

## 10. Appendix

### 10.1. Sample Interview Questions

#### *Some guiding questions for the Syrian wives/ex-wives:*

- 1) Where were you born? Where did you grow up as a child?
- 2) When did you leave Syria?
- 3) When did you arrive in Egypt? And why did you choose Egypt?
- 4) Who supported you on arrival? Where did you stay?
- 5) How do you like living in Egypt? With whom do you live? How is that going?
- 6) Would you describe yourself as a refugee? Why or why not?
- 7) How did you meet your husband?
- 8) Did you actively seek to marry an Egyptian man? Why or why not?
- 9) How would you compare Egyptian and Syrian husbands? What are the common popular conceptions about an Egyptian husband versus a Syrian one?
- 10) What are common popular conceptions about Egyptian wives vs Syrian ones?
- 11) Do you face any pressure or harassment from the Egyptian or the Syrian communities or notice any change of perception after marrying your husband?
- 12) Do you ever get the feeling that people might think you are using this marriage for other reasons?
- 13) Why would you think some people might refer to these marriages as taking advantage of Syrian women? And how would you respond?
- 14) How do you handle disagreements with your husband?
- 15) Were you always close to your family? Are you still as close to them after the marriage as before? In what ways?
- 16) What is your daily routine? Do you work?
- 17) Do you feel you are better off in Egypt or back in Syria before the war?
- 18) What do you miss the most about Syria?
- 19) Would you ever go back to Syria? Why or why not? And if you were to leave Egypt, which country would you go to and why?
- 20) How do you see your future?

- 21) How would you raise your children here? What are the main factors that determine your upbringing philosophy?
- 22) Before I close, is there any story or any points you want to share? Especially to western academia?
- 23) Are there any questions that you were expecting to be asked but weren't?

***Some guiding questions for the families of the wives/ex-wives (by birth):***

- 1) When did you leave Syria?
- 2) When did you arrive in Egypt? And why did you choose Egypt?
- 3) Who supported you on arrival? Where did you stay?
- 4) How do you like living in Egypt? With whom do you live? How is that going?
- 5) Would you describe yourself as a refugee? Why or why not?
- 6) What are the main obstacles that you faced in Egypt?
- 7) How did your daughter meet her husband?
- 8) What was your first impression about this marriage when it was just a possibility?
- 9) Did you actively seek to find an Egyptian man for your daughter or encouraged her to seek one? Why or why not?
- 10) How would you compare Egyptian and Syrian husbands? What are the common popular conceptions about an Egyptian husband versus a Syrian one?
- 11) What are common popular conceptions about Egyptian wives vs Syrian ones in your opinion?
- 12) Do you, your family or your daughter face any pressure or harassment from the Egyptian or the Syrian communities or do you notice any change of perception to you after the marriage?
- 13) Do you ever get the feeling that people might think you are using this marriage for other reasons?
- 14) Why would you think some people might refer to these marriages as taking advantage of Syrian women? And how would you respond?
- 15) How do you handle a situation where your daughter involves you in a disagreement with her current husband?
- 16) Were you always close to your daughter? Are you still as close to her after the marriage? In what ways?

- 17) Do you feel you are better off in Egypt or back in Syria before the war?
- 18) What do you miss the most about Syria?
- 19) How do you see your future?
- 20) How did you raise your children? What are the main factors that determine your upbringing philosophy?
- 21) Before I close, is there any story or any points you want to share? Especially to western academia?
- 22) Are there any questions that you were expecting to be asked but weren't?

***Some guiding question for the families of the wives/ex-wives (by marriage):***

- 1) How did your son meet his wife?
- 2) Did you actively seek to find a Syrian wife for your son or encouraged him to seek one? Why or why not?
- 3) What was your first impression about this marriage when it was just a possibility?
- 4) How would you compare Egyptian and Syrian husbands? What are the common popular conceptions about an Egyptian husband versus a Syrian one?
- 5) What are common popular conceptions about Egyptian wives vs Syrian ones?
- 6) Do you notice any change of perception to you, your family or your son after the marriage?
- 7) Do you ever get the feeling that people might think you or your son are using this marriage for other reasons?
- 8) Why would you think some people might refer to these marriages as taking advantage of Syrian women? And how would you respond?
- 9) How do you handle a situation where your son involves you in a disagreement with his current wife?
- 10) Do you think the fact that your daughter-in-law is a refugee would have any social, cultural, legal or economic implications on your family, your son, or their children (if any)?

***Some guiding questions for key informants***

- 1) Can you tell me a little bit about your organization? Its history and mandate in Egypt?
- 2) Can you describe the Syrian refugees' situation in Egypt from 2012 until today?
- 3) What kind of challenges and opportunities do they face?

- 4) How are service providers in Egypt addressing the Syrian refugees' needs and problems? Examples?
- 5) Do you think Syrian refugee women's situation is similar or different from that of Syrian refugee men? If so, in what ways? (If so, or if not) Why is that?
- 6) How would you assess the situation in Egypt as a host country for refugees? Is it a supportive or a challenging environment for refugees? Why so?
- 7) How would you compare Egyptian and Syrian husbands? What are the common popular conceptions about an Egyptian husband versus a Syrian one?
- 8) What are common popular conceptions about Egyptian wives vs Syrian ones?
- 9) Do you notice any change of perception to you, your family or your son after the marriage?
- 10) Do you ever get the feeling that people might think you or your son are using this marriage for other reasons?
- 11) Why would you think some people might refer to these marriages as taking advantage of Syrian women? And how would you respond?
- 12) How would you assess the Syrian women's marriages to Egyptians?
- 13) What do you think were the main reasons that encouraged such marriages? (e.g. Cultural, religious, practical reasons)
- 14) How do you think the marriage would impact those women's lives?
- 15) Have you heard of any stories, positive or negative, about such marriages?
- 16) How did your organization address such marriages?
- 17) How do you think the humanitarian community could enhance their services or response to the Syrian community in Egypt, particularly women?

### 10.2. List of Respondents and their Demographics

First name*	Age group	Marital status prior to displacement	Marital status at the time of interview	Residence in Egypt	Notes (incl. Work and class)
1. Saga Khudair	50s	Widow	Divorced again (urfi)	Al-Rehab	First interview
2. Samar Badr	Late 20s	Single (NBM) <sup>35</sup>	Married	Al-Haram	Volunteered at Laji'aat
3. Amirah	Late 30s-early 40s	Divorced	Married	6 <sup>th</sup> of October	
4. Amal Khalil	Mid-late 30s	Divorced	Married (urfi)	Al-Haram	
5. Hawazen	Mid-late 30s	Divorced	Married	6 <sup>th</sup> of October	
6. Ekram	Mid-late 30s	Single (NBM)	Divorced	Faisal	Was unhappily married and got divorced a few months after the interview
7. Marwa Haram	Late 20s	Widow	Married	Haram/Tersa	
8. Safaa	Early 40s	Divorced	Married	Al-Obour	
9. Basema	Late 30s	Single (NBM)	Married	Nasr City	
10. Aisha	Mid 30s	Single (NBM)	Married	Ezbet el Hagana	
11. Reeham (a.k.a Fatma)	Early 20s	Single (NBM)	Divorced	Obour	

12. Bashira	Early 20s	Single (NBM)	Engaged	Obour	
13. Nesreen	Late 30s	Separated	Married ( <i>urfi</i> )	Faisal	
14. Zena	Late 20s	Single (NBM)	Engaged	Hadayek al Maadi	
15. Latifa	50s	Divorced	Married ( <i>urfi</i> )	Hadayek al Maadi	
16. Naziha	50s	Separated then Divorced	Married ( <i>urfi</i> )	Gesr el Suez	
17. Galaa	60s	Widow	Happily engaged	Nasr City	Followed up after interview and Now unhappily married and contemplating divorce
18. Morsheda	Early 30s	Single then divorced	Married	Al-Talbeya	
19. Noura	Early 30s	Single (NBM)	Married	Madinaty	Upper class - From Shwām (higher class residents of Old Damascus)
20. Shireen	Mid-late 30s	Married then divorced	Married ( <i>urfi</i> )	Alexandria	Contacted me after our interview seeking legal representation to seek asylum or family reunification with her children in Germany
21. Roba	Mid 20s	Single (NBM)	Married	Alexandria	
22. Asmaa	Early 40s	Divorced	Divorced ( <i>urfi</i> )	Alexandria	

23. Shahrazad	Late 20s	Single (NBM)	Married	Kafr al-Sheikh	Interview over phone but met her husband at a coffee shop in Cairo
24. Marwa	Early 30s	Widow	Married ( <i>urfi</i> )	Al-Asher min Ramadan	
25. Nour	Late 20s	Widow	Married ( <i>urfi</i> )	Al-Asher min Ramadan	
26. Maha Thol-Ghena	Early 40s	Divorced	Married ( <i>urfi</i> )	Al-Asher min Ramadan	Upper class
27. Rowaida	Mid-30s	Single (NBM)	Married	Al-Asher min Ramadan	
28. Basma	Early 30s	Single (NBM)	Married	Obour	Worked for CARE- Egypt
29. Ghena	Late 20s	Single (NBM)	Married	Al-Rehab	Upper class
30. Rania abol Dahab	Mid 30s	Single (NBM)	Married	Alexandria	Upper class
31. Hamsa Nabulsi	Mid 30s	Unclear	Married	Mokattam	Upper class
32. Luli Abu Chaar	Early 30s	Divorced	Married	Al Sheikh Zayed	Upper class

33. Mahmoud	Early 30s	N/A	N/A	Kafr al Sheikh	Shahrazad's husband
34. Mohamed	Early 30s	N/A	N/A	Al Talbeya	Mursheda's husband
35. Ali	50s-60s	N/A	N/A	6 <sup>th</sup> of October	Amira's husband
36. Diab	Early 20s	N/A	N/A	6 <sup>th</sup> of October	Amira's nephew – Syrian engaged to an Egyptian woman
37. Ahmed	Mid-30s	N/A	N/A	Ezbet al Haggana	Aisha's husband
38. Hamdy	Mid-30s	N/A	N/A	6 <sup>th</sup> of October	Hawazen husband
39. Mohamed	Early 40s	N/A	N/A	Al-Rehab	Ghena's husband
40. Tarek	Early 40s	N/A	N/A	Al Sheikh Zayed	Luli's husband
41. Arabawy	Mid-30s	N/A	N/A	Alexandria	Shireen's husband
42. Kawthar al Nakshabandy (Mother)	50s	N/A	N/A	Hadayek al Maadi	Fatma's mother
43. Bashira's grand mother	60s+	N/A	N/A	Al-Obour	
44. Eman	60s+	N/A	N/A	Faisal	Nisreen's mother



45. Fatemah	60s+	N/A	N/A	Hadayek al Maadi	Zena's mother
46. Rowaida's husband	Late 30s	N/A	N/A	Al-Asher min Ramadan	
47. Morsheda's mother	60s+	N/A	N/A	Al-Talbeya	
48. Nour's mother	50s	N/A	N/A	Madinaty	
49. Name unknown (mother)	60s	N/A	N/A	Al-Asher min Ramadan	Marwa and Nour's mom
50. KI - Nahla Nemr	NA	N/A	N/A	Alexandria	Freelance journalist and advocate of Syrian Refugee rights
51. KI- Maysaa Abwab	NA	N/A	N/A	Al Haram	Head of Laje'at NGO

### 10.3. List of Local Organizations that Assisted with Recruitment (Including Key Informants)

Name	Description	Contact
<b>CARE-Egypt</b>	CARE Egypt works to promote and support quality education and girls' leadership, as well as effective governance and civic engagement, and equitable social protection for vulnerable groups – especially women. They also organize programs and workshops for Syrian refugees in Egypt.	34 Street 106, Hadaek El – Maadi, Cairo 11431, PO 2019, Egypt. Phone: +202 25260096, +202 25263373. Fax: +202 25257074
<b>CMRS</b>	The Center for Migration and Refugee Studies (CMRS) at AUC aims at furthering scientific knowledge of refugee and migration movements in this region. CMRS functions include education, research, training and outreach.	AUC Avenue P.O. Box 74, New Cairo, 11835, Egypt Phone +202 2615.2670 <a href="mailto:gapp@aucegypt.edu">gapp@aucegypt.edu</a>
<b>Fard Foundation</b>	The work focuses on providing refugees (particularly Syrians) with: Humanitarian assistance, education and training, and healthcare	Building 1, Block 2/15, District 12, Gharb Summid, Opposite “Gihaz 6 October” 6th of October City, Giza <a href="mailto:Info@fardfoundation.org">Info@fardfoundation.org</a> +20127 117 6698/+20122 911 4388/+20100 177 8362 <a href="http://www.fardfoundation.org">Http://www.fardfoundation.org</a>

<b>Plan Egypt</b>	<p>“We focus on child rights, implementing programs designed to enable communities to improve the lives of the most marginalized children by working with women, youth and civil society organizations.</p> <p>Plan International Egypt has deep grassroots local knowledge and relationships with communities and works to build the capacities of communities and organizations to promote child rights.” (<a href="#">Plan Canada Egypt Website</a>)</p>	<p>St.105, building number 71 - Hadayk el Maadi, Cairo 11559 Cairo - Egypt</p> <p>+ 202 - 25247369 - 25245765 - 25245764 - 25247382</p> <p>Fax: 25246855</p> <p><a href="mailto:Egypt.co@plan-international.org">Egypt.co@plan-international.org</a></p>
<b>Saint Andrew's Refugee Services</b>	<p>“Founded by St. Andrew's United Church of Cairo, stars was one of the first organizations in Egypt dedicated to improving the quality of life of refugees, asylum seekers, and vulnerable migrants. They also have psychological services for refugees in Egypt and I will be directing any respondents who need any professional psychological assistance to them.” (<a href="#">St. Andrew's Refugee Services Egypt Website</a>)</p>	<p>Address: 38 July 26 Street, Downtown, Cairo</p> <p><a href="mailto:Info@stars-egypt.org">Info@stars-egypt.org</a> ,</p> <p>+20 0225759451.</p>
<b>Syria al Ghad Relief Foundation</b>	<p>Focuses on relief, health and community development of Syrian refugees in Egypt.</p>	<p><a href="mailto:Info@syria-algad.org">Info@syria-algad.org</a></p> <p><a href="http://www.syria-algad.org/">Http://www.syria-algad.org/</a></p>

<p><b>Tadamon (the Egyptian Refugee Multicultural Council)</b></p>	<p>“Tadamon is an independent, non-political network of civil society organizations working to promote the welfare of refugees and their mutual co-existence with Egyptians through networking and coordination of cooperative efforts.” (<a href="#">Tadamon Official LinkedIn Page</a>)</p>	<p>1 Abou Bakr Khairat, 5th Floor, Flat 17, off Al-Kadi Al-Fadel, (in Boursa, Downtown Cairo) Cairo 11121, Egypt +20 2 23928681</p>
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#### 10.4. Informed Consent Form (English-Arabic)

*English version*

##### **Informed consent form**

**Date:** May 2017-December 2018

**Study name:** Marriage for refuge: A Postcolonial Perspective on Syrian Women's Survival Mechanisms in Egypt

**Researcher:** Dina Taha, Doctoral Candidate, Graduate Program in Sociology, York University.

**Contacts:** [removed for confidentiality]

**Purpose of the research:** to explore the phenomenon of Syrian refugee women's marriage to Egyptian nationals.

**What you will be asked to do in the research:** You will be asked to participate in an in-depth interview. The interview should take approximately 1-2 hours. You might be also asked later on to comment or give feedback on the preliminary research results, which you are encouraged to be critical about.

**Risks and discomforts:** There are minimal risks associated with your participation potentially associated with remembering trauma. In case you feel any discomfort, I will give you a list of contacts of local service providers who can assist you professionally.

**Benefits:** You will receive 10 CAD (150 EGP or the equivalent in value) when you participate in the interview. You may also find satisfaction in recalling your experiences in a safe environment.

**Voluntary Participation:** Your participation in the study is completely voluntary and you may choose to stop participating at any point. Your decision not to participate will not influence the

nature of your relationship with me, the Egyptian or Syrian governments, local organizations, or York University either now, or in the future.

**Withdrawal from the Study:** You can stop participating in the study at any time, for any reason, if you so decide. Your decision to stop participating, or to refuse to answer particular questions, or to refuse to provide later feedback will not affect your relationship with me, the Egyptian or the Syrian governments, local organizations, or York University. In the event you withdraw from the study, you will still receive the incentive, and all associated data collected will be immediately destroyed wherever possible.

**Confidentiality:** All information you supply during the research will be held in confidence and unless you specifically indicate your consent, your name will not appear in any report or publication of the research. Your responses will be noted on paper or recorded electronically, with your consent. Data collected during this study will be stored in my personal laptop and/or a locked file cabinet for 10 years from the date of my graduation, after which it will be destroyed. Confidentiality will be provided to the fullest extent possible by law.

### **Questions about the Research?**

If you have any question/require further information about this study, please contact the researcher, Dina Taha, Graduate Program in Sociology, [removed for confidentiality] ; or the supervisor, Christopher Kyriakides, Associate Professor, Department of Sociology, York University, [removed for confidentiality]; or the Graduate Program Director in Sociology, Professor Harris Ali, [removed for confidentiality].

This research has been reviewed and approved by the Human Participants Review Sub-Committee, York University's Ethics Review Board and conforms to the standards of the Canadian Tri-Council Research Ethics guidelines. If you have any questions about this process, or about your rights as a

participant in the study, you may contact the Senior Manager and Policy Advisor for the Office of Research Ethics, 5th Floor, York Research Tower, York University [removed for confidentiality].

**Legal Rights and Signatures:**

I \_\_\_\_\_, consent to participate in the above-mentioned research study  
[participant's name]

Conducted by Dina Taha. I have understood the nature of this project and wish to participate. I am not waiving any of my legal rights by signing this form. My signature below indicates my consent.

*Please check if applicable:*

☐ Audio: My signature below also indicates my consent to be audio recorded.

☐ Video: My signature below also indicates my consent to be video recorded.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

[Participant]

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

[Principal investigator – Dina Taha]

## استمارة الموافقة علي المشاركة في بحث ميداني

التاريخ: مايو 2017 حتى ديسمبر 2018

اسم الدراسة: زواج من أجل الملجأ؟ نظره نقديه لأساليب التأقلم للاجنات السوريات في مصر

اسم الباحث: دينا طه - طالبة دكتوراه - برنامج الدراسات العليا قسم علم الاجتماع بجامعة يورك بكندا

للتواصل: <تم المسح لحفظ الخصوصية>

الغرض من البحث: دراسته و استكشاف حاله زواج اللاجئين السوريات من مصريين

المطلوب منك في البحث: سوف يطلب منكم المشاركة في مقابلة و التي ستستمر تقريبا ساعتين من الزمن. قد يطلب منكم أيضا في وقت لاحق التعليق أو الادلاء بتقييمكم على نتائج البحث الأولية والتي نشجعكم فيها بإعطاء آراء صريحة ذات نقد بناء.

المخاطر: لا يوجد مخاطر تذكر مترتبة علي مشاركتكم. قد يواجهكم بعض الضيق من استرجاع ذكريات قاسية. في حال شعرتكم بأي انزعاج، سوف أعطيكم قائمة من الارقام لبعض الخدمات المحلية و الذين بإمكانهم مساعدتكم.

الفوائد: سوف تتلقون (150 جنيه مصري او ما يوازيه في القيمة) لمشاركتكم في المقابلة. أيضا قد تجد الارتياح في الحديث عن خبراتك في بيئة آمنة.

المشاركة الطوعية: مشاركتكم في هذه الدراسة هو طوعي تماما ويمكنكم ان تختارو التوقف عن المشاركة أو عدم الادلاء بالتعليق في أي وقت. وقرارك بعدم التطوع لا تؤثر على طبيعة علاقتكم معي، أوالحكومات المصرية أو السورية والمنظمات المحلية، أو جامعة يورك سواء الآن أو في المستقبل.

الانسحاب من الدراسة: يمكنك التوقف عن المشاركة في الدراسة في أي وقت ولأي سبب كان. قرارك لتوقف المشاركة، أو رفض الإجابة عن أسئلة معينة، أو عدم الادلاء بالتعليق لن يؤثر على علاقتكم بي أو بالحكومات المصرية أو السورية أو المنظمات المحلية، أو جامعة يورك. في حال الانسحاب من الدراسة، سوف تتلقون الحافز المادي علي اي حال، وجميع البيانات المرتبطة التي تم جمعها عنكم سيتم تدميرها فورا.



السرية: سيتم حفظ جميع المعلومات التي شاركتكم بها خلال البحث في مكان ثقة . وإلا إذا اشترتم تحديدا بموافقتكم، لن يظهر اسمكم في أي تقرير. ردودكم سيتم تسجيلها على الورق أو تسجيلها إلكترونيا، مع موافقتكم. سيتم تخزين البيانات التي تم جمعها خلال هذه الدراسة في جهاز الكمبيوتر المحمول الخاص بي أو سيتم حفظها في ملف مؤمن لمدة 10 سنة من تاريخ تخرجي، وبعد ذلك سوف يتم تدميرها. وسيتم توفير السرية إلى أقصى حد ممكن مسموح به قانونا.

#### أسئلة حول البحث؟

إذا كان لديكم أي سؤال تحتاجون إلى المزيد من المعلومات حول هذه الدراسة، يرجى الاتصال بالباحثة، دينا طه، برنامج الدراسات العليا في علم الاجتماع، <تم المسح لحفظ الخصوصية>. أو المشرف، كريستوفر كيرياكيدس، أستاذ مشارك، قسم علم الاجتماع، جامعة يورك، <تم المسح لحفظ الخصوصية> أو مدير برنامج الدراسات العليا في علم الاجتماع، أستاذ هاريس علي، <تم المسح لحفظ الخصوصية>

لقد تم الموافقة على هذه الدراسة من قبل اللجنة الفرعية لمراجعته شؤون مشاركي البحوث، بجامعة يورك بما يتوافق مع معايير المبادئ التوجيهية الكندية لثلاثي مجلس أخلاقيات البحوث. إذا كان لديك أي أسئلة حول هذه العملية، أو عن حقوقكم كمشاركين في الدراسة يمكنكم الاتصال بمدير أول ومستشار السياسات لمكتب أخلاقيات البحوث، الطابق الخامس، برج بحوث يورك، جامعة يورك، <تم المسح لحفظ الخصوصية>

#### الحقوق القانونية والتوقييع:

أنا \_\_\_\_\_ ، اوافق على المشاركة في دراسته المذكورة أعلاه و المسؤله عنها الباحثة دينا طه.

[اسم المشارك]

لقد فهمت طبيعة هذا المشروع وارغب في المشاركة و لا يعتبر هذه الموافقة او التوقيع بمثابة تنازل عن أي من حقوقي القانونية. يشير توقيعي أدناه علي موافقتي علي المشاركة.

يرجى التحديد إذا كان الامر ينطبق

☐ توقيعي أدناه يشير ايضا الي موافقتي على أن يتم تسجيلي صوتيا اذا تطلب الأمر

☐ توقيعى أدناه يشير ايضا الي موافقتي على أن يتم تصويري بالكاميرا او الفيديو اذا تطلب الأمر

التوقيع: \_\_\_\_\_ التاريخ: \_\_\_\_\_

[اسم المشارك]

التوقيع: \_\_\_\_\_ التاريخ: \_\_\_\_\_

[القائم بالبحث- دينا طه]