For some time now reports have appeared in the media about women leaving for Syria, either as ‘jihadi brides’ or as militant activists. This narrative shifts the focus from security issues to marriage, and works with online material using private chatting rather than public posts. Given the restrictions on research in this field, and insofar as it is possible to know more about the women’s concerns using methods short of fieldwork, the authors here present some findings of this exploratory research project. Ed.

**CHATTING ABOUT MARRIAGE WITH FEMALE MIGRANTS TO SYRIA**

**Agency beyond the victim versus activist paradigm**

Over the course of the last two years, we have witnessed a rapid increase in the number of women migrating from northwestern Europe to areas in Syria which are under the control of ISIS, and to a lesser extent, Jabhat al-Nusra. It is estimated that these women (who self-identify as muhajirat sham or women migrating to Greater Syria) constitute on average about 15 per cent of the total number of migrants from the West.1 Al-Baghda’di’s declaration of the caliphate in June 2014 and his call upon Muslims to fulfill their religious duty to perform hijra (to emigrate from the lands of disbelievers, even if the newly proclaimed Islamic State) was a major catalyst.2 These muhajirat have not only drawn the attention of the media and the security forces, but also of researchers – especially those engaged in or affiliated with terrorism and radicalization studies.

In this narrative, we argue that the questions researchers focus on, and the methods they employ, strongly feed into each other and produce a particular kind of knowledge about muhajirat sham. A rather narrow range of questions dominates the literature, which centres on how these women are drawn to migrate to Syria, to what extent they are or will become a security risk, and how to develop successful trajectories for deradicalization (Bakker & de Leece 2015; Carvalho 2014; Hoyle et al. 2015; Nacos 2015; Peresin 2015; Peresin & Cervone 2015; Saltman & Smith 2015; van San 2015; Zakaria 2015). Faced with the problem of gaining access, authors largely rely on secondary sources and the muhajirat’s publicly accessible posts on social media.3

From victims to militant activists

Although some authors point to the danger of uncritically taking up gender stereotypes (Saltman & Smith 2015: 69, 71; Laster & Erez 2015; also Nacos 2005), in most of the literature on the muhajirat, the women’s agency tends to be either underrated (‘women as victims of devious men’) or overrated (‘women as trying to outdo their male counterparts’). Once female migration to Syria had been acknowledged, it did not take long for the tropes of ‘sexual jihad’ and ‘jihadi brides’ to emerge. Stories about ‘sexual jihad’ – a term used to refer to women who provide sexual services to male jihadis – arose in the course of 2013 in Tunisia. Scores of young Tunisian women were said to have left for Syria to serve large numbers of jihadis, sometimes through temporary marriages. However, these stories were soon reported to be part of the Tunisian government’s efforts to stem the tide of migration to Syria and of the Syrian regime’s disinformation campaigns (Reuter 2013).

The term ‘jihadi bride’ refers to women who migrate to Syria to marry jihadis. Often presented as naïve, overtly romantic, and drawn to the heavily Orientalized images of heroic fighters, these women are regarded as victims of unscrupulous men who lure them to Syria (Peresin & Cervone 2015: 6; Zakaria 2015: 119). Although the use of terms such as ‘sexual jihad’ and ‘jihadi brides’ only gained prominence when women started to migrate to IS-controlled territory, such framing has its precedents. A decade earlier, when ‘informal Islamic marriages’ were being discussed by politicians, the security services, and the media in the Netherlands, the women involved in such marriages were also, first and foremost, viewed as victims, who had been recruited by male extremists employing ‘loverboy-like’ practices to mobilize them for the jihad (NCTb 2006: 22; Moors 2013).

Whereas the trope of the ‘jihadi bride’ is still widely employed, especially in the media, it has become increasingly criticized in the literature, together with the framing of women as victims (e.g. Saltman & Smith 2015: 5, 42, 71). The muhajirat’s growing public online presence has partly shifted the dominant discourse towards recognizing the women as actors and even militant activists who function as propagandists and recruiters for IS.4 This in itself privileges those muhajirat who are most interested in spreading their message to the world at large – that is, the more ideologically engaged women – and, in turn, further amplifies their voices. When Saltman and Smith (2015), for instance, presented profiles of five sets of Western muhajirat, they selected those with a strong media presence, posing fully covered, carrying Kalashnikovs and expressing their desire to take part in the jihad.

Some authors use the term ‘female foreign fighters’ (Bakker & de Leece 2015) to refer to the muhajirat, or more implicitly point to their potential engagement in violent extremism, comparing them with the earlier presence of female fighters in left-wing and secular groups and the more recent female suicide bombers recruited by Islamist groups (Zakaria 2015; Bakker & de Leece 2015; Nacos 2015). Moreover, those authors who recognize that women in IS-controlled areas are not actively involved in jihadi violence, nonetheless present them as potential fighters and terrorists. Arguing that these women may become frustrated with their limited roles, they express their concern that this may then push them to turn to extremist violence in Western countries (Hoyle et al. 2015; Peresin & Cervone 2015).5

**Different questions, different methods**

As much research focuses on the activism of the most ideologically motivated and media-savvy women, this raises the question as to whether and how a different focus and method may produce different kinds of knowledge about the muhajirat. Our research with the muhajirat did not start from questions about security and radicalization, but forms part of a broader anthropological project that explores what kinds of Muslim marriages have become a topic of debate and how this relates to the perspectives and desires of those concluding these marriages. Marriages are not simply a private affair. Depending on the context, interested parties such as families, state actors, and religious authorities are often involved in how a marriage ought to be concluded. In many settings, marriages are central to the regulation of sexuality and procreation, the production of kinship, and the organization of care. As such, they are central to the production, reproduction, and transformation of families, ethnicities, religious groups, nations and other social formations (Young et al. 1981; Hasso 2011; Franklin & McKinnon 2000: 278).

Whilst we used online material in our research project, we did not focus on public posts, but worked through private chatting. We recognize that this kind of online research is far removed from the longer-term immersion that is the hallmark of anthropology. Private chatting remains at the level of discourse (what people say) rather than allowing for the observation of people’s practices (what people do). Moreover, the absence of facial expressions and tone of voice make it more difficult to assess people’s answers, and, in contrast to conversations that evoke elaboration and detail, online chatting pushes participants to summarize. Still, as the field is so overdetermined by both the more sensationalist media reports and the ways muhajirat present themselves to the public, we argue that, in spite of these drawbacks, private chatting with those who do not desire such a public presence produces new forms of knowledge about the muhajirat.

Others have pointed out how private chatting creates a sphere of intimacy in which people are often willing to share sensitive details about their lives (cf. Miller & Slater 2000), and how chat sessions via the internet and mobile phones have become important channels through which people create and reinforce friendships, kinship ties and so on (Coleman 2010). This was no different for the women in our research. For them, private chat-
ting online was often the only way they could communicate with significant others in the Netherlands.

We were in contact with 22 women from the Netherlands or Belgium who travelled to Syria. Contact was usually initiated through Facebook Messenger and later, when the women concerned had provided their telephone numbers, through WhatsApp. Some women (or their husbands) did not want to participate in the research because they considered it too risky and were concerned about their families living in the Netherlands or Belgium, had a previously negative experience of journalists, researchers, or the security services, or did not expect much good to come from engaging with those who do not share their worldview. Others were willing and sometimes eager to participate in the research, but circumstances – be they personal, infrastructural, or war related – did not always allow for substantial chat sessions. We consider 10 of the women we contacted to be key interlocutors, as they were both willing and able to provide insights into the conclusion of marriages.10

The large majority of our interlocutors were adult women in their early 20s. Many were Moroccan-Dutch (a few were Moroccan-Belgian), with a little over a quarter of them being converts (of various ethnic backgrounds). Over two-thirds of the muhajirat were married in Syria, usually quite soon after they had settled there; a few of them already knew their husbands back home. The remainder, a substantial minority, were already married before migrating to Syria. They either travelled together with their husbands or followed them later.11 Most of the women – both those who had already married back home and those who married in Syria – married partners from the same ethnic background, or if not, then someone of the same nationality, or a convert from another Western country. None of our interlocutors had married anyone from Syria or a muhajir from the Middle East.

The muhajirat and their marriages

The muhajirat consider marriage to be a highly recommended practice in Islam. While this sentiment is widely shared amongst Muslims in general, the living conditions in IS-held territory further encouraged the muhajirat to marry. ‘It is difficult if you are by yourself while a jihad is going on’, one of the women explained. With ‘by yourself’, she did not mean living alone (the muhajirat usually either live in women’s quarters or with a befriended family) but living without a husband or one’s own family. The muhajirat’s strong opinions about how a marriage ought to be concluded, although by no means uncommon, are, however, less widely shared among Muslims generally.

Following strict rules of gender segregation, they are against free dating. Instead, they intend to find a partner through a mediator, and will only meet their partner a limited number of times and always in the presence of others. Rejecting material matters such as a high dower or a lavish wedding, their main concern is to find a practising brother with similar religious beliefs. In the words of one of the muhajirat, ‘back home we were really concerned about his aqida [belief], we do not need to worry about that here’.12 By opting for such a form of marriage, the muhajirat distance themselves both from mainstream styles of free dating as well as from those arranged marriages where material and familial interests are the main concern (Moors 2013).

In the Netherlands and Belgium, Islamic marriages are a private ritual with no legal effects. Except for a prohibition barring religious functionaries from concluding a religious marriage prior to a civil marriage, the state does not regulate religious marriages.13 Hence, the parties involved have considerable leeway over how to actually arrange and organize a marriage. For a marriage to be Islamically valid, the groom and the bride need to express their intention and consent (through offer and acceptance) in the presence of two adult male Muslim witnesses. Most schools of law also require that the woman’s marriage guardian (her wali) either concludes the marriage on her behalf or gives his consent, while the groom needs to pay the bride a dower (mahr).14 No written document or registration is required, nor is the presence of a religious authority necessary.

Under Syrian law, marriages of Muslims have been formally regulated through the statutory Law of Personal Status, which requires some form of state registration.15 The early arrivals amongst our interlocutors who started to convert to Islam or had already done so by early 2013 onwards, reported that their marriages were concluded informally. A few women already knew the men they were to marry and had previous contact with them through the internet, while others met their husbands in the presence of a mediator, sometimes only once – on which occasion, the woman would lift her face veil so that her potential husband could see her face.16 The marriage contract was often concluded at home, sometimes at first only orally. Some of the women reported that they choose their own wali: ‘the husband of my close female friend’ claimed one convert; ‘my brother, because my father did not agree’ reported another, a born Muslim woman; while yet another born Muslim said she had selected ‘a friend of my husband’ because she did not consider her father suitable as he did not yet perform his five daily prayers. In many cases, their dower had little or no material value. Several women mentioned that they only asked for a Quran, or an uneven number of dates, because they wanted to follow the Sunnah.17

After the caliphate was proclaimed, IS officials increasingly attempted to control and regulate the conclusion of marriages, restricting the freedom of action of both the bride and the groom. In some ways this was similar to what had happened during earlier processes of state formation in the Middle East and elsewhere, when the state extended its control over matters of personal status. In line with the Syrian Law of Personal Status, IS also started to require that marriages were either concluded at the Sharia court or at home in the presence of an official who would then register the marriage at the court. In a similar vein, Islamic rules about who should function as a woman’s wali were implemented. In the case of a woman with a Muslim father, this should first be her father and then other close male paternal relatives in a fixed order; in the case of a convert, the qadi (judge) at the Sharia court would function as her wali.18 Our interlocutors mentioned that sometimes a number of phone calls had needed to be made to fathers back home in order to persuade them to agree with their daughters’ marriages.

Other attempts made by IS officials to regulate the conclusion of marriages were more specific. In IS-held areas there were heavy restrictions on private pre-marital contact between men and women, with one of our interlocutors stating that state functionaries would prohibit couples from marrying if they found out about any such prior contact. Moreover, IS also imposed restrictions on men. The latter not only needed the approval of the wali of their prospective wife, but also the leader of their group (the amir) needed to give his permission.19 Besides this, IS made attempts to impose a minimum amount of dower (our interlocutors mentioned $500) in order to make marriage a more serious commitment and to protect the muhajirat from men who would only marry them because they would ask for so little compared to Syrian women and other women from the Middle East. This stands in contrast to developments elsewhere in the Arab world, where attempts to regulate the dower or marriage entail setting a maximum amount in order to facilitate marriage – that is, to counter the trend towards delayed marriage (Welchman 2007: 91-2; Hasso 2011: 62ff, 80ff).

Agency revisited

The above then points to a strong contrast between, on the one hand, tropes such as ‘sexual jihad’ and ‘jihadi brides’ which evoke notions of male licentiousness and unrestrained sexuality, and, on the other hand, IS attempts at regulating marriages. Moreover, inferring women’s lack of agency does not tally with how the muhajirat themselves talk about marriage. Our interlocutors expressed their desire to conclude an Islamic marriage because they considered getting married to be a recommendable religious act. They also willingly submitted to IS regulations, as they had opted for a life under IS rule, which they equated with living under the Sharia.20

If it is difficult to define the muhajirat as victims, the desires they express and the lives they live are also quite different from those of migrant activist women with highly public online profiles. Our interlocutors presented various reasons for migrating to Syria – from feeling no longer accepted once they had started to wear strictly covering styles of dress to expressing the need to help their fellow Muslims – yet their most common motive was a desire to live in an Islamic state under Islamic law, as good wives and mothers, supporting their husbands and caring for their children.21 They mainly engaged with sisters
Political Violence (ICSR), this institute runs the largest database on Western females joining ISIS, including ‘social media material on over 100 female profiles’. 1. While we use the term Syria in the title of this article for the independent researcher Martijn de Koning is an anthropologist at the University of Amsterdam and at Radboud University Nijmegen. Annelies Moors is an anthropologist at the University of Amsterdam and the PI of the ERC advanced grant ‘Problematising “Muslim marriages”: Ambiguities and contestations’. 2. There is a huge literature on Muslim women’s politics in politics and in terrorism. Studies in Conflict and Terrorism 28(5): 435-451. 2015. Young Western women, fandom, and ISIS. E-International Relations 5. http://www.e-it.info/articles/9529/openwomen-fandom-and-isis/ (accessed 8 December 2015). NCTB, 2006. Informelle islamische Huwelijken. Het verschijnsel en de (veiligheids) risico’s. Den Haag: NCTB. https://nl.nctb.nl/nctb/nctb_winner/84c49d9e4c31 9aa2c17212e2c0586ce627a7/Rapport-informelle-islamische-huwelijken_tcm50-138594-1.pdf (accessed 8 December 2015).


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Native anthropology and uncertain ‘otherness’

The article by Takeyuki Tsuda (AT 31(3)) questions the possibility of a ‘native anthropology’. Tsuda suggests that anthropological knowledge of a social group does not rise from the anthropologist being originally part of the group studied, rather it derives from its (self-) problematization of the researcher’s feeling of being part of that group. While I agree with this heuristic conclusion, the key problem in assessing ‘native anthropology’ does not lie in embracing ‘otherness’ – the other face of the concept of ‘distinctiveness’ takes with it. Thus, in order to analyze the meaning of ‘we-ness’ and its opposite, ‘otherness’, we need to move from the level of metaphysics to one of phenomenology because these categories are an antonymous couple used to express a cultural antonymic couple used to express a cultural reality different from the rest of the landscape in which they are immersed and to which they are inextricably interconnected. Tsuda does not differentiate these two meanings, a choice that undermines the author’s conclusions.

The history of ‘native anthropology’ shows the ontological limits of ‘otherness’. In social anthropology, ‘native anthropology’ debuted when young researchers from non-Western countries came to Britain and Europe to study anthropology. From the standpoint of a discipline in which the majority of practitioners were once white male Europeans, ‘native anthropology’ defined the peculiar perspective from which distant cultures could be studied by researchers with non-Western ethnic and cultural backgrounds. Malinowski (1939) ‘certified’ this particular cognitive advantage due to the researcher’s original familiarity with the local system of knowledge and language. Thus, to be ‘native’ meant not to share a European ‘we-ness’, and being ‘other in the other’ once in the field. In fact, in those days, the category of ‘nativeness’ was seldom used by British and European anthropologists when they studied communities in their Western (native) countries. Instead, ethnographic practice took to pieces the wholeness of ‘nativeness’ by bringing to the fore aspects of cultural ‘otherness’ – the ‘other within’ – employing analytical dichotomies such as ‘urban-rural’, ‘centre-periphery’, or ‘traditional-modern’. While this rejection of the ‘native’ agenda has been a fundamental step in the cultural foundation of national states – as Italy (Puccini 2005) and other European countries (Cuisenier 1995) demonstrate – it also confirms that to say ‘to be at home’ or ‘to be part of a community is the result of a cultural process of the creation of ‘we-ness’, rather than the expression of an ontological, prefixed communion. Thus, in order to analyze the meaning of ‘we-ness’ and its opposite, ‘otherness’, we need to move from the level of metaphysics to one of phenomenology because these categories are an antonymous couple used to express a cultural process, as pointed out by Barth (1969) many decades ago, in which ideal identity boundaries among people are set and moved.

Following this conclusion, I agree with Tsuda about the rich methodological opportunities that the concept of ‘native’ offers, once ethnographically (or self-ethnographically) interrogated. However, the same is true for its opposite, the concept of ‘otherness’ and being ‘other’ – a research agenda that Tsuda seems not to consider. Moreover, to move from metaphysics to phenomenology in the analysis of ‘otherness’ does not affect the conceptualization of humanity as the sum of separated (although interconnected) agents, which the concept of ‘distinctiveness’ takes with it. Thus, while a researcher must recognize the others’ distinctiveness once in the field (i.e. ‘I am not them and they are not me’), s/he has to look within this landscape of distinct agents and recognize in the local ‘we-ness’ and ‘otherness’ methodological tools and ethnographic fields to be explored in order to understand how connections and disconnections are created on an individual and collective level and how, in so doing, identities are negotiated.

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Food banks and voucher holders

Caplan’s article (‘Big society or broken society?’) investigates the people and ethos that sustain food banks in Britain (AT 32:1). Since 2010, I have been a volunteer – and, for a year, was a staff member – at my local Citizen’s Advice Bureau (CAB), where I ‘triage’ clients attending our drop-in sessions. The most common issues we deal with concern debt, benefits and housing/homelessness. Having completed the first part of adviser training I now do casework which requires me to research, advocate, negotiate and do whatever else is necessary to help the client.

Bending foodbank rules

Unlike some charities, we face strict rules against self-referring. We are allowed to issue local Trussell Trust food bank food vouchers (FV) only if we are advising clients in a particular matter, with the overarching aim of preventing clients from becoming dependent on the food bank, as Trussell Trust prescribes. Initially, CAB struggled to find takers for the FV’s. Assessors usually offered an FV at the end of an interview after they had ascertained that a client could benefit from one, with the approval of the duty supervisor. But gradually, the ‘demand’ has grown. For existing clients whose complicated cases are ongoing, we have sometimes, with approval from the food bank, issued FVs even when the maximum has been reached. Only occasionally do we get phone calls from the food bank querying why the FVs we had issued – there is a clear audit trail – had not been exchanged for food parcels by our clients, implying that these had been wrongly issued.

Of course, food banks can sometimes be abused. A few clients would appear to have used a variety of names or attempted to procure FVs from various agencies to circumvent...