
Finding the right words

PSEAH terminology testing in Dohuk and Kirkuk, Iraq

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Communicating in language that is clear, accurate and accessible is essential in humanitarian crises. If people do not understand key terminology used to talk about a crisis, they risk misunderstanding important information about keeping themselves safe and finding assistance when they need it. For this purpose IOM Iraq commissioned CLEAR Global to develop a glossary of terms on preventing sexual exploitation, abuse and harassment in three Kurdish dialects: Sorani, Badini, and Kurmanji. As part of the glossary development, CLEAR Global and IOM conducted focus group discussions (FGDs) to test comprehension of sensitive and potentially confusing PSEAH-related terms. FGDs were conducted in Dohuk (Badini) and Kirkuk (Sorani). This report summarizes the findings.

What you absolutely need to know

- **Women have a better understanding of PSEAH-related terms than men**, due to their participation in awareness sessions and regular activities run by NGOs. Young women are more familiar with these terms than older women and have less difficulty understanding them. Yet both women and men consider words like sexual exploitation, sexual abuse, and sexual harassment to be synonymous and prefer to use more generic and less explicit terms like assault or transgression to discuss these and related concepts.
- **Humanitarian terminology is often misunderstood.** Words like accountability, safeguarding, complaint mechanism, or case management are often known but not understood in their intended meaning. People prefer more common words, plain-language alternatives, and descriptive explanations to prevent misunderstanding.
- **Sensitivities exist across gender and age** in relation to terms that are considered inappropriate to use in public or that remind people of recent traumatic events. Words that evoke strong emotional reactions don't always explicitly refer to sexual abuse, but also include terms like exploitation, vulnerability, protection, victim, or affected population.
- **Both women and men prefer verbal information in the Kurdish dialect they speak at home**, but depending on the level of education men usually prefer Arabic for written information. Some ethnic groups including **Yazidis feel at risk when using their own language** in public. These groups called for all information and communication to be in Arabic.
- **Women and men expressed a need for more information** on PSEAH. Men in particular requested information on PSEAH to be shared more broadly in communities, including with men and teenagers. Women requested more specific information on different types of abuse by humanitarians, and aid organizations' PSEAH policies and procedures, and advice on how to prevent and handle SEAH.
- **Reporting mechanisms are not known to everyone.** Women in Dohuk especially were unsure where and how to report SEAH by humanitarians. Confidentiality is the precondition for both men and women to feel confident about reporting. Women also wanted assurances that organizations will prevent any further harm that might come from reporting. Men stressed the need to know the organization will take action in order to feel confident in reporting.
- **Humanitarians can improve communication and general information relay.** Participants in Dohuk requested more face-to-face communication and individual information relay by humanitarians. Participants in Kirkuk recommended the use of a broad range of communication channels, including radio and TV, social media networks, and leaflets. Women in both locations preferred pictorial information with text, and to a lesser degree face-to-face communication.

How to use alternative terms and suggested additional explanations

Terminology testing assesses which terms are misunderstood, sensitive, or inappropriate to use. For this purpose we ask community members how they understand and interpret terms that are commonly used by humanitarians, what thoughts and feelings they associate with the terms, and which words they prefer to use for a particular concept. All alternative words and explanations listed in this report are from suggestions made by community members. Some suggested alternative words may not reflect all aspects of the original term. Depending on context, the use of these words might require a careful balancing of understanding and acceptability on the one hand and accuracy and completeness on the other. When the alternative term is not a suitable substitute for the original, an additional explanation based on the suggested words can improve understanding.

Research participants

FGDs were conducted with 79 participants. The sample was stratified by age and gender (women 34-18, women +50-35, men +50-18). Participants were predominantly speakers of either Sorani or Badini. In Dohuk, FGDs were also conducted with Kurmanji speakers (Yazidi), and some participants spoke Kermami. Several participants were survivors of sexual abuse. In the FGDs, participants first talked about language and communication preferences and information needs around PSEAH, and then discussed ten PSEAH-related terms.

Dohuk

Women request pictorial information, men prefer face-to-face communication

The preferred language for communication depends on which Kurdish dialect is spoken. All participants in Dohuk speak a dialect of Kurdish (Badini, Kurmanji, Kermami) as their main language at home. Speakers of Badini and Kermami preferred to receive verbal information in their respective dialect, but tended towards Arabic for written information. This can be explained by the predominance of Arabic in the Iraqi education system. Literacy is often linked to Arabic, and someone who can read and write in Arabic cannot necessarily do so in Kurdish. Even for people with lower levels of literacy, written information in Arabic can be more useful, as they are more likely to find a literate Arabic speaker to translate it for them.

Yazidi participants differed in their communication preferences. While they speak Kurmanji at home, the language is rarely used in front of people from outside the community and the use of Kurmanji in public makes Yazidis feel at risk. Yazidi women therefore preferred Arabic over Kurmanji for verbal and written information. They requested that humanitarians generally communicate with them in Arabic.

Asked in which format they prefer to receive information, women requested pictorial information with or without Arabic text. Younger women also wanted face-to-face communication. All male participants favored face-to-face communication. This was partly because they are not literate and partly because they want additional explanations which are more readily available in direct contact with humanitarians. Men accordingly felt humanitarians could improve their communication by having mobile teams do more home visits, while women felt humanitarians should use English terms less.

Women have more access than men to information on PSEAH

Participants in Dohuk identified a “special attitude towards women”, “discrimination among genders” and “being yelled at during distribution” as behavior by humanitarians that they would consider misconduct or abuse.

Asked specifically about sexual exploitation, abuse, and harassment by humanitarians, women were more likely than men to say they had received information about PSEAH. Yet Yazidi women had received information on PSEAH less often than other women. The information had been relayed in PSEAH orientation sessions and regular awareness sessions provided by a local NGO. Men largely said they had not received information about PSEAH, with the exception of participants in one discussion group, who referred to a seminar provided by the university of Dohuk some years ago.

Women and men agree on the need for more information on PSEAH

Both men and women said they need more information on PSEAH. Women wanted more specific information, including on the different types of exploitation, abuse, and harassment, and more advice. While the discussion didn't elaborate further on the kind of advice women want, the data suggests that they were referring to all aspects of PSEAH, including prevention, seeking help, and reporting. Men emphasized the need to build awareness in the community and to provide information to more individuals, including children and teenagers. They also called for information on PSEAH to be relayed more regularly.

On the question of what humanitarian organizations should pay particular attention to when communicating about PSEAH, women highlighted the provision of safe spaces. Male participants emphasized the importance of a more collective communication approach that provides information to both sexes so that men are aware of PSEAH as well. They also suggested separate information sessions for community members with lower levels of formal education as their understanding of the issue might differ from those of more educated community members.

Most women are not aware of existing reporting mechanisms

Most women did not know where and how to report unacceptable sexual behavior by humanitarians or what action would be taken if they did. This was particularly the case for Yazidi women. Women in one focus group were aware of hotlines for reporting, but also said that the shame associated with SEAH is a barrier to reporting it. Men were more knowledgeable about reporting mechanisms. They mentioned complaint boxes and reporting to camp management as well as approaching an humanitarian's manager.

All participants agreed that they needed guarantees of confidentiality to feel safe to report SEAH. For some participants this meant being able to report anonymously. Participants felt that IOM camp management and protection teams' code of conduct and strict application of confidentiality rules make them safe to report to.

Badini Kurdish

Term	Comment	Suggestion
<p><i>Case management</i></p> <p>بریڤه برنا دوزی</p>	<p>The term is known but not understood and often interpreted as referring to support for people who suffer from psychological problems.</p> <p>«When someone has psychological issues it's called case management»; "they refer to case management when someone is crazy".</p>	<p>To prevent misunderstanding and avoid dehumanizing terms like <i>case</i>, a more precise term like <i>individual support management</i> can be used.</p> <p>بریڤه به ریا پالپشتیا تاکه که سی</p>
<p><i>Protection</i></p> <p>پاراستن</p>	<p>The term is known and understood by most people, but children are not assumed to know it. The term is considered sensitive. Although understood as a positive term, it triggered memories of the recent past when people experienced a lack of protection. People also use the term <i>safety</i>, which they associate more directly with the protection of humans.</p> <p>"We know that there are NGOs that provide protection for us"; "it breaks our hearts for what happened to us and especially in some specific areas where they did not survive ISIS".</p>	<p>Due to sensitivities the term should be used carefully. An alternative term is <i>safety</i>.</p> <p>سه لامه تی</p>
<p><i>PSEA/SEAH</i></p> <p>پاراستن ژ چه وساندنا سیکیسی و ئه نجامدانا کارین خراپ</p> <p>چه وساندنا سیکیسی و ئه نجامدانا کارین خراپ و ئازاردانی</p>	<p>The individual terms within each abbreviation are known and understood by women. Men know them too, but say they find it "strange and heavy to the ear" to hear them listed all together. The term does not indicate that it refers specifically to exploitation and abuse by humanitarian staff and is therefore understood more generically. The abbreviations are not commonly used. The terms <i>sexual abuse</i>, <i>sexual exploitation</i>, and <i>sexual harassment</i> are understood to be synonymous and to refer to rape. All terms are considered sensitive. Women say they associate anxiety, fear and stigma with the terms. An alternative term more commonly used is <i>assault</i> (هپرشکرن).</p> <p>"When someone is abused by others without their desire"; "sexual assault by force"; "perversion"; "anti bad acts".</p>	<p>Due to sensitivities the term should be used carefully. An alternative term is <i>assault</i>. The term should be accompanied by a reference to humanitarians, for example <i>sexual exploitation, abuse and harassment committed by humanitarians</i> or <i>sexual assault by humanitarians</i></p> <p>پاراستن ژ چه وساندنا سیکیسی و ئه نجامدانا کارین خراپ و بیزارکرن ژ لایه ستافین مرویی</p> <p>هپرشکرنا سیکیسی ژ لایه ستافین مرویی</p>

<p><i>Informed consent</i></p> <p>پازیبوونا ئاگه هدار</p>	<p>The term is unknown and not understood when used in Kurdish, but more easily recognized in Arabic. People refer to it with the more plain terms of <i>approval</i> or <i>consent</i> (قایل بوون). <i>permission</i> (پدان- رینگادان). “Without taking my permission NGO staff are not allowed to take information from me”; “agreement, approval, permission”.</p>	<p>To prevent misunderstanding, a simple term like <i>approval</i> can be used, accompanied by a descriptive explanation of the informed consent requirements.</p> <p>پازیبوون</p>
<p><i>Complaint mechanism</i></p> <p>رێکا گازنده کرنی</p>	<p>The term is known and understood by women in both Kurdish and Arabic, but unknown to men. Men suggest using a descriptive explanation instead of the term. “Some organizations use the suggestion box for complaints”; “way to make your problem heard”.</p>	<p>An alternative is to use a descriptive explanation like <i>way to make your problem heard</i>.</p> <p>دی جه وا مشکلاخو که هینی</p>
<p><i>Transactional sex</i></p> <p>سیکس ببه رژه وهندی</p>	<p>The term is understood by women, but not by men, and it is not assumed to be understood by older people or children. The term is considered sensitive. People find it annoying and unpleasant to hear, and don't want to say it themselves. They would like the term to be avoided in public, and prefer not to deal with the subject. “Someone with a bad behavior due to fear or need”; “prostitution”; “forbidden shameful action”; “working for money”.</p>	<p>Due to sensitivities the term should be used carefully. People prefer the expression <i>sex in exchange for money</i>.</p> <p>سیکس ل به رامبه را پاره</p>
<p><i>Whistleblower</i></p> <p>ئاگه هدهرێ خه له تیبیا</p>	<p>The term is unknown and not understood. When used in context it is not clear to people if the whistleblower is the perpetrator or the person reporting. People deem it easier and clearer to use the word report.</p>	<p>The term should be substituted with a descriptive explanation, such as <i>person reporting unacceptable behavior</i>.</p> <p>ئهو کهس راپۆر دکه ل سه ر هه ل سوکه وته کا نه قبول کری</p>
<p><i>People with diverse SOGIESC</i></p> <p>ئهو که سین دگه ل SOGIESC جورا و جورن</p>	<p>The acronym is unknown and not understood. When the meaning is explained, people associate <i>diverse sexual orientation, gender identity, gender expression and sex characteristics</i> with prostitution. “First time we hear this”.</p>	<p>The use of acronyms is uncommon in Arabic and Kurdish, risks misunderstanding, and should be avoided. Participants were unwilling to discuss alternative terms.</p>

<p><i>Rape</i></p> <p>هه تکرن</p>	<p>The term is known and understood by everyone, but considered sensitive. It is used in public, but can trigger a strong emotional response that women described as “bad psychological condition” including depression, anxiety, and fear. “The term is simple and used by the public”; “to assault someone physically, whether a female or a male, by abuse and force”; “mostly women and girls face this bad behavior caused by men”.</p>	<p>Due to sensitivities the term should be used carefully. An alternative to refer to rape is to say that someone has been <i>assaulted or corrupted</i>.</p> <p>خراب کر تعدای لی کر</p>
<p><i>Privacy</i></p> <p>تاییه تمه ندی</p>	<p>The term is known and understood by most community members, but there was some confusion about its meaning among women. Younger women considered the term to include respect for the dignity and safety of another person. Older women did not understand the term.</p>	<p>To prevent misunderstanding, the term should be used in context and supplemented with further information.</p>
<p><i>Child safeguarding</i></p> <p>سیاسه تا پاراستنا زاروکا</p>	<p>The term is known and understood, but the differences between <i>child safeguarding</i>, <i>child protection</i>, and <i>child rights</i> are not clear to everyone. “Helping children to have a better life and future”.</p>	<p>When using this term, the difference between child safeguarding and child protection should be explained.</p>
<p><i>Exploitation</i></p> <p>چه وه ساندن</p>	<p>The term is known and understood, but people who haven’t attended awareness sessions provided by NGOs find it more difficult to explain its meaning. The term is considered sensitive. Men especially say they feel uncomfortable and get angry when they hear the term due to events in the recent past. They prefer the words <i>use</i> or <i>abuse</i>. Yazidi women prefer the term <i>betrayal</i>. “When a stronger person uses their power on a weak person»; “when someone takes away our human rights”; “using poor people”; “we heard this term in the awareness session and during psychological support”.</p>	<p>Due to sensitivities the term should be used carefully. Alternatives to refer to exploitation are <i>use</i> or <i>abuse</i>.</p> <p>ته عداي، ب کارهينان</p>

<p><i>Victim</i></p> <p>قوربان</p>	<p>The term is known and understood. The term is considered sensitive especially among young Yazidi women, for whom it evokes memories of the genocide and captivity and is a reminder of the lasting impact of these events on their lives. The term evokes fear, anxiety, and stress.</p> <p>“We use the same term”; “when someone becomes vulnerable or is killed or is in a bad situation because of other humans”; “many people became victim when ISIS captured Sinjar, and many girls committed suicide”.</p>	<p>Due to sensitivities the term should be used carefully.</p>
<p><i>Vulnerability</i></p> <p>لّي قهومايي زيانليكهفتي</p>	<p>The term is known, but not understood by everyone and is often misunderstood as meaning poverty, disability, or weakness. People prefer a plain word or a descriptive explanation and suggest referring to vulnerability <i>as poverty and difficult life conditions or poverty and weakness</i>.</p> <p>“We think that the terms are the same as there is no difference between them”; “the other words are more clear and simple to understand”.</p>	<p>The term should be accompanied by a contextual explanation.</p>
<p><i>Sexual abuse</i></p> <p>دهست دريژاهيا سكسي</p>	<p>The term is known and understood by most people, although older people are less familiar with it. The term is frequently used in public but is considered sensitive and can trigger emotional responses across ages and genders. Men find the term annoying as it reminds them of recent history and makes them feel angry and aggressive. For women the term triggers memories of personal experiences and makes them feel stressed, angry, sad, and ashamed. The terms <i>sexual abuse</i>, <i>sexual exploitation</i>, and <i>sexual harassment</i> are understood as synonyms and to refer to rape.</p> <p>“We use this term when talking to any NGO”; “Yazidi women faced a lot of sexual abuse - that’s why the term is now talked about in public”.</p>	<p>Due to sensitivities the term should be used carefully.</p>

<p><i>Sexual exploitation</i> چەوہ ساندن سکسی</p>	<p>The term is not well known and less understood, and the difference between <i>sexual exploitation</i>, <i>sexual abuse</i>, and <i>sexual harassment</i> is not clear. Young women are more familiar with the term. Women prefer to use the term <i>sexual abuse</i>, while men prefer the term <i>sexual act</i>. The term is considered sensitive across ages and genders (see also <i>sexual abuse</i>). "Any term that contains the word 'sexual' refers to the same act".</p>	<p>Due to sensitivities the term should be used carefully. To prevent misunderstanding the term should be explained in contrast to <i>sexual abuse</i> and <i>sexual act</i>.</p>
<p><i>Sexual harassment</i> بیزار کرنا سیکسی</p>	<p>The term is not well known and less well understood. The difference between <i>sexual harassment</i>, <i>sexual abuse</i>, and <i>sexual exploitation</i> is not clear. Young women are more familiar with the term. Women prefer to use the term <i>sexual abuse</i>, while men prefer the term <i>sexual act</i>. The term is considered sensitive across ages and genders (see also <i>sexual abuse</i>). "Sexual harassment is like sexual abuse".</p>	<p>Due to sensitivities the term should be used carefully. To prevent misunderstanding the term should be explained in contrast to <i>sexual abuse</i> and <i>sexual act</i>.</p>
<p><i>Evidence collection</i> کومکرنا بە لگه ین</p>	<p>The term is unknown and not understood. People prefer to use the Arabic term <i>investigation</i> (تحقیقات). "People used it when they searched for their relatives during the ISIS attack".</p>	<p>To prevent misunderstanding a simple term like <i>investigation</i> should be used, accompanied by an explanation of the substances and materials being collected and the purpose of doing so.</p>
<p><i>Accountability</i> لپرسین</p>	<p>The term is known and understood, but often interpreted in the narrower sense of responsibility.</p>	<p>To prevent misunderstanding the term should be explained in contrast to <i>responsibility</i>.</p>
<p><i>Affected population</i> کە سین زەرەرمەند</p>	<p>The term is well known and understood. The term is considered sensitive across ages and genders as it evokes memories that create sadness and stress. "We all know that affected people means those who have lost everything in Sinjar"; "we all know [this term] since we are the affected population".</p>	<p>Due to sensitivities the term should be used carefully.</p>

لینکۆلین

Kirkuk

Men call for a wide range of communication channels, including social media

All participants in Kirkuk spoke the Sorani dialect of Kurdish at home. Men felt equally comfortable receiving either verbal or written information in Sorani and Arabic, while women preferred Sorani for both verbal and written information.

Asked which format they would like to receive information in, women preferred written information and word of mouth. They did not make suggestions about how humanitarians could improve communication with the communities. Men gave a range of formats and channels as their preferences for receiving information, including written formats (leaflets), face to face (awareness sessions), verbal and audiovisual (radio, TV), as well as mixed formats on social media. They suggested humanitarian communication should be improved by expanding communication channels to get important information to more people. They especially emphasized the use of social media for that purpose.

Women have less access to information on SEAH

In Kirkuk, men seem to have received more information on SEAH than women. In all FGDs with men, participants stated they had taken part in several awareness sessions specifically focused on PSEAH. In contrast, only some of the women said they had received information on PSEAH, with others unsure if they had received information on the issue. None of the women mentioned having participated in awareness sessions on PSEAH.

Asked what type of behavior by humanitarians they would consider misconduct or abuse, both men and women mentioned sexual exploitation and abuse. Women listed various forms of misconduct, including assault and mistreatment, both of which are used as synonyms for sexual abuse. They also mentioned discrimination, exploitation, and deprivation of rights. Men explicitly mentioned sexual exploitation and abuse by humanitarians, but also stressed that they have not yet observed any unacceptable sexual behavior from humanitarians. In one FGD men stated that they are aware of the existence of SEAH but noted that they as men only deal with male humanitarians, which seems to suggest that they understand SEAH as an assault on women only and do not consider the possibility of same-sex SEAH.

More detailed information on PSEAH, reporting, and organizational policies is needed

Both men and women stated the need for more information on PSEAH. Women said they generally lacked information on the issue and called for humanitarian organizations to clarify their policies and provide more clear information to aid recipients. Men felt they personally had sufficient information and were grateful for the effort made to inform them. They felt it was important for others to have the same information, but were concerned that this is not the case, especially in areas where organizations are not active. They again emphasized the need to relay information on PSEAH through a wide range of communication channels, including radio, TV and social media. Men also suggested that humanitarians should pay particular attention to how information on PSEAH is handled, and raise awareness of information management practices. They felt information is sometimes mishandled or not taken seriously, and called for humanitarian organizations to provide clear information on reporting mechanisms and procedures.

Reporting mechanisms are known and considered safe

Both women and men were familiar with the existing reporting mechanisms. All mentioned complaint boxes inside the social center and reporting hotlines publicized through leaflets and bulletins. Men also gave the option of contacting the PSEAH focal point within an organization, which they felt is the best way to make a complaint.

Participants said they feel safe to report SEAH. When asked what conditions need to be in place for them to feel confident about reporting, women highlighted the need for confidentiality and assurance that the organization would protect them from further harm. Men stressed the importance of a complaint being followed up and the person responsible being punished. They also stressed the responsibility of organizations to hire decent staff and to ensure that unacceptable sexual behavior by humanitarians does not happen in the first place.

Sorani Kurdish

Term	Comment	Suggestion
<p><i>Case management</i></p> <p>به‌پێوه‌بردنی که‌یسه‌کان</p>	<p>The term is unknown and not understood. When discussing the term people replace <i>case</i> with <i>problem</i> to make the concept easier to understand. They suggested <i>individual privacy management</i> as an alternative term that is easy to understand.</p>	<p>To prevent misunderstanding and avoid dehumanizing terms like case, a more precise term like <i>individual privacy management</i> could be used.</p> <p>به‌پێوه‌بردنی تایبته‌ مەندی تاک</p>
<p><i>Protection</i></p> <p>پاراستن</p>	<p>The term is known and understood, but its meaning in a humanitarian context is unclear. Most people relate protection to parents' responsibility to protect their children, or to protection from physical danger, but don't think of it as meaning the protection of rights or dignity. To capture this meaning they suggested using <i>protection and guarding</i>.</p> <p>"The term is used by the majority of society, but it is broad in meaning and includes many things that must be specified in order to become more clear".</p>	<p>To prevent misunderstanding, the term can be expanded to <i>protection and guarding</i>.</p> <p>پاراستن یان پارێزگاری</p>

<p>PSEA/SEAH</p> <p>پاراستن له چهوسانهوهی سیکیسی و خراپ مامه له کردن</p> <p>تودنوتیژی سیکیسی و خراپ مامه له کردن و هه راسانکردنی سیکیسی</p>	<p>The terms are recognized but not fully understood. The term does not indicate that it refers specifically to any form of sexual abuse committed by humanitarian staff, and is therefore understood more globally as referring either to parents' duty to protect their children from sexual abuse, or to reporting. Abbreviations are not commonly used.</p> <p>The terms are considered sensitive when used in public. Men say they feel annoyed by the idea of humanitarians taking advantage of aid recipients, but also feel safer to know that organizations have policies in place.</p> <p>"We didn't understand the term this way"; "we had never heard of this term before"; "there are people who prefer not to use these terms and this is due to the culture of our society".</p>	<p>Due to sensitivities the term should be used carefully. A less explicit form proposed is <i>prevention from unfair treatment and sexual harassment</i>.</p> <p>پێگری له مامه لهی نادروست و هه راسانکردنی سیکیسی</p> <p>The term should be accompanied by a reference to humanitarians, for instance <i>sexual exploitation, abuse and harassment committed by humanitarians</i>.</p> <p>پێگریکردن له قۆستنهوهی سیکیسی و دهستدریژی و هه راسانکردن له لایهن کارمهندانی مروییهوه</p>
<p>Informed consent</p> <p>په زامه ندی پیدانی به ئاگا</p>	<p>The term is unknown and not understood by everyone. People prefer to use plainer terms and add a verb for clarification, such as <i>asking for approval, getting consent, or giving permission</i>.</p> <p>"Because it's a word that we don't use in our daily lives, that's why we haven't heard of it before"; "permission is clearer and easier".</p>	<p>To prevent misunderstanding, the term should be accompanied by an explanation using plain terms and verbs.</p> <p>وه رکرتهی ره زامه ندی</p>
<p>Complaint mechanism</p> <p>میکانیزمی سکالا</p>	<p>The term is not known and not understood by everyone. Young women found it hardest to understand. They proposed using a descriptive explanation like <i>way to make a complaint</i> instead. People also find it clearer to refer to the actual tool (complaint box, hotline) than to a mechanism.</p> <p>"The word is difficult and unclear"; "the chosen term is a difficult and formal word and we do not use it in daily conversations, it is not known to everyone"; "only people who come to organizations know this term".</p>	<p>An alternative is to use a descriptive explanation like <i>way to make a complaint</i>.</p> <p>جونیتی سکالا کردن</p>
<p>Transactional sex</p> <p>بازرگانی سیکیس</p>	<p>The term is known and understood. It is usually referred to as prostitution, <i>selling the body, or sex trade</i>. The term is considered slightly sensitive. Men said the word makes them feel uncomfortable because the practice is "against the traditions of society".</p>	<p>Due to sensitivities the term should be used carefully.</p>

<p><i>Whistleblower</i></p> <p>شکاتکەر</p>	<p>The term is known and understood. The literal translation is <i>someone who raises a complaint</i>. The term is commonly used in legal contexts with the police or in court. Men proposed the alternative term <i>someone who reveals something</i> (ناشکراکەر). which can be used in a positive context as well. "We hear it in politics and on social media".</p>	<p>An alternative is to use the term <i>someone who reveals something</i>.</p> <p>ناشکراکەر</p>
<p><i>People with diverse SOGIESC</i></p> <p>خه لکانیک که ئاراسته ی سیکس و شوناسی جیندهر و نیشاندانی ره گه زیان جیاوازه</p>	<p>The words are known but not always understood by women, but known and understood by men. The terms <i>diverse sexual orientation, gender identity, gender expression and sex characteristics</i> are interpreted as all meaning homosexual.</p> <p>The (هاورپه گه ز) bisexual (نیره بوک) terms are considered sensitive and unacceptable in public, and women especially do not want to hear or say them. "These words are not accepted in our society"; "we consider it a socially unacceptable term"; "our society does not accept the idea or talk about it".</p>	<p>Due to sensitivities the terms should be used carefully. There are no alternative terms that are considered appropriate in society.</p>
<p><i>Rape</i></p> <p>لاقه کردن</p>	<p>The term is known and understood by men, but not by women. Rape is more commonly referred to as <i>assault or transgression</i>. Alternative terms often used in context are <i>powerlessness</i> (دەسەلاتی) or <i>wrongdoing</i> (خراب کردن). The term is considered sensitive and women especially find it inappropriate to use it in public. Men say the term makes them feel annoyed and inspires outrage. "We don't understand this term and haven't heard of it before"; "the community does not discuss this word because of the culture of the community and we consider it inappropriate to address it".</p>	<p>Due to sensitivities the term should be used carefully. An alternative term is <i>sexual assault</i>.</p> <p>دەستدریژی سیکسی</p>
<p><i>Privacy</i></p> <p>تایبهتی و کهسی</p>	<p>The term is known and understood by women, but not by men. The term is very formal, literally meaning <i>specific and personal</i>. Men prefer to use <i>protection of personal information</i>. "We use it in daily life"; "we hear the term in the context of law and government".</p>	<p>An alternative is to use a descriptive explanation like <i>protection of personal information</i>.</p> <p>پاراستنی زانیاری کهسی</p>

<p><i>Child safeguarding</i></p> <p>پاراستنی مندال</p>	<p>The term is known and understood, but the differences between <i>child safeguarding</i> and <i>child protection</i> are not clear to everyone. Men suggest using a descriptive explanation <i>protecting children from exploitation or mishandling by employees</i> for clarity.</p> <p>"We hear the term from organizations, and this is from the period of displacement specifically".</p>	<p>When using this term, the difference between child safeguarding and child protection should be explained. The term should be accompanied by a descriptive explanation.</p>
<p><i>Exploitation</i></p> <p>چهوساندنهوه</p>	<p>The term is known and understood.</p> <p>"We hear the word daily in conversations, news and social networking sites"; "the term is understandable to everyone".</p>	<p>The term does not need explanation.</p>
<p><i>Victim</i></p> <p>قوربانی</p>	<p>The term is known and understood and used in public.</p> <p>"The term is commonly used".</p>	<p>The term does not need explanation.</p>
<p><i>Vulnerability</i></p> <p>پیگه لاوازی</p>	<p>The term is known and understood. The term and its current use are considered sensitive as it evokes memories of the recent past and because it is used to refer to displaced people more generally. Especially men said that being referred to as vulnerable as a result of displacement is upsetting to them. They prefer the terms <i>affected person, displaced person, or homeless person</i>.</p> <p>"A word we hear a lot in news bulletins and clan discussion sessions"; "this word reminds us of the bad memories we went through"; "we feel upset because the displaced are considered vulnerable".</p>	<p>Due to sensitivities the term should be used carefully. The term should be accompanied by a contextual explanation.</p>
<p><i>Sexual abuse</i></p> <p>توندوتیژی سیکیسی</p>	<p>The term is known and understood. It is used in public, but it is considered sensitive. People find it is disturbing to hear the term. The terms <i>sexual abuse, sexual exploitation, and sexual harassment</i> are understood as synonyms. People usually use the term <i>assault or transgression</i> to refer to sexual abuse.</p> <p>"Most people know this word because it is common"; "we hear the term in the community newsletter, through social networking sites, or in the news"; "we feel disturbed when we hear this term".</p>	<p>Due to sensitivities the term should be used carefully.</p>

<p><i>Sexual exploitation</i></p> <p>چه‌وساندنه‌وهی سیکسی</p>	<p>The term is known and understood. It is used in public, but is considered sensitive. The terms <i>sexual abuse</i>, <i>sexual exploitation</i>, and <i>sexual harassment</i> are understood as synonyms. People usually use the term <i>assault</i> or <i>transgression</i> to refer to sexual exploitation. "A clear term and most of the people who live in this society have been exposed to it".</p>	<p>Due to sensitivities the term should be used carefully. To prevent misunderstanding the term should be explained in contrast to <i>sexual abuse</i> and <i>sexual harassment</i>.</p>
<p><i>Sexual harassment</i></p> <p>هه‌راسانکردنی سیکسی</p>	<p>The term is not known and not understood by most people. Only community members who had participated in awareness sessions knew the term. People understand the term in the sense of <i>unpleasant touching</i>, and refer to it as <i>trespassing into someone's</i> literally: (دەس دریزی کردن, <i>space making a long hand</i>). The term is considered sensitive "The word is not clear"; "we didn't use this term for these things or didn't even hear about it"; "we didn't understand this term before we participated in the awareness sessions".</p>	<p>Due to sensitivities the term should be used carefully. To prevent misunderstanding the term should be explained in contrast to <i>sexual abuse</i> and <i>sexual exploitation</i>.</p>
<p><i>Evidence collection</i></p> <p>کۆکردنه‌وهی به‌لگه</p>	<p>The term is known and understood. People associate the term with uncovering the truth about crimes or accidents. People who are not familiar with the term prefer a descriptive explanation like <i>process of discovering and collecting evidence</i>. "An easy and natural word that we usually use"; "it is clear to everyone".</p>	<p>An alternative is to use a descriptive explanation like <i>process of discovering and collecting evidence</i>.</p> <p>پروسه‌ی دۆزینه‌وه و کۆکردنه‌وهی به‌لگه</p>
<p><i>Accountability</i></p> <p>به‌رپرسیاریتی</p>	<p>The term is known and understood, but often interpreted in the more narrow sense of responsibility. It is associated with duties in the family and in government. "An easy word that we use often"; "yes, we hear the term a lot at election time and governments aim for it".</p>	<p>To prevent misunderstanding the term should be explained in contrast to <i>responsibility</i>.</p>

<p><i>Affected population</i></p> <p>دانیشتوانی زهره‌رماند</p>	<p>The term is not well known and not always understood. Women understood the term to also include survivors of GBV. People are used to more specific categories like refugee, migrant, or displaced person. Men in particular prefer to be referred to as <i>displaced persons</i>. The term is considered sensitive as it evokes memories of personal experiences.</p> <p>"We get annoyed when we hear this word because it reminds us of our experiences"; "we remember the time of wars we lived in before, and this saddens us"; "we are used to another word"; "we hadn't heard of it before - the word was not clear to us".</p>	<p>Due to sensitivities the term should be used carefully.</p>
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