

Interim reparative measures project with survivors
of ISIS captivity

Iraq

Impact report

July 2025



Front cover:

Survivors create a memorial statue as part of collective reparative measures at the College of Fine Arts, University of Duhok, Iraq.
December 2023 @ Nadia's Initiative

Table of contents

Acronyms	p. 4
Introduction	p. 5
<ul style="list-style-type: none">- What are interim reparative measures projects ?- ISIS captivity	
The project	p. 6
1. Interim reparative measures project in Iraq	p. 6
<ul style="list-style-type: none">- Co-creation at the core- Identification and recognition of survivors	
2. Individual interim reparative measures	p. 9
<ul style="list-style-type: none">- Compensation and related measures- Psychological care- Medical and psychiatric care- Legal support- Education	
3. Collective interim reparative measures: Roj Helat garden and monument, a memorial for Yazidi survivors	p. 11
4. Advocacy for a survivor-centred implementation of the Yazidi Survivors Law	p. 12
The impact	p. 13
1. Individual wellbeing	p. 14
2. Family wellbeing	p. 15
3. Social support	p. 15
4. Community acceptance	p. 15
5. Justice and recognition	p. 15
6. Survivor's co-creation of project activities	p. 16
Conclusion	p. 17

Acronyms

FGDs

Focus group discussions

GDSA

General Directorate for Survivors' Affairs

GSF

Global Survivors Fund

IRM

Interim reparative measures

ISIS

Islamic State of Iraq and the Levant

JCI

Justice Center Iraq

JWL

Jesuit Worldwide Learning

ME

Mission East

MSF

Médecins Sans Frontières
(Doctors Without Borders)

NI

Nadia's Initiative

NSCR

Netherlands Institute for the Study of Crime and Law Enforcement

SEMA

The Global Network of Victims and Survivors to End Wartime Sexual Violence

UNAMI

United Nations Assistance Mission for Iraq

WHOQOL-BREF

World Health Organization Quality of Life questionnaire – Bref version

YSL

Yazidi Survivors Law

Introduction

What are interim reparative measures projects ?

The Global Survivors Fund (GSF) was founded in October 2019 by Dr Denis Mukwege and Ms Nadia Murad, 2018 Nobel Peace Prize Laureates, answering a call for reparations for survivors of conflict-related sexual violence gathered in the Global Network of Victims and Survivors to end Wartime Sexual Violence ([SEMA](#)). GSF aims to improve access to reparation for survivors of conflict-related sexual violence worldwide, seeking to fill a gap long identified by survivors.

GSF and civil society partners implement interim reparative measures (IRM) projects in countries where survivors have not received reparation. The term 'interim reparative measures', coined by GSF, refers to measures designed to respond to the harm caused by conflict-related sexual violence and its impact on survivors' lives. **These projects are built on three main principles:**

A. The co-creation

with survivors of every phase of the project, including its framing, implementation, and evaluation: projects are designed and carried out with, not only for, survivors;

B. A multistakeholder approach

that brings together different actors including, survivors, civil society, experts, government and members of the international community. The project is overseen by a Steering Committee (composed of at least 40 per cent survivors) that provides strategic and programmatic guidance;

C. A contextualised approach

ensuring that all measures are adapted to the specific social, cultural, and legal context of each survivor community.

Interim reparative measures projects include a strong advocacy component, aimed at the State and other duty-bearers, to contribute to the development of survivor-centred reparation policies for all survivors of conflict-related sexual violence, and other victims. They show states that providing tailored reparation is urgent, feasible, and affordable, and has a transformative and lasting impact.

ISIS captivity

On August 3, 2014, the Islamic State of Iraq and the Levant (ISIS) launched a horrific attack on the Yazidi community in the Sinjar region of northern Iraq.¹ This marked the beginning of a systematic campaign of genocide against the Yazidis, an ethnoreligious minority whom ISIS considered "infidels." Within two weeks, 400,000 Yazidis had fled to the Kurdistan Region or to Mount Sinjar, where they faced starvation and dehydration. Approximately 5,000 Yazidi men and elderly individuals were executed. Boys were forcibly taken and indoctrinated, trained to become child soldiers for ISIS.² More than 6,000 women and girls were abducted, sold at markets, subjected to forced marriage and sexual slavery, or forced to convert to Islam. Conflict-related sexual violence and other crimes committed against the Yazidis were codified in ISIS manuals.³ More than 2,500 are still missing today.⁴

Thousands of Yazidis are still internally displaced in camps and urban areas of northern Iraq, while others were able to return to Sinjar. Those who have returned from captivity face immense challenges in rebuilding their lives, including severe physical health issues, psychological trauma, and difficulties reintegrating into their families and communities.

1. IS terrorists take over Yazidi villages: Updated Chronicle - ÊzîdîPress - English. <https://www.ezidipress.com/en/is-terrorists-take-over-yezidi-village-a-short-chronicle/>.

2. Amnesty International, Iraq. New documentary chronicles ordeal of Yazidi child soldiers who survived Islamic State. <https://www.amnesty.org/fr/latest/news/2022/02/iraq-new-documentary-highlights-plight-of-yezidi-child-soldiers-who-survived-islamic-state/>, 2022.

3. Ahram, A. I. (2015). Sexual violence and the making of ISIS. *Survival*, 57(3), 57-78. <https://doi.org/10.1080/00396338.2015.1047251>. FIDH & KINYAT Report Sexual and Gender-Based Crimes against the Yazidi Community, the Role of ISIS Foreign Fighters, 2008.

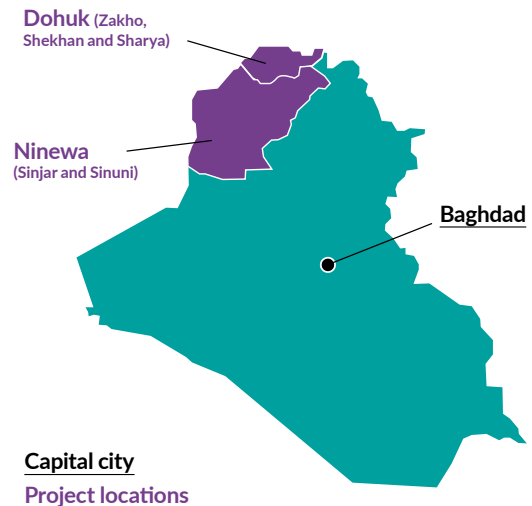
4. Nadia's Initiative website <https://www.nadiainitiative.org/the-genocide>.

The project

1. Interim reparative measures projects

In the absence of reparation, GSF established a pilot interim reparative measures project in Iraq with Nadia's Initiative (NI) and in collaboration with Mission East (ME), Jesuit Worldwide Learning (JWL), and Justice Center Iraq (JCI). Medical referrals were also made to *Médecins Sans Frontières* (Doctors Without Borders, MSF). The project took place in the Ninewa and Duhok governorates from September 2020 to February 2024.

The project was designed with and for survivors of ISIS captivity. Conflict-related sexual violence was a predominant and inherent part of captivity. However, because of stigma, survivors preferred not to be specifically identified as survivors of sexual violence. The project also included children who were taken with their mothers or born in captivity.



NI and its partners recruited a team of case workers and other personnel across these regions who were responsible for the delivery of different reparative measures. The staff engaged with survivors throughout the course of the project, enabling co-creation to take place.

A seven-member Steering Committee was the main decision-making body of the project. It oversaw its design, implementation, and provided strategic and technical guidance to the project team. The Committee identified survivor participants and validated their plans for individual and collective interim reparative measures. It included three Yazidi female survivors and four civil society experts. International organisations and governmental bodies were excluded, owing to survivors' mistrust rooted in some past experiences of unmet promises and concerns over media exploitation.

Survivors played an active role in shaping the project, ensuring that their needs and experiences were central to all decisions. Civil society experts contributed valuable technical knowledge to identify survivors of captivity and provided medical, psychological, and legal support.

The project was carried out in two locations: Ninewa Governorate (Sinjar and Sinuni, hereafter the Sinjar region), the ancestral Yazidi homeland where the displaced aim to return, and Duhok Governorate (Zakho, Shekhan, and Sharya, hereafter the Duhok region), where many survivors and their families still reside in displacement camps and urban areas.⁵

A total of 1,042 survivors participated in the project - 278 in the Sinjar region and 764 in the Dohuk region. The gender breakdown was 73.3% women and 26.7% men. Additionally, 446 were minors at the time of their captivity, amounting to 42% of participants. With an average family size of 6.4 members per household, approximately 6,669 family members are estimated to have also benefitted from the measures.⁶

	SINJAR REGION	DUHOK REGION	TOTAL
WOMEN	160	391	551
GIRLS	44	169	213
MEN	13	32	45
BOYS	61	172	233
Total	278	764	1,042

With the support of NI, project participants in Sinjar decided to create the ‘Sada Network’ for survivors, to amplify their voices and advocate for their right to reparation. This complemented the Survivors’ Voices Network already established in Dohuk.⁷



During this project I was able to meet with many survivors, and that made me stronger.

- A survivor

Co-creation at the core

Only survivors can determine the most appropriate forms of interim reparative measures for them. A survivor-centred approach places them at the heart of this process by prioritising their rights, needs, and wishes, and ensures they are treated with dignity and respect. Co-creation goes even further, enabling survivors to have an effective influence on decision-making and play an active role in conceptualising, designing, implementing, monitoring, and evaluating reparative measures. The process in itself is reparative; seeking, claiming and defining reparative measures is part of the recognition of a survivor as a rights-holder.

Throughout the project, our approach and activities were both discussed in groups and individually with each survivor. From the initial mapping, conducted in Sinjar between September and December 2020, until the completion of the collective interim reparative measures in February 2024, more than 100 focus group discussions (FDGs) took place. Survivors expressed what they felt was reparative and how best to provide them with individual and collective measures. To do that, they reflected on how to rebuild their life after captivity, the right to reparation, the importance, purpose, and transformative impact of interim reparative measures, and the role of their community in the design and delivery of the project. Family sessions were held on a case-by-case basis and involved mediation to promote the acceptance of survivors’ receiving interim reparative measures, and their ability to use them as they wished.

5. GSF, NI, Internal Mapping Report, December 2020.

6. United Nations, Department of Economic and Social Affairs, Population Division (2022).

7. In Arabic, “sada” means “echo” or “resonance,” reflecting the network’s aim to amplify survivors’ voices.

Identification and recognition of survivors

The Steering Committee determined the eligibility of survivors. Based on best practice, it applied the principle of good faith and the presumption of victimhood to identify people who had been in ISIS captivity. The burden for documenting cases and gathering evidence rested with the Steering Committee, which relied on valuable information provided by the Directorate of the Office of Kidnapped Yazidis and Rescue Affairs within the Kurdistan Regional Government.

The identity of survivors was not known by the Committee at the time of reviewing files. The identification process was designed to be reparative, and was based on the 'Do No Harm' concept. An identification questionnaire was completed during individual interviews with case workers, with a psychologist always present. Many survivors chose to share their stories for the first time, feeling safe and secure. They were also able to provide documentation if available. If in doubt, the Committee established sub-committees for each location, to meet with the survivors or any person acting on their behalf.

Survivors played a key role in informing others about the project and pre-identifying potential participants, given the close relationships within the survivor community and the fact that many had endured captivity together. They were also able to help the Steering Committee in deciding uncertain cases.

The identification of survivors and their definition of individual interim reparative measures took place first in Sinjar in 2021, and then in Dohuk, where this process was extended until September 2022.

As they were identified, each survivor signed a letter of acknowledgment with NI, recognising their status as survivors and listing the interim reparative measures they co-created. This letter also has a strong reparative value, acknowledging what they had suffered.

2. Individual interim reparative measures

Survivors received the individual interim reparative measures package they chose on a staggered schedule from May 2022 to April 2023. In the Dohuk region, participants only received financial measures as they had access to mental health and medical care through humanitarian actors present in the area.

Compensation and related measures

All survivors received financial compensation in cash that they used for different purposes. Some survivors of ISIS captivity who did not suffer sexual violence, but still endured significant trauma during their captivity, such as children of survivors abducted with their mothers. The Steering Committee recommended that they should be entitled to receive a symbolic amount. This was provided as a gesture of acknowledgment and solidarity, ensuring inclusivity while maintaining the project's focus on survivors of sexual violence. All 278 survivors in Sinjar and 764 survivors in Duhok opted to receive monetary compensation. They used this according to their own wishes and needs, including education for their children, family support, and housing. Financial compensation for children was given to their parent or guardian.

A 16-year-old survivor from Sinuni was captured by ISIS, who killed her mother in front of her and took her and her brothers into captivity. For four years, she endured unimaginable horrors and pain, leaving her deaf. She finally escaped and returned home. After becoming a participant in the project, she received financial compensation and medical care. She underwent successful surgery and has regained her ability to hear, which gave her a new sense of hope and joy. Her mental health improved owing to her ability to communicate with others and reconnect with the world, allowing her to build a new life.⁸

71 women in Sinjar decided to use their compensation with a specific objective: 13 chose to rehabilitate their shelter, 45 to start a livelihood project, and 13 to scale-up an existing one. They received financial literacy and vocational training, equipping them with practical skills to foster long-term self-sufficiency. Trainings focused on agriculture, textile production, small business management, carpentry, and mechanics.

By the end of the project, 220 women had participated in vocational programmes. Many of whom had been forcibly conscripted as child soldiers, were trained in trades such as construction and mechanics, supporting their reintegration into society. Participants were able to look for work and start rebuilding their lives.⁹ Furthermore, survivors insisted that the project not only impacted their lives but also strengthened the entire community in Sinjar by contributing to the local economy and rebuilding efforts.



I feel stronger. I was able to return to my previous profession and started making clothes for my children.

- A survivor

8. NI Final Report.

9. See Nadia's Initiative, [Economically Empowering Survivors of ISIS Captivity through Interim Reparative Measures](#), 14 February 2023 and Financial reparations for Yazidi survivors of ISIS Captivity November 2022.

Psychological care

The psychological support component of the project played a critical role in addressing the mental health needs of survivors in Sinjar. NI and ME psychologists established a comprehensive evaluation that formed the basis for tailored individual psychological counselling and psychotherapy for 156 survivors. These sessions addressed a range of challenges, including depression, anxiety, and post-traumatic stress disorder. Survivors expressed that the counselling sessions helped them regain emotional stability and a sense of self-worth, creating a foundation for long-term recovery. Group therapy provided an additional layer of support, fostering solidarity among survivors and reducing feelings of isolation.

In addition, six women participated in different psychosocial recreational activities such as sewing, painting, and making sweets.

Medical and psychiatric care

Survivors received essential medical care, addressing a wide range of health needs arising from their captivity. 177 (126 women, 1 man, and 15 children) received medical interim reparative measures. This included the provision of doctor's appointments, medications, and money for transportation costs.

700 medical consultations were conducted. Most consultations were conducted with internal medicine specialists, while 38 survivors saw gynaecologists and 31 were treated by orthopaedic specialists. Women experiencing severe gynaecological trauma received specialised care. Three had surgery and advanced treatment. Survivors requiring further specialised interventions were referred to MSF or medical professionals in Sinjar. In addition, five survivors received psychiatric treatment from MSF at Sinuni General Hospital.

Legal support

106 survivors (48 women, 20 girls, 11 men and 27 boys) asked for and received legal support from JCI. Following home visits and legal proceedings, they were able to obtain birth, marriage and death certificates and identity documents.

Education

65 survivors (32 girls and 33 boys) took part in the education component provided by JWL. They received post-secondary courses and English classes, as survivors were unable to re-enrol in formal schooling due to Iraqi legislation.¹⁰

A nine-year-old Yazidi girl experienced unimaginable horror when ISIS attacked her village in the Sinjar district. Her childhood of play and study was abruptly replaced by the horrors of 3 years of captivity. Back to Sinjar, her home and those of her neighbours were unliveable. The project has played a vital role in her recovery, providing her with financial, health, psychological, legal, and educational support. She has improved her academic performance and learnt English, which will open up more opportunities for her in the future. She is now a diligent student who aspires to become a doctor and help others who have suffered.¹¹

“

This helped us a lot to have a new life, to live better after all the events that happened in our community, the destruction and violence.

- A survivor

“

Medical support was the biggest achievement of this project. The health status of the survivors was very bad and after receiving medical care, their situation improved a lot.

- A survivor

10. In the Iraqi educational system, each grade has a specific age range for students. If students exceed this age range, they are not allowed to continue their education. As many survivors of captivity spent more than three years out of the education system, they were ineligible to re-enroll in schools.

11. Nadia's Initiative Report.

3. Collective interim reparative measures: Roj Helat garden and monument, a memorial for Yazidi survivors

While they were receiving individual interim reparative measures, survivors in Sinjar began the process of developing their collective interim reparative measure. After extensive discussions, they decided to create a memorial statue and garden in Sinjar. Survivors decided on the meaning, colour, location, and design of the memorial, which included a bench, fountain, and plants placed in the garden.



The Roj Helat monument, created as a collective interim reparative measure in Sinja, Iraq.
February 2024 © Nadia's Initiative

They interacted directly with the selected artist and participated in the final arrangement of the site. Both the statue and the garden symbolise resilience, representing the enduring spirit of survivors and the community's shared history.¹² Those involved chose to incorporate key elements of the Yazidi faith into the statue, named after the Kurdish word for 'sunrise.' They chose the colour white, saying "ISIS didn't like white – that's why we want it."

Survivors organised and participated in the inauguration ceremony that took place on February 26, 2024. They arranged and led several parts of the ceremony, including delivering remarks, ribbon cutting, and curtain raising. The event was attended by 350 people including the Director of the General Directorate for Survivors' Affairs (GDSA), the Directorate of the Municipality of Sinjar, and representatives from the UN Assistance Mission for Iraq (UNAMI). Many Yazidi survivors and victims' families attended, some of them travelling long distances to be present.

“

I want to have a monument made in the place where my family and I were abducted.

- A project participant

12. Seventy-three survivors of different ages, genders, and geographical backgrounds participated in five focus groups in October and November 2022 to discuss their collective interim reparative measure. A total of 111 answered a follow-up survey in January 2023. In June 2023, 119 survivors participated in two FDGs in Sinuni and in Sinjar to select one of the five statue proposals designed by the artist and provide further input. Survivors met on three other occasions before the inauguration to monitor construction, plant trees and roses, and paint the fence of the garden.

4. Advocacy for a survivor-centred implementation of the Yazidi Survivors Law

In March 2021, the Iraqi parliament adopted the Yazidi Survivors Law (YSL), which formally acknowledged the suffering of survivors of ISIS captivity and conflict-related sexual violence and fulfilled their right to reparation. Passed following intense survivor and civil society advocacy under the Coalition for Just Reparations, the law guarantees a range of reparation measures for survivors, including compensation, restitution, and rehabilitation.

Throughout the course of the project, GSF and partners met with national authorities and the International Organization for Migration (IOM), which works on reparation in Iraq and provides technical and operational support to the government. We shared the lessons learnt from our own experiences in Sinjar and Duhok to influence the design and delivery of the law.

The YSL promises access to psychological and medical services, housing, land, financial compensation, education, livelihood support, and memorialisation activities. It applies to women and children abducted by ISIS and promotes their rehabilitation, pledging monthly salaries, access to education without age restrictions, and gives them priority for public-sector employment.

However, various challenges have limited survivors' ability to access these forms of reparation, including difficulties in registering cases and poor infrastructure, particularly in conflict-affected areas. Access to appropriate mental health, medical services and education remain a serious challenge for most.

The YSL provides for children taken captive by ISIS but does not address children born of conflict-related sexual violence. These children are at risk of abandonment, remaining isolated in refugee camps or living separately from their mothers' families¹³ who do not accept them. They also face bureaucratic barriers that prevent birth registration, excluding them from essential services.¹³

Effective implementation of the law requires significant resources, technical expertise, and survivor participation in shaping the support available as part of the YSL. NI and GSF supported survivors to build their advocacy capacity and engage with IOM and the GDSA, responsible for implementing the law, to share their views. GSF also provided technical support through a high-level gathering of survivors, the GDSA, and state officials in Geneva. We also carried out an assessment mission in Iraq (in collaboration with survivors and local partners) to review opportunities for implementing education as a form of reparation, which is specifically mentioned in the law.

13. McGee, T., & McGee, T. (2021). *Born of ISIS Genocide: Risk of statelessness and stigmatised nationality acquisition for children of Yazidi survivors*. ROWAQ ARABI. <https://cihrs-rowaq.org/born-of-isis-genocide-risk-of-statelessness-and-stigmatised-nationality-acquisition-for-children-of-yezidi-survivors/?lang=en>.

The impact

GSF, in collaboration with the Netherlands Institute for the Study of Crime and Law Enforcement (NSCR), designed, rolled out, and tested a methodology to assess the impact of interim reparative measures on the lives of survivors of conflict-related sexual violence. This methodology integrates qualitative and quantitative analysis to evaluate how these measures affect people's individual wellbeing, their family's wellbeing, and relationships with their community.

The evaluation process begins with the 'Photovoice' approach, where survivors answer questions using photographs from their daily lives. The photos are then used in a concept mapping session with survivors, which helps to define and refine the key themes and concepts that are integrated into a subsequent survey. This ensures that survivors have an active role in participating and guiding the evaluations. The survey itself measures several predefined areas, including individual wellbeing, through the World Health Organization Quality of Life assessment (WHOQOL-BREF) and a Psychiatric and Diagnostic Screening Questionnaire referred to as the Post-Traumatic Stress Disorder-8. Other concepts, such as social relationships, are evaluated through the frequency of social contacts and stigma-related questions. The survey also assesses survivors' perceptions of their participation and their experiences of recognition, justice, and dignity. This innovative approach ensures the methodology is dynamic and responsive, capturing data on established and newly identified concepts. The survey was distributed to 105 participants.



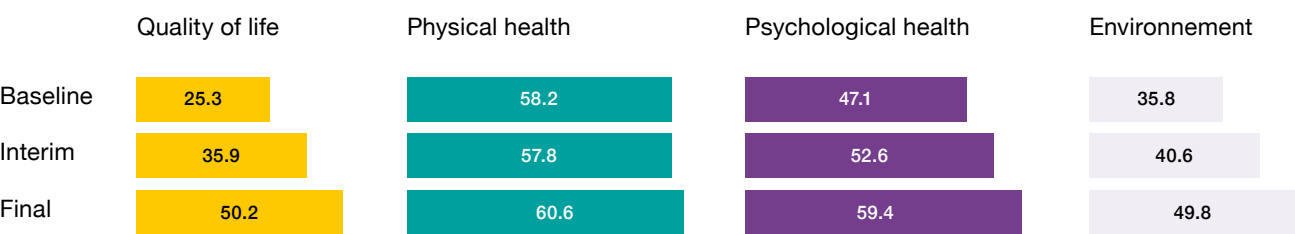
A survivor during a Photovoice workshop, Sinjar, Iraq. March 2022 @ Nadia's Initiative

1. Individual wellbeing

Changes in individual wellbeing are measured through the WHOQOL-BREF questionnaire. The WHO defines quality of life “as an individual’s perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns.”

A comparison of the baseline, interim, and final measurements in Iraq demonstrated a significant improvement in the quality of life. Survivors reported enhancements in their physical and psychological health, as well as in their support environments, after receiving interim reparative measures. The following graph illustrates the progressive gains in individual wellbeing over time.

FIGURE 1. IMPROVEMENT IN WHOQOL-BREF DOMAIN SCORE
(on a range of low to high (0-100) between measurements)



Quality of life

There was a notable reduction in the percentage of respondents who rated their quality of life as "very poor." Where 46 per cent respondents reported "very poor" at the baseline measurement, this fell to 11 per cent at the final measurements.

Physical health

Despite a lower score among older participants (over 55 years old), when including all other age groups, this domain improved. However, the improvement is modest when compared to other domains.

Psychological health

The psychological interim reparative measures, composed of private therapy sessions, paired with other measures, such as education, financial compensation, and group activities, supported the mental wellbeing and resilience of surveyed survivors.

Environnement

Results show that survivors perceived their living conditions, social environments, and overall wellbeing more positively after receiving interim reparative measures.

15. WHOQOL. (2012, 1 mars). <https://www.who.int/toolkits/whqol>.

2. Family wellbeing

The second layer measured in the impact evaluation is people’s perception of their family wellbeing after receiving interim reparative measures, asked during the final measurement. The project provided survivors with support and tools to change how others saw them. Many used the financial compensation to improve the livelihood of their families, thus creating more circles of support.

Across the measurements, 87 per cent of survivors felt that the wellbeing of their families had improved after receiving interim reparative measures. Prior to the project, many survivors spoke about their inability to contribute to their family, and a feeling of helplessness. After receiving measures, they described through the concept mapping that their position within the family sphere changed, as they had more agency and were now considered an asset to the family.

3. Social support

When looking at the impact on their community, survivors felt their support networks had expanded. Friendships between them emerged as a key element of hope and positive change. This concept was largely prevalent in the Photovoice workshops, where survivors highlighted the importance of interpersonal connections. The project brought them together, connecting people to others with similar experiences and creating an environment where positive relationships could grow.

4. Community acceptance

Survivors of ISIS captivity often face isolation and stigma from their communities. Consequently, the impact evaluation assesses whether the interim reparative measures affected survivors' perceptions of their surrounding community. The three waves of measurements revealed that two-thirds of the surveyed survivors reported improved acceptance within their social networks. However, the remaining one-third did not perceive any improvement, suggesting that they may still be socially isolated.

FIGURE 2. IMPROVEMENT IN COMMUNITY ACCEPTANCE



5. Justice and recognition

Interim reparative measures, while they do not fulfil the right to reparation, provide some sense of recognition and justice for survivors. The impact evaluation integrated questions to measure whether this was the case in Iraq.

Through our findings, 96 per cent of respondents reported a profound sense of recognition from their involvement in the project, while 92 per cent felt they fully attained a sense of justice.

6. Survivor’s co-creation of project activities

Co-creation is a core value in all of GSF’s work. Survivors are decision-makers influencing the design, implementation, and evaluation of activities through the cycle of an interim reparative measures project. To assess the presence of co-creation, the impact evaluation measures survivors’ awareness of project details and their involvement.

In Iraq, 99% of survivors reported feeling well-informed about the details of the interim reparative measures project. When asked if they had an active decision-making role in project activities, 74% responded positively. The remaining 26% were uncertain about the contribution of survivors to the project, but did not report negative feedback.

FIGURE 3. CO-CREATION OF IRM

To what extent do you feel that survivors have contributed to the conceptualisation, design and implementation of this project for interim reparative measures?

Totally Very much Don't know



Conclusion

The project in Iraq was GSF's third interim reparative measures project, and a joint effort to implement a new survivor-centred methodology and enhance access to reparation for Yazidi survivors of ISIS captivity.

Central to the project's success was the principle of co-creation, which allowed survivors to actively shape reparative measures. This fostered ownership and a renewed sense of recognition, enhancing the reparative value of the project. Flexible approaches, methodologies, timelines and budgets are required for co-creation to be possible.

Interaction with families and communities was central to allow a survivor-centred approach in Sinjar. Tailored interim reparative measures highlight the importance of a deep understanding of survivors' contexts.

Survivors valued the significant improvements in the quality of life, including their physical and psychological health, as well as the increased acceptance and respect from their community. Project participants were able to connect amongst themselves and create strong ties; the survivors' networks in Sinjar and Dohuk proved pivotal to this end.

Lessons learnt from the project were shared with the authorities and international community for the development and implementation of the YSL.

The project showed that reparation is feasible, urgent and affordable in Iraq, and it should be delivered in a holistic manner.

This project was done in partnership with:



Mission East
- values in action

مبادرة **NADIA's**
نادية **INITIATIVE**

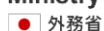
This project was carried out with the support of:



Co-funded by
the European Union



Ministry of Foreign Affairs of Japan



Ministry of
Foreign Affairs





www.globalsurvivorsfund.org

