2003**

Amid increased violence, NATO takes over security in Kabul in August. The effort is the security organization's first-ever commitment outside of Europe.

**January 2004**

The Loya Jirga adopts a new constitution following input from nearly 500,000 Afghans, some of whom participate in public meetings in villages. The new constitution calls for a president and two vice presidents, but the office of prime minister is removed at the last minute. The official languages, according to the constitution, are Pashto and Dari. Also, the new constitution calls for equality for women.

**October 2004**

Presidential elections are held. More than 10.5 million Afghans register to vote and choose among 18 presidential candidates, including interim leader Karzai. Karzai is elected with 55 percent of the vote.

## **2005**

The nation holds its first parliamentary elections in more than 30 years. The peaceful vote leads to the parliament's first meeting in December.

## **2006**

Amid continuing fighting between Taliban and al-Qaida fighters and the Afghan government forces, NATO expands its peacekeeping operation to the southern portion of the country. After the forces take over from American-led troops, Taliban fighters launch a bloody wave of suicide attacks and raids against the international troops.

## **2007**

The Afghan government and NATO confirm that Taliban commander Mullah Dadullah was killed during a U.S.-led operation in southern Afghanistan.

## **2008**

The international community pledges more than \$15 billion in aid to Afghanistan at a donors' conference in Paris, while Afghan President Hamid Karzai promises to fight corruption in the government.

## **2009**

President Barack Obama names Richard Holbrooke as a special envoy to Afghanistan and Pakistan. Mr. Obama announces a new strategy for the Afghanistan war that would dispatch more military and civilian trainers to the country, in addition to the 17,000 more combat troops he previously ordered. The strategy also includes assistance to Pakistan in its fight against militants.

## **2010**

President Barack Obama accepts Gen. Stanley McChrystal's resignation as the top commander in Afghanistan, over critical comments he made in a Rolling Stone article, and nominates Gen. David Petraeus, head of U.S. Central Command, as his replacement.

## **2011**

U.S. forces overtake a compound in Abbottabad, Pakistan, and kill al-Qaida leader Osama bin

Laden on May 2 local time.

## **2012**

President Hamid Karzai calls for American forces to leave Afghan villages and pull back to their bases after a U.S. soldier kills 16 Afghan civilians inside their homes.

## **2013**

The Afghan army takes over all military and security operations from NATO forces.

## **2014**

Ashraf Ghani becomes president of Afghanistan in September after two rounds of voting, claims of election fraud and a power-sharing agreement with main rival Abdullah Abdullah.

In December, NATO officially ends its combat mission in Afghanistan. U.S.-led NATO troops remain to train and advise Afghan forces.

**Timeline for the recent history of Iraq** <https://www.bbc.com/news/world-middle-east-14546763>

**Source: BBC**

**1979** - Saddam Hussein takes over from President Al-Bakr.

### **Iran-Iraq war**

**1980-1988** - Iran-Iraq war results in stalemate.

**1981 June** - Israeli air raid destroys Iraqi nuclear reactor at Osirak near Baghdad.

**1988 March** - Iraq attacks Kurdish town of Halabjah with poison gas, killing thousands.

### **First US-Iraq war**

**1990** - Iraq invades and annexes Kuwait, prompting what becomes known as the first Gulf War. A massive US-led military campaign forces Iraq to withdraw in February 1991.

**1991 April** - Iraq subjected to weapons inspection programme.

**1991 Mid-March/early April** - Southern Shia and northern Kurdish populations - encouraged by Iraq's defeat in Kuwait - rebel, prompting a brutal crackdown.

### **1991 Gulf War**

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Iraq's army was crushed in 1991 Gulf War that followed the invasion of Kuwait

**1991: Jubilation follows Gulf War ceasefire**

**1991** April - UN-approved haven established in northern Iraq to protect the Kurds. Iraq ordered to end all military activity in the area.

**1992** August - A no-fly zone, which Iraqi planes are not allowed to enter, is set up in southern Iraq.

**1995** April - UN allows partial resumption of Iraq's oil exports to buy food and medicine in an oil-for-food programme.

**1996** September - US extends northern limit of southern no-fly zone to just south of Baghdad.

**1998** October - Iraq ends cooperation with UN Special Commission to Oversee the Destruction of Iraq's Weapons of Mass Destruction.

### **Operation Desert Fox**

**1998** December - US and British Operation Desert Fox bombing campaign aims to destroy Iraq's nuclear, chemical and biological weapons programmes.

### **Saddam's fall**

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Saddam Hussein's ouster by US forces prompted jubilation among many Iraqis

#### **Saddam 'sure he would survive'**

#### **Iraq war shows limits of US power**

**2002** September - US President George W Bush tells UN Iraq poses "grave and gathering danger".

**2002** November - UN weapons inspectors return to Iraq backed by a UN resolution which threatens serious consequences if Iraq is in "material breach" of its terms.

### **Saddam ousted**

**2003** March - US-led invasion topples Saddam Hussein's government, marks start of years of violent conflict with different groups competing for power.

**2003** July - US-appointed Governing Council meets for first time. Commander of US forces says his troops face low-intensity guerrilla-style war.

**2003** August - Suicide truck bomb wrecks UN headquarters in Baghdad, killing UN envoy Sergio Vieira de Mello.

Car bomb in Najaf kills 125 including Shia leader Ayatollah Mohammed Baqr al-Hakim.

**2003** December - Saddam Hussein captured in Tikrit.

**2004** March - Suicide bombers attack Shia festival-goers in Karbala and Baghdad, killing 140 people.

**2004** April-May - Photographic evidence emerges of abuse of Iraqi prisoners by US troops at Abu Ghreib prison in Baghdad.

### **Sovereignty and elections**

**2004** June - US hands sovereignty to interim government headed by Prime Minister Iyad Allawi.

**2004** August - Fighting in Najaf between US forces and Shia militia of radical cleric Moqtada Sadr.

**2004** November - Major US-led offensive against insurgents in Falluja.

**2005** January - Elections for a Transitional National Assembly.

**2005** April - Amid escalating violence, parliament selects Kurdish leader Jalal Talabani as



president. Ibrahim Jaafari, a Shia, is named as prime minister.

**2005** May onwards - Surge in car bombings, bomb explosions and shootings: government puts civilian death toll for May at 672, up from 364 in April.

**2005** June - Massoud Barzani is sworn in as regional president of Iraqi Kurdistan.

### **Bombings**

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Thousands of Iraqis have been killed in sectarian suicide and car bomb attacks

### **Iraq Body Count: War dead figures**

#### **Guide: Armed groups in Iraq**

#### **Up to 200 killed in Baghdad bombs**

**2005** October - Voters approve a new constitution, which aims to create an Islamic federal democracy.

**2005** December - Iraqis vote for the first, full-term government and parliament since the US-led invasion.

### **Sectarian violence**

**2006** February onwards - A bomb attack on an important Shia shrine in Samarra unleashes a wave of sectarian violence in which hundreds of people are killed.

**2006** April - Newly re-elected President Talabani asks Shia compromise candidate Nouri al-Maliki to form a new government, ending months of deadlock.

**2006** June - Al-Qaeda leader in Iraq, Abu Musab al-Zarqawi, is killed in an air strike.

**2006** November - Iraq and Baathist Syria restore diplomatic relations after nearly a quarter century.

### **Saddam executed**

**2006** December - Saddam Hussein is executed for crimes against humanity.

**2007** January - US President Bush announces a new Iraq strategy; thousands more US troops will be dispatched to shore up security in Baghdad.

**2007** August - Kurdish and Shia leaders form an alliance to support Prime Minister Maliki's government, but fail to bring in Sunni leaders.

### **Shia holy sites**

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Shrine of the Imam Ali, one of Shia Islam's holiest places

### **Karbala and Najaf: Shia holy cities**

**2007** September - Controversy over private security contractors after Blackwater security guards allegedly fire at civilians in Baghdad, killing 17.

**2007** December - Britain hands over security of Basra province to Iraqi forces, effectively marking the end of nearly five years of British control of southern Iraq.

**2008** March - Prime Minister Maliki orders crackdown on militia in Basra, sparking pitched battles with Moqtada Sadr's Mehdi Army. Hundreds are killed.

**2008** September - US forces hand over control of the western province of Anbar - once an insurgent and Al-Qaeda stronghold - to the Iraqi government. It is the first Sunni province to be

returned to to the Shia-led government.

### **Security pact approved**

**2008** November - Parliament approves a security pact with the United States, under which all US troops are due to leave the country by the end of 2011.

### **Moqtada al**

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Radical Shia cleric Moqtada al-Sadr announced he was withdrawing from politics in 2014 but has since resumed his political activities

### **Iraqi fears of new Sadrism power**

### **Sadr followers push for reform**

### **Profile: Moqtada Sadr**

**2009** June - US troops withdraw from towns and cities in Iraq, six years after the invasion, having formally handed over security duties to new Iraqi forces.

**2010** March - Elections. Parliament approves new government of all major factions in December.

### **Fractional politics**

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A complex political landscape came into being after the fall of Saddam Hussein

### **Guide to political groups in Iraq**

**2010** August - Seven years after the US-led invasion, the last US combat brigade leaves Iraq.

**2011** January - Radical Shia cleric Moqtada Sadr returns after four years of self-imposed exile in Iran.

### **US pulls out**

**2011** December - US completes troop pull-out.

Unity government faces disarray. Arrest warrant issued for vice-president Tariq al-Hashemi, a leading Sunni politician. Sunni bloc boycotts parliament and cabinet.

**2012** March - Tight security for Arab League summit in Baghdad. It is the first major summit to be held in Iraq since the fall of Saddam Hussein. A wave of pre-summit attacks kills scores of people.

**2012** November - Iraq cancels a \$4.2bn deal to buy arms from Russia because of concerns about alleged corruption within the Iraqi government.

### **Violence intensifies**

**2013** April - Sunni insurgency intensifies, with levels of violence matching those of 2008. By July the country is described as being yet again in a state of full-blown sectarian war.

**2013** September - Series of bombings hits Kurdistan capital Irbil in the first such attack since 2007. The Islamic State of Iraq group says it was responding to alleged Iraqi Kurdish support for Kurds fighting jihadists in Syria.

**2013** October - Government says October is deadliest month since April 2008, with 900 killed. By

the year-end the UN estimates the 2013 death toll of civilians as 7,157 - a dramatic increase in the previous year's figure of 3,238.

**2014 January** - Islamist fighters infiltrate Falluja and Ramadi after months of mounting violence in mainly-Sunni Anbar province. Government forces recapture Ramadi but face entrenched rebels in Falluja.

**2014 April** - Prime Minister Al-Maliki's coalition wins a plurality at first parliamentary election since 2011 withdrawal of US troops, but falls short of a majority.

**2014 June-September** - Sunni rebels led by Islamic State of Iraq and the Levant surge out of Anbar Province to seize Iraq's second city of Mosul and other key towns. Tens of thousands flee amid atrocities. Kurdish forces, US and Iran assist government in repelling attacks.

### **Broad government**

**2014 September** - Shia politician Haider al-Abad forms a broad-based government including Sunni Arabs and Kurds. Kurdish leadership agrees to put independence referendum on hold.

**2014 December** - The Iraqi government and the leadership of the Kurdish Region sign a deal on sharing Iraq's oil wealth and military resources, amid hopes that the agreement will help to reunite the country in the face of the common threat represented by Islamic State.

**2015 March** - Islamic State destroys Assyrian archaeological sites of Nimrud and Hatra.

### **Offensive against Islamic State**

**2015-2016** - Government and Islamic State forces fight for control of Tikrit and Anbar Province.

**2016 April** - Supporters of cleric Moqtada al-Sadr storm parliament building demanding new government to fight corruption and end allocation of government posts along sectarian lines.

**2016 November** - Parliament recognises the Shia Popular Mobilisation Units (PMU) militia as part of the armed forces with full legal status.

**2017 September** - Kurds back independence in referendum staged by Kurdish regional government. Baghdad imposes punitive measures.

**2017 November** - Government forces with Shia and Kurdish allies drive Islamic State out of all but a few redoubts.

Army offensive drives back Kurdish forces in a move aimed at halting the regional government's moves towards an independent Kurdistan.

**2018 May** - Parliamentary elections. The political bloc of Shia cleric Moqtada al-Sadr wins most votes.

**2018 October** - Parliament elects veteran Kurdish politician Barham Salih as president. He appoints Adel Abdul Mahdi as prime minister, with the support of the Shia majority of MPs.

**2019 September-November** - At least 400 people die in protests against unemployment and corruption in cities including the capital Baghdad, prompting Adel Abdul Mahdi to tender his resignation.

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## **Appendix 2 .Complete Statistical Analysis**

### *Total Statistical Report*

The following is the comprehensive statistical report of the survey conducted in Iraq during the time period of April-June, 2020.

Questions 1-42 deal with resilience; questions 43,43, 45 link resilience with learning English.

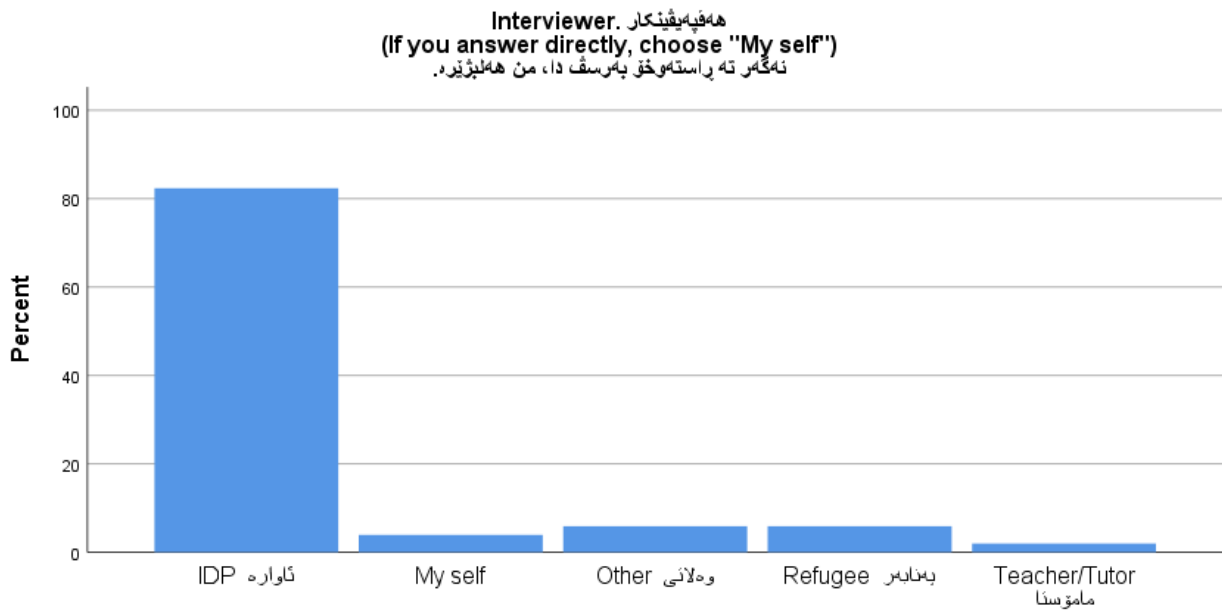
Total Sample= 51 units

51 interviews had been carried out at the time of the first draft (deadline) of this thesis. However, after about 25 more interviews arrived after this writing.

**Interviewer. ههقی پهه قی نیکار.**  
**(If you answer directly, choose "My self")**  
 ههله بژی ره من دا، بهر سف را سه تهو خو ته نهگه ر

**Interviewer. ههقی پهه قی نیکار.**  
**(If you answer directly, choose "My self")**  
 ههله بژی ره من دا، بهر سف را سه تهو خو ته نهگه ر

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	IDP ناوره	42	82.4	82.4	82.4
	My self	2	3.9	3.9	86.3
	Other وه لانی	3	5.9	5.9	92.2
	Refugee بندا بهر	3	5.9	5.9	98.0
	Teacher/Tutor ماموس تا	1	2.0	2.0	100.0
	Total	51	100.0	100.0	



**Interviewer. ههقی پهه قی نیکار.**  
**(If you answer directly, choose "My self")**  
 نهگه ته راسته خو بهر سف دا، من ههلیزیره.

## Interviewed

(from this point, all questions are referred to the "interviewee")

(د رن هلت په دا دگه ل هغه په ښ زورک ښ (مروف))

### Interviewed

(from this point, all questions are referred to the "interviewee")

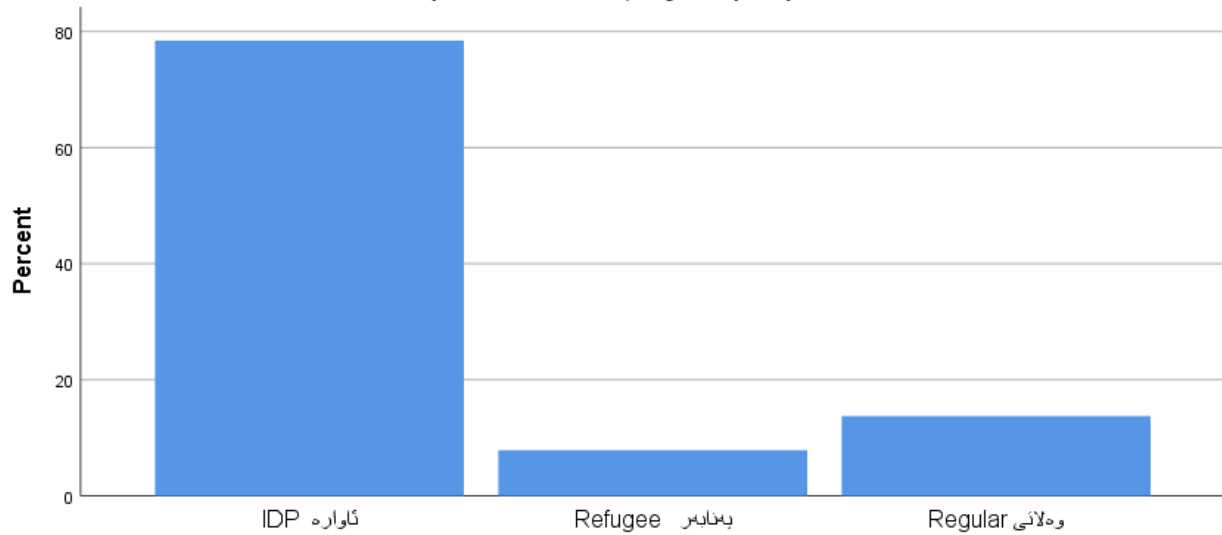
(د رن هلت په دا دگه ل هغه په ښ زورک ښ (مروف))

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	IDP ناوره	40	78.4	78.4	78.4
	Refugee پناوېر	4	7.8	7.8	86.3
	Regular وولاتي	7	13.7	13.7	100.0
	Total	51	100.0	100.0	

### Interviewed

(from this point, all questions are referred to the "interviewee")

(مروف) زورک ښ هغه په ښ دگه ل دا هاتيه کرن)



### Interviewed

(from this point, all questions are referred to the "interviewee")

(مروف) زورک ښ هغه په ښ دگه ل دا هاتيه کرن)

## Age (in years)

(۲۰-۱) به نه نیره بهر سه قهین سالی ب تهمنه ن. ۴

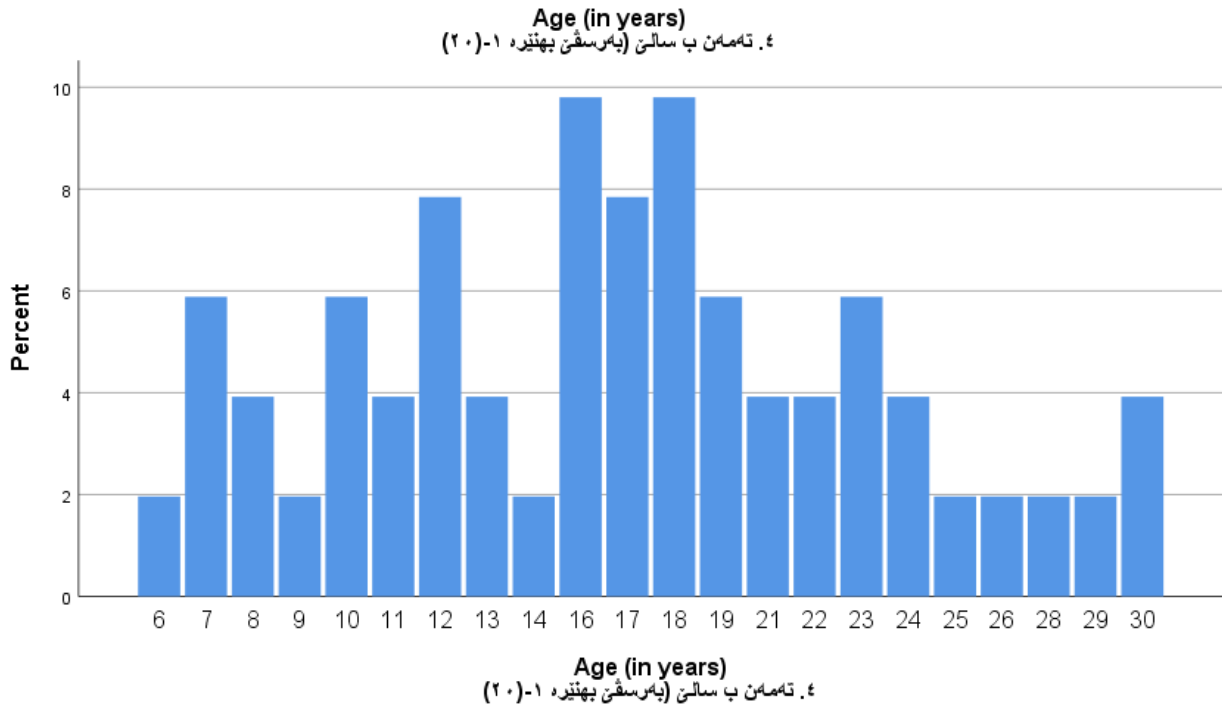
Age (in years)					
(۲۰-۱) به نه نیره بهر سه قهین سالی ب تهمنه ن. ۴					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	6	1	2.0	2.0	2.0
	7	3	5.9	5.9	7.8
	8	2	3.9	3.9	11.8
	9	1	2.0	2.0	13.7
	10	3	5.9	5.9	19.6
	11	2	3.9	3.9	23.5
	12	4	7.8	7.8	31.4
	13	2	3.9	3.9	35.3
	14	1	2.0	2.0	37.3
	16	5	9.8	9.8	47.1
	17	4	7.8	7.8	54.9
	18	5	9.8	9.8	64.7
	19	3	5.9	5.9	70.6
	21	2	3.9	3.9	74.5
	22	2	3.9	3.9	78.4
	23	3	5.9	5.9	84.3
	24	2	3.9	3.9	88.2
	25	1	2.0	2.0	90.2
	26	1	2.0	2.0	92.2
	28	1	2.0	2.0	94.1
	29	1	2.0	2.0	96.1
	30	2	3.9	3.9	100.0
Total		51	100.0	100.0	

**Statistics**

Age (in years)

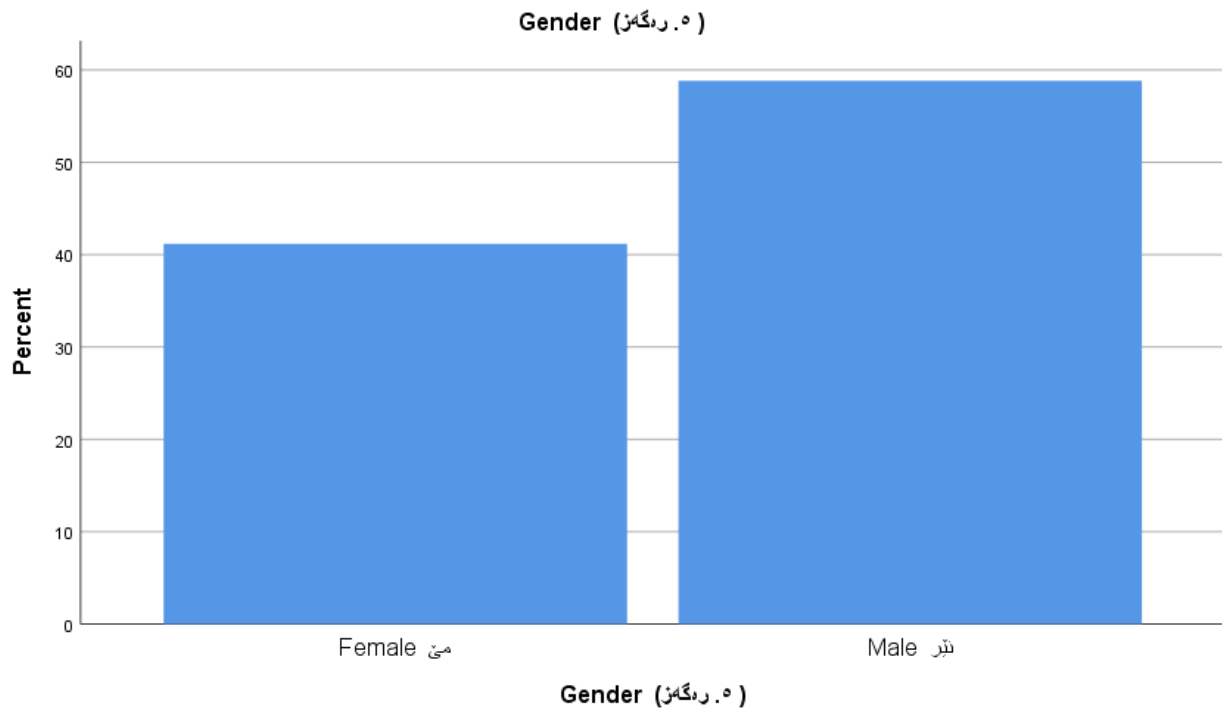
٤. (٢٠) -١ بهذ نيره يس سدقن) سلا ب ب تهمن .٤

N	Valid	51
	Missing	0
Mean		16.82
Median		17.00
Mode		16
Std. Deviation		6.424
Range		24
Minimum		6
Maximum		30
Percentiles	25	12.00
	50	17.00
	75	22.00



## Gender (ردگه ز. ۵)

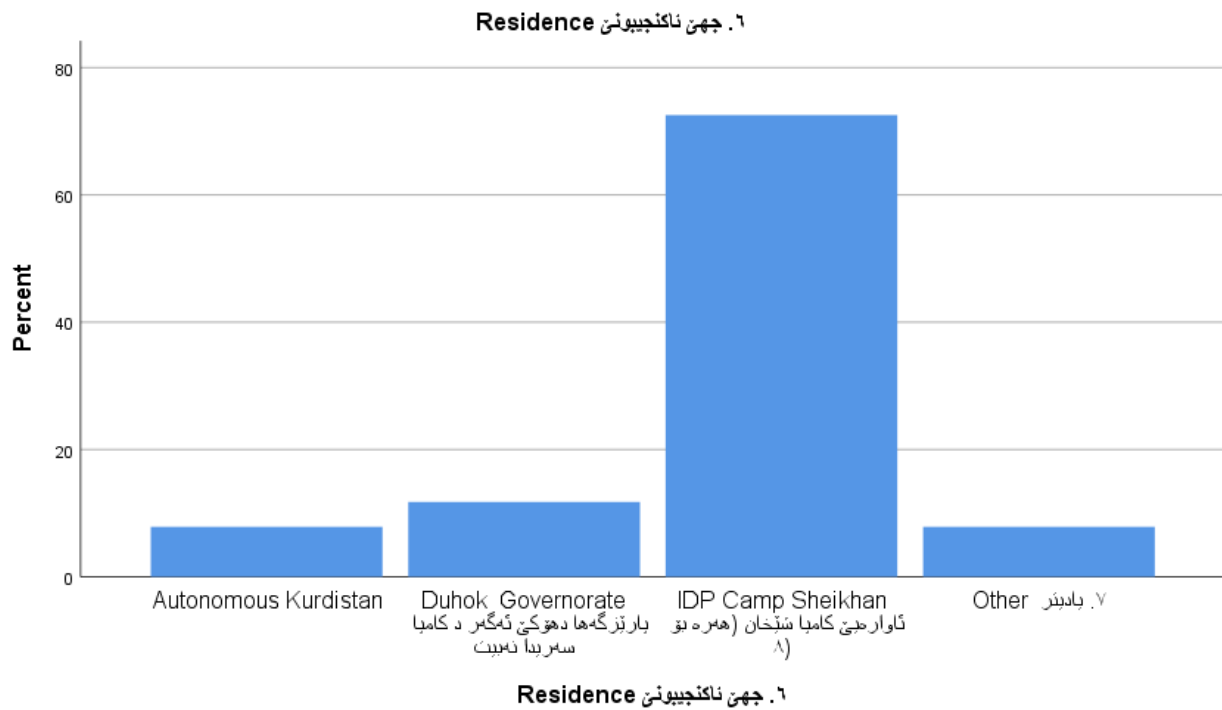
		Gender (ردگه ز. ۵)			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female مڼي	21	41.2	41.2	41.2
	Male نږ	30	58.8	58.8	100.0
Total		51	100.0	100.0	



## نەگە نەچە یەوێن جەهێ ٦. Residence

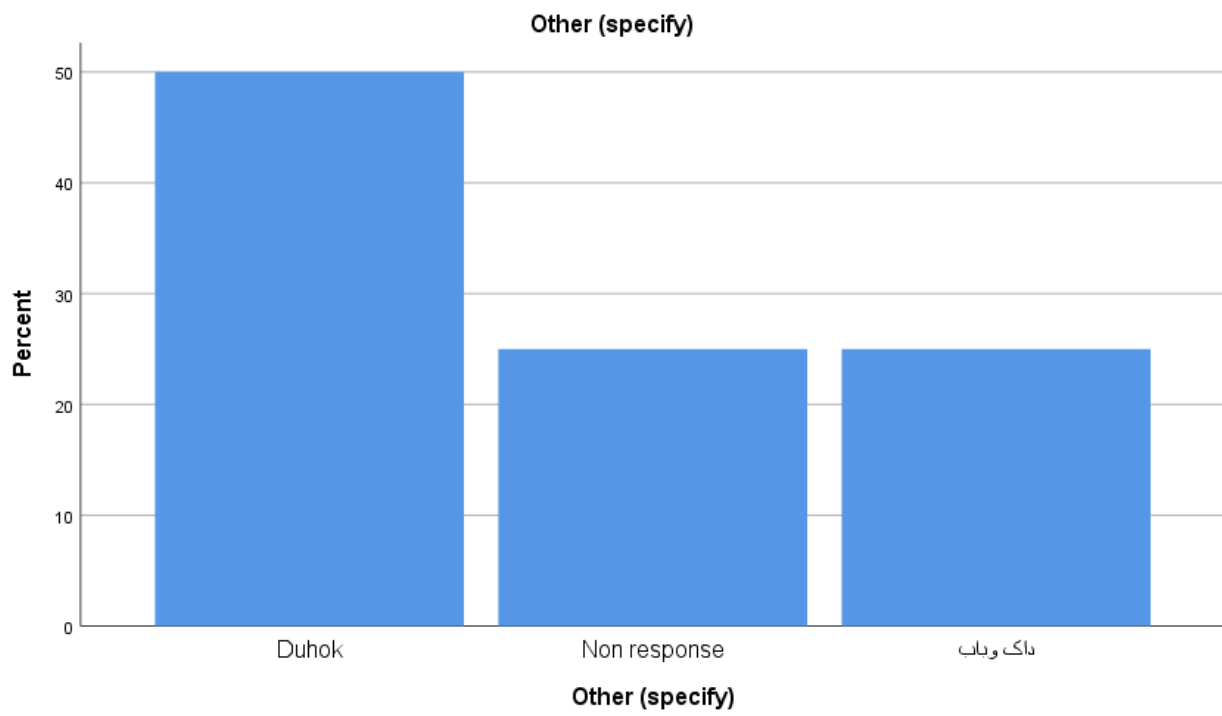
نەگە نەچە یەوێن جەهێ ٦. Residence

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Autonomous Kurdistan	4	7.8	7.8	7.8
Duhok Governorate پاریزگەها نەبەیت سەریداکام پادئەگە رەهۆکی	6	11.8	11.8	19.6
IDP Camp Sheikhan کەم پانەوارجی (٨ یەهەرە) شەئێخان	37	72.5	72.5	92.2
Other ٧. بادێتر	4	7.8	7.8	100.0
Total	51	100.0	100.0	



## Other (specify)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Duhok	2	50.0	50.0	50.0
	Non response	1	25.0	25.0	75.0
	و.ب.ب داک	1	25.0	25.0	100.0
	Total	4	100.0	100.0	

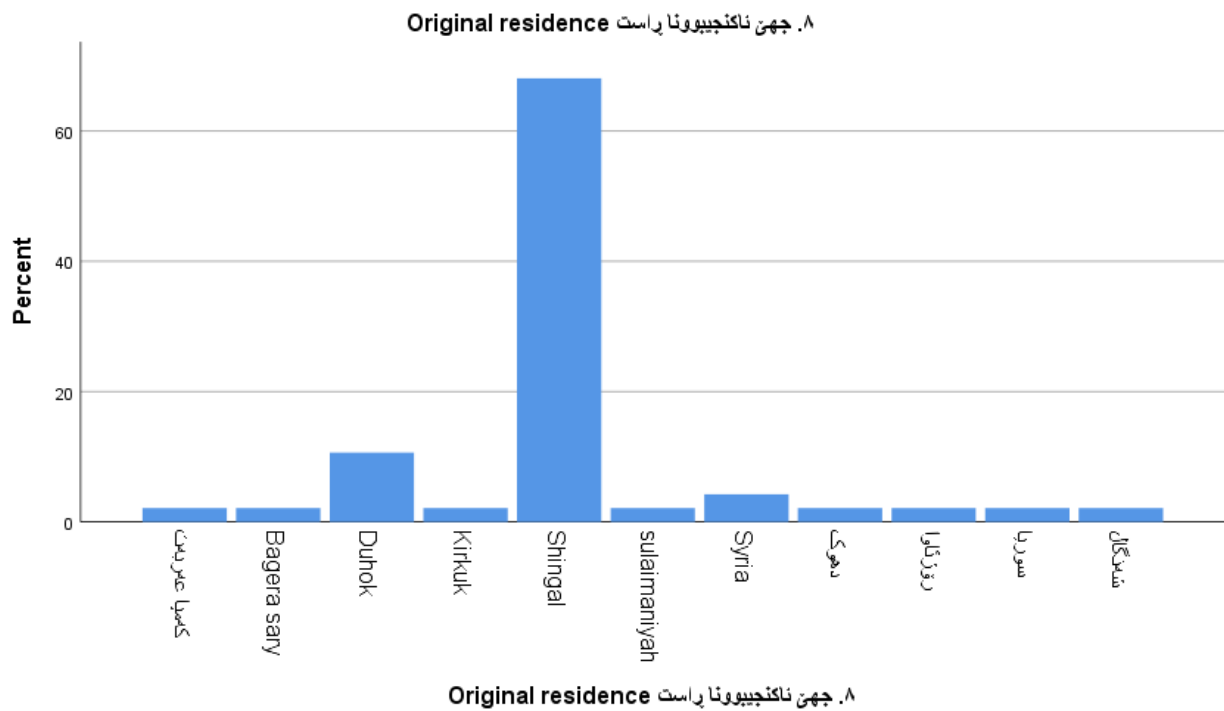




Original residence ٨. نڊ ڀ بوڏا جهڻ

Original residence ٨. نڊ ڀ بوڏا جهڻ

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	عربيه ت ڪم ڀا	1	2.0	2.1	2.1
	Bagera sary	1	2.0	2.1	4.3
	Duhok	5	9.8	10.6	14.9
	Kirkuk	1	2.0	2.1	17.0
	Shingal	32	62.7	68.1	85.1
	sulaimaniyah	1	2.0	2.1	87.2
	Syria	2	3.9	4.3	91.5
	دھوڪ	1	2.0	2.1	93.6
	رؤؤڏاوا	1	2.0	2.1	95.7
	سوريا	1	2.0	2.1	97.9
	شعڻ گال	1	2.0	2.1	100.0
	Total	47	92.2	100.0	
Missing		4	7.8		
Total		51	100.0		



## دایه ک ام پین د سالانه چند د ۹. Number of years in camp

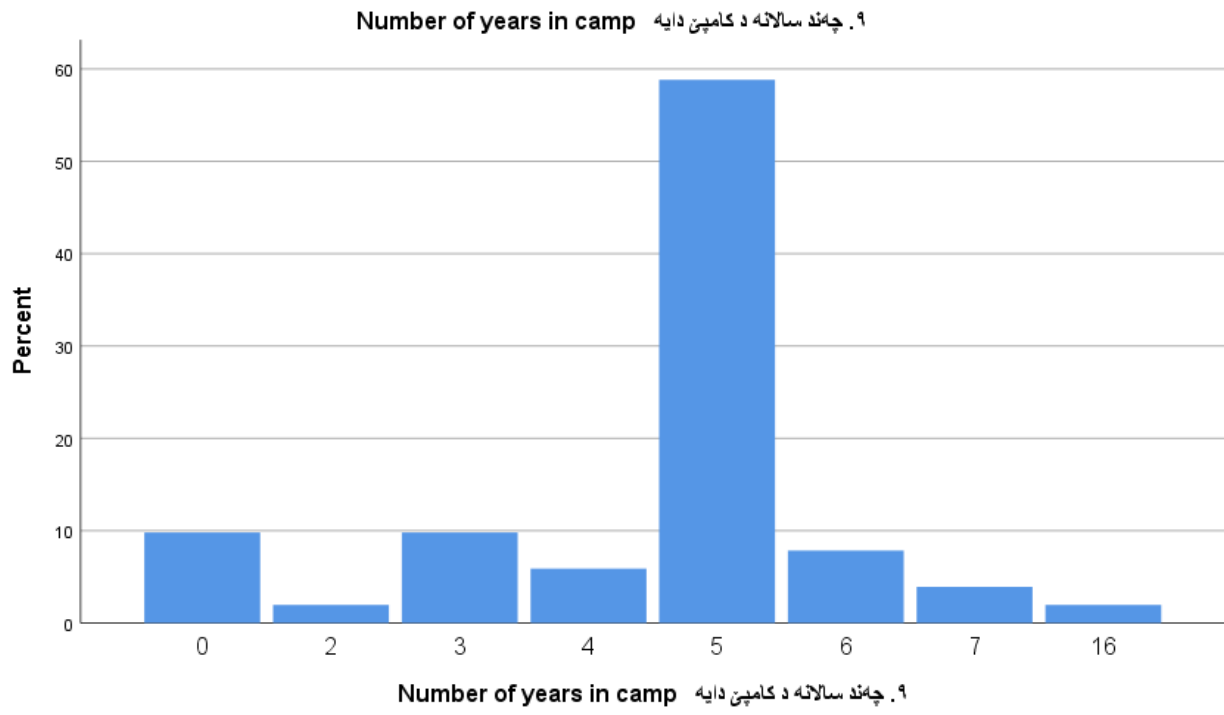
### Statistics

دایه ک ام پین د سالانه چند د ۹. Number of years in camp

N	Valid	51
	Missing	0
Mean		4.57
Median		5.00
Mode		5
Std. Deviation		2.369
Range		16
Minimum		0
Maximum		16
Percentiles	25	4.00
	50	5.00
	75	5.00

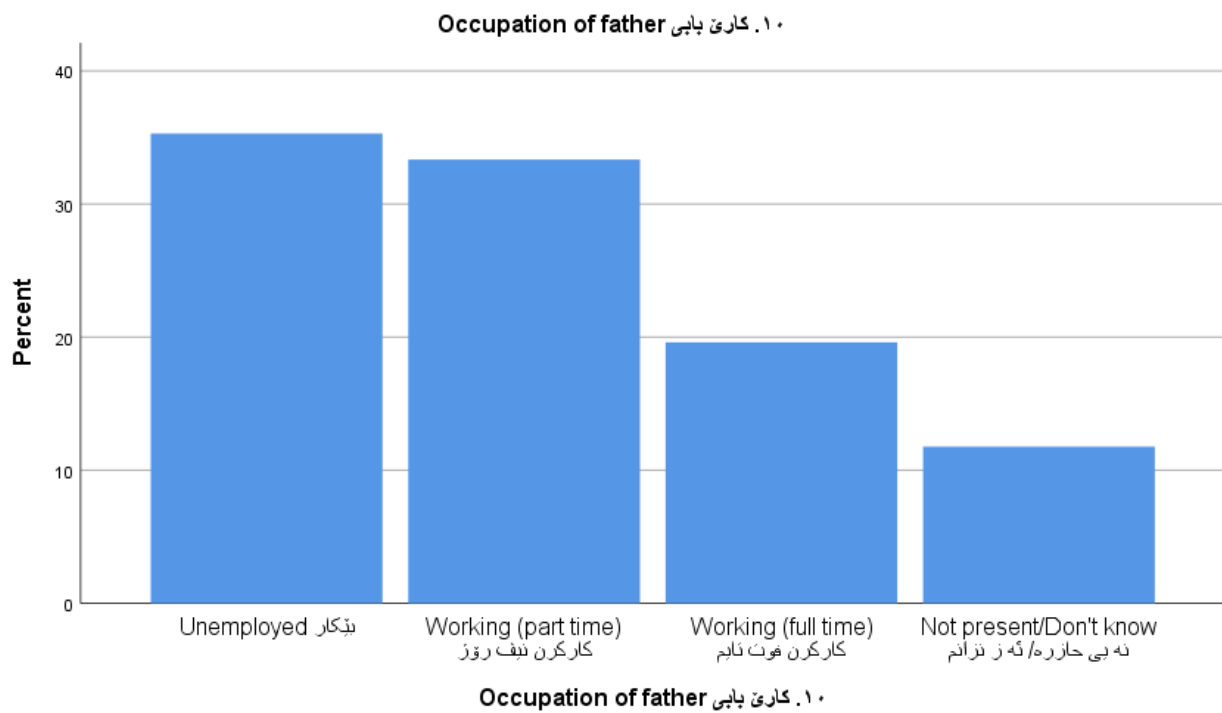
### دایه ک ام پین د سالانه چند د ۹. Number of years in camp

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	5	9.8	9.8
	2	1	2.0	11.8
	3	5	9.8	21.6
	4	3	5.9	27.5
	5	30	58.8	86.3
	6	4	7.8	94.1
	7	2	3.9	98.0
	16	1	2.0	100.0
Total	51	100.0	100.0	



## پاپی کاری ۱۰. Occupation of father

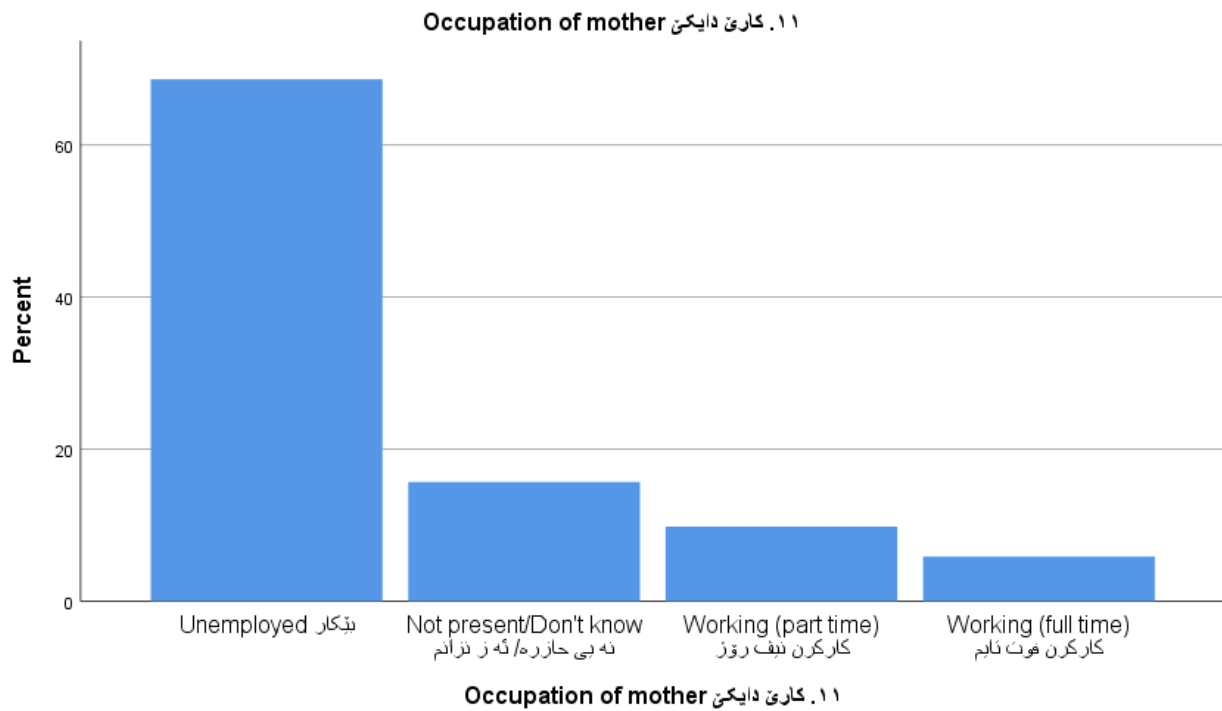
		پاپی کاری ۱۰. Occupation of father			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	بیکار Unemployed	18	35.3	35.3	35.3
	نصف کارکن (part time) روزی	17	33.3	33.3	68.6
	فوت کارکن (full time) نام	10	19.6	19.6	88.2
	حاضرہ/ نہ/ نہ داند Not present/Don't know	6	11.8	11.8	100.0
Total		51	100.0	100.0	



## دایہ کی کوریج ۱۱. Occupation of mother

دایہ کی کوریج ۱۱. Occupation of mother

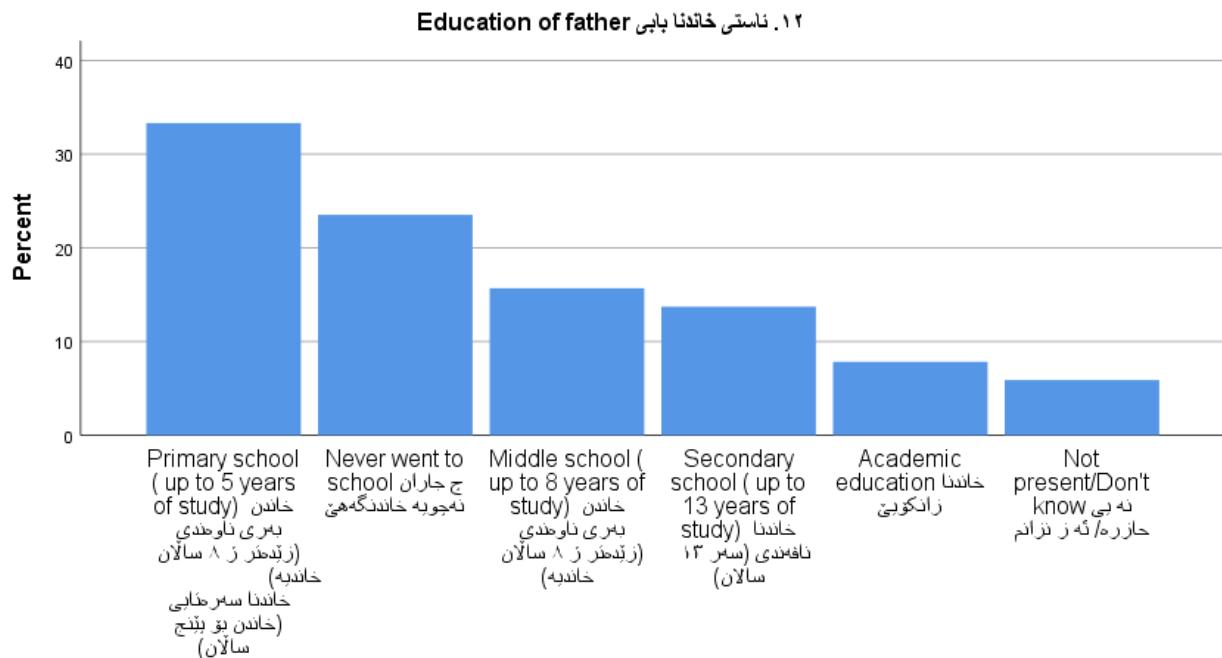
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	بیکار Unemployed	35	68.6	68.6	68.6
	حاضرہ ہے نہ / نہ ہوا / نہ جانتا / نہ Not present/Don't know	8	15.7	15.7	84.3
	نصف وقت کار کرنے روز Working (part time)	5	9.8	9.8	94.1
	پوری وقت کار کرنے نہ ہوا / نہ جانتا / نہ Working (full time)	3	5.9	5.9	100.0
	Total	51	100.0	100.0	



## Education of father ۱۲. باپي خاندانا ناستي

Education of father ۱۲. باپي خاندانا ناستي

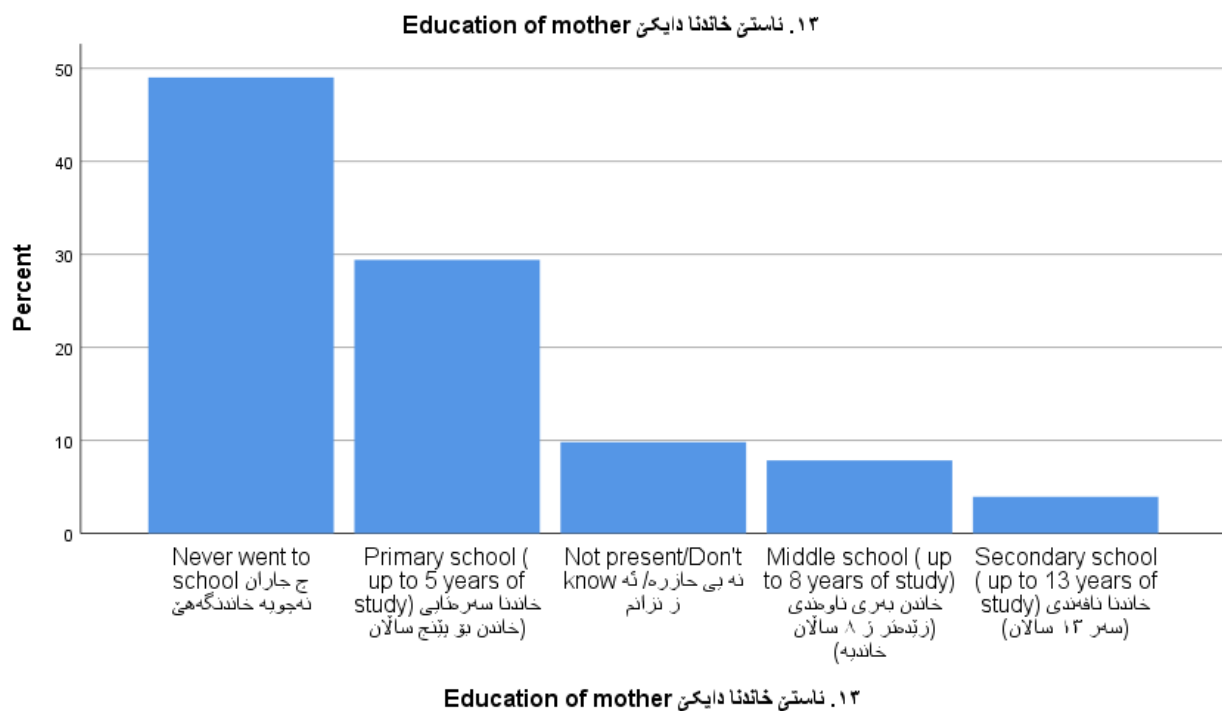
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary school ( up to 5 years of study) ژ زړه ددو ( ناوړه دی بهر ی خاندن خاندنا (خاندیو ه سالان ۸ ( سالان پو پنچ یو خاندن) سهرمه ای ی	17	33.3	33.3	33.3
	Never went to school نهمو وید ه جارن چ خاندن دنگه ه	12	23.5	23.5	56.9
	Middle school ( up to 8 years of study) سالان ۸ ژ زړه ددو ( ناوړه دی بهر ی خاندن خاندیو ه	8	15.7	15.7	72.5
	Secondary school ( up to 13 years of study) سالان ۱۳ سهر) ناوړه دی خاندنا	7	13.7	13.7	86.3
	Academic education زان کوی ی خاندنا	4	7.8	7.8	94.1
	Not present/Don't know حازره ی ی نه دزاندن ز نه	3	5.9	5.9	100.0
Total		51	100.0	100.0	



۱۲. ناستي خاندانا باپي Education of father

## دایه کښه خاندان داسه تن ۱۳. Education of mother

دایه کښه خاندان داسه تن ۱۳. Education of mother					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never went to school خاندان نه گهڼې نمچویه جاران چ	25	49.0	49.0	49.0
	Primary school ( up to 5 years of study) ب و خاندان) سرمه تاپو ی خاندان سآلان پو پنج	15	29.4	29.4	78.4
	Not present/Don't know په نه نزانم ز نه /حازره	5	9.8	9.8	88.2
	Middle school ( up to 8 years of study) زیدمتر ( ناومندی بهر ی خاندان (خاندان په سآلان ۸ ژ	4	7.8	7.8	96.1
	Secondary school ( up to 13 years of study) ۱۳ سر) ناومندی دی خاندان ( سآلان )	2	3.9	3.9	100.0
	Total	51	100.0	100.0	



**Number of brothers (enter "0" for no brother)**

(۱-۱۰) ههژلراژى يان نه يينه برابو سو فر ههژلرا ( بر ههژلرا ۱۴)

**Statistics**

Number of brothers (enter "0" for no brother)

ژى يان نه يينه برابو سو فر ههژلرا ( بر ههژلرا ۱۴)

(۱-۱۰) ههژلرا

N	Valid	51
	Missing	0
Mean		2.29
Median		2.00
Mode		1
Std. Deviation		1.921
Range		9
Minimum		0
Maximum		9
Percentiles	25	1.00
	50	2.00
	75	3.00

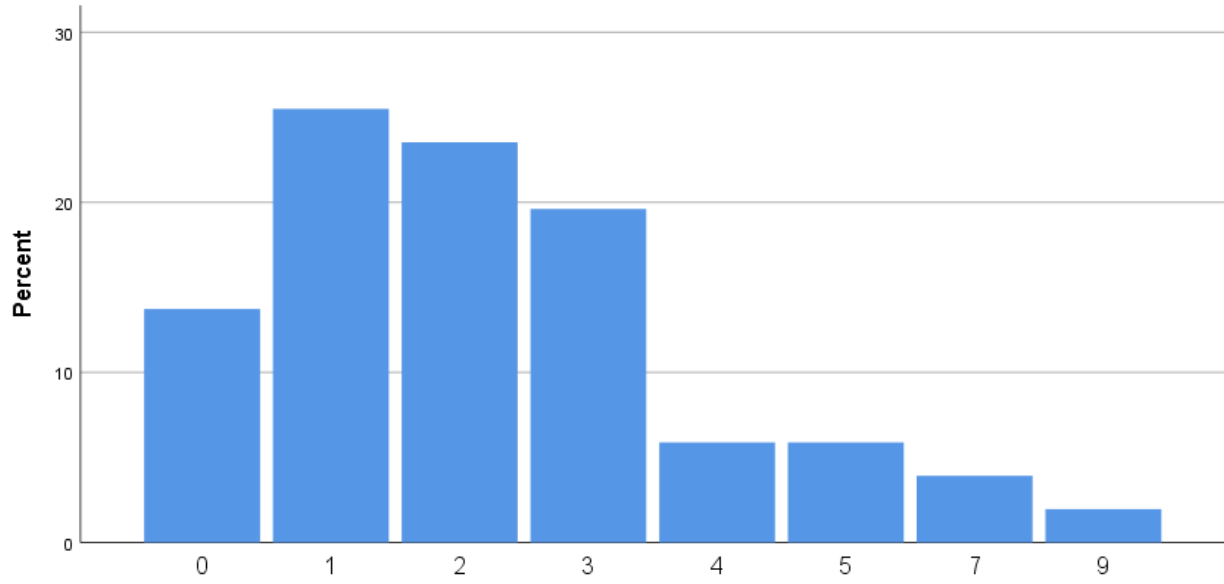
**Number of brothers (enter "0" for no brother)**

(۱-۱۰) ههژلراژى يان نه يينه برابو سو فر ههژلرا ( بر ههژلرا ۱۴)

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	7	13.7	13.7
	1	13	25.5	39.2
	2	12	23.5	62.7
	3	10	19.6	82.4
	4	3	5.9	88.2
	5	3	5.9	94.1
	7	2	3.9	98.0
	9	1	2.0	100.0
	Total	51	100.0	100.0



Number of brothers (enter "0" for no brother)  
١٤. ههژمارا بر (ههژمارا سفر بۆ برا نينه يان ئى ههژمارا ١-١٠)



Number of brothers (enter "0" for no brother)  
١٤. ههژمارا بر (ههژمارا سفر بۆ برا نينه يان ئى ههژمارا ١-١٠)

**Number of sisters (enter "0" for no sister)**

(۱-۱۰) ههژلراژی یان نه یینه خوشهکان ب و سه فر ههژلرا خوشهکان ههژلرا ۱۵.

**Statistics**

Number of sisters (enter "0" for no sister)

یان نه یینه خوشهکان ب و سه فر ههژلرا خوشهکان ههژلرا ۱۵.

(۱-۱۰) ههژلراژی

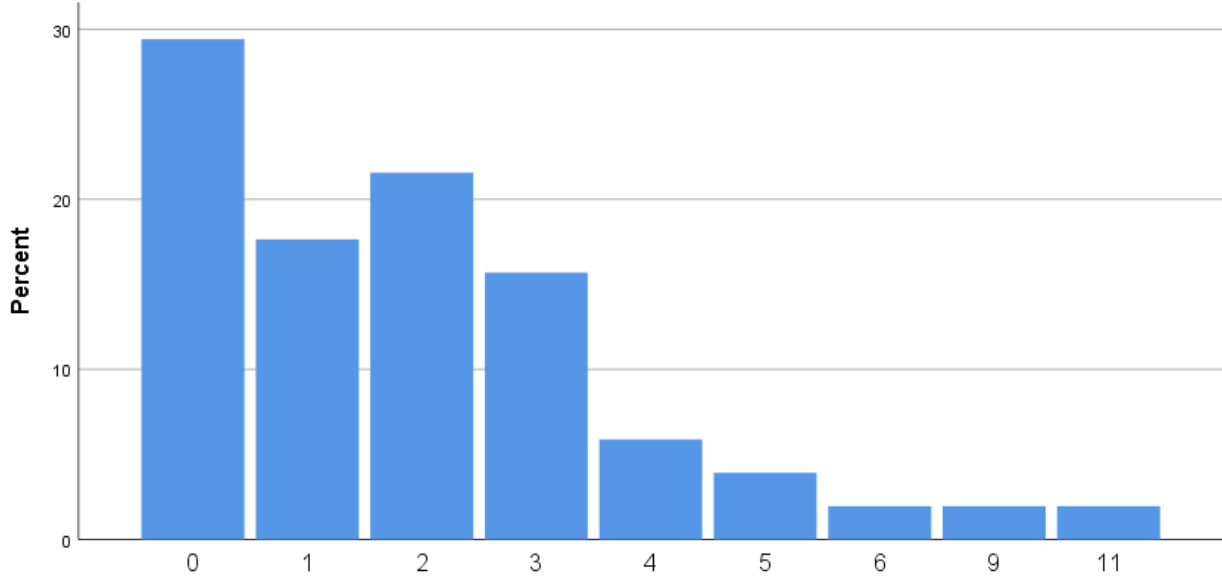
N	Valid	51
	Missing	0
Mean		2.02
Median		2.00
Mode		0
Std. Deviation		2.249
Range		11
Minimum		0
Maximum		11
Percentiles	25	.00
	50	2.00
	75	3.00

**Number of sisters (enter "0" for no sister)**

(۱-۱۰) ههژلراژی یان نه یینه خوشهکان ب و سه فر ههژلرا خوشهکان ههژلرا ۱۵.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	15	29.4	29.4
	1	9	17.6	47.1
	2	11	21.6	68.6
	3	8	15.7	84.3
	4	3	5.9	90.2
	5	2	3.9	94.1
	6	1	2.0	96.1
	9	1	2.0	98.0
	11	1	2.0	100.0
Total	51	100.0	100.0	

Number of sisters (enter "0" for no sister)  
١٥. ههژمارا خوشکان ههژمارا سفر بۆ خوشکان نینه یان ژێ ههژمارا (١٠-١)



Number of sisters (enter "0" for no sister)  
١٥. ههژمارا خوشکان ههژمارا سفر بۆ خوشکان نینه یان ژێ ههژمارا (١٠-١)

### Years of schooling (consider all the school years you attend)

ب ویت خوہندد گھہن ل ساڈ ین وان تہف اہیا ۱۷.

#### Statistics

Years of schooling (consider all the school years you attend)

ب ویت خوہندد گھہن ل ساڈ ین وان تہف اہیا ۱۷.

N	Valid	51
	Missing	0
Mean		8.43
Median		9.00
Mode		9 <sup>a</sup>
Std. Deviation		4.920
Range		18
Minimum		0
Maximum		18
Percentiles	25	5.00
	50	9.00
	75	12.00

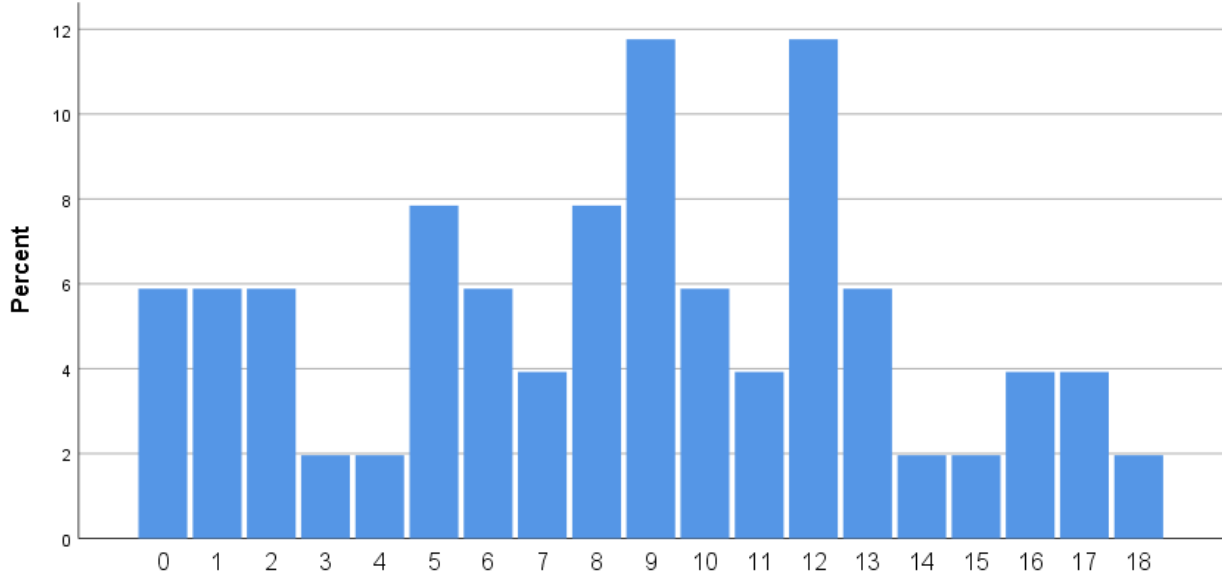
a. Multiple modes exist. The smallest value is shown

**Years of schooling (consider all the school years you attend)**

ب ویت خوددندنگه ل سالن وان تهف اهايا ۱۷.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	3	5.9	5.9	5.9
	1	3	5.9	5.9	11.8
	2	3	5.9	5.9	17.6
	3	1	2.0	2.0	19.6
	4	1	2.0	2.0	21.6
	5	4	7.8	7.8	29.4
	6	3	5.9	5.9	35.3
	7	2	3.9	3.9	39.2
	8	4	7.8	7.8	47.1
	9	6	11.8	11.8	58.8
	10	3	5.9	5.9	64.7
	11	2	3.9	3.9	68.6
	12	6	11.8	11.8	80.4
	13	3	5.9	5.9	86.3
	14	1	2.0	2.0	88.2
	15	1	2.0	2.0	90.2
	16	2	3.9	3.9	94.1
	17	2	3.9	3.9	98.0
18	1	2.0	2.0	100.0	
Total		51	100.0	100.0	

Years of schooling (consider all the school years you attend)  
١٧. تہ فایا وان سائین ل خودندنگه ہی بویت



Years of schooling (consider all the school years you attend)  
١٧. تہ فایا وان سائین ل خودندنگه ہی بویت

## Do you have people you want to be like?

ب چ پیت؟ وی ل ب کھی حہز ت و دک ی ناس کہ سہک چ گہل و ۱۸.

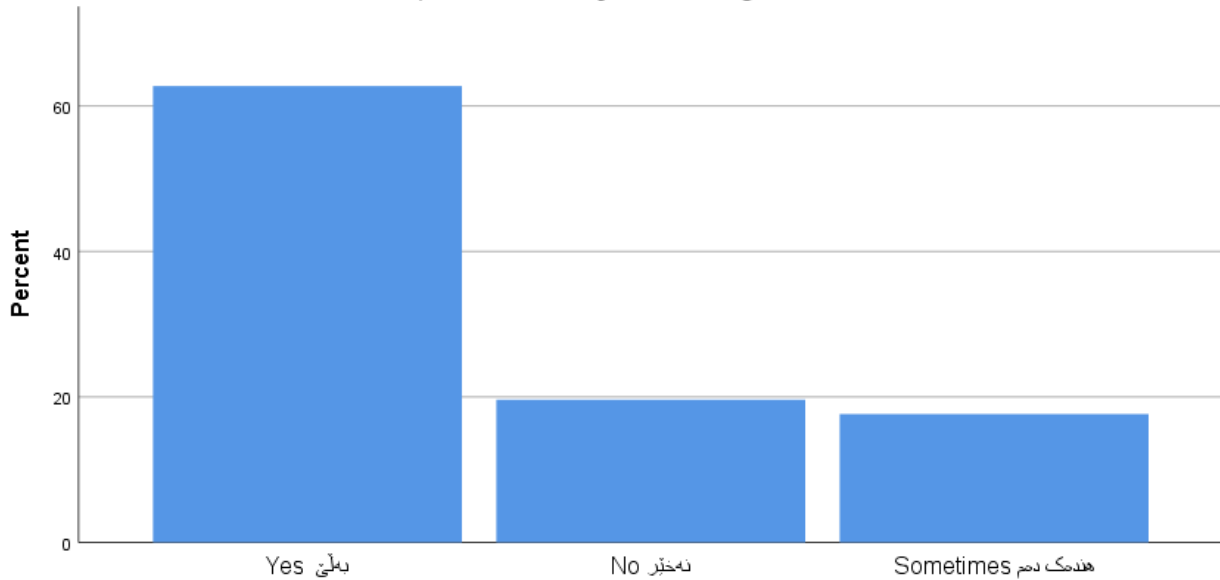
### Do you have people you want to be like?

ب چ پیت؟ وی ل ب کھی حہز ت و دک ی ناس کہ سہک چ گہل و ۱۸.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes بلی	32	62.7	62.7	62.7
	No نہخیر	10	19.6	19.6	82.4
	Sometimes دہم ہندہک	9	17.6	17.6	100.0
	Total	51	100.0	100.0	

### Do you have people you want to be like?

۱۸. گہل و چ کاسہک ناس دکی تو حہز بکھی ل وی بچیت؟



### Do you have people you want to be like?

۱۸. گہل و چ کاسہک ناس دکی تو حہز بکھی ل وی بچیت؟

## Do you share with people around you?

دکه ی ت؟ خوہ دہردؤرال کہ سہ ین گہ ل ل ہاق بہ شی گہ و ۱۹.

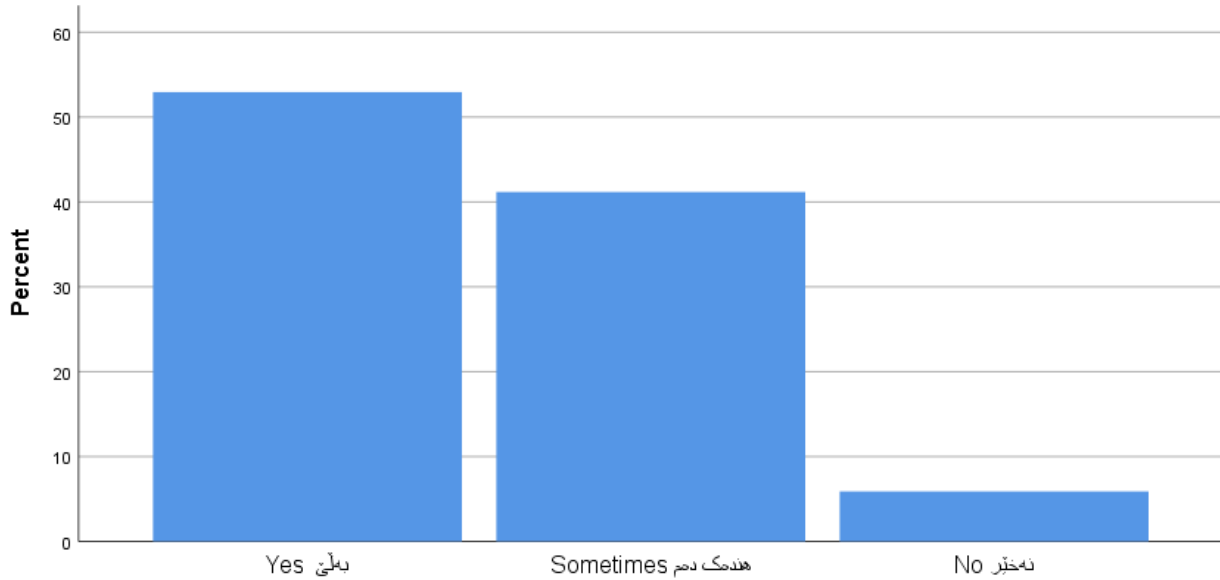
### Do you share with people around you?

دکہ ی ت؟ خوہ دہردؤرال کہ سہ ین گہ ل ل ہاق بہ شی گہ و ۱۹.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes بلّی	27	52.9	52.9	52.9
	Sometimes دہم ہندمک	21	41.2	41.2	94.1
	No نہخّیر	3	5.9	5.9	100.0
	Total	51	100.0	100.0	

### Do you share with people around you?

۱۹. گہلق ہافبہشی ل گہل کہسین ل دہردؤرا خوہ دکہیت؟



### Do you share with people around you?

۱۹. گہلق ہافبہشی ل گہل کہسین ل دہردؤرا خوہ دکہیت؟



## Is doing well in school important to you?

گرنه گه؟ ته ب و ژ دا خویندنگه نندن گه نافع د باش هلسوکهوت ۲.۱

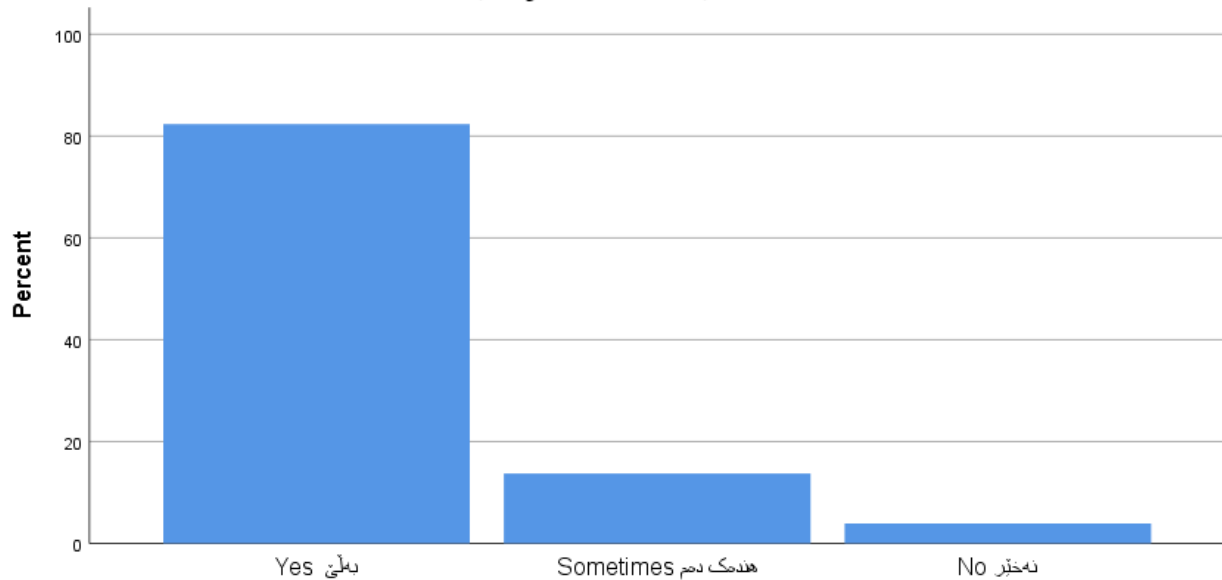
### Is doing well in school important to you?

گرنه گه؟ ته ب و ژ دا خویندنگه نندن گه نافع د باش هلسوکهوت ۲.۱

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes بلی	42	82.4	82.4	82.4
	Sometimes هدمک	7	13.7	13.7	96.1
	No نهخیر	2	3.9	3.9	100.0
	Total	51	100.0	100.0	

### Is doing well in school important to you?

۲. هلسوکهوت باش د نافع خویندنگه نندن گه نافع د باش هلسوکهوت ۲.۱



### Is doing well in school important to you?

۲. هلسوکهوت باش د نافع خویندنگه نندن گه نافع د باش هلسوکهوت ۲.۱

**Do you know how to behave/act in different situations (such as school, home and church or mosque)?**

خزمهت گوزاریه ین مال، خوددندنگه، ل وهک) دا جودا جه ین ل به کهیت ههآ سوکهور ت چاوا دزاند بیت ت و گهل و ۲۱. .... د ولى

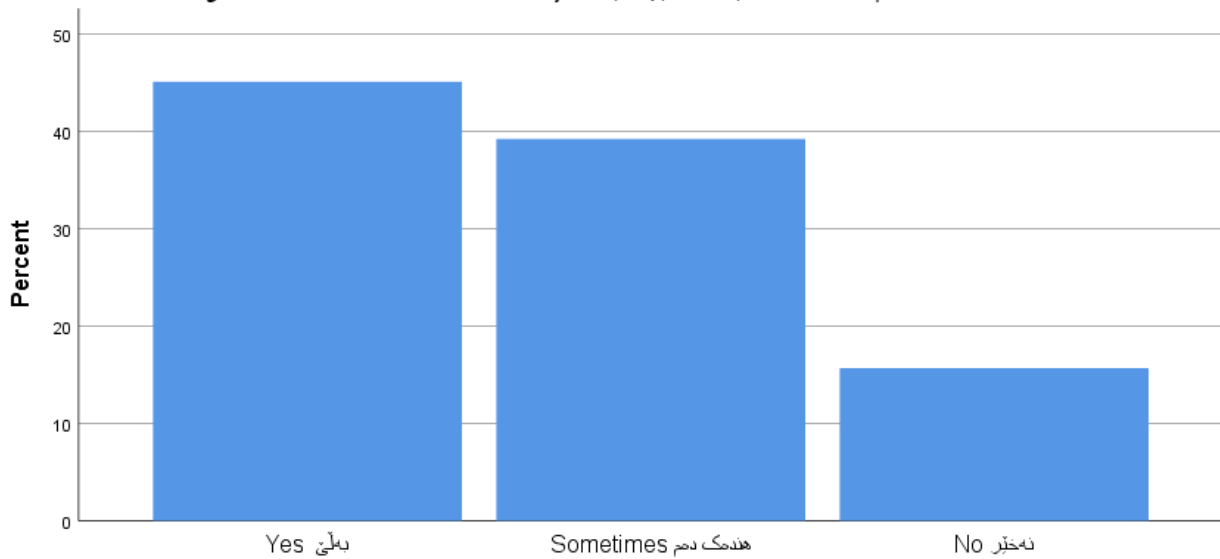
**Do you know how to behave/act in different situations (such as school, home and church or mosque)?**

..... د ولى خزمهت گوزاریه ین مال، خوددندنگه، ل وهک) دا جودا جه ین ل به کهیت ههآ سوکهور ت چاوا دزاند بیت ت و گهل و ۲۱.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	بلی ی Yes	23	45.1	45.1	45.1
	دوم هندهک Sometimes	20	39.2	39.2	84.3
	نمخیر No	8	15.7	15.7	100.0
	Total	51	100.0	100.0	

**Do you know how to behave/act in different situations (such as school, home and church or mosque)?**

۲۱. گهلوق تودانیت چاوا ههآ سوکهور ت به کهیت ل جهین جودا دا (وهک ل خوددندنگه، مال، خزمهتگوزاریه نولیس.....



**Do you know how to behave/act in different situations (such as school, home and church or mosque)?**

۲۱. گهلوق تودانیت چاوا ههآ سوکهور ت به کهیت ل جهین جودا دا (وهک ل خوددندنگه، مال، خزمهتگوزاریه نولیس.....

**Do you feel that your parent(s)/caregiver(s) know where you are and what you are doing all of the time?**

کوددہری؟ ل و دکھی ت چ ت و ہایدارن تہ ہ اب بن و دایک ہسرتم گھل و ۲۲

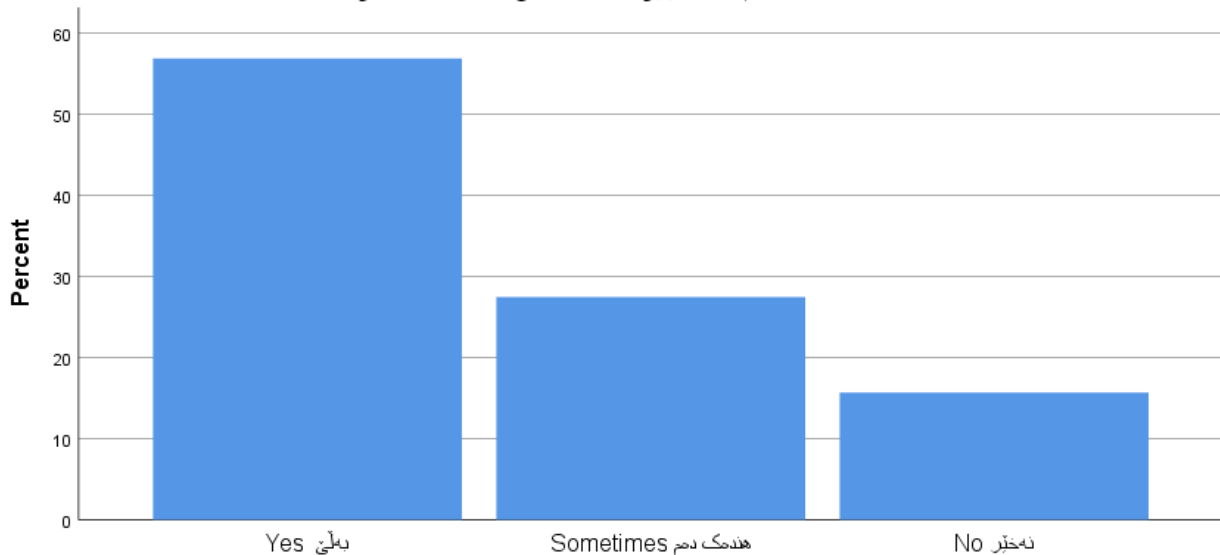
**Do you feel that your parent(s)/caregiver(s) know where you are and what you are doing all of the time?**

کوددہری؟ ل و دکھی ت چ ت و ہایدارن تہ ہ اب بن و دایک ہسرتم گھل و ۲۲

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes ہل بن	29	56.9	56.9	56.9
	Sometimes دم ہندمک	14	27.5	27.5	84.3
	No نمخ نر	8	15.7	15.7	100.0
	Total	51	100.0	100.0	

**Do you feel that your parent(s)/caregiver(s) know where you are and what you are doing all of the time?**

۲۲. گھلق ہسرتم دایک و بابن تہ ہایدارن تو چ دکھی ت و ل کوددہری؟



**Do you feel that your parent(s)/caregiver(s) know where you are and what you are doing all of the time?**

۲۲. گھلق ہسرتم دایک و بابن تہ ہایدارن تو چ دکھی ت و ل کوددہری؟

**Do you feel that your parent(s)/ caregiver(s) know a lot about you (for example, what makes you happy, what makes you scared)?**

...نم بق) دزانن ته سهر ل ت شت گهله ك ته به بابن و دايك دكهي ت ههست ت و گهل و ۲۳

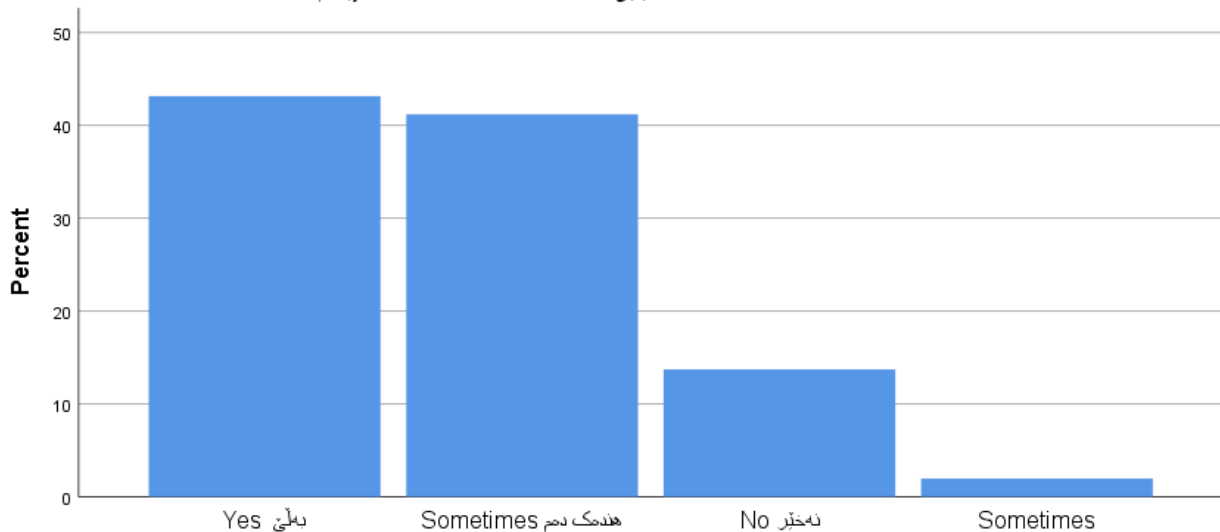
**Do you feel that your parent(s)/ caregiver(s) know a lot about you (for example, what makes you happy, what makes you scared)?**

...نم بق) دزانن ته سهر ل ت شت گهله ك ته به بابن و دايك دكهي ت ههست ت و گهل و ۲۳

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes بلن	22	43.1	43.1	43.1
	Sometimes دم هندهك	21	41.2	41.2	84.3
	No نهخز	7	13.7	13.7	98.0
	Sometimes	1	2.0	2.0	100.0
	Total	51	100.0	100.0	

**Do you feel that your parent(s)/ caregiver(s) know a lot about you (for example, what makes you happy, what makes you scared)?**

۲۳. گهلن تو ههست دكهي دايك و بابن ته گهلهك ت شت ل سهر ته دزانن بق نم...



**Do you feel that your parent(s)/ caregiver(s) know a lot about you (for example, what makes you happy, what makes you scared)?**

۲۳. گهلن تو ههست دكهي دايك و بابن ته گهلهك ت شت ل سهر ته دزانن بق نم...

## Is there enough to eat in your home when you are hungry?

دبه؟ پرچی تو ودهما ههیه ههوه مالال پر یدق ی خوارنا گهل و ۲۴

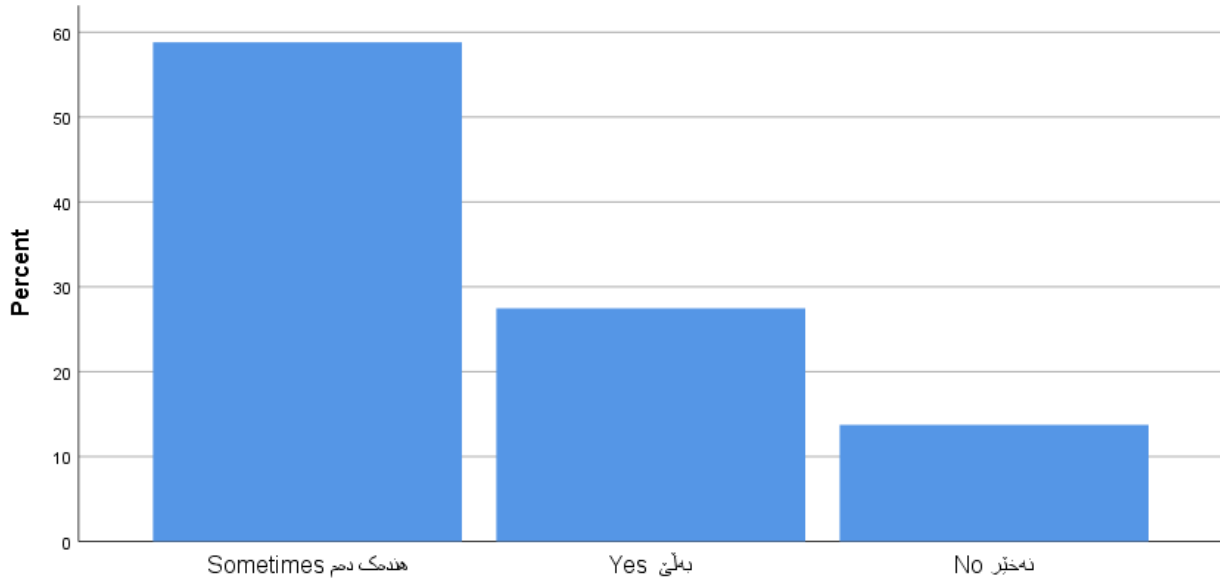
### Is there enough to eat in your home when you are hungry?

دبه؟ پرچی تو ودهما ههیه ههوه مالال پر یدق ی خوارنا گهل و ۲۴

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes دهم هندهک	30	58.8	58.8	58.8
	Yes بلی	14	27.5	27.5	86.3
	No نهخیر	7	13.7	13.7	100.0
	Total	51	100.0	100.0	

### Is there enough to eat in your home when you are hungry?

۲۴. گهلخ خوارنا پندقی ل مالال ههوه ههیه دهما تو پرچی دبه؟



### Is there enough to eat in your home when you are hungry?

۲۴. گهلخ خوارنا پندقی ل مالال ههوه ههیه دهما تو پرچی دبه؟

## Do you try to finish activities that you start?

ب کھیت؟ تہمام دہ سہ تہ پیکردب یت تہ چالاک ین ددہیت بزاف تو گھل و ۲۵

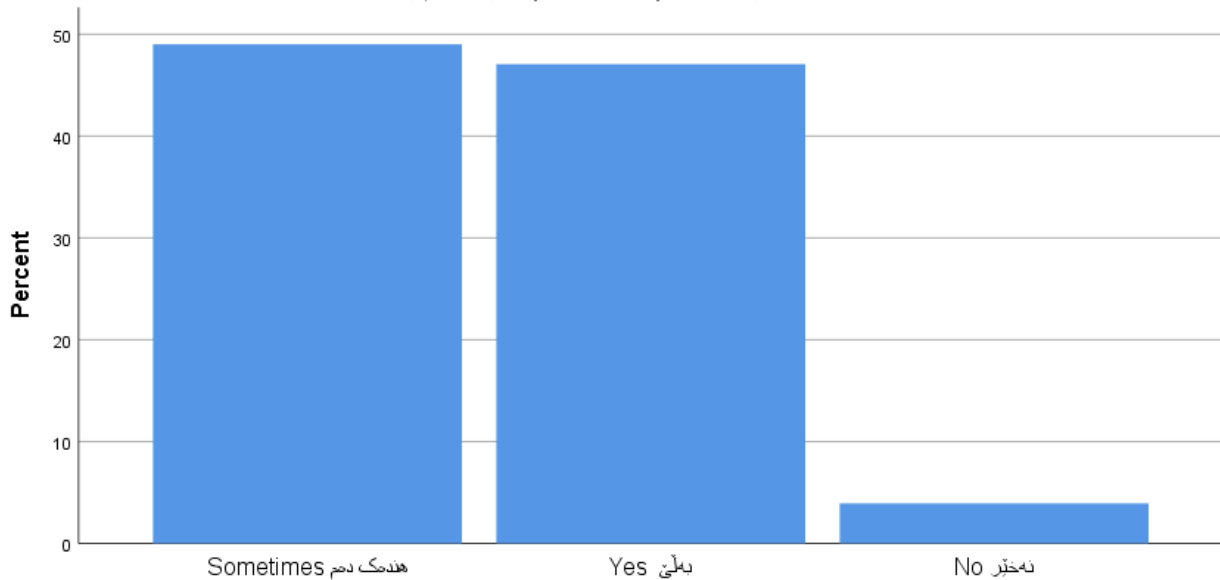
### Do you try to finish activities that you start?

ب کھیت؟ تہمام دہ سہ تہ پیکردب یت تہ چالاک ین ددہیت بزاف تو گھل و ۲۵

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes دہم ہندمک	25	49.0	49.0	49.0
	Yes ہلے	24	47.1	47.1	96.1
	No نہخیر	2	3.9	3.9	100.0
	Total	51	100.0	100.0	

### Do you try to finish activities that you start?

۲۵. گھل تو بزاف ددہیت چالاکین تہ دستیکردہیت تہمام بکھیت؟



### Do you try to finish activities that you start?

۲۵. گھل تو بزاف ددہیت چالاکین تہ دستیکردہیت تہمام بکھیت؟

**Do you know where your family comes from or know your family's history?**

خوہ؟ خیزانا دی روک ا دہر باری ہہیہ شارہزای ی تہ گہل و ۲۶.

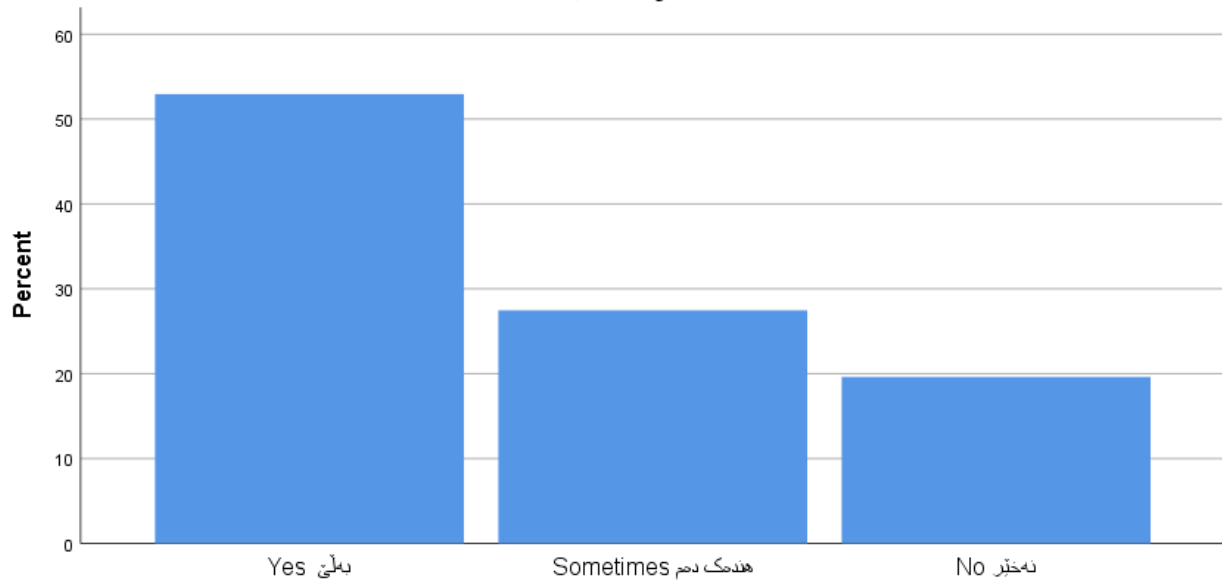
**Do you know where your family comes from or know your family's history?**

خوہ؟ خیزانا دی روک ا دہر باری ہہیہ شارہزای ی تہ گہل و ۲۶.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes بلے ی	27	52.9	52.9	52.9
	Sometimes دم ہندمک	14	27.5	27.5	80.4
	No نمخیر	10	19.6	19.6	100.0
	Total	51	100.0	100.0	

**Do you know where your family comes from or know your family's history?**

۲۶. گہل و تہ شارہزای ہہیہ دہر باری دیروکا خیزانا خوہ؟



**Do you know where your family comes from or know your family's history?**

۲۶. گہل و تہ شارہزای ہہیہ دہر باری دیروکا خیزانا خوہ؟

## Do other children like to play with you?

بە یاری تەگەل د دەخوازن دن زارۆک ین گەل و ۲۷.

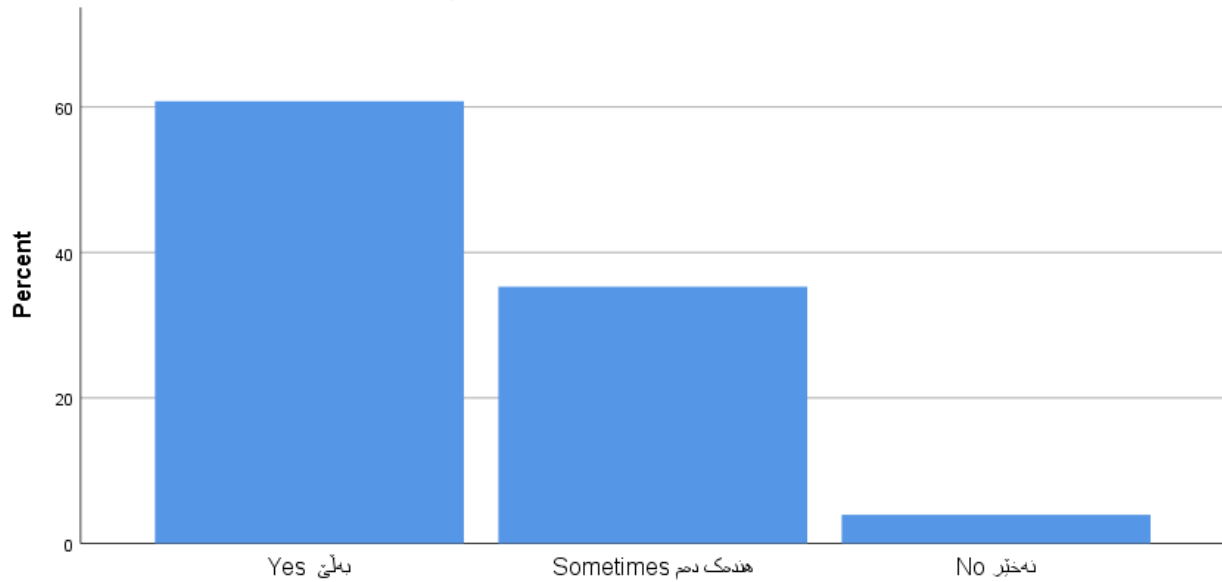
### Do other children like to play with you?

بە یاری تەگەل د دەخوازن دن زارۆک ین گەل و ۲۷.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes بەلێ	31	60.8	60.8	60.8
	Sometimes دەم هەندەمک	18	35.3	35.3	96.1
	No نەخێر	2	3.9	3.9	100.0
	Total	51	100.0	100.0	

### Do other children like to play with you?

۲۷. گەلۆ زارۆکین دن دەخوازن د گەل تە یاری بکن؟



### Do other children like to play with you?

۲۷. گەلۆ زارۆکین دن دەخوازن د گەل تە یاری بکن؟



**Do you talk to your family about how you feel (for example when you are hurt or feeling scared)?**

ل ترس يان هه پیت نه نیش ته دهما نمونه به بق؟ ددهیت نه یشان خوه ماله باتا به و ژ خوه ههسه تین ته و گهله ق. ۲۸  
... ته ر سهه

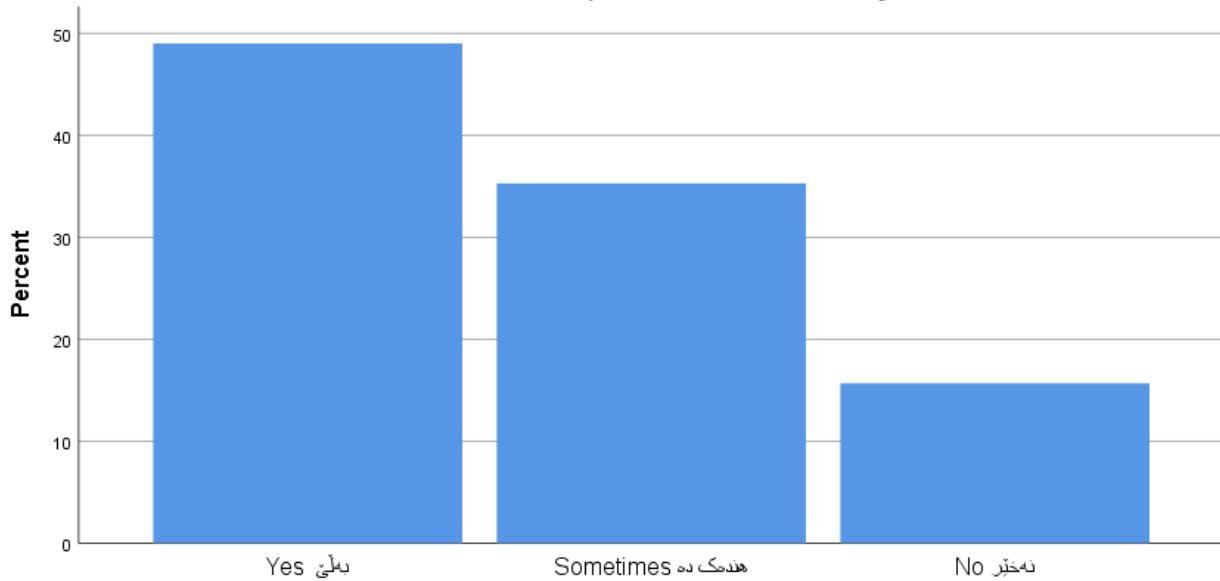
**Do you talk to your family about how you feel (for example when you are hurt or feeling scared)?**

... ته ر سهه ل ترس يان هه پیت نه نیش ته دهما نمونه به بق؟ ددهیت نه یشان خوه ماله باتا به و ژ خوه ههسه تین ته و گهله ق. ۲۸

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	بلی بلی Yes	25	49.0	49.0	49.0
	ههدهه Sometimes	18	35.3	35.3	84.3
	نهخیر No	8	15.7	15.7	100.0
	Total	51	100.0	100.0	

**Do you talk to your family about how you feel (for example when you are hurt or feeling scared)?**

۲۸. گهلهق تو ههستهن خوه ژ بق مالباتا خوه نیشان ددهیت؟ (بق نمونه دهما ته نیش ههپیت يان ترس ل سهه تهر ...



**Do you talk to your family about how you feel (for example when you are hurt or feeling scared)?**

۲۸. گهلهق تو ههستهن خوه ژ بق مالباتا خوه نیشان ددهیت؟ (بق نمونه دهما ته نیش ههپیت يان ترس ل سهه تهر ...

**When things don't go your way, can you fix it without hurting yourself or other people (for example, without hitting others or saying nasty things)?**

...ب چاره سهر وان دك اري ته نهې یت دلی ب ته شت دهما ۲۹

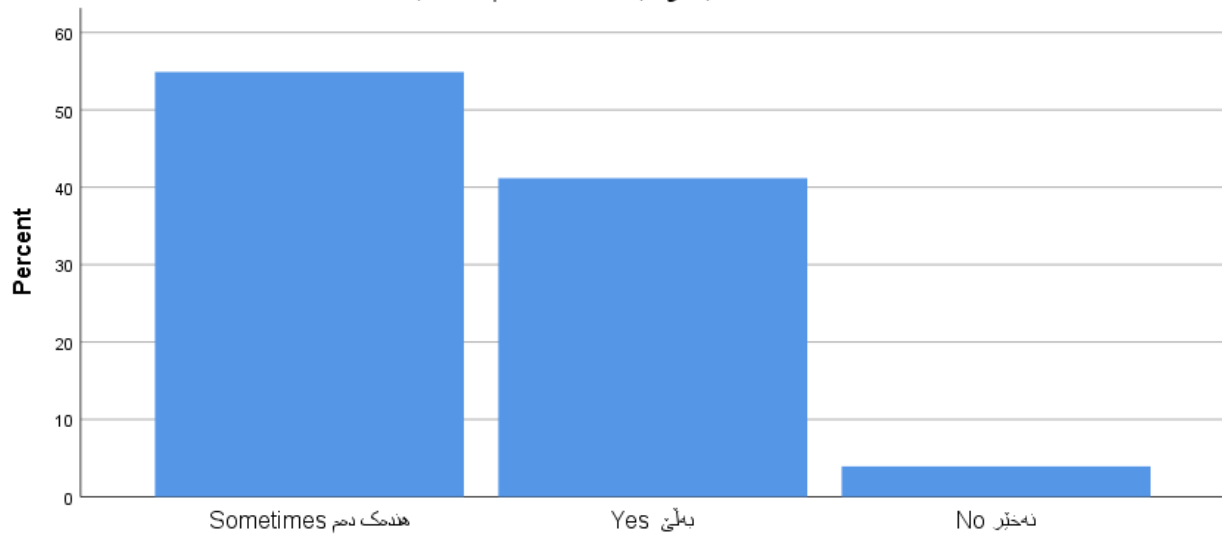
**When things don't go your way, can you fix it without hurting yourself or other people (for example, without hitting others or saying nasty things)?**

...ب چاره سهر وان دك اري ته نهې یت دلی ب ته شت دهما ۲۹

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes دهم هندمک	28	54.9	54.9	54.9
	Yes بلی	21	41.2	41.2	96.1
	No نهخیر	2	3.9	3.9	100.0
	Total	51	100.0	100.0	

**When things don't go your way, can you fix it without hurting yourself or other people (for example, without hitting others or saying nasty things)?**

...ب چاره سهر وان دك اري ته نهې یت دلی ب ته شت دهما ۲۹



**When things don't go your way, can you fix it without hurting yourself or other people (for example, without hitting others or saying nasty things)?**

...ب چاره سهر وان دك اري ته نهې یت دلی ب ته شت دهما ۲۹

## Do you have friends that care about you?

ب یت؟ ته ههقه خهمن ههیه ههفالهک ته گهل و ۳۰.

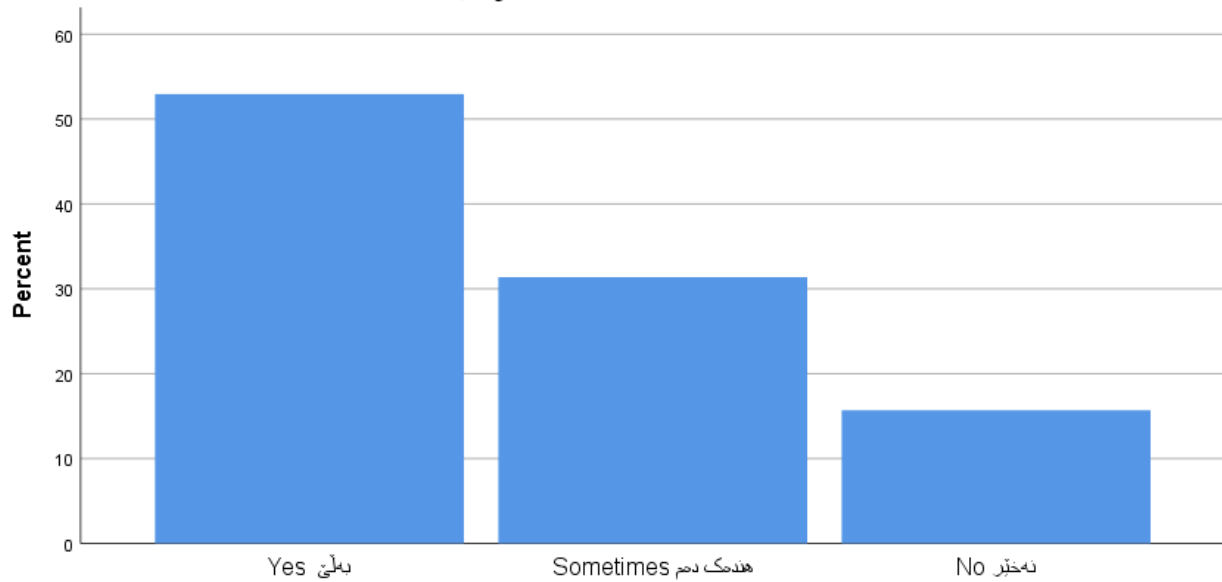
### Do you have friends that care about you?

ب یت؟ ته ههقه خهمن ههیه ههفالهک ته گهل و ۳۰.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes بلی	27	52.9	52.9	52.9
	Sometimes دهم ههههک	16	31.4	31.4	84.3
	No نهخیر	8	15.7	15.7	100.0
	Total	51	100.0	100.0	

### Do you have friends that care about you?

۳۰. گهل ته ههفالهک ههیه ههفخهمن ته بیت؟



### Do you have friends that care about you?

۳۰. گهل ته ههفالهک ههیه ههفخهمن ته بیت؟

## Do you know where to go to get help?

دزانی؟ نال یکاری بن نال ی ناده ست ب جهن تو گهل و ۳۱

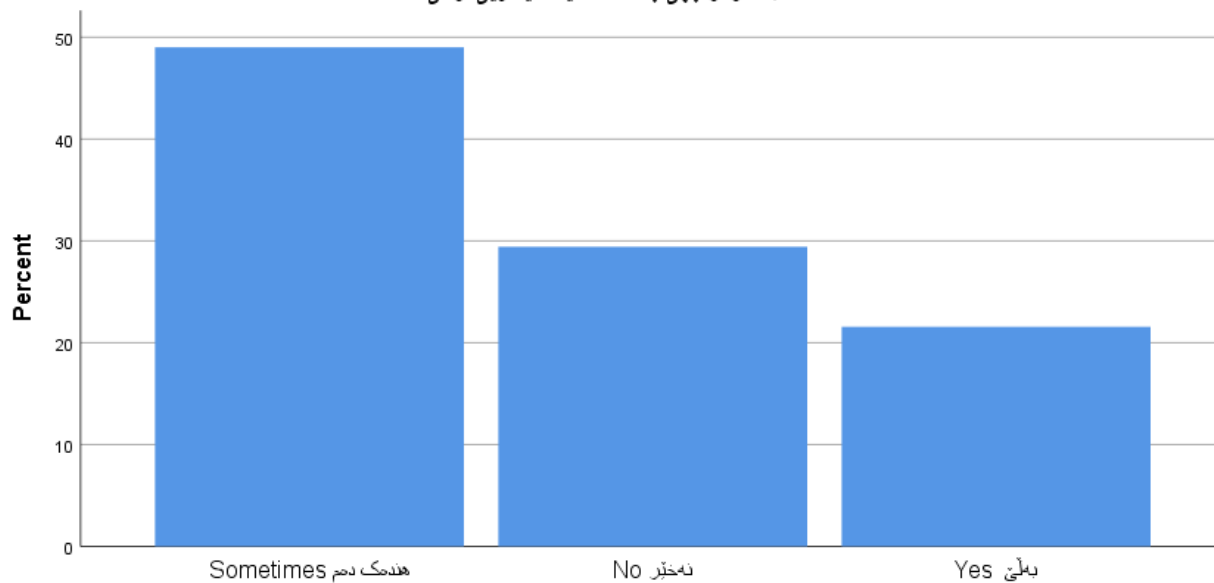
### Do you know where to go to get help?

دزانی؟ نال یکاری بن نال ی ناده ست ب جهن تو گهل و ۳۱

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes دم هندهک	25	49.0	49.0	49.0
	No نهخیر	15	29.4	29.4	78.4
	Yes بلی	11	21.6	21.6	100.0
	Total	51	100.0	100.0	

### Do you know where to go to get help?

۳۱. گهل تو جهن ب دهست نالیکارین دزانی؟



### Do you know where to go to get help?

۳۱. گهل تو جهن ب دهست نالیکارین دزانی؟

## Do you feel you fit in with other children?

دگ ونډ چي؟ دن زاروڪ ڀين گهل ل د د و دڪهه ت ههست ت و گهل و ۳۲.

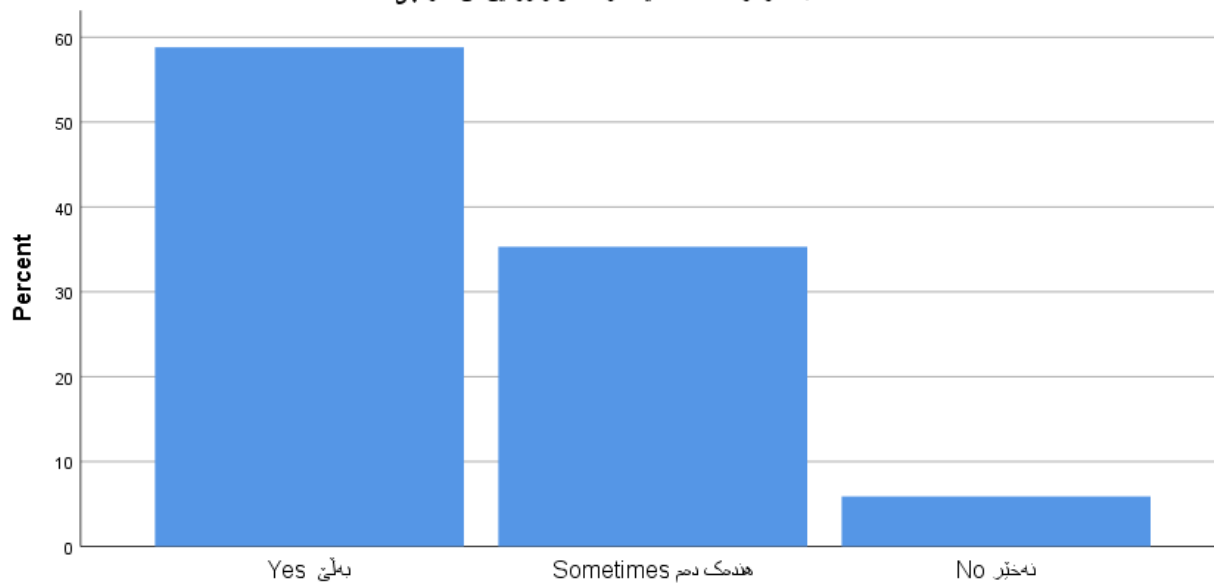
### Do you feel you fit in with other children?

دگ ونډ چي؟ دن زاروڪ ڀين گهل ل د د و دڪهه ت ههست ت و گهل و ۳۲.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes بلى	30	58.8	58.8	58.8
	Sometimes دم هندمڪ	18	35.3	35.3	94.1
	No نه ڏير	3	5.9	5.9	100.0
	Total	51	100.0	100.0	

### Do you feel you fit in with other children?

۳۲. گهلو تو ههست دڪهه ت و گهل ل د د و دڪهه ت ههست ت و گهل و ۳۲.



### Do you feel you fit in with other children?

۳۲. گهلو تو ههست دڪهه ت و گهل ل د د و دڪهه ت ههست ت و گهل و ۳۲.

**Do you think your family cares about you when times are hard (for example, if you are sick or have done something wrong)?**

...ن بق) دایه ته گهل ددا گرنه یادهماد ته مال باتا ک و ههیه ته پ اوهریا گهل ق. ۳۳

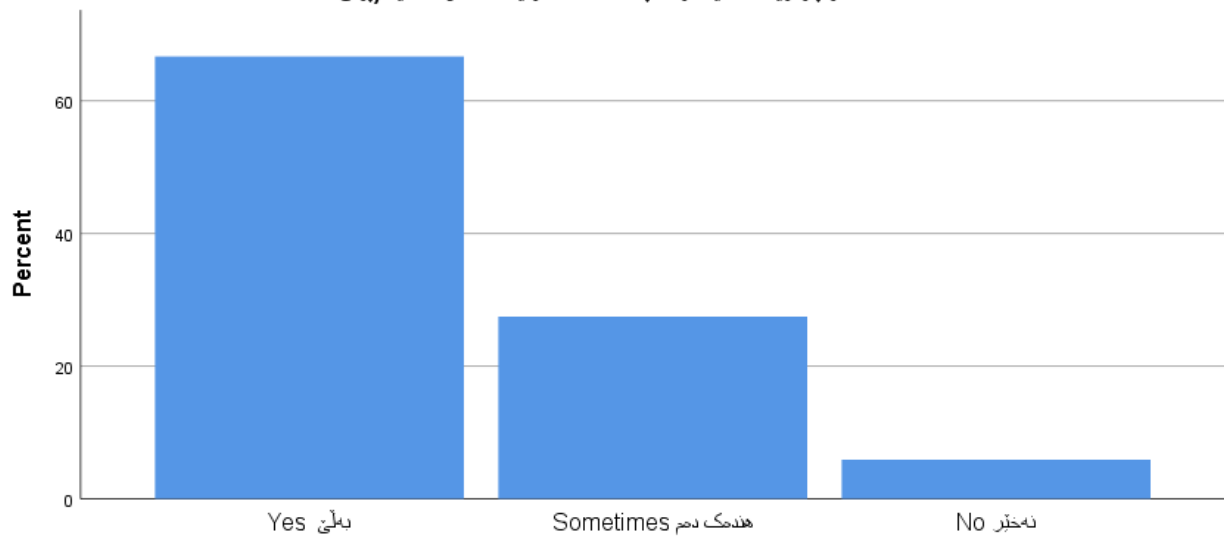
**Do you think your family cares about you when times are hard (for example, if you are sick or have done something wrong)?**

...ن بق) دایه ته گهل ددا گرنه یادهماد ته مال باتا ک و ههیه ته پ اوهریا گهل ق. ۳۳

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes بله	34	66.7	66.7	66.7
	Sometimes دم هندهک	14	27.5	27.5	94.1
	No نهخیر	3	5.9	5.9	100.0
	Total	51	100.0	100.0	

**Do you think your family cares about you when times are hard (for example, if you are sick or have done something wrong)?**

...ن بق) دایه ته گهل ددا گرنه یادهماد ته مال باتا ک و ههیه ته پ اوهریا گهل ق. ۳۳



**Do you think your family cares about you when times are hard (for example, if you are sick or have done something wrong)?**

...ن بق) دایه ته گهل ددا گرنه یادهماد ته مال باتا ک و ههیه ته پ اوهریا گهل ق. ۳۳

**Do you think your friends care about you when times are hard (for example if you are sick or have done something wrong)?**

...نم پ (ق) دایه ته گهل د دا گرنه یادهدما د ته هه قال نین ک و ههیه ته پ اوهریا ا گهل و ۳۳

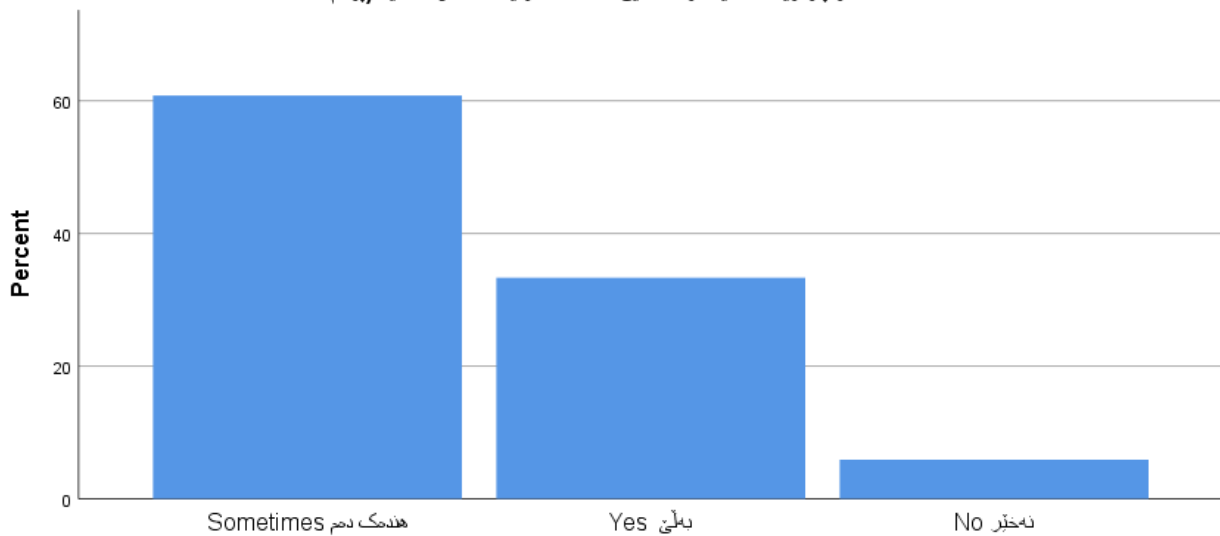
**Do you think your friends care about you when times are hard (for example if you are sick or have done something wrong)?**

...نم پ (ق) دایه ته گهل د دا گرنه یادهدما د ته هه قال نین ک و ههیه ته پ اوهریا ا گهل و ۳۳

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes دم هندمک	31	60.8	60.8	60.8
	Yes بلی جی	17	33.3	33.3	94.1
	No نهخ نیر	3	5.9	5.9	100.0
	Total	51	100.0	100.0	

**Do you think your friends care about you when times are hard (for example if you are sick or have done something wrong)?**

۳۳. گهلوق باوهریا ته ههیه کو هه قالین ته ددهما گرنیا دا د گهل ته دایه (بق نم)...



**Do you think your friends care about you when times are hard (for example if you are sick or have done something wrong)?**

۳۳. گهلوق باوهریا ته ههیه کو هه قالین ته ددهما گرنیا دا د گهل ته دایه (بق نم)...

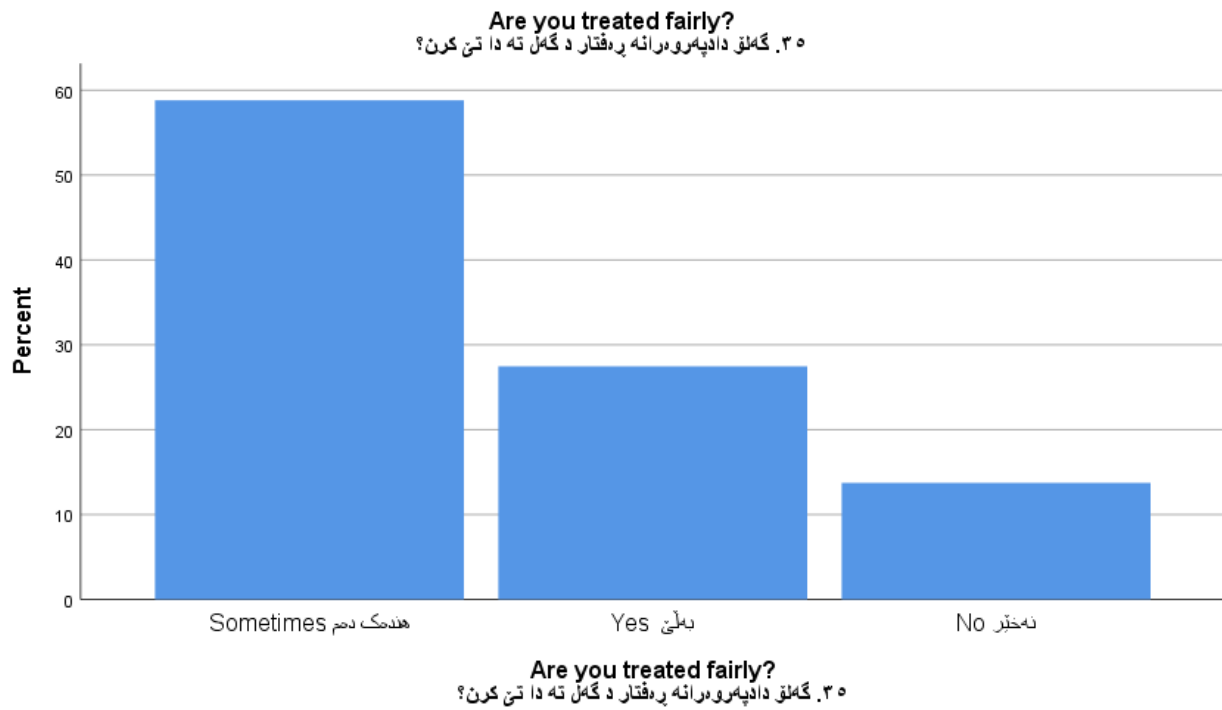
## Are you treated fairly?

کرن؟ تین دا تہ گہ ل درہف تار دادپہروہرانہ گہل و ۳۵

### Are you treated fairly?

کرن؟ تین دا تہ گہ ل درہف تار دادپہروہرانہ گہل و ۳۵

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes دم ہندمک	30	58.8	58.8	58.8
	Yes بلے	14	27.5	27.5	86.3
	No نمخیر	7	13.7	13.7	100.0
	Total	51	100.0	100.0	





### Do you have chances to show others that you are growing up and can do things by yourself?

کاران دکاریت تو کو و بدیت خود دوردورا نیشانی خود شیانن هیه دهرفته ت و شانس ته گله و ۳۶. بدیت نه؟

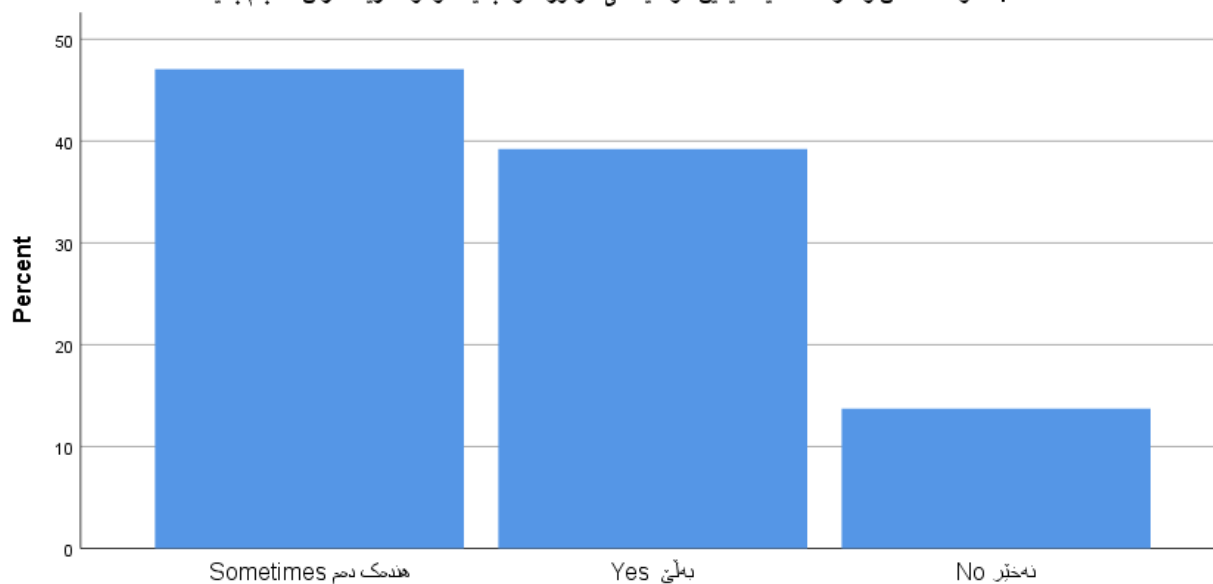
#### Do you have chances to show others that you are growing up and can do things by yourself?

۳۶. گله ته شانس و دهرفته هیه دهرفته ت و شانس ته گله و ۳۶. بدیت نه؟

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes دم هدمک	24	47.1	47.1	47.1
	Yes بلی	20	39.2	39.2	86.3
	No نمخیر	7	13.7	13.7	100.0
	Total	51	100.0	100.0	

#### Do you have chances to show others that you are growing up and can do things by yourself?

۳۶. گله ته شانس و دهرفته هیه شیانن خود نیشانی دوردورا خود بدیت کو تو دکاریت کاران نه انجام بدیت؟



#### Do you have chances to show others that you are growing up and can do things by yourself?

۳۶. گله ته شانس و دهرفته هیه شیانن خود نیشانی دوردورا خود بدیت کو تو دکاریت کاران نه انجام بدیت؟

## Do you know what you are good at?

باشه بیت؟ دا ته شه ته کی چ ل تو گله و. ۳۷

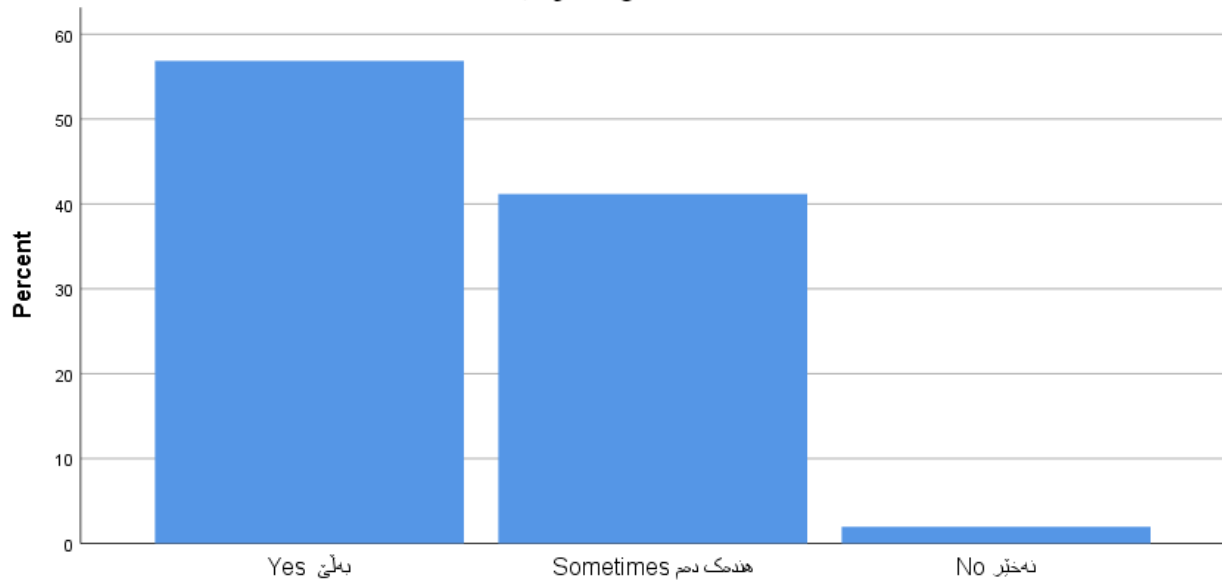
### Do you know what you are good at?

باشه بیت؟ دا ته شه ته کی چ ل تو گله و. ۳۷

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes بله ی	29	56.9	56.9	56.9
	Sometimes دم هدمک	21	41.2	41.2	98.0
	No نه خیر	1	2.0	2.0	100.0
	Total	51	100.0	100.0	

### Do you know what you are good at?

۳۷. گله و تو ل چ تشته کی دا باشیت؟



### Do you know what you are good at?

۳۷. گله و تو ل چ تشته کی دا باشیت؟

## Do you participate in religious activities (such as church, mosque)?

دکهیت؟ دان وڈی چالاک ین و بویه ر دبه شداری گهل و ۳۸.

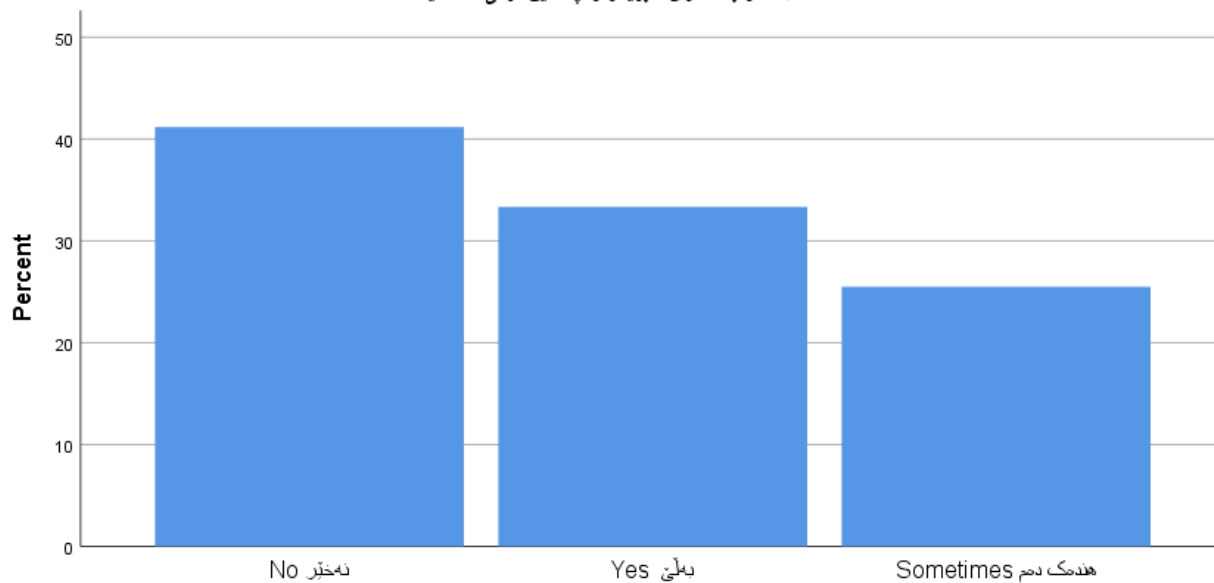
### Do you participate in religious activities (such as church, mosque)?

دکهیت؟ دان وڈی چالاک ین و بویه ر دبه شداری گهل و ۳۸.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No نهخ نیر	21	41.2	41.2	41.2
	Yes بلے ی	17	33.3	33.3	74.5
	Sometimes دم هندهک	13	25.5	25.5	100.0
Total		51	100.0	100.0	

### Do you participate in religious activities (such as church, mosque)?

۳۸. گهلوق به شداری د بویاس و چالاکین نولی دا دکهیت؟



### Do you participate in religious activities (such as church, mosque)?

۳۸. گهلوق به شداری د بویاس و چالاکین نولی دا دکهیت؟

## Do you think it is important to help out in your community?

ههيه؟ چ فاك ين نال يكاريا اب باوهرى ته گهل و ۳۹.

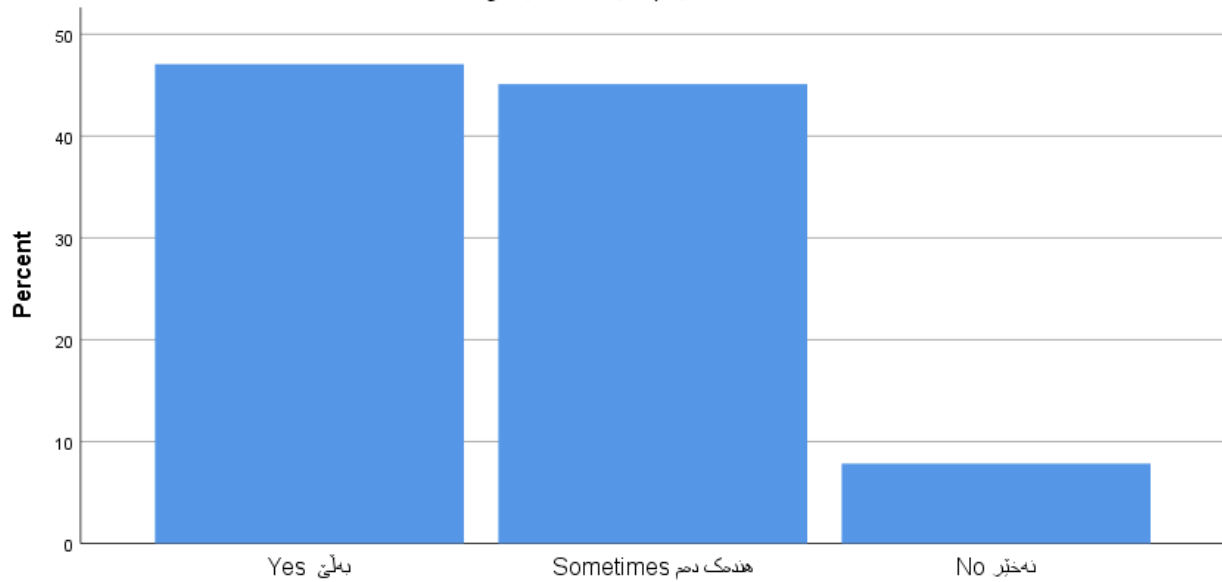
### Do you think it is important to help out in your community?

ههيه؟ چ فاك ين نال يكاريا اب باوهرى ته گهل و ۳۹.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes بئى	24	47.1	47.1	47.1
	Sometimes دم هدمك	23	45.1	45.1	92.2
	No نمخىر	4	7.8	7.8	100.0
	Total	51	100.0	100.0	

### Do you think it is important to help out in your community?

۳۹. گهل ته باوهرى ب نالكاريا چفاكن ههيه؟



### Do you think it is important to help out in your community?

۳۹. گهل ته باوهرى ب نالكاريا چفاكن ههيه؟

## Do you feel safe when you are with your family?

دایت؟ خوہ خیزانا گهل ددهما دکهیت ت پ ارا س ت نین ب ههست تو گهل و . ۴۰

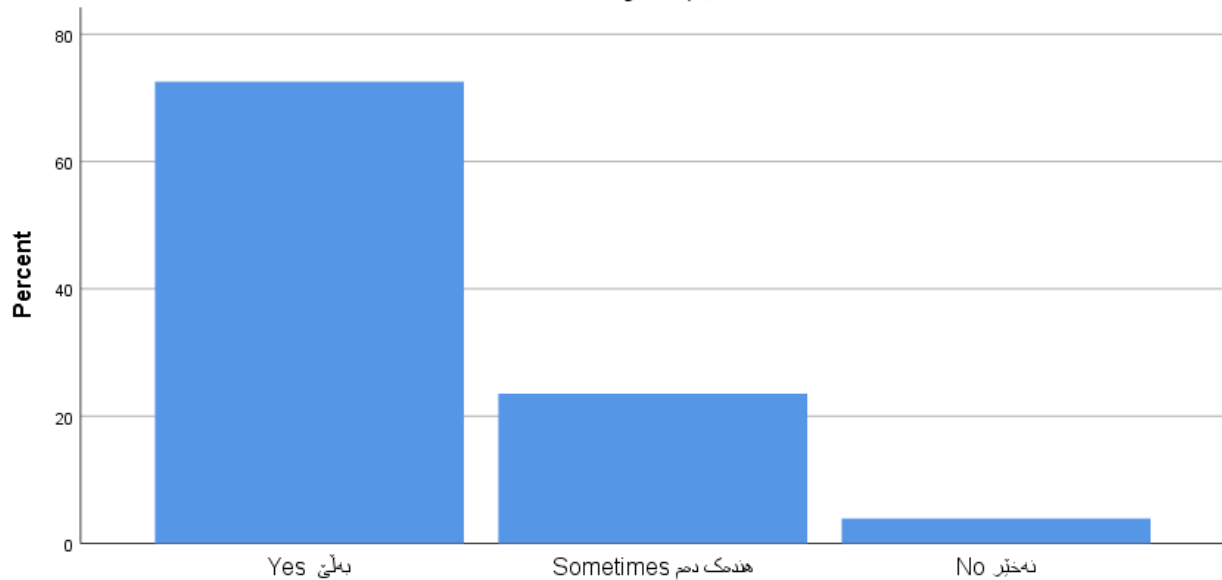
### Do you feel safe when you are with your family?

دایت؟ خوہ خیزانا گهل ددهما دکهیت ت پ ارا س ت نین ب ههست تو گهل و . ۴۰

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes بلآى	37	72.5	72.5	72.5
	Sometimes دهم هندمک	12	23.5	23.5	96.1
	No نهخیز	2	3.9	3.9	100.0
	Total	51	100.0	100.0	

### Do you feel safe when you are with your family?

دایت؟ خوہ خیزانا گهل ددهما دکهیت ت پ ارا س ت نین ب ههست تو گهل و . ۴۰



### Do you feel safe when you are with your family?

دایت؟ خوہ خیزانا گهل ددهما دکهیت ت پ ارا س ت نین ب ههست تو گهل و . ۴۰

**Do you have chances to learn things that will be useful when you are older (like cooking, working, and helping others)?**

... عهمرئ دهما و پ یشهرؤژئ پ و پ بیت م فادار پ ابات نین ف یری ههیه شانس نه و ته گهل و ۱. ۴

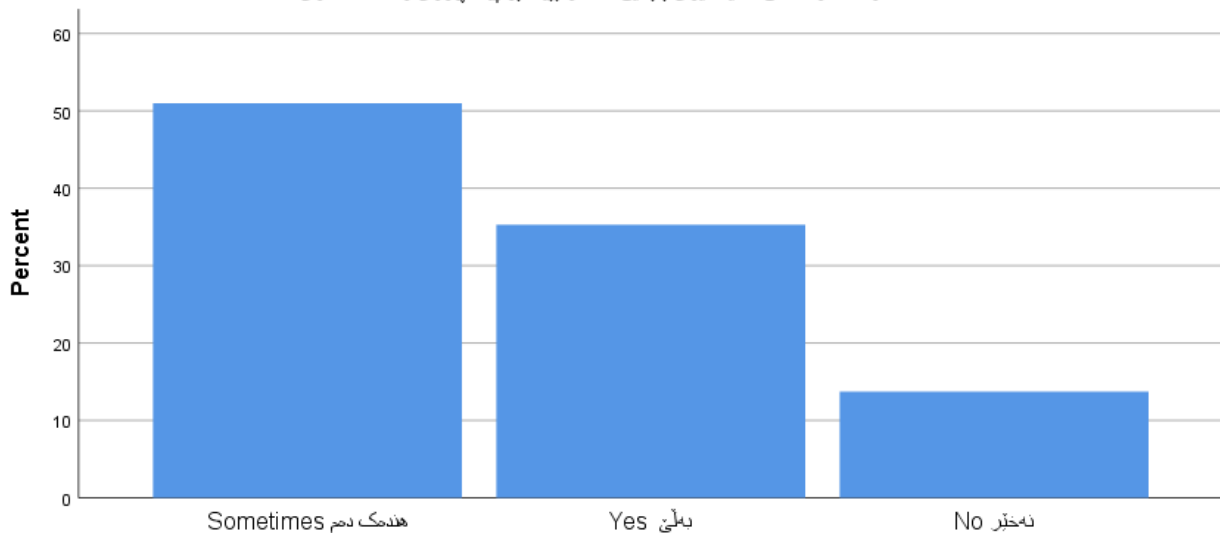
**Do you have chances to learn things that will be useful when you are older (like cooking, working, and helping others)?**

... عهمرئ دهما و پ یشهرؤژئ پ و پ بیت م فادار پ ابات نین ف یری ههیه شانس نه و ته گهل و ۱. ۴

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes دم هندهک	26	51.0	51.0	51.0
	Yes بعلی	18	35.3	35.3	86.3
	No نمخیر	7	13.7	13.7	100.0
	Total	51	100.0	100.0	

**Do you have chances to learn things that will be useful when you are older (like cooking, working, and helping others)?**

۴۱. گهلوق ته نهو شانس ههیه فیری باباتین مفادار بیبت بق پیشهرؤژئ و دهما عهمرئ ...



**Do you have chances to learn things that will be useful when you are older (like cooking, working, and helping others)?**

۴۱. گهلوق ته نهو شانس ههیه فیری باباتین مفادار بیبت بق پیشهرؤژئ و دهما عهمرئ ...

**Do you like the way your family celebrates things (like holidays or learning about your culture)?**

په ښه ډول قهه دانان، وهك) ؟ دهگ ټريټ ناهنگان ته خيزانا ك و ههيه ناواى وي ب حمز ته گهله و ٤٢  
(ق يسه ته ي قهه دانان

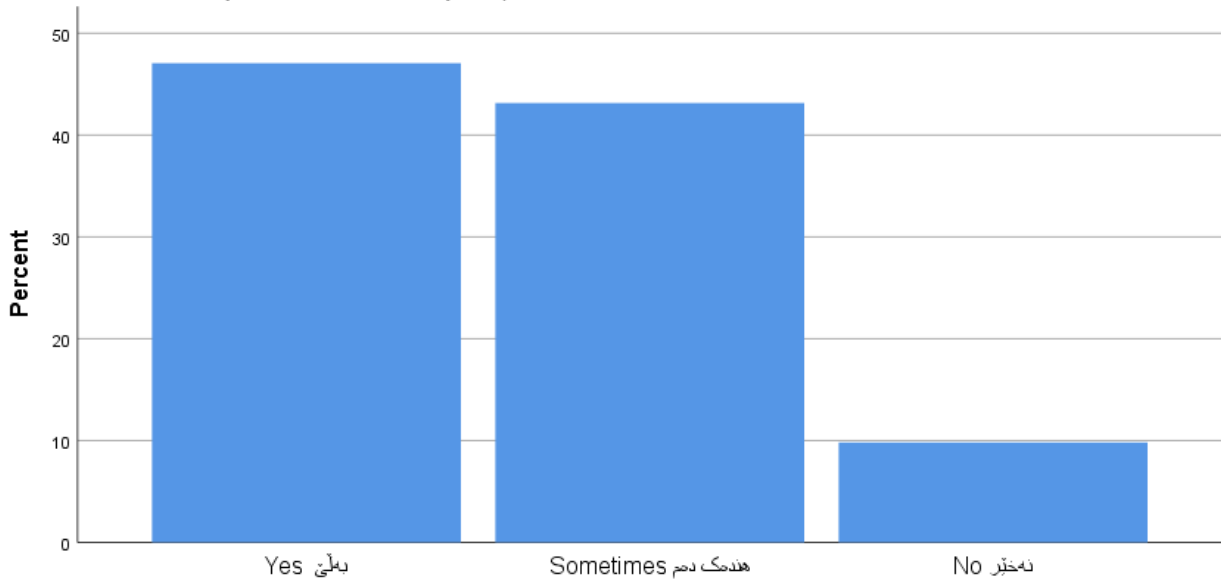
**Do you like the way your family celebrates things (like holidays or learning about your culture)?**

٤٢. ق يسه ته ي قهه دانان، وهك) ؟ دهگ ټريټ ناهنگان ته خيزانا ك و ههيه ناواى وي ب حمز ته گهله و ٤٢

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	بلى ي Yes	24	47.1	47.1	47.1
	دهم هندمك Sometimes	22	43.1	43.1	90.2
	نمخ ټر No	5	9.8	9.8	100.0
	Total	51	100.0	100.0	

**Do you like the way your family celebrates things (like holidays or learning about your culture)?**

٤٢. گهله ته حمز ب وي ناواى ههيه كو خيزانا ته ناهنگان دهگ ټريټ ؟ (وهك بهنقه دانان، قيسه قهه دانان)



**Do you like the way your family celebrates things (like holidays or learning about your culture)?**

٤٢. گهله ته حمز ب وي ناواى ههيه كو خيزانا ته ناهنگان دهگ ټريټ ؟ (وهك بهنقه دانان، قيسه قهه دانان)

**Do you like the way your community celebrates things (like holidays, festivals)?**

بہ یز نہ فہدانان، وەك؟ دەگ نیریت ناهەنگان تە ج قاکا ک و هەبە ناوای وی ب حەز تە گەل و ٤٢. (ف یست ی فالان)

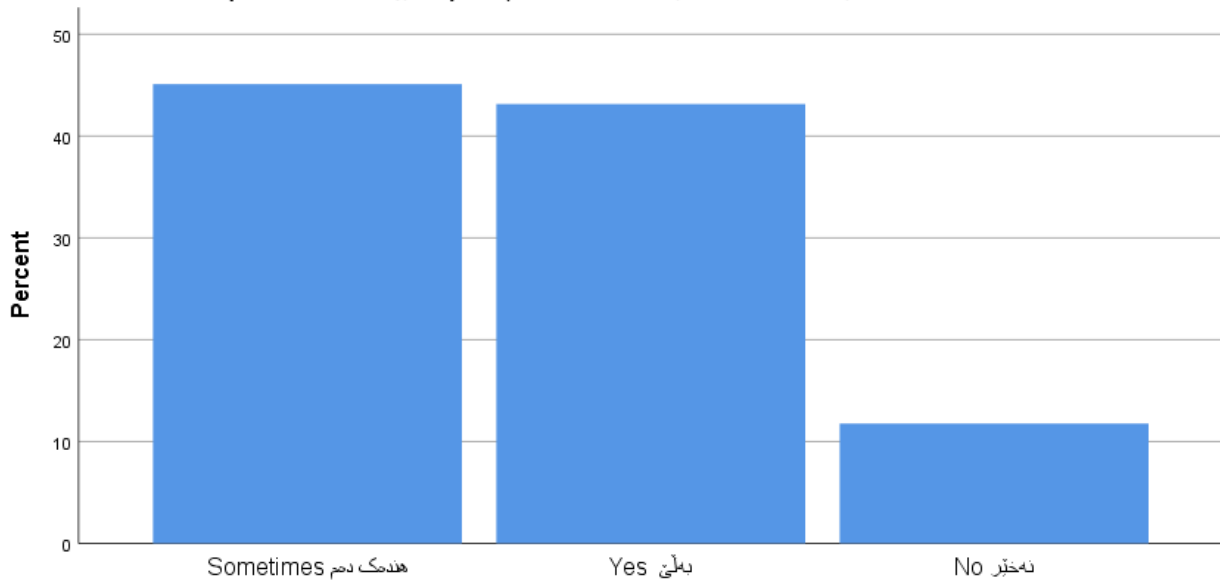
**Do you like the way your community celebrates things (like holidays, festivals)?**

(ف یست ی فالان بە یز نہ فہدانان، وەك)؟ دەگ نیریت ناهەنگان تە ج قاکا ک و هەبە ناوای وی ب حەز تە گەل و ٤٢.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes دەم ھندەك	23	45.1	45.1	45.1
	Yes بەلێ	22	43.1	43.1	88.2
	No نەخێر	6	11.8	11.8	100.0
	Total	51	100.0	100.0	

**Do you like the way your community celebrates things (like holidays, festivals)?**

٤٢. گەلۆ تە حەز ب وی ناوای هەبە کو جقاکا تە ناهەنگان دەگنیریت؟ (وەك بەینفەدانان، فیسٹیفالان)



**Do you like the way your community celebrates things (like holidays, festivals)?**

٤٢. گەلۆ تە حەز ب وی ناوای هەبە کو جقاکا تە ناهەنگان دەگنیریت؟ (وەك بەینفەدانان، فیسٹیفالان)



## How do you feel about learning English? (Multiple answers are possible)

(دروس تېن دې یت ر سف ب ه ک له که) ن ینکل یزی ی؟ زمان ی ف یر ب و و نار رام ب ه ب ه ج یه ته س ته

		Responses		
		N	Percent	Percent of Cases
How do you feel about learning English? <sup>a</sup>	I feel strong when I study English ز نه می ده م دکه هیزی ب ست ه ز نه دخوی ن ینکل یزی ی	20	20.6%	39.2%
	I feel optimistic when I study English ش د ب یزی که ب ست ه ز نه English ن ینکل یز ز نه می ده م دکه	22	22.7%	43.1%
	I feel happy when I study English نه می ده م دکه خوش یی ب ست ه ز نه دخو ن ینکل یزی ی ز	31	32.0%	60.8%
	I feel ashamed when I study English ز نه می ده م دکه رمی شه ب ست ه ز نه دخ ن ینکل یزی ی	16	16.5%	31.4%
	I feel afraid when I study English نه ز نه می ده م دکه تر سی ب ست ه ز دخوی ن ینکل یزی ی	8	8.2%	15.7%
Total		97	100.0%	-

## Why is it good to learn English? (Multiple answers are possible)

(دروس تدبیریت رسف به ك لده كه) ب یت ن ینكلا یزی زمانی ف یری مروف پاشه یا پ وجی

		Responses		
		N	Percent	Percent of Cases
\$Why_English <sup>a</sup>	It helps me with other school subjects بوت دكه من هریه كاریا subjects دی تین بابه ف یرب وونا	25	7.0%	49.0%
	I will have better job opportunities in the future تین رفه ده بتر من دی ر باشه ل بن هکاری	22	6.2%	43.1%
	I feel happy and proud بست ه ز نه ز نه می ده م دكه و شانازی خوشی د ن ینكلا یزی	24	6.7%	47.1%
	I can use technology ت ه دش یم ز نه ب ینم ب کارك نولوزیایی	25	7.0%	49.0%
	I can talk to the world دكه دش یم ز نه ب اخ قم جهانی ل	24	6.7%	47.1%
	I can study abroad in the future ز نه ب خ ینم رفه ده ز روزی باشه ل دش یم	23	6.4%	45.1%
	I can get more information about the world and people دش یم ز نه وخه جهانی ر ل سه ب یزاند ینان	20	5.6%	39.2%
		194	54.3%	380.4%
Total		357	100.0%	-

### Does anyone in your family speak English?

دناخ فیت ن ینکل یزی زمانی ب ته خیزانازك سه كه ری نه

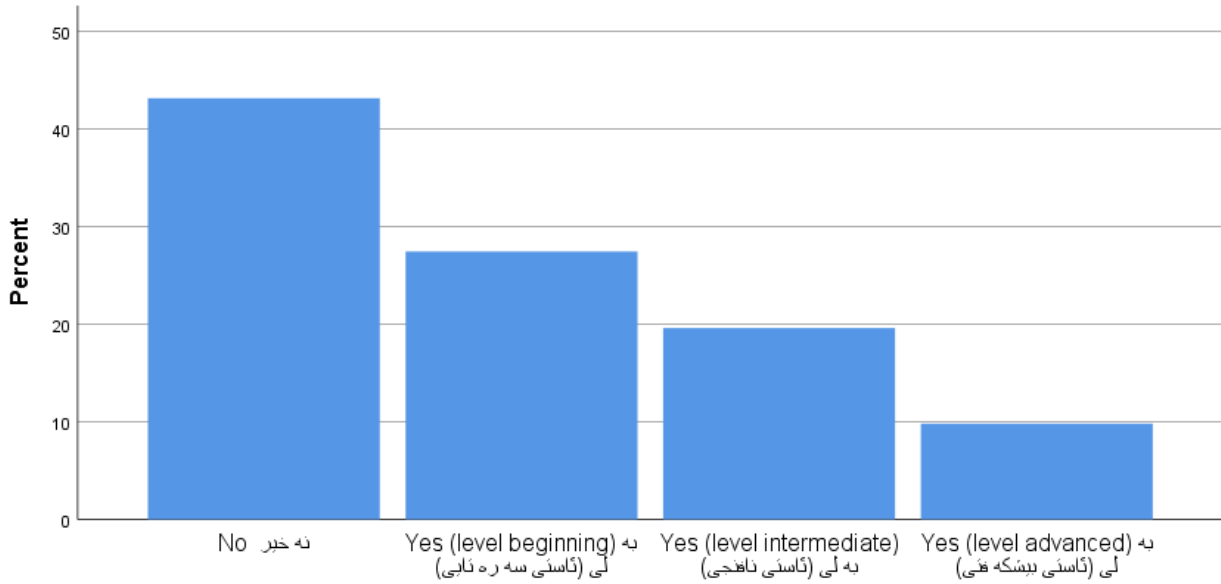
#### Does anyone in your family speak English?

دناخ فیت ن ینکل یزی زمانی ب ته خیزانازك سه كه ری نه

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No خیر نه	22	43.1	43.1	43.1
	Yes (level beginning) لی به (تاسی نه لای به (تایو ی ره سه	14	27.5	27.5	70.6
	Yes (level intermediate) لی به (نافه نجی تاسی نه	10	19.6	19.6	90.2
	Yes (level advanced) لی به (تاسی نه لای به (ف تی ب یشکه	5	9.8	9.8	100.0
	Total	51	100.0	100.0	

#### Does anyone in your family speak English?

نه ری كه سه كه ز خیزانازك ب زمانی نینکل یزی دناخ فیت



#### Does anyone in your family speak English?

نه ری كه سه كه ز خیزانازك ب زمانی نینکل یزی دناخ فیت

### **Chi-Square Test of Independence**

The Chi-Square Test of Independence determines whether there is an association between categorical variables (i.e., whether the variables are independent or related). It is a nonparametric test. This test is also known as: Chi-Square Test of Association. This test utilizes a contingency table to analyze the data. A contingency table (also known as a cross-tabulation, crosstab, or two-way table) is an arrangement in which data is classified according to two categorical variables. The categories for one variable appear in the rows, and the categories for the other variable appear in columns. We recall that, each cell reflects the total count of cases for a specific pair of categories (retrieved from <https://libguides.library.kent.edu/SPSS/ChiSquare>).

**How do you feel about learning English?\_1 \* Do you have people you want to be like?**

ب چه پیت وی لب که ی حمزت و دکی ناس که سهک چ گهل و ۱۸.

**Crosstab**

		Do you have people you want to be like? ب چه پیت وی لب که ی حمزت و دکی ناس که سهک چ گهل و ۱۸.				
		Sometimes هندهک			Total	
		No نهخ یر	دهم	بلا ی		
How do you feel about learning English?_1	I feel strong when I study English ز نه می ده م دکه هیزی ب ست ه ز نه دخوی نم ن پندکل یزی ی	Count	0	1	1	2
	% within How do you feel about learning English?_1		0.0%	50.0%	50.0%	100.0%
	I feel optimistic when I study English ش ب پیزی که ب ست ه ز نه English ن پندکل یزی ی ز نه می ده م دکه دخوی نم	Count	3	2	1	6
	% within How do you feel about learning English?_1		50.0%	33.3%	16.7%	100.0%
	I feel happy when I study English نه می ده م دکه خوشی ب ست ه ز نه دخوی نم ن پندکل یزی ی ز	Count	5	4	22	31
% within How do you feel about learning English?_1		16.1%	12.9%	71.0%	100.0%	
I feel ashamed when I study English م دکه رمی شه ب ست ه ز نه English دخوی نم ن پندکل یزی ی ز نه می ده	Count	1	1	2	4	
% within How do you feel about learning English?_1		25.0%	25.0%	50.0%	100.0%	
I feel afraid when I study English نه می ده م دکه ترسی ب ست ه ز نه دخوی نم ن پندکل یزی ی ز	Count	1	1	6	8	
% within How do you feel about learning English?_1		12.5%	12.5%	75.0%	100.0%	
Total	Count	10	9	32	51	
	% within How do you feel about learning English?_1	19.6%	17.6%	62.7%	100.0%	

**Chi-Square Tests**

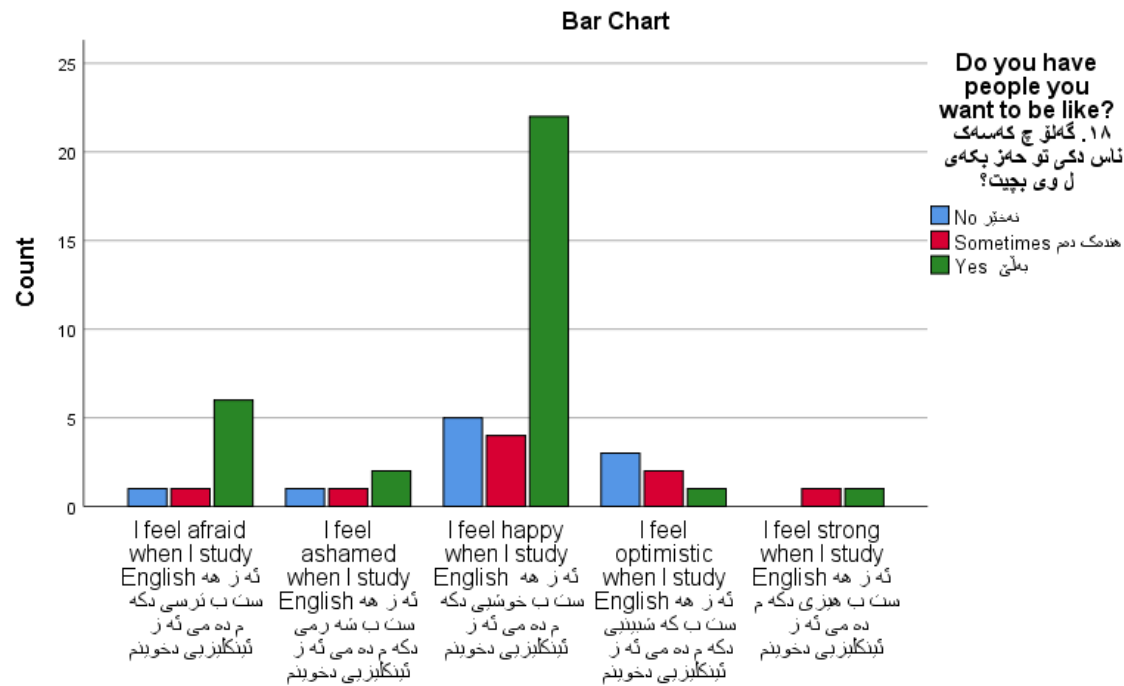
Value	df	Asymptotic Significance (2-sided)

Pearson Chi-Square	9.047 <sup>a</sup>	8	.338
Likelihood Ratio	8.924	8	.349
N of Valid Cases	51		

a. 11 cells (73.3%) have expected count less than 5. The minimum expected count is .35.

#### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.421	.338
	Cramer's V	.298	.338
N of Valid Cases		51	



How do you feel about learning English? 1



## How do you feel about learning English?\_1 \* Do you share with people around you?

دکھو ت؟ خوہ دہر دؤرال کہ س دین گہ ل ل ہاق بہ شی گہ و ۱۹.

Crosstab

		Do you share with people around you?			Total	
		نہخ یر No	دہم ہندہک Sometimes	بہا ی Yes		
How do you feel about learning English?_1	I feel strong when I study English ز نہ می دہم دکہ ہیزی ب ست ہ دخوید نم ڈ پنکلا یزی ی	Count	0	1	1	2
		% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel optimistic when I study English می دہم دکہ شد بیزی کہ ب ست ہ ز نہ دخوید نم ڈ پنکلا یزی ی ز نہ	Count	2	3	1	6
		% within How do you feel about learning English?_1	33.3%	50.0%	16.7%	100.0%
	I feel happy when I study English ز نہ می دہم دکہ خوش شہ ی ب ست ہ دخوید نم ڈ پنکلا یزی ی	Count	1	8	22	31
		% within How do you feel about learning English?_1	3.2%	25.8%	71.0%	100.0%
Total	I feel ashamed when I study English ز نہ می دہم دکہ رمی شہ ب ست ہ ز دخوید نم ڈ پنکلا یزی ی	Count	0	3	1	4
		% within How do you feel about learning English?_1	0.0%	75.0%	25.0%	100.0%
Total	I feel afraid when I study English ز نہ می دہم دکہ تر سی ب ست ہ دخوید نم ڈ پنکلا یزی ی	Count	0	6	2	8
		% within How do you feel about learning English?_1	0.0%	75.0%	25.0%	100.0%
Total		Count	3	21	27	51
		% within How do you feel about learning English?_1	5.9%	41.2%	52.9%	100.0%

### Chi-Square Tests

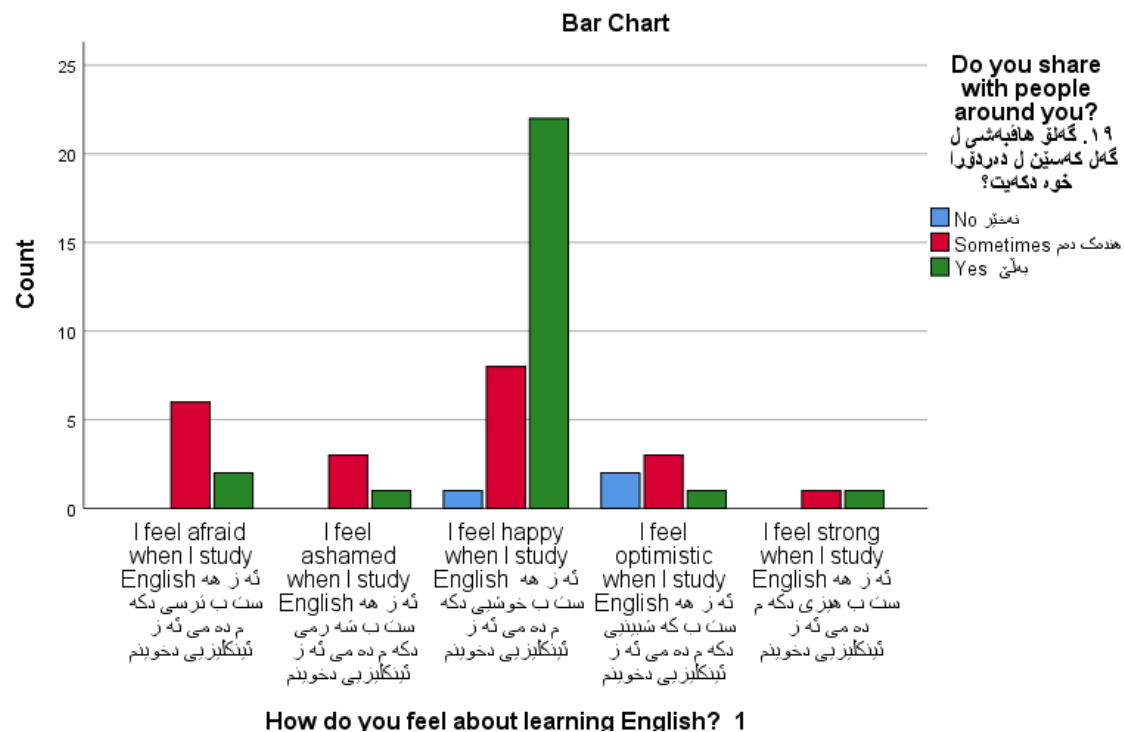
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	19.313 <sup>a</sup>	8	.013
Likelihood Ratio	16.574	8	.035
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .12.



Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.615	.013
	Cramer's V	.435	.013
N of Valid Cases		51	



## How do you feel about learning English?\_1 \* Is doing well in school important to you?

گرنه گه؟ ته بوژ داخوید نند گههن نائف دباش هله سوکموته ۲.۱

Crosstab

		Is doing well in school important to you?			Total
		No نهخ یر	Sometimes دم هندهک	Yes بعل ى	
How do you feel about learning English?_1	I feel strong when I study English ز نه گههن نائف دباش هله سوکموته ۲.۱	Count	0	0	2
	ز نه گههن نائف دباش هله سوکموته ۲.۱	% within How do you feel about learning English?_1	0.0%	0.0%	100.0%
	I feel optimistic when I study English	Count	1	1	4
	می ده م دکه شه بدی بی که ب ست ه ز نه دخوید نم ن ینکل یزی ی	% within How do you feel about learning English?_1	16.7%	16.7%	66.7%
	I feel happy when I study English ز نه گههن نائف دباش هله سوکموته ۲.۱	Count	0	4	27
	ز نه گههن نائف دباش هله سوکموته ۲.۱	% within How do you feel about learning English?_1	0.0%	12.9%	87.1%
I feel ashamed when I study English ز نه گههن نائف دباش هله سوکموته ۲.۱	Count	0	1	3	
ز نه گههن نائف دباش هله سوکموته ۲.۱	% within How do you feel about learning English?_1	0.0%	25.0%	75.0%	
I feel afraid when I study English ز نه گههن نائف دباش هله سوکموته ۲.۱	Count	1	1	6	
ز نه گههن نائف دباش هله سوکموته ۲.۱	% within How do you feel about learning English?_1	12.5%	12.5%	75.0%	
Total	Count	2	7	42	
	% within How do you feel about learning English?_1	3.9%	13.7%	82.4%	

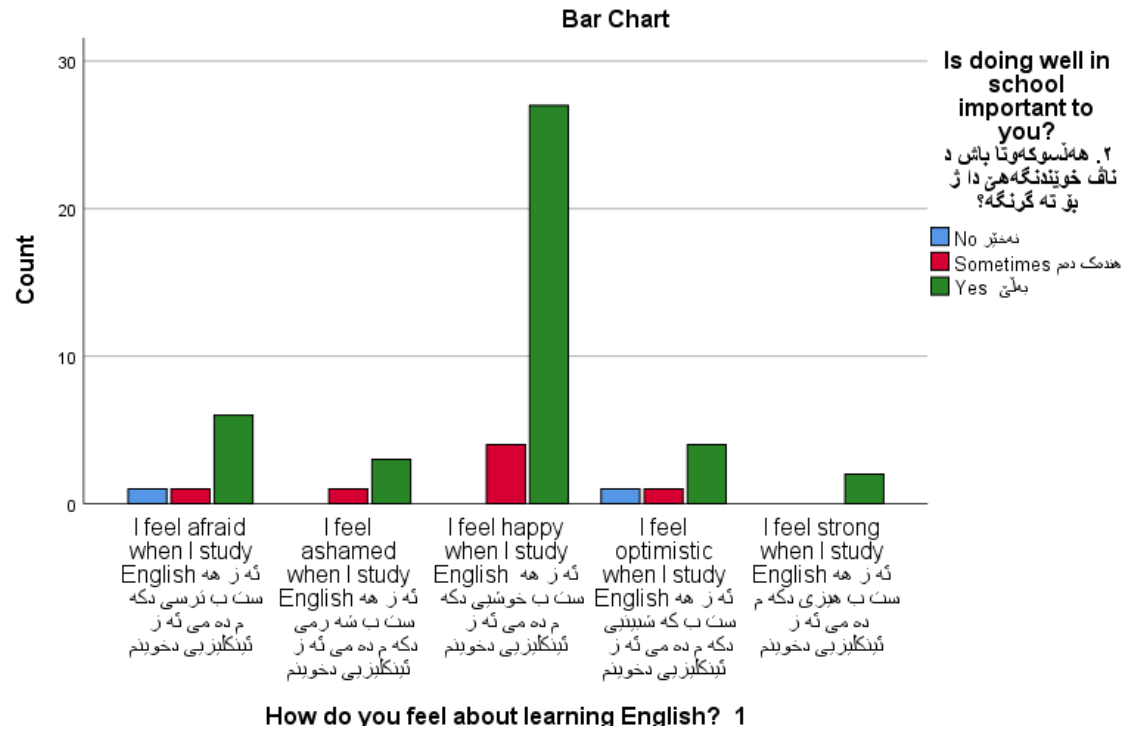
### Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	6.563 <sup>a</sup>	8	.584
Likelihood Ratio	6.546	8	.586
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .08.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.359	.584
	Cramer's V	.254	.584
N of Valid Cases		51	



**How do you feel about learning English?\_1 \* Do you know how to behave/act in different situations (such as school, home and church or mosque)?**

.....د ډلې خزمهت گوزاريې ښ مال، خوښ دنگه، ل وهک) دا چودا چې ښ ل ب کهيټ همد سوکمو ت چاوا دزاند یت ت و گه ل و ۲۱.

Crosstab

		Do you know how to behave/act in different situations (such as school, home and church or mosque)? ل وهک) دا چودا چې ښ ل ب کهيټ همد سوکمو ت چاوا دزاند یت ت و گه ل و ۲۱. .....د ډلې خزمهت گوزاريې ښ مال، خوښ دنگه،				
		No نه خ یر	Sometimes دم هندنک	Yes ښ ی	Total	
How do you feel about learning English?_1	I feel strong when I study English زنه زنه می ده م دکه هیزی ب ست ه دخوید نم د ښکل یزی ی	Count % within How do you feel about learning English?_1	0 0.0%	2 100.0%	0 0.0%	2 100.0%
	I feel optimistic when I study English زنه زنه می ده م دکه ش ښ ښی که ب ست ه زنه دخوید نم د ښکل یزی ی زنه	Count % within How do you feel about learning English?_1	0 0.0%	1 16.7%	5 83.3%	6 100.0%
	I feel happy when I study English زنه زنه می ده م دکه خوش ښی ب ست ه دخوید نم د ښکل یزی ی	Count % within How do you feel about learning English?_1	4 12.9%	10 32.3%	17 54.8%	31 100.0%
	I feel ashamed when I study English زنه زنه می ده م دکه رمی شه ب ست ه دخوید نم د ښکل یزی ی	Count % within How do you feel about learning English?_1	2 50.0%	2 50.0%	0 0.0%	4 100.0%
	I feel afraid when I study English زنه زنه می ده م دکه تر سی ب ست ه دخوید نم د ښکل یزی ی	Count % within How do you feel about learning English?_1	2 25.0%	5 62.5%	1 12.5%	8 100.0%
	Total	Count % within How do you feel about learning English?_1	8 15.7%	20 39.2%	23 45.1%	51 100.0%

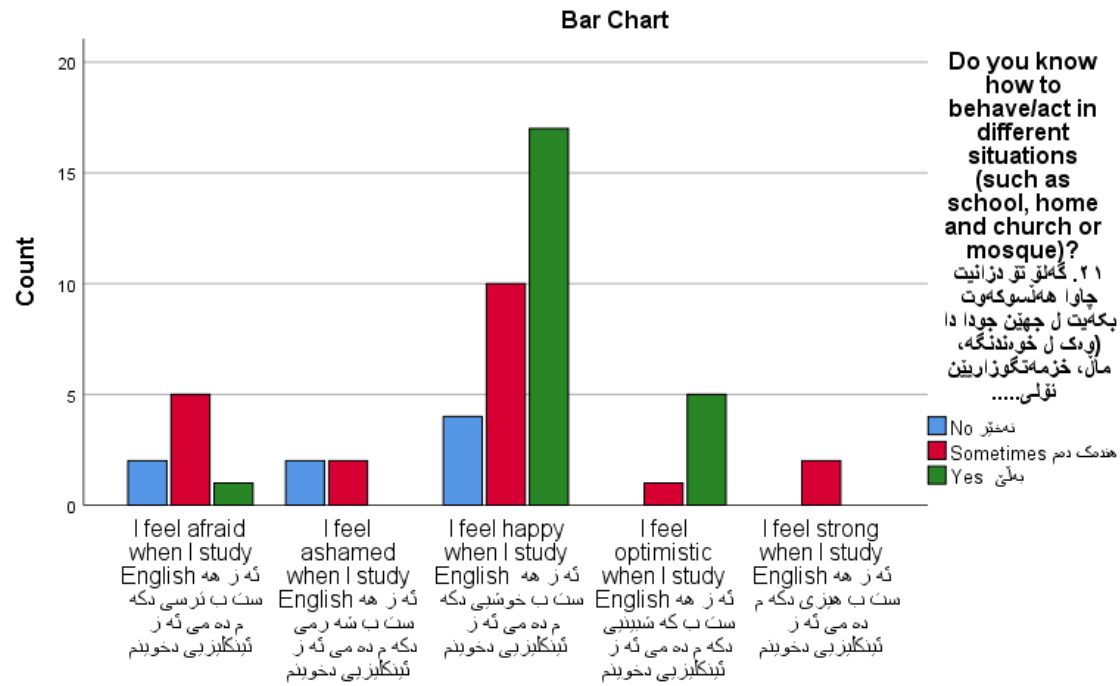
Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	16.310 <sup>a</sup>	8	.038
Likelihood Ratio	18.921	8	.015

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .31.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.566	.038
	Cramer's V	.400	.038
N of Valid Cases		51	





**How do you feel about learning English?\_1 \* Do you feel that your parent(s)/caregiver(s) know where you are and what you are doing all of the time?**

ک و دهری ی؟ ل و دکیه ت چ ت و هاید دارن ته باب ی و دایک هسرتم گهله و ۲۲

Crosstab

		Do you feel that your parent(s)/caregiver(s) know where you are and what you are doing all of the time? ک و دهری ی؟ ل و دکیه ت چ ت و هاید دارن ته باب ی و دایک هسرتم گهله و ۲۲			
		No نهخیر	Sometimes دم هندهک	Yes یه	Total
How do you feel about learning English?_1	I feel strong when I study English زنه زنه می دم دکه هیزی ب ست ه دخوی نم نڈ ینکل یزی ی	Count 0	0	2	2
	% within How do you feel about learning English?_1	0.0%	0.0%	100.0%	100.0%
	I feel optimistic when I study English زنه زنه می دم دکه شه بیزی که ب ست ه زنه دخوی نم نڈ ینکل یزی ی	Count 0	2	4	6
	% within How do you feel about learning English?_1	0.0%	33.3%	66.7%	100.0%
	I feel happy when I study English زنه زنه می دم دکه خوشی بی ب ست ه دخوی نم نڈ ینکل یزی ی	Count 4	7	20	31
	% within How do you feel about learning English?_1	12.9%	22.6%	64.5%	100.0%
	I feel ashamed when I study English زنه زنه می دم دکه رمی شه ب ست ه ز دخوی نم نڈ ینکل یزی ی	Count 1	3	0	4
	% within How do you feel about learning English?_1	25.0%	75.0%	0.0%	100.0%
	I feel afraid when I study English زنه زنه می دم دکه ترسی ب ست ه دخوی نم نڈ ینکل یزی ی	Count 3	2	3	8
	% within How do you feel about learning English?_1	37.5%	25.0%	37.5%	100.0%
Total	Count	8	14	29	51
	% within How do you feel about learning English?_1	15.7%	27.5%	56.9%	100.0%

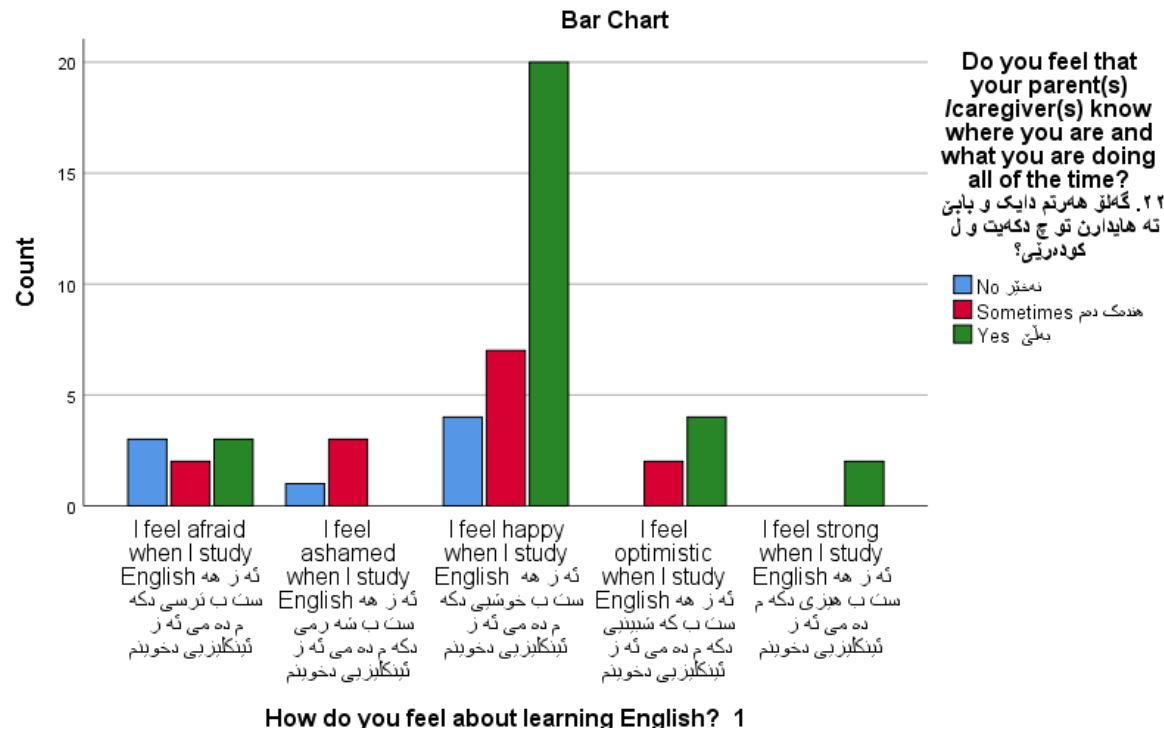
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.138 <sup>a</sup>	8	.145
Likelihood Ratio	14.382	8	.072
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .31.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.488	.145
	Cramer's V	.345	.145
N of Valid Cases		51	







**How do you feel about learning English?\_1 \* Do you feel that your parent(s)/ caregiver(s) know a lot about you (for example, what makes you happy, what makes you scared)?**

...نم بوق دزادن ته سهرل ت شت گله ك ته بابي و دايك دكهي ت ههست تو گهل و ۲۳.

**Crosstab**

		Do you feel that your parent(s)/ caregiver(s) know a lot about you (for example, what makes you happy, what makes you scared)? ...نم بوق دزادن ته سهرل ت شت گله ك ته بابي و دايك دكهي ت ههست تو گهل و ۲۳.				Total
		نمذ ير No	Sometimes	دهم هندك Sometimes	بها ي Yes	
How do you feel about learning English?_1	I feel strong when I study English زنه زنهمی ده م دکه هیزی ب ست ه دخوی نم ن دینکل یزی	Count 0	0	1	1	100
	% within How do you feel about learning English?_1	0.0%	0.0%	50.0%	50.0%	
	I feel optimistic when I study English نه می ده م دکه ش دینیی که ب ست ه زنه دخوی نم ن دینکل یزی ز	Count 0	0	5	1	100
	% within How do you feel about learning English?_1	0.0%	0.0%	83.3%	16.7%	
	I feel happy when I study English زنه زنهمی ده م دکه خوشی ب ست ه دخوی نم ن دینکل یزی	Count 3	1	10	17	100
	% within How do you feel about learning English?_1	9.7%	3.2%	32.3%	54.8%	
	I feel ashamed when I study English نه زنهمی ده م دکه رمی شه ب ست ه ز دخوی نم ن دینکل یزی	Count 1	0	3	0	100
	% within How do you feel about learning English?_1	25.0%	0.0%	75.0%	0.0%	
	I feel afraid when I study English هنه زنهمی ده م دکه ترسی ب ست دخوی نم ن دینکل یزی	Count 3	0	2	3	100
	% within How do you feel about learning English?_1	37.5%	0.0%	25.0%	37.5%	
Total	Count	7	1	21	22	
	% within How do you feel about learning English?_1	13.7%	2.0%	41.2%	43.1%	100

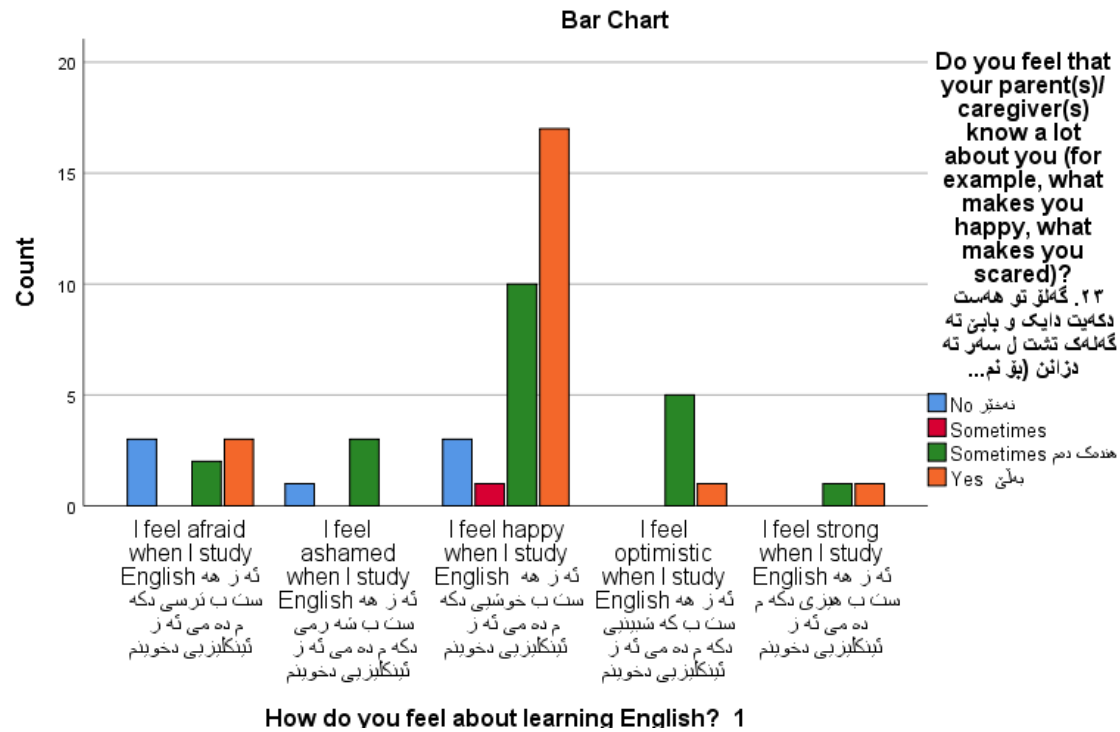
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	14.389 <sup>a</sup>	12	.277
Likelihood Ratio	16.000	12	.191
N of Valid Cases	51		

a. 18 cells (90.0%) have expected count less than 5. The minimum expected count is .04.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.531	.277
	Cramer's V	.307	.277
N of Valid Cases		51	





## How do you feel about learning English?\_1 \* Is there enough to eat in your home when you are hungry?

دېه؟ برچی ت و دهما هیهههوه مالال پ یدق ی خوارنا گله و ۲۴

Crosstab

		Is there enough to eat in your home when you are hungry? دېه؟ برچی ت و دهما هیهههوه مالال پ یدق ی خوارنا گله و ۲۴			
		نهخ یر No	دوم هندمک Sometimes	بیل ی Yes	Total
How do you feel about learning English?_1	I feel strong when I study English ز نه ز نه می ده م دکه هیزی ب ست ه دخوی نم ن ینکل یزی ی	Count 0	1	1	2
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel optimistic when I study English ز نه می ده م دکه ش د ینزی که ب ست ه ز نه دخوی نم ن ینکل یزی ی ز	Count 0	4	2	6
	% within How do you feel about learning English?_1	0.0%	66.7%	33.3%	100.0%
	I feel happy when I study English ز نه ز نه می ده م دکه خوش یی ب ست ه دخوی نم ن ینکل یزی ی	Count 4	17	10	31
	% within How do you feel about learning English?_1	12.9%	54.8%	32.3%	100.0%
	I feel ashamed when I study English ز نه می ده م دکه رمی شه ب ست ه ز دخوی نم ن ینکل یزی ی	Count 1	3	0	4
	% within How do you feel about learning English?_1	25.0%	75.0%	0.0%	100.0%
	I feel afraid when I study English ز نه می ده م دکه تر سی ب ست دخوی نم ن ینکل یزی ی	Count 2	5	1	8
	% within How do you feel about learning English?_1	25.0%	62.5%	12.5%	100.0%
Total	Count	7	30	14	51
	% within How do you feel about learning English?_1	13.7%	58.8%	27.5%	100.0%

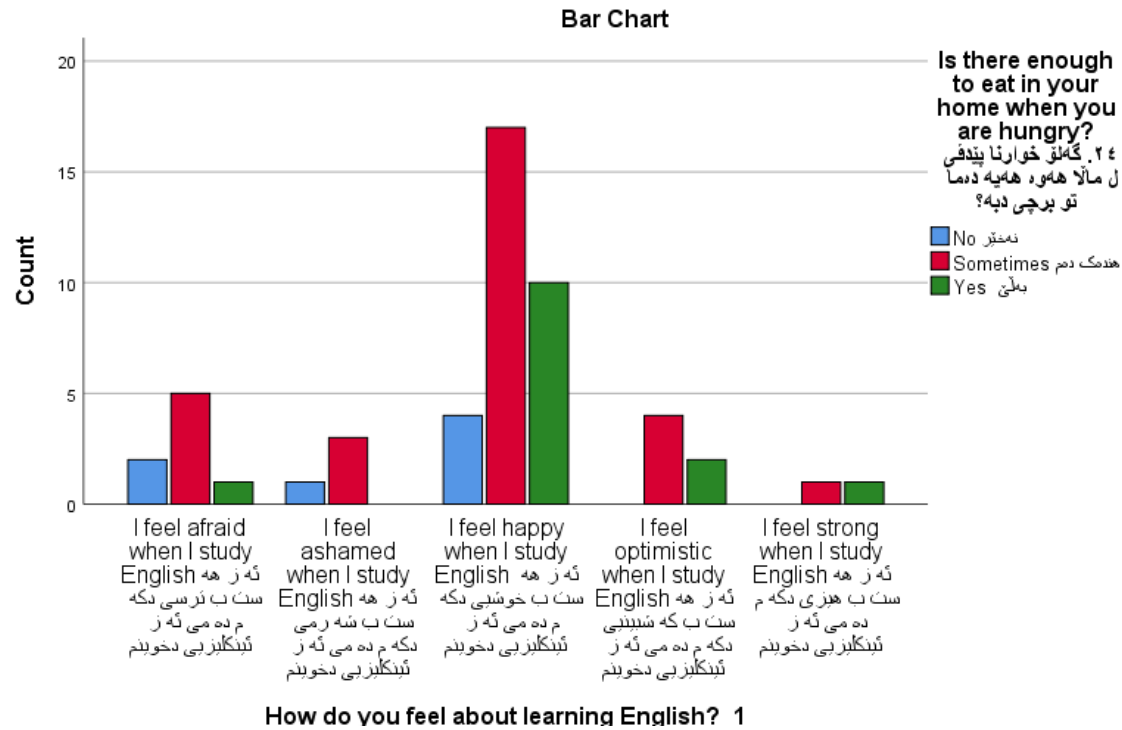
### Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.050 <sup>a</sup>	8	.752
Likelihood Ratio	7.089	8	.527
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .27.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.315	.752
	Cramer's V	.223	.752
N of Valid Cases		51	



### How do you feel about learning English?\_1 \* Do you try to finish activities that you start?

ب کھیت؟ تہمام دہ سہ تہ پیکردب یت تہ چالاک یدین ددھیت بزاف تہ وگھل و ۲۰

Crosstab

		Do you try to finish activities that you start? تہمام دہ سہ تہ پیکردب یت تہ چالاک یدین ددھیت بزاف تہ وگھل و ۲۰ ب کھیت؟			Total
		No نمخ یر	Sometimes دمہ ہندک	Yes بیل ی	
How do you feel about learning English?_1	I feel strong when I study English ز نہ ہ ز نہ می دہ م دکہ ہیزی ب ست ہ دخوید نم نہ ینکل یزی ی	Count 0	1	1	2
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel optimistic when I study English نہ می دہ م دکہ شہ پینیی کہ ب ست ہ ز نہ دخوید نم نہ ینکل یزی ی ز	Count 0	3	3	6
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel happy when I study English ز نہ ہ ز نہ می دہ م دکہ خوشیی ب ست ہ دخوید نم نہ ینکل یزی ی	Count 1	12	18	31
	% within How do you feel about learning English?_1	3.2%	38.7%	58.1%	100.0%
	I feel ashamed when I study English نہ ز نہ می دہ م دکہ رمی شہ ب ست ہ ز دخوید نم نہ ینکل یزی ی	Count 1	3	0	4
	% within How do you feel about learning English?_1	25.0%	75.0%	0.0%	100.0%
	I feel afraid when I study English ہ ز نہ ہ ز نہ می دہ م دکہ ترسی ب ست دخوید نم نہ ینکل یزی ی	Count 0	6	2	8
	% within How do you feel about learning English?_1	0.0%	75.0%	25.0%	100.0%
Total	Count	2	25	24	51
	% within How do you feel about learning English?_1	3.9%	49.0%	47.1%	100.0%

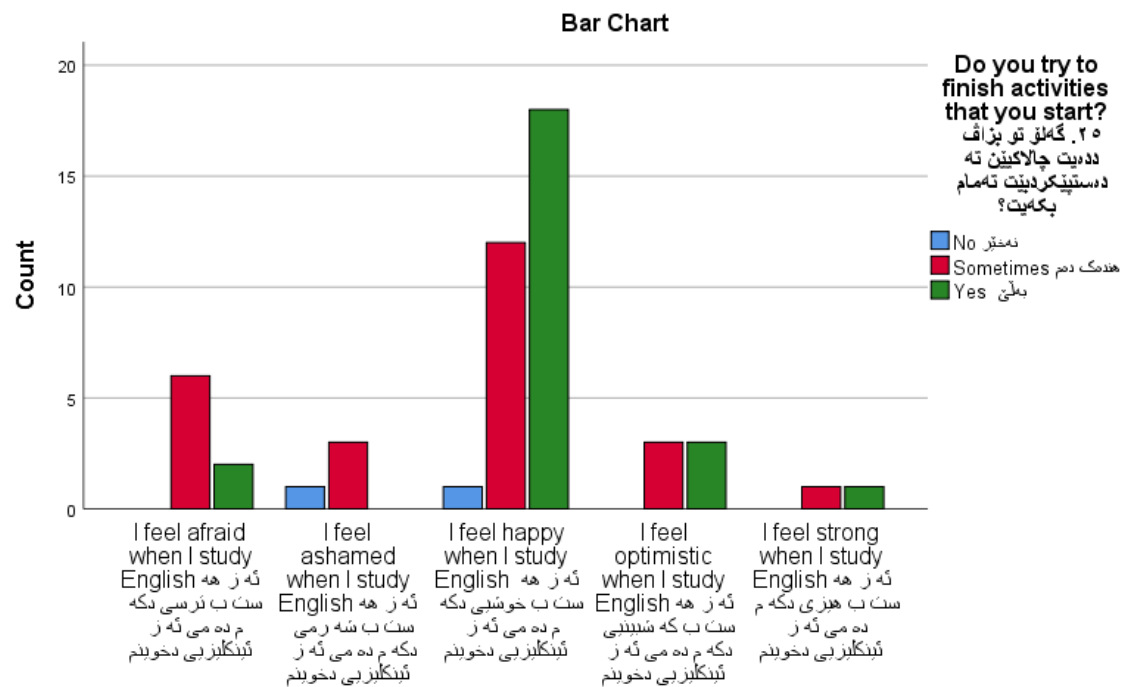
#### Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	11.046 <sup>a</sup>	8	.199
Likelihood Ratio	10.981	8	.203
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .08.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.465	.199
	Cramer's V	.329	.199
N of Valid Cases		51	



**How do you feel about learning English? 1**



## How do you feel about learning English?\_1 \* Do you know where your family comes from or know your family's history?

خوہ؟ خیزانا دیو روکا ادمرباری ہمیہ شارہزایی تہ گہل و ۲۶.

Crosstab

		Do you know where your family comes from or know your family's history? خوہ؟ خیزانا دیو روکا ادمرباری ہمیہ شارہزایی تہ گہل و ۲۶.			
		نہ خیر No	دمم ہندمک Sometimes	بہل ی Yes	Total
How do you feel about learning English?_1	I feel strong when I study English ز نہ مہمی دہم دکہ ہیزی ب ست ہ دخوید نم نڈ پنکڈ یزی ی	Count 1	0	1	2
	% within How do you feel about learning English?_1	50.0%	0.0%	50.0%	100.0%
	I feel optimistic when I study English نہ مہمی دہم دکہ شہ یزی کی ب ست ہ ز نہ دخوید نم نڈ پنکڈ یزی ی	Count 0	1	5	6
	% within How do you feel about learning English?_1	0.0%	16.7%	83.3%	100.0%
	I feel happy when I study English ز نہ مہمی دہم دکہ خوشی ب ست ہ دخوید نم نڈ پنکڈ یزی ی	Count 2	11	18	31
	% within How do you feel about learning English?_1	6.5%	35.5%	58.1%	100.0%
	I feel ashamed when I study English ز نہ مہمی دہم دکہ رمی شہ ب ست ہ ز دخوید نم نڈ پنکڈ یزی ی	Count 2	1	1	4
	% within How do you feel about learning English?_1	50.0%	25.0%	25.0%	100.0%
	I feel afraid when I study English ہ ز نہ مہمی دہم دکہ ترسی ب ست دخوید نم نڈ پنکڈ یزی ی	Count 5	1	2	8
	% within How do you feel about learning English?_1	62.5%	12.5%	25.0%	100.0%
Total	Count	10	14	27	51
	% within How do you feel about learning English?_1	19.6%	27.5%	52.9%	100.0%

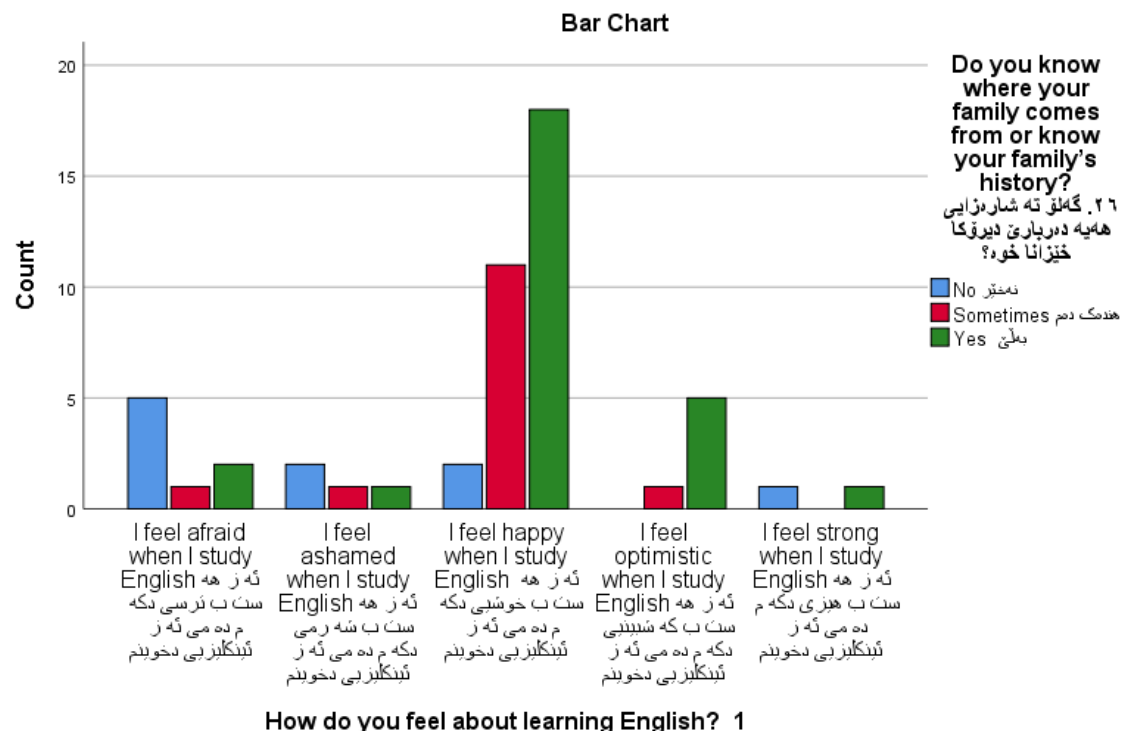
### Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	19.411 <sup>a</sup>	8	.013
Likelihood Ratio	18.897	8	.015
N of Valid Cases	51		

a. 12 cells (80.0%) have expected count less than 5. The minimum expected count is .39.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.617	.013
	Cramer's V	.436	.013
N of Valid Cases		51	



## How do you feel about learning English?\_1 \* Do other children like to play with you?

په ځن؟ په اری ته ګه ل د دځوازن دن زاروک ین ګه و. ۲۷

Crosstab

		Do other children like to play with you? په ځن؟ په اری ته ګه ل د دځوازن دن زاروک ین ګه و. ۲۷			Total
		No نمخیر	Sometimes ډم هڼدک	Yes بیا ی	
How do you feel about learning English?_1	I feel strong when I study English زه زه زه می ده م دکه هیری ب ست ه دځوید نم نډ ینکل یزی ی	Count 0	1	1	2
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel optimistic when I study English زه می ده م دکه شه بیدنی که ب ست ه زه دځوید نم نډ ینکل یزی ی ز	Count 0	3	3	6
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel happy when I study English زه زه زه می ده م دکه خوشه یی ب ست ه دځوید نم نډ ینکل یزی ی	Count 0	10	21	31
	% within How do you feel about learning English?_1	0.0%	32.3%	67.7%	100.0%
	I feel ashamed when I study English زه زه می ده م دکه رمی شه ب ست ه ز دځوید نم نډ ینکل یزی ی	Count 0	2	2	4
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel afraid when I study English زه زه می ده م دکه ترسی ب ست ه دځوید نم نډ ینکل یزی ی	Count 2	2	4	8
	% within How do you feel about learning English?_1	25.0%	25.0%	50.0%	100.0%
Total	Count	2	18	31	51
	% within How do you feel about learning English?_1	3.9%	35.3%	60.8%	100.0%

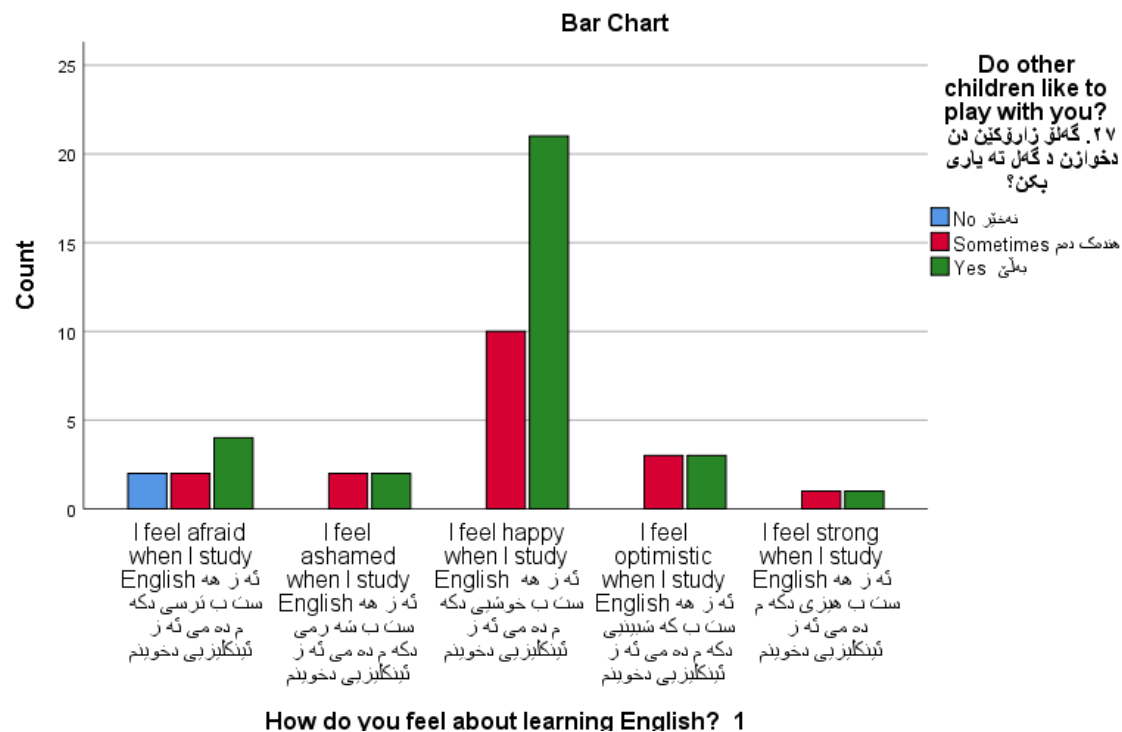
### Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.436 <sup>a</sup>	8	.133
Likelihood Ratio	9.056	8	.338
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .08.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.494	.133
	Cramer's V	.349	.133
N of Valid Cases		51	



**How do you feel about learning English?\_1 \* Do you talk to your family about how you feel (for example when you are hurt or feeling scared)?**

... ته ر سسرل ترس پان هه ب نیت نیش ته دهما نمونه بو؟ ددهیت نیشان خوه مالا باتا بو ژ خوه هه س تی تو گهل و ۲۸.

Crosstab

		Do you talk to your family about how you feel (for example when you are hurt or feeling scared)? ته دهما نمونه بو؟ ددهیت نیشان خوه مالا باتا بو ژ خوه هه س تی تو گهل و ۲۸... ... ته ر سسرل ترس پان هه ب نیت نیش				
		No نهخ نیر	Sometimes ده هندیک	Yes بیل ی	Total	
How do you feel about learning English?_1	I feel strong when I study English ژ نه می ده م دکه هیزی ب ست ه دخوی نم ن ینکل یزی ی	Count	1	0	1	2
		% within How do you feel about learning English?_1	50.0%	0.0%	50.0%	100.0%
	I feel optimistic when I study English ژ نه می ده م دکه شه ب یندی که ب ست ه ژ نه دخوی نم ن ینکل یزی ی ز	Count	1	3	2	6
		% within How do you feel about learning English?_1	16.7%	50.0%	33.3%	100.0%
	I feel happy when I study English ژ نه می ده م دکه خوشد یی ب ست ه دخوی نم ن ینکل یزی ی	Count	4	10	17	31
	% within How do you feel about learning English?_1	12.9%	32.3%	54.8%	100.0%	
I feel ashamed when I study English ژ نه می ده م دکه رمی شه ب ست ه ز دخوی نم ن ینکل یزی ی	Count	1	2	1	4	
	% within How do you feel about learning English?_1	25.0%	50.0%	25.0%	100.0%	
I feel afraid when I study English ژ نه می ده م دکه ترسی ب ست ه دخوی نم ن ینکل یزی ی	Count	1	3	4	8	
	% within How do you feel about learning English?_1	12.5%	37.5%	50.0%	100.0%	
Total	Count	8	18	25	51	
	% within How do you feel about learning English?_1	15.7%	35.3%	49.0%	100.0%	

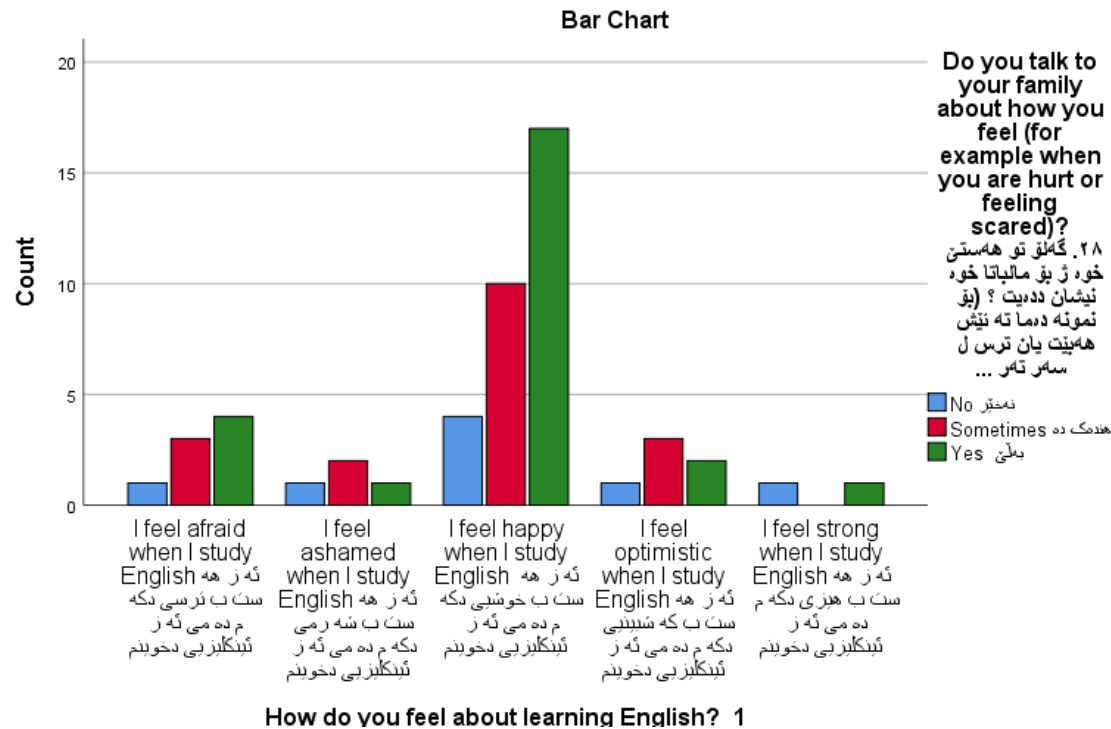
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.330 <sup>a</sup>	8	.826
Likelihood Ratio	4.526	8	.807

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .31.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.291	.826
	Cramer's V	.206	.826
N of Valid Cases		51	





**How do you feel about learning English?\_1 \* When things don't go your way, can you fix it without hurting yourself or other people (for example, without hitting others or saying nasty things)?**

...بچاره سسر وان دك اري ته نه ب نيت دل ي ب ت شت دهما ۲۹

Crosstab

		When things don't go your way, can you fix it without hurting yourself or other people (for example, without hitting others or saying nasty things)? ...بچاره سسر وان دك اري ته نه ب نيت دل ي ب ت شت دهما ۲۹			
		No نه خ ير	Sometimes دهم هندهك	Yes ب ه ي	Total
How do you feel about learning English?_1	I feel strong when I study English ز نه ز نه مي ده م دكه هيزي ب ست ه دخوي نم ن ي نكل يزي	Count 0	0	2	2
	% within How do you feel about learning English?_1	0.0%	0.0%	100.0%	100.0%
	I feel optimistic when I study English نه مي ده م دكه ش ب ي ن يي كه ب ست ه ز نه دخوي نم ن ي نكل يزي ز	Count 1	2	3	6
	% within How do you feel about learning English?_1	16.7%	33.3%	50.0%	100.0%
	I feel happy when I study English ز نه ز نه مي ده م دكه خوش يي ب ست ه دخوي نم ن ي نكل يزي	Count 0	18	13	31
	% within How do you feel about learning English?_1	0.0%	58.1%	41.9%	100.0%
	I feel ashamed when I study English نه ز نه مي ده م دكه رمي شه ب ست ه ز دخوي نم ن ي نكل يزي	Count 0	3	1	4
	% within How do you feel about learning English?_1	0.0%	75.0%	25.0%	100.0%
	I feel afraid when I study English نه ز نه مي ده م دكه ترسي ب ست دخوي نم ن ي نكل يزي	Count 1	5	2	8
	% within How do you feel about learning English?_1	12.5%	62.5%	25.0%	100.0%
Total	Count	2	28	21	51
	% within How do you feel about learning English?_1	3.9%	54.9%	41.2%	100.0%

Chi-Square Tests

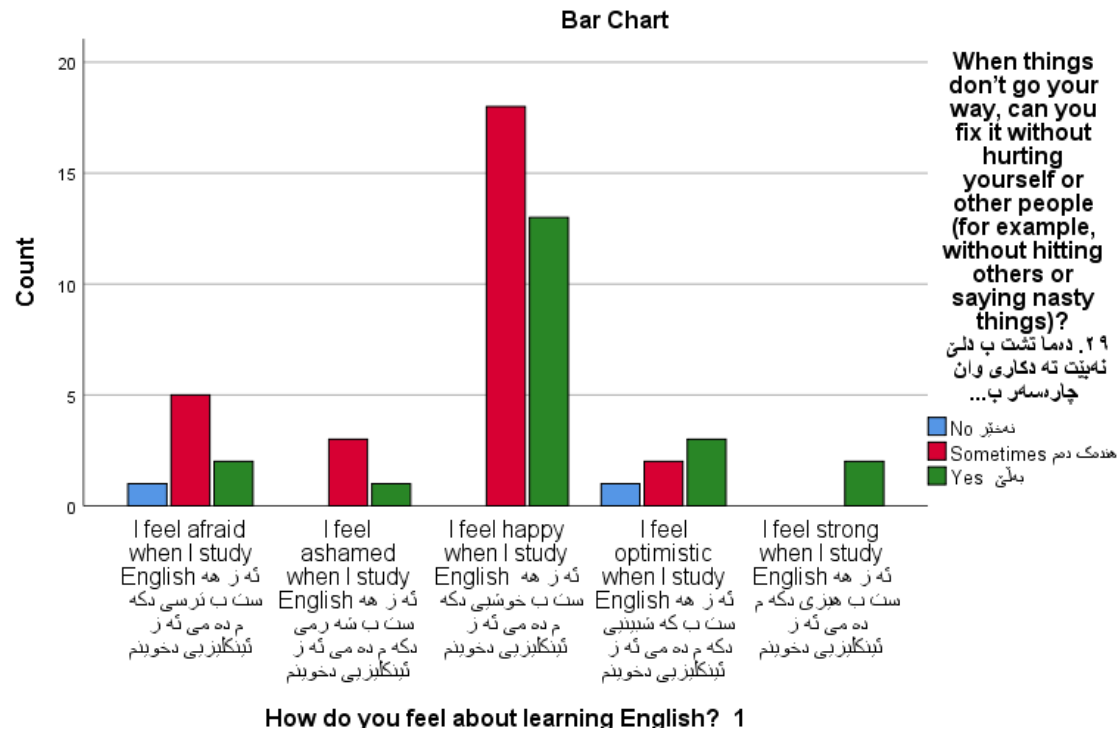
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.040 <sup>a</sup>	8	.262
Likelihood Ratio	10.595	8	.226
N of Valid Cases	51		



a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .08.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.444	.262
	Cramer's V	.314	.262
N of Valid Cases		51	





## How do you feel about learning English?\_1 \* Do you have friends that care about you?

بیت؟ تہ ہف خامی ہہیہ ہف الہ ک تہ گہل و ۳۰.

Crosstab

		Do you have friends that care about you? بیت؟ تہ ہف خامی ہہیہ ہف الہ ک تہ گہل و ۳۰.			Total	
		No نمخ یر	Sometimes دم ہندمک	Yes بہا ی		
How do you feel about learning English?_1	I feel strong when I study English ز نہ ہف سٹ ہ ز نہ می دم دکہ ہیزی ب ست ہ دخوی نم نڈ ینکل یزی ی	Count	0	1	1	2
	% within How do you feel about learning English?_1		0.0%	50.0%	50.0%	100.0%
	I feel optimistic when I study English ز نہ می دم دکہ شڈ ب ینڈی کہ ب ست ہ ز نہ دخوی نم نڈ ینکل یزی ی ز	Count	0	2	4	6
	% within How do you feel about learning English?_1		0.0%	33.3%	66.7%	100.0%
	I feel happy when I study English ز نہ می دم دکہ خوشڈ یی ب ست ہ دخوی نم نڈ ینکل یزی ی	Count	3	7	21	31
	% within How do you feel about learning English?_1		9.7%	22.6%	67.7%	100.0%
	I feel ashamed when I study English ز نہ می دم دکہ رمی شہ ب ست ہ ز دخوی نم نڈ ینکل یزی ی	Count	1	2	1	4
	% within How do you feel about learning English?_1		25.0%	50.0%	25.0%	100.0%
	I feel afraid when I study English ز نہ می دم دکہ ترسی ب ست دخوی نم نڈ ینکل یزی ی	Count	4	4	0	8
	% within How do you feel about learning English?_1		50.0%	50.0%	0.0%	100.0%
Total	Count	8	16	27	51	
	% within How do you feel about learning English?_1	15.7%	31.4%	52.9%	100.0%	

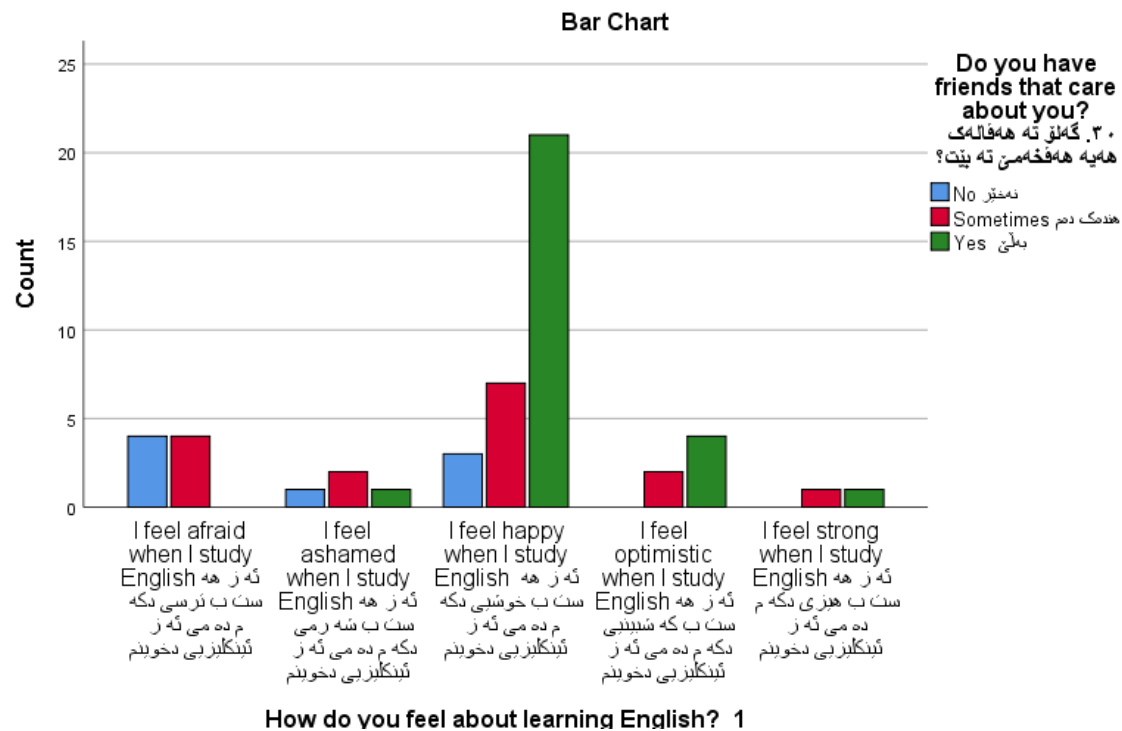
### Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	16.839 <sup>a</sup>	8	.032
Likelihood Ratio	20.055	8	.010
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .31.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.575	.032
	Cramer's V	.406	.032
N of Valid Cases		51	



**How do you feel about learning English?\_1 \* Do you know where to go to get help?**

دزانی؟ نالا یکاری ی نالا ی ناده ست ب جہی تو گہلا تو ۳۱.

**Crosstab**

		Do you know where to go to get help? دزانی؟ نالا یکاری ی نالا ی ناده ست ب جہی تو گہلا تو ۳۱.			
		No نہخیر	Sometimes دہم ہندگ	Yes ہاں	Total
How do you feel about learning English?_1	I feel strong when I study English ز نہ می دہم دکہ ہیزی ب ست ہ دخوی نم نڈ ینکل یزی ی	Count 0	1	1	2
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel optimistic when I study English ز نہ می دہم دکہ شہ بیدی کہ ب ست ہ دخوی نم نڈ ینکل یزی ی	Count 4	1	1	6
	% within How do you feel about learning English?_1	66.7%	16.7%	16.7%	100.0%
	I feel happy when I study English ز نہ می دہم دکہ خوشی ب ست ہ دخوی نم نڈ ینکل یزی ی	Count 6	17	8	31
	% within How do you feel about learning English?_1	19.4%	54.8%	25.8%	100.0%
	I feel ashamed when I study English ز نہ می دہم دکہ رمی شہ ب ست ہ دخوی نم نڈ ینکل یزی ی	Count 2	2	0	4
	% within How do you feel about learning English?_1	50.0%	50.0%	0.0%	100.0%
	I feel afraid when I study English ز نہ می دہم دکہ ترسی ب ست ہ دخوی نم نڈ ینکل یزی ی	Count 3	4	1	8
	% within How do you feel about learning English?_1	37.5%	50.0%	12.5%	100.0%
Total	Count	15	25	11	51
	% within How do you feel about learning English?_1	29.4%	49.0%	21.6%	100.0%

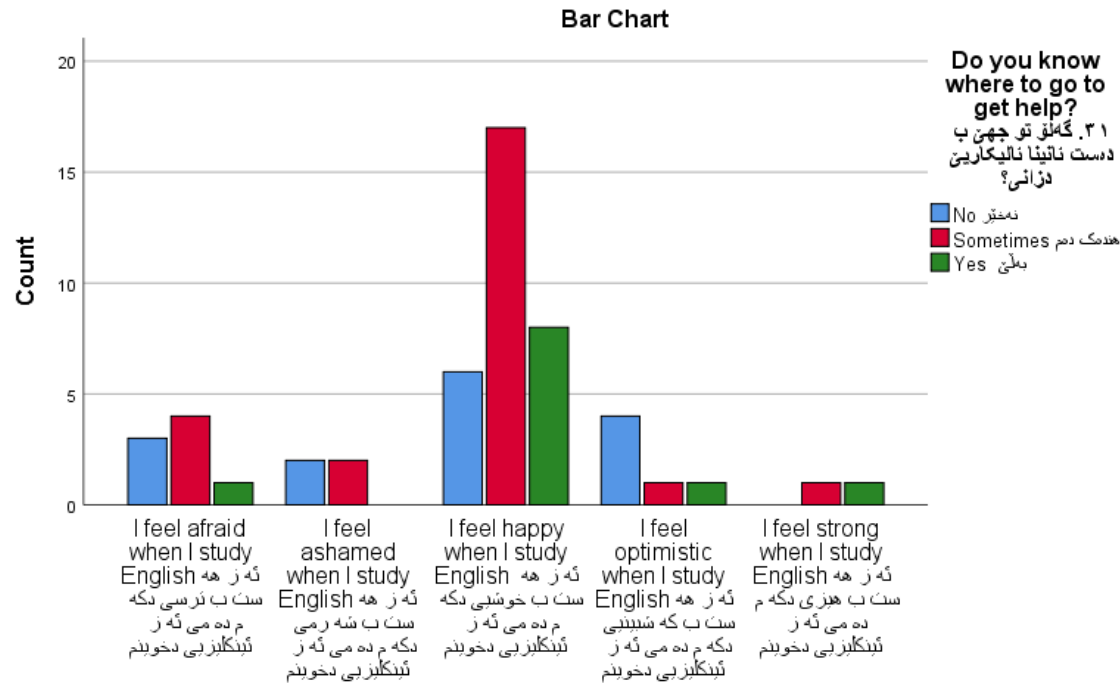
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.980 <sup>a</sup>	8	.344
Likelihood Ratio	9.984	8	.266
N of Valid Cases	51		

a. 12 cells (80.0%) have expected count less than 5. The minimum expected count is .43.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.420	.344
	Cramer's V	.297	.344
N of Valid Cases		51	



**How do you feel about learning English? 1**

**How do you feel about learning English?\_1 \* Do you feel you fit in with other children?**

دگ و نځی؟ دن زاروګ ښه ل د ک و دکپ ت ههست ت و گهلا و ۳۲

**Crosstab**

		Do you feel you fit in with other children? دگ و نځی؟ دن زاروګ ښه ل د ک و دکپ ت ههست ت و گهلا و ۳۲			
		No نه خیر	Sometimes دم هندمک	Yes بله	Total
How do you feel about learning English?_1	I feel strong when I study English ز ښه ز ښه می ده م دکه هیږی ب ست ه دخوید نم ښه ښکل یږی	Count 0	1	1	2
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel optimistic when I study English ز ښه می ده م دکه شه ب ښی که ب ست ه ز ښه دخوید نم ښه ښکل یږی	Count 0	5	1	6
	% within How do you feel about learning English?_1	0.0%	83.3%	16.7%	100.0%
	I feel happy when I study English ز ښه می ده م دکه خو شه یی ب ست ه دخوید نم ښه ښکل یږی	Count 1	7	23	31
	% within How do you feel about learning English?_1	3.2%	22.6%	74.2%	100.0%
	I feel ashamed when I study English ز ښه می ده م دکه رمی شه ب ست ه دخوید نم ښه ښکل یږی	Count 0	3	1	4
	% within How do you feel about learning English?_1	0.0%	75.0%	25.0%	100.0%
	I feel afraid when I study English ز ښه می ده م دکه تر سی ب ست ه دخوید نم ښه ښکل یږی	Count 2	2	4	8
	% within How do you feel about learning English?_1	25.0%	25.0%	50.0%	100.0%
Total	Count	3	18	30	51
	% within How do you feel about learning English?_1	5.9%	35.3%	58.8%	100.0%

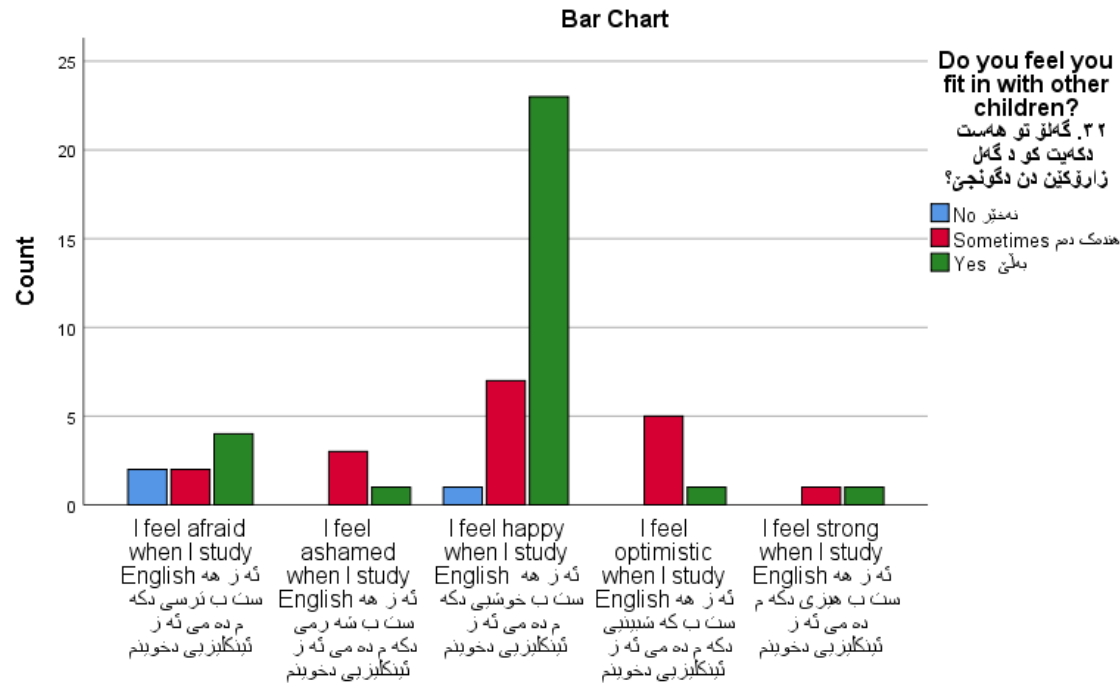
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	17.509 <sup>a</sup>	8	.025
Likelihood Ratio	15.584	8	.049
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .12.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.586	.025
	Cramer's V	.414	.025
N of Valid Cases		51	



**How do you feel about learning English? 1**



**How do you feel about learning English?\_1 \* Do you think your family cares about you when times are hard (for example, if you are sick or have done something wrong)?**

...ن ب (ق) دایه ته گه ل د دا گ رن یا دهما د ته مال با تا اک و همیه ته ب اوهری ا گه ل ق ۳۳

**Crosstab**

		Do you think your family cares about you when times are hard (for example, if you are sick or have done something wrong)? ب (ق) دایه ته گه ل د دا گ رن یا دهما د ته مال با تا اک و همیه ته ب اوهری ا گه ل ق ۳۳ ...ن				
		نه خ یر No	دم ه ندمک Sometimes	بیل ی Yes	Total	
How do you feel about learning English?_1	I feel strong when I study English ز نه ز نه می ده م نکه ه یزی ب ست ه دخوید نم ن ینکل یزی ی	Count	0	0	2	2
	% within How do you feel about learning English?_1	0.0%	0.0%	100.0%	100.0%	
	I feel optimistic when I study English ز نه می ده م نکه ش د یزی ب ست ه ز نه دخوید نم ن ینکل یزی ی ز	Count	1	2	3	6
	% within How do you feel about learning English?_1	16.7%	33.3%	50.0%	100.0%	
	I feel happy when I study English ز نه ز نه می ده م نکه خوش یی ب ست ه دخوید نم ن ینکل یزی ی	Count	1	8	22	31
	% within How do you feel about learning English?_1	3.2%	25.8%	71.0%	100.0%	
Total	I feel ashamed when I study English ز نه می ده م نکه رمی شه ب ست ه ز دخوید نم ن ینکل یزی ی	Count	0	2	2	4
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%	
Total	I feel afraid when I study English ز نه می ده م نکه تر سی ب ست ه دخوید نم ن ینکل یزی ی	Count	1	2	5	8
	% within How do you feel about learning English?_1	12.5%	25.0%	62.5%	100.0%	
Total		Count	3	14	34	51
		% within How do you feel about learning English?_1	5.9%	27.5%	66.7%	100.0%

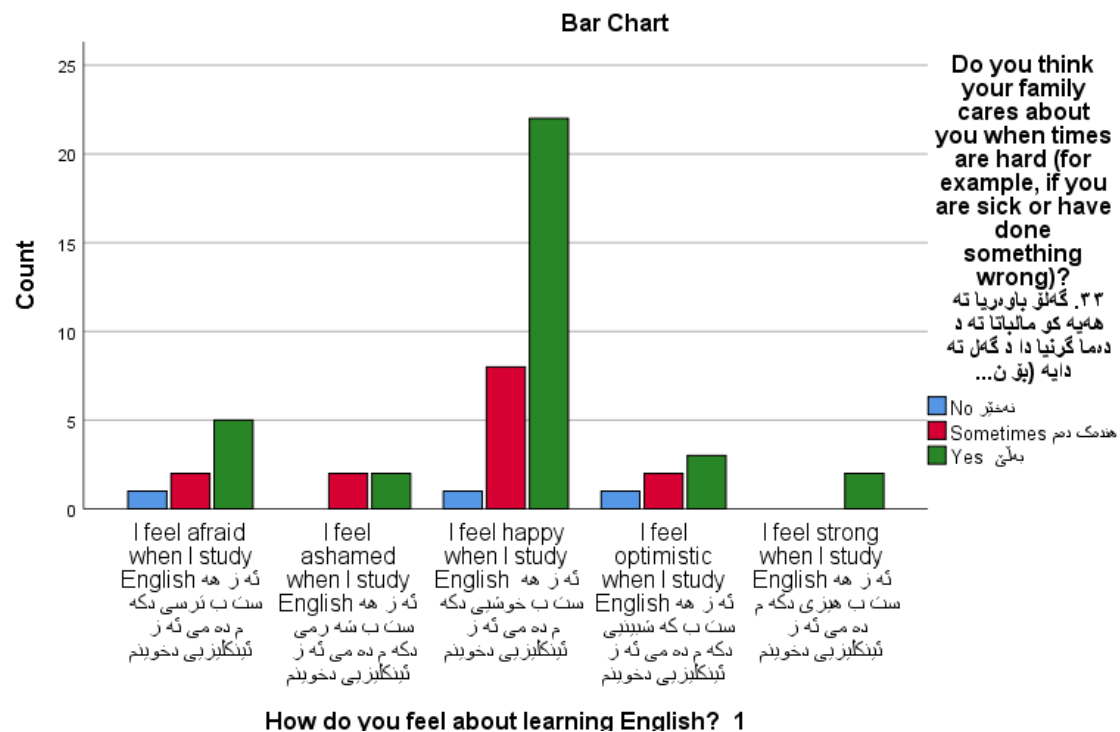
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.777 <sup>a</sup>	8	.781
Likelihood Ratio	5.052	8	.752
N of Valid Cases	51		

a. 12 cells (80.0%) have expected count less than 5. The minimum expected count is .12.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.306	.781
	Cramer's V	.216	.781
N of Valid Cases		51	



**How do you feel about learning English?\_1 \* Do you think your friends care about you when times are hard (for example if you are sick or have done something wrong)?**

...نم ب (ق) دایه ته گه ل ددا گرن یا دما د ته هه فال این ک و هیه ته ب او ری ا گط ق ۳۳

**Crosstab**

		Do you think your friends care about you when times are hard (for example if you are sick or have done something wrong)? ب (ق) دایه ته گه ل ددا گرن یا دما د ته هه فال این ک و هیه ته ب او ری ا گط ق ۳۳ ...نم			Total
		نه خ یر No	دمم هندمک Sometimes	بیل ی Yes	
How do you feel about learning English?_1	I feel strong when I study English ز نه ز نه می ده م دکه هیزی ب ست ه دخوید نم ن ینکل یزی ی	Count 0	2	0	2
	% within How do you feel about learning English?_1	0.0%	100.0%	0.0%	100.0%
	I feel optimistic when I study English ز نه می ده م دکه ش دین یی که ب ست ه ز نه دخوید نم ن ینکل یزی ی ز	Count 0	6	0	6
	% within How do you feel about learning English?_1	0.0%	100.0%	0.0%	100.0%
	I feel happy when I study English ز نه ز نه می ده م دکه خوش یی ب ست ه دخوید نم ن ینکل یزی ی	Count 1	15	15	31
	% within How do you feel about learning English?_1	3.2%	48.4%	48.4%	100.0%
I feel ashamed when I study English ز نه ز نه می ده م دکه رمی شه ب ست ه ز دخوید نم ن ینکل یزی ی	Count 1	2	1	4	
% within How do you feel about learning English?_1	25.0%	50.0%	25.0%	100.0%	
I feel afraid when I study English ز نه ز نه می ده م دکه تر سی ب ست ه دخوید نم ن ینکل یزی ی	Count 1	6	1	8	
% within How do you feel about learning English?_1	12.5%	75.0%	12.5%	100.0%	
Total	Count 3	31	17	51	
	% within How do you feel about learning English?_1	5.9%	60.8%	33.3%	100.0%

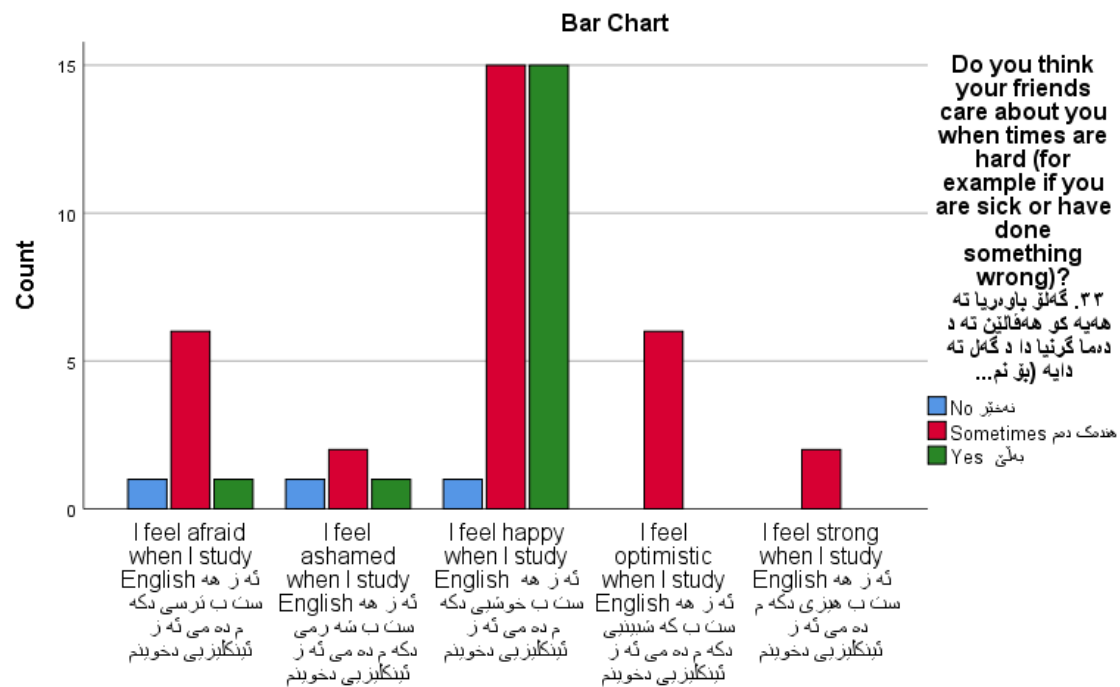
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.973 <sup>a</sup>	8	.113
Likelihood Ratio	14.706	8	.065
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .12.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.504	.113
	Cramer's V	.357	.113
N of Valid Cases		51	



**How do you feel about learning English? 1**

**How do you feel about learning English?\_1 \* Are you treated fairly?**

کرن؟ تی داته گه ل درهف تار دادپسروهراند ه گهلا و ۳۰

**Crosstab**

		Are you treated fairly? کرن؟ تی داته گه ل درهف تار دادپسروهراند ه گهلا و ۳۰			Total	
		No نمخ نیر	Sometimes دم هندیگ	Yes بی		
How do you feel about learning English?_1	I feel strong when I study English ز نه ه ز نه می ده م دکه هیزی ب ست ه دخوید نم ن ینکل یزی ی	Count	1	1	0	2
		% within How do you feel about learning English?_1	50.0%	50.0%	0.0%	100.0%
	I feel optimistic when I study English نه می ده م دکه شه بیدی که ب ست ه ز نه دخوید نم ن ینکل یزی ی ز	Count	0	4	2	6
		% within How do you feel about learning English?_1	0.0%	66.7%	33.3%	100.0%
	I feel happy when I study English ز نه ه ز نه می ده م دکه خوشی ب ست ه دخوید نم ن ینکل یزی ی	Count	5	16	10	31
		% within How do you feel about learning English?_1	16.1%	51.6%	32.3%	100.0%
	I feel ashamed when I study English نه ه ز نه می ده م دکه رمی شه ب ست ه ز دخوید نم ن ینکل یزی ی	Count	0	4	0	4
		% within How do you feel about learning English?_1	0.0%	100.0%	0.0%	100.0%
	I feel afraid when I study English نه ه ز نه می ده م دکه ترسی ب ست ه دخوید نم ن ینکل یزی ی	Count	1	5	2	8
		% within How do you feel about learning English?_1	12.5%	62.5%	25.0%	100.0%
Total	Count	7	30	14	51	
	% within How do you feel about learning English?_1	13.7%	58.8%	27.5%	100.0%	

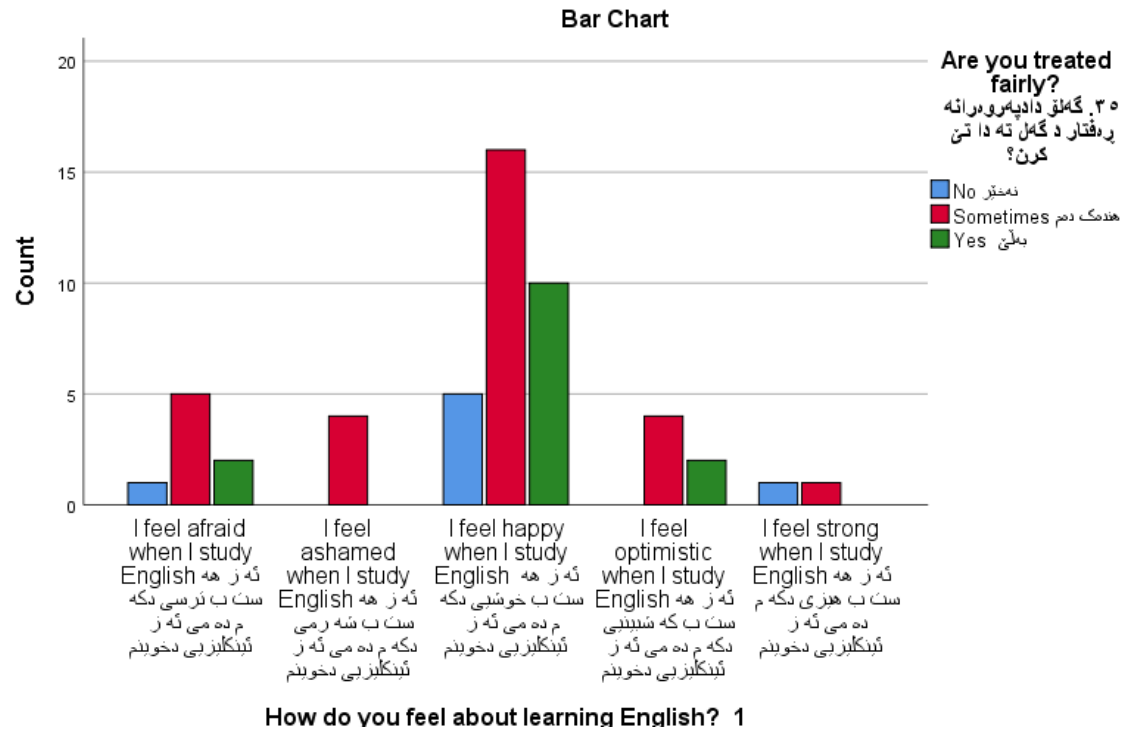
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	6.965 <sup>a</sup>	8	.540
Likelihood Ratio	8.985	8	.344
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .27.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.370	.540
	Cramer's V	.261	.540
N of Valid Cases		51	



**How do you feel about learning English?\_1 \* Do you have chances to show others that you are growing up and can do things by yourself?**

بدهیت خود در دنیای خود را نشان دهید و بگویید که شما در حال بزرگ شدن هستید و می توانید کارهایی را انجام دهید که دیگران نمی توانند و بگویید که شما در حال بزرگ شدن هستید و می توانید کارهایی را انجام دهید که دیگران نمی توانند

**Crosstab**

		Do you have chances to show others that you are growing up and can do things by yourself?			Total	
		No نه	Sometimes گاهی	Yes بله		
How do you feel about learning English?_1	I feel strong when I study English زنده می‌دهم وقتی که درس می‌خوانم	Count	0	2	0	2
	% within How do you feel about learning English?_1		0.0%	100.0%	0.0%	100.0%
	I feel optimistic when I study English از یادگیری انگلیس خوشبینم	Count	0	6	0	6
	% within How do you feel about learning English?_1		0.0%	100.0%	0.0%	100.0%
	I feel happy when I study English وقتی درس می‌خوانم خوشحال می‌شوم	Count	5	9	17	31
	% within How do you feel about learning English?_1		16.1%	29.0%	54.8%	100.0%
Total	I feel ashamed when I study English وقتی درس می‌خوانم خجالت می‌خورم	Count	0	4	0	4
	% within How do you feel about learning English?_1		0.0%	100.0%	0.0%	100.0%
Total	I feel afraid when I study English وقتی درس می‌خوانم می‌ترسم	Count	2	3	3	8
	% within How do you feel about learning English?_1		25.0%	37.5%	37.5%	100.0%
Total		Count	7	24	20	51
		% within How do you feel about learning English?_1	13.7%	47.1%	39.2%	100.0%

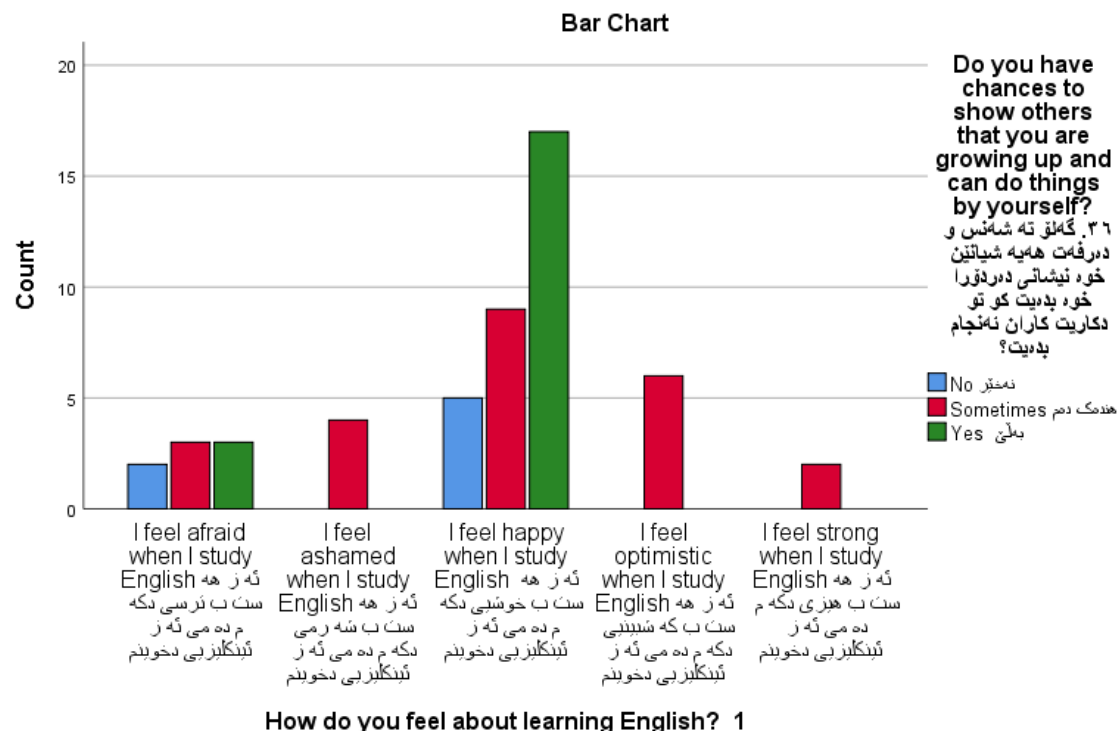
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	18.603 <sup>a</sup>	8	.017
Likelihood Ratio	23.179	8	.003
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .27.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.604	.017
	Cramer's V	.427	.017
N of Valid Cases		51	





**How do you feel about learning English?\_1 \* Do you know what you are good at?**

باشه يت؟ دات شتهکي چ ل ت و گلا و ۳۷.

**Crosstab**

		Do you know what you are good at? باشه يت؟ دات شتهکي چ ل ت و گلا و ۳۷.			Total
		No نهخ نير	Sometimes دم هندهک	Yes بيلآ ي	
How do you feel about learning English?_1	I feel strong when I study English ز نه ه ز نه مي ده م دکه هيزي ب ست ه دخوي نم ن ي نکل يزي ي	Count 0	0	2	2
	% within How do you feel about learning English?_1	0.0%	0.0%	100.0%	100.0%
	I feel optimistic when I study English ز نه مي ده م دکه ش ب ي ن ي ک ه ب ست ه ز نه دخوي نم ن ي نکل يزي ي ز	Count 0	2	4	6
	% within How do you feel about learning English?_1	0.0%	33.3%	66.7%	100.0%
	I feel happy when I study English ز نه ه ز نه مي ده م دکه خوش ي ب ست ه دخوي نم ن ي نکل يزي ي	Count 1	13	17	31
	% within How do you feel about learning English?_1	3.2%	41.9%	54.8%	100.0%
	I feel ashamed when I study English ز نه ه ز نه مي ده م دکه رمي شه ب ست ه ز دخوي نم ن ي نکل يزي ي	Count 0	2	2	4
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel afraid when I study English ز نه ه ز نه مي ده م دکه تر سي ب ست دخوي نم ن ي نکل يزي ي	Count 0	4	4	8
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
Total	Count	1	21	29	51
	% within How do you feel about learning English?_1	2.0%	41.2%	56.9%	100.0%

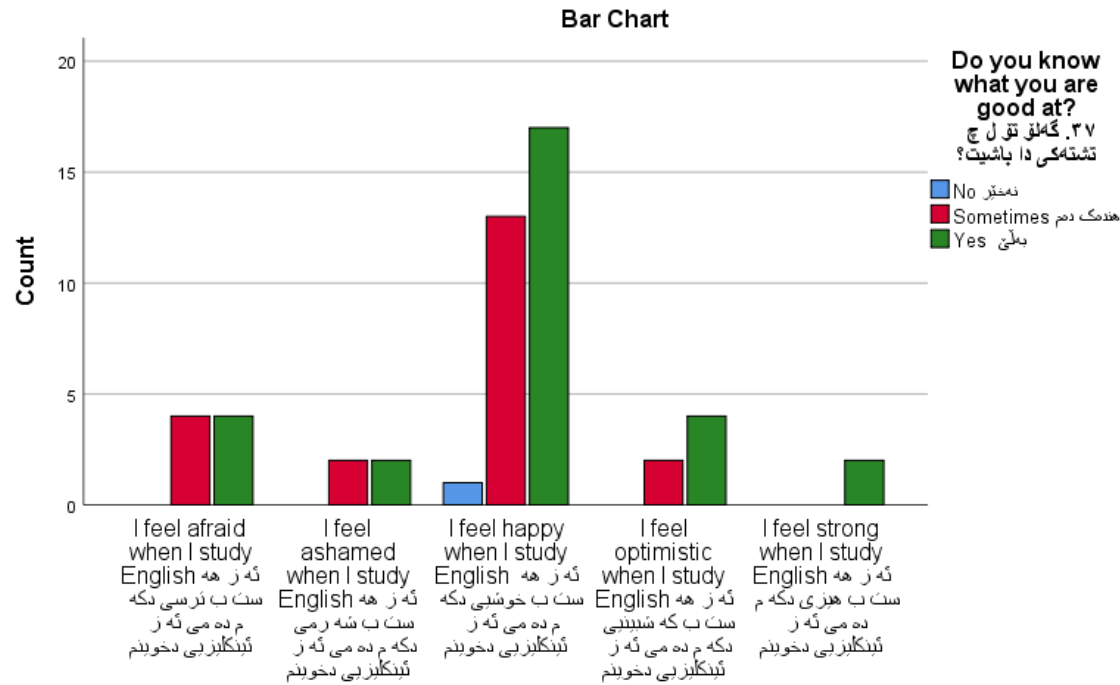
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.667 <sup>a</sup>	8	.953
Likelihood Ratio	3.710	8	.882
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .04.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.229	.953
	Cramer's V	.162	.953
N of Valid Cases		51	



**How do you feel about learning English? 1**

**How do you feel about learning English?\_1 \* Do you participate in religious activities (such as church, mosque)?**

دکھیت؟ دانہ زلی چالاک نین و بویہ ردیہ شداری گہلا ۳۸.

**Crosstab**

		Do you participate in religious activities (such as church, mosque)? دکھیت؟ دانہ زلی چالاک نین و بویہ ردیہ شداری گہلا ۳۸.				
		No نهخ نیر	Sometimes دهم هندک	Yes بیل ی	Total	
How do you feel about learning English?_1	I feel strong when I study English ز نه ز نه می دهم دکه هیزی ب ست ه دخوی نم نڈ ینکل یزی ی	Count	2	0	0	2
		% within How do you feel about learning English?_1	100.0%	0.0%	0.0%	100.0%
	I feel optimistic when I study English ز نه می دهم دکه شد یندی که ب ست ه ز نه دخوی نم نڈ ینکل یزی ی	Count	4	2	0	6
		% within How do you feel about learning English?_1	66.7%	33.3%	0.0%	100.0%
	I feel happy when I study English ز نه ز نه می دهم دکه خوشدی ب ست ه دخوی نم نڈ ینکل یزی ی	Count	9	8	14	31
		% within How do you feel about learning English?_1	29.0%	25.8%	45.2%	100.0%
I feel ashamed when I study English ز نه ز نه می دهم دکه رمی شه ب ست ه ز دخوی نم نڈ ینکل یزی ی	Count	2	1	1	4	
	% within How do you feel about learning English?_1	50.0%	25.0%	25.0%	100.0%	
I feel afraid when I study English ز نه ز نه می دهم دکه تر سی ب ست دخوی نم نڈ ینکل یزی ی	Count	4	2	2	8	
	% within How do you feel about learning English?_1	50.0%	25.0%	25.0%	100.0%	
Total	Count	21	13	17	51	
	% within How do you feel about learning English?_1	41.2%	25.5%	33.3%	100.0%	

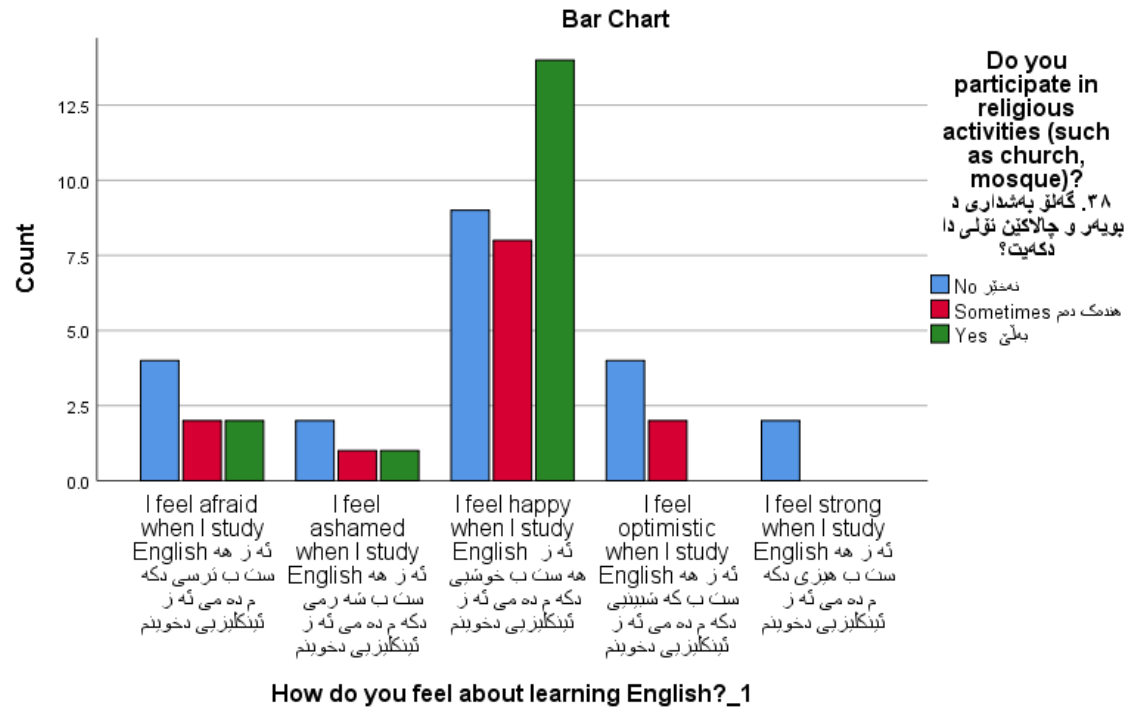
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.839 <sup>a</sup>	8	.356
Likelihood Ratio	11.374	8	.181
N of Valid Cases	51		

a. 12 cells (80.0%) have expected count less than 5. The minimum expected count is .51.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.416	.356
	Cramer's V	.294	.356
N of Valid Cases		51	



**How do you feel about learning English?\_1 \* Do you think it is important to help out in your community?**

همیشه؟ چنانکه بی‌شک این ناله یکنواختی با اوهری ته گهلا و ۳۹

**Crosstab**

		Do you think it is important to help out in your community? همیشه؟ چنانکه بی‌شک این ناله یکنواختی با اوهری ته گهلا و ۳۹			
		No نه‌خ‌یر	Sometimes دهم‌ه‌ندک	Yes بیل‌ئی	Total
How do you feel about learning English?_1	I feel strong when I study English زنده می‌دهم دکه هیزی ب‌ست ه دخوی نم‌ن‌د ینکل‌یزیی	Count 0	1	1	2
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel optimistic when I study English زنده می‌دهم دکه شه‌ب‌ین‌یی که ب‌ست ه زنده دخوی نم‌ن‌د ینکل‌یزیی	Count 1	3	2	6
	% within How do you feel about learning English?_1	16.7%	50.0%	33.3%	100.0%
	I feel happy when I study English زنده می‌دهم دکه خوش‌ش‌یی ب‌ست ه دخوی نم‌ن‌د ینکل‌یزیی	Count 3	11	17	31
	% within How do you feel about learning English?_1	9.7%	35.5%	54.8%	100.0%
	I feel ashamed when I study English زنده می‌دهم دکه رمی شه‌ب‌ست ه دخوی نم‌ن‌د ینکل‌یزیی	Count 0	2	2	4
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel afraid when I study English زنده می‌دهم دکه ترسی ب‌ست ه دخوی نم‌ن‌د ینکل‌یزیی	Count 0	6	2	8
	% within How do you feel about learning English?_1	0.0%	75.0%	25.0%	100.0%
Total	Count	4	23	24	51
	% within How do you feel about learning English?_1	7.8%	45.1%	47.1%	100.0%

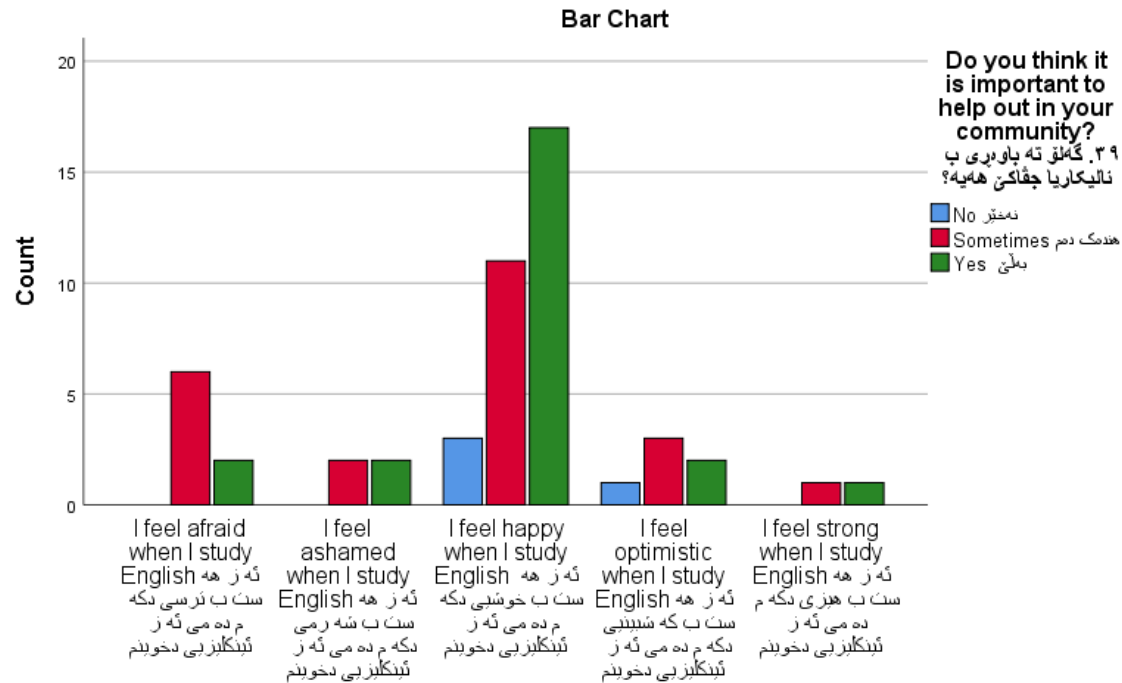
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.589 <sup>a</sup>	8	.693
Likelihood Ratio	6.492	8	.592
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .16.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.331	.693
	Cramer's V	.234	.693
N of Valid Cases		51	



**How do you feel about learning English? 1**

**How do you feel about learning English?\_1 \* Do you feel safe when you are with your family?**

دایت؟ خوہ خیزانگه ل ددهما دکبیرت پاراسه تنیب ههست تو گهلا تو ۴۰

**Crosstab**

		Do you feel safe when you are with your family? دایت؟ خوہ خیزانگه ل ددهما دکبیرت پاراسه تنیب ههست تو گهلا تو ۴۰			
		No نهخیز	Sometimes دم هندهک	Yes بیلای	Total
How do you feel about learning English?_1	I feel strong when I study English ز نه ز نه می ده م دکه هیزی ب ست ه دخوید نم ن ینکل یزی	Count 0	1	1	2
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel optimistic when I study English نه می ده م دکه شه بیزی که ب ست ه ز نه دخوید نم ن ینکل یزی	Count 0	0	6	6
	% within How do you feel about learning English?_1	0.0%	0.0%	100.0%	100.0%
	I feel happy when I study English ز نه ز نه می ده م دکه خوشی ب ست ه دخوید نم ن ینکل یزی	Count 2	4	25	31
	% within How do you feel about learning English?_1	6.5%	12.9%	80.6%	100.0%
	I feel ashamed when I study English نه ز نه می ده م دکه رمی شه ب ست ه دخوید نم ن ینکل یزی	Count 0	3	1	4
	% within How do you feel about learning English?_1	0.0%	75.0%	25.0%	100.0%
	I feel afraid when I study English نه ز نه می ده م دکه ترسی ب ست ه دخوید نم ن ینکل یزی	Count 0	4	4	8
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
Total	Count	2	12	37	51
	% within How do you feel about learning English?_1	3.9%	23.5%	72.5%	100.0%

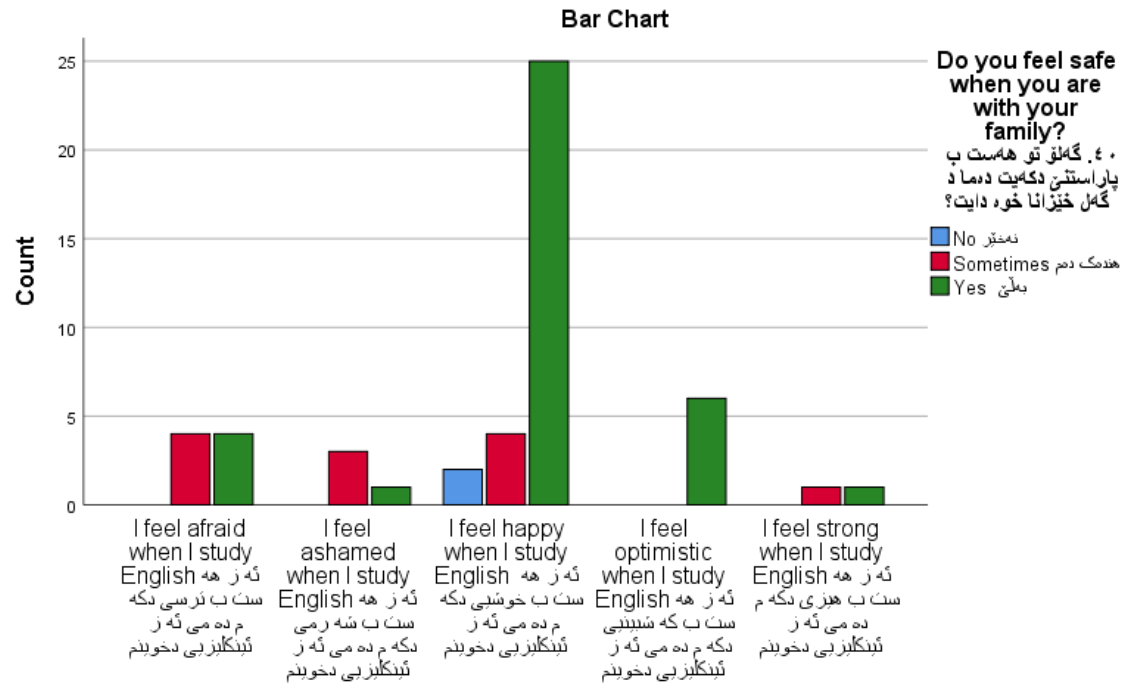
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	14.522 <sup>a</sup>	8	.069
Likelihood Ratio	14.966	8	.060
N of Valid Cases	51		

a. 12 cells (80.0%) have expected count less than 5. The minimum expected count is .08.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.534	.069
	Cramer's V	.377	.069
N of Valid Cases		51	



**How do you feel about learning English? 1**



**How do you feel about learning English?\_1 \* Do you have chances to learn things that will be useful when you are older (like cooking, working, and helping others)?**

... عمومي دوما و پيشه ورژن ب و ب د بيت م فادار ب ابات زين ف نيري هميه شانس نه و ته گهلا و ۱. ۴

**Crosstab**

		Do you have chances to learn things that will be useful when you are older (like cooking, working, and helping others)? پيشه ورژن ب و ب د بيت م فادار ب ابات زين ف نيري هميه شانس نه و ته گهلا و ۱. ۴ ... عمومي دوما و			
		نه خ نير No	دوم هندمک Sometimes	بيل ي Yes	Total
How do you feel about learning English?_1	I feel strong when I study English ز نه ز نه مي ده م دکه هيزي ب ست ه دخوي نم ن پ نکلا يزي ي	Count 0	1	1	2
	% within How do you feel about learning English?_1	0.0%	50.0%	50.0%	100.0%
	I feel optimistic when I study English نه مي ده م دکه ش د ي ن يي که ب ست ه ز نه دخوي نم ن پ نکلا يزي ي ز	Count 2	2	2	6
	% within How do you feel about learning English?_1	33.3%	33.3%	33.3%	100.0%
	I feel happy when I study English ز نه ز نه مي ده م دکه خوش يي ب ست ه دخوي نم ن پ نکلا يزي ي	Count 4	12	15	31
	% within How do you feel about learning English?_1	12.9%	38.7%	48.4%	100.0%
I feel ashamed when I study English ز نه ز نه مي ده م دکه رمي شه ب ست ه ز دخوي نم ن پ نکلا يزي ي	Count 0	4	0	4	
% within How do you feel about learning English?_1	0.0%	100.0%	0.0%	100.0%	
I feel afraid when I study English ه ز نه ز نه مي ده م دکه تر سي ب ست دخوي نم ن پ نکلا يزي ي	Count 1	7	0	8	
% within How do you feel about learning English?_1	12.5%	87.5%	0.0%	100.0%	
Total	Count 7	26	18	51	
	% within How do you feel about learning English?_1	13.7%	51.0%	35.3%	100.0%

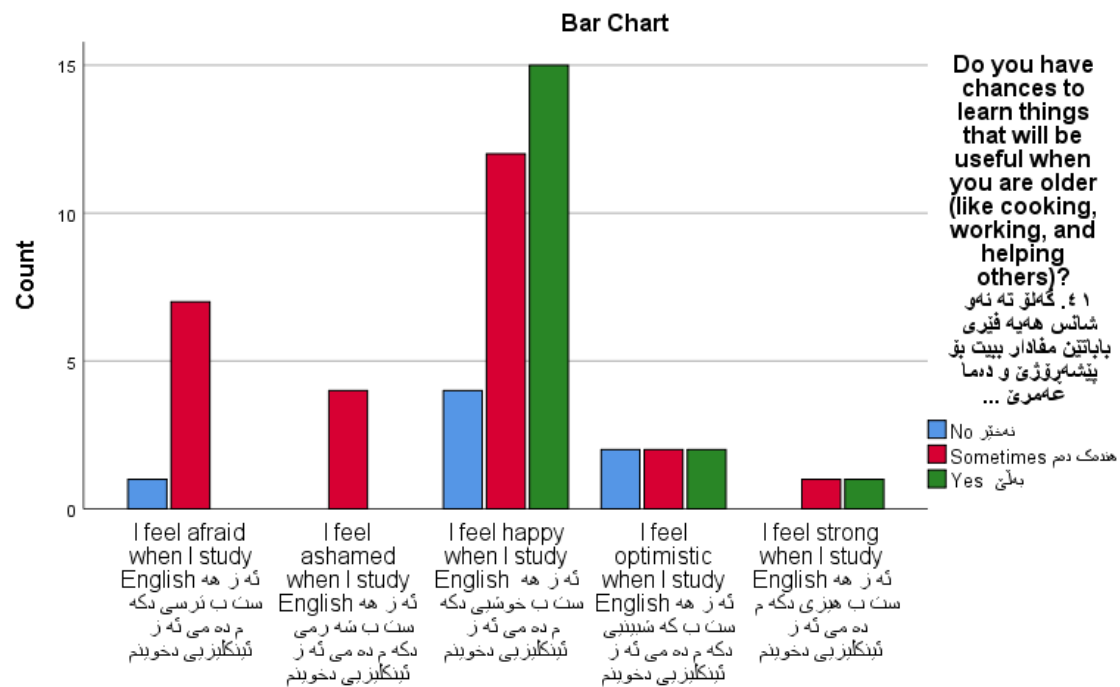
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	13.659 <sup>a</sup>	8	.091
Likelihood Ratio	17.407	8	.026
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .27.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.518	.091
	Cramer's V	.366	.091
N of Valid Cases		51	



**How do you feel about learning English?\_1 \* Do you like the way your family celebrates things (like holidays or learning about your culture)?**

(ف) یس تپ فالان به ین فمدانان، و هک؟ دمگ نیریت ناهنگان ته خ نزاناک و همیه ناوای وی ب حمز ته گمل ن ۴۲

**Crosstab**

		Do you like the way your family celebrates things (like holidays or learning about your culture)? (ف) یس تپ فالان به ین فمدانان، و هک؟ دمگ نیریت ناهنگان ته خ نزاناک و همیه ناوای وی ب حمز ته گمل ن ۴۲			
		نهخ نیر No	دمم هندمک Sometimes	بیل ی Yes	Total
How do you feel about learning English?_1	I feel strong when I study English زنه مده م دکه هیزی ب ست ه دخوید نم ن ینکل یزی ی	Count 0	2	0	2
	% within How do you feel about learning English?_1	0.0%	100.0%	0.0%	100.0%
	I feel optimistic when I study English زنه می ده م دکه ش دین بی که ب ست ه زنه دخوید نم ن ینکل یزی ی ز	Count 1	4	1	6
	% within How do you feel about learning English?_1	16.7%	66.7%	16.7%	100.0%
	I feel happy when I study English زنه مده م دکه خوشی ب ست ه دخوید نم ن ینکل یزی ی	Count 2	10	19	31
	% within How do you feel about learning English?_1	6.5%	32.3%	61.3%	100.0%
I feel ashamed when I study English زنه می ده م دکه رمی شه ب ست ه ز دخوید نم ن ینکل یزی ی	Count 1	2	1	4	
% within How do you feel about learning English?_1	25.0%	50.0%	25.0%	100.0%	
I feel afraid when I study English زنه می ده م دکه تر سی ب ست دخوید نم ن ینکل یزی ی	Count 1	4	3	8	
% within How do you feel about learning English?_1	12.5%	50.0%	37.5%	100.0%	
Total	Count 5	22	24	51	
	% within How do you feel about learning English?_1	9.8%	43.1%	47.1%	100.0%

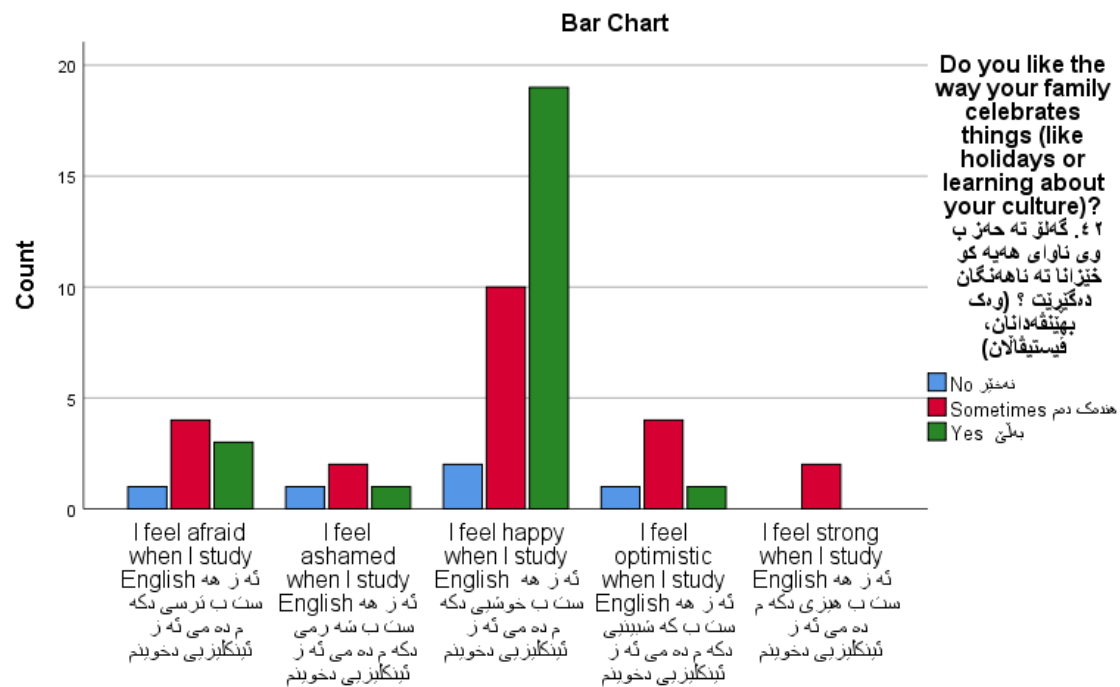
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.114 <sup>a</sup>	8	.333
Likelihood Ratio	9.888	8	.273
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .20.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.423	.333
	Cramer's V	.299	.333
N of Valid Cases		51	



**How do you feel about learning English? 1**

**How do you feel about learning English?\_1 \* Do you like the way your community celebrates things (like holidays, festivals)?**  
 (فیس تے پھالان بے پند فہدانان، وھک)؟ دھگ نیریت ناھنگان تہ ج فاک اک و ھمبہ ناواوی وی ب حاز تہ گھل ن ۴۲؛

**Crosstab**

		Do you like the way your community celebrates things (like holidays, festivals)? (فیس تے پھالان بے پند فہدانان، وھک)؟ دھگ نیریت ناھنگان تہ ج فاک اک و ھمبہ ناواوی وی ب حاز تہ گھل ن ۴۲؛			Total
		No نہخ نیر	Sometimes دمھندھک	Yes بھل ن	
How do you feel about learning English?_1	I feel strong when I study English ژنہ می دھم دکھ ھیزی ب ست ھ دخوید نم نڈ پنکھل یزی ی	Count 0	2	0	2
	% within How do you feel about learning English?_1	0.0%	100.0%	0.0%	100.0%
	I feel optimistic when I study English ژنہ می دھم دکھ شہ بیدی کھ ب ست ھ ژنہ دخوید نم نڈ پنکھل یزی ی	Count 2	4	0	6
	% within How do you feel about learning English?_1	33.3%	66.7%	0.0%	100.0%
	I feel happy when I study English ژنہ می دھم دکھ خوش شہ بی ب ست ھ دخوید نم نڈ پنکھل یزی ی	Count 3	12	16	31
	% within How do you feel about learning English?_1	9.7%	38.7%	51.6%	100.0%
I feel ashamed when I study English ژنہ می دھم دکھ رمی شہ ب ست ھ دخوید نم نڈ پنکھل یزی ی	Count 0	3	1	4	
% within How do you feel about learning English?_1	0.0%	75.0%	25.0%	100.0%	
I feel afraid when I study English ژنہ می دھم دکھ ترسی ب ست ھ دخوید نم نڈ پنکھل یزی ی	Count 1	2	5	8	
% within How do you feel about learning English?_1	12.5%	25.0%	62.5%	100.0%	
Total	Count 6	23	22	51	
	% within How do you feel about learning English?_1	11.8%	45.1%	43.1%	100.0%

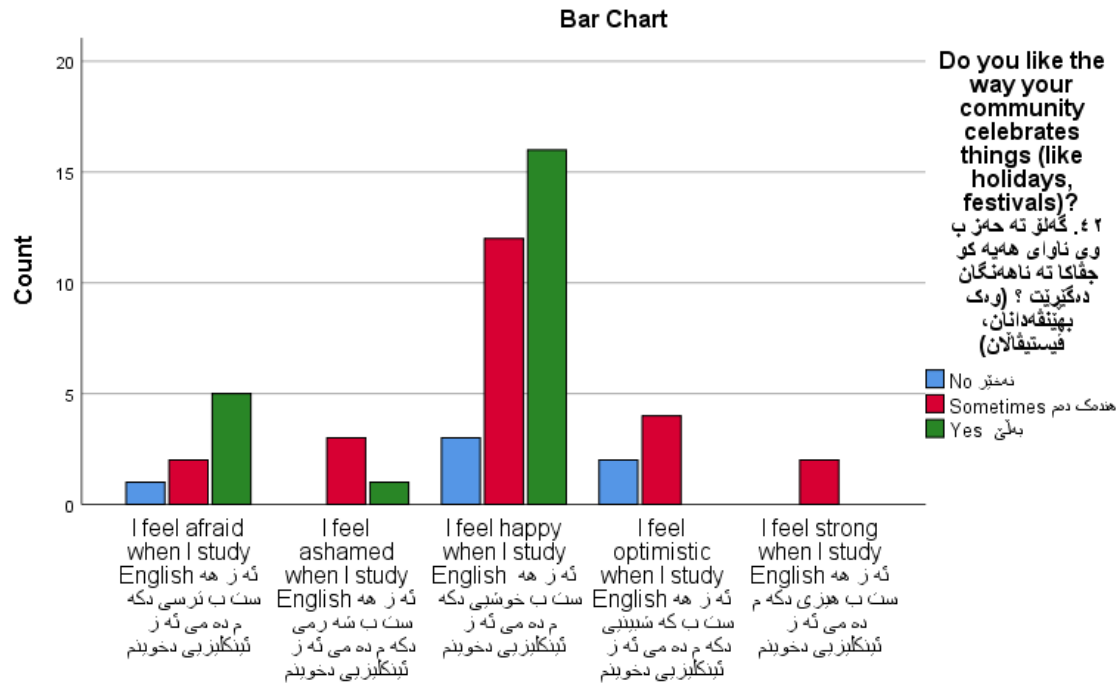
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	11.910 <sup>a</sup>	8	.155
Likelihood Ratio	14.811	8	.063
N of Valid Cases	51		

a. 13 cells (86.7%) have expected count less than 5. The minimum expected count is .24.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.483	.155
	Cramer's V	.342	.155
N of Valid Cases		51	



**How do you feel about learning English? 1**

**Why is it good to learn English?\_1<sup>1</sup> \* Do you have people you want to be like?**

ب چیت؟ وی ل ب کھی حمز ت و دکی ناس که سمک چ گمل ز ۱۸.

**Crosstab**

		Do you have people you want to be like? ب چیت؟ وی ل ب کھی حمز ت و دکی ناس که سمک چ گمل ز ۱۸.			
		No نمخ	Sometimes دم هدمک	Yes بلی	Total
Why is it good to learn English?_1	It helps me with other school subjects ب ابه ف یر و و ناد و ت دکه من هرید کاریا دی ت بین	Count 2	3	6	11
	% within Why is it good to learn English?_1	18.2%	27.3%	54.5%	100.0%
	I will have better job opportunities in the future کاری ت بین رفه ده ب ترم من دی خوشی روزی باشه ل بن ه	Count 0	1	1	2
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
	I feel happy and proud ب ست ه ز نه ز نه می دم دکه و شانازی خوشی دخویر نم ب دکل بزی	Count 4	3	17	24
	% within Why is it good to learn English?_1	16.7%	12.5%	70.8%	100.0%
	I can use technology ت ه دشیم ز نه ب ینم ب کارک نولوزی بی	Count 0	0	3	3
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
	I can talk to the world ل دکه دشیم ز نه ب اخ فم ج بیانی	Count 2	0	1	3
	% within Why is it good to learn English?_1	66.7%	0.0%	33.3%	100.0%
	I can study abroad in the future ز نه ب خینم رفه ده ز روزی باشه ل دشیم	Count 1	1	4	6
	% within Why is it good to learn English?_1	16.7%	16.7%	66.7%	100.0%
	I can get more information about the world and people دشیم ز نه کوم ل کی و خه ج بیانی ر لسه ب یزان ی نان م ب که	Count 1	1	0	2
	% within Why is it good to learn English?_1	50.0%	50.0%	0.0%	100.0%
Total	Count	10	9	32	51
	% within Why is it good to learn English?_1	19.6%	17.6%	62.7%	100.0%

**Chi-Square Tests**

<sup>1</sup> For all contingency tables the first answer is considered

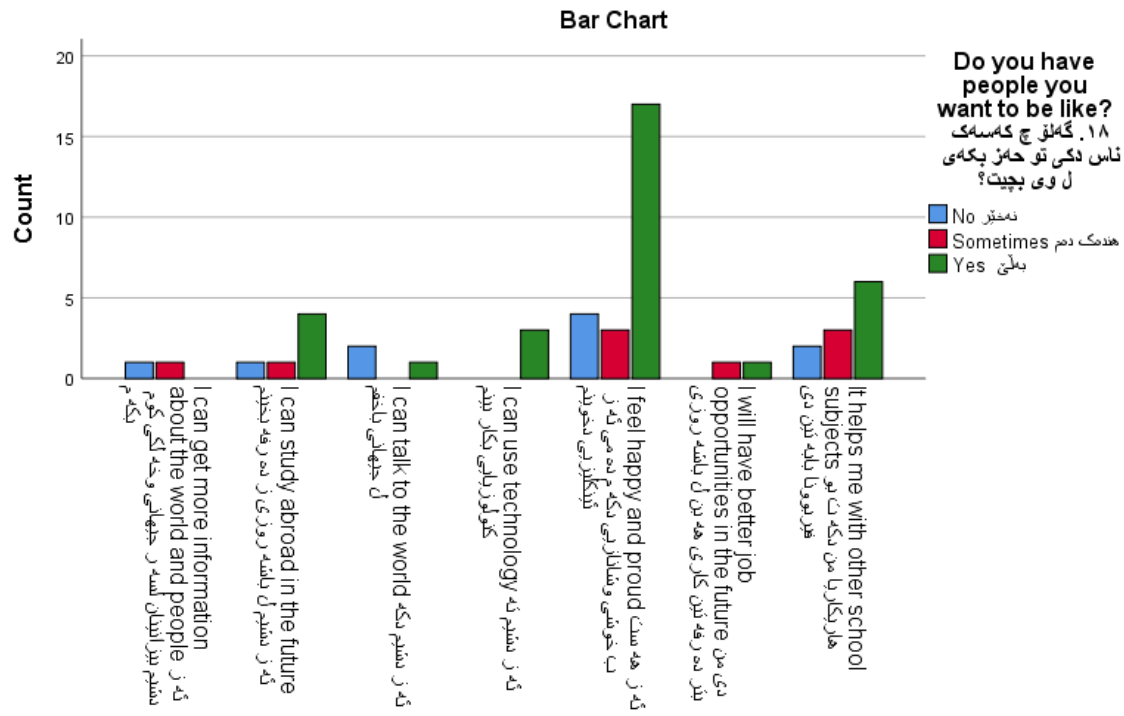
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.594 <sup>a</sup>	12	.399
Likelihood Ratio	13.439	12	.338
N of Valid Cases	51		

a. 19 cells (90.5%) have expected count less than 5. The minimum expected count is .35.

#### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.497	.399
	Cramer's V	.351	.399
N of Valid Cases		51	





**Why is it good to learn English?\_1 \* Do you share with people around you?**

دکھو ت؟ خود دہر دورال کہ سڌن گهل ل هلف به شی گهل و ۱۹.

**Crosstab**

		Do you share with people around you? دکھو ت؟ خود دہر دورال کہ سڌن گهل ل هلف به شی گهل و ۱۹.			
		No نمخ یر	Sometimes دہم ہندہک	Yes بہل ی	Total
Why is it good to learn English?_1	It helps me with other school subjects بہا بہ ف یرد ووناد و ت دکہ من ہرید کاریا دی تین	Count 1	5	5	11
	% within Why is it good to learn English?_1	9.1%	45.5%	45.5%	100.0%
	I will have better job opportunities in the future کاری تین رفہ دہہ بتر من دی خوشی روزی باشہل بن ہ	Count 0	1	1	2
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
	I feel happy and proud بست ہزنہ ز نہ می دہم دکہ و شانازی خوشی دخویر نم ڈ بندکل بزیی	Count 0	7	17	24
	% within Why is it good to learn English?_1	0.0%	29.2%	70.8%	100.0%
	I can use technology تہ ددشیم ز نہ ب ینم بکار ک نولوزیایی	Count 0	3	0	3
	% within Why is it good to learn English?_1	0.0%	100.0%	0.0%	100.0%
	I can talk to the world ل دکہ ددشیم ز نہ ب ا خ فم ج بہادی	Count 0	1	2	3
	% within Why is it good to learn English?_1	0.0%	33.3%	66.7%	100.0%
	I can study abroad in the future ز نہ ب خ ینم رفہ دہہ ز روزی باشہل ددشیم	Count 2	2	2	6
	% within Why is it good to learn English?_1	33.3%	33.3%	33.3%	100.0%
	I can get more information about the world and people دشیم ز نہ کوم ل کی وخہ ج بہادی رلا سہہ بیزانہ ینان م بکہ	Count 0	2	0	2
	% within Why is it good to learn English?_1	0.0%	100.0%	0.0%	100.0%
Total	Count	3	21	27	51
	% within Why is it good to learn English?_1	5.9%	41.2%	52.9%	100.0%

**Chi-Square Tests**

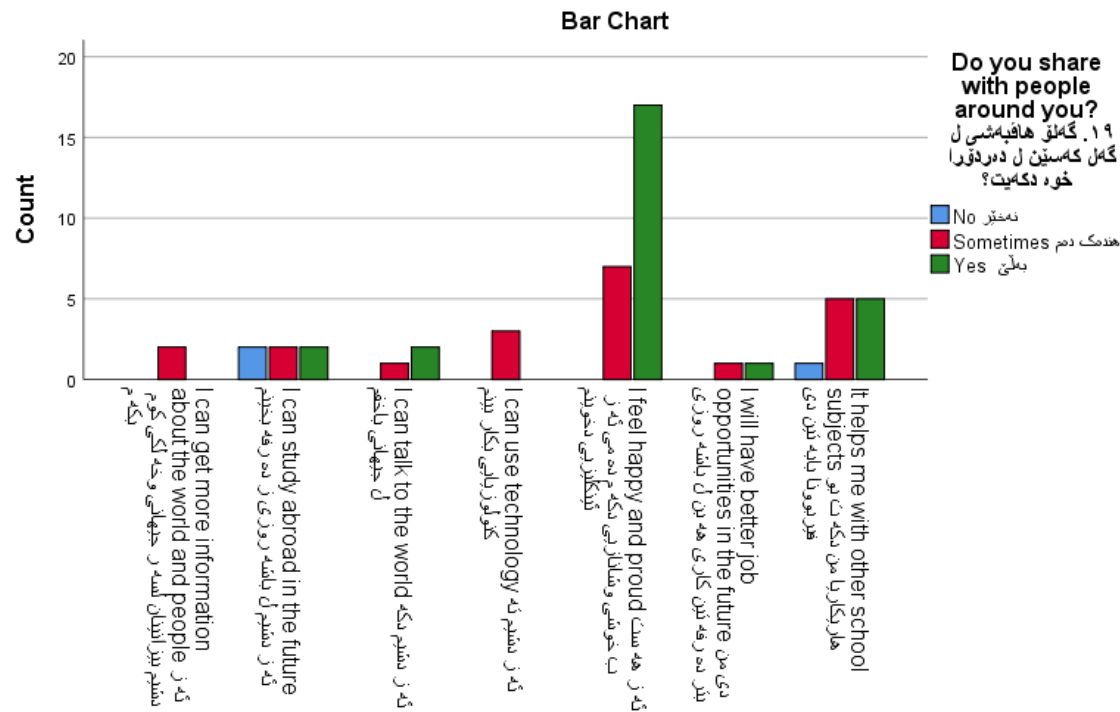
Value	df	Asymptotic Significance (2-sided)
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Pearson Chi-Square	19.903 <sup>a</sup>	12	.069
Likelihood Ratio	19.295	12	.082
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .12.

### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.625	.069
	Cramer's V	.442	.069
N of Valid Cases		51	





**Why is it good to learn English?\_1 \* Is doing well in school important to you?**

گرنه گه؟ ته به ژژ دا خوین نندن گهین نائف دباش همل سوکموته ۲.۱

**Crosstab**

		Is doing well in school important to you? گرنه گه؟ ته به ژژ دا خوین نندن گهین نائف دباش همل سوکموته ۲.۱			
		No نهخ ئیر	Sometimes دهم هندهک	Yes بئلی	Total
Why is it good to learn English?_1	It helps me with other school subjects بیا به فیرد ووناب و ت دکه من هرید کاریا دی تین	Count 0	4	7	11
	% within Why is it good to learn English?_1	0.0%	36.4%	63.6%	100.0%
	I will have better job opportunities in the future کاری تین رفه ده بتر من دی خوشی روزی باشه ل بن ه	Count 0	0	2	2
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
	I feel happy and proud بست ه ز نه ز نه می ده م دکه و شانازی خوشی دخوینم ئی دکل بزیی	Count 1	2	21	24
	% within Why is it good to learn English?_1	4.2%	8.3%	87.5%	100.0%
	I can use technology ته د شیم ز نه باینم بکار ک نولوزیایی	Count 0	1	2	3
	% within Why is it good to learn English?_1	0.0%	33.3%	66.7%	100.0%
	I can talk to the world ل دکه د شیم ز نه بیاخ فم ج بهانی	Count 0	0	3	3
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
	I can study abroad in the future ز نه بیاخینم رفه ده ز روزی باشه ل د شیم	Count 0	0	6	6
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
	I can get more information about the world and people د شیم ز نه کوم لکی و خه ج بهانی ر لسه بیزانم بیاخ	Count 1	0	1	2
	% within Why is it good to learn English?_1	50.0%	0.0%	50.0%	100.0%
Total	Count	2	7	42	51
	% within Why is it good to learn English?_1	3.9%	13.7%	82.4%	100.0%

**Chi-Square Tests**

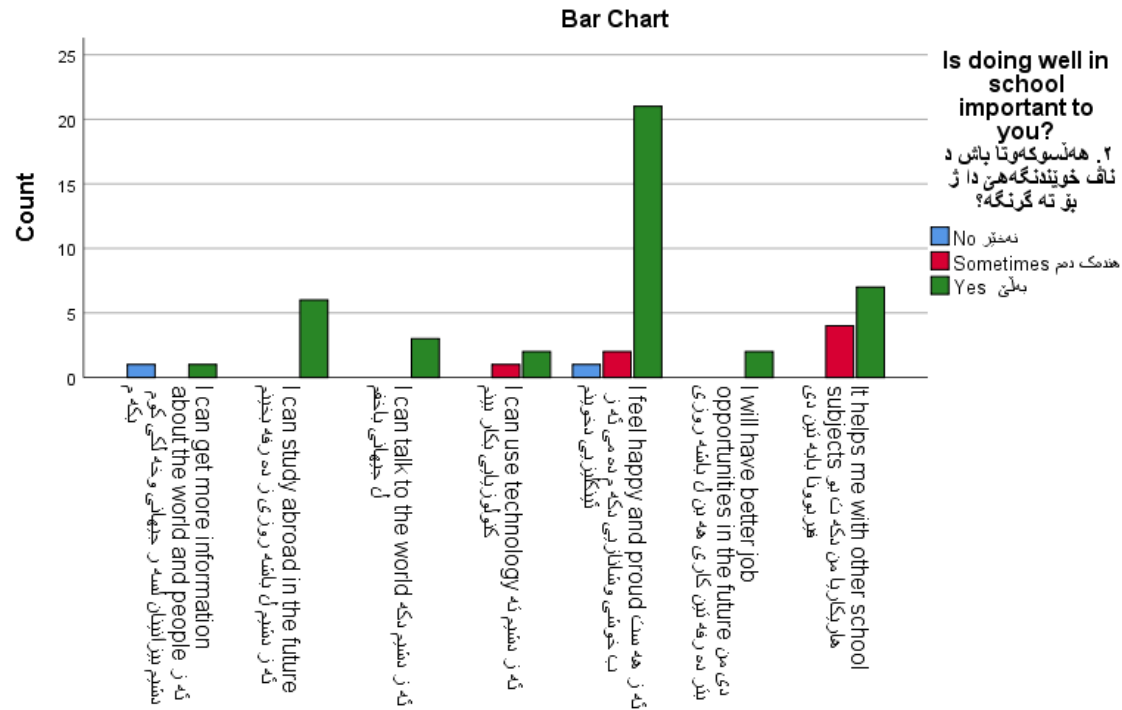
Value	df	Asymptotic Significance (2-sided)
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Pearson Chi-Square	20.358 <sup>a</sup>	12	.061
Likelihood Ratio	14.150	12	.291
N of Valid Cases	51		

a. 19 cells (90.5%) have expected count less than 5. The minimum expected count is .08.

### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.632	.061
	Cramer's V	.447	.061
N of Valid Cases		51	





Why is it good to learn English?\_1 \* Do you know how to behave/act in different situations (such as school, home and church or mosque)?  
 ....نډولې خزمهته گوزاريد نين مال، خوددند گه، ل وځک) دا جودا چه نين ل ب کهي ت هلم سوکمي ت چاوا دزاند يت ت و گهلا و ۲۱.

Crosstab

		Do you know how to behave/act in different situations (such as school, home and church or mosque)?			Total
		نمخ یر No	دعم هندک Sometimes	بلم ی Yes	
Why is it good to learn English?_1	It helps me with other school subjects ب ا به ف یر و و ن ا ب و ت دکه من هری کاریا دی ت نین	Count 2	6	3	11
	% within Why is it good to learn English?_1	18.2%	54.5%	27.3%	100.0%
	I will have better job opportunities in the future کاري ت نین ر ف ه ده ب ن ت ر م ن دی future روزی با شه ل ب ن ه	Count 0	0	2	2
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
	I feel happy and proud ب ست ه ز نه ز نه می ده م دکه و شانازی خوشی دخوی نم نډ نکل یزی ی	Count 2	9	13	24
	% within Why is it good to learn English?_1	8.3%	37.5%	54.2%	100.0%
	I can use technology ت ه د ش یم ز نه ب ینم ب کلر ک نولوزیای	Count 1	2	0	3
	% within Why is it good to learn English?_1	33.3%	66.7%	0.0%	100.0%
	I can talk to the world ل دکه د ش یم ز نه ب ا خ ف م ج بهانی	Count 1	1	1	3
	% within Why is it good to learn English?_1	33.3%	33.3%	33.3%	100.0%
	I can study abroad in the future ز نه ب خ ینم ر ف ه ده ز روزی با شه ل د ش یم	Count 2	1	3	6
	% within Why is it good to learn English?_1	33.3%	16.7%	50.0%	100.0%
	I can get more information about the world and people د ش یم ز نه کوم ل کی و خه ج بهانی ر ل سه ب یزاند ینان م ب که	Count 0	1	1	2
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
Total	Count	8	20	23	51
	% within Why is it good to learn English?_1	15.7%	39.2%	45.1%	100.0%

Chi-Square Tests

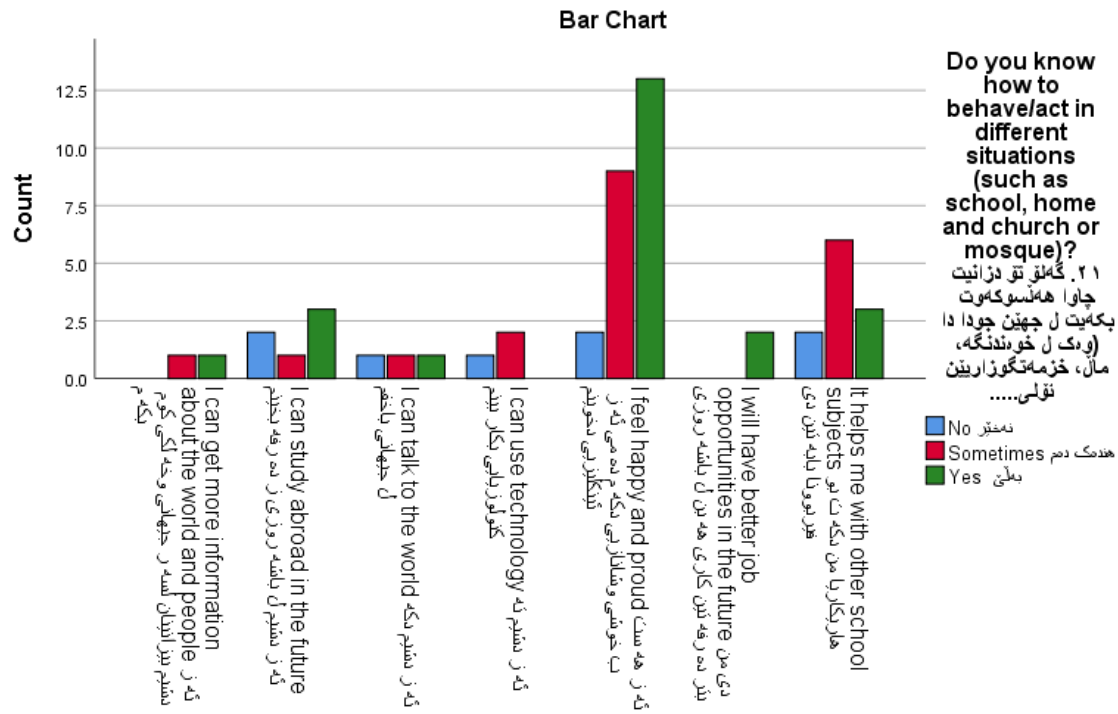


	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.819 <sup>a</sup>	12	.544
Likelihood Ratio	12.969	12	.371
N of Valid Cases	51		

a. 19 cells (90.5%) have expected count less than 5. The minimum expected count is .31.

#### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.461	.544
	Cramer's V	.326	.544
N of Valid Cases		51	



Why is it good to learn English?\_1 \* Do you feel that your parent(s)/caregiver(s) know where you are and what you are doing all of the time?

کوددیزی؟ ل و دکمیرت چ تو و هیو دارن ته ب ابی و دایک هسرتم گملا ق ۲۲.

Crosstab

		Do you feel that your parent(s)/caregiver(s) know where you are and what you are doing all of the time? کوددیزی؟ ل و دکمیرت چ تو و هیو دارن ته ب ابی و دایک هسرتم گملا ق ۲۲.			Total	
		No نهخیر	Sometimes دم هندهک	Yes بی		
Why is it good to learn English?_1	It helps me with other school subjects ب ابه ف یرد ووناب و ت دکمه من هرید کاریا دی تین	Count % within Why is it good to learn English?_1	3 27.3%	1 9.1%	7 63.6%	11 100.0%
	I will have better job opportunities in the future کاری تین رفه ده ب تر من دی روزی باشه ل بن ه	Count % within Why is it good to learn English?_1	0 0.0%	1 50.0%	1 50.0%	2 100.0%
	I feel happy and proud ب ست ه ز نه ز نه می ده م دکمه و شانازی خوشی دخوید نم ن دینکل یزی	Count % within Why is it good to learn English?_1	4 16.7%	5 20.8%	15 62.5%	24 100.0%
	I can use technology ته دشیم ز نه ب ینم ب کارک نولوژی ابی	Count % within Why is it good to learn English?_1	1 33.3%	1 33.3%	1 33.3%	3 100.0%
	I can talk to the world ل دکمه دشیم ز نه ب اخفم ج بهانی	Count % within Why is it good to learn English?_1	0 0.0%	2 66.7%	1 33.3%	3 100.0%
	I can study abroad in the future ز نه ب خینم رفه ده ز روزی باشه ل دشیم	Count % within Why is it good to learn English?_1	0 0.0%	3 50.0%	3 50.0%	6 100.0%
	I can get more information about the world and people دشیم ز نه کومل کی و خه ج بهانی رله ب یزاندینان م ب که	Count % within Why is it good to learn English?_1	0 0.0%	1 50.0%	1 50.0%	2 100.0%
	Total	Count % within Why is it good to learn English?_1	8 15.7%	14 27.5%	29 56.9%	51 100.0%

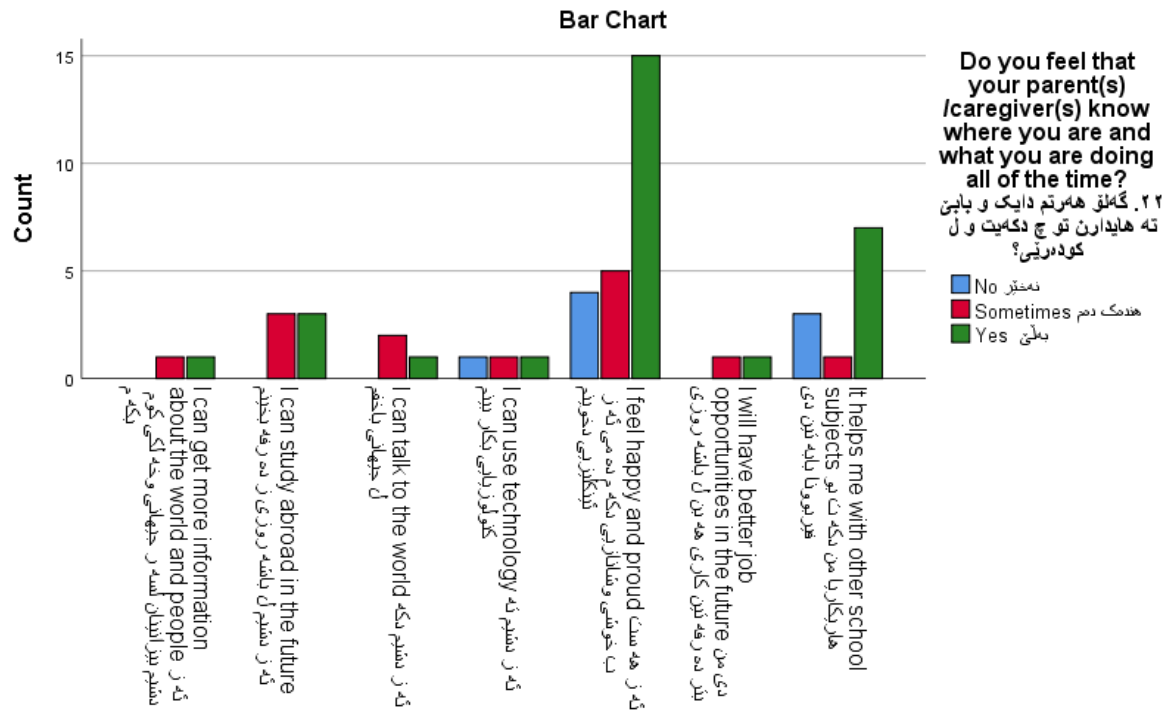
Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.785 <sup>a</sup>	12	.635
Likelihood Ratio	11.265	12	.506
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .31.

#### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.438	.635
	Cramer's V	.310	.635
N of Valid Cases		51	



Why is it good to learn English?\_1 \* Do you feel that your parent(s)/ caregiver(s) know a lot about you (for example, what makes you happy, what makes you scared)?  
 ...نم ب (ق) دزادن ته سمرل ت شت گله ک ته ب ابی و دایک دکیه ت ههست ت و گله ق ۲۳.

Crosstab

		Do you feel that your parent(s)/ caregiver(s) know a lot about you (for example, what makes you happy, what makes you scared)? ...نم ب (ق) دزادن ته سمرل ت شت گله ک ته ب ابی و دایک دکیه ت ههست ت و گله ق ۲۳.				Total
		No نمخ یر	Sometimes	Sometimes دم هندهک	Yes بلم ی	
Why is it good to learn English?_1	I helps me with other school subjects ب ابه ف یرد ووناب و ت دکه من هرید کاریدا دی تین	Count 1	0	7	3	100
	% within Why is it good to learn English?_1	9.1%	0.0%	63.6%	27.3%	
	I will have better job opportunities in the future هکاری تین رفه ده ب تر من دی روزی باشه ل بن	Count 0	0	0	2	100
	% within Why is it good to learn English?_1	0.0%	0.0%	0.0%	100.0%	
	I feel happy and proud ب ست ه ز نه ز نه می ده م دکه و شانازی خوشی دخوید نم ن دینکل بزی ی	Count 4	1	5	14	100
	% within Why is it good to learn English?_1	16.7%	4.2%	20.8%	58.3%	
	I can use technology ته دشیم ز نه ب ینم ب کارک نولوزیایی	Count 1	0	2	0	100
	% within Why is it good to learn English?_1	33.3%	0.0%	66.7%	0.0%	
I can talk to the world ل دکه دشیم ز نه ب اخقم ج بهانی	Count 1	0	1	1	100	
% within Why is it good to learn English?_1	33.3%	0.0%	33.3%	33.3%		
I can study abroad in the future ز نه ب خ ینم رفه ده ز روزی باشه ل دشیم	Count 0	0	4	2	100	
% within Why is it good to learn English?_1	0.0%	0.0%	66.7%	33.3%		
I can get more information about the world and people ب یزاند ینان دشیم ز نه م ب که کوم ل کی و خه ج بهانی ر ل سه	Count 0	0	2	0	100	
% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	0.0%		
Total	Count 7	1	21	22	100	
	% within Why is it good to learn English?_1	13.7%	2.0%	41.2%	43.1%	

Chi-Square Tests

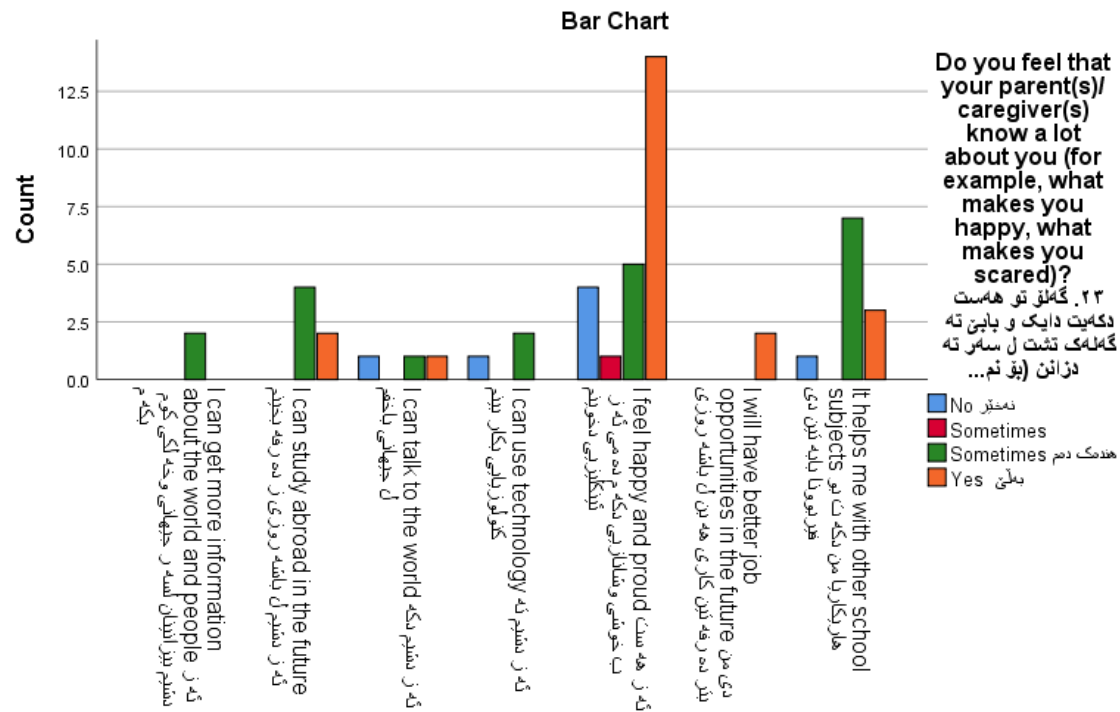
Value	df	Asymptotic Significance (2-sided)
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Pearson Chi-Square	18.014 <sup>a</sup>	18	.455
Likelihood Ratio	21.491	18	.255
N of Valid Cases	51		

a. 26 cells (92.9%) have expected count less than 5. The minimum expected count is .04.

### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.594	.455
	Cramer's V	.343	.455
N of Valid Cases		51	







**Why is it good to learn English?\_1 \* Is there enough to eat in your home when you are hungry?**

دېه؟ پرچی تو دوما همپه هره مالال پر ینډی ی خوارنا گهلا و. ۲۴

**Crosstab**

		Is there enough to eat in your home when you are hungry? دېه؟ پرچی تو دوما همپه هره مالال پر ینډی ی خوارنا گهلا و. ۲۴			
		No نه ځیر	Sometimes دوما هندیگ	Yes بیل ی	Total
Why is it good to learn English?_1	It helps me with other school subjects بیا به فیرد ووناب و ت دکه من هرید کایا دی تین	Count 2	8	1	11
	% within Why is it good to learn English?_1	18.2%	72.7%	9.1%	100.0%
	I will have better job opportunities in the future هکاری تین رفه ده بتر من دی روزی باشه ل بن	Count 0	0	2	2
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
	I feel happy and proud بست ه ز نه ز نه می ده م دکه و شانازی خوشی دخوی نم ن ینکل یزی ی	Count 2	13	9	24
	% within Why is it good to learn English?_1	8.3%	54.2%	37.5%	100.0%
	I can use technology ته د شیم ز نه ب ینم ب کارک نولوزیای ی	Count 1	2	0	3
	% within Why is it good to learn English?_1	33.3%	66.7%	0.0%	100.0%
	I can talk to the world ل دکه د شیم ز نه ب ا خ فم جهادی	Count 2	1	0	3
	% within Why is it good to learn English?_1	66.7%	33.3%	0.0%	100.0%
	I can study abroad in the future ز نه ب خ ینم رفه ده ز روزی باشه ل د شیم	Count 0	5	1	6
	% within Why is it good to learn English?_1	0.0%	83.3%	16.7%	100.0%
	I can get more information about the world and people بیزان د شیم ز نه م ب که کوم ل کی و خه جهادی ر ل سه	Count 0	1	1	2
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
Total	Count	7	30	14	51
	% within Why is it good to learn English?_1	13.7%	58.8%	27.5%	100.0%

**Chi-Square Tests**

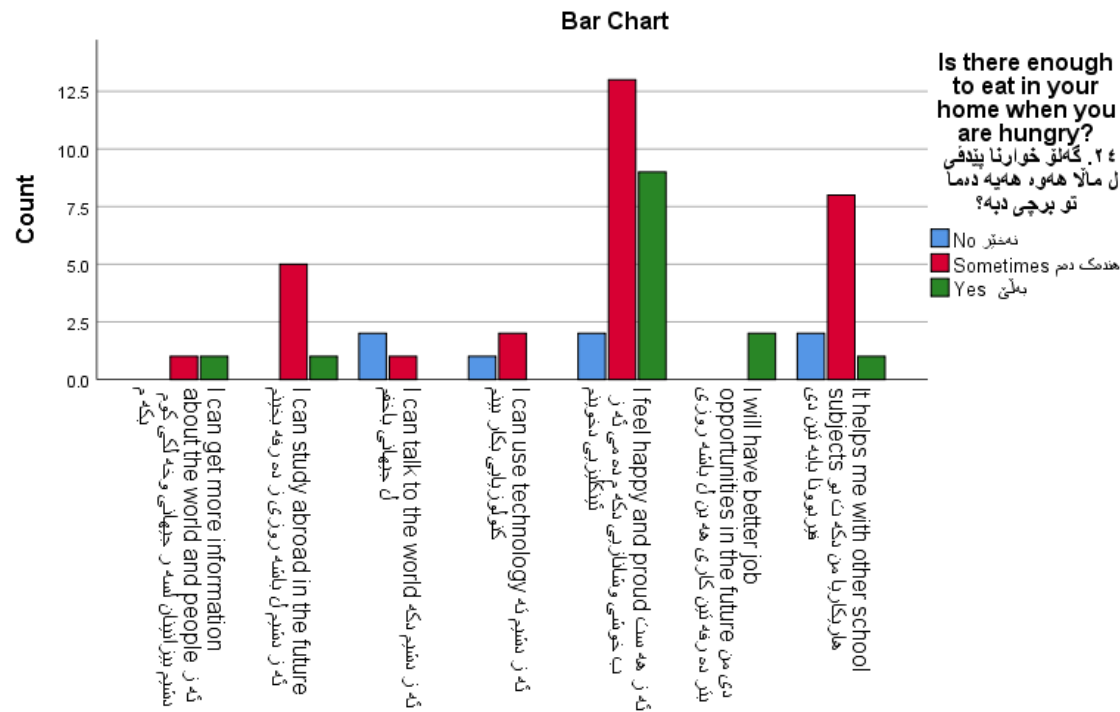
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	19.975 <sup>a</sup>	12	.068

Likelihood Ratio	19.775	12	.071
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .27.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.626	.068
	Cramer's V	.443	.068
N of Valid Cases		51	





Why is it good to learn English?\_1 \* Do you try to finish activities that you start?

ب کجیت؟ تمام ده سه تپ نیکردب نیت ته چالاک ی نین ددهیت بزاف ت و گهلا ت ۲۵.

Crosstab

		Do you try to finish activities that you start? تمام ده سه تپ نیکردب نیت ته چالاک ی نین ددهیت بزاف ت و گهلا ت ۲۵. ب کجیت؟			Total
		No نخر	Sometimes دم هندهک	Yes ی	
Why is it good to learn English?_1	I helps me with other school subjects ب ا به ف یرب ووناب و ت دکه من هری کار یا دی تین	Count 0	9	2	11
	% within Why is it good to learn English?_1	0.0%	81.8%	18.2%	100.0%
	I will have better job opportunities in the future هکاری تین رفه ده ب تر من دی روزی باشه ل بن	Count 0	0	2	2
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
	I feel happy and proud ب ست ه ز نه ز نه می ده م دکه و شادازی خوشی دخوی نم ن ینکل بزی	Count 1	11	12	24
	% within Why is it good to learn English?_1	4.2%	45.8%	50.0%	100.0%
	I can use technology ته د شیم ز نه ب ینم ب کار ک نولوزی ای	Count 1	1	1	3
	% within Why is it good to learn English?_1	33.3%	33.3%	33.3%	100.0%
	I can talk to the world ل دکه د شیم ز نه ب اخ قم ج بهانی	Count 0	2	1	3
	% within Why is it good to learn English?_1	0.0%	66.7%	33.3%	100.0%
	I can study abroad in the future ز نه ب خ ینم رفه ده ز روزی باشه ل د شیم	Count 0	1	5	6
	% within Why is it good to learn English?_1	0.0%	16.7%	83.3%	100.0%
	I can get more information about the world and people ب یزان ینان د شیم ز نه م ب که کوم ل کی وخه ج بهانی ر ل سه	Count 0	1	1	2
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
Total	Count	2	25	24	51
	% within Why is it good to learn English?_1	3.9%	49.0%	47.1%	100.0%

Chi-Square Tests

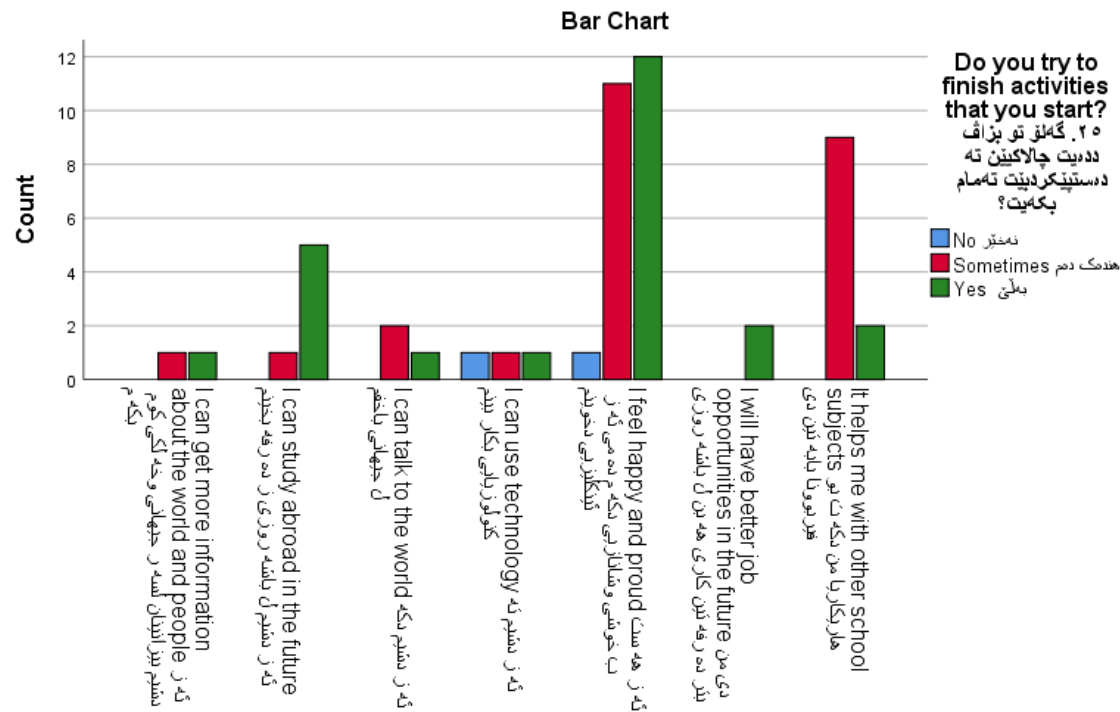
Value	df	Asymptotic Significance (2-sided)
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Pearson Chi-Square	17.735 <sup>a</sup>	12	.124
Likelihood Ratio	15.607	12	.210
N of Valid Cases	51		

a. 17 cells (81.0%) have expected count less than 5. The minimum expected count is .08.

### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.590	.124
	Cramer's V	.417	.124
N of Valid Cases		51	





Why is it good to learn English?\_1 \* Do you know where your family comes from or know your family's history?

خوه؟ خ نيزاناديو روك ادمرب اري هميه شارهبازي ته گلا و ۲۶.

Crosstab

		Do you know where your family comes from or know your family's history? خوه؟ خ نيزاناديو روك ادمرب اري هميه شارهبازي ته گلا و ۲۶.			
		نمخ اير No	دمم هندمك Sometimes	بيلآ ي Yes	Total
Why is it good to learn English?_1	I helps me with other school subjects ب ا ب ه ف يرب ووناب و ت دكه من هريد كاريا دي تين	Count 4	2	5	11
	% within Why is it good to learn English?_1	36.4%	18.2%	45.5%	100.0%
	I will have better job opportunities in the future هكاري تين رفا ده ب ترمين دي روزي باشه ل بن	Count 0	0	2	2
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
	I feel happy and proud ب ست ه ز نه ز نه مي ده م دكه و شانازي خوشي دخوي نم ن اينكل بزي	Count 3	7	14	24
	% within Why is it good to learn English?_1	12.5%	29.2%	58.3%	100.0%
	I can use technology ته دشديم ز نه ب ينم ب كارك نولوزياي	Count 2	1	0	3
	% within Why is it good to learn English?_1	66.7%	33.3%	0.0%	100.0%
	I can talk to the world ل دكه دشديم ز نه باخقم ج بهاني	Count 1	1	1	3
	% within Why is it good to learn English?_1	33.3%	33.3%	33.3%	100.0%
	I can study abroad in the future ز نه ب خ ينم رفا ده ز روزي باشه ل دشيم	Count 0	3	3	6
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
	I can get more information about the world and people ب يزاندينان دشديم ز نه م ب كه كوملكي وخه ج بهاني ر ل سه	Count 0	0	2	2
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
Total	Count	10	14	27	51
	% within Why is it good to learn English?_1	19.6%	27.5%	52.9%	100.0%

Chi-Square Tests

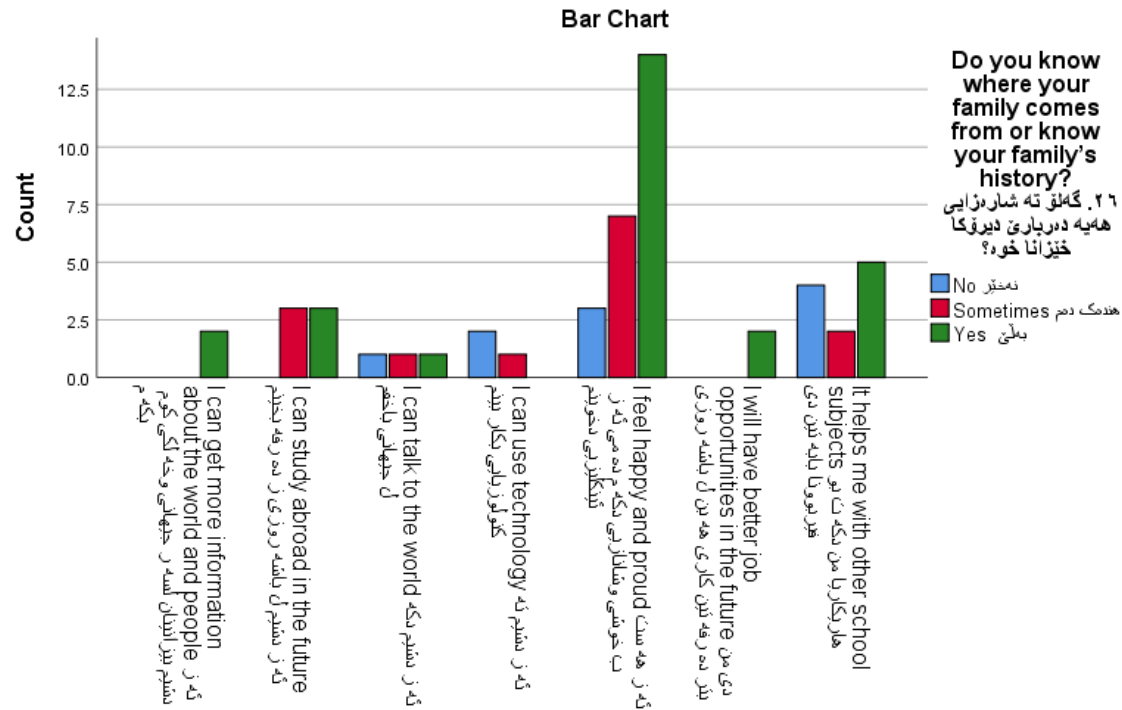
Value	df	Asymptotic Significance (2-sided)
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Pearson Chi-Square	14.223 <sup>a</sup>	12	.287
Likelihood Ratio	16.782	12	.158
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .39.

### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.528	.287
	Cramer's V	.373	.287
N of Valid Cases		51	







Why is it good to learn English?\_1 \* Do other children like to play with you?

ب یکن؟ یاری ته گهل د دخوازن دن زاروک نین گهل و ۲۷.

Crosstab

		Do other children like to play with you? ب یکن؟ یاری ته گهل د دخوازن دن زاروک نین گهل و ۲۷.			Total	
		No نمخ نیر	Sometimes دم هندیک	Yes بیل ی		
Why is it good to learn English?_1	It helps me with other school subjects ب یابه ف یرید ووناب و ت دکه من هرید کاریا	Count	0	3	8	11
	% within Why is it good to learn English?_1		0.0%	27.3%	72.7%	100.0%
	I will have better job opportunities in the future هکاری ته بین رفه ده ب تر من دی روزی باشهل بن	Count	0	1	1	2
	% within Why is it good to learn English?_1		0.0%	50.0%	50.0%	100.0%
	I feel happy and proud ب ست هز نه ز نه می ده م دکه و شانازی خوشی دخوید نم ن یزکل یزی	Count	1	10	13	24
	% within Why is it good to learn English?_1		4.2%	41.7%	54.2%	100.0%
	I can use technology ته دشیم ز نه ب یکنم ب کارک نولوزیابی	Count	1	1	1	3
	% within Why is it good to learn English?_1		33.3%	33.3%	33.3%	100.0%
	I can talk to the world ل دکه دشیم ز نه ب اخیفم جهانی	Count	0	1	2	3
	% within Why is it good to learn English?_1		0.0%	33.3%	66.7%	100.0%
	I can study abroad in the future ز نه ب خینم رفه ده ز روزی باشهل دشیم	Count	0	1	5	6
	% within Why is it good to learn English?_1		0.0%	16.7%	83.3%	100.0%
	I can get more information about the world and people ب یزاندینان دشیم ز نه م ب که کومل کی و خه جهانی رله	Count	0	1	1	2
	% within Why is it good to learn English?_1		0.0%	50.0%	50.0%	100.0%
Total	Count	2	18	31	51	
	% within Why is it good to learn English?_1		3.9%	35.3%	60.8%	100.0%

Chi-Square Tests

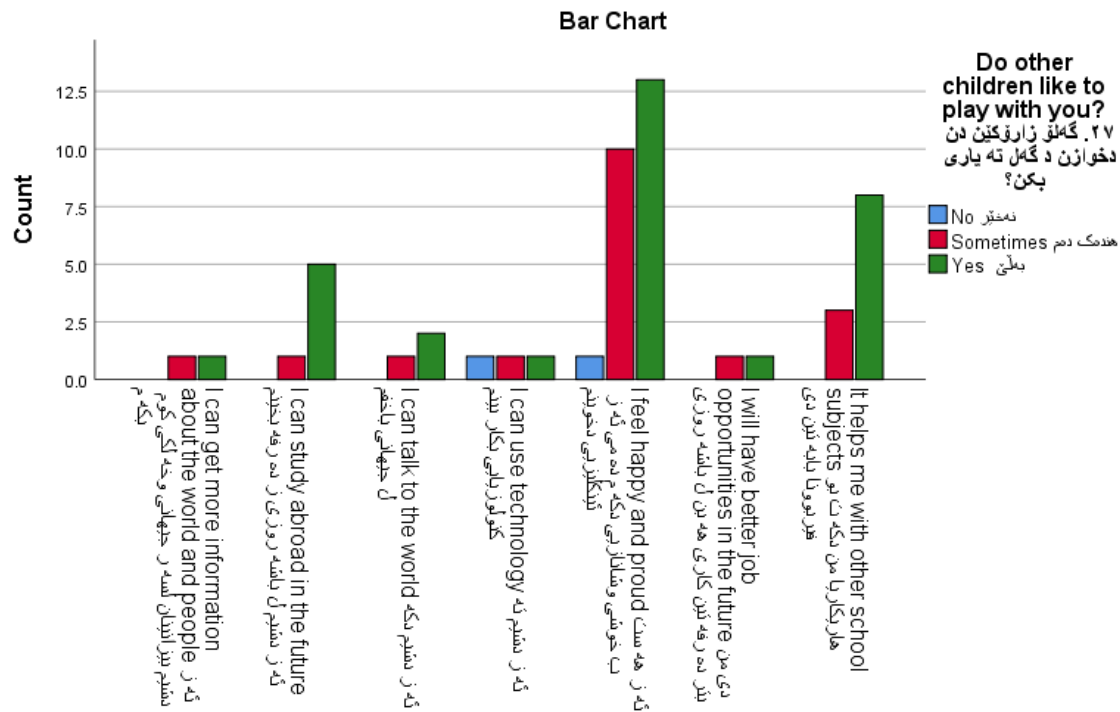
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.279 <sup>a</sup>	12	.591

Likelihood Ratio	7.253	12	.840
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .08.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.449	.591
	Cramer's V	.317	.591
N of Valid Cases		51	





Why is it good to learn English?\_1 \* Do you talk to your family about how you feel (for example when you are hurt or feeling scared)?

...ته ر سسرل ترس يان هاجب نيت نيش ته دهما نمونه بتي؟ ددهيت نيشان خواهه مالا با تا ب و ژ خواهه هسه تي ته و گهلا و ۲۸.

Crosstab

		Do you talk to your family about how you feel (for example when you are hurt or feeling scared)? ته دهما نمونه بتي؟ ددهيت نيشان خواهه مالا با تا ب و ژ خواهه هسه تي ته و گهلا و ۲۸. ...ته ر سسرل ترس يان هاجب نيت نيش			Total
		No نهخ نير	Sometimes ده هندهك	Yes يهلا ي	
Why is it good to learn English?_1	It helps me with other school subjects ب ا ب ه ف يرب و و ن ا ب و ت دكه من هري كاري ا دي تين	Count 2	4	5	11
	% within Why is it good to learn English?_1	18.2%	36.4%	45.5%	100.0%
	I will have better job opportunities in the future هكاري تين ر ف ه ده ب تر من دي روزي باشه ل بن	Count 0	0	2	2
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
	I feel happy and proud ب ست ه ز نه ز نه مي ده م دكه و شانازي خوشي دخوي نم نينكل يزي	Count 4	7	13	24
	% within Why is it good to learn English?_1	16.7%	29.2%	54.2%	100.0%
	I can use technology ته د ش ديم ز نه ب ينم ب كار ك نول و ز ي ا ي	Count 0	1	2	3
	% within Why is it good to learn English?_1	0.0%	33.3%	66.7%	100.0%
I can talk to the world ل دكه د ش ديم ز نه ب اخ فم ج يهاني	Count 0	1	2	3	
% within Why is it good to learn English?_1	0.0%	33.3%	66.7%	100.0%	
I can study abroad in the future ز نه ب خ ينم ر ف ه ده ز روزي باشه ل د ش ديم	Count 0	5	1	6	
% within Why is it good to learn English?_1	0.0%	83.3%	16.7%	100.0%	
I can get more information about the world and people ب يزاند ينان د ش ديم ز نه م ب كه كوم ل كي و خه ج يهاني ر ل سه	Count 2	0	0	2	
% within Why is it good to learn English?_1	100.0%	0.0%	0.0%	100.0%	
Total	Count 8	18	25	51	
	% within Why is it good to learn English?_1	15.7%	35.3%	49.0%	100.0%

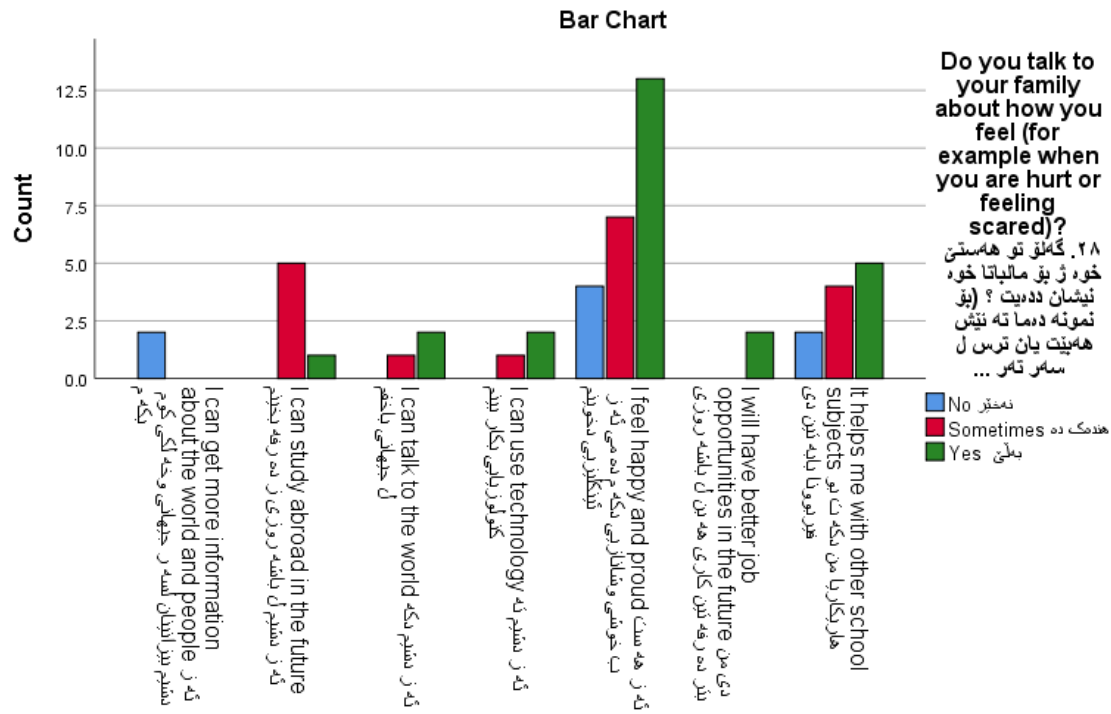
Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.780 <sup>a</sup>	12	.054
Likelihood Ratio	19.412	12	.079
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .31.

#### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.638	.054
	Cramer's V	.451	.054
N of Valid Cases		51	



Why is it good to learn English?\_1 \* When things don't go your way, can you fix it without hurting yourself or other people (for example, without hitting others or saying nasty things)?  
 ...بچاره سهر وان دکاری ته نه ب یت دلج ب ت شت دهما ۲۹

Crosstab

		When things don't go your way, can you fix it without hurting yourself or other people (for example, without hitting others or saying nasty things)? ...بچاره سهر وان دکاری ته نه ب یت دلج ب ت شت دهما ۲۹			Total
		نهخ یر No	دوم هندهک Sometimes	بیل ی Yes	
Why is it good to learn English?_1	I helps me with other school subjects ب ا ب ه ف یرد ووناب و ت دکه من هرید کاریا دی تین	Count 0	10	1	11
	% within Why is it good to learn English?_1	0.0%	90.9%	9.1%	100.0%
	I will have better job opportunities in the future هکاری تین رفه ده ب تر من دی روزی باشه ل بن	Count 0	1	1	2
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
	I feel happy and proud ب ست ه ز نه ز نه می ده م دکه و شانازی خوشی دخوید نم ن ینکل بزی	Count 0	12	12	24
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
	I can use technology ته د شیم ز نه ب ینم ب کارک نولوزیایی	Count 1	1	1	3
	% within Why is it good to learn English?_1	33.3%	33.3%	33.3%	100.0%
	I can talk to the world ل دکه د شیم ز نه ب اخ قم ج بهانی	Count 0	2	1	3
	% within Why is it good to learn English?_1	0.0%	66.7%	33.3%	100.0%
	I can study abroad in the future ز نه ب خ ینم رفه ده ز روزی باشه ل د شیم	Count 1	1	4	6
	% within Why is it good to learn English?_1	16.7%	16.7%	66.7%	100.0%
	I can get more information about the world and people ب یزان ینان د شیم ز نه م ب که کوم ل کی وخه ج بهانی ر ل سه	Count 0	1	1	2
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
Total	Count	2	28	21	51
	% within Why is it good to learn English?_1	3.9%	54.9%	41.2%	100.0%

Chi-Square Tests

Value	df	Asymptotic Significance (2-sided)
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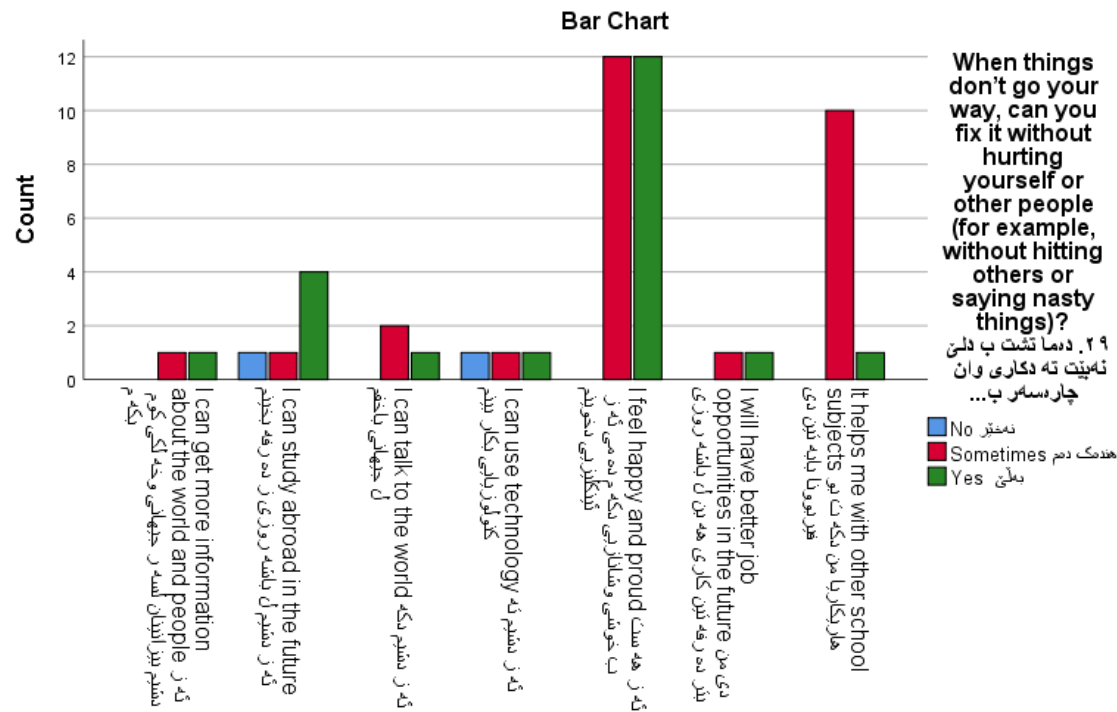


Pearson Chi-Square	19.714 <sup>a</sup>	12	.073
Likelihood Ratio	17.460	12	.133
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .08.

### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.622	.073
	Cramer's V	.440	.073
N of Valid Cases		51	





**Why is it good to learn English?\_1 \* Do you have friends that care about you?**

ب نیت؟ ت ه هف خمی هیه ههف الهک ت ه گملا ن ۳۰

**Crosstab**

		Do you have friends that care about you? ب نیت؟ ت ه هف خمی هیه ههف الهک ت ه گملا ن ۳۰			Total
		No نمد نیر	Sometimes دم همدک	Yes ی	
Why is it good to learn English?_1	It helps me with other school subjects ب ایه ف یرد ووناب و ت دکه من هرد کار یا دی تین	Count 1	3	7	11
	% within Why is it good to learn English?_1	9.1%	27.3%	63.6%	100.0%
	I will have better job opportunities in the future هکاری تین رفه ده بتر من دی روزی باشه ل بن	Count 0	1	1	2
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
	I feel happy and proud ب ست هز نه ز نه می ده م دکه و شانازی خوشی دخوید نم ن ینکل بزی	Count 4	9	11	24
	% within Why is it good to learn English?_1	16.7%	37.5%	45.8%	100.0%
	I can use technology ت ه دش یم ز نه ب ینم ب کارک نولوزی ای	Count 1	2	0	3
	% within Why is it good to learn English?_1	33.3%	66.7%	0.0%	100.0%
	I can talk to the world ل دکه دش یم ز نه ب اذ فم جهادی	Count 2	0	1	3
	% within Why is it good to learn English?_1	66.7%	0.0%	33.3%	100.0%
	I can study abroad in the future ز نه ب خ ینم رفه ده ز روزی باشه ل دش یم	Count 0	1	5	6
	% within Why is it good to learn English?_1	0.0%	16.7%	83.3%	100.0%
	I can get more information about the world and people ب یزاند ینان دش یم ز نه م ب که کوم ل کی و خه جهادی ر لسه	Count 0	0	2	2
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
Total	Count	8	16	27	51
	% within Why is it good to learn English?_1	15.7%	31.4%	52.9%	100.0%

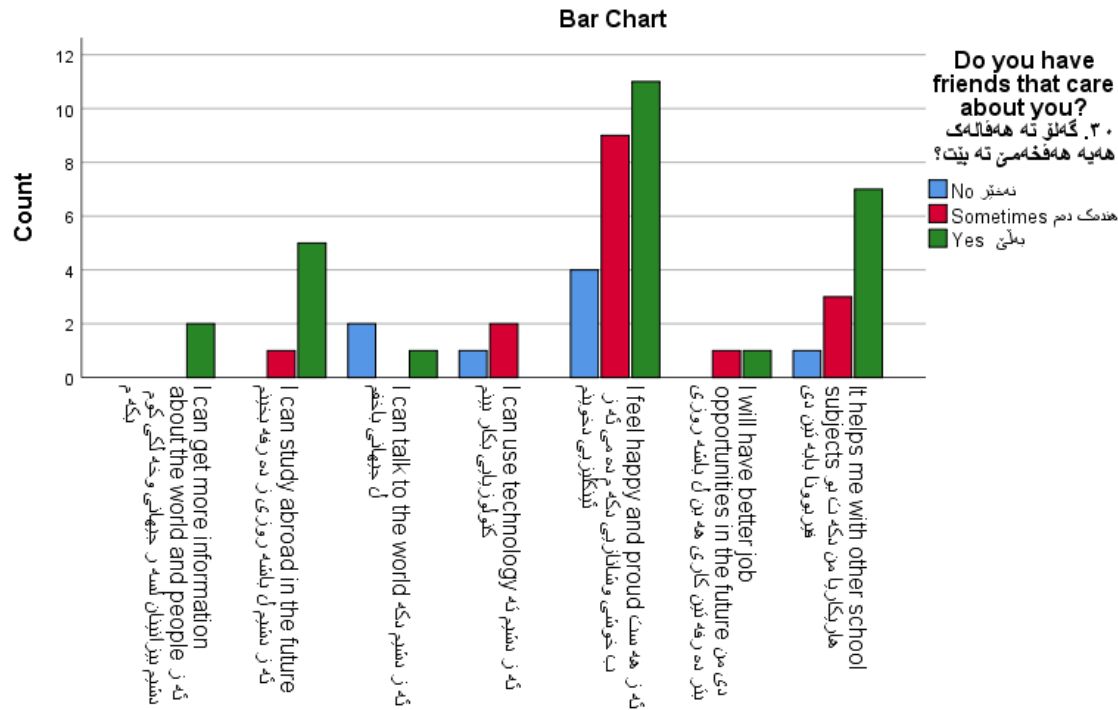
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	15.355 <sup>a</sup>	12	.223

Likelihood Ratio	17.188	12	.143
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .31.

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	.549	.223
	Cramer's V	.388	.223
N of Valid Cases		51	





Why is it good to learn English?\_1 \* Do you know where to go to get help?

دزانی؟ نالا یکاری ی نانا ینا ده ست ب جی ت و گله و ۳۱.

Crosstab

		Do you know where to go to get help? دزانی؟ نالا یکاری ی نانا ینا ده ست ب جی ت و گله و ۳۱.			
		No نمخ یر	Sometimes دهم هندک	Yes بلا ی	Total
Why is it good to learn English?_1	It helps me with other school subjects باید هف یرد ووناب و ت دکه من هرید کاریا دی تین	Count 4	7	0	11
	% within Why is it good to learn English?_1	36.4%	63.6%	0.0%	100.0%
	I will have better job opportunities in the future هکاری تین رفه ده بتر من دی روزی باشه ل بن	Count 1	0	1	2
	% within Why is it good to learn English?_1	50.0%	0.0%	50.0%	100.0%
	I feel happy and proud بست هز نه ز نه می ده م دکه و شانازی خوشی دخوید نم ن ینکل یزی	Count 3	14	7	24
	% within Why is it good to learn English?_1	12.5%	58.3%	29.2%	100.0%
	I can use technology تهدشیم ز نه ب ینم ب کارک نولوزیایی	Count 2	1	0	3
	% within Why is it good to learn English?_1	66.7%	33.3%	0.0%	100.0%
	I can talk to the world ل دکه دشیم ز نه باخ فم ج بهادی	Count 2	0	1	3
	% within Why is it good to learn English?_1	66.7%	0.0%	33.3%	100.0%
	I can study abroad in the future ز نه بخ ینم رفه ده ز روزی باشه ل دشیم	Count 2	3	1	6
	% within Why is it good to learn English?_1	33.3%	50.0%	16.7%	100.0%
	I can get more information about the world and people بیزان ینان دشیم ز نه م ب که کوم ل کی و خه ج بهادی ر لسه	Count 1	0	1	2
	% within Why is it good to learn English?_1	50.0%	0.0%	50.0%	100.0%
Total	Count	15	25	11	51
	% within Why is it good to learn English?_1	29.4%	49.0%	21.6%	100.0%

Chi-Square Tests

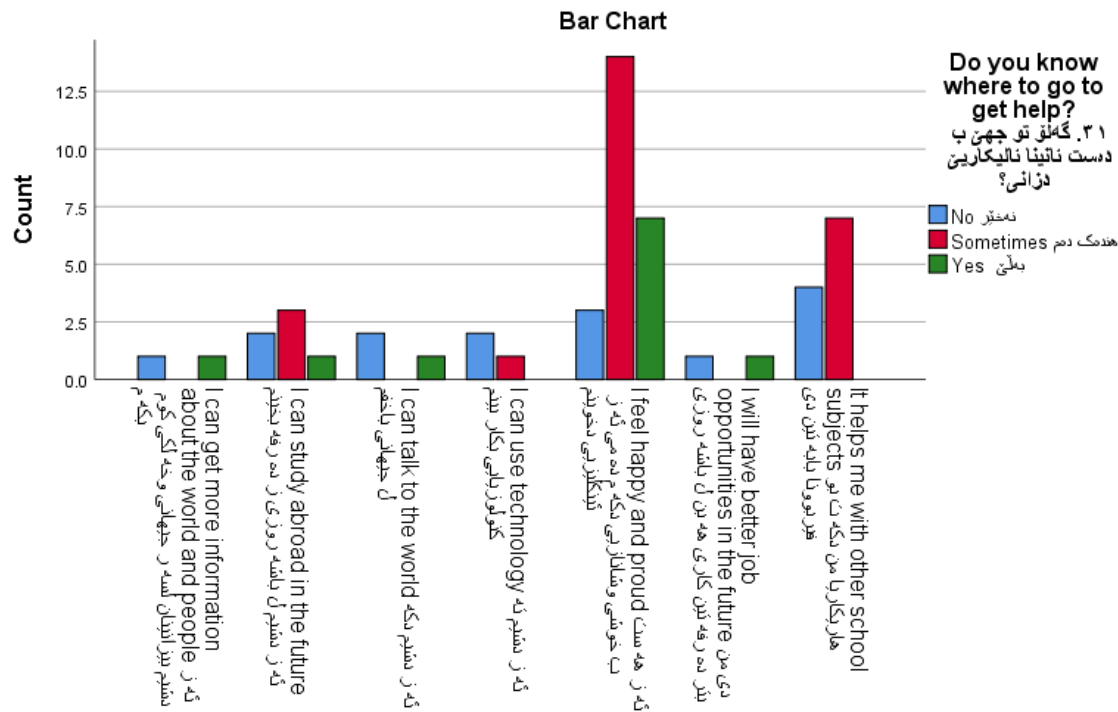
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	15.862 <sup>a</sup>	12	.198

Likelihood Ratio	21.548	12	.043
N of Valid Cases	51		

a. 17 cells (81.0%) have expected count less than 5. The minimum expected count is .43.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.558	.198
	Cramer's V	.394	.198
N of Valid Cases		51	







Why is it good to learn English?\_1 \* Do you feel you fit in with other children?

دگ و نځی؟ دن زاروګ نین گه ل د ک و دکپ ت ههست ت و گه ل و ۳۲

Crosstab

		Do you feel you fit in with other children? دگ و نځی؟ دن زاروګ نین گه ل د ک و دکپ ت ههست ت و گه ل و ۳۲			
		No نه خیر	Sometimes دم هندیک	Yes بله ی	Total
Why is it good to learn English?_1	It helps me with other school subjects بیا به ف یرید و وناب و ت دکه من هرید کاریا دی تین	Count 0	3	8	11
	% within Why is it good to learn English?_1	0.0%	27.3%	72.7%	100.0%
I will have better job opportunities in the future هکاری تین رفه ده بتر من دی روزی باشه ل بن	Count 0	1	1	2	
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
I feel happy and proud بست ه ز نه ز نه می ده م دکه و شانازی خوشی دخوید نم ن ینکل یزی	Count 1	8	15	24	
	% within Why is it good to learn English?_1	4.2%	33.3%	62.5%	100.0%
I can use technology ته د شیم ز نه ب ینم ب کار ک نولوزیای	Count 1	1	1	3	
	% within Why is it good to learn English?_1	33.3%	33.3%	33.3%	100.0%
I can talk to the world ل دکه د شیم ز نه باخ فم ج بهادی	Count 1	0	2	3	
	% within Why is it good to learn English?_1	33.3%	0.0%	66.7%	100.0%
I can study abroad in the future ز نه بخ ینم رفه ده ز روزی باشه ل د شیم	Count 0	4	2	6	
	% within Why is it good to learn English?_1	0.0%	66.7%	33.3%	100.0%
I can get more information about the world and people بیزان ینان د شیم ز نه م ب که کوم ل کی و خه ج بهادی ر لسه	Count 0	1	1	2	
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
Total	Count 3	18	30	51	
	% within Why is it good to learn English?_1	5.9%	35.3%	58.8%	100.0%

Chi-Square Tests

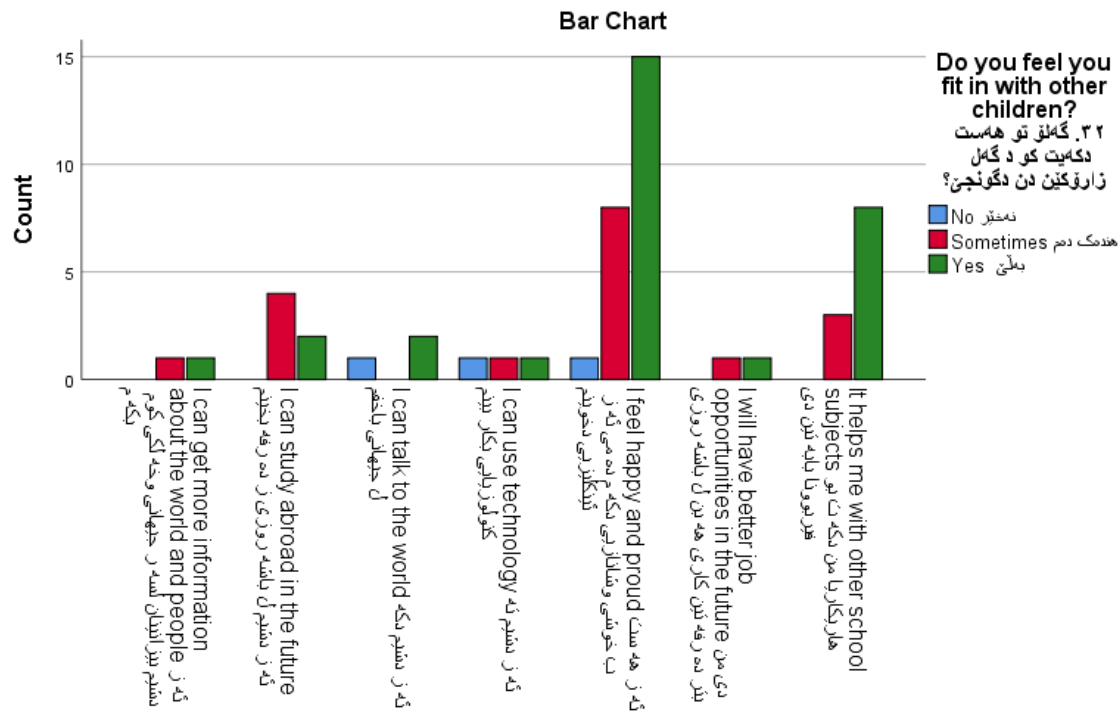
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	13.744 <sup>a</sup>	12	.317

Likelihood Ratio	11.810	12	.461
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .12.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.519	.317
	Cramer's V	.367	.317
N of Valid Cases		51	





Why is it good to learn English?\_1 \* Do you think your family cares about you when times are hard (for example, if you are sick or have done something wrong)?

...ن ب (ق) دایه ته گه ل ددا گ رن یا دهماد ته مال باتاک و همیه ته ب اوهرید اگهل ق ۳۳

Crosstab

		Do you think your family cares about you when times are hard (for example, if you are sick or have done something wrong)? ب (ق) دایه ته گه ل ددا گ رن یا دهماد ته مال باتاک و همیه ته ب اوهرید اگهل ق ۳۳ ...ن			Total
		نهخ نیر No	دوم هندمک Sometimes	بیل ی Yes	
Why is it good to learn English?_1	I helps me with other school subjects ب لابه ف یرب ووناب و ت دکه من هرید کاریا دی ت بن	Count 0	5	6	11
	% within Why is it good to learn English?_1	0.0%	45.5%	54.5%	100.0%
	I will have better job opportunities in the future هکاری ت بن رفه ده ب تر من دی روزی باشه ل بن	Count 0	0	2	2
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
	I feel happy and proud ب ست هزنه زنه می ده م دکه و شانازی خوشی دخوید نم ن ینکل یزی	Count 2	5	17	24
	% within Why is it good to learn English?_1	8.3%	20.8%	70.8%	100.0%
	I can use technology ته دشم زنه ب ینم ب کارک نولوزیایی	Count 0	2	1	3
	% within Why is it good to learn English?_1	0.0%	66.7%	33.3%	100.0%
	I can talk to the world ل دکه دشیم زنه ب اخفم ج بیاتی	Count 0	1	2	3
	% within Why is it good to learn English?_1	0.0%	33.3%	66.7%	100.0%
	I can study abroad in the future زنه ب خ ینم رفه ده زروزی باشه ل دشیم	Count 1	1	4	6
	% within Why is it good to learn English?_1	16.7%	16.7%	66.7%	100.0%
	I can get more information about the world and people ب یزان ینان دشیم زنه م ب که کومل کی و خه ج بیاتی ر لسه	Count 0	0	2	2
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
Total	Count	3	14	34	51
	% within Why is it good to learn English?_1	5.9%	27.5%	66.7%	100.0%

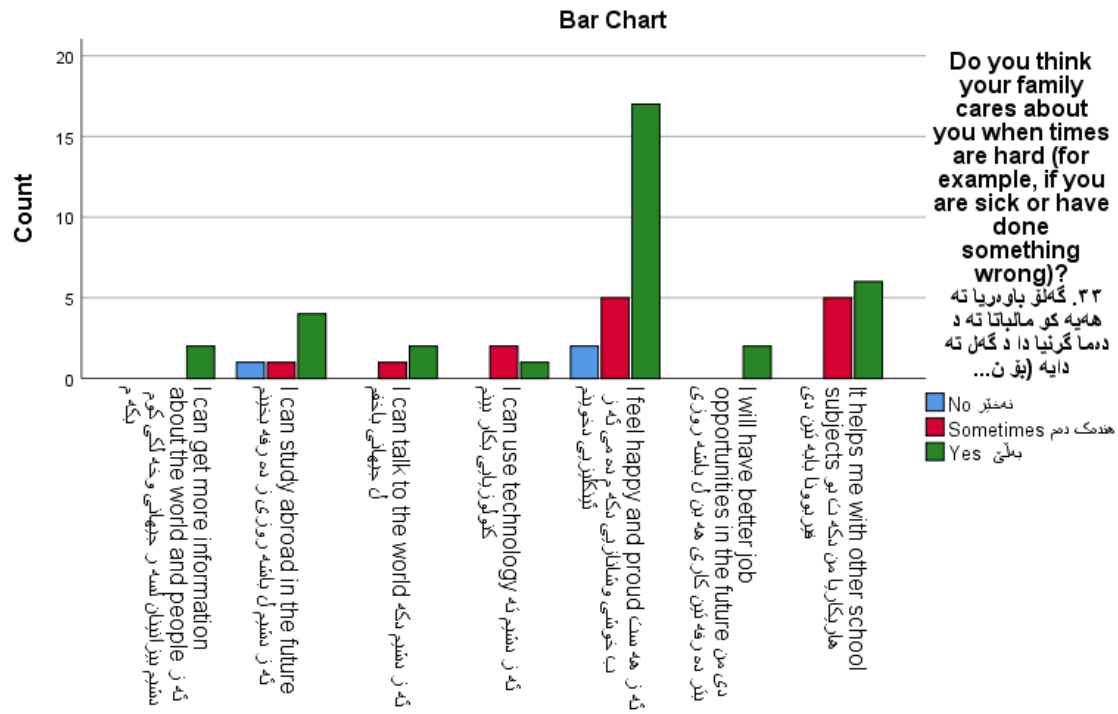
Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.891 <sup>a</sup>	12	.712
Likelihood Ratio	10.211	12	.597
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .12.

#### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.418	.712
	Cramer's V	.295	.712
N of Valid Cases		51	



Why is it good to learn English?\_1 \* Do you think your friends care about you when times are hard (for example if you are sick or have done something wrong)?

...نم ب (ق) دایه ته گه ل د دا گ رن یا دما د ته هه فال نین ک و ههیه ته ب اوهریا گه ل ق ۳۳.

Crosstab

		Do you think your friends care about you when times are hard (for example if you are sick or have done something wrong)? ب (ق) دایه ته گه ل د دا گ رن یا دما د ته هه فال نین ک و ههیه ته ب اوهریا گه ل ق ۳۳... نم...			Total
		No نهخ نیر	Sometimes دم هندیک	Yes بیل ی	
Why is it good to learn English?_1	I helps me with other school subjects ب ا ب ه ف یرب ووناب و ت دکه من هرید کاریا دی ت بین	Count 1	7	3	11
	% within Why is it good to learn English?_1	9.1%	63.6%	27.3%	100.0%
	I will have better job opportunities in the future ه کاری ت بین رف ه ده ب تر من دی روزی باشه ل بن	Count 0	1	1	2
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
	I feel happy and proud ب ست ه ز نه ز نه می ده م دکه و شانازی خوشی دخوید نم ن ینکل یزی	Count 0	13	11	24
	% within Why is it good to learn English?_1	0.0%	54.2%	45.8%	100.0%
	I can use technology ت ه د شیم ز نه ب ینم ب کارک نولوزیایی	Count 1	2	0	3
	% within Why is it good to learn English?_1	33.3%	66.7%	0.0%	100.0%
	I can talk to the world ل دکه د شیم ز نه ب ا خ فم ج بیاتی	Count 1	1	1	3
	% within Why is it good to learn English?_1	33.3%	33.3%	33.3%	100.0%
	I can study abroad in the future ز نه ب خ ینم رف ه ده ز روزی باشه ل د شیم	Count 0	5	1	6
	% within Why is it good to learn English?_1	0.0%	83.3%	16.7%	100.0%
	I can get more information about the world and people ب یزان ینان د شیم ز نه م ب که کوم ل کی و خه ج بیاتی ر ل سه	Count 0	2	0	2
	% within Why is it good to learn English?_1	0.0%	100.0%	0.0%	100.0%
Total	Count	3	31	17	51
	% within Why is it good to learn English?_1	5.9%	60.8%	33.3%	100.0%

Chi-Square Tests

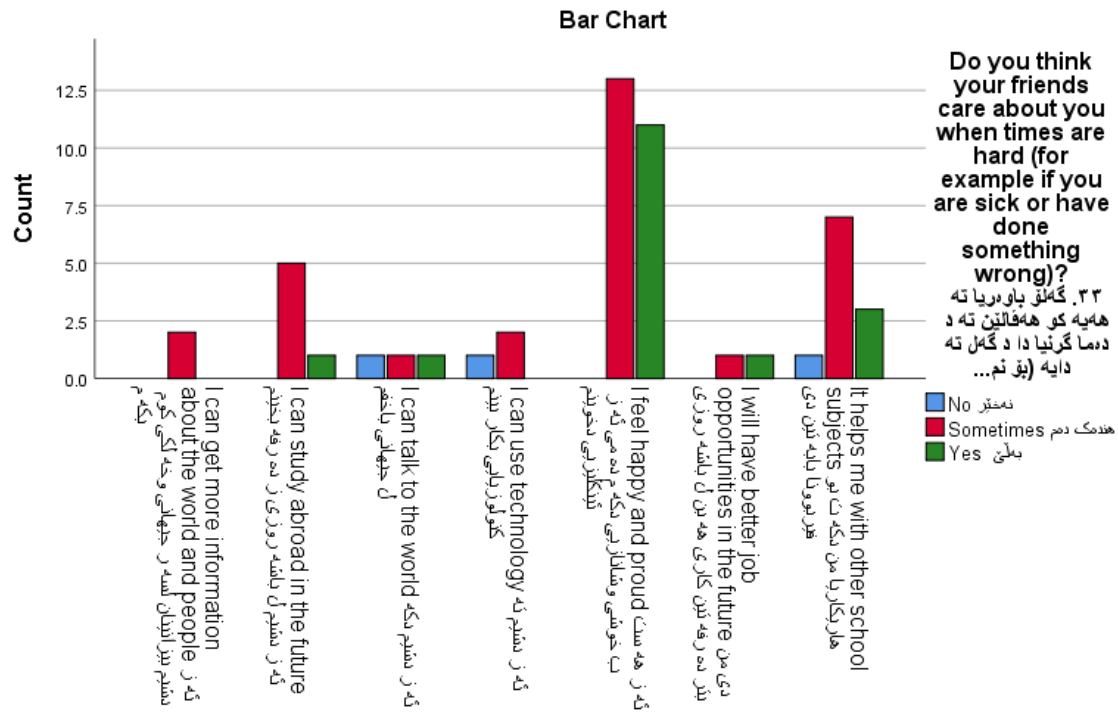
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	15.081 <sup>a</sup>	12	.237
Likelihood Ratio	14.605	12	.264
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .12.

#### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.544	.237
	Cramer's V	.385	.237
N of Valid Cases		51	





**Why is it good to learn English?\_1 \* Are you treated fairly?**

کرن؟ تی دا ته گه ل درهف تار دادپسورهانده گهله و ۳۰

**Crosstab**

		Are you treated fairly? کرن؟ تی دا ته گه ل درهف تار دادپسورهانده گهله و ۳۰			Total
		No نمخ نیر	Sometimes دمه هندمک	Yes بیل یی	
Why is it good to learn English?_1	It helps me with other school subjects باید هف یرید ووناب و ت دکه من هرید کاریا دی تی بین	Count 1	8	2	11
	% within Why is it good to learn English?_1	9.1%	72.7%	18.2%	100.0%
	I will have better job opportunities in the future هکاری تی بین رفه ده ب تر من دی روزی باشه ل بن	Count 1	1	0	2
	% within Why is it good to learn English?_1	50.0%	50.0%	0.0%	100.0%
	I feel happy and proud ب ست ه ز نه ز نه می ده م دکه و شانازی خوشی دخوید نم ن ینکل یزی	Count 2	12	10	24
	% within Why is it good to learn English?_1	8.3%	50.0%	41.7%	100.0%
	I can use technology ته دشیم ز نه ب ینم ب کارک نولوزیایی	Count 1	2	0	3
	% within Why is it good to learn English?_1	33.3%	66.7%	0.0%	100.0%
	I can talk to the world ل دکه دشیم ز نه باخ فم جهانی	Count 0	3	0	3
	% within Why is it good to learn English?_1	0.0%	100.0%	0.0%	100.0%
	I can study abroad in the future ز نه ب خ ینم رفه ده ز روزی باشه ل دشیم	Count 1	3	2	6
	% within Why is it good to learn English?_1	16.7%	50.0%	33.3%	100.0%
	I can get more information about the world and people ب یزان ینان دشیم ز نه م ب که کوم ل کی و خه جهانی ر لسه	Count 1	1	0	2
	% within Why is it good to learn English?_1	50.0%	50.0%	0.0%	100.0%
Total	Count	7	30	14	51
	% within Why is it good to learn English?_1	13.7%	58.8%	27.5%	100.0%

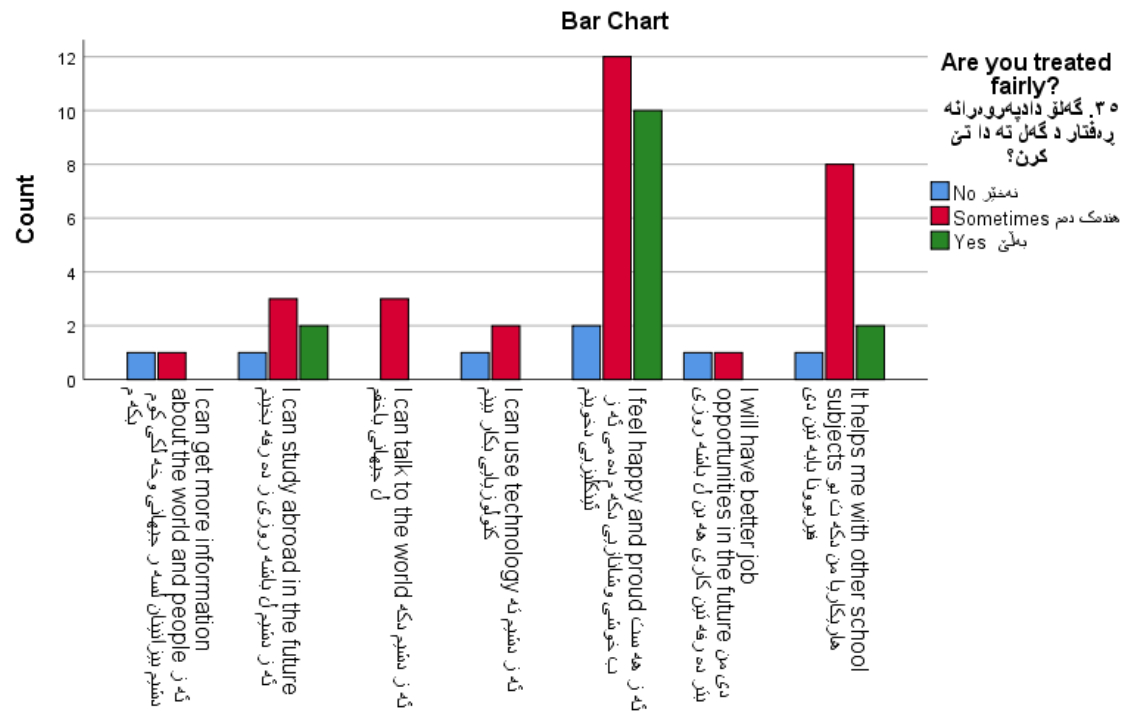
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.445 <sup>a</sup>	12	.411

Likelihood Ratio	13.542	12	.331
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .27.

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	.494	.411
	Cramer's V	.349	.411
N of Valid Cases		51	





Why is it good to learn English?\_1 \* Do you have chances to show others that you are growing up and can do things by yourself?

بدهیت؟ نهانجام ک ایران دک اریت تو ک و بدهیت خودهدردوزان یشتانی خوده شباتن همهیه دهرفته ت و شناس ته گله و ۳۶

Crosstab

		Do you have chances to show others that you are growing up and can do things by yourself? بدهیت خودهدردوزان یشتانی خوده شباتن همهیه دهرفته ت و شناس ته گله و ۳۶ بدهیت؟ نهانجام ک ایران دک اریت تو ک و			
		No نهخ نیر	Sometimes دم هندیک	Yes ی	Total
Why is it good to learn English?_1	It helps me with other school subjects ب ا ب ه ف یرب ووناب و ت دکه من هرید کاریا دی ت بن	Count 3	6	2	11
	% within Why is it good to learn English?_1	27.3%	54.5%	18.2%	100.0%
I will have better job opportunities in the future هکاری ت بن ر ف ه ده ب تر من دی روزی باشه ل بن	Count 0	1	1	2	
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
I feel happy and proud ب ست ه ز نه ز نه می ده م دکه و شادازی خوشی دخوی نم ن ینکل یزی	Count 2	8	14	24	
	% within Why is it good to learn English?_1	8.3%	33.3%	58.3%	100.0%
I can use technology ت ه د ش یم ز نه ب ینم ب کارک نولوزیایی	Count 1	1	1	3	
	% within Why is it good to learn English?_1	33.3%	33.3%	33.3%	100.0%
I can talk to the world ل دکه د ش یم ز نه ب ا خ ف م ج بیاتی	Count 0	3	0	3	
	% within Why is it good to learn English?_1	0.0%	100.0%	0.0%	100.0%
I can study abroad in the future ز نه ب خ ینم ر ف ه ده ز روزی باشه ل د ش یم	Count 1	3	2	6	
	% within Why is it good to learn English?_1	16.7%	50.0%	33.3%	100.0%
I can get more information about the world and people ب یزان ینان د ش یم ز نه م ب که کوم ل کی و خه ج بیاتی ر ل سه	Count 0	2	0	2	
	% within Why is it good to learn English?_1	0.0%	100.0%	0.0%	100.0%
Total	Count 7	24	20	51	
	% within Why is it good to learn English?_1	13.7%	47.1%	39.2%	100.0%

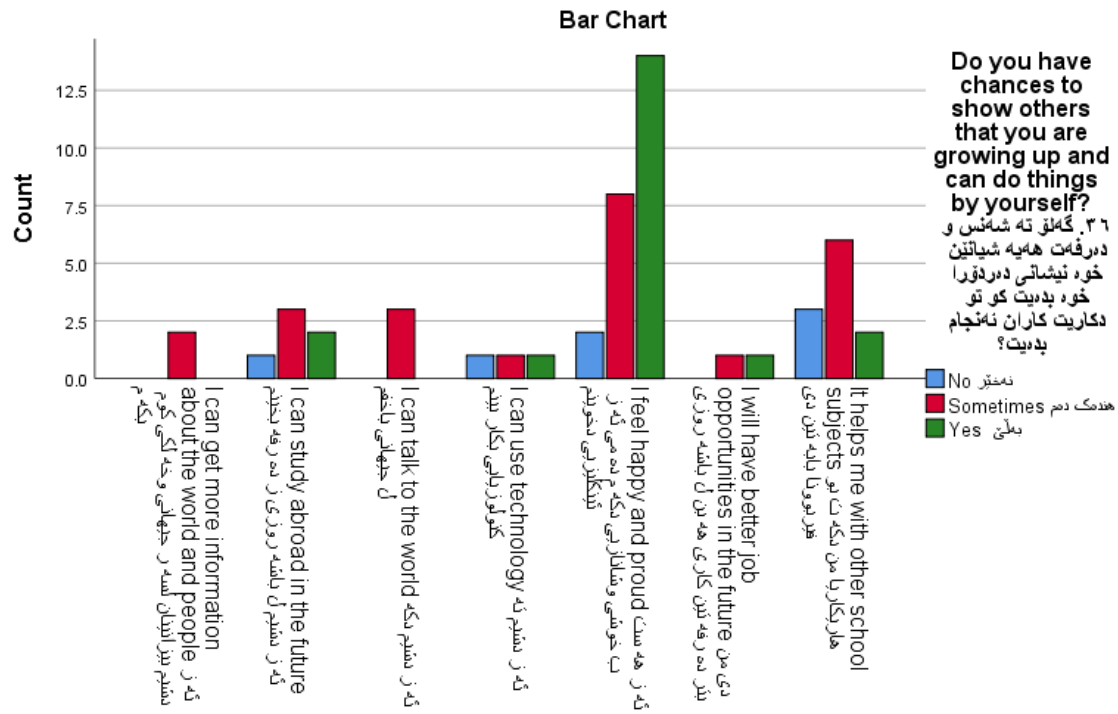
Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	13.600 <sup>a</sup>	12	.327
Likelihood Ratio	15.429	12	.219
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .27.

#### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.516	.327
	Cramer's V	.365	.327
N of Valid Cases		51	



Why is it good to learn English?\_1 \* Do you know what you are good at?

باشه پیت؟ دات شتهک ی چ ل ت و گلا و ۳۷.

Crosstab

		Do you know what you are good at? باشه پیت؟ دات شتهک ی چ ل ت و گلا و ۳۷.			Total
		No نهخ نیر	Sometimes دم هندنک	Yes بیل ی	
Why is it good to learn English?_1	It helps me with other school subjects بایه ف یرد ووناب و ت دکه من هرید کاریا دی تین	Count 0	5	6	11
	% within Why is it good to learn English?_1	0.0%	45.5%	54.5%	100.0%
	I will have better job opportunities in the future هکاری تین رفه ده بتر من دی روزی باشه ل بن	Count 0	2	0	2
	% within Why is it good to learn English?_1	0.0%	100.0%	0.0%	100.0%
	I feel happy and proud بست ه ز نه ز نه می ده م دکه و شانازی خوشی دخوید نم ن یزکی یزی	Count 1	9	14	24
	% within Why is it good to learn English?_1	4.2%	37.5%	58.3%	100.0%
	I can use technology ته د شیم ز نه ب ینم ب کارک نولوزیای	Count 0	2	1	3
	% within Why is it good to learn English?_1	0.0%	66.7%	33.3%	100.0%
	I can talk to the world ل دکه د شیم ز نه باخ فم ج بهادی	Count 0	1	2	3
	% within Why is it good to learn English?_1	0.0%	33.3%	66.7%	100.0%
	I can study abroad in the future ز نه بخ ینم رفه ده ز روزی باشه ل د شیم	Count 0	1	5	6
	% within Why is it good to learn English?_1	0.0%	16.7%	83.3%	100.0%
	I can get more information about the world and people بیزان ینان د شیم ز نه م ب که کوم ل کی و خه ج بهادی ر ل سه	Count 0	1	1	2
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
Total	Count	1	21	29	51
	% within Why is it good to learn English?_1	2.0%	41.2%	56.9%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	6.620 <sup>a</sup>	12	.882

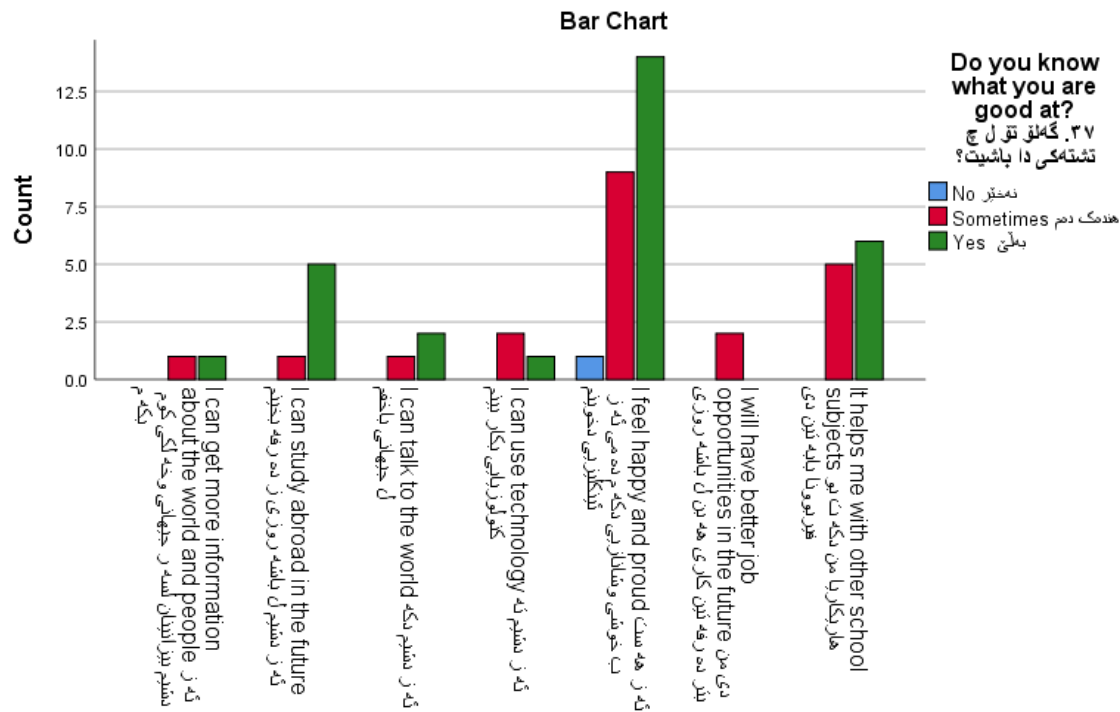


Likelihood Ratio	7.794	12	.801
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .04.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.360	.882
	Cramer's V	.255	.882
N of Valid Cases		51	





Why is it good to learn English?\_1 \* Do you participate in religious activities (such as church, mosque)?

دکھیت؟ دانہ زلی چالاک نین و بویہ ردیہ شکاری گہلا ۳۸.

Crosstab

		Do you participate in religious activities (such as church, mosque)? دکھیت؟ دانہ زلی چالاک نین و بویہ ردیہ شکاری گہلا ۳۸.			
		No نهخ نیر	Sometimes دهم هندک	Yes یی	Total
Why is it good to learn English?_1	It helps me with other school subjects بایہ فیرد ووناب و ت دکه من هرید کاریا دی تین	Count 6	3	2	11
	% within Why is it good to learn English?_1	54.5%	27.3%	18.2%	100.0%
	I will have better job opportunities in the future هکاری تین رفه ده بتر من دی خوشی روزی باشه ل بن	Count 0	1	1	2
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
	I feel happy and proud بست هزنه زنه می ده م دکه و شانازی خوشی دخوید نم نینکل یزی	Count 5	6	13	24
	% within Why is it good to learn English?_1	20.8%	25.0%	54.2%	100.0%
	I can use technology تهدشیم زنه ب یتم ب کارک نولوزیای	Count 2	0	1	3
	% within Why is it good to learn English?_1	66.7%	0.0%	33.3%	100.0%
	I can talk to the world ل دکه دشیم زنه ب اذخم جیهای	Count 2	1	0	3
	% within Why is it good to learn English?_1	66.7%	33.3%	0.0%	100.0%
	I can study abroad in the future زنه ب خینم رفه ده زروزی باشه ل دشیم	Count 5	1	0	6
	% within Why is it good to learn English?_1	83.3%	16.7%	0.0%	100.0%
	I can get more information about the world and people بیزان دنان دشیم زنه ب که کوم لکی وخه جیهای رله	Count 1	1	0	2
	% within Why is it good to learn English?_1	50.0%	50.0%	0.0%	100.0%
Total	Count	21	13	17	51
	% within Why is it good to learn English?_1	41.2%	25.5%	33.3%	100.0%

Chi-Square Tests

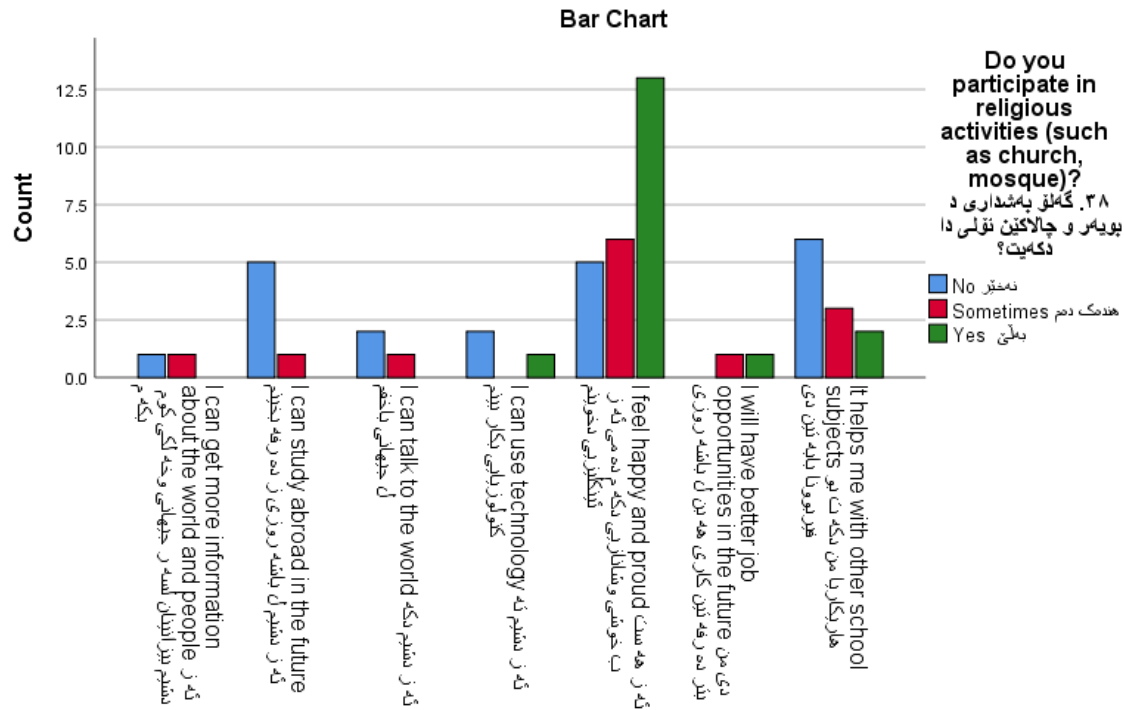
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	16.982 <sup>a</sup>	12	.150

Likelihood Ratio	21.418	12	.045
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .51.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.577	.150
	Cramer's V	.408	.150
N of Valid Cases		51	





Why is it good to learn English?\_1 \* Do you think it is important to help out in your community?

همیشه؟ چنانکه بی‌ناله یک‌کار یا با اوهری ته گهلا ۳۹.

Crosstab

		Do you think it is important to help out in your community? همیشه؟ چنانکه بی‌ناله یک‌کار یا با اوهری ته گهلا ۳۹.			
		No نه‌خ‌یر	Sometimes دهم‌هندک	Yes بی‌له	Total
Why is it good to learn English?_1	It helps me with other school subjects با بیه‌ف یرب ووناب و ت‌دکه من‌هرید کارد یا دی‌ت‌ین	Count 1	10	0	11
	% within Why is it good to learn English?_1	9.1%	90.9%	0.0%	100.0%
I will have better job opportunities in the future ه‌کاری‌ت‌ین رفه‌ده ب‌تر من‌دی‌روزی باشه‌ل‌بن	Count 1	1	1	0	2
	% within Why is it good to learn English?_1	50.0%	50.0%	0.0%	100.0%
I feel happy and proud ب‌ست‌ه‌زنده‌زنده می‌ده‌م‌دکه و شاندازی خوشی دخوید نم‌ن‌ب‌نک‌ل‌بزی	Count 1	8	15	24	
	% within Why is it good to learn English?_1	4.2%	33.3%	62.5%	100.0%
I can use technology ته‌دش‌یم‌زنده ب‌ینم‌ب‌کارک‌نول‌وزی‌ب‌ی	Count 0	2	1	3	
	% within Why is it good to learn English?_1	0.0%	66.7%	33.3%	100.0%
I can talk to the world ل‌دکه‌دش‌یم‌زنده ب‌اخ‌فم‌ج‌بهادی	Count 0	1	2	3	
	% within Why is it good to learn English?_1	0.0%	33.3%	66.7%	100.0%
I can study abroad in the future زنده ب‌خ‌ینم‌رفه‌ده‌ز‌روزی باشه‌ل‌دش‌یم	Count 0	1	5	6	
	% within Why is it good to learn English?_1	0.0%	16.7%	83.3%	100.0%
I can get more information about the world and people ب‌یزاندینان‌دش‌یم‌زنده ب‌که‌کوم‌ل‌کی‌وخه‌ج‌بهادی‌ر‌ل‌سه	Count 1	0	1	2	
	% within Why is it good to learn English?_1	50.0%	0.0%	50.0%	100.0%
Total	Count 4	23	24	51	
	% within Why is it good to learn English?_1	7.8%	45.1%	47.1%	100.0%

Chi-Square Tests

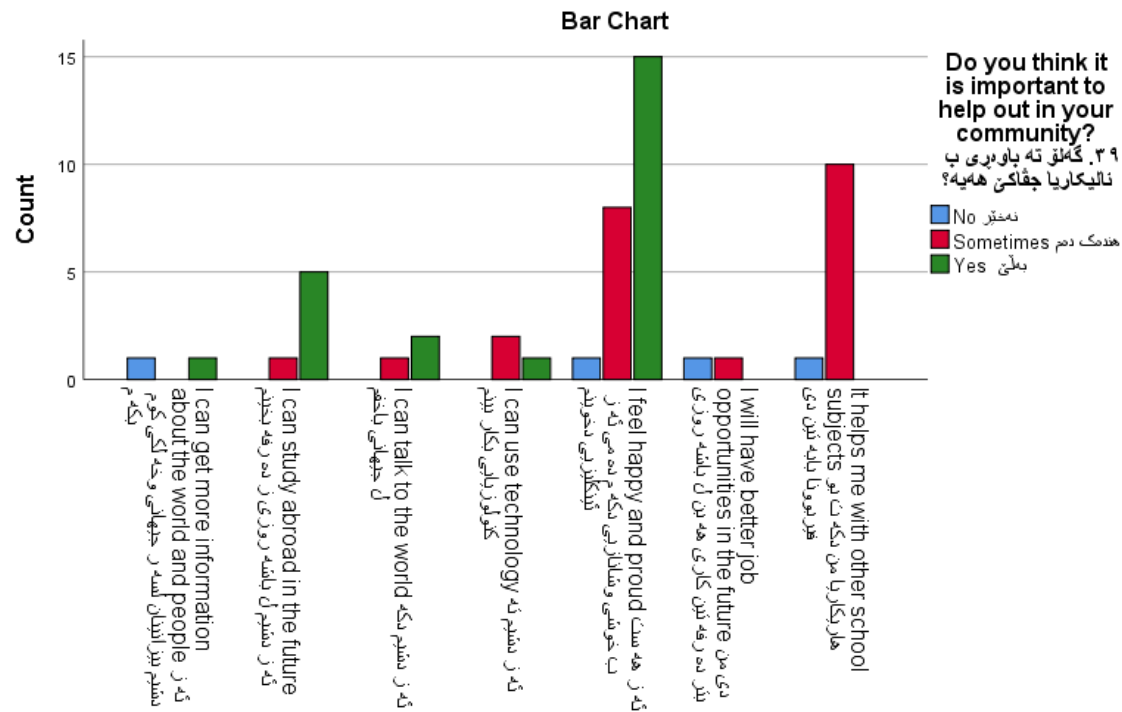
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	28.066 <sup>a</sup>	12	.005

Likelihood Ratio	29.850	12	.003
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .16.

### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.742	.005
	Cramer's V	.525	.005
N of Valid Cases		51	







is it good to learn English?\_1 \* Do you feel safe when you are with your family?

دایت؟ خوہ خ نژاندا گهل ددهما دکبیر ت پ اراسه تنیب ههست تو گهل تو ۴۰

Crosstab

		Do you feel safe when you are with your family? دایت؟ خوہ خ نژاندا گهل ددهما دکبیر ت پ اراسه تنیب ههست تو گهل تو ۴۰			
		No نمدخ نیر	Sometimes دم هندهک	Yes بیلای	Total
Why is it good to learn English?_1	It helps me with other school subjects بایه فیرد وونابو و ت دکه من هرید کاریا دی تین	Count 1	2	8	11
	% within Why is it good to learn English?_1	9.1%	18.2%	72.7%	100.0%
	I will have better job opportunities in the future هکاری تین رفه ده بو تر من دی روزی باشهل بن	Count 0	0	2	2
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
	I feel happy and proud بست هزنه زنه می ده م دکه و شانازی خوشی دخوید نم ن دینکل یزی	Count 1	5	18	24
	% within Why is it good to learn English?_1	4.2%	20.8%	75.0%	100.0%
	I can use technology ته دشم زنه ب دینم ب کارک نولوزیای	Count 0	2	1	3
	% within Why is it good to learn English?_1	0.0%	66.7%	33.3%	100.0%
	I can talk to the world ل دکه دشیم زنه ب اذخم جهادی	Count 0	1	2	3
	% within Why is it good to learn English?_1	0.0%	33.3%	66.7%	100.0%
	I can study abroad in the future زنه ب دینم رفه ده روزی باشهل دشیم	Count 0	1	5	6
	% within Why is it good to learn English?_1	0.0%	16.7%	83.3%	100.0%
	I can get more information about the world and people بیزان دشیم زنه بیزان دکه کومل کی و خه جهادی رله	Count 0	1	1	2
	% within Why is it good to learn English?_1	0.0%	50.0%	50.0%	100.0%
Total	Count	2	12	37	51
	% within Why is it good to learn English?_1	3.9%	23.5%	72.5%	100.0%

Chi-Square Tests

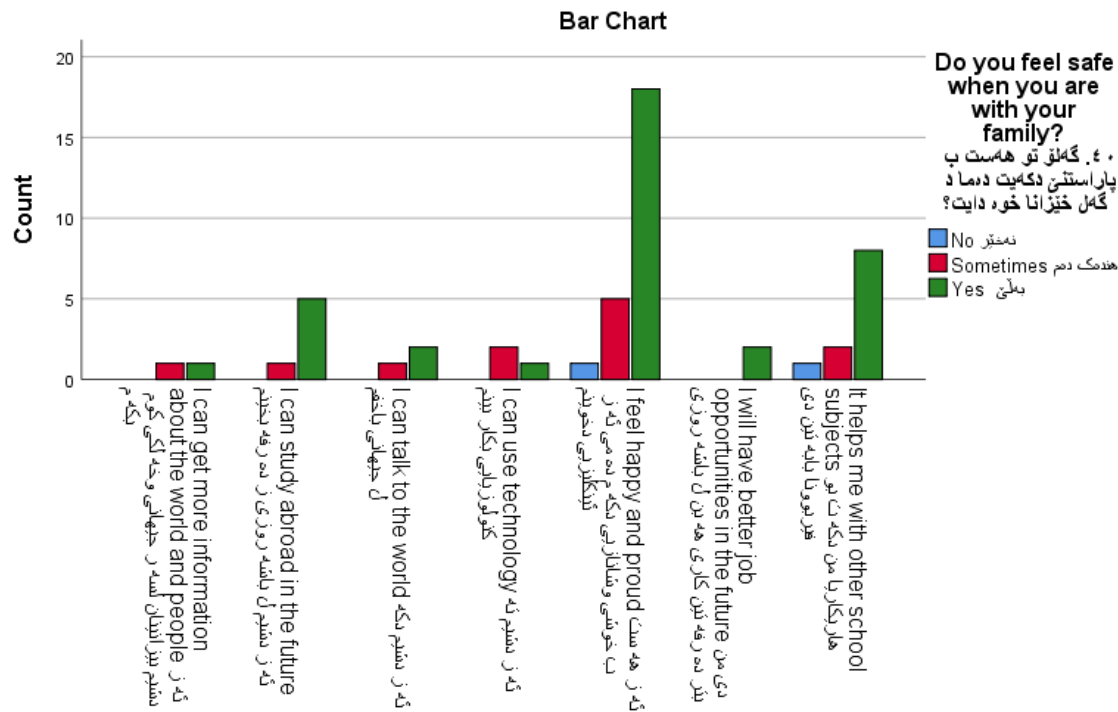
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	6.384 <sup>a</sup>	12	.895

Likelihood Ratio	6.502	12	.889
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .08.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.354	.895
	Cramer's V	.250	.895
N of Valid Cases		51	





Why is it good to learn English?\_1 \* Do you have chances to learn things that will be useful when you are older (like cooking, working, and helping others)?

... عیسوی دهما و پدیشم ژوئن بؤ ب دیت م فادار ب ابات این فیری همیه شانس نه و ته گهلا و ۱. ۴

Crosstab

		Do you have chances to learn things that will be useful when you are older (like cooking, working, and helping others)? پدیشم ژوئن بؤ ب دیت م فادار ب ابات این فیری همیه شانس نه و ته گهلا و ۱. ۴ ... عیسوی دهما و			
		نهخ نیر No	دوم هندمک Sometimes	بیل یی Yes	Total
Why is it good to learn English?_1	It helps me with other school subjects ب ابا ه فیرب ووناب و ت دکه من هرید کاریا دی تین	Count 0	8	3	11
	% within Why is it good to learn English?_1	0.0%	72.7%	27.3%	100.0%
I will have better job opportunities in the future هکاری تین رفا ده بتر من دی روزی باشه ل بن	Count 0	0	0	2	2
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
I feel happy and proud بست هژنه ز نه می ده م دکه و شانازی خوشی دخوید نم ن دینکل یزی	Count 2	12	10	24	
	% within Why is it good to learn English?_1	8.3%	50.0%	41.7%	100.0%
I can use technology ته د شیم ز نه ب دینم ب کارک نولوژیایی	Count 1	2	0	3	
	% within Why is it good to learn English?_1	33.3%	66.7%	0.0%	100.0%
I can talk to the world ل دکه د شیم ز نه ب اذ فم ج بیاتی	Count 1	2	0	3	
	% within Why is it good to learn English?_1	33.3%	66.7%	0.0%	100.0%
I can study abroad in the future ز نه ب دینم رفا ده ز روزی باشه ل د شیم	Count 3	2	1	6	
	% within Why is it good to learn English?_1	50.0%	33.3%	16.7%	100.0%
I can get more information about the world and people ب یزاندینان د شیم ز نه م ب که کوم ل کی و خه ج بیاتی ر ل سه	Count 0	0	2	2	
	% within Why is it good to learn English?_1	0.0%	0.0%	100.0%	100.0%
Total	Count 7	26	18	51	
	% within Why is it good to learn English?_1	13.7%	51.0%	35.3%	100.0%

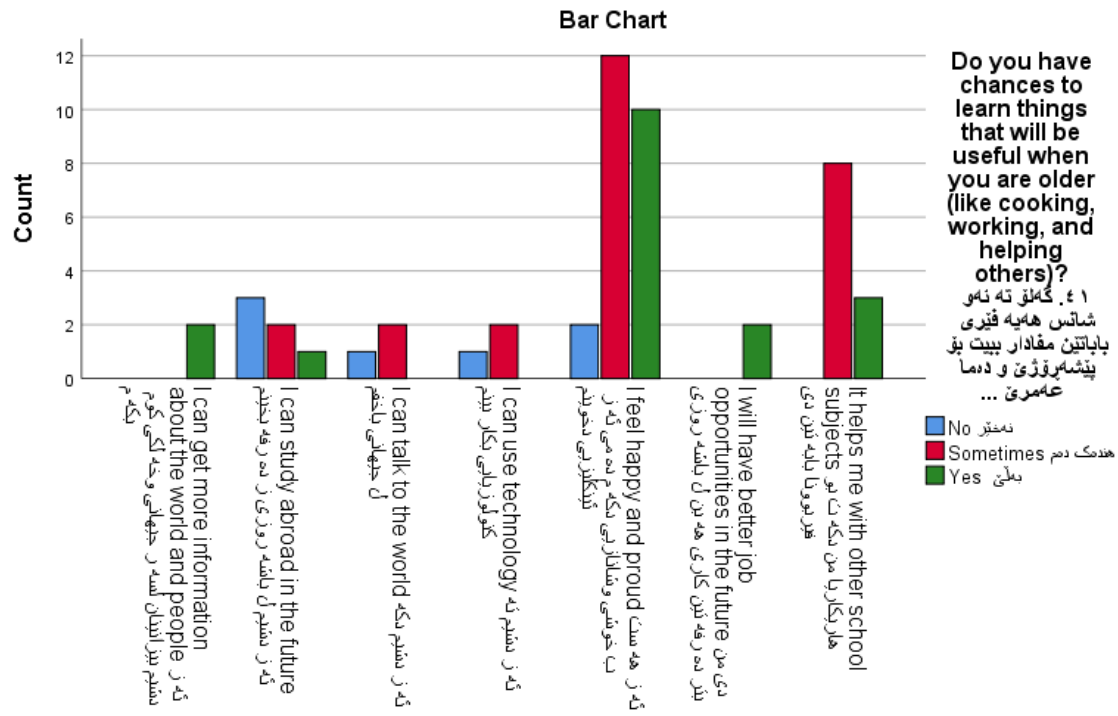
Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	21.650 <sup>a</sup>	12	.042
Likelihood Ratio	23.579	12	.023
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .27.

#### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.652	.042
	Cramer's V	.461	.042
N of Valid Cases		51	



Why is it good to learn English?\_1 \* Do you like the way your family celebrates things (like holidays or learning about your culture)?

(ف) یسه تی فالان به ین فمدان، و هک) دمگ نیریت ناهنگان ته خ نزاناک و همیه ناوای وی ب حمز ته گهل ن ۴۲

Crosstab

		Do you like the way your family celebrates things (like holidays or learning about your culture)? (ف) یسه تی فالان به ین فمدان، و هک) دمگ نیریت ناهنگان ته خ نزاناک و همیه ناوای وی ب حمز ته گهل ن ۴۲				
		نمخ نیر	دمم هندمک	بیل ی	Total	
Why is it good to learn English?_1	I helps me with other school subjects ب لابه ف یرب ووناب و ت دکه من هرید کاریا دی تی بن	Count % within Why is it good to learn English?_1	0 0.0%	8 72.7%	3 27.3%	11 100.0%
	I will have better job opportunities in the future هکاری تی بن رفه ده ب تر من دی روزی باشه ل بن	Count % within Why is it good to learn English?_1	0 0.0%	1 50.0%	1 50.0%	2 100.0%
	I feel happy and proud ب ست هزنه زنه می ده م دکه و شانازی خوشی دخوید نم ن ینکل یزی	Count % within Why is it good to learn English?_1	2 8.3%	7 29.2%	15 62.5%	24 100.0%
	I can use technology ته دشیم زنه ب ینم ب کارک نولوزیایی	Count % within Why is it good to learn English?_1	2 66.7%	1 33.3%	0 0.0%	3 100.0%
	I can talk to the world ل دکه دشیم زنه ب اخ فم ج بیاتی	Count % within Why is it good to learn English?_1	0 0.0%	0 0.0%	3 100.0%	3 100.0%
	I can study abroad in the future زنه ب خ ینم رفه ده ز روزی باشه ل دشیم	Count % within Why is it good to learn English?_1	1 16.7%	3 50.0%	2 33.3%	6 100.0%
	I can get more information about the world and people ب یزان ینان دشیم زنه م ب که کوم ل کی و خه ج بیاتی ر لسه	Count % within Why is it good to learn English?_1	0 0.0%	2 100.0%	0 0.0%	2 100.0%
	Total	Count % within Why is it good to learn English?_1	5 9.8%	22 43.1%	24 47.1%	51 100.0%

Chi-Square Tests

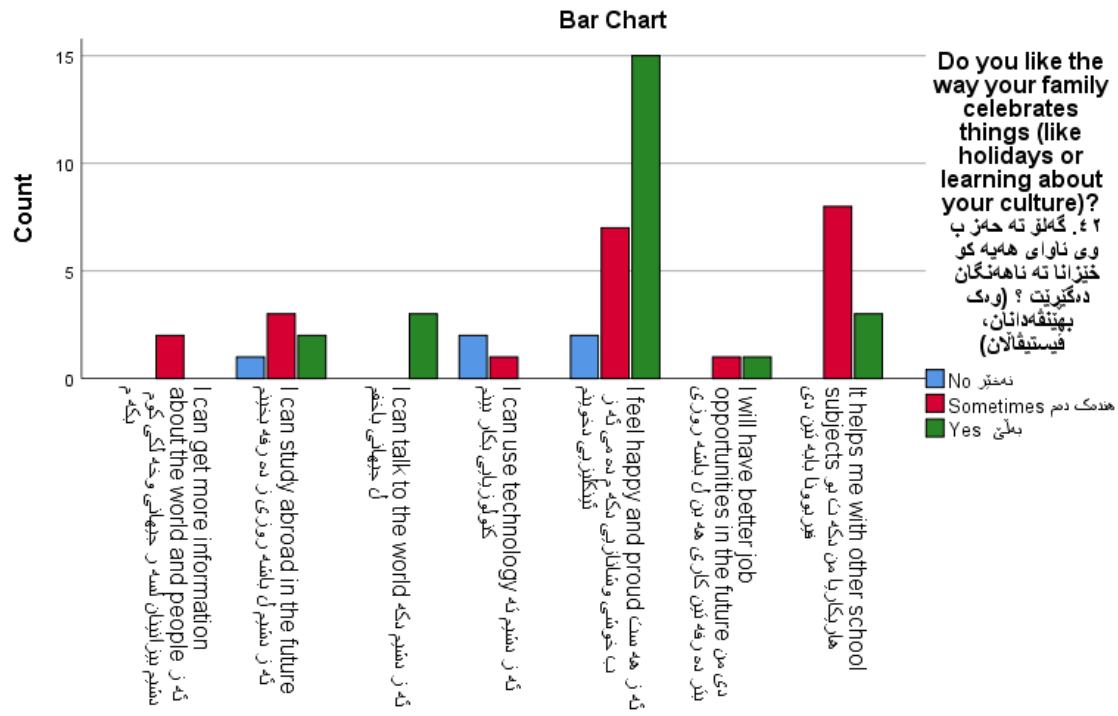
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	24.781 <sup>a</sup>	12	.016
Likelihood Ratio	23.490	12	.024
N of Valid Cases	51		

a. 18 cells (85.7%) have expected count less than 5. The minimum expected count is .20.

#### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.697	.016
	Cramer's V	.493	.016
N of Valid Cases		51	





**Why is it good to learn English?\_1 \* Do you like the way your community celebrates things (like holidays, festivals)?**

(ف یس تپ فالان به ین فهدانان، وک)؟ دهگ یریت ناهنگان ته ج فاک اک و همیه ناوای وی ب حمز ته گمل ن ۴۲

**Crosstab**

		Do you like the way your community celebrates things (like holidays, festivals)? (ف یس تپ فالان به ین فهدانان، وک)؟ دهگ یریت ناهنگان ته ج فاک اک و همیه ناوای وی ب حمز ته گمل ن ۴۲			
		نمخ یر	دمم هندمک	بیل ی	Total
Why is it good to learn English?_1	I helps me with other school subjects ب ا به ف یرب ووناب وت دکه من هرید کاریا دی تین	Count 1	7	3	11
	% within Why is it good to learn English?_1	9.1%	63.6%	27.3%	100.0%
I will have better job opportunities in the future هکاری تین رفه ده ب تر من دی روزی باشه ل بن	Count 1	1	0	2	
	% within Why is it good to learn English?_1	50.0%	50.0%	0.0%	100.0%
I feel happy and proud ب ست هزنه ز نه می ده م دکه و شانازی خوشی دخوی نم ن ینکل یزی	Count 1	8	15	24	
	% within Why is it good to learn English?_1	4.2%	33.3%	62.5%	100.0%
I can use technology ته دشیم ز نه ب ینم ب کارک نولوژیایی	Count 1	1	1	3	
	% within Why is it good to learn English?_1	33.3%	33.3%	33.3%	100.0%
I can talk to the world ل دکه دشیم ز نه ب ا خ فم ج بیاتی	Count 0	2	1	3	
	% within Why is it good to learn English?_1	0.0%	66.7%	33.3%	100.0%
I can study abroad in the future ز نه ب خ ینم رفه ده ز روزی باشه ل دشیم	Count 2	2	2	6	
	% within Why is it good to learn English?_1	33.3%	33.3%	33.3%	100.0%
I can get more information about the world and people ب یزان ینان دشیم ز نه م ب که کوم ل کی و خه ج بیاتی ر ل سه	Count 0	2	0	2	
	% within Why is it good to learn English?_1	0.0%	100.0%	0.0%	100.0%
Total	Count 6	23	22	51	
	% within Why is it good to learn English?_1	11.8%	45.1%	43.1%	100.0%

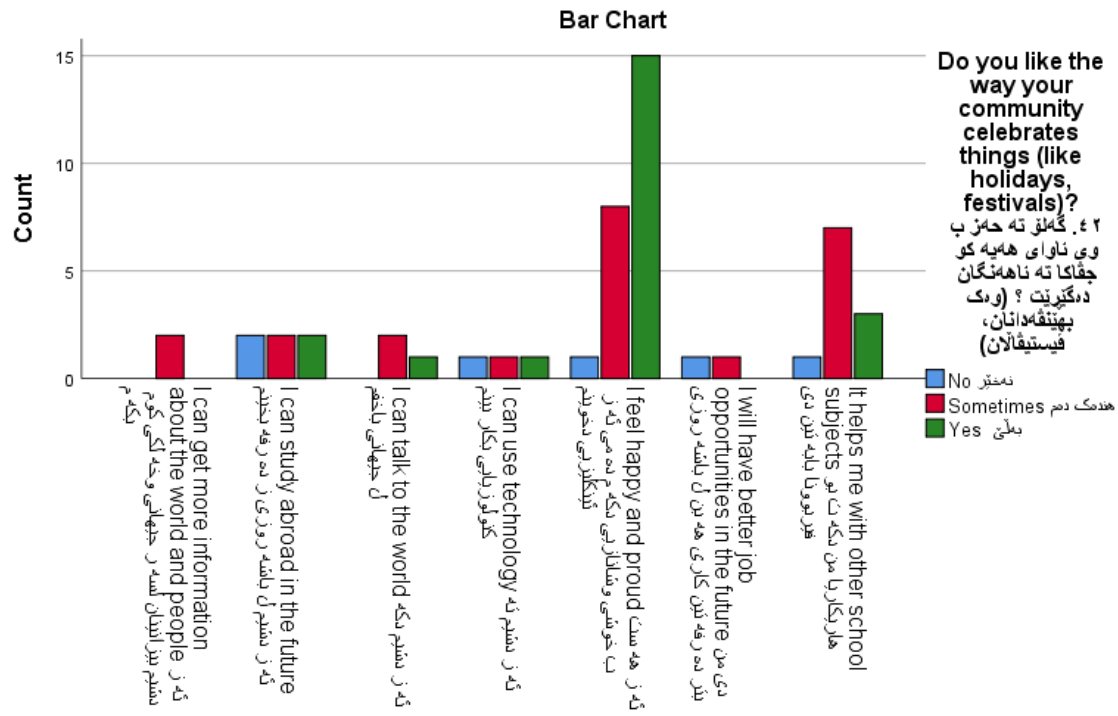
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	16.105 <sup>a</sup>	12	.186
Likelihood Ratio	15.987	12	.192
N of Valid Cases	51		

a. 19 cells (90.5%) have expected count less than 5. The minimum expected count is .24.

#### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.562	.186
	Cramer's V	.397	.186
N of Valid Cases		51	



**Does anyone in your family speak English?** \* Do you have people you want to be like?  
 به چه کسی در خانواده شما انگلیسی می‌گویند؟ \* آیا افرادی هستند که دوست دارید شبیه آن‌ها باشید؟

**Crosstab**

		Do you have people you want to be like? به چه کسی در خانواده شما انگلیسی می‌گویند؟ * آیا افرادی هستند که دوست دارید شبیه آن‌ها باشید؟				
		No نه	Sometimes گاهی	Yes بله	Total	
Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی می‌گوید؟	Yes (level intermediate/advanced) بله (سطح متوسط/پیشرفته)	Count تعداد	1	1	13	15
	% within	6.7%	6.7%	86.7%	100.0%	
	Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی می‌گوید؟					
Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی می‌گوید؟	Yes (level beginning) بله (سطح ابتدایی)	Count تعداد	3	4	7	14
	% within	21.4%	28.6%	50.0%	100.0%	
	Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی می‌گوید؟					
Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی می‌گوید؟	No خیر	Count تعداد	6	4	12	22
	% within	27.3%	18.2%	54.5%	100.0%	
	Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی می‌گوید؟					
Total	Count تعداد	10	9	32	51	
	% within	19.6%	17.6%	62.7%	100.0%	
	Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی می‌گوید؟					

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**Chi-Square Tests**

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	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.905 <sup>a</sup>	4	.206
Likelihood Ratio	6.339	4	.175
N of Valid Cases	51		

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a. 6 cells (66.7%) have expected count less than 5. The minimum expected count is 2.47.

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**Symmetric Measures**

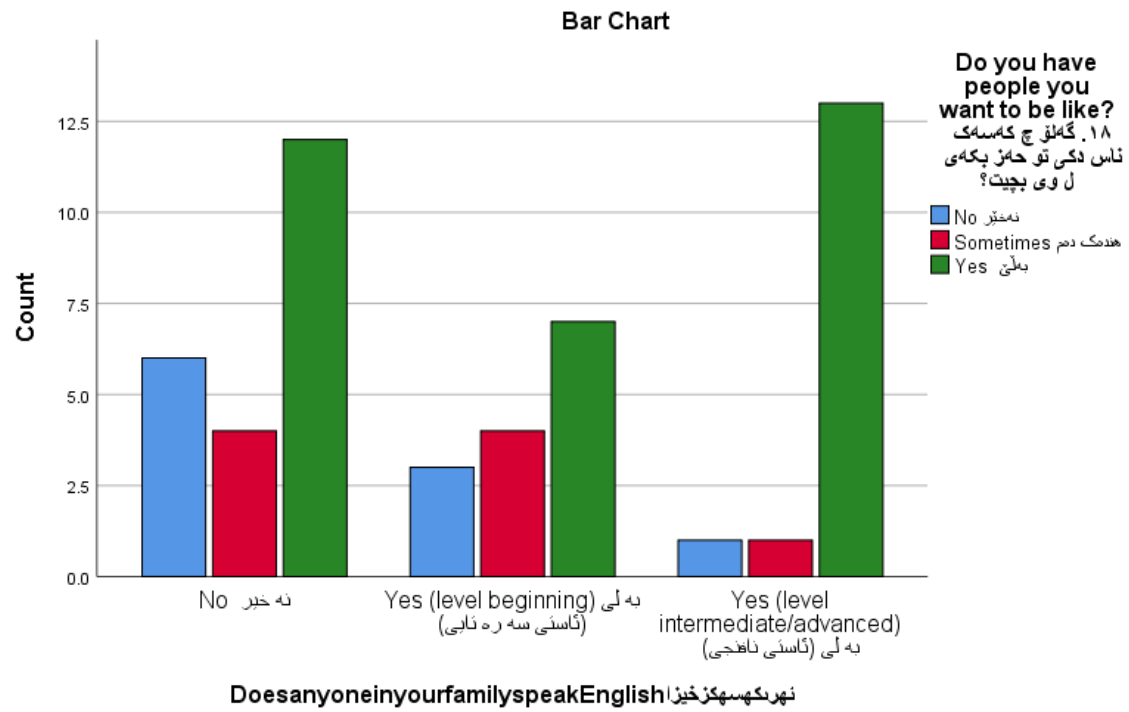
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		Value	Approximate Significance
Nominal by Nominal	Phi	.340	.206
	Cramer's V	.241	.206
N of Valid Cases		51	

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**Does anyone in your family speak English? \* Do you share with people around you?**

دکھو ټا؟ خوہ دهر دورال که سدین گهل ل ل هلق به شی گهل و ۱۹.

**Crosstab**

		Do you share with people around you?					
		دکھو ټا؟ خوہ دهر دورال که سدین گهل ل ل هلق به شی گهل و ۱۹.					
		No	Sometimes	Yes	Total		
		نمخ یر	دمم هندهک	بها ی			
Does anyone in your family speak English	Yes (level intermediate/advanced) به ۴	Count	0	1	14	15	
	نهره که سه کزخ یزا	(نافه نجی ناسه تی) لی	% within	0.0%	6.7%	93.3%	100.0%
	Does anyone in your family speak English						
نهره که سه کزخ یزا							
Does anyone in your family speak English	Yes (level beginning) به ۴	Count	1	7	6	14	
	نهره که سه کزخ یزا	(تای ی ره سه	% within	7.1%	50.0%	42.9%	100.0%
	Does anyone in your family speak English						
نهره که سه کزخ یزا							
Does anyone in your family speak English	No	Count	2	13	7	22	
	خیر نه	% within	9.1%	59.1%	31.8%	100.0%	
	Does anyone in your family speak English						
نهره که سه کزخ یزا							
Total		Count	3	21	27	51	
		% within	5.9%	41.2%	52.9%	100.0%	
	Does anyone in your family speak English						
نهره که سه کزخ یزا							



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**Chi-Square Tests**

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	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	14.369 <sup>a</sup>	4	.006
Likelihood Ratio	16.810	4	.002
N of Valid Cases	51		

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a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is .82.

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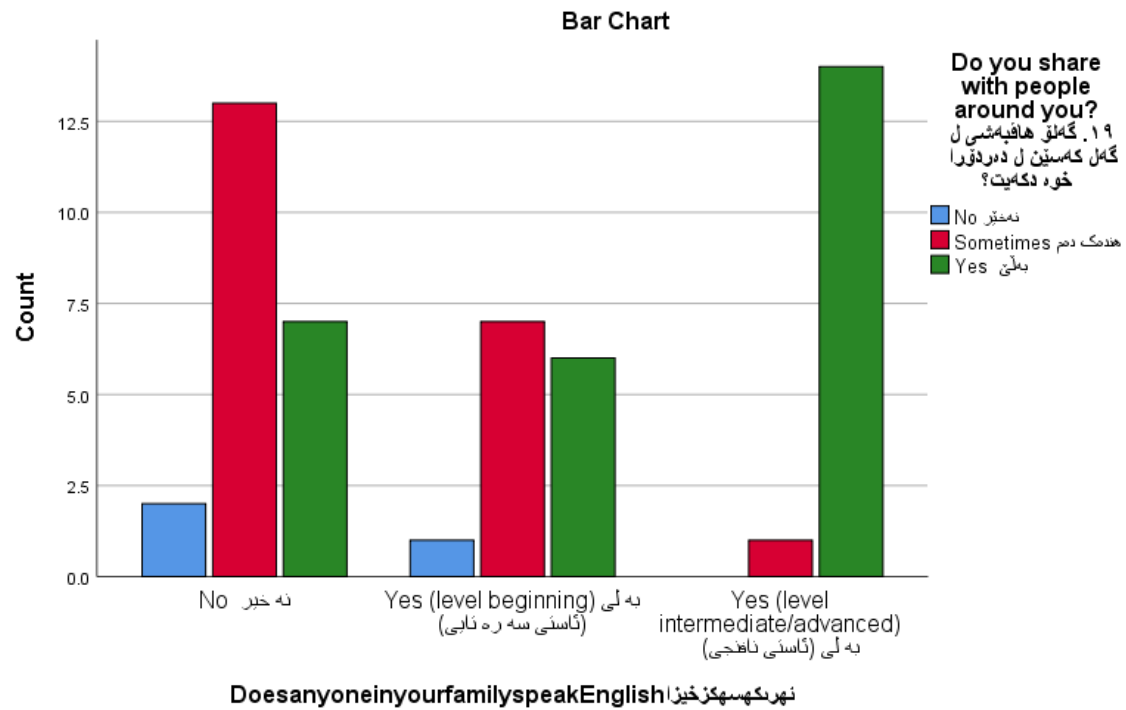
**Symmetric Measures**

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		Value	Approximate Significance
Nominal by Nominal	Phi	.531	.006
	Cramer's V	.375	.006
N of Valid Cases		51	

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Does anyone in your family speak English? \* Is doing well in school important to you?  
 گرهنگه؟ ته بوز دا خویندنگهه نائف دباش هلم سوکوت ۲.۱

Crosstab

		Is doing well in school important to you? گرهنگه؟ ته بوز دا خویندنگهه نائف دباش هلم سوکوت ۲.۱			
		No نهخیر	Sometimes دمهندهک	Yes بلم	Total
Does anyone in your family speak English نهره که سهکزه بزا	Yes (level intermediate/advanced) به (نافنجی ناستی) لی	Count 1	2	12	15
	% within	6.7%	13.3%	80.0%	100.0%
	Does anyone in your family speak English نهره که سهکزه بزا				
Does anyone in your family speak English نهره که سهکزه بزا	Yes (level beginning) لی به (تابی ره سه)	Count 0	2	12	14
	% within	0.0%	14.3%	85.7%	100.0%
	Does anyone in your family speak English نهره که سهکزه بزا				
Does anyone in your family speak English نهره که سهکزه بزا	No خیر نه	Count 1	3	18	22
	% within	4.5%	13.6%	81.8%	100.0%
	Does anyone in your family speak English نهره که سهکزه بزا				
Total	Count	2	7	42	51
	% within	3.9%	13.7%	82.4%	100.0%
	Does anyone in your family speak English نهره که سهکزه بزا				

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**Chi-Square Tests**

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	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	.894 <sup>a</sup>	4	.925
Likelihood Ratio	1.391	4	.846
N of Valid Cases	51		

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a. 6 cells (66.7%) have expected count less than 5. The minimum expected count is .55.

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**Symmetric Measures**

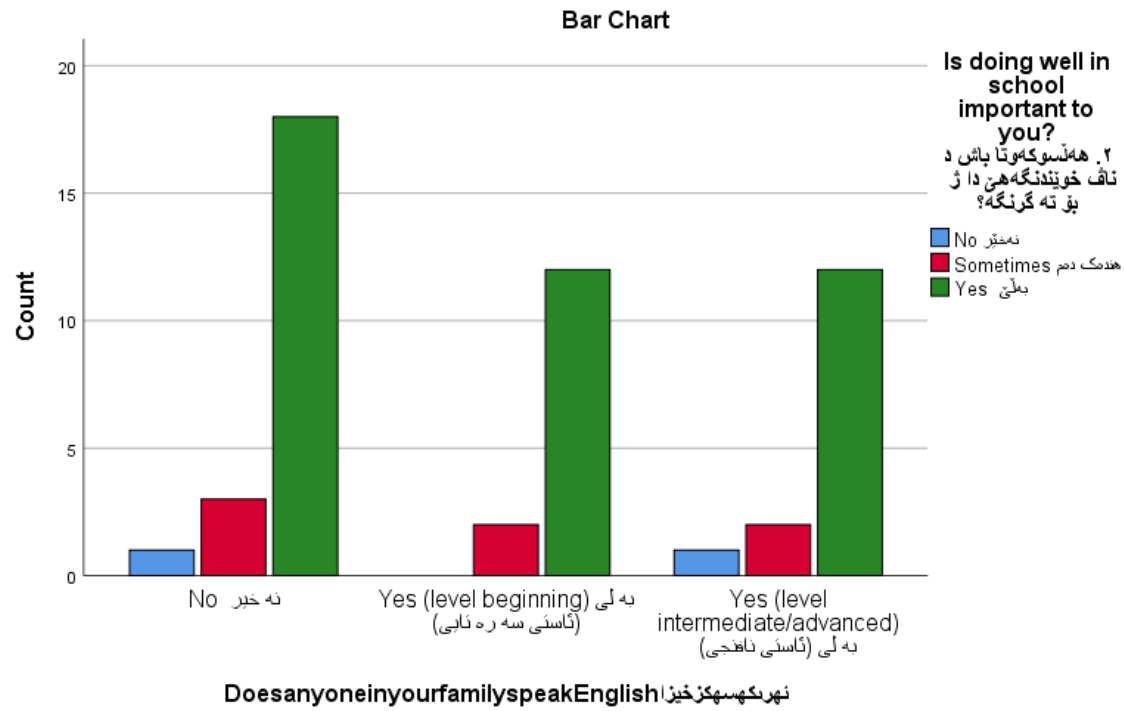
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		Value	Approximate Significance
Nominal by Nominal	Phi	.132	.925
	Cramer's V	.094	.925
N of Valid Cases		51	

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Does anyone in your family speak English? \* Do you know how to behave/act in different situations (such as school, home and church or mosque)?

..... نډولې خزمهته گوزاريږي نين مال، خوښه دندگه، ل وځک) دا جودا چې نين ل ب کهيږت همل سوکمو ت چاوا دزان ديت ت و گهل و ۲۱.

Crosstab

		Do you know how to behave/act in different situations (such as school, home and church or mosque)?			
		ل وځک) دا جودا چې نين ل ب کهيږت همل سوکمو ت چاوا دزان ديت ت و گهل و ۲۱. ..... نډولې خزمهته گوزاريږي نين مال، خوښه دندگه،			
		No نه خيږ	Sometimes دم هندهک	Yes بيل ي	Total
Does anyone in your family speak English نډولې کي سه کزخ يزا	Yes (level intermediate/advanced) به (نافه نجی ناسد تي) لی	Count 2	2	11	15
	% within	13.3%	13.3%	73.3%	100.0%
	Does anyone in your family speak English نډولې کي سه کزخ يزا				
Does anyone in your family speak English نډولې کي سه کزخ يزا	Yes (level beginning) به (تايي ره سه)	Count 2	6	6	14
	% within	14.3%	42.9%	42.9%	100.0%
	Does anyone in your family speak English نډولې کي سه کزخ يزا				
Does anyone in your family speak English نډولې کي سه کزخ يزا	No خيږ نه	Count 4	12	6	22
	% within	18.2%	54.5%	27.3%	100.0%
	Does anyone in your family speak English نډولې کي سه کزخ يزا				
<b>Total</b>	Count	8	20	23	51

% within 15.7% 39.2% 45.1% 100.0%

Does anyone in your family speak English

نہرہ کچھ سپیکرنگز یزا

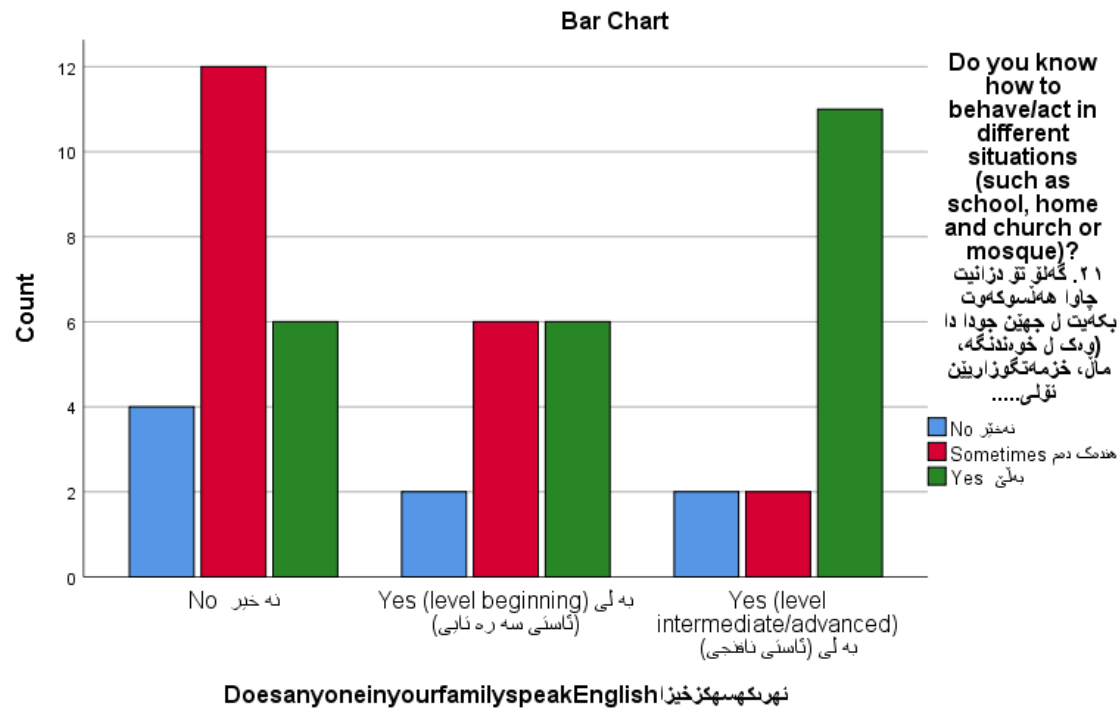
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.303 <sup>a</sup>	4	.081
Likelihood Ratio	8.875	4	.064
N of Valid Cases	51		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 2.20.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.403	.081
	Cramer's V	.285	.081
N of Valid Cases		51	





**Does anyone in your family speak English** یا **Do you feel that your parent(s)/caregiver(s) know where you are and what you are doing all of the time?** \* نپهره كه سهكزخ بزا  
 ك ودهرني؟ ل و دكهير ت چ ت و هلي دارن ته به بابي و دايبك هسرتم گهلا و ۲۲

Crosstab

		Do you feel that your parent(s)/caregiver(s) know where you are and what you are doing all of the time? ك ودهرني؟ ل و دكهير ت چ ت و هلي دارن ته به بابي و دايبك هسرتم گهلا و ۲۲			
		No نمخ ير	Sometimes دعم هندك	Yes بلا ي	Total
Does anyone in your family speak English نپهره كه سهكزخ بزا	Yes (level intermediate/advanced) به (نافه نجى ناسه تي) لى	Count 3	2	10	15
	% within	20.0%	13.3%	66.7%	100.0%
	Does anyone in your family speak English نپهره كه سهكزخ بزا				
Does anyone in your family speak English نپهره كه سهكزخ بزا	Yes (level beginning) لى به (تايه ي ره سه)	Count 2	4	8	14
	% within	14.3%	28.6%	57.1%	100.0%
	Does anyone in your family speak English نپهره كه سهكزخ بزا				
Does anyone in your family speak English نپهره كه سهكزخ بزا	No خ ير نه	Count 3	8	11	22
	% within	13.6%	36.4%	50.0%	100.0%
	Does anyone in your family speak English نپهره كه سهكزخ بزا				
Total	Count	8	14	29	51
	% within	15.7%	27.5%	56.9%	100.0%
	Does anyone in your family speak English نپهره كه سهكزخ بزا				

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**Chi-Square Tests**

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	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.422 <sup>a</sup>	4	.659
Likelihood Ratio	2.604	4	.626
N of Valid Cases	51		

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a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is 2.20.

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**Symmetric Measures**

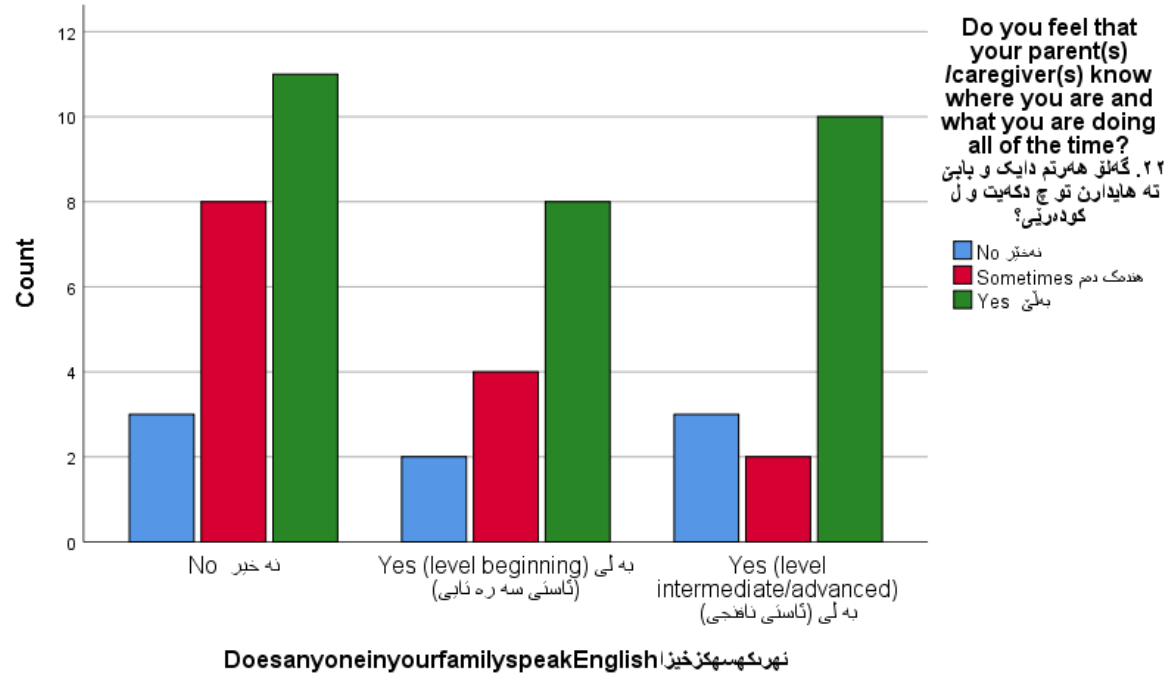
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		Value	Approximate Significance
Nominal by Nominal	Phi	.218	.659
	Cramer's V	.154	.659
N of Valid Cases		51	

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Bar Chart



**Does anyone in your family speak English** \* Do you feel that your parent(s)/ caregiver(s) know a lot about you (for example, what makes you happy, what makes you scared)?  
 ...نم ب (ق) دزادن ته سسرل ت شت گمله ک ته ب اب ی و دایک دکب ت ههست ت و گله ق ۲۳

**Crosstab**

		Do you feel that your parent(s)/ caregiver(s) know a lot about you (for example, what makes you happy, what makes you scared)? دزادن ته سسرل ت شت گمله ک ته ب اب ی و دایک دکب ت ههست ت و گله ق ۲۳ ...نم ب (ق)			
		No نمخ یر	Sometimes دمم هندمک	Yes بلم ی	Total
Does anyone in your family speak English نم ب کب سب کزخ بزا	Yes (level intermediate/advanced) ب ه (ناف نجی ناسد تی) لی	Count 1	4	10	15
	% within	6.7%	26.7%	66.7%	100.0%
	Does anyone in your family speak English نم ب کب سب کزخ بزا				
Does anyone in your family speak English نم ب کب سب کزخ بزا	Yes (level beginning) لی ب ه (تای ی ره سه)	Count 0	7	7	14
	% within	0.0%	50.0%	50.0%	100.0%
	Does anyone in your family speak English نم ب کب سب کزخ بزا				
Does anyone in your family speak English نم ب کب سب کزخ بزا	No خ یر نه	Count 6	11	5	22
	% within	27.3%	50.0%	22.7%	100.0%
	Does anyone in your family speak English نم ب کب سب کزخ بزا				
<b>Total</b>	Count	7	22	22	51

% within 13.7% 43.1% 43.1% 100.0%

Does anyone in your family speak English

نہرہ کچھ سپیکرنگز یزا

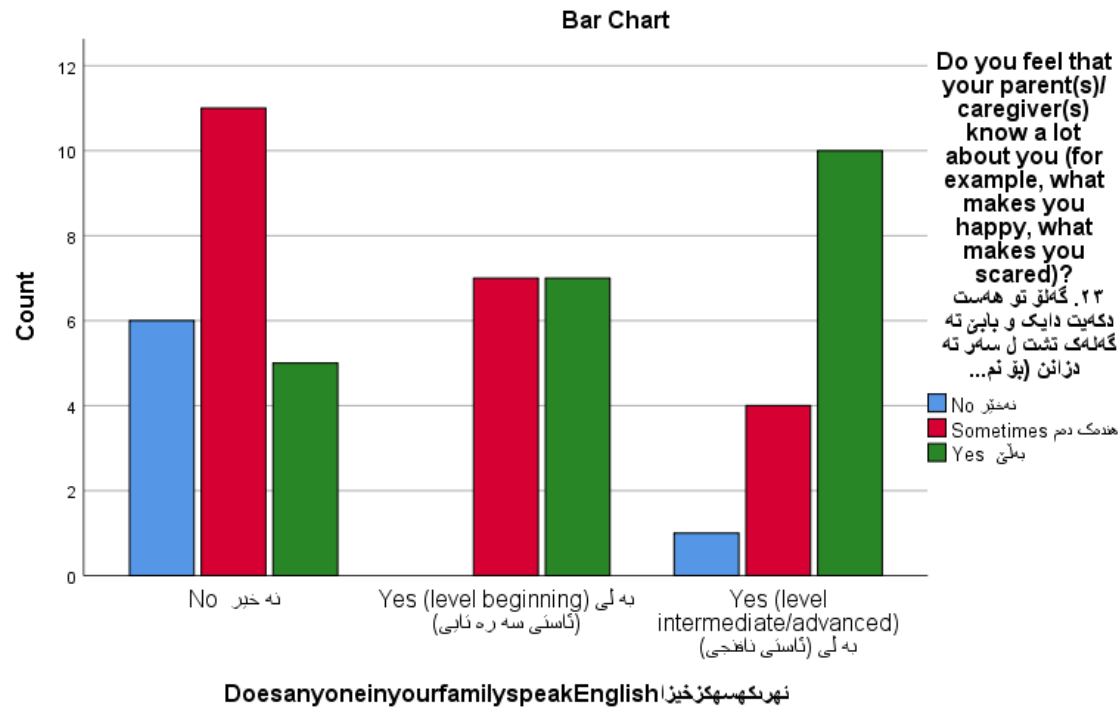
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.947 <sup>a</sup>	4	.027
Likelihood Ratio	12.627	4	.013
N of Valid Cases	51		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 1.92.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.463	.027
	Cramer's V	.328	.027
N of Valid Cases		51	



Does anyone in your family speak English? \* Is there enough to eat in your home when you are hungry?

دیه؟ پرچی تو دوما همیه هموه مالال پر ینڈی ی خوارنا گملا تو ۲۴.

Crosstab

		Is there enough to eat in your home when you are hungry?				
		دیه؟ پرچی تو دوما همیه هموه مالال پر ینڈی ی خوارنا گملا تو ۲۴.				
		No	Sometimes	Yes	Total	
		نمخ یر	دوم هندهک	یہا ی		
Does anyone in your family speak English	Yes (level intermediate/advanced) دیہ	Count	0	9	6	15
	(ذاف نجی ناسد تی) لی	% within	0.0%	60.0%	40.0%	100.0%
	Does anyone in your family speak English					
	نہرد کہ سہ کزخ یزا					
Does anyone in your family speak English	Yes (level beginning) ناسد تی) لی دیہ	Count	1	8	5	14
	(تالی ی رہ سہ	% within	7.1%	57.1%	35.7%	100.0%
	Does anyone in your family speak English					
	نہرد کہ سہ کزخ یزا					
Does anyone in your family speak English	No خیر نہ	Count	6	13	3	22
		% within	27.3%	59.1%	13.6%	100.0%
	Does anyone in your family speak English					
	نہرد کہ سہ کزخ یزا					
Total		Count	7	30	14	51
		% within	13.7%	58.8%	27.5%	100.0%
	Does anyone in your family speak English					
	نہرد کہ سہ کزخ یزا					

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**Chi-Square Tests**

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	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.191 <sup>a</sup>	4	.085
Likelihood Ratio	9.895	4	.042
N of Valid Cases	51		

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a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is 1.92.

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**Symmetric Measures**

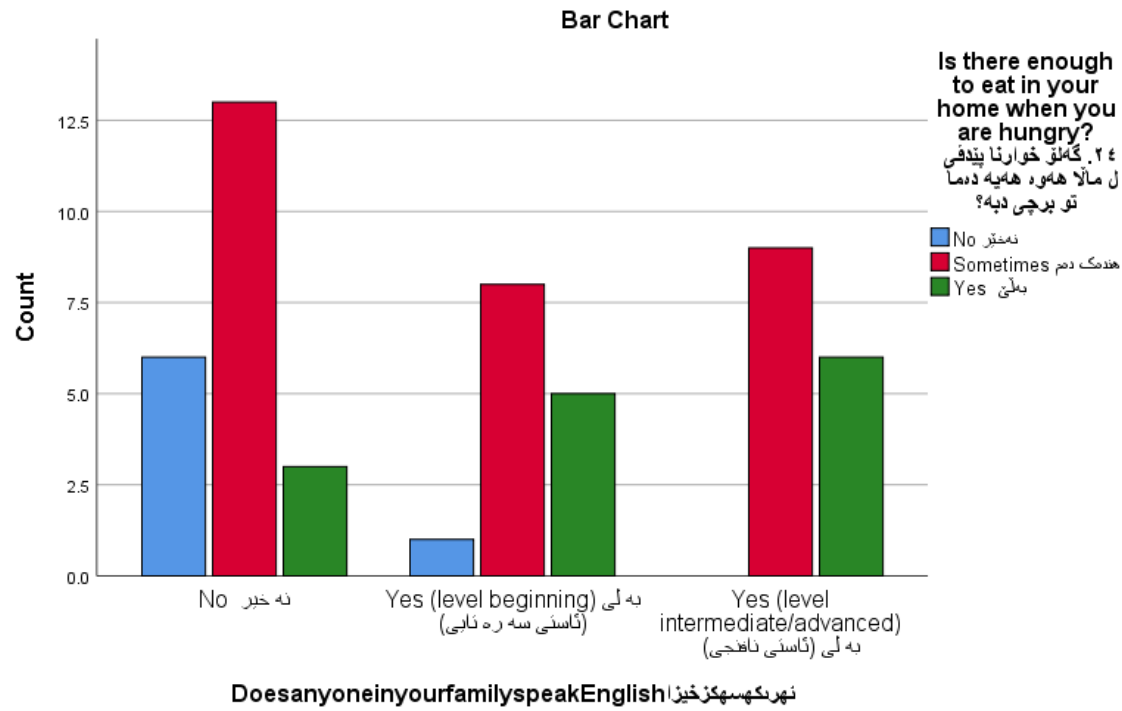
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		Value	Approximate Significance
Nominal by Nominal	Phi	.401	.085
	Cramer's V	.283	.085
N of Valid Cases		51	

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**Does anyone in your family speak English** یا **Do you try to finish activities that you start?** \* نپهره كه سه كزخ يزا  
 ب كه پت؟ تمام ده سه تپ نكره ب نيت ته چالاك ي بين ددهيت ب زانف ت و گله ن ۲۵.

**Crosstab**

		Do you try to finish activities that you start?			Total
		تمام ده سه تپ نكره ب نيت ته چالاك ي بين ددهيت ب زانف ت و گله ن ۲۵.			
		ب كه پت؟			
		No نه خ نير	Sometimes دهم هندهك	Yes بيا ن	
Does anyone in your family speak English	Yes (level intermediate/advanced) ب ه	Count	0	5	10
	نپهره كه سه كزخ يزا	(ناف نجي ناسه تي) لي % within	0.0%	33.3%	66.7%
Does anyone in your family speak English					
نپهره كه سه كزخ يزا					
Does anyone in your family speak English	Yes (level beginning) ناسه تي) لي ب ه	Count	0	6	8
	(تاي ي ره سه	% within	0.0%	42.9%	57.1%
Does anyone in your family speak English					
نپهره كه سه كزخ يزا					
Does anyone in your family speak English	No خ يرنه	Count	2	14	6
		% within	9.1%	63.6%	27.3%
Does anyone in your family speak English					
نپهره كه سه كزخ يزا					
Total		Count	2	25	24
		% within	3.9%	49.0%	47.1%
Does anyone in your family speak English					
نپهره كه سه كزخ يزا					

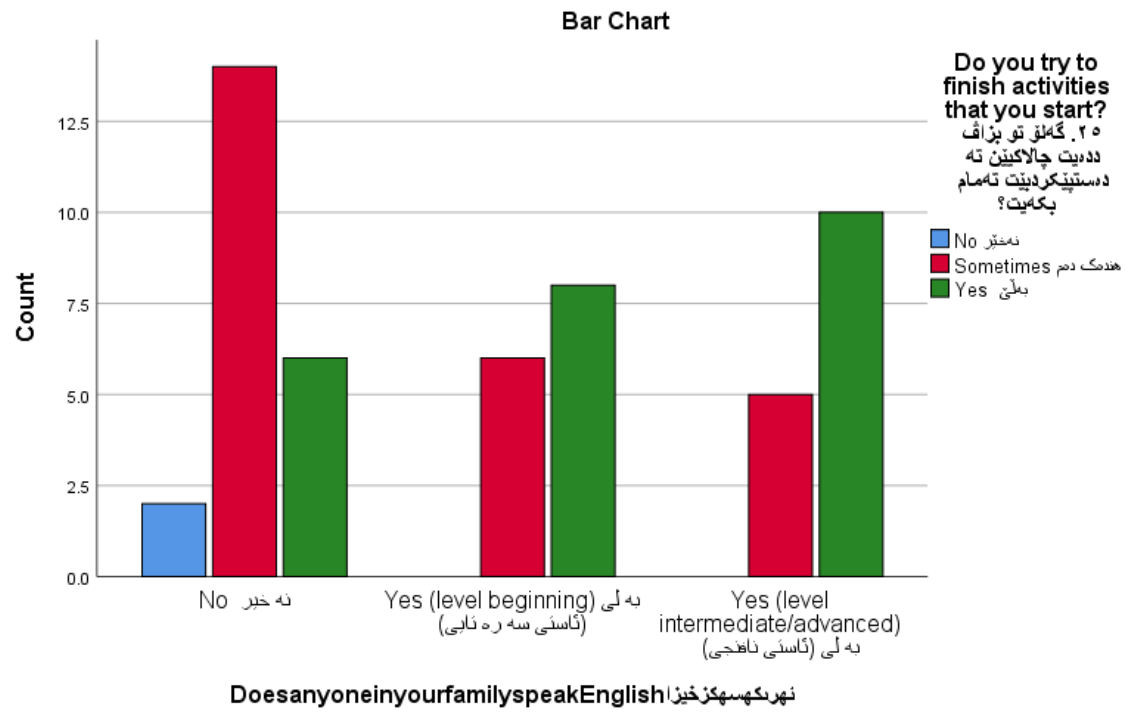
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.815 <sup>a</sup>	4	.099
Likelihood Ratio	8.728	4	.068
N of Valid Cases	51		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is .55.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.391	.099
	Cramer's V	.277	.099
N of Valid Cases		51	



Does anyone in your family speak English? \* Do you know where your family comes from or know your family's history?  
 خواه؟ خ نيزا اادي روکا ادمر ب ارن هميه شار هزاي بي ته گلا و ۲۶.

Crosstab

		Do you know where your family comes from or know your family's history?					
		خوه؟ زان اخی دی روکا ادمر ب ارن هميه شار هزاي بي ته گلا و ۲۶.					
		نمخ یر No	دمم هندمک Sometimes	بلا ی Yes	Total		
Does anyone in your family speak English	Yes (level intermediate/advanced) به	Count	2	2	11	15	
	نمخ یر که سھ کزخ یزا	(ناف نجي ناسد تی) لی	% within	13.3%	13.3%	73.3%	100.0%
	Does anyone in your family speak English						
Does anyone in your family speak English	Yes (level beginning) لی به	Count	3	4	7	14	
	نمخ یر که سھ کزخ یزا	(تای بی ره سه	% within	21.4%	28.6%	50.0%	100.0%
	Does anyone in your family speak English						
Does anyone in your family speak English	No خ یر نه	Count	5	8	9	22	
	نمخ یر که سھ کزخ یزا	% within	22.7%	36.4%	40.9%	100.0%	
	Does anyone in your family speak English						
Total		Count	10	14	27	51	
		% within	19.6%	27.5%	52.9%	100.0%	
	Does anyone in your family speak English						
		نمخ یر که سھ کزخ یزا					

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**Chi-Square Tests**

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	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.969 <sup>a</sup>	4	.410
Likelihood Ratio	4.124	4	.390
N of Valid Cases	51		

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a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is 2.75.

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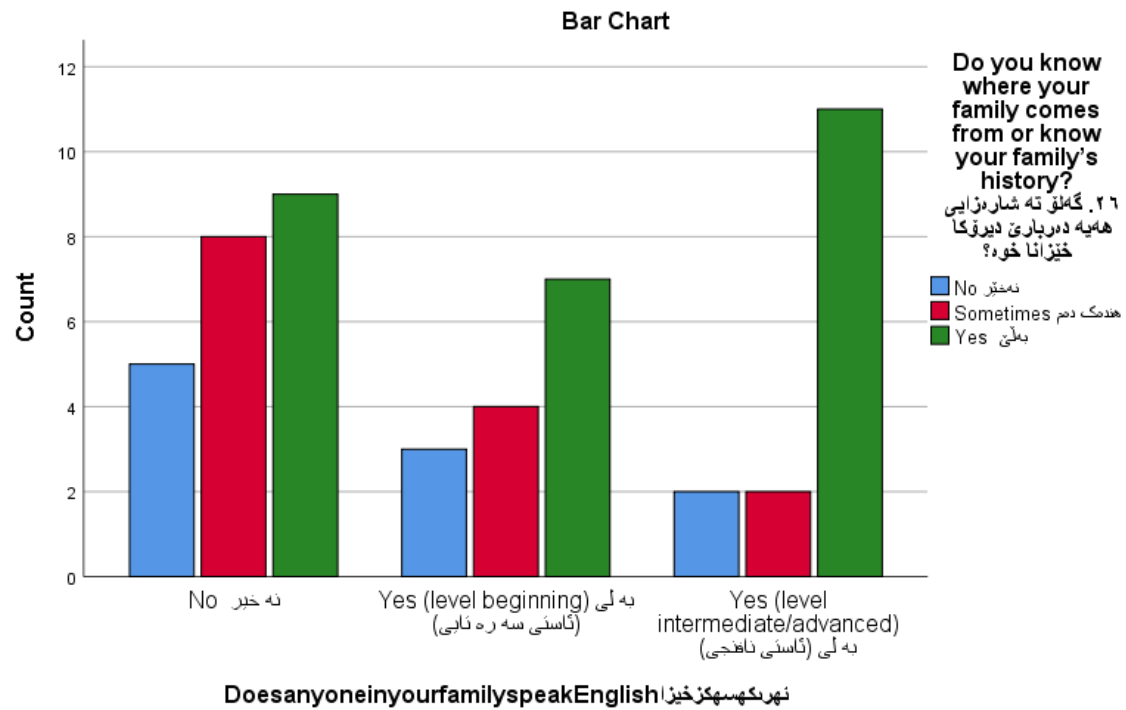
**Symmetric Measures**

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		Value	Approximate Significance
Nominal by Nominal	Phi	.279	.410
	Cramer's V	.197	.410
N of Valid Cases		51	

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**Does anyone in your family speak English** \* Do other children like to play with you?  
 به کسی در خانواده شما انگلیسی می‌گویند؟ \* آیا بچه‌ها دوست دارند با شما بازی کنند؟  
 ۲۷. ۲۷

Crosstab

		Do other children like to play with you? آیا بچه‌ها دوست دارند با شما بازی کنند؟ ۲۷. ۲۷				
		No نه	Sometimes گاهی	Yes بله	Total	
Does anyone in your family speak English آیا کسی در خانواده شما انگلیسی می‌گویند؟	Yes (level intermediate/advanced) بله (سطح متوسط/پیشرفته)	Count تعداد	1	2	12	15
	% within	6.7%	13.3%	80.0%	100.0%	
	Does anyone in your family speak English آیا کسی در خانواده شما انگلیسی می‌گویند؟					
Does anyone in your family speak English آیا کسی در خانواده شما انگلیسی می‌گویند؟	Yes (level beginning) بله (سطح ابتدایی)	Count تعداد	0	6	8	14
	% within	0.0%	42.9%	57.1%	100.0%	
	Does anyone in your family speak English آیا کسی در خانواده شما انگلیسی می‌گویند؟					
Does anyone in your family speak English آیا کسی در خانواده شما انگلیسی می‌گویند؟	No خیر	Count تعداد	1	10	11	22
	% within	4.5%	45.5%	50.0%	100.0%	
	Does anyone in your family speak English آیا کسی در خانواده شما انگلیسی می‌گویند؟					
Total	Count تعداد	2	18	31	51	
	% within	3.9%	35.3%	60.8%	100.0%	
	Does anyone in your family speak English آیا کسی در خانواده شما انگلیسی می‌گویند؟					



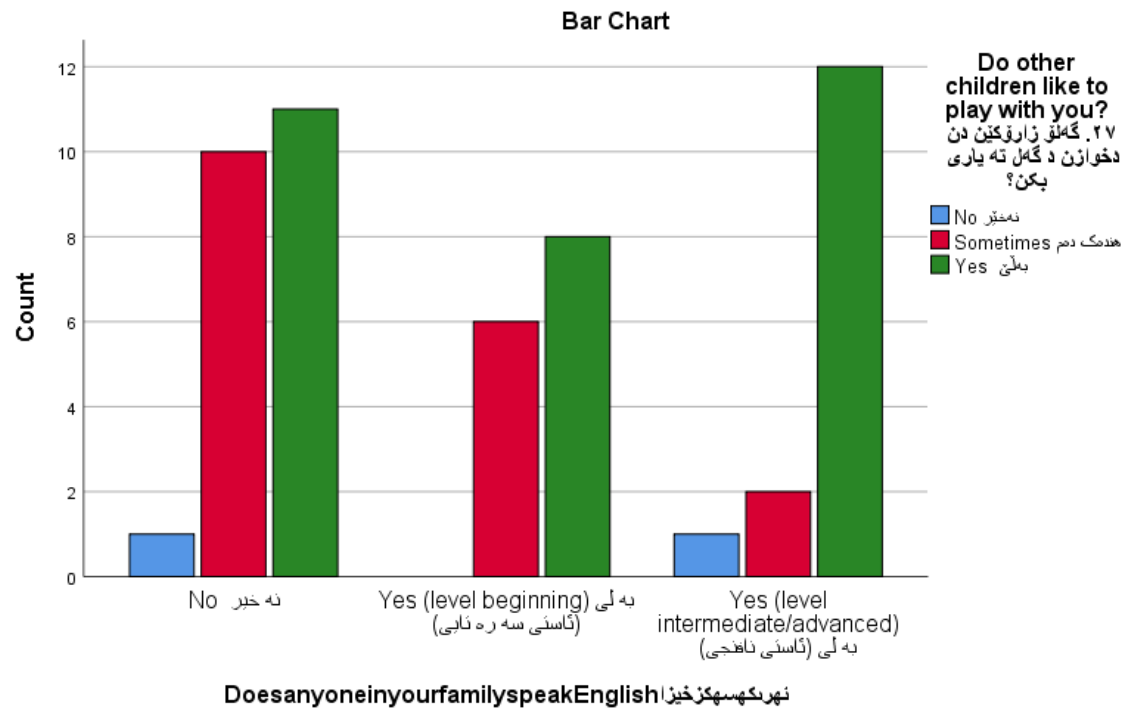
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.142 <sup>a</sup>	4	.273
Likelihood Ratio	6.160	4	.188
N of Valid Cases	51		

a. 4 cells (44.4%) have expected count less than 5. The minimum expected count is .55.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.318	.273
	Cramer's V	.225	.273
N of Valid Cases		51	



**Does anyone in your family speak English** \* Do you talk to your family about how you feel (for example when you are hurt or feeling scared)?  
 ... تهر سهرل ترس يران ههه نيت نه ددهما نمونه بو؟ ددهيت نه يرشان خواه مال باتا بو ژ خواه ههه تنه تو گهلا و ۲۸.

Crosstab

		Do you talk to your family about how you feel (for example when you are hurt or feeling scared)?				
		ددهما نمونه بو؟ ددهيت نه يرشان خواه مال باتا بو ژ خواه ههه تنه تو گهلا و ۲۸. ... تهر سهرل ترس يران ههه نيت نه ددهيت نه يرشان خواه مال باتا بو ژ خواه ههه تنه تو گهلا و ۲۸.				
		نه خير نه	ده هندهك	بهل نه	Total	
Does anyone in your family speak English	Yes (level intermediate/advanced) به نه	Count	1	5	9	15
	نه خير نه	% within	6.7%	33.3%	60.0%	100.0%
	Does anyone in your family speak English					
Does anyone in your family speak English	Yes (level beginning) نه به	Count	1	3	10	14
	نه خير نه	% within	7.1%	21.4%	71.4%	100.0%
	Does anyone in your family speak English					
Does anyone in your family speak English	No نه خير نه	Count	6	10	6	22
	نه خير نه	% within	27.3%	45.5%	27.3%	100.0%
	Does anyone in your family speak English					
<b>Total</b>		Count	8	18	25	51

% within 15.7% 35.3% 49.0% 100.0%

Does anyone in your family speak English

نہرہ کچھ سپیکر خیزا

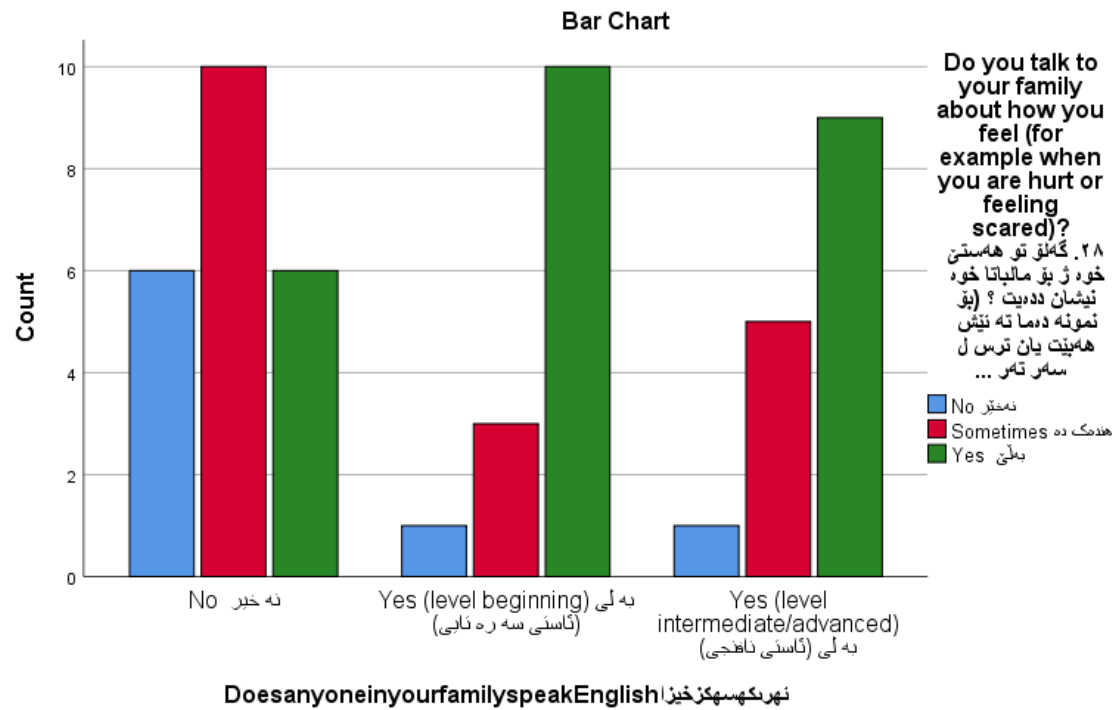
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.660 <sup>a</sup>	4	.070
Likelihood Ratio	8.979	4	.062
N of Valid Cases	51		

a. 4 cells (44.4%) have expected count less than 5. The minimum expected count is 2.20.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.412	.070
	Cramer's V	.291	.070
N of Valid Cases		51	



Does anyone in your family speak English? \* When things don't go your way, can you fix it without hurting yourself or other people (for example, without hitting others or saying nasty things)?  
 ...بچاره سسر وان دک اری ته نهی نیت دل بی ت شت دهما ۲۹

Crosstab

		When things don't go your way, can you fix it without hurting yourself or other people (for example, without hitting others or saying nasty things)?				
		...بچاره سسر وان دک اری ته نهی نیت دل بی ت شت دهما ۲۹				
		No نرخیر	Sometimes دمم هندهک	Yes بیل بی	Total	
Does anyone in your family speak English نهرد که سه کزخ یزا	Yes (level intermediate/advanced) به (نافه نجی ناسد تی) لی	Count	0	6	9	15
	% within	0.0%	40.0%	60.0%	100.0%	
Does anyone in your family speak English نهرد که سه کزخ یزا						
	Yes (level beginning) به (تایه ی ره سه)	Count	0	8	6	14
	% within	0.0%	57.1%	42.9%	100.0%	
Does anyone in your family speak English نهرد که سه کزخ یزا						
	No خیر نه	Count	2	14	6	22
	% within	9.1%	63.6%	27.3%	100.0%	
Does anyone in your family speak English نهرد که سه کزخ یزا						
<b>Total</b>		Count	2	28	21	51

% within 3.9% 54.9% 41.2% 100.0%

Does anyone in your family speak English

نہرہ کچھ سپیکرنگز یزا

**Chi-Square Tests**

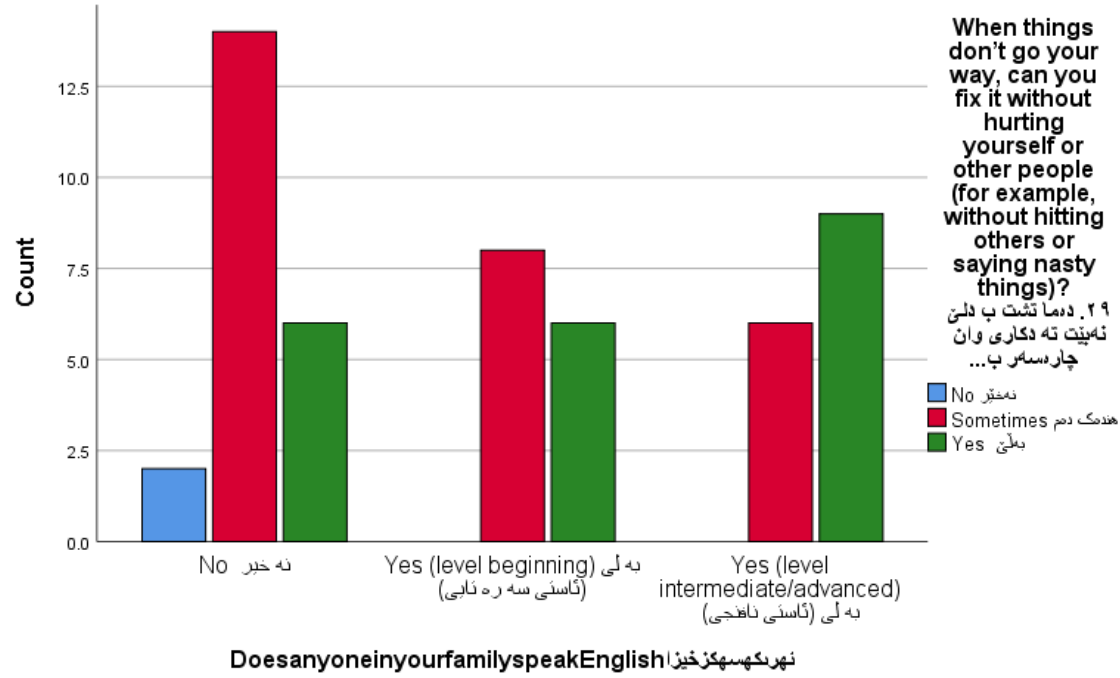
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.895 <sup>a</sup>	4	.207
Likelihood Ratio	6.650	4	.156
N of Valid Cases	51		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is .55.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.340	.207
	Cramer's V	.240	.207
N of Valid Cases		51	

Bar Chart





**Does anyone in your family speak English?** \* Do you have friends that care about you?  
 به نیت؟ ته ههف خامی ههیه ههف الهک ته گهلا ن ۳۰

**Crosstab**

		Do you have friends that care about you? به نیت؟ ته ههف خامی ههیه ههف الهک ته گهلا ن ۳۰			
		No نهخ یر	Sometimes دهم هندهک	Yes بهلا ی	Total
Does anyone in your family speak English نهره که سه کزخ یزا	Yes (level intermediate/advanced) به (ناف نجی ناسد تی) لی	Count 0	4	11	15
	% within	0.0%	26.7%	73.3%	100.0%
Does anyone in your family speak English نهره که سه کزخ یزا					
	Yes (level beginning) لی به (تایه ی ره سه)	Count 1	6	7	14
	% within	7.1%	42.9%	50.0%	100.0%
Does anyone in your family speak English نهره که سه کزخ یزا					
	No خ یر نه	Count 7	6	9	22
	% within	31.8%	27.3%	40.9%	100.0%
Does anyone in your family speak English نهره که سه کزخ یزا					
Total	Count	8	16	27	51
	% within	15.7%	31.4%	52.9%	100.0%
Does anyone in your family speak English نهره که سه کزخ یزا					

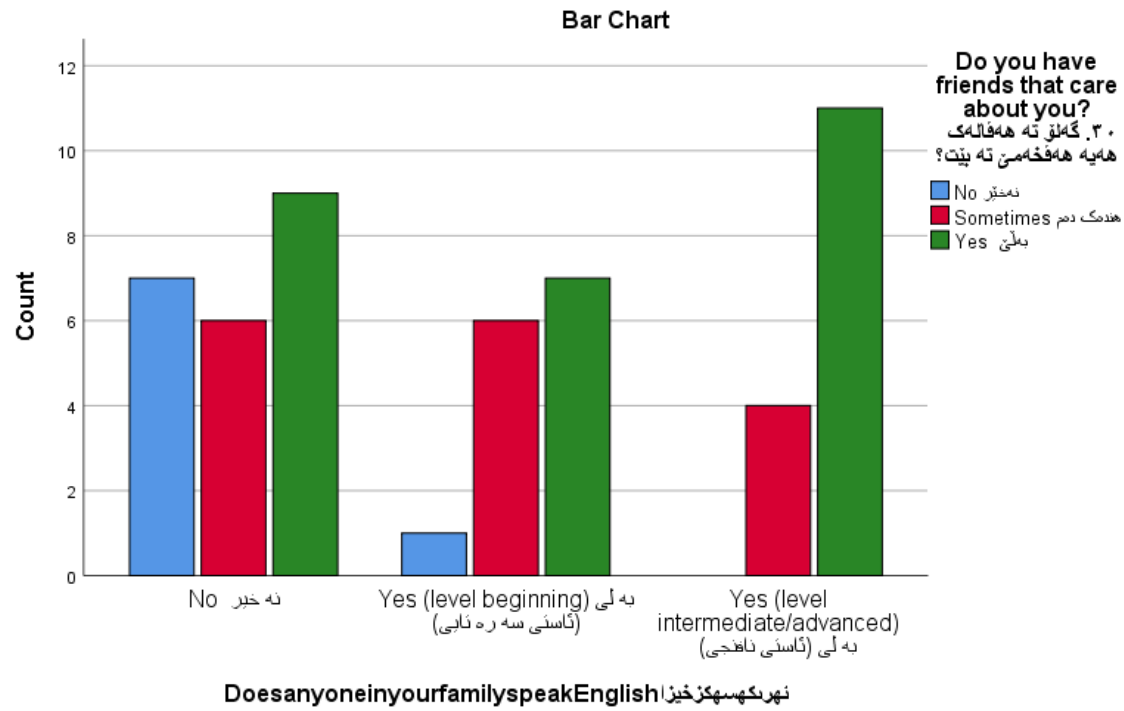
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.269 <sup>a</sup>	4	.055
Likelihood Ratio	10.818	4	.029
N of Valid Cases	51		

a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is 2.20.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.426	.055
	Cramer's V	.301	.055
N of Valid Cases		51	



Does anyone in your family speak English? \* Do you know where to go to get help?  
 دزانی؟ نال یکاری نال پنا ده ست ب جهی تو گهلا و ۳۱

Crosstab

		Do you know where to go to get help? دزانی؟ نال یکاری نال پنا ده ست ب جهی تو گهلا و ۳۱			
		No نهخ یر	Sometimes دم هندهک	Yes بهلا ی	Total
Does anyone in your family speak English نهره که سه کزخ یزا	Yes (level intermediate/advanced) به (ناف نجی ناسد تی) لی	Count 1	8	6	15
	% within	6.7%	53.3%	40.0%	100.0%
Does anyone in your family speak English نهره که سه کزخ یزا					
	Yes (level beginning) ناسد تی) لی به (تالی ی ره سه	Count 3	8	3	14
	% within	21.4%	57.1%	21.4%	100.0%
Does anyone in your family speak English نهره که سه کزخ یزا					
	No خ یر نه	Count 11	9	2	22
	% within	50.0%	40.9%	9.1%	100.0%
Does anyone in your family speak English نهره که سه کزخ یزا					
Total	Count	15	25	11	51
	% within	29.4%	49.0%	21.6%	100.0%
Does anyone in your family speak English نهره که سه کزخ یزا					

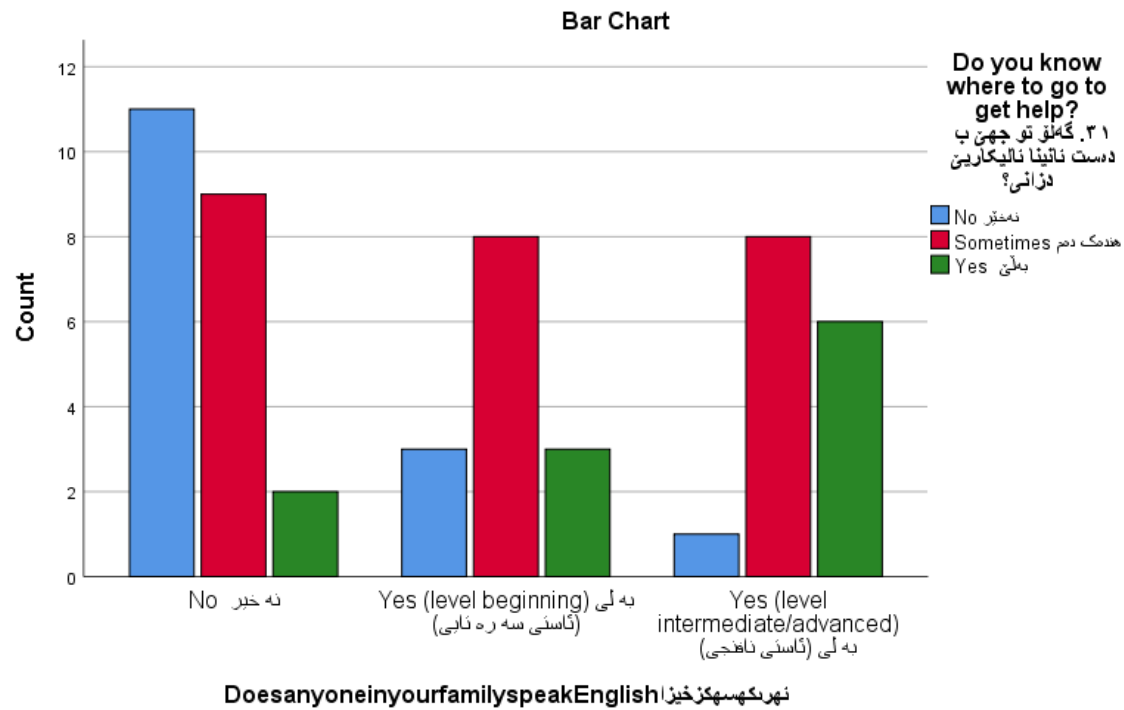
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.604 <sup>a</sup>	4	.031
Likelihood Ratio	11.269	4	.024
N of Valid Cases	51		

a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is 3.02.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.456	.031
	Cramer's V	.322	.031
N of Valid Cases		51	



**Does anyone in your family speak English? \* Do you feel you fit in with other children?**  
 دگ و نځی؟ دن زاروک ین گه ل د ک و دکپ ت هاست ت و گملا ن ۳۲

Crosstab

		Do you feel you fit in with other children? دگ و نځی؟ دن زاروک ین گه ل د ک و دکپ ت هاست ت و گملا ن ۳۲			
		No نمخ یر	Sometimes دم هندهک	Yes بملأ ی	Total
Does anyone in your family speak English نهره که سه کزخ یزا	Yes (level intermediate/advanced) به (ناف نجی ناستی) لی	Count 0	3	12	15
	% within	0.0%	20.0%	80.0%	100.0%
Does anyone in your family speak English نهره که سه کزخ یزا					
	Yes (level beginning) لی به (تالیی ره سه	Count 0	2	12	14
	% within	0.0%	14.3%	85.7%	100.0%
Does anyone in your family speak English نهره که سه کزخ یزا					
	No خ یر نه	Count 3	13	6	22
	% within	13.6%	59.1%	27.3%	100.0%
Does anyone in your family speak English نهره که سه کزخ یزا					
Total	Count	3	18	30	51
	% within	5.9%	35.3%	58.8%	100.0%
Does anyone in your family speak English نهره که سه کزخ یزا					

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**Chi-Square Tests**

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	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	16.817 <sup>a</sup>	4	.002
Likelihood Ratio	18.610	4	.001
N of Valid Cases	51		

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a. 4 cells (44.4%) have expected count less than 5. The minimum expected count is .82.

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**Symmetric Measures**

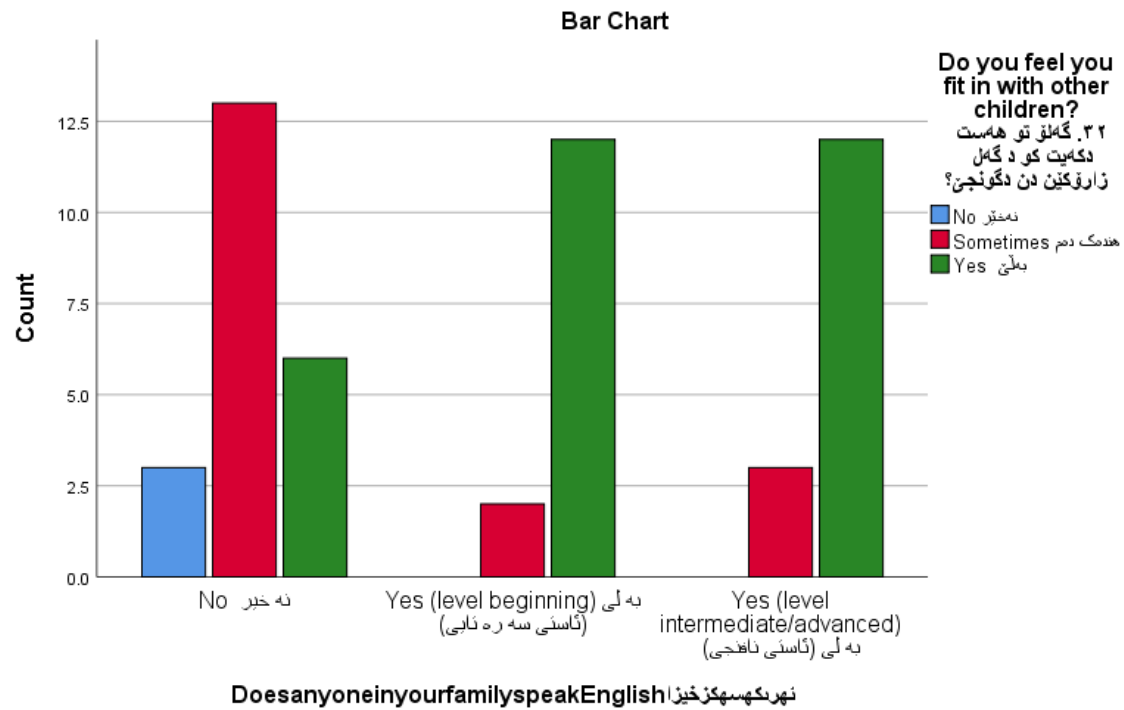
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		Value	Approximate Significance
Nominal by Nominal	Phi	.574	.002
	Cramer's V	.406	.002
N of Valid Cases		51	

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**Does anyone in your family speak English** \*Do you think your family cares about you when times are hard (for example, if you are sick or have done something wrong)?  
 ...ن (ب ق) دایه ته گه ل ددا گ رن یا دهماد ته مال باتاک و همیه ته ب اوهریا گمل و ۳۳

Crosstab

		Do you think your family cares about you when times are hard (for example, if you are sick or have done something wrong)? ب (ق) دایه ته گه ل ددا گ رن یا دهماد ته مال باتاک و همیه ته ب اوهریا گمل و ۳۳ ...ن			
		No نمخ یر	Sometimes دمم هندک	Yes بیل ی	Total
Does anyone in your family speak English نهرد که سه کزخ یزا	Yes (level intermediate/advanced) به (نافه نجی ناسد تی) لی	Count 0	4	11	15
	% within	0.0%	26.7%	73.3%	100.0%
Does anyone in your family speak English نهرد که سه کزخ یزا					
	Yes (level beginning) لی به (تایه ی ره سه)	Count 0	3	11	14
	% within	0.0%	21.4%	78.6%	100.0%
Does anyone in your family speak English نهرد که سه کزخ یزا					
	No خ یر نه	Count 3	7	12	22
	% within	13.6%	31.8%	54.5%	100.0%
Does anyone in your family speak English نهرد که سه کزخ یزا					
<b>Total</b>		Count 3	14	34	51

% within 5.9% 27.5% 66.7% 100.0%

Does anyone in your family speak English

نہ پر د کچھ سپیکر انگریزی

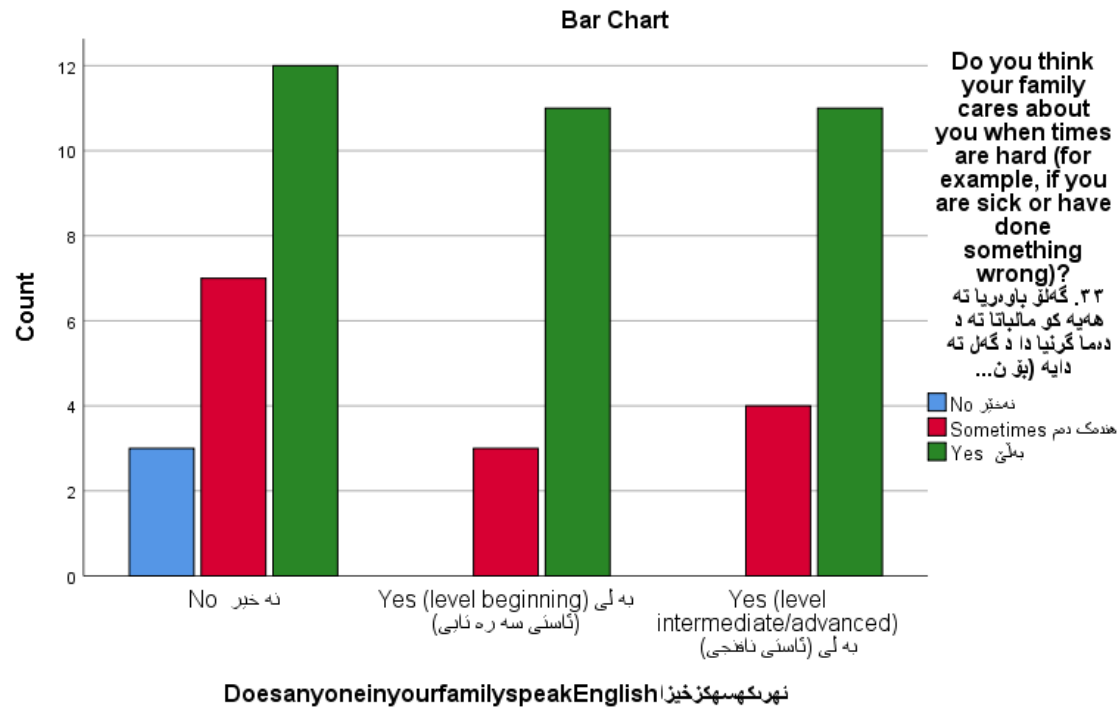
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.178 <sup>a</sup>	4	.269
Likelihood Ratio	6.289	4	.179
N of Valid Cases	51		

a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is .82.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.319	.269
	Cramer's V	.225	.269
N of Valid Cases		51	



**Does anyone in your family speak English** \*Do you think your friends care about you when times are hard (for example if you are sick or have done something wrong)?  
 ...نم بقی دایه ته گه ل ددا گرنه یادما د ته هه فال نین ک و همیه ته ب اوهرید اگمل و ۳۳

Crosstab

		Do you think your friends care about you when times are hard (for example if you are sick or have done something wrong)? بقی دایه ته گه ل ددا گرنه یادما د ته هه فال نین ک و همیه ته ب اوهرید اگمل و ۳۳ ...نم			
		No نمخیر	Sometimes دمم هندهک	Yes بیلئی	Total
Does anyone in your family speak English نمچر د که سه کزخ بزا	Yes (level intermediate/advanced) بیه (نافه نجی ناسد تی) لی	Count 0	4	11	15
	% within	0.0%	26.7%	73.3%	100.0%
Does anyone in your family speak English نمچر د که سه کزخ بزا					
	Yes (level beginning) ناسد تی) لی بیه (تایه ی ره سه	Count 0	10	4	14
	% within	0.0%	71.4%	28.6%	100.0%
Does anyone in your family speak English نمچر د که سه کزخ بزا					
	No خیر نه	Count 3	17	2	22
	% within	13.6%	77.3%	9.1%	100.0%
Does anyone in your family speak English نمچر د که سه کزخ بزا					
<b>Total</b>		Count 3	31	17	51

% within 5.9% 60.8% 33.3% 100.0%

Does anyone in your family speak English

نہرہ کچھ سپیکرنگز یزا

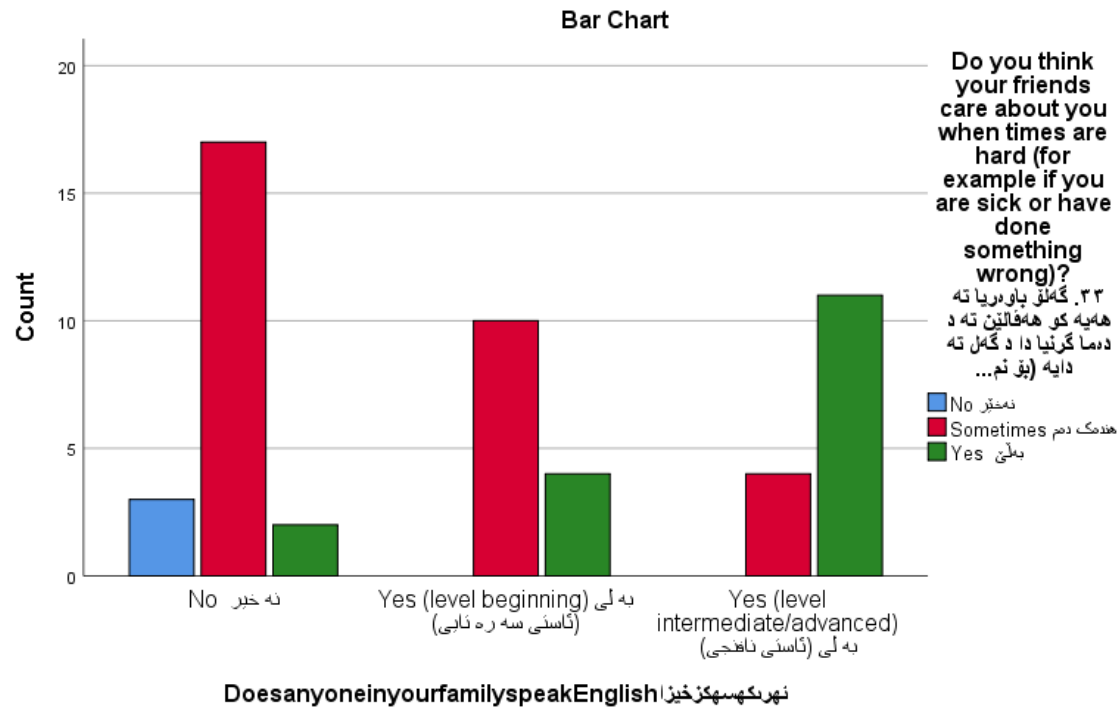
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	19.246 <sup>a</sup>	4	.001
Likelihood Ratio	20.757	4	.000
N of Valid Cases	51		

a. 4 cells (44.4%) have expected count less than 5. The minimum expected count is .82.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.614	.001
	Cramer's V	.434	.001
N of Valid Cases		51	



**Does anyone in your family speak English?** \* Are you treated fairly?  
 آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟ آیا شما به‌درستی در نظر گرفته می‌شوید؟

Crosstab

		Are you treated fairly? آیا شما به‌درستی در نظر گرفته می‌شوید؟			
		No نه	Sometimes گاهی	Yes بله	Total
Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟	Yes (level intermediate/advanced) بله (سطح متوسط/پیشرفته)	Count شماره	0	5	10
	% within	0.0%	33.3%	66.7%	100.0%
	Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟				
Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟	Yes (level beginning) بله (سطح ابتدایی)	Count شماره	2	10	2
	% within	14.3%	71.4%	14.3%	100.0%
	Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟				
Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟	No خیر	Count شماره	5	15	2
	% within	22.7%	68.2%	9.1%	100.0%
	Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟				
Total	Count شماره	7	30	14	51
	% within	13.7%	58.8%	27.5%	100.0%
	Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟				



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**Chi-Square Tests**

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	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	17.712 <sup>a</sup>	4	.001
Likelihood Ratio	18.548	4	.001
N of Valid Cases	51		

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a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is 1.92.

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**Symmetric Measures**

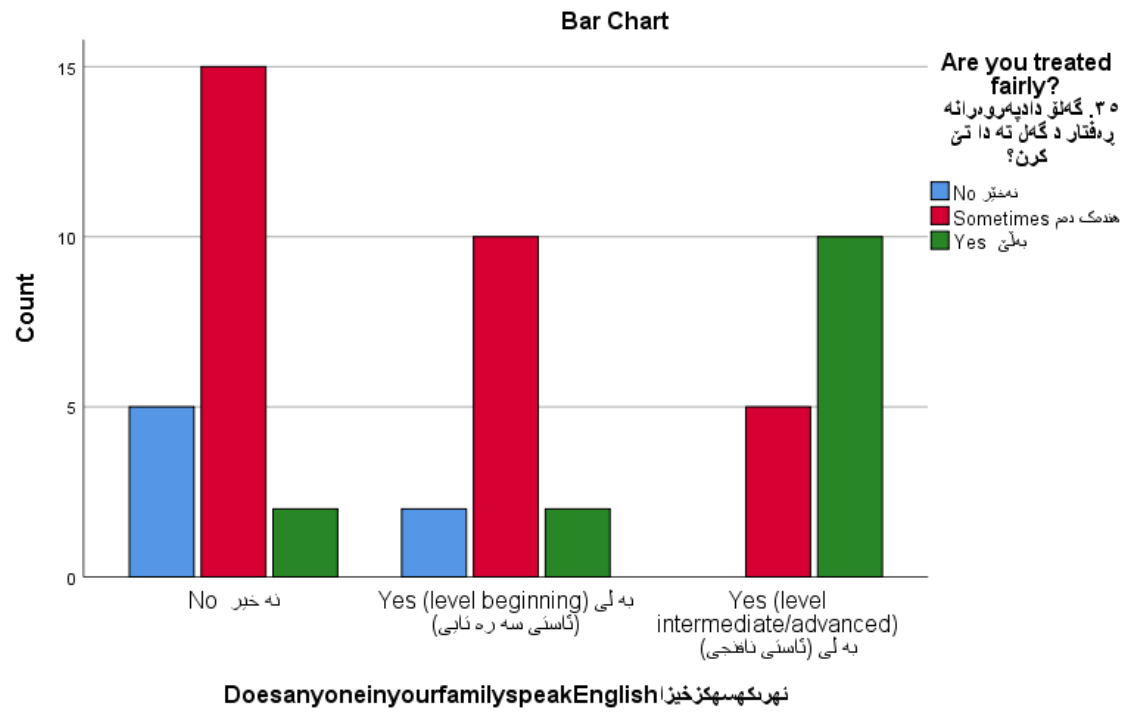
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		Value	Approximate Significance
Nominal by Nominal	Phi	.589	.001
	Cramer's V	.417	.001
N of Valid Cases		51	

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**Does anyone in your family speak English** \*Do you have chances to show others that you are growing up and can do things by yourself?  
 به دھیت تہ؟ نھنہ جام ک اران دک اریت ت و ک و بدھیت خود دھردنورا نہ یشانی خود شہ یانہ ین ہمیہ دہرفہ ت و شہنس تہ گہل و ۳۶

Crosstab

		Do you have chances to show others that you are growing up and can do things by yourself?				
		به دھیت خود دھردنورا نہ یشانی خود شہ یانہ ین ہمیہ دہرفہ ت و شہنس تہ گہل و ۳۶				
		به دھیت تہ؟ نھنہ جام ک اران دک اریت ت و ک و				
		No	Sometimes	Yes	Total	
		نہخ یر	دہم ہندہک	بہل ے		
Does anyone in your family speak English	Yes (level intermediate/advanced) به	Count	0	5	10	15
	نہرد کہ سہکزخ یزا	% within	0.0%	33.3%	66.7%	100.0%
	Does anyone in your family speak English					
Does anyone in your family speak English	Yes (level beginning) به	Count	1	6	7	14
	نہرد کہ سہکزخ یزا	% within	7.1%	42.9%	50.0%	100.0%
	Does anyone in your family speak English					
Does anyone in your family speak English	No	Count	6	13	3	22
	خ یر نہ	% within	27.3%	59.1%	13.6%	100.0%
	Does anyone in your family speak English					
<b>Total</b>		Count	7	24	20	51

% within 13.7% 47.1% 39.2% 100.0%

Does anyone in your family speak English

نہرہ کچھ سپیکرنگز یزا

**Chi-Square Tests**

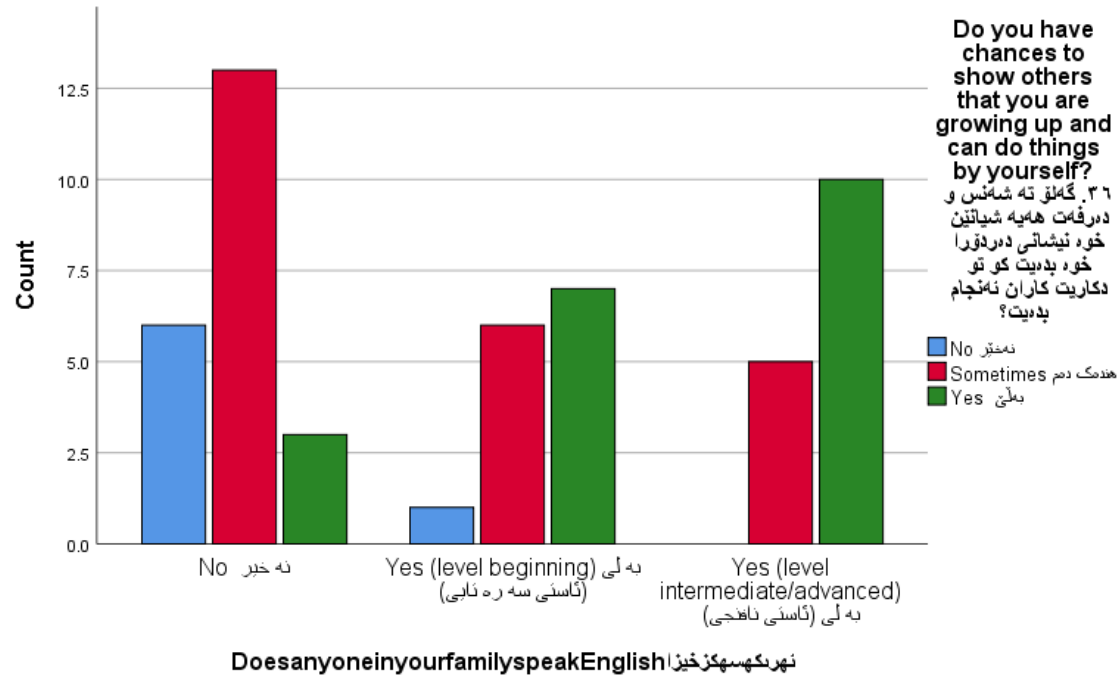
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	13.740 <sup>a</sup>	4	.008
Likelihood Ratio	15.958	4	.003
N of Valid Cases	51		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 1.92.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.519	.008
	Cramer's V	.367	.008
N of Valid Cases		51	

Bar Chart



**Does anyone in your family speak English?** \* Do you know what you are good at?  
 آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟ \* آیا شما می‌دانید در چه کاری خوب هستید؟

Crosstab

		Do you know what you are good at? آیا شما می‌دانید در چه کاری خوب هستید؟			
		No نه	Sometimes گاهی	Yes بله	Total
Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟	Yes (level intermediate/advanced) بله (سطح متوسط/پیشرفته)	Count تعداد	0	4	11
	% within درصد درون		0.0%	26.7%	73.3%
Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟					
	Yes (level beginning) بله (سطح ابتدایی)	Count تعداد	0	10	4
	% within درصد درون		0.0%	71.4%	28.6%
Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟					
	No خیر	Count تعداد	1	7	14
	% within درصد درون		4.5%	31.8%	63.6%
Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟					
Total مجموع	Count تعداد	1	21	29	51
	% within درصد درون		2.0%	41.2%	56.9%
Does anyone in your family speak English? آیا کسی در خانواده شما انگلیسی صحبت می‌کند؟					

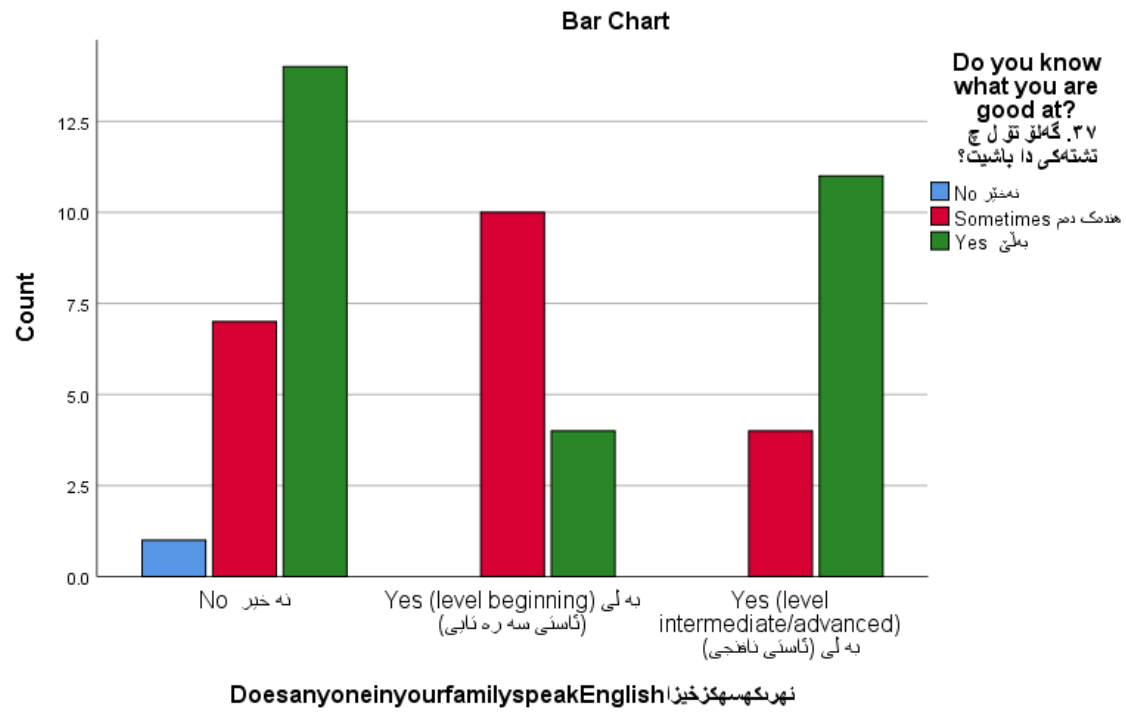
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.528 <sup>a</sup>	4	.074
Likelihood Ratio	8.855	4	.065
N of Valid Cases	51		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is .27.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.409	.074
	Cramer's V	.289	.074
N of Valid Cases		51	





**Does anyone in your family speak English? \* Do you participate in religious activities (such as church, mosque)?**

دکھو تہ؟ دانہ ولی چالاک نین و دیوہ ردیہ شداری گہلہ ن ۳۸.

**Crosstab**

		Do you participate in religious activities (such as church, mosque)?				
		دکھو تہ؟ دانہ ولی چالاک نین و دیوہ ردیہ شداری گہلہ ن ۳۸.				
		No	Sometimes	Yes	Total	
		نہخیر	دہم ہندہک	ہیلہ ی		
Does anyone in your family speak English نہرد کہ سہکزخ یزا	Yes (level intermediate/advanced) بہ	Count	1	4	10	15
	(نافہ نجی ناسد تی) لی	% within	6.7%	26.7%	66.7%	100.0%
	Does anyone in your family speak English نہرد کہ سہکزخ یزا					
Does anyone in your family speak English نہرد کہ سہکزخ یزا	Yes (level beginning) بہ	Count	4	5	5	14
	(تالیی رہ سہ	% within	28.6%	35.7%	35.7%	100.0%
	Does anyone in your family speak English نہرد کہ سہکزخ یزا					
Does anyone in your family speak English نہرد کہ سہکزخ یزا	No خیر نہ	Count	16	4	2	22
		% within	72.7%	18.2%	9.1%	100.0%
	Does anyone in your family speak English نہرد کہ سہکزخ یزا					
Total		Count	21	13	17	51
		% within	41.2%	25.5%	33.3%	100.0%
	Does anyone in your family speak English نہرد کہ سہکزخ یزا					

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**Chi-Square Tests**

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	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.143 <sup>a</sup>	4	.000
Likelihood Ratio	22.024	4	.000
N of Valid Cases	51		

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a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 3.57.

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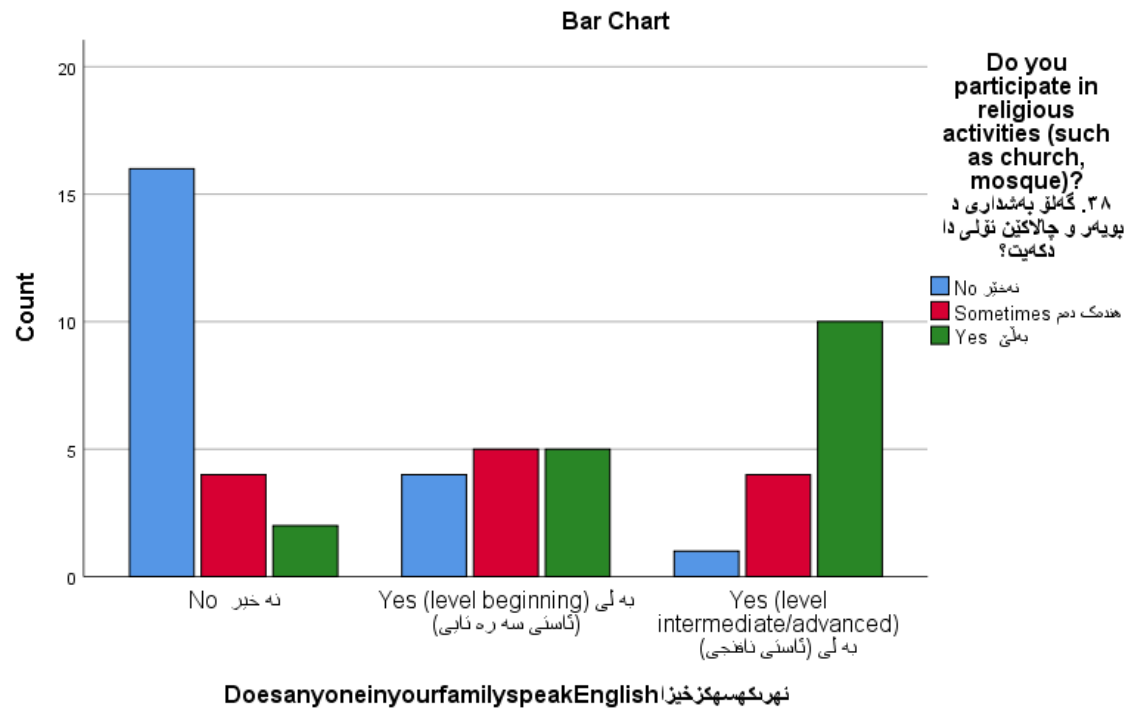
**Symmetric Measures**

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		Value	Approximate Significance
Nominal by Nominal	Phi	.628	.000
	Cramer's V	.444	.000
N of Valid Cases		51	

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Does anyone in your family speak English? \* Do you think it is important to help out in your community?  
 ههیه؟ ج فاک ی ناال ی کار ب باوهری ته گهلا ن ۳۹.

Crosstab

		Do you think it is important to help out in your community? ههیه؟ ج فاک ی ناال ی کار ب باوهری ته گهلا ن ۳۹			
		No نمخ یر	Sometimes دمم هندهک	Yes یهل ی	Total
Does anyone in your family speak English نهره که سه کزخ یزا	Yes (level intermediate/advanced) به (ناف نجی ناسد تی) لی	Count 0	6	9	15
	% within	0.0%	40.0%	60.0%	100.0%
	Does anyone in your family speak English نهره که سه کزخ یزا				
Does anyone in your family speak English نهره که سه کزخ یزا	Yes (level beginning) لی به (تالی ی ره سه)	Count 1	7	6	14
	% within	7.1%	50.0%	42.9%	100.0%
	Does anyone in your family speak English نهره که سه کزخ یزا				
Does anyone in your family speak English نهره که سه کزخ یزا	No خ یر نه	Count 3	10	9	22
	% within	13.6%	45.5%	40.9%	100.0%
	Does anyone in your family speak English نهره که سه کزخ یزا				
Total	Count	4	23	24	51
	% within	7.8%	45.1%	47.1%	100.0%
	Does anyone in your family speak English نهره که سه کزخ یزا				

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**Chi-Square Tests**

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	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.051 <sup>a</sup>	4	.549
Likelihood Ratio	4.024	4	.403
N of Valid Cases	51		

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a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 1.10.

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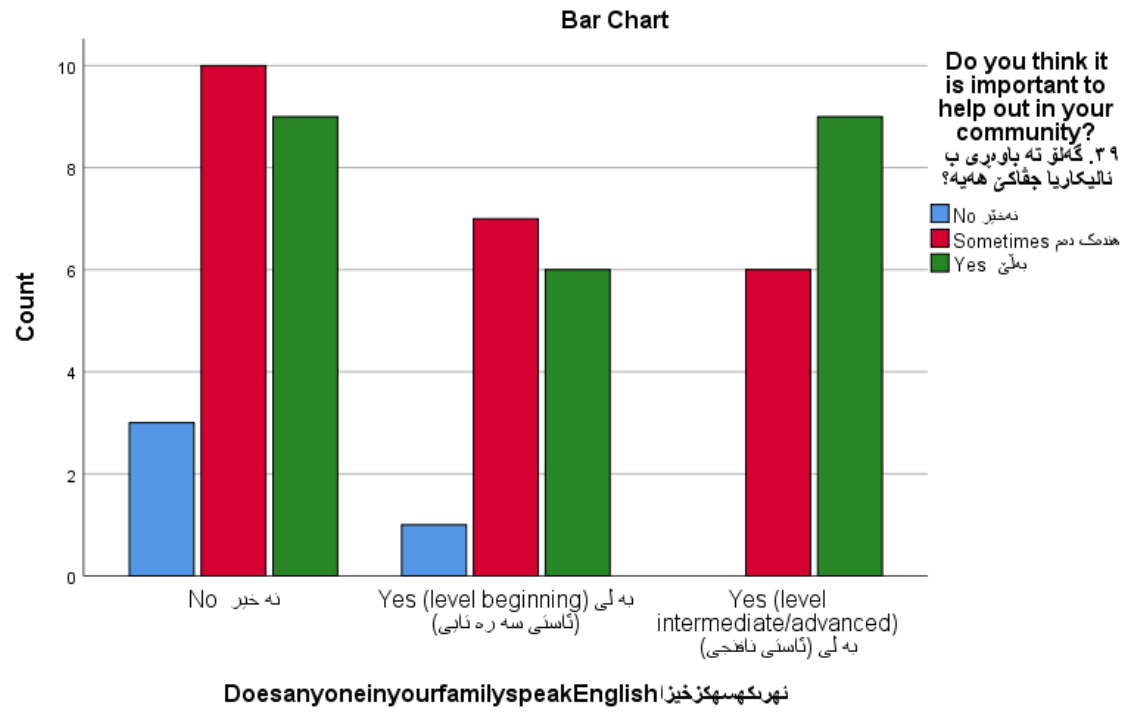
**Symmetric Measures**

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		Value	Approximate Significance
Nominal by Nominal	Phi	.245	.549
	Cramer's V	.173	.549
N of Valid Cases		51	

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**Does anyone in your family speak English** \*Do you feel safe when you are with your family?  
 دايت؟ خوه خ نيزانگاه ل ددهما دکهي ت پ اراسه تنج ب ههست تو گهله ن . ۴۰

**Crosstab**

		Do you feel safe when you are with your family? دايت؟ خوه خ نيزانگاه ل ددهما دکهي ت پ اراسه تنج ب ههست تو گهله ن . ۴۰				
		No نه خ نير	Sometimes دهم هندهک	Yes بلم ئ	Total	
Does anyone in your family speak English نهره که سه کزخ يزا	Yes (level intermediate/advanced) به (ناف نجی ناسه تی) لی	Count	0	2	13	15
	% within		0.0%	13.3%	86.7%	100.0%
	Does anyone in your family speak English نهره که سه کزخ يزا					
Does anyone in your family speak English نهره که سه کزخ يزا	Yes (level beginning) لی به (تايی ره سه	Count	1	3	10	14
	% within		7.1%	21.4%	71.4%	100.0%
	Does anyone in your family speak English نهره که سه کزخ يزا					
Does anyone in your family speak English نهره که سه کزخ يزا	No خ نير نه	Count	1	7	14	22
	% within		4.5%	31.8%	63.6%	100.0%
	Does anyone in your family speak English نهره که سه کزخ يزا					
Total	Count		2	12	37	51
	% within		3.9%	23.5%	72.5%	100.0%
	Does anyone in your family speak English نهره که سه کزخ يزا					

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**Chi-Square Tests**

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	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.967 <sup>a</sup>	4	.563
Likelihood Ratio	3.528	4	.474
N of Valid Cases	51		

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a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is .55.

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**Symmetric Measures**

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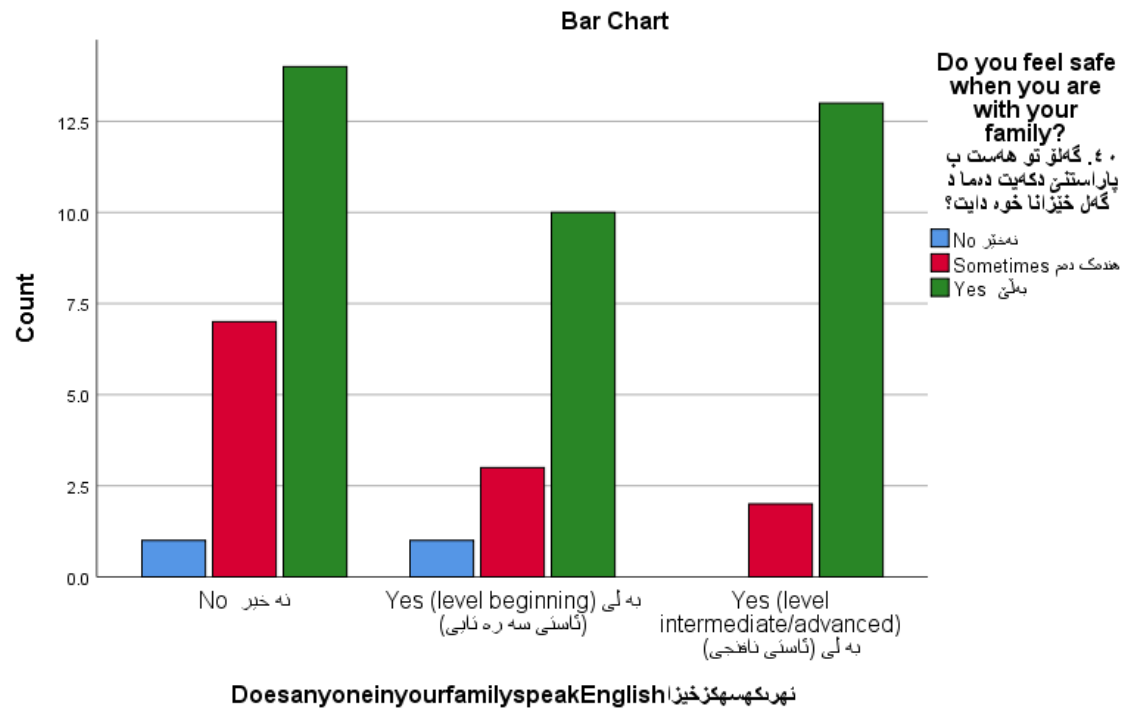
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		Value	Approximate Significance
Nominal by Nominal	Phi	.241	.563
	Cramer's V	.171	.563
N of Valid Cases		51	

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% within 13.7% 51.0% 35.3% 100.0%

Does anyone in your family speak English

نہ پر د کچھ سپیکر انگریزی

### Chi-Square Tests

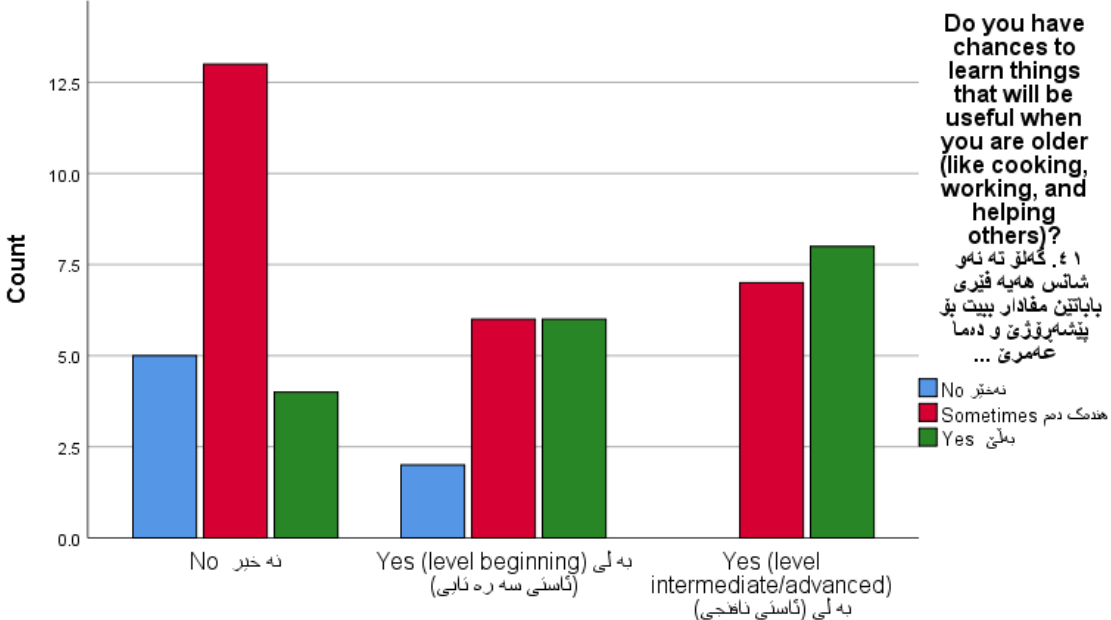
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.316 <sup>a</sup>	4	.120
Likelihood Ratio	9.350	4	.053
N of Valid Cases	51		

a. 4 cells (44.4%) have expected count less than 5. The minimum expected count is 1.92.

### Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.379	.120
	Cramer's V	.268	.120
N of Valid Cases		51	

Bar Chart



Do you have chances to learn things that will be useful when you are older (like cooking, working, and helping others)?

۱. ۴. گهلوق ته نهو شانس هابه قيرى باباتين مفادار بييت بوق پيشه پروژى و دهما عمرى ...

No نمختر  
 Sometimes دم همدك  
 Yes بلخ

Does anyone in your family speak English نهردك سهكز خيزا

Does anyone in your family speak English? \* Do you like the way your family celebrates things (like holidays or learning about your culture)?  
 (فردیست یا قائلان به پذیرند قلمدانان، وک) ؟ دنگ نیریت ناهنگان ته خیزاناک و همیه ناوای وی بجز ته گمل و ۲۰؛

Crosstab

		Do you like the way your family celebrates things (like holidays or learning about your culture)? (فردیست یا قائلان به پذیرند قلمدانان، وک) ؟ دنگ نیریت ناهنگان ته خیزاناک و همیه ناوای وی بجز ته گمل و ۲۰؛			
		No نمخیر	Sometimes دم هندهک	Yes بلی	Total
Does anyone in your family speak English نپرد که سه کزخ یزا	Yes (level intermediate/advanced) بیه (ناف نچی ناسد تی) لی	Count 0	3	12	15
	% within	0.0%	20.0%	80.0%	100.0%
	Does anyone in your family speak English نپرد که سه کزخ یزا				
Does anyone in your family speak English نپرد که سه کزخ یزا	Yes (level beginning) لی بیه (تایه ره سه ناسد تی) لی	Count 0	8	6	14
	% within	0.0%	57.1%	42.9%	100.0%
	Does anyone in your family speak English نپرد که سه کزخ یزا				
Does anyone in your family speak English نپرد که سه کزخ یزا	No خیر نه	Count 5	11	6	22
	% within	22.7%	50.0%	27.3%	100.0%
	Does anyone in your family speak English نپرد که سه کزخ یزا				
<b>Total</b>		Count 5	22	24	51

% within 9.8% 43.1% 47.1% 100.0%

Does anyone in your family speak English

نہر د کچھ سپیکر انگریزی

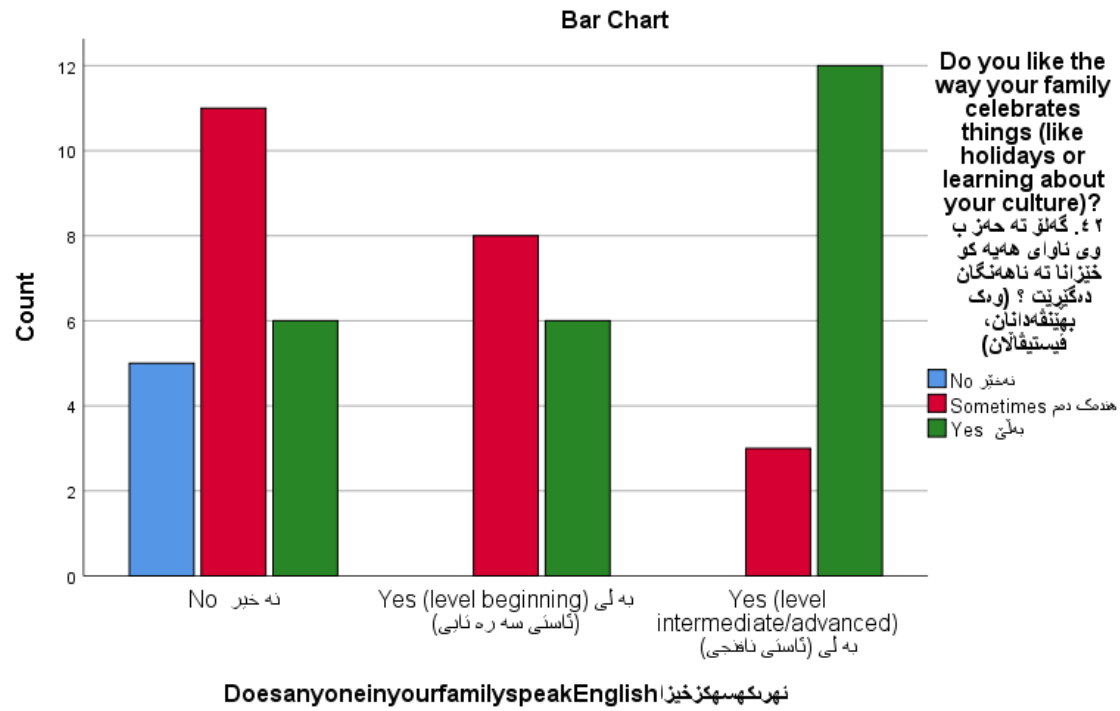
**Chi-Square Tests**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	14.671 <sup>a</sup>	4	.005
Likelihood Ratio	16.609	4	.002
N of Valid Cases	51		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 1.37.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.536	.005
	Cramer's V	.379	.005
N of Valid Cases		51	



Does anyone in your family speak English? \* Do you like the way your community celebrates things (like holidays, festivals)?  
 (فیسڈ تپ فالان بھ ین فہدانان، وھک) ؟ دھگ یریت ڈاھنجان تھ ج فاک اک و ھمبھ ناواوی وی بھمز تھ گھل و ۲۰؛  
 ڈھرد کھ سھکزڈ بزا

Crosstab

		Do you like the way your community celebrates things (like holidays, festivals)? (فیسڈ تپ فالان بھ ین فہدانان، وھک) ؟ دھگ یریت ڈاھنجان تھ ج فاک اک و ھمبھ ناواوی وی بھمز تھ گھل و ۲۰؛			
		No نمخ یر	Sometimes دھم ھندھک	Yes بھل ھ	Total
Does anyone in your family speak English? ڈھرد کھ سھکزڈ بزا	Yes (level intermediate/advanced) بھ (ڈاف نجی ڈاسڈ تی) لی	Count 0	2	13	15
	% within	0.0%	13.3%	86.7%	100.0%
	Does anyone in your family speak English? ڈھرد کھ سھکزڈ بزا				
Does anyone in your family speak English? ڈھرد کھ سھکزڈ بزا	Yes (level beginning) بھ (ڈاسڈ تی) لی	Count 2	7	5	14
	% within	14.3%	50.0%	35.7%	100.0%
	Does anyone in your family speak English? ڈھرد کھ سھکزڈ بزا				
Does anyone in your family speak English? ڈھرد کھ سھکزڈ بزا	No خ یر نہ	Count 4	14	4	22
	% within	18.2%	63.6%	18.2%	100.0%
	Does anyone in your family speak English? ڈھرد کھ سھکزڈ بزا				
<b>Total</b>		Count 6	23	22	51



% within 11.8% 45.1% 43.1% 100.0%

Does anyone in your family speak English

نہرہ کچھ سپیکر انگریزی

**Chi-Square Tests**

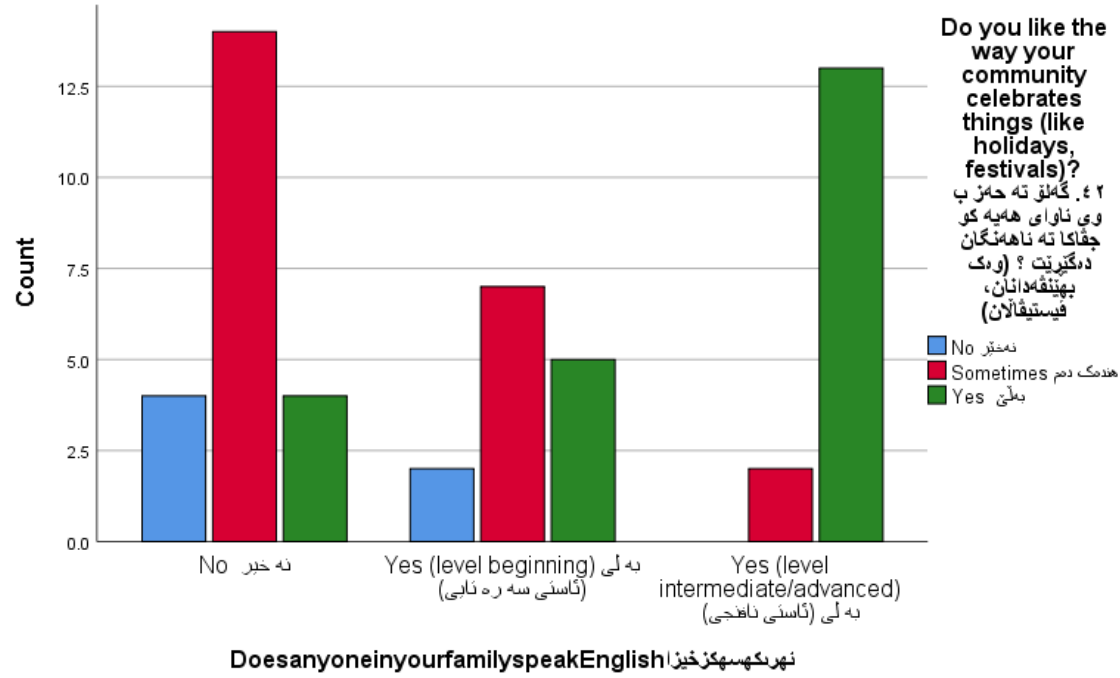
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	17.661 <sup>a</sup>	4	.001
Likelihood Ratio	19.811	4	.001
N of Valid Cases	51		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 1.65.

**Symmetric Measures**

		Value	Approximate Significance
Nominal by Nominal	Phi	.588	.001
	Cramer's V	.416	.001
N of Valid Cases		51	

Bar Chart





### **Appendix 3. Description of the Camps**

Most of my research time was spent at the Syrian Refugee Camp Domitz, and IDP Camp Sheikhan (Yazidi). The two camps are very different. Domitz Camp is located outside of Duhok in a small town called Domitz. Domitz the town was very small before the camp was built. It currently has about 66,000 residents, but this is just an estimate. The majority of the residents came from northern and eastern Syria when ISIS invaded starting in 2014. The camp itself is like a town. The houses are wood and plaster, in the form of boxes. However, many residents who have been there for a while have planted gardens, added rooms on, painted and generally improved the appearance. The camp is self-contained in that it has stores, restaurants, clothes shops, car repair places, computer stores, childcare centers, and various youth centers sponsored by NGOs. The population living there are not going back to Syria. So they have started a new life in Domitz. Perhaps Domitz is the perfect example of a refugee camp, populated by people from another nation that cannot go back home.

Sheikhan Camp, on the other hand, is similar to an oversize campground. There is a sense of waiting and impermanence. The tents have mostly been provided by UNHCR and other NGOs. Each family has a large tent; there is a bathroom outside with water, shared but different tents. There is very little greenery; and as far as services go, there are some tents that are dedicated to selling the bare essentials but nothing that could be called a store. Sheep roam the streets at certain hours; children play in the streets as well. There is a football field and various army portable type structures used by NGOs. The place is completely different from Domitz. There is a strong sense of sadness, waiting, and hopelessness that is palpable. It is far out in the middle of the desert, and has very little connection with the town of Sheikhan.

