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Report on Exploratory Study into Honor Violence Measurement Methods—Appendixes

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November 26, 2014

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Appendix A
Honor Violence Annotated Bibliography

Honor Violence: General Discussions

1. **Brandon, James, and Salam Hafaz.** *Crimes of the Community: Honour-based Violence in the UK* (London, England: Centre for Social Cohesion, 2010).

Summary: This report focuses on four aspects of honor violence: forced marriage, domestic violence, honor killing, and female genital mutilation. The report argues that honor killings, domestic violence, forced marriage, and female genital mutilation are not isolated practices, but are instead part of a self-sustaining social system built on the ideas of honor and cultural, ethnic, and religious superiority. The report also discusses barriers to change, the United Kingdom's (UK's) approach to honor violence, and recommendations for continued action against honor violence.

Definition: Honor is "based on the idea the reputation and social standing of an individual, family, or community is based on the behavior and morality of its female members." The report states that issues surrounding honor in the UK are primarily issues among immigrants and descendants from the Middle East and South Asia. Within these communities, advantages of having honor include: pride, better prospects for offspring, increased social status, stability in a changing environment (for immigrants), and a sense of superiority. Common ways in which honor can be damaged include: defying parental authority, becoming "Western," women having premarital sexual relations, the use of drugs or alcohol, and gossip. Consequences to the family loss of honor include: ostracism by one's family and community, economic damage (e.g., smaller dowries), political consequences (leaders can lose votes), and loss of self-esteem.

Dimensions of honor violence include the following:

- **Forced Marriage** — British police define forced marriage as "a marriage conducted without valid consent of one or both parties, where duress is a factor," and is different from an arranged marriage. The British Forced Marriage Unit handles approximately 300 cases a year (the number of actual forced marriages is likely much higher). The motives for forced marriage are frequently linked to upholding honor-based traditions, and they include: maintaining a family's honor within their community; strengthening family ties; preserving family wealth; controlling female behavior; preventing or limiting Western influence; maintaining the family's race and culture; and assisting relatives in immigrating to the UK. Abuses related to forced marriage include: physical violence;

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emotional and psychological abuse; isolation, imprisonment, or withdrawal from society; and kidnapping.

- **Honor-based Domestic Violence** — Honor-based domestic violence differs significantly from traditional forms of domestic violence, namely because it can be carried out by a person's children, siblings, in-laws, and extended family. The abuse often aims to protect the family's reputation and honor from gossip and slander. Sources of this gossip can include youth defying parental authority, youth acting in a "Western" manner, in-laws seeking control of women who marry into their families, youth abusing alcohol and drugs, and household economic stress. The abuse can be physical or emotional.

- **Honor Killings** — The British police and Crown Prosecution Service estimate that 10 to 12 women are killed in honor-based violence every year in the UK. However, the true number is unknown because only honor killings by those of immigrant descent are usually recognized and total honor-related deaths are not calculated (e.g., deaths would include women who commit suicide after abuse and women who eventually die from their injuries). Most victims of honor killings reported in the UK are Muslim women from South Asia under the age of 30, and the majority of these killings are carried out by either their husbands or close family members. Most of these attacks are pre-planned, which helps distinguish honor killings from "crimes of passion." A limited number of South Asian victims of honor killings in the UK are men. They are typically killed by the family of a South Asian woman for having a relationship with her and damaging her family's honor.

- **Female Genital Mutilation (FGM)** — FGM "refers to the partial or complete removal or modification of the female genitalia for cultural or religious reasons." Its aims are to control female sexuality and reduce a woman's sex drive, thus increasing the likelihood that she will remain a virgin until marriage. According to the World Health Organization, an estimated 2 million female children in Africa undergo some form of FGM every year. It is estimated that around 65,000 women in the UK have undergone FGM, but this number is likely to be greater. FGM is found in many religions and regions in the world, but is most prevalent in Africa and among Muslims (it is rare in Bangladesh, Pakistan, and India). This report indicates that support for FGM is declining in the UK.

Honor-based systems are changing the slowest in families and communities that have the least amount of contact with other ethnic and cultural groups, which serves as a way of both preserving tradition and repelling outside influence. There are signs that, in some cases, the strict ideas of honor brought to the UK by immigrants are starting to erode. It appears that immigrant communities in larger cities are more receptive to change. Many non-governmental organizations have begun working with children to form ideas that do not support honor violence, helping women becoming more independent, and helping men understand gender equality. Government organizations have begun helping women in forced marriage situations, and legislation has been passed that criminalizes

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both forced marriage and female genital mutilation. The report closes with a number of recommendations for governmental activity.

2. **Janssen, Janine.** *Your Honour or Your Life?*, 2nd ed. (trans.) (Amsterdam: Stapel & De Koning, 2009).

Summary: This book serves as introductory material for Dutch police officers who may potentially come in contact with honor violence. It also incorporates the results of independent research from a 2-year pilot program conducted in the Netherlands to give police officers greater insight into honor violence. This book argues that police officers need to become familiar with honor violence as the ethnic and cultural makeup of their population changes. The book describes different types of honor violence and the possible relationships between individuals involved in honor violence and how honor can be damaged and restored in cultures where honor is critical.

Definition: The term "honor-based violence" is used as a collective term to cover all aspects of honor violence. The author defines honor-based violence as "… any form of mental or physical violence that is committed on the basis of a collective mentality and in response to (the threat of) damage to the honor of a man or woman, and thereby to that of his or her family, of which the outside world is aware or threatens to become aware." The attack on one's honor can be either a *real or perceived threat*.

According to the author, there are primarily two types of honor when it comes to male/female relations: the chastity of the woman and status or prestige. The key to distinguishing honor violence from domestic violence is that honor violence always has a damaged sense of honor. Certain "red flags" to look for when investigating a case are determining causes, restoration methods, and codes of honor (social background, community mores, explaining the situation to officers).

Methods and Findings: The pilot program Honour-based Violence was conducted between 2004 and 2006. Its purpose was to gain insight into background and nature of honor-based cases, identify best practices for preventing honor-based violence, and discover the best ways to protect victims. In the pilot program, the researchers discovered that both men and women can perceive damaged honor and take violent action to restore it. Youth also tended to use the Internet to restore honor. The researchers found that it was difficult to clearly define honor crimes, recognize them, and track them.

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3. **AHA Foundation.** *Honor Violence and Forced Marriage* (unpublished). New York: AHA Foundation.

Summary: The AHA Foundation is a nonprofit organization that "works to protect and defend the rights of women and girls in the West from oppression justified by religion and culture." *Honor Violence and Forced Marriage* is a collection of slides used by the AHA Foundation to train law enforcement and child protective services personnel about honor violence. The AHA foundation recommends that when investigating cases of honor violence, people should not let concerns about cultural sensitivity interfere with taking action to protect the victim.

Definition: The AHA Foundation defines honor violence as "… a form of violence against women committed with the motive of protecting or regaining the honor of the perpetrator, family or community." Honor violence can include verbal/emotional abuse, threats, stalking, ostracism, harassment, false imprisonment, human trafficking, physical violence, sexual abuse, and homicide. Honor violence is different from domestic violence in that in domestic violence, the perpetrator is in an intimate relationship with the victim; the violence is committed without the support of family or community; the perpetrators typically know they are committing a crime; and the victim may have extensive support. Honor violence is committed against any family member; multiple family or community members may be involved and support the perpetrator; perpetrators do not believe they are committing a crime; the victim is likely to be shunned by her family and community; and this often occurs in conservative religious families in a variety of faiths. While females are the most common victims of honor violence, it can happen to males for reasons such as perceived homosexuality, dating outside of the cultural community, and resisting an arranged marriage.

4. **Chesler, Phyllis,** "Worldwide Trends in Honor Killings," *The Middle East Quarterly* XVII, no. 2 (2010): 3–11. Middle East Forum. Web. 22 May 2014.

Summary: This study analyzes cases of honor killings on a global level. It presents factual data describing the demographics of honor killing victims, perpetrators, motives, and regional differences. It primarily focuses on comparing honor killings occurring in the Muslim world, Europe, and North America. The study also analyzes the differences between honor killings occurring with younger female victims and honor killings with older female victims. The study then distinguishes how both of these differ from traditional femicide and domestic violence.

The author reports an estimated 5,000 honor killings per year (according to a 2000 United Nations study) but states that no reliable estimate exists due to honor killings being both underreported and

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at times not classified as such. The author also states that honor killings have grown significantly in number over a 20-year period (1989–2009), suggesting that honor killings are either escalating or being more accurately reported.

Definition: "An honor killing reflects the culture's values aimed at regulating female behavior — values that the family, including the victim's family, is expected to enforce and uphold."

Methods and Findings: The study analyzed 172 incidents and 230 victims of honor killings, spanning 29 countries and territories. Analysis indicated:

- The worldwide average age of honor killing victims is 23;
- 93 percent of victims are women;
- Half of the victims are daughters and sisters of the perpetrator and a quarter are wives or girlfriends;
- Two general populations of victims—younger females (an average age of 17) and older women (an average age of 36);
- Two-thirds of honor killings are a family collaboration—murder by the family of origin is highest (72%) in Europe and lowest (49%) in North America;
- 42 percent of honor killings were carried out by multiple perpetrators;
- 91 percent of North American victims were murdered for being "too Western"; 43 percent of victims in the Muslim world were killed for this reason;
- In North America, fathers were involved 100 percent of the time when the daughter victim was 18 years or younger; and
- In Europe, 96 percent of the honor killings were committed by Muslims.

5. **Curtis, Ric, Sheyla Delgado, Evan Misshula, Alana Henninger, Laila Alsabahi, Engy Hanna, Lisa Robbins-Stathas, Popy Begum, Anthony Marcus.** *A Comparative Approach to Estimating the Annual Number of Honor Killings in the United States Among People from Middle Eastern, North African, and Southeast Asian (MENASA) Countries* (unpublished manuscript). John Jay College of the City University of New York.

Summary: This study attempts to determine whether the honor violence seen abroad is occurring among immigrants in the United States. It also attempts to estimate the annual number of honor killings in the United States.

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Definition: The study defines honor violence as an assault against an individual by family members who seek to restore honor to a family's reputation and protect their honor. The authors of this article state that honor killings are most prevalent among people descending from the Middle East, North Africa, and South Asia, which they labeled MENASA.

Methods and Findings: To estimate the number of honor killings in the United States, the researchers used primary data sources from Germany, the UK, and the Netherlands and adjusted for demographic differences in the United States. Each of these countries has a systematic approach to tracking honor killings. Officials from the Netherlands are the most experienced in using this tracking system and have the most sophisticated reporting method. (See Bakker et al., below, for more information on the Dutch activities.)

The study authors estimate that there are between 23.45 and 26.76 honor killings annually in the United States. The authors' estimate of the number of honor killings in the United States assumes that the rate in the United States is comparable or higher to those found in other industrialized Western countries featuring large MENASA populations. Their estimate is based on a formula that takes the middle ground in determining how the three European countries mentioned above measure honor killings and factors in variables unique to the United States.

6. **Janssen, Janine, Ruth Sandberg, and Dave van der Sluis.** "Virtual Honour: Violating And Restoring Family Honour Through the Internet," Cahiers Politiestudies 3, no. 20 (2011): 275–294.

Summary: This study examines how the Internet is being incorporated into the context of honor violence in the Netherlands. It seeks to answer two questions: how have honor codes found their way into virtual reality, and what does this imply for police practice regarding honor-based violence? The authors focus on honor violence occurring in the Netherlands in primarily Turkish and Moroccan minority populations. They consider how police have been handling the issue, how the police identify honor violence either occurring directly through the Internet or how the Internet contributes to honor violence, and how police can improve their awareness and handling of honor violence through the Internet.

Definition: Same definition as in **Janssen, Janine.** *Your Honour or Your Life?*, 2nd ed. (trans.) (Amsterdam: Stapel & De Koning, 2009).

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Methods and Findings: By focusing on Internet use by Dutch minorities (with the two largest groups involved in honor violence cases being Turkish and Moroccan in origin), the authors are able to see the role played by the Internet related to honor violence. For this study, the researchers examined cases reported to LEC EGG, the Dutch national center of expertise on honor violence, and a group that assists police investigations potentially dealing with honor violence cases.

The authors state that the Internet allows minority youth to do the following: form online networks that strengthen their cultural identity; turn to anonymous discussions forums to gain answers to their questions without fearing repercussions; and, particularly for girls, escape from their parents' social control. However, the rise of social networking sites and decreased anonymity appears to have increased the ways that honor violations and repercussions can occur. Repercussions via the Internet are of particular interest. These might include controlling of passwords; expressions of a threat such as online stalking, threatening the release of personal information or pictures, or threatening physical violence via email; or actual cyber-behavior such as "shaming" (e.g., the posting of sensitive information).

7. **Kulczycki, Andrzej, and Sarah Windle.** "Honor Killings in the Middle East and North Africa: A Systematic Review of the Literature," *Violence Against Women* 17, no. 11 (2011): 1442–1464.

Summary: This article is a review of research literature concerning honor killings in the Middle East and North Africa. The authors state that honor killings occur in many, if not all, of the countries in these regions.

Definition: The authors define honor killing as any homicide in which the perpetrators' motivation is given as honor, or for reasons of suspected or known culturally defined sexual impropriety. The term honor crime is used to refer to the infringement of a broader variety of personal liberties for stated reasons of honor.

Methods and Findings: The authors reviewed 40 articles to gain insight into this limited area of study. They indicate that many of the studies they accessed had serious questions of validity and reliability, further demonstrating the need for more research on this subject.

Their review found that most authors characterize honor killings as communal in nature, resulting from a family council decision and plans to restore honor. Some reviewed articles suggested that honor killings did differ from crimes of passion because of a common motivation and others viewed

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honor killings and crimes of passion as two different things. The review goes on to report that honor killings historically occur in deeply patriarchal cultures and are perpetrated for a range of offenses related to the perceived misuse of female sexuality (such as infidelity, premarital sex, flirting, and communicating with people outside of their culture). Honor killings mainly occur in the Middle East, North Africa, and parts of South Asia, but are growing in number in both North America and Europe.

Based on limited data, the authors suggest that victims of honor killings are typically young females who live in rural/isolated regions. Conflicting data make it difficult to determine whether these young women are more likely to be unwed or married; it may depend on the region where a given study was conducted. The researchers found little documentation of male victims of honor killings.

While the data are inconsistent, the typical perpetrator of an honor killing appears to be the youngest brother of the victim or a male cousin, typically from the victim's side of the family. The authors also note that many studies suggest that the younger brother or cousin may be presented to the police, but the murder may have been committed by a number of people associated with the victim. Hence, there is no clear understanding from this literature as to the perpetrator's actual relationship to the victim. The literature does indicate that female perpetrators are much less common, but when involved, their primary role typically involves the planning of the murder.

This article also looks into public opinions regarding honor killings. Interestingly, a study in Turkey found mixed levels of support for honor killings. The review also presents recommendations for decreasing honor killings.

8. **Abu-Lughod, Lila.** "Seductions of the 'Honor Crime'." *differences* 22, no. 1 (2011): 17–63.

Summary: This article uses multiple sources to examine honor crime. The goals of this article are to explore ways to define acts of violence against women in ways that do not perpetuate a negative image of Islam and to investigate what forces contribute to and maintain cultural violence.

Definition: This study defines honor crime as the killing of a woman by her relatives for violation of a sexual code in the name of restoring family honor. It is distinct from other forms of domestic or intimate partner violence, including crimes of passion.

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Methods and Findings: For this paper, the author reviewed early studies on honor crime, examined honor crime case studies from various regions and cultures, analyzed memoirs and novels containing honor crime, and studied crime and news reports.

Given the stated purpose of this critique, its findings represent the interpretations and opinions of the author and should be interpreted as such. Some points made include:

- Early case studies on honor crime are less useful to understanding honor killings because their definitions and concepts were preliminary and unevolved in comparison to the working definitions researchers are using now. According to the writer, early documented accounts focus too much on basic examples of controlling women, and therefore jump to conclusions about morality without trying to actually understand the particular culture being analyzed.
- It is the research community's challenge to grasp these cultures' concepts of morality to be able to properly conceptualize why honor killings are actually occurring (or not occurring).
- "[Western society has] a monopoly on liberal and human values."
- Honor crime empowers the West by shifting attention to a "caricatured people who are victims of their violent culture and encouraging a self-righteous commitment to change what is considered a backwards and dysfunctional culture." The author notes that honor crimes are not restricted to Muslim communities, nor are they condoned in Islamic law; however, their constant affiliation with Middle East and South Asian populations has given Islam this unique association, and also caused these cultures to be the most analyzed and criticized in relation to honor crime. However, there are many countries where the prevalence of honor-based violence has yet to be assessed (e.g., China).

The author notes that some social service organizations are growing in number to assist in abuse cases. In some countries, like Turkey, sentencing is becoming harsher for selected ethnic group perpetrators of honor crimes. In other countries, such as Iran and Pakistan, the states and legal systems are increasingly becoming "Islamized," and are instituting radical new forms of moral standards tied to sexuality, essentially contributing to what the author calls "state-sponsored honor crimes."

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9. **Yurdakul, Gokce, and Anna Korteweg.** "Gender Equality and Immigrant Integration: Honor Killing and Forced Marriage Debates in the Netherlands, Germany, and Britain." *Women's Studies International Forum* 41 (2013): 204–214.

Summary: This study analyzed Dutch, German, and British policies and political discussions on honor-based violence. The three countries chosen have each debated the topic of honor-based violence in different ways. The authors suggest that Dutch inclusion of gender role training improved their results.

Definition: According to the authors, honor-based violence is "a family-initiated violent response to the perception that a woman has violated the honor of her family by crossing a boundary of sexual propriety." They also claim that honor-based violence is a form of domestic violence.

Methods and Findings: The research methods used in this study include analyzing policy documents, news media, and parliamentary debates, and also conducting several interviews with key political actors who are involved in the honor killing debates in each country. The authors report that their research has found that the policies/discussions related to honor-based violence range from fully inclusionary to fully exclusionary. Inclusionary means that immigrants are seen as full members of society. They are regarded as citizens whose issues, including honor violence, can be solved in the political process. Exclusionary means that immigrants are seen as outsiders and problematic, and therefore need to be carefully monitored and have their practices corrected via direct government intervention.

The authors argue that the Netherlands took an inclusionary approach to dealing with their Muslim immigrants (mostly from Turkey and Morocco). After several cases of honor violence brought the issue to the nation's attention, the government began working with immigrant organizations to develop programs addressing gender equality and educate various organizations about honor violence. The Dutch treated honor-based violence as a problem affecting a group of Dutch citizens who have equal rights, rather than as a group of immigrants living in the Netherlands.

By contrast, the authors state, Germany took an exclusionary approach. It has no formal representation for Muslim immigrants and has various publications that accuse Islam of being a "backwards religion" that is abusive toward women. This approach caused the German government to address honor violence by trying to either make the Muslims (and other immigrants) more German or exclude them from the country. The German government made it harder for immigrants to gain an entry visa by requiring that immigrants pass a language test.

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The British took an approach that was between inclusionary and exclusionary. The British approached the honor violence issue by making forced marriage a criminal offense. The UK parliament was inclusionary in the sense that it worked with various organizations to create policy, but was exclusionary by criminalizing forced marriage and thus stigmatizing the communities (largely Muslim immigrants) as potential criminals rather than as citizens who may need help.

10. **Bakker, Hilde, Nonja Meintser, and Petra Snelders.** "Two Steps Forward, One Step Back: Combatting of Honour Related Violence, Forced Marriages, and Abandonment." MOVISIE. (Utrecht, the Netherlands, 2012). Accessed June 30, 2014.

http://www.almaeuropa.org/netherlands_national_report_ft_against_violence.pdf

Summary: This is a two-part report regarding honor violence, forced marriage, and abandonment in the Netherlands. The first part analyzes the Dutch government's policies on honor-related violence and forced marriage within the last 10 years. The second part consists of interviews with NGOs and other grassroots organizations about their experience in handling cases involving honor violence, forced marriage, and abandonment.

Definition: The report defines honor-related violence as the mental or physical transgressions in the context of patriarchal family structures/communities/societies, that are carried out especially but not exclusively against women and girls, who are seen as the carriers of family honor. Boys, homosexuals, bisexuals, and trans-gendered individuals can also be victims. The report states that the violence is rooted in the patriarchal desire to control women's sexuality. There are strong beliefs about virginity and chastity and the family's reputation and good name in the community largely depends on the actual or alleged behavior of the girls and women in the family. The report states that female genital mutilation, some forms of forced marriage (unspecified), abandonment, and repudiation are forms of honor-related violence.

In 2005, the Dutch government started the Interdepartmental Programme Honour Related Violence, which lasted until 2010. The program's key tasks involved investigating and defining honor violence, collecting prevalence figures, and developing effective approaches to both preventing and handling honor violence. Pilot programs for police officers were developed to investigate honor violence, and these led to the creation of The National Knowledge Centre Honour Related Violence (LEC EGG). According to the interviewed NGOs, while these programs have helped increase knowledge and awareness of honor violence, one of the major problems faced with both these programs and other immigrant related policies (post-September 11, 2001) was that they

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contributed to the polarization of immigrant communities, and hindered assimilation into Dutch society. Raising awareness about honor violence and what is not acceptable is stated to be a key component in preventing honor violence. The availability of shelters for victims is also essential.

11. **Kulwicki, Anahid, Barbara Aswad, Talita Carmona, and Suha Ballout**. "Barriers in the Utilization of Domestic Violence Services among Arab Immigrant Women: Perceptions of Professionals, Service Providers and Community Leaders," *Journal of Family Violence* 25 (2010): 727–735.

Summary: The authors conducted a qualitative study of service providers, clergy, and community leaders to identify issues and barriers in the provision of services to Arab American victims of domestic violence in Dearborn, MI. The authors chose that site because it is the only community that provides services to the largest and most diverse Arab population in the United States. In addition, previous research has shown that domestic violence is a problem in immigrant communities because violence in the name of honor or shame is considered appropriate or justified, and Arab American women often do not have access to resources to protect them from domestic violence.

Methods and Findings: The authors investigated barriers among immigrant women who were victims of domestic violence but had not sought services. They conducted 10 focus groups with 5 to 10 participants each, for a total of 65 participants. The participants were recruited based on knowledge and willingness to partake in the project, and each focus group was organized based on the expertise of individuals for which most information was needed by the authors.
The researchers found that the domestic violence programs and shelters had had a positive effect, but that service providers were concerned about providing culturally appropriate services.
Among the many reasons the authors identified for the services not being used by this community were that family honor or shame forces victims of abuse to hide and/or accept abuse and reject alternatives, and that religious leaders hindered the help-seeking behavior of battered Arab women by contributing to ignorance or fear (p. 733).

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Honor Violence: Forced Marriage

1. **Marcus, Anthony, Popy Begum, Alana Henninger, Laila Alsabahi, Engy Hanna, Lisa Robbins-Stathas, and Ric Curtis.** "Is Forced Marriage a Problem in the United States?" (unpublished manuscript). John Jay College of the City University of New York.

Summary: This paper reports on a study concerning "forced marriage" within the United States, The study focused on the following questions: 1) what is the likelihood that forced marriage exists in the United States?; 2) how serious and widespread is it within certain cultures?; and 3) what can be done to further research forced marriage? The paper also includes several of the interviewee accounts.

Definition: The study defines forced marriage as occurring when "… parents impose marital choices on their children through coercion, emotional abuse, psychological pressure, kidnapping, trickery, or the threat (or use) of violence."

Methods and Findings: Based on findings from previous European studies conducted on forced marriage indicating that it primarily affects migrants from the Middle East, North Africa, and South Asia (MENASA), the researchers interviewed 100 students with at least one parent from those geographic locations in order to compare this group with findings regarding children of MENASA immigrants in Europe. The demographics of their subjects matched those found in a previous British study, primarily Pakistani, Bangladeshi, and Indian. The researchers found that familial conflict over marital choice was extremely common in these groups, with over 70 percent of those interviewed knowing couples (including themselves) whose families objected to their marital choices. The issue of forced marriage affected both men and women, but was found to be a larger issue with women (both in regards to refusing an arranged marriage and holding negative views toward them). The respondents who had encountered forced marriage conflict generally described outcomes in which the girl ran away, rather than ones where violence occurred. Honor was considered an important factor for the parents in a forced marriage situation.

2. **Hossain, Sara, and Suzanne Turner.** *Abduction for Forced Marriage—Rights and Remedies in Bangladesh and Pakistan.* (2006). Accessed May 23, 2014.

   https://www.soas.ac.uk/honourcrimes/resources/file55687.pdf

Summary: This article focuses on how to remedy abductions for forced marriages. It focuses only on cases concerning women and girls (the majority of those abducted for forced marriages), and

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only within the context of females being abducted from Britain to either Bangladesh or Pakistan (dual citizens/nationalities).

Definition: Forced marriage is a marriage where at least one of the parties is unable to give free and full consent. This differs from an arranged marriage in that in an arranged marriage, both parties freely consent to the choice of their partner.

Methods and Findings: The authors cite other material to estimate that there are at least 1,000 women annually abducted from the UK for the purpose of forced marriage and that the majority of these women are Muslim, Hindu, and Sikh. They are taken by their families to their country of origin or another foreign country to be forced into marriage and only allowed to return to the UK after marriage. The repercussions vary for each woman who rejects marriage. For example, they could be detained and unable to make contact with anyone outside the family or, in some cases, be killed by their own families for rejecting the marriage.

In the context of international rulings and human rights, forced marriage breaks many laws. It violates the right to marry (the right to choose when, if, and whom to marry), discrimination against the girl-child (child marriage is a violation because children cannot give consent), and in the context of violent retribution, the rights to personal liberty, security, life, and bodily integrity. Forced marriage also violates many countries' constitutions (as is the case with both Bangladesh and Pakistan) and is punishable in both countries. Women do have legal recourses when they are forced into marriage, but they may have trouble making contact with the courts or law enforcement due to confinement or refuse to give testimony due to fearing their family or not wanting their family to get in trouble. These legal recourses are also challenged by uneducated or biased law enforcement.

3. **Chantler, Khatidja, Geetanjali Gangoli, and Marianne Hester.** "Forced Marriage in the UK: Religious, Cultural, Economic or State Violence?" *Critical Social Policy* 29, no. 4 (2009): 587–612.

Summary: This is a study that compares forced marriage in the UK to other European Union (EU) countries. It examines problems faced by the UK and EU and policies designed to prevent forced marriage. It then explores issues related to *exiting* forced marriage.

Definition: Forced marriage is when one or both parties are coerced into a marriage against their will and under duress. The authors note that this situation is differentiated from arranged marriage

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in the sense that in an arranged marriage, both "parties give their free and full consent to the marriage." However, arranged marriages can become forced marriages.

Interview participants (see method) felt that the project's definition of forced marriage was too limiting, so the researchers expanded the definition of forced marriage to include circumstances that might result in a forced marriage, such as pregnancy outside of marriage, being homosexual, and feeling an inability to reject the marriage for fear of upsetting one's family.

Methods and Findings: The authors conducted interviews with individuals from government departments, stakeholders (namely, advocacy organizations), and survivors of forced marriage; analyzed results from a survey of community organizations; and conducted community-based focus groups. The research team also reviewed existing governmental policies. Policies enacted by both the UK and EU to curb forced marriage include: raising the age to both sponsor fiancé/spouse and the age of marriage for incoming spouses, which is currently 21 in the UK; and, in Germany, laws making forced marriage a severe case of criminal coercion.

Research participants reported that the age increase had no major impact on forced marriage. Participants also indicated that raising the age increased the likelihood of harm to (potential) victims of forced marriage. The increased age encouraged families to take women abroad until they were old enough to sponsor a spouse and increased periods of captivity for the women until they were old enough to marry. The increased age policy was also said to be discriminatory toward minority communities, that it denied the right to family life, and that it was only being enacted to restrict immigration.

4. **Sri, Vidya, and Darakshan Raja.** *Voices from the Frontline: Addressing Forced Marriage within the United States.* (2013). Accessed May 28, 2014.

   http://www.hks.harvard.edu/cchrp/research/working_papers/VidyaSri_VoicesFromTheFrontline.pdf

Summary: This study focuses on adding to the relatively small amount of information that exists on forced marriage in the United States.

Definition: The authors cite various definitions of forced marriage. For example, the U.S. State Department defines forced marriage as "one where an individual does not consent or is not able to consent and some form of duress is applied."

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Methods and Findings: The authors report on variation in state statutes concerning forced marriage. They reviewed current legislation about forced marriage, reviewed literature, surveyed 524 people, interviewed 22 stakeholders within the field of forced marriage, and performed a review of 52 forced marriage cases.

As of 2011, the majority of states did not have any explicit protections for forced marriage. Nine U.S. states have laws against forced marriage. These laws vary by state. In some states only women are protected from forced marriage. To protect children from being forced to marry, some states also have an age requirement for marital partners. Two of the nine states also limit who can be considered a perpetrator. Minnesota excludes parents and guardians from the perpetrator category of forced marriage. The researchers also developed a continuum of marital states, including both arranged and forced marriage, and make recommendations for next steps to prevent forced marriage.

5. **Home Office.** *A Choice by Right. The Report of the Working Group on Forced Marriage.* (2000). Accessed May 29, 2014.

Summary: This study was conducted by the UK Working Group on Forced Marriage to investigate the issue of forced marriage in England and Wales and to propose recommendations for efficiently handling it.

Definitions: Forced marriage is marriage without freely given consent. The right to choose is what differentiates forced marriage from an arranged marriage. The researchers rejected describing forced marriage as a religious issue because they thought that would lead to prejudices. The report specifically states that no major religion condones forced marriage.

Methods and Findings: The working group began by exploring basic definitions, laws, and opinions regarding forced marriage, as well as analyzing case studies and interviewing both stakeholders and victims. They then took information and produced a series of findings.

- Finding 1: The working group concluded that they would not support the creation of a specific offense of forcing a person to marry. One of the laws in the UK regarding marriage states that "a marriage shall voidable if either party to the marriage did not validly consent to it." There are also laws in place to protect children from forced marriage, which actually extend beyond the legal measures in place to prevent adults from forced marriage. Laws also are currently in place to address specific criminal acts

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that tend to be incorporated into forced marriage (laws against threatening behavior, assault, kidnapping, rape, murder, etc.).

- Finding 2: The working group concluded that forced marriage cannot be justified on religious or cultural grounds. In response to concerns raised that focusing on forced marriage might target certain groups, the working group advocated for government and statutory services to value cultural diversity and traditions, but to not allow the fear of being perceived intolerant or discriminatory to prevent them from addressing forced marriage. In addition, while the majority of cases of forced marriage in the UK are from the Indian subcontinent, the working group encouraged paying attention to other cultures where this happens as well.

- Finding 3: The working group concluded that although both men and women can be victims of forced marriage, forced marriage should be seen primarily as an issue of violence against women, because they are most often the ones who end up living in fear of, and suffering violence from, forced marriage situations.

- Finding 4: The working group suggested that the basic needs of the victims (e.g., safety, confidentiality, emergency services such as housing) must be met first. Then, work must be done to challenge and change attitudes of both young people and their families about forced marriage. Changing attitudes will require education about individual rights to marriage. Finally, there must be a shared commitment among the government, service providers, and communities to address the issue of forced marriage.

6. **Tahirih Justice Center.** *Forced Marriage in Immigrant Communities in the United States.* (2011). Accessed May 30, 2013.

http://www.tahirih.org/site/wp-content/uploads/2011/09/REPORT-Tahirih-Survey-on-Forced-Marriage-in-Immigrant-Communities-in-the-United-States-September-20114.pdf

Summary: This article reports on a national survey conducted in the United States on forced marriage by the Tahirih Justice Center. The survey was part of a larger, long-term Tahirih initiative to raise awareness about forced marriage in the United States. After reporting on their findings from the survey response, the authors provide direction for the next steps to be taken against forced marriage.

Definition: Forced marriage is a marriage that takes place without the full and free consent of one or both parties.

Methods and Findings: The Center conducted a web-based survey of thousands of organizations and agencies around the United States that may have encountered forced marriage cases. Over 500 agencies in 47 states responded to the survey. Based on the survey, the Center estimates there may have been as many as 3,000 known and suspected cases of forced marriage within the United States

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during a 2-year period. Most respondents believe that the number of forced marriages in the United States is actually much higher.

Key findings from the Tahirih Center survey include:

- People and organizations working on the frontlines of forced marriage cases are struggling with recognizing forced marriage situations and how to help victims.
  - Less than 10 percent of the survey agencies had a working definition of forced marriage, which made it difficult to identify cases and distinguish them from arranged marriages.
  - Fewer than one in five agency respondents believed they were properly equipped to handle forced marriage cases.
- It is difficult to help forced marriage victims because they often disappeared or lost contact with the agency helping them.
- The majority of victims who came in contact with respondents were female, many of them under the age of 18.
- Individuals facing forced marriage in the United States come from diverse backgrounds. Victims from 56 countries were identified. Although the majority of victims identified as having family ties to India, Pakistan, and Bangladesh, there were also victims descending from Mexico, the Philippines, Yemen, Afghanistan, and Somalia, as well as other countries in Africa, Asia, the Middle East, and to a lesser extent Europe and the Americas.
- The majority of victims who came in contact with respondents were Muslim, but some also came from other religions.
- While in many cases an individual is either taken abroad for a forced marriage or forced to sponsor a spouse into their country, many forced marriages happen solely within the United States.

7. **Sauti Yetu Center for African Women and Families.** "A Closer Look at Forced and Early Marriage in African Immigrant Communities in New York City." *Sauti Yetu Occasional Report 3*. (2012): 1–28.

Summary: This report that was produced by the Sauti Yetu Center for African Women and Families, a nonprofit organization dedicated to mobilizing African immigrant women and families to improve their lives. The purpose of the report is to inform emerging policies and practices on early and forced marriage of African immigrant girls/young women in New York City. This is of

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particular interest to this center because early and forced marriages are very common among African cultures. Eighteen of the 20 countries with the highest rates of child marriage are in Africa.

Definition: This organization defined early marriage as marriage that occurs before a person is legally able to consent (18 years of age) or has finished high school or a diploma program. Forced marriage is a marriage that occurs without the expressed consent of one or both of the parties.

Methods and Findings: The researchers conducted interviews and focus groups in New York City with 30 young women who defined themselves as African. They had all lived in a Western African country for at least 6 months and were primarily born outside the United States or had arrived in the country as teenagers. The study also asked participants to keep diaries, which were analyzed along with the Sauti Yetu staff notes.

Twenty-eight of these 30 women were found to be facing pressures to marry or were already married before the age of 18. The most common reason for the pressure to marry was cultural tradition. Participants told the researchers that many of the parents in their cultures believe that "marriage is the only place for women." Their cultures viewed marriage as a rite of passage, which would then bring about increased privileges, such as increased freedom of movement, improved social standing, and improved living circumstances. Refusing a marriage would tend to restrict their movements further. The women believed that getting married was the only way they could safely leave their homes. They also believed that by publicly seeking help, they would get their family in trouble and would be shunned by their families/communities and be left with nowhere to go.

These women state that they wanted to pursue education, maintain the ability to postpone marriage to gain financial independence, and remain in good standing with their families and communities. The study found that the absence of protection against repercussions heavily affected these women's decisions. The report suggests the following steps: 1) engage the immigrant communities about the changing nature of gender expectations; 2) implement culturally specific coordinated interventions; 3) provide resources (both human services and financial) to assist victims and at-risk populations; and 4) increase community-specific data.

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8. **Roy, Debjani.** "An Introduction to Forced Marriage in the South Asian Community in the United States." *Manavi Occasional Paper 9*. (2011): 7–56. Accessed June 1, 2014.

http://www.manavi.org/documents/Manavi_paper9_pass-6.26.12.pdf

Summary: This study was conducted by a South Asian women's rights organization concerning forced marriages occurring within the South Asian communities of the United States. The author hoped to offer a basic guide for women's rights advocates in the United States to identify and respond to cases of forced marriage, as well as contribute to the ongoing conversation about forced marriage.

Definition: Forced marriage occurs when one or both persons involved are coerced through pressure or abuse to consent to a marriage against their will. Coercion tends to be a key component in forced marriages, whereby either subtle or explicit pressure is placed on the individuals involved. The perpetrators committing abuse in forced marriage cases are often the immediate and extended family of the victim.

Methods and Findings: To investigate the issue of forced marriage in South Asian communities, the author administered a 10-question web-based survey to 25 South Asian women's rights organizations. Results from this survey confirmed that forced marriages are happening in South Asian communities in the United States.

The author brings up the term "izzat," a South Asian term that closely translates to "honor" as it relates to forced marriages. Izzat is used when referring to a family's reputation. In South Asian communities, an individual's actions reflect heavily on his or her family and how that person was raised. Forced marriage can ensure that perceived izzat remains strong (by confirming social or economic status within a person's community).

According to this study, there are many motives for forced marriage. These include controlling unwanted behavior and sexuality, preventing "unsuitable relationships," protecting izzat (family reputation/honor), peer and family pressure, strengthening family ties, achieving financial gain and protecting family wealth, protecting cultural and religious ideas, ensuring that a disabled child is married and cared for, gaining citizenship, or resolving an urgent situation (e.g., a parent passes away or another child has already shamed the family).

The survey indicated that there were several forms of abuse a woman might suffer for refusing a forced marriage. These include emotional blackmail, verbal abuse, mental torture (e.g., parents

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threaten suicide), being taken out of school, starvation, isolation, and torture. The organizations surveyed also indicated that if a woman is forced into marriage, there is a strong chance she will suffer domestic abuse after the marriage. Many times, forced marriage isn't discovered until after the victim claims that abuse is occurring in her marriage.

The research indicates that there are three common scenarios in which a forced marriage can take place: 1) a victim is told she will marry someone her family has chosen for her, and she will face abuse if she protests; 2) a victim is taken abroad to the family's home country under the guise of a vacation or visiting a sickly relative, and upon reaching her destination is told she will be married; and 3) a victim is married either domestically or abroad through a traditional marriage ceremony and is not aware of the concept of forced marriage. The survey found that many victims of forced marriage are not aware of the concept of forced marriage, and it is the social services that recognize and properly define their marriage as forced.

Forced marriage can often be identified in one of five contexts. There is a family history that includes similar siblings' experiences, a troubled family home, or a controlling home. There may be an employment history that includes poor performance or attendance, lack of financial control, or limited choices or an education history that includes persistent absences, withdrawn behavior, or family prevention of pursuing higher education. There may be health problems such as depression, physical harm, or substance abuse; or relevant police reports or a criminal history. The author recommends that when dealing with a victim of forced marriage, three basic needs should be considered: her personal safety, confidentiality, and providing accurate information about the victim's rights and choices.

9. **Gangoli, Geetanjali, Melanie McCarry, and Amina Razak**. "Child Marriage or Forced Marriage? South Asian Communities in North East England," *Children & Society* 23 (2009): 418–429.

Summary: The authors conducted a mixed method study focusing on identifying whether a continuum existed between arranged, love, and forced marriages; and whether forced marriage was experienced as a form of domestic violence by survivors and/or if forced marriage increased the risk of experiencing domestic violence. In the UK, child marriage is defined as "marriage before the age of 16" and is "conceptualized in law and policy as a form of forced marriage" (p. 418). Although evidence has shown that forced and early marriage is most common among South Asian populations, the authors believe that forced marriage is "a product of the diasporic experience and not a 'traditional practice'" (p. 419).

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Methods and Findings: The authors conducted a study of Pakistani, Bangladeshi, and Indian communities in Newcastle, Sunderland, and South Tyneside, UK, between September 2005 and February 2006. Researchers conducted telephone and in-person interviews with staff from 49 service providers, including those working primarily with ethnic minority communities or children and young adults. Semi-structured interviews were conducted with 37 women and 34 men to understand perceptions and experiences of marriage. Two focus groups included 19 young people ages 10-22 to understand expectations for marriage. Researchers also interviewed four community/religious leaders about their perceptions of forced marriage.

From the service providers, the authors learned that in the UK, the definition of domestic violence victims is limited to adults 18+, which limits the ability of service providers to help young girls and boys escaping forced marriages. Of the organizations that worked solely with children and young adults, none had definitions of forced marriage.

From semi-structured interviews with the survivors, the authors learned that nearly half the 71 participants were or had been married. Five were married before the age of 16. One of the women described her marriage as forced, and all five noted financial and social pressure that influenced their agreement. None considered themselves to have had a "child marriage," citing norms in the community of early marriage. They also learned that boys and men generally believe that forced marriage happens only to women, and that it can be an acceptable way to control women.

10. **Kazimirksi, Anna, Peter Keogh, Vijay Kumari, Ruth Smith, Sally Gowland, Susan Purdon, and Nazia Khanum**. *Forced Marriage: Prevalence and Service Response* (London, UK: National Centre for Social Research, July 2009).

Summary: The authors conducted a multi-method study of the prevalence and service provider response to forced marriage in the UK. The authors were able to identify common causes of forced marriage:

- Protecting the family's honor
- Peer group or family pressure
- Strengthening family ties
- Ensuring daughters are married

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- Financial gain
- Ensuring care.

Methods and Findings: The authors conducted a multi-method study including four parts: a literature review, a mapping study, a quantitative data sourcing and analysis exercise, and a qualitative case study. The mapping study consisted of eight interviews with professionals in the field of forced marriage. The quantitative data exercise entailed a short questionnaire distributed to 58 national, regional, and local service organizations, asking about the number of victims encountered in 2008, as well as demographic profiles of victims. The qualitative case study involved 40 interviews with key stakeholders between January and April 2009.

Based on reports of cases encountered by local and national organizations, the authors found an estimated prevalence of forced marriage in England of 5,000 to 8,000 people. Two-thirds of the cases reported involved threats of forced marriage, with the marriage having already taken place in the remaining third, and 96 percent of the victims were female. Young adults ages 18 to 23 years were most at risk for forced marriage, but the authors found that in 14 percent of cases, the victim was under 16, in 26 percent of cases the victim was 16-17, and in 20 percent of cases, the victim was 24 or older. In most cases, a number of perpetrators or co-conspirators— of all ages and generations, and of both sexes—are involved. Interestingly, the authors found a non-zero number of forced marriage cases involving White victims. Most victims are Asian (22).

Many of these cases were reported by the individuals or friends, usually to schools or service agencies, rather than to the police, making schools and service agencies particularly important in the identification of forced marriage cases, although training is required, because in most cases, "FM [forced marriage] tended to be hidden behind other more obvious presenting issues such as physical abuse, eating disorders or self-harm, and only transpired once professionals had started working on these" (p. 3). An additional warning sign was that the victim was often withdrawn from education, either for an extended time, or permanently.

11. **Khanum, Nazia.** *Forced Marriage, Family Cohesion and Community Engagement: National Learning Through a Case Study of Luton* (London, UK: Equality in Diversity, March 2008).

Summary: The author conducted a multi-method qualitative study of community understandings and responses to forced marriage in Luton, UK, as one of three national pilots funded by the Home Office, and the first time that comprehensive qualitative research was carried out on forced marriage in Luton. The study involved a literature review, a review of relevant population and demographic

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information from the Census, interviews with 104 stakeholders, 4 group discussions, and 15 case studies.

Methods and Findings: The author examined the family structure surrounding forced marriage, and found that "Forced marriage is most likely to take place where there is a family culture of bullying, whether physical or moral…."

12. **Khanum, Nazia.** *Forced Marriage and Honour Based Violence in Oxford* (London, UK: Equality in Diversity, July 2009).

Summary: The author reviewed the data on forced marriage and honor violence available from service providers in Oxford to estimate the prevalence of both and assess the quality and effectiveness of services and official responses.

Methods and Findings: The author conducted a literature review, as well as soliciting responses from 57 Oxford City service organizations via questionnaire and interviews.

Based on data gathered from service providers, the author estimates that 75 to 85 cases of honor violence, including forced marriage, occur in Oxford every year. Although forced marriage is now against the law in the UK, the author finds problematic service responses, especially by schools, and a lack of training and preparation among medical professionals. As with school officials, health professionals have access to young women who are kept from the outside world by their families. (23).

The author also details the types of violence used to force a victim into marriage, including emotional, psychological, and physical violence. She also notes that forced marriage and honor violence usually involve family, neighbors, or peers.

While the author advocates implementing a large-scale population-based survey, to identify hidden cases of forced marriage or other honor violence, she admits that young women in households where forced marriage and honor violence are most likely to occur are the least likely to be able to participate—or participate honestly—in such a survey.

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13. **Samad, Yunas.** "Forced Marriage Among Men: An Unrecognized Problem," *Critical Social Policy* 30, no. 20 (2010): 189–207.

Summary: The author discusses findings from the literature, including a previous study conducted by the author in 2001 from the Community Liaison Unit in the Foreign and Commonwealth Office.

Method and Findings: In research previously conducted by the author, 20 percent of forced marriage cases investigated by or referred to the Community Liaison Unit involved men as the victim. The majority of these cases involved control of male sexuality; either the young man was in a relationship or married to a woman not accepted by the family, or the young man was gay. If the man was heterosexual, the family would send him to their country of origin, where he would be held without access to his passport until a more suitable partner was found. Even if he was married, the family would pressure him to divorce his current wife. Gay men do not need to be in a relationship to set a forced marriage in motion, as marriage is seen as a way to cause them to be heterosexual. Disabled or ill men are also vulnerable to forced marriages, as the family may see it as a way to ensure care. The author reports that immigration might also be a factor, but the influence of those wanting to marry a British citizen was small.

This author suggests that men often have more options for coping with a forced marriage than women do, including continuing a previous relationship despite their marriage. However, men are less likely to admit that they are victims and seek help, and male victims often lack self-help groups or support organizations. The author reminds the reader that although women are most often the focus of the discourse as victims, "they are quite often perpetrators using emotional and psychological tools as pressure on the victim" (p. 201).

Honor Violence: Female Genital Mutilation (FGM)

1. **Berg, Rigmor, and Eva Denison.** "A Tradition in Transition: Factors Perpetuating and Hindering the Continuance of Female Genital Mutilation/Cutting (FGM/C) Summarized in a Systematic Review," *Health Care for Women International* 34 (2013): 837–859.

Summary: The authors review, analyze, and summarize studies of the practice of FGM, focusing on the reasons given by diaspora members of FGM-practicing cultures for whether they support the practice of FGM. In the process, the authors provide a substantive and diverse overview of the variety and complexity of perceptions of FGM in practicing cultures.

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Methods and Findings: The authors conducted a systematic review of 21 empirical studies, coding the factors perpetuating and hindering the practice of FGM. The authors found that FGM is practiced for a variety of stated reasons, mainly, cultural tradition, sexual morals, marriageability, the practice of Islam, health benefits, and male sexual enjoyment. Throughout, the authors noted that FGM functions as both "a form of social control and identity for women ... strongly linked with honor and avoidance of shame, not just for the girl but also the mother and sometimes the extended family" (p. 846).

2. **Brown, Katherine, David Beecham, and Hazel Barrett**. "The applicability of behavior change in intervention programmes targeted at ending female genital mutilation in the EU: Integrating social cognitive and community level approaches." Obstetrics and Gynecology International. 2013.

Summary: The authors explore responses from African communities in EU countries to four anti-FGM approaches. They explore reasons for community reactions to the approaches, as well as unintended consequences of each, such as the reentrenchment of support for FGM practices. Based on their research, the authors offer important insights into how researchers and anti-FGM or violence against women advocates might proceed in the future.

Methods and Findings: The authors reviewed data collected from FGM intervention programs in African communities in the EU to explore the efficacy of programs focused on four anti-FGM approaches: 1) bodily and sexual integrity; 2) human rights; 3) legislative; and 4) health. They conclude that based on community-based participatory action research conducted by the REPLACE project, the four current anti-FGM approaches each have substantial negative effects and unintended consequences. The authors argue that anti-FGM programs must adopt a holistic, behavioral change approach to improve success, and suggest several possible options such as Social Convention Theory, Diffusion of Innovations Theory, and the Community Readiness Model. Their findings echo those of Hayford and Trinitapoli as well as Gele, et al: "[Families] will have their daughters cut in order to improve their likelihood of securing a good marriage partner. In order to end such a social convention, it is argued that a critical mass of families within a community must publically renounce the practice; as it is only when communities desist that individual families will believe it is acceptable and not detrimental to their status not to cut their daughters" (p. 5).

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3. **Gele, Abdi, Bernadette Kumar, Karin Harslof Hjelde, Johanne Sundby.** "Attitudes Towards Female Circumcision Among Somali Immigrants in Oslo: A Qualitative Study," *International Journal of Women's Health* 4 (2012): 7–17.

Summary: The authors conducted a qualitative study of Somali immigrants in Norway investigating current attitudes toward female genital mutilation (FGM; referred to as "female circumcision" by the researchers to reflect the term used in the Somali language). The authors found that participants overall had a negative view of FGM, including those women who had undergone FGM.

Methods and Findings: The authors conducted focus group discussions and personal interviews with 38 male and female Somalis living in Oslo, Norway, in 2011. Participants were recruited to provide diversity in education, age, and number of years living in Norway. The majority of participants (36 of 38) rejected the practice of FGM; however, the participants offered a range of arguments for their position, including: associated health problems, lack of religious requirement, associated pain and impact on female sexuality, and the social environment in Norway. The authors found that "being uncut was seen by both female and male participants as giving a higher status" (p. 14) and that many participants noted a preference among young men to marry uncut women. Younger participants stated that a woman's status as cut or uncut was a preliminary question by young men in dating, and older participants noted that they were considering not cutting their daughters to preserve their marriage prospects. This is a shift from previous beliefs, which considered FGM "a form of cleanliness and an essential religious requirement" (p. 14). Although the authors provided a background of traditional Somali attitudes toward FGM that perpetuate the practice, they did not explain the shift in attitude in any detail.

4. **Hayford, Sarah, and Jenny Trinitapoli.** "Religious Differences in Female Genital Cutting: A Case Study from Burkina Faso," *Journal for the Scientific Study of Religion* 50, no. 2 (2011): 252–271.

Summary: The authors conducted a statistical study of women by demographics to explore the intergenerational transmission of FGM (referred to as "female circumcision" or "cutting" by the authors). The authors note that decisions about whether to cut girls are made by mothers, and thus they hope to understand the impact of individual and collective religious and social identities on a woman's decision to have her daughter cut.

Methods and Findings: The authors used data from the 2003 Burkina Faso Demographic and Health Survey to estimate multilevel models of religious and socioeconomic variation in the intergenerational transmission of FGM. The authors found that: 1) Religion matters more than

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economic or education status. Muslim women are more likely to have their daughters cut; 2) FGM is not a part of formal Islamic doctrine, although many Muslims think their religion supports/requires FGM. Christian clergy have done a better job of speaking against FGM; 3) In geographic areas where many women are cut, Christian and animist women are just as likely to have their daughters cut as Muslim women; 4) The local custom of FGM is a bigger factor in deciding whether or not to have a girl cut than is religion.

Honor Violence: Web Sites

1. **AHA Foundation.** (http://theahafoundation.org/)

Overview: The AHA Foundation is a nonprofit organization that "works to protect and defend the rights of women and girls in the West from oppression justified by religion and culture." The AHA Foundation focuses on honor violence, forced marriage, and female genital mutilation.

Definition: The AHA Foundation defines honor violence as "… a form of violence against women committed with the motive of protecting or regaining the honor of the perpetrator, family or community."

Based on the website, honor violence can include verbal/emotional abuse, threats, stalking, ostracism, harassment, false imprisonment, human trafficking, physical violence, sexual abuse, and homicide. Honor violence is different from domestic violence in that in domestic violence, the perpetrator is in an intimate relationship with the victim; the violence is committed without the support of family or community; the perpetrators typically know they are committing a crime; and the victim may have extensive support. Honor violence is committed against any family member; multiple family or community members may be involved and support the perpetrator; perpetrators do not believe they are committing a crime; the victim is likely to be shunned by her family and community; and this practice often occurs in conservative religious families in a variety of faiths. Although females are the most common victims of honor violence, it can happen to males for reasons such as perceived homosexuality, dating outside of the cultural community, and resisting an arranged marriage.

The AHA Foundation defines a forced marriage as one in which "an individual is forced, coerced, threatened, or tricked to marry without her informed consent." (AHA uses female pronouns, but other sites note that boys can also be victims of forced marriage.)

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The AHA Foundation defines female genital mutilation as "any procedure involving the partial or total removal of the external female genitalia or other injury to the female genital organs and is often performed on girls between the ages of 4 and 14 to ensure their virginity until marriage."

2. Honour Based Violence Awareness Network. (http://hbv-awareness.com/)

Overview: The Honour Based Violence Awareness Network (HBVA) is a project of AVA,[1] a European-based organization that mentors youth in the Middle East and India through art. HBVA is an "international digital resource" center that provides "research, documentation, information and training for professionals."

Definitions: HBVA defines honor violence as "violence committed within the context of the extended family; [such acts] are motivated by a perceived need to restore standing within the community." HBVA notes that men may also be victims of honor violence if they are believed to have "dishonored" a woman or if they are believed (or known) to be homosexual. HBVA distinguishes honor from domestic violence, but notes that "domestic violence in the conventional sense of violence within an intimate relationship can have overtones of 'honour' where insults to a woman's reputation or that of her family form part of verbal abuse. This lacks the collective dimension of family based violence. However, for a victim of domestic violence, reporting the crime to any authorities, or seeking to gain a divorce on the grounds of abuse may be considered offences against 'honour' and lead the family to take violent measures against her."

HBVA also distinguishes honor violence from dowry violence, although both are associated with violence against women, particularly in India. "Dowry violence is more likely to have a specific financial motive than honor violence, which is a collective crime, where the motive is restoring reputation in the eyes of the community."

HBVA includes the following as types of honor violence:

- Forced Abortion and/or Hymen Repair
- Abduction and Imprisonment

[1] Ava means "voice" in Farsi. The group refers to themselves as AVA on the website: http://ava-projects.org/about-ava/.

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- Forced Marriage
- Honor Suicide: HBVA states that "where 'honour' killings are robustly prosecuted, families may deploy a strategy of forcing women to kill themselves in order to remain technically innocent of murder. This is particularly associated with regions of Turkey; however, it may not be clear in any country whether an individual woman has committed suicide due to direct coercion, to spare her brother the jail sentence he might face as her murderer, whether an outright murder has been disguised as self-killing, or whether a woman has killed herself due to the unbearable pressures of the restrictions upon her life and her family's disfavour or abuse."
- Honor Killings: HBVA estimates that 5,000 honor killings occur internationally per year, including 1,000 in India, 1,000 in Pakistan, and 12 in the UK, but does not provide sources for these numbers.

3. Tahirih Justice Center (http://www.tahirih.org/)

Overview: The Tahirih Justice Center is a U.S.-based group that provides legal services and advocacy for immigrant women and children. The Center focuses on the following issues:

- Abuse and exploitation by international marriage brokers: according to a 1999 study by the U.S. Immigration and Naturalization Services, there is "considerable" potential for abuse in such marriages, and "numerous opportunities for exploitation"; it also indicated that "mail-order brides may become victims of international trafficking in women and girls" (http://www.tahirih.org/site/wp-content/uploads/2009/03/frequentlyaskedquestionsaboutimbra.pdf quoting http://permanent.access.gpo.gov/lps12188/www.immigration.gov/graphics/aboutus/repsstudies/Mobrept_full.pdf);
- Forced marriage: in 2011, Tahirih conducted a forced marriage survey of organizations in the United States (http://www.tahirih.org/site/wp-content/uploads/2011/09/REPORT-Tahirih-Survey-on-Forced-Marriage-in-Immigrant-Communities-in-the-United-States-September-20115.pdf);
- Child marriage; and
- Other gender-based violence (including rape and honor violence).

Definition: The Tahirih Center defines a forced marriage as "one that takes place without [a person's] full and free consent, including being below the legal age of consent; subject to some other incapacity or disability; or subject to force, fraud, or coercion," and emphasizes that forced marriage can happen to people of either sex at any age. The Center distinguishes a forced marriage from an arranged marriage in that the individuals marrying as part of an arrangement have the final say.

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4. U.S. Department of State Secretary's Office of Global Women's Issues (S/GWI). (http://www.state.gov/s/gwi/index.htm); U.S. Department of State Bureau of Democracy, Human Rights, and Labor (DRL) (http://www.state.gov/j/drl/index.htm); U.S. Agency for International Development (USAID). (http://www.usaid.gov/)

Overview: Three U.S. Federal Government sites that deal with violence against women are described here. None of them directly address honor violence. The S/GWI coordinates efforts by the U.S. State Department to ensure that women's issues are fully integrated in the formulation and conduct of U.S. foreign policy. The DRL, in coordination with other gender-based violence (GBV)–related programs at the U.S. Department of State and USAID, launched the GBV Emergency Response and Protection Initiative. This initiative fills a critical gap by providing urgent assistance to threatened individuals with rapid, targeted, short-term assistance. In its work on Gender Equality and Women's Empowerment, USAID supports initiatives against child marriage and gender-based violence.

Definition: The U.S. government defines gender-based violence as "violence that is directed at an individual based on his or her biological sex, gender identity, or perceived adherence to socially defined norms of masculinity and femininity. It includes physical, sexual, and psychological abuse; threats; coercion; arbitrary deprivation of liberty; and economic deprivation, whether occurring in public or private life. Gender-based violence can include female infanticide; child sexual abuse; sex trafficking and forced labor; sexual coercion and abuse; neglect; domestic violence; elder abuse; and harmful traditional practices such as early and forced marriage, 'honor' killings, and female genital mutilation/cutting."[2]

5. United Nations Entity for Gender Equality and the Empowerment of Women (UN Women). (http://www.unwomen.org/en/)

Overview: UN Women aggregates and tracks measures of violence against women, including domestic violence and conflict-related violence through the Secretary General's Database on Violence Against Women (http://sgdatabase.unwomen.org/).

Definitions: UN Women classifies honor killings as a form of "femicide," along with intimate partner violence, dowry violence, and non-intimate violence. Forced marriage is classified as a form

[2] United States Strategy to Prevent and Respond to Gender-based Violence Globally. Accessed December 18, 2013, from www.state.gov/documents/organization/196468.pdf.

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of "sexual violence," along with sexual slavery and conflict rape. FGM is addressed as a separate issue of sexual and reproductive health.

Honor Violence: Research Methods

Methods for Studying Honor Violence

1. **Bloom, Shelah S.** *Violence Against Women and Girls: A Compendium of Monitoring and Evaluation Indicators* (USAID East Africa, October 2008).

Summary: Researchers from a number of different stakeholders focusing on violence against women (VAW) developed a set of monitoring and evaluation indicators for program managers, organizations, and policymakers working to address VAW (or VAW/G: violence against women or girls). The author provides an overview on definitions, methods, and ethical and safety concerns for measuring VAW developed by these stakeholders. These include noting that "obtaining information from girls (or anyone under the age of 18) is problematic because of the legal necessity of obtaining parental consent for the interview," since the parents may harm the child based on the subject or answers given (pp. 19-20).

Methods and Findings: The author states that a good indicator must have the following characteristics: valid, specific, reliable, comparable, non-directional, precise, feasible, and programmatically relevant. Based on these criteria, researchers compiled a number of indicators of VAW, including the following:

Physical Violence
Proportion of VAW/G cases that were investigated by the police
Proportion of women aged 15-49 who ever experienced physical violence from someone other than an intimate partner
Proportion of VAW/G cases that were prosecuted by law
Proportion of women aged 15-49 who experienced physical violence from someone other than an intimate partner in the past 12 months
Number of women and children using VAW/G social welfare services
Number of calls per VAW/G hotline within a specified geographic area
FGM
Proportion of women aged 15-49 who have undergone female genital cutting/mutilation
Among cut women aged 15-19, the nature of procedure performed
Among cut women aged 15-19, proportion who had it performed by a medical practitioner
Proportion of mothers aged 15-49 who have at least one daughter who is cut
Among mothers aged 15-49 with at least one cut daughter, proportion of the most recently cut daughters who had it performed by a medical practitioner

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Female Homicide
Female homicide
Proportion of female deaths that occurred due to gender-based causes
VAW Attitudes
Proportion of people who say that wife-beating is an acceptable way for husbands to discipline their wives
Service Providers
Proportion of people who believe that FGC/M should be stopped
Proportion of health units with at least one service provider trained to care for and refer VAW/G survivors
Proportion of women who do not intend to have any of their daughters undergo FGC/M
Number of service providers trained to identify, refer, and care for VAW/G survivors
Proportion of people who believe child marriage should be stopped
Number of health providers trained in FGC/M management and counseling
Proportion of women who do not intend to marry their daughters before the age of 18
Proportion of women who reported physical and/or sexual violence
Proportion of men and boys who agree that women should have the same rights as men
Percent of schools that train their staff on sexual and physical VAW/G issues
Proportion of men and boys with gender-related norms that put women and girls at risk for physical and sexual violence
Number of law enforcement professionals trained to respond to incidents of VAW/G according to an established protocol
Child Marriage
Number of VAW/G complaints reported to the police
Proportion of women aged 18-24 who were married before age 18

2. **Friends of the Chair of the United Nations Statistical Commission.** *Guidelines for Producing Statistics on Violence Against Women: Statistical Surveys* (United Nations, 2013).

Summary: The authors provide detailed advice on all stages of developing and implementing surveys of violence against women, including ethical and safety best practices. Of most significance, they provide several recommendations for consideration in studying honor violence.

Methods and Findings: The authors suggest that "[m]ethodological development has not advanced far enough to capture all [violence against women]. Collecting data on … violence against women that results in death (e.g., dowry-related deaths, honor killings, femicide and female infanticide) is particularly challenging. It is recognized that statistical sample surveys that interview women in their households are not an appropriate method for measuring such types of violence" (p. 13).

The authors recommend a few question topics not commonly seen regarding violence against women as they pertain to forced marriage and honor-based violence. These topics include age at first marriage and specific questions about the relationship of the victim to the perpetrator. The authors also suggest some deviations from best practice that may enhance the safety of a victim of

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honor-based crime. In multigenerational households in cultures where women are controlled by male and senior female relatives (such as Pakistan), surveying several members of the household using two separate questionnaires may be appropriate in order to hide the survey the potential victim is receiving. This method required at least two female interviewers and one male per team. The male interviewer obtained permission to conduct the interviews from male household members, and also helped safely escort the female interviewers, often a necessary part of conducting a survey of women.

3. **Weisz, Arlene N., Richard M. Tolman, and Daniel G. Saunders.** "Assessing the Risk of Severe Domestic Violence: The Importance of Survivors' Predictions," *Journal of Interpersonal Violence* 15, no. 1 (January 2000): 75–90.

Summary: The authors used data from research previously conducted by Adele Harrell. The authors found that survivors of domestic violence are skilled at predicting the likelihood of future violence, and argue that these predictions should be included in risk models along with other factors.

Methods and Findings: The authors analyzed data on 177 previously interviewed women who were victims of domestic violence. In an unpublished study from 1991, Harrell conducted interviews with partners/victims of men charged with misdemeanor assault, some of whom attended batterers treatment. The women were interviewed shortly after case disposition and then 4 months later. During the initial interview, the women were asked to rate the likelihood that a future dispute would become violent on a scale of 0 (no chance) to 10 (sure to happen). During the followup interview, researchers recorded whether or not violence had reoccurred.

The authors found that women who predicted no violence and those who strongly predicted violence were "often likely to be correct for the 4-month follow-up period" (pp. 81–82). The authors conducted a number of analyses looking at multiple markers of future violence, which provided a level of accuracy in prediction. However, "when survivors' predictions were added to multiple regression models that included risk factors variables, survivors' predictions significantly improved the models" (p. 86). The authors concluded that "when survivors predict danger, it must be taken seriously even when other markers fail to identify a risk" (p. 87). It is thus particularly important to maintain contact with survivors to reassess and respond to the risk of re-offense.

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Methods for Studying Sensitive Issues and Populations Relevant to Honor Violence

1. **Elam, Gillian, and Kevin A. Fenton.** "Researching Sensitive Issues and Ethnicity: Lessons from Sexual Health," *Ethnicity and Health* 8, no. 1 (2003): 15–27.

Summary: The authors provide an overview of the issues associated with researching sensitive topics, particularly among ethnic minorities. They discuss models of sensitivity and provide suggestions of ethical and safety standards when researching sensitive topics.

Methods and Findings: The authors suggest that not only are topics sensitive but that the context in which they are asked is also sensitive. In this case, they define "sensitive" as the presence of some kind of threat to the researcher or research participant in the collection, holding, or dissemination of the research.

The authors discuss several strategies for approaches to researching sensitive topics and provide the following suggestions for ethical and safety standards:

- Provide clear explanations of the study;
- Carefully structure and time the interview;
- Ensure an established confidentiality procedures;
- Use qualitative research techniques;
- Be aware of the environment and time allocated for the interview;
- Ensure support for respondent post-interview;
- Support interviewers during and following fieldwork;
- Adopt ethical approaches for undertaking research among ethnic minority communities;
- Use participatory research approaches to build trust and confidence;
- Utilize multiple recruitment strategies;
- Train and prepare interviewers; and
- Plan the reporting and dissemination of research findings.

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2. **Malley-Morrison, Kathleen, and Denise A. Hines.** "Attending to the Role of Race/Ethnicity in Family Violence Research," *Journal of Interpersonal Violence* 22, no. 8 (2007): 943–972.

Summary: The authors provide an overview of the use of race and ethnicity data in research, with a particular focus on family violence. They also provide discussion and suggestions for effectively and ethically using race and ethnicity data at each stage of the research process.

Findings and Methods: The authors adapt several recommendations from the use of race and ethnicity data in the biomedical field for family violence research:

- When including race/ethnicity as a variable in a study, specify the purpose and avoid any implication that it is a causal variable or a basic, natural, and objective way of grouping people;
- Be precise in reporting how race/ethnic categories are defined and how individuals are assigned to them;
- Distinguish between race/ethnicity as a risk factor (having a causal relationship to an outcome) and a risk marker (a variable correlated with causal factors but not playing a causal role); and
- When interpreting racial/ethnic differences, consider all the relevant factors that may account for the findings, including social class, racism and discrimination, religion, and acculturation.

The authors discuss the difficulty in using nationally representative surveys to measure violence among ethnic minorities, since many samples of minorities are not large enough to allow statistical analysis. Rather than creating broad meaningless race/ethnicity categories, these authors suggest that homogenous racial/ethnic subgroups within a particular local community be formed to collect more useful information concerning experiences of family violence in that community. One way to form these groups might be to ask participants to self-identify, including information on previous generations' national origins.

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Methods for Studying Sexual Assault Relevant to Honor Violence

1. **Abbey, Antonia, Michele R. Parkhill, and Mary P. Koss.** "The Effects of Frame of Reference on Responses to Questions about Sexual Assault Victimization and Perpetration," *Psychology of Women Quarterly* 29 (2005): 364–373.

Summary: The authors conducted a survey of college students to test how differences in the stem of the question might help recall of forced sexual experiences for women as victims and men as perpetrators. The questions were based on a modified Sexual Experience Scale (SES), using behaviorally specific language (e.g., threatened or used some degree of physical force). Past research has shown that using behaviorally specific questions produces a much higher reported prevalence of rape and sexual assault in comparison to measures such as the National Crime Victimization Survey. It seems reasonable to expect that if people have organized these memories in terms of one or the other, then recall will be enhanced when the frame of reference corresponds to how the memory was organized.

Methods and Finding: The authors surveyed 307 women and 166 men recruited from college lists and via flyers on campus at a large, urban university. The female students were asked only about experiences as the victim of forced sexual experiences, while the male students were asked only about experiences as the perpetrator.

The researchers "[c]onducted an experiment to determine if the frame of reference used to start the question (tactic used vs. type of sex obtained) would have an impact on the number of sexual assaults reported. "They found that 75 percent of the women who received the tactics-first version of the questionnaire reported that they had at least one forced sexual experience since the age of 14, compared to 62 percent of women who received the type-of-sex-first version. Sixty-nine percent of the men who received the tactics-first version reported they had at least one perpetration experience since the age of 14, as compared to 36 percent of the men who received the type-of-sex-first version" (p. 368).

2. **Cantor, David and James P. Lynch.** "Self-Report Surveys as Measures of Crime and Criminal Victimization," *Criminal Justice* 4 (2000): 85–138.

Summary: The authors provide an overview of the use of self-report surveys in the measurement of crime and criminal victimization, including the history and evolution of specific crime surveys, such

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as the National Crime Victimization Survey (NCVS). The authors discuss in detail many of the methodological considerations when designing and using self-report surveys.
Methods and Findings: The authors discuss various methods used in the NCVS and other surveys on interpersonal harm and safety, and how these impact the reporting of physical and sexual violence. They note that "Screening, the context of the questions, and automation (CATI and ACASI) have been shown to increase reports of sexual assault by factors of at least 2, depending on the domain of interest" (p. 117).

The NCVS "explicitly sets the context of the interview as one concerned with crime" and asks only a few questions about domestic or family violence (p. 123). In contrast, domestic violence surveys "explicitly avoid the use of any legal connotations. Whether the event is considered a crime by the respondent is irrelevant" (p. 123) The authors note that, by restricting attention to events that are crimes, the survey may be leaving out events that are critically important for understanding the causes and consequences of interpersonal harm.

Additionally, domestic violence surveys "focus cues exclusively on violence, especially among non-strangers." The authors state that "the higher density of more specific cues will lead to reports of more events" (p. 123). Many, if not all, domestic violence surveys are unbounded, asking for lifetime prevalence of physical or sexual assault. The authors note that such methods reduce reliability, but this may be compensated for by "lengthening the reference period and improving the screening methods. However, both of these have their limitations and costs. The former increases memory error and the latter complicates the design and detail required for the instrumentation (and time needed to design and administer the instrument)" (p. 125).

3. **Ellsberg, Mary, and Lori Heise.** *Researching Violence Against Women: A Practical Guide for Researchers and Activists* (World Health Organization and Program for Appropriate Technology in Health [PATH], 2005).

Summary: The authors developed this guide in conjunction with the WHO Multi-Country Study on Women's Health and Domestic Violence against Women. The guide contains detailed advice on all stages developing and implementing cross-national surveys, including ethical and safety best practices for VAW surveys as well as issues arising from translation and cultural differences.

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Methods and Findings: The authors report that:

- "[I]n industrialized countries … for the purpose of identifying intimate partner abuse, either face-to-face interviews or interviews by telephone give better results than self-administered questionnaires. On the other hand, anonymous techniques frequently encourage greater disclosure of childhood sexual abuse" (p. 96).
- Both frequency and placement of questions also affect reporting of violence. Women may initially deny being victims of violence, but incorporating multiple opportunities to disclose experiences over the course of the interview increases reporting.
- Using "gateway" or "filter" questions, whereby women who reply negatively to the first violence question are not asked the more specific questions, may limit reports.
- "Embedding questions on physical assault immediately following items on relationships will cue respondents to the issue of partner abuse, whereas asking a similarly worded question after items on crime victimization will tend to cue respondents towards assaults perpetrated by strangers" (p. 97).

The authors are particularly concerned with the issue of respondents' safety. They note that "No systematic studies have been performed to determine how often women suffer negative consequences from participating in research on violence," but also cite known cases of violence against respondents because of their participation (p. 38). They include a list of suggestions in order to minimize harm to respondents. Some of these suggestions include: interview only one woman per household; don't inform the wider community that the survey includes questions on violence; don't interview men about violence in the same households or clusters where women have been asked about violence; and use dummy questionnaires.

4. **Ellsberg, Mary, Lori Heise, Rodolfo Pena, Sonia Agurto, and Anna Winkvist.** "Researching Domestic Violence Against Women: Methodological and Ethical Considerations," *Studies in Family Planning* 32, no. 1 (March 2001): 1–16.

Summary: The authors assess whether large-scale demographic surveys yield lower estimates of the prevalence of violence than do smaller, focused studies by comparing three population-based studies of domestic violence from Nicaragua. The authors examine explanations for differences in the estimates of prevalence and develop recommendations for adapting large-scale demographic surveys to collect prevalence data.

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Method and Findings: The authors note two trends in international violence against women research: (1) inclusion of questions on violence in large-scale surveys designed primarily for other purposes; and (2) development of focused smaller studies that provide more detailed information on women's experiences of violence.

The authors further assert that overreporting of acts of violence is generally believed to be rare, whereas underreporting is widely considered to be much more common. In order to explore the impact of different types and scales of surveys on the reporting of violence, the authors compared three Nicaraguan studies, two smaller scale studies, and one large population study. They found that the smaller scale studies found higher rates of reporting of violence both lifetime and in the preceding year.

In the two smaller scale studies, there was more intensive support for interviewers and interviewer instructions seemed to emphasize the importance of rapport more than the large population survey did. In the population survey, the domestic violence questions were asked at the end of the lengthy interview, which concluded by gathering the household members to take height and weight measurements. The authors conclude that a major issue influencing disclosure is how comfortable women are made to feel during the interview.

5. **White, Jacquelyn W., Nicole P. Yuan, Sarah L. Cook, and Antonia Abbey.** "Ethnic Minority Women's Experiences with Intimate Partner Violence: Using Community-Based Participatory Research to Ask the Right Questions," *Sex Roles* 69 (2013): 226–236.

Summary: The authors discuss problems with current techniques for measurement of intimate partner violence among minority women, and provide an overview of how community-based participatory research (CBPR) could improve the measurement of intimate partner violence. Their discussion has relevance for the study of honor violence.

Findings: The authors note that designing intimate partner violence research must recognize cultural perceptions about violence against women and about the consequences of reporting. For example, standard research questions in the area might ignore aggression that is committed by proxies, such as mothers-in-law, a form of abuse in South Asian and Arabic cultures. Furthermore, typical intimate partner violence instruments may fail to capture issues related to honor violence such as forced marriage, gynecological rape or genital mutilation, and sexual slavery. These instruments might also ignore culturally sanctioned violence such as Islamic law's support for husbands' rights to use physical force against their wives and the perception of rape as an experience

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of promiscuity or infidelity, punishable by death. Additionally, the questions must be asked in such a way that women are willing to disclose the information. Family reputation, honor, and harmony may be of high important to the women, and women may be concerned about reporting on others' behavior in small communities.

Honor Violence: Other Sources for Content and Method Information[3]

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[3] Summaries of these are available on request.

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Appendix B
Relevant Victimization Surveys and Other Data-Collection Mechanisms

1. Surveys of Victims

National Crime Victim Survey (NCVS)

Year/Timeframe	Yearly, since 1973
Administrator/Sponsor	U.S. Bureau of the Census on behalf of Bureau of Justice Statistics (BJS)
Subject	Nonfatal personal crimes (rape, sexual assault, robbery, aggravated and simple assault, personal larceny) and household property crimes (burglary, motor vehicle theft, other theft) both reported and not reported to law enforcement.
Intent	Annual level and change estimates on criminal victimization, nature of criminal victimization incidents.
Methodology	In-person and phone interviews of nationally representative sample of U.S. households, 12+ years, male and female. Selected households remain in sample for 3 years and are interviewed every 6 months (seven interviews total).
N	Varies. 2012: 92,390 households, 162,940 individuals.
Strengths	Collects age, sex, race/ethnicity, marital status, education level, and income information for each victim and age, race/ethnicity, sex and victim–offender relationship for offenders. Includes a non-English-speaking population. Reduces recall problems (such as telescoping) through bounding. Asks about incidents involving multiple victims and/or offenders. Hate crime questions introduce motive as an incident characteristic. Has one of the broadest ranges of eligible respondents (ages 12+).
Weaknesses	Race/ethnicity reporting limited to Office of Management and Budget (OMB) categories. Nationally representative samples likely do not capture a large enough sample of populations where honor violence is common. Re-interview of household endangers potential victims of honor violence.
Sample Relevant Questions	62. Was the offender someone you knew or a stranger you had never seen before? 64. How well did you know the offender—by sight only, casual acquaintance, or well known? 66a. How well did you know the offender? For example, was the offender a friend, cousin, etc.? 67. Was the offender male or female? 68. How old would you say the offender was? 70. What race or races was the offender? You may select more than one. 73. Was this the only time this offender committed a crime against you or your household or made threats against you or your household? *NB: Q62-73 repeated as Q74-87 in cases of multiple offenders* 115. Were the police informed or did they find out about this incident in any way? 117a. What was the reason it was not reported to the police? 157. Were all, some, or none of these incidents done by the same person(s)?

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National Crime Victim Survey (NCVS) (continued)

	158a. What (was/were) the relationship(s) of the offender(s) to you? For example, friend, spouse, schoolmate, etc.? 161. Hate crimes or crimes of prejudice or bigotry occur when (an offender/offenders) target(s) people because of one or more of their characteristics or religious beliefs. Do you have any reason to suspect the incident just discussed was a hate crime or crime of prejudice or bigotry? 162. An offender/offenders can target people for a variety of reasons, but we are only going to ask you about a few today. Do you suspect the offender(s) targeted you because of – Your race? – Your religion? – Your ethnic background or national origin? – Any disability (by this I mean physical, mental, or developmental disabilities) you may have? – Your gender? – Your sexual orientation? If yes, by this we mean homosexual, bisexual, or heterosexual. 163. Some offenders target people because they associate with certain people or the (offender perceives/offenders perceive) them as having certain characteristics or religious beliefs. Do you suspect you were targeted because of – Your association with people who have certain characteristics or religious beliefs (for example, a multiracial couple)? Please specify why you suspect you were targeted. – The offender's/offenders' perception(s) of your characteristics or religious beliefs (for example, the offender(s) thought you were Jewish because you went into a synagogue)? Please specify why you suspect you were targeted.
Can We Estimate the Prevalence of Honor Violence from the Data?	Does not provide enough detail to fully identify incidents of honor violence; however, a combination of demographic information, victim/offender relationship, reasons why the incident was not reported (e.g., so as to not get a family member in trouble), and an expanded section on motives could point to honor violence incidents.
Comments	Cannot identify groups of specific interest (e.g., those from the Middle East). May exacerbate intra-household violence. Households are repeatedly sampled over a 3-year timeframe, thereby increasing risk to the victim if the family/friend abuser learns of participation. Would need to consider protocols used in intimate partner violence surveys to protect respondent from abuser in household. Hate crime questions provide some assessment of motive, which is a crucial element of honor violence. There is some concern that because of upbringing, these victims will not recognize this behavior by family members as crime. Expanded eligible age range (12+) increases likelihood of including honor violence victims, especially forced marriage victims.

SOURCE: Truman, Jennifer L., and Rachel E. Morgan. *Nonfatal Domestic Violence, 2003-2012. Special Report* (Washington, DC: Bureau of Justice Statistics, U.S. Department of Justice, April 2014).

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National Intimate Partner and Sexual Violence Survey (NISVS)

Year/Timeframe	2010/12 months
Subject	Sexual violence, stalking, intimate partner violence (psychological aggression, control of reproductive/sexual health, physical violence, stalking).
Administrator/Sponsor	CDC National Center for Injury Prevention and Control, Division of Violence Prevention
Intent	Lifetime and 12-month prevalence estimates.
Methodology	Random digit dial dual frame landline and cell phone, U.S. population 18+ years, English and Spanish, male and female.
N	18,049 (16,507 complete, 1,542 partial complete).
Strengths	Uses methodologies appropriate for interviewing victims of family violence, including building a health context for the survey, using graduated informed consent procedures, establishing a safety plan, and following distress protocols. Includes a non-English-speaking population. Includes a cell phone component.
Weaknesses	Much of the honor violence perpetrated by family members would be out of scope. Data on non-intimate partner family members as perpetrators limited to stalking and sexual violence (i.e., no questions about psychological aggression, control of reproductive/sexual health, or physical violence). Very wide scope of behaviors captured. Limited distinction between criminal events, misconduct and other noncriminal acts/behaviors. Is a prevalence rather than incident-based approach. Limited information about the characteristics and outcomes for specific incidents. Small sample sizes limit the ability to produce 12-month estimates are estimate disaggregated by key groups. Race/ethnicity reporting limited to OMB categories. Nationally representative samples likely do not capture a large enough sample of populations where honor violence is common. Phone survey is susceptible to severe selection bias and unknown probability of selection. Very low response rates.
Sample Relevant Questions	As noted above, ask about stalking and sexual violence related to family members. Stalking questions include: How many people have ever – Watched or followed you from a distance, or spied on you with a listening device, camera, or GPS? – Approached you or showed up in places, such as your home, workplace, or school, when you didn't want them to be there? – Left strange or potentially threatening items for you to find? – Sneaked into your home or car and did things to scare you by letting you know they had been there? – Left you unwanted messages (include text or voice messages)? – Made unwanted phone calls to you (include hang-ups)? – Sent you unwanted emails and instant messages, or sent messages through websites like MySpace or Facebook? – Left you cards, letters, flowers, or presents when they knew you didn't want them to? Intimate partner questions could be adapted.

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Can We Estimate the Prevalence of Honor Violence from the Data?	Does capture some information about non-intimate partner and family violence, including stalking. Monitoring (or stalking) a victim often occurs prior to honor violence.
Comments	Cannot identify groups of specific interest (e.g., those from the Middle East). Adapting questions for family members would capture emotional and physical abuse (including control) that may be a precursor to or even predictive of honor violence. The use of a CATI instrument may decrease risk/increase reporting in comparison to an in-person survey because the technology allows for responses that are much more private, although there is still risk if the topic or question content were to become known in the household.

SOURCE: Black, Michele C., et al. *National Intimate Partner and Sexual Violence Survey. 2010 Summary Report* (Atlanta, GA: Centers for Disease Control and Prevention, November 2011).

Demographics and Health Surveys (DHS) Domestic Violence Module

Year/Timeframe	Ongoing
Administrator/Sponsor	USAID, ministries of health/other
Subject	Domestic violence.
Intent	Measure prevalence of domestic violence.
Methodology	DHS implementations are nationally representative household surveys that provide data for a wide range of monitoring and impact evaluation indicators in the areas of population, health, and nutrition. Standard DHS implementations have large sample sizes (between 5,000 and 30,000 households, both men and women aged 15-49) and are conducted over the course of 18-20 months every 5 years.
N	Varies
Strengths	Large N, international scope. Uses methodologies appropriate for interviewing victims of family violence. Asks about abuse by non-intimate partner family members. Includes respondents under 18 years old (15-49 years).
Weaknesses	Uses domestic violence modules on larger health survey rather than standalone. Shrader[1] (2001) provides evidence that the DHS surveys consistently underestimated prevalence of abuse for a number of methodological reasons.

[1] Shrader, Elizabeth. Methodologies to Measure the Gender Dimensions of Crime and Violence. Policy Research Working Paper. (Washington, DC: The World Bank, 2011).

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Demographics and Health Surveys (DHS) Domestic Violence Module (continued)

Sample Relevant Questions	DV14: From the time you were 15 years old, has anyone other than your (current/last) husband/partner hit, slapped, kicked, or done anything else to hurt you physically? DV15: Who has hurt you this way (response options include nuclear and extended family members)? DV16: In the last 12 months, how often have you been hit, slapped, kicked, or physically hurt by this/these person(s): Often, Only Sometimes, Not at All? DV18: Has anyone ever hit, slapped, kicked, or done anything else to hurt you physically while you were pregnant? DV19: Who has done any of these things to physically hurt you while you were pregnant (response options include nuclear and extended family members)?
Can We Estimate the Prevalence of Honor Violence from the Data?	Reports discussing violence by non-intimate partners not available, but analysis of the current data can tell us if violence was by a family member but not if it was for reasons of family violence. .
Comments	Similar to other domestic violence instruments, adapting questions for family members would capture emotional abuse (including control) that may be a precursor to or even predictive of honor violence. Expanded eligible age range increases likelihood of including honor violence victims, especially victims of forced marriage.

Demographics and Health Surveys, Female Genital Mutilation Module

Year/Timeframe	Ongoing
Administrator/Sponsor	USAID, country ministries of health/other
Subject	Female genital mutilation (FGM).
Intent	Measure prevalence of FGM.
Methodology	DHS implementations are nationally representative household surveys that provide data for a wide range of monitoring and impact evaluation indicators in the areas of population, health, and nutrition. Standard DHS implementations have large sample sizes (between 5,000 and 30,000 households, both men and women aged 15-49) and are conducted over the course of 18-20 months every 5 years.
N	Varies
Strengths	Large N, international scope. Uses methodologies appropriate for interviewing victims of family violence. Has a male questionnaire. Includes respondents under 18 years old (15-49 years).
Weaknesses	Uses modules on larger health survey rather than standalone. Schrader (2001) provides evidence that the DHS surveys consistently underestimated prevalence of abuse for a variety of methodological reasons.
Sample Relevant Questions	Asks both about the (female) respondent's experience with FGM and plans for (or experience with) daughters' FGM (e.g., procedure performed, age of victim, type of practitioner, perceived benefits, etc.).
Can We Estimate the Prevalence of Honor Violence from the Data?	Designed to estimate FGM. Estimates that countries in NE and NW Africa have high prevalence rates (71-96%). Egypt, Ethiopia, and Sudan account for more than 50 percent of women circumcised on the African continent—23.5 million, 15.7 million, and 8 million, respectively.

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Demographics and Health Surveys, Female Genital Mutilation Module (continued)

Comments	Research suggests that FGM is one of the few incidents of honor violence for which women are primarily responsible, both as planners and actors. The FGM men's module is reflective of this, asking men only: – Have you heard of female circumcision (or local term)? – Have you heard of a practice in which a girl's genitals are cut? – Do you believe female circumcision is required by your religion? – Do you think female circumcision should be continued or should it be stopped? FGM, if conducted on a girl younger than 18 (which is common), is considered child abuse, which may introduce the problem of mandatory reporting in data collection. Despite the appearance that this is an African problem, girls who are U.S. citizens or have legal residence in the United States are being sent to their countries of origin for this procedure.

SOURCE: U.S. Agency for International Development. Demographic and Health Surveys, Domestic Violence and Female Genital Mutilation Modules.

Uttar Pradesh and Gujarat Men's Violence Survey

Year/Timeframe	2009 (2 months)
Administrator/Sponsor	Australian Aid Organization (AUSAID)
Subject	Men's experiences of family, domestic, and honor violence.
Intent	Identify factors predictive of violence.
Methodology	Nonprobability purposive sample, 10 cities/towns in each state, Gujarati and Hindi, adult men.
N	1,000
Strengths	One of the few surveys that focuses on men, both as victims and perpetrators.
Weaknesses	Does not ask if respondent is victim or perpetrator of violence.
Sample Relevant Questions	N/A—questionnaires not available.
Can We Estimate the Prevalence of Honor Violence from the Data?	868 men reported being involved in an act of honor violence (as either victim or perpetrator).
Comments	Suggests that men should be considered as source of information on prevalence of honor violence and provides preliminary information on correlates. Found that higher levels of income and education were associated with fewer experiences with family and honor violence; however, the authors note that "higher levels of education may not influence behaviors and attitudes to the degree that we may expect" because higher education is not correlated with few experiences with domestic violence (p. 8).

SOURCE: Broom, Alex, David Sibbritt, K.R. Nayar, Assa Doron, and Pamela Nilan. "Men's Experiences of Family, Domestic and Honour-Related Violence in Gujarat and Uttar Pradesh, India," *Asian Social Science* 8, no. 6 (May 2012): 3–10.

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WHO Multi-Country Study on Women's Health and Domestic Violence against Women

Year/Timeframe	2000-2003
Administrator/Sponsor	World Health Organization
Subject	Women's health and domestic violence.
Intent	Estimate prevalence of physical, sexual, and emotional violence, especially by intimate partners; assess impact of intimate partner violence on health outcomes; identify factors that may protect or put women at risk of intimate partner violence; and document coping strategies used by women.
Methodology	Standardized population-based household surveys. One woman age 15-49 was sampled per household. Wave 1 consisted of respondents in Bangladesh, Brazil, Japan, Namibia, Peru, Samoa, Tanzania, and Thailand. Wave 2 consisted of respondents in Ethiopia, New Zealand, and Serbia and Montenegro. Additionally, researchers in Chile, China, Indonesia, and Viet Nam adapted or used parts of the questionnaire. In Bangladesh, Brazil, Peru, Tanzania, and Thailand, surveys were conducted in the capital and one province/region with both urban and rural populations. In Ethiopia, one rural setting was used. In Japan, Namibia, and Serbia and Montenegro, one large city was used. The whole country of Samoa was sampled.
N	24,097 total, with between 1,172-1,837 respondents per site (except Ethiopia; N = 3,016).
Strengths	Large N, international scope. Uses methodologies appropriate for interviewing victims of family violence. Asks about abuse by non-intimate partner family members. Includes respondents under 18 years old (15-49 years).
Weaknesses	One of few intimate partner violence surveys to exclude men completely.
Sample Relevant Questions	*Marriage Ceremony and Choice (Under Respondent and Her Community)* 129. Did you have any kind of marriage ceremony to formalize the union? What type of ceremony did you have? None, Civil Marriage, Religious Marriage, Customary Marriage, or Other. 131. Did you yourself choose your current/most recent husband, did someone else choose him for you, or did he choose you? Both Chose, R Chose, R's Family Chose, Partner Chose, Partner's Family Chose, Other. *Dowry/Bride Price* 134. Has all the dowry/bride price been paid for, or does some part still remain to be paid? All Paid, Partially Paid, None Paid. 135. Overall, do you think the amount of dowry/bride price payment has had a positive impact on how you are treated by your husband and his family, a negative impact, or no particular impact? *Reproductive Health* 315. Has/did your current/most recent husband/partner ever refuse(d) to use a method or tried to stop you from using a method to avoid getting pregnant? 316. In what ways did he let you know that he disapproved of using methods to avoid getting pregnant? Told Me He Did Not Approve, Shouted/Got Angry, Threatened to Beat Me, Threatened to Leave/Throw Me Out, Beat Me, Took or Destroyed Method. 407. At the time you became pregnant with [your last child], did you want to become pregnant then, did you want to wait until later, did you want no (more) children, or did you not mind either way? Become Pregnant Then, Wait Until Later, Not Want Children, Not Mind Either Way.

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WHO Multi-Country Study on Women's Health and Domestic Violence against Women (continued)

	Gender Roles Do you Agree, Disagree, or Don't Know 601. A good wife obeys her husband even if she disagrees. 602. Family problems should only be discussed with people in the family. 603. It is important for a man to show his wife/partner who is the boss. 604. A woman should be able to choose her own friends even if her husband disapproves. 605. It's a wife's obligation to have sex with her husband even if she doesn't feel like it. 606. If a man mistreats his wife, others outside of the family should intervene. 607. Does a man have a good reason to hit his wife if (Yes, No, Don't Know) – She does not complete her housework to his satisfaction. – She disobeys him. – She refuses to have sexual relations with him. – She asks him whether he has other girlfriends. – He suspects she is unfaithful. – He finds out she has been unfaithful. 608. Can a married woman refuse to have sex with her husband if (Yes, No, Don't Know) – She doesn't want to. – He is drunk. – She is sick. – He mistreats her.
	Respondent and Her Partner, Injuries, Impact and Coping Questions 701-716, 801-808, 901-919 ask a series of standard intimate partner violence and violence during pregnancy questions, as well as questions about children witnessing intimate partner violence and women defending themselves or being abusers. *Other Experiences* Questions 1001-1013 ask about physical and sexual abuse by a non-intimate partner, as well as if the husband/partner grew up in a violent household. Financial Autonomy 1103. Are you able to spend the money you earn how you want yourself, or do you have to give all or part of the money to your husband/partner? 1105. Have you ever given up/refused a job for money because your husband/partner did not want you to work? 1106. Has your husband/partner ever taken your earnings or savings from you against your will? If yes, has he done this Once or Twice, Several Times, or Many Times? 1107. Does your husband/partner ever refuse to give you money for household expenses, even when he has money for other things? If yes, has he done this Once or Twice, Several Times, or Many Times?
Can We Estimate the Prevalence of Honor Violence from the Data?	The Marriage Ceremony and Choice questions capture information about arranged marriage, and introduce the question of consent (Q132), which may address the concept of forced marriage. Other questions may get a woman's ideas about the criminality of violence toward women and honor violence.

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WHO Multi-Country Study on Women's Health and Domestic Violence against Women (continued)

Comments	Attitudinal questions about gender roles are asked in the unit before questions about experiences with violence. Research shows that asking about attitudes before incidents (such as about domestic violence) increases reporting of incidents. Much of the focus of questions about violence is on the intimate partner. Adapting questions for family members would capture emotional abuse (including control) that may be a precursor to or even predictive of honor violence. Expanded eligible age range increases likelihood of including honor violence victims. If honor violence involves those younger than 18 (which is common), it is considered child abuse, which may introduce the problem of mandatory reporting in data collection. The initial survey design included questions for men, but researchers decided to exclude men from the final implementation in order to prevent further risk to the woman by alerting her partner to the nature of the study and to reduce costs.

SOURCE: Garcia-Moreno, Claudia, Henrica A.F.M. Jansen, Mary Ellsberg, Lori Heise, and Charlotte Watts. *WHO Multi-Country Study on Women's Health and Domestic Violence against Women* (Geneva: World Health Organization, 2005).

Sauti Yetu Forced and Early Marriage Screener

Administrator/Sponsor	Sauti Yeti (http://www.sautiyetu.org/)
Subject	Forced and early marriage.
Intent	Screener developed to help providers identify victims of forced and early marriages.
Sample Relevant Questions	*Immigration Questions* Where were you born? Do you have any immigration papers? Did you ever see a lawyer for immigration? Why did you come to the United States? *Relationship Questions* Are you – In a relationship? – Engaged? If so, when/how old were you? – Married? If so, when/how old were you? Who have you told about your relationship? Do you know if any of your family members want you to get married in the next couple of years? Do you have any children? If so, how old? Do you feel pressured to have children? If so, by whom? *Marriage Questions (pre- or post-marriage)* Do/did you want to get married? If yes, why? If no, why not? How will/did you meet your spouse? How old is your fiancé/spouse? Will/was your spouse married to anyone else? Do you expect your spouse will be married to anyone else while married to you? When will/did you start to live with your spouse?

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Sauti Yetu Forced and Early Marriage Screener (continued)

	Where will you be/were you married? – Home – Mosque – Church – City hall United States or abroad? If abroad, which country? Will/did you have a marriage ceremony? Who will/did perform the marriage ceremony? Who will be/was present at your marriage? How will you be/were you married? – Married with a U.S. marriage certificate – Married in a mosque or church – Traditional marriage – Married in country of origin – Married with co-wives – Living with someone but not married Who will/did make most of the decisions about who you will be/were married to? Do/will your parents know about your spouse? Do any other family members know that you will be/are married? Who have you told about your marriage?

Sauti Yetu Forced and Early Marriage Screener (continued)

	How much time was/will there be between when you found out you were getting married and the marriage ceremony? How long did you know your spouse before you were married? Has/were any money or gifts exchanged by your families for the marriage? Are/were you pressured to get married? If so, by who? *Marriage Documentation* Do you have any documentation of the marriage? Did you go to the city clerk to get a marriage license? What happened when you applied for a marriage license? Did you show the clerk any paperwork to prove your age?
Comments	These are the only forced marriage questions asked directly of victims, as part of intake services at Sauti Yeti. Respondents have already taken the step of reaching out for help/counseling, usually not for forced marriage, but rather for immigrant or domestic violence support. This approach blends the social services survey with access to victims. Note: Sauti Yeti restricts access to victims for research.

SOURCE: Bangura, Ramatu, Trinh Tran, and Katrina Schermerhorn. A Closer Look at Forced and Early Marriage in African Immigrant Communities in New York City. Sauti Yetu Occasional Report, Vol. 3 (2012).

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2. Crime/Homicide Databases

National Vital Statistics System

Year/Timeframe	Yearly
Administrator/Sponsor	CDC National Center for Health Statistics
Subject	Injury-related deaths.
Intent	Prevalence.
Methodology	Data based on death certificates filed with state vital-statistics offices that include primary cause of death. Determination of homicide made by medical or law enforcement official responsible for certifying the death.
N	Varies
Strengths	Collects data on cases even if not handled directly by law enforcement.
Weaknesses	Race/ethnicity information limited to OMB categories. Race/ethnicity report is based on officer determination.
Sample Relevant Questions	N/A.
Can We Estimate the Prevalence of Honor Violence from the Data?	Not known if victim/offender relationship is captured (if known). Does not collect context necessary to determine incidents of honor violence.
Comments	Cannot identify groups of specific interest (e.g., those from the Middle East). May miss honor killings disguised as suicides or accidents. Could provide a starting place for qualitative methods such as verbal autopsies.

Uniform Crime Reporting (UCR) Program Supplementary Homicide Reports (SHR)

Year/Timeframe	Yearly since 1930
Administrator/Sponsor	FBI
Subject	Homicides, forcible rape, robbery, aggravated assault, burglary, larceny-theft, motor vehicle theft, arson.
Intent	Prevalence.
Methodology	18,000+ law enforcement agencies voluntarily submit information on eight categories of crime with additional information on homicides submitted through the FBI's SHR. Determination of homicide made through police investigation.
N	Varies
Strengths	Captures homicide data in some detail.
Weaknesses	Collects only crimes known to law enforcement (through direct report or observation). Submission is voluntary—89% of law enforcement agencies provided supplementary homicide data. BJS reports use weighted SHR data to compensate for average annual 10% of homicides not reported to the SHR. Many homicides have no offender demographic information available. Race/ethnicity information limited to OMB categories. Race/ethnicity report is based on officer determination. Ethnicity missing from 98% of reports (race from only 1% of reports).

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Uniform Crime Reporting (UCR) Program Supplementary Homicide Reports (SHR) (continued)

Sample Relevant Questions	V16. Type of Offense: Homicide Includes both "Murder and non-negligent manslaughter" and "Manslaughter by negligence" V17. Incident Number V18. Situation Includes: – Single victim/single offender – Single victim/unknown offender(s) – Single victim/multiple offenders – Multiple victims/single offender – Multiple victims/multiple offenders – Multiple victims/unknown offender(s) V19. Victim Age V20. Victim Sex V21. Victim Race (Asian or Pacific Islander, Black, American Indian or Alaskan Native, Unknown, White) V22. Victim Ethnic Origin (Hispanicity) V23. Offender Age V24. Offender Sex V25. Offender Race V26. Offender Ethnic Origin V27. Offender Weapon V28. Offender Relationship to First Victim V29. Circumstance – Includes: Arson, Other sex offense, Other - not specified, Abortion, Lovers triangle, Other arguments, All other manslaughter by negligence, Other, Circumstances undetermined V31. Additional Victim Count V32. Additional Offender Count Victim and Offender information repeated up to 11 times
Can We Estimate the Prevalence of Honor Violence from the Data?	Does not collect context necessary to determine incidents of honor violence.
Comments	Cannot identify groups where honor violence is more likely to occur. May miss honor killings disguised as suicides or accidents. Could provide a starting place for qualitative methods such as verbal autopsies.

SOURCE: Smith, Erica L. and Alexia Cooper. *Homicide in the U.S. Known to Law Enforcement, 2011. Patterns and Trends* (Washington, DC: Bureau of Justice Statistics, U.S. Department of Justice, December 2013).

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Crown Prosecution Service (CPS) Pilot on Forced Marriage and So-Called "Honour" Crime

Year/Timeframe	July 2007-March 2008
Administrator/Sponsor	Crown Prosecution Service (UK)
Subject	Forced marriage, honor violence
Intent	Identify relevant and appropriate cases; identify issues CPS has in handling the cases; inform the development of national guidance and/or training for CPS.
Methodology	Prosecutors in four areas—Lancashire, London (limited to the boroughs of Newham, Brent, Tower Hamlets, and Ealing), West Midlands, and West Yorkshire—received training in identifying honor violence cases and using a new monitoring system implemented as part of the pilot. Prosecutors were interviewed pre- and post-pilot.
N	Prosecutor questionnaires: 21 completed pre-training questionnaire; 16 completed post-training questionnaire. Case flagging: 35 cases identified, 21 finalized by end of data collection. 20 cases were audited and all 20 were confirmed to involve forced marriage or honor crimes.
Strengths, Weaknesses	Relatively small N, limited geographic scope.
Sample Relevant Questions	Flagging procedures *Forced Marriage* Prosecutors were advised to flag any criminal offense or threatening behavior, violence, or abuse (psychological, physical, sexual, financial, or emotional) that had been carried out in the context of a forced marriage either: – To coerce a party/parties into marrying without their consent, or – After a forced marriage without the consent of one or both parties and where duress is a factor *Honor Violence* – Prosecutors were advised to flag any criminal offense or threatening behavior, violence, or abuse (psychological, physical, sexual, financial or emotional) committed as an honor crime.
Can We Estimate the Prevalence of Honor Violence from the Data?	35 cases identified in 4 areas within 9 months
Comments	Model for baseline identification of cases. Successful audit results demonstrate that training is effective, although due to concurrency of flagging and training pilots, no data are available to calculate change related to training. Focus group responses indicate prosecutors are more likely after training to see/flag cases and receive referrals.

SOURCE: Magill, Chris, Vanessa Lee, and Jude Watson. *Crown Prosecution Service Pilot on Forced Marriage and So-called "Honour" Crime – Findings* (London, England: Crown Prosecution Service, December 2008).

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3. Social Services Surveys and Studies

Tahirih Forced Marriage Survey

Year/Timeframe	May-August 2011, about April 2009-2011
Administrator/Sponsor	Tahirih Justice Institute (http://www.tahirih.org/)
Subject	Forced marriage
Intent	Estimate prevalence of forced marriage.
Methodology	The survey was distributed electronically to service agencies identified through Tahirih's network, Internet research, and "snowballing"—referral sampling.
N	500 agencies in 47 states (and Guam).
Strengths	Largest forced marriage survey available. Largest service provider survey available, including a large N and nationwide responses.
Weaknesses	Relied on non-probabilistic sampling methods.
Sample Relevant Questions	Q6: Are you familiar with the concept of forced marriage? Q7: Does your agency have a working definition of "forced marriage"? Q8: Does your agency's screening/referral process enable you to identify situations where forced marriage may be of concern? Q9: Do you think there are forced marriage cases (either threatened, or that have already occurred) that are not being identified in the population that you work with? Q10: Does your agency feel properly equipped to help individuals facing forced marriage? Q12/14/22: Has your agency encountered or learned about any known/suspected cases of forced marriage? Q13/15/23: How many of these known/suspected cases of forced marriage has your agency encountered over the last 2 years? Q16/24: Would you say the number of forced marriages cases your agency has learned about or encountered has: Increased, Decreased, Remained the Same? Q17/25: How did your agency learn of these cases? Q18/26: At the time the forced marriages were threatened or took place, how many of the individuals facing forced marriages were: Women (18+), Girls (under 18), Men (18+), Boys (under 18)? Q19/27: What were the family origins (country or region) of the individuals facing forced marriage? Q20/28: What were the religious backgrounds of the individuals facing forced marriage? Q21/29: What kinds of tools and strategies has your agency tried to help individuals facing forced marriage? Q30: How many of the individuals facing forced marriage were U.S. citizens? Q31: In how many cases had the forced marriage already occurred? Q32: How many of the forced marriages (that is, the marriage ceremony itself) took place, or were going to take place, in the United States? Q33: In your perception, [what] factors were present in the forced marriage cases you encountered? Q34: [What] forms of force, fraud, or coercion were used or threatened against the individuals facing forced marriage? Q35: Has your agency encountered any cases in which an individual who resisted a forced marriage or tried to leave a forced marriage: Disappeared, Engaged in Self-Destructive Behaviors, Contemplated or Attempted Suicide, Committed Suicide, Survived an Attempt to Kill Them, Was Killed?

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Tahirih Forced Marriage Survey (continued)

Can We Estimate the Prevalence of Honor Violence from the Data?	41% of all respondents reported encountering at least one forced marriage case in the 2 years of the survey, indicating as many as 3,000 cases in total.
Comments	Model for social service non-probability study.

SOURCE: Tahirih Justice Center. *Forced Marriage in Immigrant Communities in the United States*. (2011). Accessed May 30 2013. http://www.tahirih.org/site/wp-content/uploads/2011/09/REPORT-Tahirih-Survey-on-Forced-Marriage-in-Immigrant-Communities-in-the-United-States-September-20114.pdf

Forced Marriage Workshop and Training Survey

Year/Timeframe	September 2011 to October 2012
Administrator/Sponsor	GangaShakti (http://www.gangashakti.org/)
Subject	Forced marriage
Intent	Estimate prevalence of known and suspected forced marriage among workshop and training attendees.
Methodology	Part of a multi-method study. 161 domestic violence professionals, 62 refugee placement professionals, and 301 SE Asian students attending workshops, talks, and mandatory training were surveyed.
N	524
Strengths	One of the few forced marriage surveys that includes respondents from the affected communities (SE Asian students).
Weaknesses	Not a straight service survey; many of the results are not broken out between type of respondent. Service provider/targeted population surveys are limited in estimating national prevalence.
Sample Relevant Questions	Had the attendee come across any known cases of forced marriage? Did the attendee know of any suspected cases of forced marriage? How many known and/or suspected cases was the attendee aware of? What forms of abuse did the attendee know of within the forced marriage?
Can We Estimate the Prevalence of Honor Violence from the Data?	1 in 3 respondents reported knowing of at least one suspected and known cases of forced marriage. Total estimate of 531 cases.
Comments	Makes explicit correlations between honor violence and other forms of violence against women, including intimate partner and family violence.

SOURCE: Sri, Vidya, and Darakshan Raja. Voices from the Frontline: Addressing Forced Marriage within the United States. GangaShakti. 2013.

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4. Knowledge, Attitude, and Practice Surveys and Opinion Polls

The World's Muslims: Religion, Politics, and Society

Year/Timeframe	2008-2012 Wave 1 (2008-2009): 15 sub-Saharan African countries Wave 2 (2011-2012): 24 countries in Africa, Asia, Middle East, and Europe
Administrator/Sponsor	Pew Research Center
Subject	Muslim attitudes on politics and religion.
Intent	Establish country-level attitudes, opinions and beliefs about politics, religion, and societal influences.
Methodology	In-person interviews based on area probability design samples in 39 countries, 18+ years, 80+ languages/dialects, male and female.
N	38,000+
Strengths/Weaknesses	Large sample size.
Sample Relevant Questions	Q26: Does Western entertainment hurt morality? Q37-38: Comfort level with son or daughter marrying a Christian. Q53-54: Are honor killings permissible (male offense vs. female offense)? Q58: Should women decide if they wear a veil? Q77: Should a wife have the right to divorce her husband? Q78: Must a wife always obey her husband? Q84a: Is divorce moral? Q84i: Is sex outside of marriage moral? Q84j: Is homosexual behavior moral?
Can We Estimate the Prevalence of Honor Violence from the Data?	Captures data on how widespread beliefs and attitudes are that may motivate honor violence but not predictive itself.

SOURCE: *The World's Muslims: Religion, Politics and Society* (Washington, DC: The Pew Forum on Religion and Public Life, April 30, 2013).

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Jordanian Family Violence Survey

Year/Timeframe	1994-1995
Administrator/Sponsor	University of Jordan and Philadelphia University (Jordan)
Subject	Family violence, including honor violence.
Intent	Determine perception of seriousness of types of violence and identify societal, demographic, and attitudinal correlative factors.
Methodology	Stratified (by college) random sample of University of Jordan and Philadelphia University.
N	625
Strengths/Weaknesses	Asks respondents about direct experience with honor violence to themselves or others.
Sample Relevant Questions	Questionnaire not available.
Can We Estimate the Prevalence of Honor Violence from the Data?	43 men and 33 women reported "personal exposure" to honor violence.
Comments	Honor violence received the lowest combined scores of "very much a problem" and "somewhat a problem"; only 80% of respondents indicated honor violence was a problem, below child abuse (approximately 81%), husband abuse (87%), wife abuse (91%), and emotional abuse (92%). Honor violence also had the highest number of respondents indicating they didn't know if it was a problem (8%).

SOURCE: Araji, Sharon K., and John Carlson. "Family Violence Including Crimes of Honor in Jordan." *Violence Against Women* 7, no. 5 (May 2001): 586–621.

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Jordan Honor Killing National Public Opinion Survey

Year/Timeframe	Nov. 2005 - Jan. 2006
Administrator/Sponsor	Self-funded and conducted, Ellen R. Sheeley.
Subject	Honor violence.
Intent	Establish baseline information regarding media consumption habits and attitudes, opinions, and beliefs about honor killings prior to developing anti-honor killings information campaign.
Methodology	In-person interviews of respondents sampled randomly from 3 major cities and 18 towns, villages and refugee camps, Jordanian population, 18+ years, interpreted Arabic and English, male and female.
N	200
Strengths	Asks respondents about direct experience with honor violence to themselves or others.
Weaknesses	Self-funded, based on market research, smaller sample size (200); however, methodology is explained in detail and there is reason to believe that it is not unduly biased.
Sample Relevant Questions	Q41: Do you personally know someone who has been threatened with an honor killing? Q42: Do you personally know someone who has died in an honor killing? Q43: Do you personally know someone who protected the family honor by killing someone? Q44: Has an honor killing ever occurred in your extended family? Q45: Has an honor killing ever occurred in your nuclear (immediate) family?
Can We Estimate the Prevalence of Honor Violence from the Data?	55 respondents reported knowing someone who had died in an honor killing; however, timeframes for killings were not reported.
Comments	7 of 8 respondents who reported an honor killing in their immediate family were men.

SOURCE: Sheeley, Ellen R. Reclaiming Honor in Jordan: A National Public Opinion Survey on "Honor" Killings (self-published, March 2007)

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Honor Killing Attitudes Among Jordanian Adolescents

Year/Timeframe	Not stated; published in 2013
Administrator/Sponsor	Said Foundation
Subject	Honor violence.
Intent	Examine attitudes of Jordanian youth and test five proximal mechanisms for explaining variations in honor killing attitudes.
Methodology	Paper questionnaire of 856 (455 girls, 401 boys) age 14-16 from 14 schools. 12 schools were gender-separated, 2 mixed. 10 schools were private, 4 were state-run.
N	856
Strengths	Survey of adolescents. Tests proximal mechanisms as well as sociodemographic causes for attitudes about honor killing. Authors developed scales for measuring attitudes about honor killing.
Weaknesses	Based on a convenience sample rather than random sample. Overrepresentation of middle class adolescents due to majority sampling of private schools.
Sample Relevant Questions	Honor Killing Attitude items, rated on a 4-point Likert scale: – It is OK for a man to kill his daughter if she has dishonored her family – It is OK for a man to kill his sister if she has dishonored her family – It is OK for a man to kill his wife if she has dishonored her family – It is OK to kill for honor
Can We Estimate the Prevalence of Honor Violence from the Data?	Can estimate attitudes in a community.
Comments	The authors note possible predictive factors for honor violence perpetration. The authors suggest that greater support for honor killings is most prevalent among less educated and more traditional young men, because these backgrounds are "supportive of a broader set of values and world-views associated with normative support for honor killings" (p. 9). These findings are in line with other studies on topics such as wife beating, although the authors note that unlike in the case of honor killings, data on attitudes to wife beatings suggest "few systemic differences between male and female respondents" (p. 9). Interestingly, religion is not a strong correlate with support of honor killings, nor is "intensity of religious beliefs," once other proximal causes were taken into consideration (pp. 8, 10). Perhaps most important, the authors find a strong correlation of "moral neutralization" with support for honor killings (p. 10).

SOURCE: Eisner, Manuel, and Lana Ghuneim. "Honor Killing Attitudes Amongst Adolescents in Amman, Jordan." *Aggressive Behavior*, 39, no. 5 (2013): 1–13. doi:10.1002/ab.21485

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Predictors of Understanding of Honor and Attitudes Toward Honor-Related Violence

Year/Timeframe	Not stated; presented in 2008
Administrator/Sponsor	Middle East Technical University
Subject	Attitudes toward honor violence.
Intent	Test hypotheses of causal influences for attitudes toward honor-related violence.
Methodology	Turkish students from three universities (Ankara, Gazi, and Middle East Technical) answered questionnaires in return for extra credit in classes.
N	351
Strengths	Tests causal influences as well as some sociodemographic causes for attitudes toward honor violence. Author developed scales for "Understandings of Honor" (UH) and "Attitudes Toward Violence Against Women for Protecting Honor" (AVWPH).
Weaknesses	Methodological discussion is sparse. Based on a convenience sample rather than a random sample.
Sample Relevant Questions	Questions are in Turkish. Translated (in-text) questions include: *UH (p. 27)* – I believe that "virginity" is not the symbol of honor – A girl who has lost her virginity is not honorable – I believe that honor is about a woman's sexual purity *AVWPH (pp. 30, 31)* – I am against killing of women for "honor" – No matter what has been done, a woman shouldn't be exposed to violence for the sake of honor – I believe that honor killings can be functional as societal discipline tools – A woman who hasn't protected her honor should be punished – I am annoyed by male relatives' execution of violence on women in the name of "honor" – A woman whose honor has been besmirched must be punished to protect the family honor
Can We Estimate the Prevalence of Honor Violence from the Data?	Captures data on widespread beliefs and attitudes that may motivate honor violence.

SOURCE: Işik, Ruşen. "The Predictors of Understanding of Honor Violence and Attitudes Toward Honor Violence: Ambivalent Sexism and System Justification." Unpublished thesis, Middle East Technical University, July 2008.

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5. Other

Palestinian Survey of Wife Abuse

Year/Timeframe	First 3 months of 1994 (wave 1) and summer 1995 (wave 2)
Administrator/Sponsor	Hebrew University of Jerusalem
Subject	Intimate partner violence.
Intent	Inform Palestinian Authority policymaking and legislation for the prevention of and intervention in violence against women.
Methodology	Systemic random sample of women who had been married at least 12 months and living in the West Bank and Gaza Strip. Researchers approached every 5th or 10th house (depending on wave) and asked to speak to the wife. 15% of women in the first wave and 11% of women in the second wave were illiterate; literate respondents were presented a questionnaire to fill out rather than completing an in-person interview.
N	Wave 1: 2,410 Wave 2: 1,334
Strengths	Addresses the issue of implementing a formal and comprehensive sampling framework in the West Bank and Gaza.
Weaknesses	Women were surveyed in their own homes, which may have also housed direct relatives, some of whom may also have been involved in instances of domestic violence or honor violence. These methods greatly increase the risk to victims. The surveys focused on intimate partner violence, leaving violence by other relatives unexplored.
Sample Relevant Questions	Questionnaires not available.
Can We Estimate the Prevalence of Honor Violence from the Data?	Does not collect context necessary to determine incidents of honor violence, including data on non-intimate partner and family violence.
Comments	Methods of surveying respondents in their own homes with other family members nearby may substantially increase risk to the victims.

SOURCE: Haj-Yahia, Muhammad M. "The Incidence of Wife Abuse and Battering and Some Sociodemographic Correlates as Revealed by Two National Surveys in Palestinian Society." *Journal of Family Violence* 15, no. 4 (2000): 347–373.

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Appendix C
Compilation of Relevant Online and Legal Sources

1. Honor Killings/Honor Violence

Event Type	Honor Killing
Event Date	2/25/2013
Event Location	Pakistan
Victim(s)/Age	Amina Ajmal's (23, daughter) lover's (Shujat Abbas) father and sister.
Perpetrator(s)	Mohammad Ajmal Choudhry (father) and relatives in Pakistan
Relationship	Father/daughter and daughter's lover's family
Background/Origin	Pakistan
Mode	Shooting
Circumstances	Amina Ajmal was held against her will by relatives in Pakistan, at her father's direction, and forced into an arranged marriage. With the help of her lover, Shujat Abbas, and the U.S. State Department, Amina eventually escaped her arranged marriage in Pakistan and returned to the United States in January 2013. Amina did not tell her father, Mohammad Ajmal Choudhry, her whereabouts in the United States, and he threatened to orchestrate the murder of her lover and his entire family if she did not return immediately to her family home in Brooklyn, NY. Choudhry planned and executed the murder of Abbas's father and sister in Pakistan with the help of his uncle and other men in the village in February 2013.
Case Disposition	Choudhry was tried and convicted in July 2014. Guilty: conspiracy to commit murder in a foreign country, transmitting of threats to injure, and visa fraud.
Sentence	Sentence TBD–facing life in prison
Sources	http://www.nydailynews.com/new-york/cabbie-guilty-pakistan-honor-killing-article-1.1853629 http://www.nydailynews.com/news/crime/taped-calls-reveal-brooklyn-cabbie-threatened-kill-family-article-1.1845917 http://www.nydailynews.com/news/crime/daughter-testifies-dad-honor-killings-trial-article-1.1844300

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1. Honor Killings/Honor Violence (continued)

Event Type	Honor Violence
Event Date	1/1/2013
Event Location	Hollywood, FL
Victim(s)/Age	Perpetrator's daughter, 17
Perpetrator(s)	Sahar Thabit (mother)
Relationship	Mother/daughter
Background/Origin	Yemen
Mode	Burning with heated knife
Circumstances	Sahar Thabit burned her daughter's arm three times with a heated knife because her daughter was resisting an arranged marriage with a cousin and was talking to a boy online.
Case Disposition	Charged with three counts of child abuse. Case disposition unknown.
Sentence	Unknown
Sources	http://articles.sun-sentinel.com/2013-03-19/news/fl-honor-violence-burning-20130318_1_hollywood-mother-knife-west-hollywood http://www.nydailynews.com/news/crime/mother-burns-daughter-hot-knife-police-article-1.1294924 http://www.huffingtonpost.com/2013/03/19/sahar-thabit-burned-daughter-arranged-marriage_n_2909499.html http://miami.cbslocal.com/tag/sahar-thabit/

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1. Honor Killings/Honor Violence

Event Type	Honor Violence
Event Date	2/7/2012
Event Location	Phoenix, AZ
Victim(s)/Age	Aiya Altameemi (daughter/sister, 19)
Perpetrator(s)	Mohammed Altameemi (father) Yusra Farhan (mother) Tabarak Altameemi (sister)
Relationship	Father, mother, sister of Aiya
Background/Origin	Iraq
Mode	Beating/attempted murder
Circumstances	Aiya Altameemi was spotted talking to a young man outside of her school. Aiya's father, Mohammed, brought Aiya home and began beating her and threatening her with a knife because. Aiya's mother, Yusa Farhan, and sister, Tabarak, tied Aiya to a bed, securing the rope with a padlock, and continued beating her. The family was angry because, according to their Iraqi traditional values, Aiya was not allowed to have a boyfriend and was also resisting an arranged marriage. Aiya reported the incident to school officials 2 days later. Aiya later defended her family's actions and argued her family was trying to protect her.
Case Disposition	Mohammed, Yusra Farhan, and Tabarak pled guilty in November 2012. Mohammed (father): Guilty, disorderly conduct Yusra Farhan (mother): Guilty, unlawful imprisonment Tamarak (sister): Guilty, assault
Sentence	All sentenced to 2 years of probation.
Sources	http://projectsakinah.org/News-Events/Case-Archives/Aiya-Altameemi-Case-Archive http://www.azfamily.com/news/Phoenix-mom-arrested-in-an-alleged-abuse-case-139416603.html http://www.azfamily.com/news/Arizona-mom-accused-of-tying-up-daughter-and-beating-daughter-speaks-to-3TV-139166894.html http://www.kpho.com/story/16952271/document-shows-father-threatened-life-of-iraqi-daughter

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1. Honor Killings/Honor Violence

Event Type	Suspected Honor Killing
Event Date	11/1/2011
Event Location	Pakistan
Victim(s)/Age	Uzma Naurin (30, daughter) Saif Rehman (31, daughter's husband)
Perpetrator(s)	Muzaffar Hussain (father)
Relationship	Father/daughter and daughter's husband
Background/Origin	Pakistan Uzma Naurin resided in New York. Saif Rehman resided in Scotland, but citizen of Pakistan Muzzaffar Hussain resided in Jersey City, New Jersey
Mode	Shooting
Circumstances	Uzma's first husband committed suicide and she later refused an arranged marriage with her late husband's brother. In February 2010, Uzma married Saif Rehman in Glasgow, Scotland; Uzma's family was not happy with the marriage because Uzma had previously refused an arranged married and Saif was of a lower social class than the Naurin family. The couple planned to return to the United States and start their lives together. In November 2011, Uzma and Saif traveled from their home in Glasgow, Scotland to Pakistan for Saif's brother's wedding. Uzma's father, Muzzaffar Hussain, also traveled from Jersey City, New Jersey, to attend the wedding in Pakistan. During their visit to Pakistan, Muzzaffar claimed to be ill and checked into a hospital. Uzma and Saif went to the hospital to be at Muzzaffar's bedside. Muzzaffar then asked his driver to take Uzma and Saif on a shopping trip. During the drive, the driver left the car and shortly thereafter, the car was ambushed and Uzma and Saif were shot. Saif's sister and her 2-year-old daughter were also in the vehicle at the time but were unharmed. After the killings took place, Mazzaffar returned to the United States on a flight from Pakistan to New York. Muzaffar is the main suspect in this case but so far, there has been little movement on this case in Pakistan and there are no plans to extradite Muzzaffar to Pakistan at this time.
Case Disposition	N/A
Sentence	N/A
Sources	http://www.heraldscotland.com/news/crime-courts/family-condemns-police-inquiry-into-honour-killing.18750797 http://nypost.com/2011/11/26/nj-dad-eyed-in-honor-killing/

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1. Honor Killings/Honor Violence

Event Type	Honor Killing
Event Date	4/30/2011
Event Location	Warren, MI
Victim(s)/Age	Jessica Mokdad (20, stepdaughter)
Perpetrator(s)	Rahim Alfetlawi (stepfather)
Relationship	Stepfather/stepdaughter
Background/Origin	Iraq
Mode	Shooting at point-blank range
Circumstances	Days before her death, Jessica Mokdad left her mother and stepfather's home in Minnesota to live with her biological father in Grand Blanc, Michigan. Mokdad's stepfather, Rahim Alfetlawi, followed his stepdaughter to Michigan and shot her at point-blank range in her grandmother's home. Authorities reported that Alfetlawi shot Mokdad because she was too Americanized and not following Islam. Prosecutors argued Alfetlawi was sexually abusing Mokdad and he feared she would report the assaults. The defense claims the shooting was an accident and that Mokdad's biological father was the intended target.
Case Disposition	Alfetlawi was convicted of first-degree murder in 2012.
Sentence	Sentenced to life in prison without the possibility of parole in November 2012.
Sources	http://detroit.cbslocal.com/tag/jessica-mokdad/ http://www.examiner.com/article/honor-killing-muslim-man-from-mn-convicted-of-murder-of-mi-step-daughter

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1. Honor Killings/Honor Violence

Event Type	Honor Killing
Event Date	11/1/2009
Event Location	Peoria, AZ
Victim(s)/Age	Noor Faleh Almaleki (daughter, 20) Amal Edan Khalaf (mother of daughter's fiancé, 43)
Perpetrator(s)	Faleh Hassan Almaleki (father)
Relationship	Father/daughter
Background/Origin	Iraq
Mode	Struck by a vehicle
Circumstances	Noor Faleh Almaleki died nearly 2 weeks after being run over by a Jeep in a parking lot in the Phoenix suburb of Peoria by her father, Faleh Hassan Almaleki. Amal Edan Khalaf, Noor's fiancé's mother, was also in the car with Noor at the time of the incident and was severely injured. Faleh believed his daughter, Noor, had become "too Westernized" and had abandoned "traditional" Iraqi values. The family moved to the Phoenix area in the mid-1990s, and Faleh was unhappy with his daughter's style of dress and her resistance to his rules. Further, in 2008, Noor left her arranged marriage to an older cousin in Iraq and returned to the Phoenix area. Faleh fled to Mexico and then to London after the incident, where he was taken into custody and flown back to the United States.
Case Disposition	Faleh Hassan Almaleki was convicted in February 2011. Convictions related to Noor's death: Guilty of second-degree murder and aggravated assault. Convictions related to the assault on Khalaf: Guilty of aggravated assault and leaving the scene of a crime.
Sentence	Sentenced to 34½ years in prison in April 2011.
Sources	http://www.cnn.com/2011/CRIME/04/15/arizona.honor.killing/ http://www.cbsnews.com/news/was-noor-almaleki-the-victim-of-an-honor-killing/ http://www.phoenixnewtimes.com/2010-04-01/news/honor-thy-father-the-inside-story-of-the-young-muslim-woman-honor-killed-by-her-father-because-he-believed-she-d-become-too-americanized/ http://abcnews.go.com/US/muslim-man-guilty-honor-killing-daughters-death/story?id=12975396

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1. Honor Killings/Honor Violence

Event Type	Suspected Honor Killing (but ruled accidental)
Event Date	8/16/2009
Event Location	Tampa, FL
Victim(s)/Age	Fatima Abdallah (48)
Perpetrator(s)	Death ruled accidental and self-inflicted
Relationship	N/A
Background/Origin	Palestine
Mode	Tampa police concluded Fatima beat her own head on the table repeatedly until she died. The medical examiner concluded that Fatima fell and struck her head on the table and died. Much controversy surrounds this case because the extent of Fatima's injuries is not consistent with the cause of death specified by the police or medical examiner and is more consistent with being beaten to death.
Circumstances	According to a police report, on the night of Fatima Abdallah's death, which occurred at her brother's home, Abdallah and her mother were arguing about who was going to prepare dinner. Abdallah's mother apparently grabbed her by the arm and Abdallah pulled away and fell to the ground, striking her face on a coffee table in the process. Abdallah, who had a history of depression, then smashed her head into the table repeatedly. According to authorities, Abdallah died after striking her head on a table, fracturing her left cheekbone, and causing a subdural hemorrhage. Although Tampa police and the Hillsborough County Medical Examiner's Office ruled the death accidental and self-inflicted, much controversy surrounds this case due to the misalignment of injuries sustained and official cause of death; the inconsistencies in what family members reported about the incident to authorities; and the fact that five family members waited 2½ hours before calling 911. At the time of her death, Abdallah lived with three Muslim families, was divorced, and was unable to have children.
Case Disposition	Death ruled accidental, no criminal charges filed.
Sentence	N/A
Sources	http://www.tampabay.com/news/publicsafety/police-stand-by-investigation-as-activist-david-caton-questions-death-of/1170544 http://tbo.com/news/group-suspects-foul-play-in-death-208732

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1. Honor Killings/Honor Violence

Event Type	Honor Killing Threat
Event Date	July 2009
Event Location	Ohio
Victim(s)/Age	Fathima Rifqa Bary (16, daughter)
Perpetrator(s)	Mohamed Bary (father)
Relationship	Father/daughter
Background/Origin	Sri Lanka
Mode	Threat
Circumstances	Rifqa climbed aboard a Greyhound bus and ran away from her Muslim family in Ohio to the home of an Orlando pastor and his wife, saying her Muslim father had threatened to kill her because she had become an evangelical Christian. Her parents claimed she had nothing to fear and that they loved her. Rifqa believed her father threatened to kill her to preserve the honor of the family.
Case Disposition	Father was cleared—Columbus (Ohio) authorities said there was no evidence that the father actually threatened Rifqa
Sentence	N/A
Sources	http://articles.orlandosentinel.com/2014-07-18/news/os-rifqa-bary-five-years-later-20140718_1_rifqa-bary-john-stemberger-blake-lorenz http://www.tampabay.com/news/courts/the-life-rifqa-bary-ran-away-from/1042759

Event Type	Honor Killing
Event Date	2/12/2009
Event Location	Buffalo, NY
Victim(s)/Age	Aasiya Zubair (36, wife)
Perpetrator(s)	Muzzammil Hassan (husband)
Relationship	Husband/wife
Background/Origin	Pakistan
Mode	Stabbing and beheading
Circumstances	Aasiya filed for divorce on February 6, 2009, from her husband, Muzzammil, and obtained a restraining order for "violent and inhumane treatment." Muhammad had a history of abusing his wife and children as well as previous wives. Aasiya's decapitated body was found at Bridges TV, the Muslim-American television station the couple developed and started together.
Case Disposition	Muzzammil Hassan was convicted of second-degree murder in February 2011.
Sentence	Sentenced to 25 years to life. Eligible for parole in 2033.
Sources	http://www.cnn.com/2009/CRIME/02/17/new.york.beheading/index.html?eref=ib_us http://www.huffingtonpost.com/tag/aasiya-zubair/ http://www.theguardian.com/commentisfree/cifamerica/2010/feb/12/aasiya-zubair-domestic-violence

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1. Honor Killings/Honor Violence

Event Type	Honor Killing
Event Date	7/5/2008
Event Location	Atlanta, GA
Victim(s)/Age	Sandeela Kanwal (daughter, 25)
Perpetrator(s)	Chaudry Rashid (father)
Relationship	Father/daughter
Background/Origin	Pakistan
Mode	Strangled with a bungee cord
Circumstances	Chaudry Rashid moved to the United States from Pakistan after his wife died and left his four children with his brother in Pakistan. The children joined Rashid in the United States after he married a U.S. citizen. In 2002, his daughter Sandeela Kanwal agreed to an arranged marriage with her cousin, the son of the uncle who had raised her in Pakistan, so that he could also move to the United States. Because of delays in the immigration process, Kanwal's husband did not arrive to the United States until 6 years later, at which time he immediately left for Chicago. Soon after, in July 2008, Kanwal filed for divorce. Rashid strangled Kanwal with a bungee cord in her bedroom because she filed for divorce from an arranged marriage.
Case Disposition	Rashid was convicted of murder and assault in May 2011. Rashid appealed, but the Supreme Court of Georgia upheld the conviction and life sentence.
Sentence	Life in prison
Sources	http://www.foxnews.com/story/2008/07/26/murder-in-family-honor-killings-in-america/ http://www.npr.org/templates/story/story.php?storyId=99616128 http://atlanta.cbslocal.com/2013/01/22/court-upholds-mans-sentence-in-honor-killing/ http://www.cnn.com/2008/CRIME/07/08/honor.killing/ http://memini.co/memini/sandeela-kanwal/

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1. Honor Killings/Honor Violence

Event Type	Honor Killing
Event Date	1/1/2008
Event Location	Irving, TX
Victim(s)/Age	Sarah Said (daughter, 17) Amina Said (daughter, 18)
Perpetrator(s)	Yaser Said (father) (Suspected) Patricia Owen (mother of Sara and Amina). Possible accomplice but no charges filed.
Relationship	Father/daughters
Background/Origin	Egypt
Mode	Shooting
Circumstances	Sarah had rejected an arranged marriage with a much older friend of her father's whom she had never met. Both Amina and Sarah had boyfriends—and thus, their father viewed them as "whores" who had disobeyed the rules and who therefore deserved to die. On January 1, 2008, Amina and Sarah got into their father's taxi cab, expecting to go to dinner. Instead, Yaser shot his daughters a total of 11 times in the back of the taxi parked at the Omni Mandalay Hotel at Las Colinas. A frantic 911 call recorded Sarah's last words: "Oh my god. I'm dying." Yaser has eluded the authorities for 6 years.
Case Disposition	Open; Yaser Said has evaded police for 6 years.
Sentence	N/A
Sources	http://video.foxnews.com/v/2119673558001/fox-news-reporting-honor-killing-in-america/#sp=show-clips http://dallas.culturemap.com/news/city-life/01-01-14-6-years-double-murder-yaser-said-sisters-irving-police-report-price-honor/ http://www.thepriceofhonorfilm.com/#!the-story/c20ct http://memini.co/memini/sarah-amina-said/

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1. Honor Killings/Honor Violence

Event Type	Honor Killing
Event Date	3/27/2007
Event Location	Stockton, CA
Victim(s)/Age	Ajmer Hothi (23, daughter's ex-lover)
Perpetrator(s)	Gurparkash Khalsa (father)
Relationship	Father/daughter's ex-lover
Background/Origin	India
Mode	Shooting
Circumstances	Khasla had rejected Hothi's bid to marry his daughter because Hothi was a trucker of a lower class. Khasla later learned his daughter aborted Hothi's child and was then demanding that Hothi and his daughter marry. In the meantime, Hothi's parents had him sent to India for an arranged marriage and therefore, the marriage between Hothi and Khasla's daughter could not be arranged. Prosecutors argued Khasla ambushed and murdered his daughter's ex-lover to avenge his family's honor.
Case Disposition	Khasla was convicted of first-degree murder and of lying in wait and ambushing in April 2010.
Sentence	Khasla was sentenced to life in prison without the possibility of parole in December 2010. He was found dead in his prison cell in November 2011 from cardiac arrest.
Sources	http://timesofindia.indiatimes.com/nri/us-canada-news/Convicted-killer-found-dead-in-state-prison/articleshow/10726478.cms http://newamericamedia.org/2011/01/khalsa-begins-life-sentence-for-killing-daughters-lover-1.php http://www.recordnet.com/article/20100407/A_NEWS/4070319/0/a_news14428
Event Type	Honor Killing
Event Date	4/15/2004
Event Location	Scottsville, NY
Victim(s)/Age	Hatice Peltek (39, wife/mother) Zeliha Peltek (22, daughter) Melisa Peltek (4, daughter)
Perpetrator(s)	Ismail Peltek (husband/father)
Relationship	Husband/wife; father/daughters
Background/Origin	Turkey
Mode	Stabbing and bludgeoned with a hammer (wife); bludgeoned with a hammer (daughters)
Circumstances	Ismail claimed he attacked his wife and 22-year-old daughter after discovering his brother had sexually molested them. He also admitted to attacking his 4-year-old daughter because she had undergone a gynecological exam after the alleged molestation was reported. Ismail told authorities he was concerned that his family's honor was taken. Hatice died after being stabbed repeatedly and bludgeoned on the head with a hammer. Ismail's daughters survived but suffered fractured skulls from also being bludgeoned on the head with a hammer.
Case Disposition	Mental health–delayed trial
Sentence	N/A
Sources	http://rochester.twcnews.com/content/news/317719/man-charged-in-killing-his-wife/ http://rochester.twcnews.com/content/news/356238/mental-health-delays-murder-trial/ http://www.npr.org/templates/story/story.php?storyId=99622481

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1. Honor Killings/Honor Violence

Event Type	Honor Killing
Event Date	9/11/1999
Event Location	St. Clairsville, OH
Victim(s)/Age	Dr. Lubaina Bhatti Ahmed (39, wife) Abdul Majid Bhatti (wife's father) Ruhie Ahmed (wife's sister) Nasira Ahmed (wife's niece)
Perpetrator(s)	Nawaz Ahmed (husband)
Relationship	Husband/wife
Background/Origin	Pakistan (Nawaz), Nigeria (Lubaina)
Mode	Blunt force head trauma and throats slashed
Circumstances	Dr. Lubaina Bhatti (wife) started divorce proceedings in February 1999 and got restraining orders against Nawaz Ahmed (husband) beginning in 1994. Ahmed had a history of physical and verbal abuse against his wife. For example, in 1994, he grabbed his wife by the hair, dragged her some distance, and slapped her, according to allegations in a police report in the file from Wheeling, West Virginia. On September 11, 1999, police found the bodies of Dr. Lubaina Bhatti (wife), Abdul Majid Bhatti (wife's father), Ruhie Ahmed (wife's sister), and Nasira Ahmed (wife's niece) in the couple's home. The throats of all four victims had been slit. Several hours later, Nawaz Ahmed was detained by U.S. Customs officials at Kennedy International Airport, where he was awaiting a flight to Pakistan.
Case Disposition	Guilty, four counts of aggravated murder
Sentence	Sentenced to death in 2002. Ohio Supreme Court upheld death sentence in 2004.
Sources	http://www.rediff.com/news/1999/sep/16us1.htm https://www.sconet.state.oh.us/PIO/summaries/2004/0825/010871.asp http://www.nydailynews.com/archives/news/suspect-slay-wife-kin-nabbed-jfk-article-1.855750

Event Type	Honor Killing
Event Date	1/8/1999
Event Location	Cleveland, OH
Victim(s)/Age	Methal Dayem, 21
Perpetrator(s)	Unknown; cousins Yezen Dayem and Musa Saleh were tried but acquitted
Relationship	Unknown, but potentially cousins
Background/Origin	Palestine
Mode	Shooting: victim shot four times and suffocated on her own blood
Circumstances	According to police, family members were upset with Methal Dayem because of her increasing independence (e.g., working and driving). Methal Dayem had backed out of an arranged marriage a year before the killing. Methal's sister told police that the two cousins had started following Methal to school and to work, sometimes calling in between to check up on what she was doing. Methal was shot four times.
Case Disposition	Acquittal, no physical evidence linking the two cousins to the murder. Case remains unsolved.
Sentence	N/A
Sources	http://memini.co/memini/tag/methal-dayem/ http://www.cleveland.com/whateverhappened/index.ssf/2000/07/cousin_acquitted_in_killing.html

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1. Honor Killings/Honor Violence

Event Type	Honor Killing
Event Date	11/22/1996
Event Location	Queens, NY
Victim(s)	Shaukat Parvez (Rubina Malik's husband—wed secretly for love)
Perpetrator(s)	Malik Rahmet Khan (Rubina's father) hired hitmen to kill his daughter Rubina; the husband whom Rubina secretly wed (Shaukat Parvez); Rubina's second husband, whom she wed for an arranged marriage (Khurram Khan); and Rubina's brother in-law/Parvez's brother. Manzoor Quadar (Rubina's uncle) and Omar Malik (Rubina's brother) were the hitmen hired by Rubina's father.
Relationship	Father/daughter, Father/son-in-law
Background/Origin	Pakistan
Mode	Shooting
Circumstances	Rubina secretly married Shaukat Parvez in Pakistan in 1994 because they were in love. Rubina's father, Rahmet, had already promised her daughter to another man, Khurram Khan. Not long after her marriage to Parvez, Rubina agreed to the arranged marriage with Khan. Rubina later disclosed her marriage to Parvez to her second husband, Khan, with Parvez already in the United States. Rubina and Khan fled Pakistan to Astoria, Queens, New York, and stayed with Parvez and his brother. After Rahmet learned of Rubina's secret marriage to Parvez, he began conspiring with Quadar (Rubina's uncle) and one of his sons, Omar (Rubina's brother), to kill Rubina, Parvez, and Khan. Rahmet sent for Quadar in Pakistan to come to the United States to carryout the killings. On November 22, 1996, Quadar shot Parvez dead in the street from his car. It is believed Omar was driving this vehicle. At the time of the shooting, Rubina was pregnant with Parvez's baby.
Case Disposition	On April 17, 2002, Quadar was convicted of murder-for-hire and conspiracy to commit murder-for-hire. Omar was detained in Pakistan and is awaiting extradition to the United States.
Sentence	Quadra was sentenced in August 2002 to two concurrent terms of life imprisonment for his murder-for-hire and murder-for-hire conspiracy convictions and a consecutive 5-year term of imprisonment for his firearm conviction.
Sources	http://leagle.com/decision/In%20FDC0%2020140812C75.xml/QADAR%20v.%20U.S. http://nypost.com/2002/04/10/slay-victims-widow-tells-of-final-day/ http://www.apnewsarchive.com/2002/-Forbidden-Love-Trial-Nears-End/id-cd3458c262fa683f3bf45a41abdb2528 http://www.nydailynews.com/archives/news/trial-opens-bizarre-paid-killing-article-1.480232 http://www.nydailynews.com/archives/news/guilty-kin-murder-plot-article-1.478682

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1. Honor Killings/Honor Violence

Event Type	Honor Killing
Event Date	10/26/1991
Event Location	Tarrytown, NY
Victim(s)	Yolina Arcenia Camacho (wife)
Perpetrator(s)	Carlos Grullon (husband)
Relationship	Husband/wife
Background/Origin	Dominican Republic
Mode	Shooting
Circumstances	Carlos Daniel Grullon confronted his estranged wife in the basement of the Tarrytown Hilton Inn, where Camacho worked as a chambermaid. Believing she had dishonored him by her independent behavior, Grullon shot Camacho twice and she died at the scene. Grullon fled to his home country (the Dominican Republic) and then to Venezuela; he was captured in Panama—9 years later—by U.S. Marshals and extradited to the United States.
Case Disposition	Grullon was tried and convicted in a Dominican Republic court and sentenced to 30 years in prison, just prior to being extradited to the United States. Grullon pled guilty to second-degree murder in New York State Supreme Court in February 2001.
Sentence	Facing 25 years in prison.
Sources	http://www.nytimes.com/2000/07/24/nyregion/man-held-in-wife-s-death-after-a-nine-year-exile.html http://www.nytimes.com/2000/05/28/nyregion/the-law-cultural-biases-at-issue-in-a-tarrytown-murder.html http://www.nytimes.com/2001/02/11/nyregion/dominican-fugitive-admits-killing-wife.html

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1. Honor Killings/Honor Violence

Event Type	Honor Killing
Event Date	11/6/1989
Event Location	St. Louis, MO
Victim(s)/Age	Palestina Isa (daughter, 16)
Perpetrator(s)	Zein Isa (father) Maria Isa (mother)
Relationship	Father and mother/daughter
Background/Origin	Palestine (Zein Muslim)/Brazil (Maria Catholic)
Mode	Stabbing
Circumstances	Zein and Maria Isa murdered their daughter Palestina (or "Tina") because she had become "too Westernized," describing her as a "tramp," "whore," and "she-devil." Tina listened to American popular music such as dance, rap, R&B, and rock, and she secretly started dating a non-Muslim boy. Tina also had a job at a fast-food restaurant even though she was only allowed to work for the family or small grocer. On the day of the stabbing, Zein stabbed his daughter repeatedly while Maria held her down. Tina's murder was recorded on audio cassette because the FBI secretly bugged the Isa home due to suspected terrorist activities by Zein. Although Maria tried to claim self-defense, the audio recordings clearly suggest that Maria had a very active role in the murder.
Case Disposition	Zein and Maria Isa were both convicted of first-degree murder in December 1991.
Sentence	Zein was sentenced to death but died in prison from diabetes in 1997. Maria was initially sentenced to death; her sentence was downgraded to life in prison (as a result of appeals that Maria's brutality should be considered separately from Zein's).
Sources	http://www.nydailynews.com/news/justice-story/justice-story-honor-killing-article-1.1510125 http://www.nytimes.com/1991/10/28/us/terror-and-death-at-home-are-caught-in-fbi-tape.html

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2. Forced Marriage

Event Type	Threatened Forced Marriage
Event Date	February 22, 2011
Event Location	Hesperia, CA
Victim(s)/Age	Jesse/Jessie Marie Bender, 13
Background/Origin	Pakistan
Circumstances	Jesse Marie Bender disappeared from her home on February 22, 2011. She was found on March 2, 2011, with her uncle and grandmother in Apple Valley, California. Jesse told authorities that she ran away and went into hiding because her mother, Melissa Bender, and her mother's boyfriend planned an 8-week trip to Pakistan during which Jesse would be forced to marry. Authorities were investigating whether the forced marriage was actually planned. Melissa Bender told authorities she planned the 8-week trip to visit her boyfriend's family in Pakistan and denied any marriage was planned. There was some evidence that Melissa and her boyfriend would receive $3,000 if they married Jessie to Melissa's boyfriend's brother.
Case Disposition	Further information on whether charges were filed in this case is unknown.
Sentence	Unknown
Sources	http://abcnews.go.com/Health/jesse-bender-missing-california-teen-runs-forced-pakistan/story?id=13050934 http://articles.latimes.com/2011/mar/04/local/la-me-hesperia-girl-20110304 http://www.examiner.com/article/exclusive-13-yr-old-child-exploited-for-pakistani-arranged-marriage-for-3-000

Event Type	Forced Marriage (United States)/Female Genital Mutilation (Gambia)
Event Date	About 2005
Event Location	New York
Victim(s)/Age	Jaha Dukureh (forced to marry at age 15)
Background/Origin	Gambia
Circumstances	Jaha Dukureh was born in Gambia and underwent the most severe form of FGM as an infant. At 15, she moved to New York and was forced to marry. A Gambian marriage counselor arranged an appointment for Jaha Dukureh at a doctor's office to have her vagina reopened for her forced marriage. She was eventually able to escape and now lives in Atlanta with her second husband and children.
Sources	http://www.change.org/p/end-fgm-now-protect-girls-from-getting-cut-and-support-victims-of-female-genital-mutilation-in-the-usa http://www.nydailynews.com/new-york/ny-vics-genital-mutilation-lead-cry-practice-u-s-article-1.1282732 http://washingtonexaminer.com/the-real-war-on-women-a-victim-speaks/article/2548615

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2. Forced Marriage (continued)

Event Type	Forced Marriage/Rape
Event Date	11/9/1996
Event Location	Lincoln, NE
Victim(s)/Age	13- and 14-year-old daughters
Perpetrator(s)	Salem Al-Saidy (father): charged with two counts of child abuse Mother: charged with contributing to the delinquency of a minor Majed Al-Timimy (husband): charged with rape Latif Al-Hussani (husband): charged with rape Mario Rojas (elder daughter's boyfriend): charged with statutory rape
Relationship	Father/daughters Mother/daughters Husbands/underage wives Boyfriend/underage wife
Background/Origin	Iraq
Circumstances	Authorities claimed the father forced his 13- and 14-year-old daughters into marrying two countrymen more than twice their age. The two men then took their "brides" to their homes and consummated the marriages. When the older girl ran away with a boyfriend a few days later, the father and the girl's husband went to the police and said they wanted her back. The girls were then taken into protective custody. The husbands, Majed Al-Timimy, 28, and Latif Al-Hussani, 34, were charged with rape. For his role in arranging the marriage, the girls' father was charged with child abuse. Their mother was accused of contributing to the delinquency of a minor. Also caught up in the case is 20-year-old Mario Rojas, with whom the elder daughter was found living after her disappearance; he was charged with statutory rape.
Case Disposition	Latif Al-Hussani: first-degree sexual assault on a child Majed Al-Timimy: first-degree sexual assault on a child
Sentences	Latif Al-Hussani: 4 to 6 years in prison. Majed Al-Timimy: 4 to 6 years in prison.
Sources	http://www.nytimes.com/1996/12/02/us/cultural-tradition-and-law-collide-in-middle-america.html http://www.newsweek.com/marriage-or-rape-175142 http://shariahinamericancourts.com/?p=147 http://articles.chicagotribune.com/1997-09-24/news/9709240151_1_majed-al-tamimy-muslim-ceremony-iraqi http://articles.latimes.com/1996-11-20/news/mn-1031_1_child-abuse-charges http://articles.chicagotribune.com/1996-11-29/news/9611290175_1_iraqi-refugees-salem-al-saidy-muslim-family http://scholarship.law.berkeley.edu/cgi/viewcontent.cgi?article=1119&context=facpubs

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2. Forced Marriage (continued)

Event Type	Forced Marriage
Event Date	Married January 1, 1995
Event Location	Brooklyn, NY
Victim(s)/Age	Fraidy Reiss, married at 19
Background/Origin	Orthodox Jewish community in Brooklyn
Circumstances	Reiss's marriage was arranged by a matchmaker, as is the custom, while she was still a teenager, and she was married at 19. Although the marriage was not technically forced, Reiss said she felt under intense societal and familial pressure to enter into it. Her husband began threatening her and became increasingly more violent toward her and their two daughters. When she reached out to the community for support, the same pressures were doubled up to stop her from leaving.
Case Disposition	The violence continued to escalate and in a gesture of defiance toward her religious community, which failed to help her, Reiss drove away with her two daughters. After a long struggle, she was able to get a divorce and was granted custody of her two daughters. In 2011, she founded a nonprofit organization—Unchained at Last—to help women who wish to leave their forced marriages.
Sources	http://america.aljazeera.com/articles/2014/1/22/how-a-bride-forcedtomarrybecameunchainedatlast.html http://www.npr.org/2014/06/15/322004182/how-one-woman-left-an-arranged-marriage-and-what-it-cost-her https://www.youtube.com/watch?v=p1-ZS_v-olQ

Event Type	Forced Marriage
Event Date	Early 1990s. Left arranged marriage in 2010
Event Location	Marriage took place in India and then recognized in the United States
Victim(s)	Vidya Sri
Background/Origin	India
Circumstances	In the early 1990s, Vidya Sri's father sent her back to India when he found out she had been dating an Irish Catholic boy in the United States since 1987. Nearly every day for 4 years, Vidya Sri was pressured to get married. It became a condition of her return to the United States. Finally, she gave in and married a man she did not know. The marriage was recognized by the United States and the couple moved to New York. About 20 years later, she escaped the forced marriage and got a divorce. Vidya Sri now runs a nonprofit organization based in New Jersey that is dedicated to helping victims of forced marriage find resources.
Sources	http://america.aljazeera.com/articles/2014/1/21/forced-marriage-isaliveandwellintheus.html http://www.globalissues.org/news/2012/01/26/12545

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3. Female Genital Mutilation (FGM)

Event Type	Female Genital Mutilation
Event Date	March 2010
Event Location	LaGrange, GA
Victim/Age	Infant daughter, 10 months
Perpetrator/Age	Melody Onyonyor, 35 years
Relationship	Mother/daughter
Background/Origin	Unknown
Circumstances	Troup County Sheriff's Office Sgt. Chad Mann says relatives led authorities to the woman after noticing, during a diaper change, that a piece of the child's genitalia appeared to have been removed.
Case Disposition	Onyonyor was charged but additional information on this case could not be found.
Sentence	Unknown
Sources	http://www.myfoxatlanta.com/story/17917473/woman-charged-with-circumcising-daughter

Event Type	Female Genital Mutilation
Event Date	06/21/2002
Event Location	Chicago, IL
Victim/Age	Daughter, 13 months
Perpetrator/Age	Evelyn Santiago (mother)
Relationship	Mother/daughter
Background/Origin	Unknown
Circumstances	On June 21, 2002, Evelyn Santiago's 13-month-old daughter was taken to Norwegian American Hospital in Chicago, Illinois, with injuries to her genitals. Evelyn claimed her daughter was injured when she fell on a plastic sipping cup in the bathtub. A child abuse expert at Cook County Hospital in Chicago indicated that the daughter's injury was highly suspicious because her labia minora were removed with a very clean cut, suggesting the use of a sharp object, such as a knife or a scalpel. Evelyn was questioned by authorities and failed a polygraph examination. Evelyn was arrested on August 27, 2002. Evelyn filed a motion to have her statements on the day of the arrest suppressed due to rights violations. The trial court ruled to suppress some of her statements; however, this suppression was later overturned by the appellate and the Supreme Court of Illinois.
Case Disposition	Case disposition is unknown.
Sentence	Unknown
Sources	https://www.state.il.us/court/Opinions/SupremeCourt/2010/March/107391.pdf http://www.state.il.us/court/Opinions/AppellateCourt/2008/1stDistrict/September/1060476.pdf

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3. Female Genital Mutilation (FGM) (continued)

Event Type	Female Genital Mutilation (conspiracy)
Event Date	2002
Event Location	Southern California
Victim(s)	two fictitious girls
Perpetrators/Ages	Todd Cameron Bertrang, 43 Robyn Faulkinbury, 25
Relationship	Perpetrators: boyfriend/girlfriend
Background/Origin	Unknown
Circumstances	Bertrang and Faulkinbury offered to perform female genital mutilation on two fictitious minor children, ages 8 and 12, for $8,000. This is the first case filed as violation of the Female Genital Mutilation Act of 1995, which prohibits the circumcision of girls under 18 unless performed by a licensed physician and only if necessary for the patient's health. FGM was not actually performed; however, evidence from a series of undercover communications showed that the two defendants agreed to perform FGM on two fictitious girls.
Case Disposition	Pled guilty to conspiracy, child pornography, and obscenity charges.
Sentences	Todd Cameron Bertrang: 5 years in federal prison. Robyn Faulkinbury: 2 years in federal prison.
Sources	http://www.thefreelibrary.com/GENITAL+MUTILATORS+SENTENCED.-a0133122265 http://articles.latimes.com/2004/jan/11/local/me-doc11

Event Type	Female Genital Mutilation
Event Date	2001
Event Location	Atlanta area
Victim(s)/Age	Amirah, 2-year-old daughter
Perpetrator(s)	Khalid Adem (father)
Relationship	Father/daughter
Background/Origin	Ethiopia
Circumstances	Khalid Adem used scissors to circumcise his 2-year-old daughter in the family's apartment.
Case Disposition	Guilty, aggravated battery and cruelty to children
Sentence	10 years in prison, 5 years of probation.
Sources	http://usatoday30.usatoday.com/news/nation/2006-11-01-georgia_x.htm http://www.nytimes.com/2006/11/02/us/02brfs-001.html http://news.bbc.co.uk/2/hi/americas/6108516.stm http://morningsidereview.org/essay/overlooking-the-rite-in-the-name-of-what%E2%80%99s-%E2%80%9Cright%E2%80%9D-the-west-and-its-perceptions-of-female-genital-cutting/

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Appendix D
Websites and Other Media Focusing on Honor Violence

Honor Violence Foundation Websites

- AHA Foundation (http://theahafoundation.org/) is a non-profit organization that "works to protect and defend the rights of women and girls in the West from oppression justified by religion and culture." The AHA Foundation focuses on honor violence, forced marriage, and female genital mutilation.

- Honour Based Violence Awareness Network (HBVA) (http://hbv-awareness.com/) is a project of AVA,[4] a Europe-based organization that mentors youth in the Middle East and India through art. HBVA is an "international digital resource" center that provides "research, documentation, information and training for professionals."

- Tahirih Justice Center (http://www.tahirih.org/) is a U.S.-based group that provides legal services and advocacy for immigrant women and children. The center focuses on abuse and exploitation by international marriage brokers, forced marriage, child marriage, and other gender-based violence (including rape and honor violence).

- Sauti Yetu (http://www.sautiyetu.org/) focuses on several high-priority issues for African women, including violence against women and girls, early forced marriage, reproductive justice, female genital cutting, education and schooling, and youth and migration.

- Karma Nirvana (http://www.karmanirvana.org.uk/) is a UK-registered charity that supports victims and survivors of forced marriage and honor-based abuse. Karma Nirvana provides an honor network helpline that provides support to victims as well as facilitating advocacy, education and training, police training, and roadshows to raise awareness about honor violence.

Honor Violence Documentaries

- *Honor Diaries*—The documentary was produced by Paula Keskin, Heidi Basch-Harod with executive producers Raphael Shore and Ayaan Hirsi Ali. Keskin and Basch-Harod are human rights activists. Shore is the founder of The Clarion Project, a non-profit organization dedicated to exposing the dangers of Islamic extremism, while providing a platform for the voices of moderation. Ali is the founder of the AHA Foundation and an outspoken advocate for women's rights in Islamic societies. In this film, Women leaders in issues related to honor violence or who have been close to honor violence

[4] Ava means "voice" in Farsi. The group refers to itself as AVA on its website (http://ava-projects.org/about-ava/).

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gather to discuss the right to freedom of movement, the right to education, forced marriage, and female genital mutilation. There is also documentary footage on these abuses. This documentary is available for purchase (US$14.99) at http://www.honordiaries.com/store/ or on Netflix, Amazon Instant Video, or iTunes for approximately US$9.99.

- *Was Noor Alamaleki a Victim of an Honor Killing?*—This is the story of Noor Almaleki's murder in Phoenix, Arizona. The video is a CBS *48 Hours* episode. It can be watched without charge at http://www.cbsnews.com/news/was-noor-almaleki-the-victim-of-an-honor-killing/.

- *Banaz: A Love Story*—This documentary was recommended to us by the Chief of Crown Prosecution for Northern England. He indicated that it showed many of the mistakes made by law enforcement in the case of Banaz Mahmod, a young British woman, of Kurdish origin and living in London, who was killed by her own family for abandoning an abusive arranged marriage and leaving the family. It can be watched without charge at https://www.youtube.com/watch?v=VepuyvhHYdM.

The Price of Honor is another full-length documentary previewing around the country at the time of this writing. The project team has not yet been able to view it. The film tells the story of the killings of the Said sisters in Texas in 2008. More information on the film can be found at this site, http://www.thepriceofhonorfilm.com/.

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