

Winning Graduate Research Paper

The HAQI Project: Honor Crimes

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Introduction

Imagine a world where if you kill a human being in the name of 'honor,' you will be sentenced to jail only for a few months. Imagine a world where some people do not even serve a sentence in the name of 'honor.' Imagine the number of people who hide behind a law that protects these acts and even encourages them to continue doing so, instead of eliminating and punishing the murderers. I was raised in an open-minded family, where I always thought of the world as a peaceful place where all bad things only happen on TV. I understand there are some problems in my country, such as inequality between genders and murders and thefts, yet I never took them seriously.

I always thought of Jordan as a country that is trying to improve, develop and set a name for itself. However, last month an article appeared on my Facebook homepage with the title, “A third of teens in Amman, Jordan condone honor killings.” I was completely shocked with the title of the article and the main question that was running like crazy in my head was, “What kind of a country am I living in?”

According to the United Nations, honor crimes “include the full range of discrimination and violence committed against women to control their life choices, movements, sexual behavior and reputation, in the name of honor” (United Nations, 2009). It is noticeable that honor crimes are committed by family members, usually male ones, to protect their reputation. Even though honor crimes are primarily linked to a woman’s virginity, any contact with a man who is not a family member can lead to the questioning of her honor and virginity (European Parliamentary Research Service, 2015). Contact with males outside of the family can compromise a woman, so does wearing ‘westernized’ clothes, rejecting an arranged marriage, and demanding freedom (European Parliamentary Research Service, 2015). To sum up, there are many reasons why a perpetrator might commit an honor crime against a female family member: rumors, suspicion, rape, incest, adultery, pregnancy out of wedlock, prostitution, choosing a spouse without the agreement of the family, financial reasons, inheritance, running away from home and talking to or seeing a man who is not related to the family (Nimry, 2009).

The forms of honor crimes are various; they can take the form of murder, physical abuse or even control of the victim’s life choices. Therefore, honor crimes should be broadly understood to include all forms of abuse, from discrimination and control to physical and verbal violence in the name of the family’s honor and reputation (United Nations, 2009). “More than half the crimes recorded involve extremely violent and barbaric acts, such as decapitation, disembowelment, slitting of the throat, acid attacks, stoning, strangulation with torture, execution by fire, or hacking with an axe” (European Parliamentary Research Service, 2015).

People sometimes confuse the definition of honor crime with domestic violence or crime of passion. With honor crimes, the crime itself is planned and the person who executes the act may involve several family members, including the father, brothers, cousins, uncles, sisters or even the mother (European Parliamentary Research Service, 2015). In some instances, the community is involved and may help in determining the woman’s location if she has run away (European Parliamentary Research Service, 2015). The main motive behind the crime here is the fact that a woman has dishonored her family and the community. The perpetrators of honor crimes do not show remorse because they think that by committing these acts they will restore the reputation and honor of their family (European Parliamentary Research Service, 2015).

Honor Killings and Religion

Honor killings are generally thought to come from religion, specifically Islam; however that is not the case. People should also note that this phenomenon also occurs in other regions dominated by Christians, Hindus, Jews, and Sikhs, affirming that it is a cultural issue, not a religious one (Islam Awareness, n.d, p. 2). The origin of honor crimes can be traced back to ancient history. In the Babylonian Code of Hammurabi (1750

B.C.), women's virginity was considered the property of her entire family (European Parliamentary Research Service, 2015). Examples from different parts of the world on honor killings are various such as the murder of Henry VIII's wife because of the allegation of adultery (Amin, n.d.). Also, in Peru, Inca law allowed husbands to starve their wives to death if they committed adultery (Amin, n.d.). In ancient Rome, the oldest male in a household had the right to kill female kin on the basis of accusations of adultery as well (Amin, n.d.). Therefore, honor killing is definitely not a religious issue; it is directly related to culture and the way civilizations and tribes view women as the locus of a community or family's honor.

For example, the Quran has multiple verses about adultery and lewdness but not honor killings, including: "If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; if they testify, confine them to houses until death do claim them. Or God ordain for them some (other) way" (4:15). Another asserts, "the woman and the man guilty of adultery or fornication - flog each of them with hundred stripes: let no compassion move you in their case, in a matter prescribed by God, if ye believe in God and the last day" (24:2). Lastly, there is, "Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils) (17:32). As you can see, the Quran and the hadiths do not mention anything about honor killings in specific, and the word "honor killing" is not used. However, Islam as a religion is usually used to justify honor killings, which are, in fact, related to extra-legal punishment performed by the family against a woman. Such punishment is actually prohibited by *sharia* (Islamic law) (Canada: Department of Justice, 2013). Moreover, in *sharia*, adultery or extramarital activities (sexual activities) for both men and women are taken seriously and both of them are punished severely. However, these acts cannot be executed unless four Muslim male witnesses of good character testify to it, according to the Quran 4:15 (Canada: Department of Justice, 2013). According to Sheikh Atiyyah Saqr, former head of al-Azhar University Fatwa Committee in Cairo:

Like all other religions, Islam strictly prohibits murder and killing without legal justification. Allah, most high, says: "But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment" (An-Nisa': 93).

These so-called 'honor killings' are based on ignorance and disregard of morals and laws, which cannot be abolished except by disciplinary punishments (Canada: Department of Justice, 2013). Additionally, the director of the Muslim Educational Centre of Oxford in England, Taj Hargey, writes: "There is nothing in the Quran that justifies honor killings. There is nothing that says you should kill for the honor of the family" (Greene, 2012).

Countries that Have Honor Killing

Where do these crimes occur? According to the United Nations Commission on Human Rights, honor killings occur around the world: the United Kingdom, Brazil, India, Ecuador, Israel, Italy, Sweden and Uganda, as well as Muslim-majority countries such as Turkey, Jordan, Pakistan and Morocco, and so on (Violence is Not Our Culture, 2011).

Pakistan

Pakistan is known for having one of the worst records when it comes to honor crimes. One of the more famous stories related to honor killings in Pakistan is as follows:

Samia, 28, arrived at the Lahore law offices of Hina Jilani and Asma Jahangir, who are sisters, on April 6. She had hired Jilani a few days earlier to help her get a divorce from her violent husband. Samia settled on a chair across the desk from the lawyer. Sultana, Samia's mother, entered five minutes later with a male companion. Samia half-rose in greeting. The man, Habib-ur-Rhemna, grabbed Samia and put a pistol to her head. The first bullet entered near Samia's eye and she fell. "There was no scream. There was dead silence. I don't even think she knew what was happening," Jilani said. The killer stood over Samia's body, and fired again. Jilani reached for the alarm button as the gunman and Sultana left. She never even bothered to check whether the girl was dead (Suzanne Goldenberg (1999) quoted in Islam Awareness, p.5).

Due to the relentless efforts of activists and women's rights organizations, in 2014 the Pakistani Penal Code introduced some legal amendments regarding honor crimes. The Pakistani Criminal Law Amendment Act (2004) increased the penalty for honor crimes, the *qisas* (retribution) and *diyat* (blood-money) law, modifying it to include all offences against the human body (United Nations, 2009, p.32). Yet, these amendments in the law did not change Pakistani culture, and since there are many serious loopholes in the law, people continue these horrific murders in the name of honor (Lari, 2011, p.2). For instance, the sentence for the offender is open to compromise by the offending party either "providing for *qisas* (retribution) or *diyat* (blood-money)" (United Nations, 2009, p.32). Moreover, the victim's family can also forgive the murderer in the name of God without receiving *qisas* or *diyat*, which is the case with most honor crimes since the offender is a family member (United Nations, 2009, p.32).

Syria

One of the most famous cases in Syria is the case of Zahra Al-Azzo, reported by Katherine Zoepf in The New York Times on 23 September 2007:

It was a rainy Sunday morning in January and very cold; as he left [to work], Fawaz [her husband and also cousin] turned back one last time to tuck the blanket more snugly around his 16-year-old wife. Zahra was most likely still sleeping when her older brother, Fayyez, entered the apartment a short time later, using a stolen key and carrying a dagger. His sister lay on the carpeted floor, on the thin, foam mattress she shared with her husband, so Fayyez must have had to kneel next to Zahra as he raised the dagger and stabbed her five times in the head and back: brutal, tearing thrusts that shattered the base of her skull and nearly severed her spinal column. Leaving the door open, Fayyez walked downstairs and out to the local police station. There, he reportedly turned himself in, telling the officers on duty that he had killed his sister in order to remove the dishonor she had brought on the family by losing her virginity out of wedlock nearly 10 months earlier [she was kidnapped by her father's friend]. "Fayyez told the police, 'It is my right to correct this error.'"

Some activists believe that Syria is ranked the second or the third in the world in the number of honor killings per capita (Zoepf, 2007). However, these statistics are not reliable. According to the United Nations Population Fund (UNFPA), around 5000 honor killings occur worldwide; however, because most of these crimes take place in rural areas, they often go unreported (Zoepf, 2007). In Syria, there are two Syrian articles in the penal code that give amnesty to the offender who commits an honor crime. This includes Article 192, which states that if a man commits a crime with an 'honorable motive' he will go free (Zoepf, 2007). The second is Article 242, which refers to "crimes of passion." A third article, Article 548, was reformed in 2009. Instead of allowing a man who witnesses a female relative in an immoral act and kills her to go free, there is now a required sentence of two years. These articles work hand in hand to protect honor crimes and keep them alive in our culture.

The Grand Mufti Ahmad Badr Eddin Hassoun, the highest Islamic authority in Syria, explicitly criticized honor crimes and claimed that the commonly held view that Article 548 is derived from Islamic law is false (Zoepf, 2007). Despite the fact that the Grand Mufti made it clear that he is against honor crimes, women's rights activists are still not optimistic about any forthcoming changes in amending these articles for the reason that honor killing is still a taboo topic (Zoepf, 2007). On the other hand, in a conference on honor killing at Damascus University, Mohammad Said Ramadan al-Bouti, a respected cleric, defended honor crimes and stated that the articles should stay unchanged, as, in his opinion, "people who kill in defense of their property should be treated with lenience" (Zoepf, 2007).

Iraq

According to Reuters, one of the most heinous honor killing cases in Iraq is the following:

Near the northern Iraqi city of Kirkuk, a father doused his three teenage daughters with boiling water and shot them because, he told a court, he suspected they were having sex. Two died. He said he killed them to defend his honor. Murder in Iraq can carry a death sentence but under laws that activists say are far too lenient about so-called "honor killings," the father was jailed for just two years. Medical examinations showed the girls were virgins (2012).

Article 409 in Iraq's penal code clearly encourages honor killings and revenge in the name of honor for "anyone who surprises his wife or one of his female dependents (in a state of adultery or finds her in bed with a partner and kills her immediately, or kills one of them" (Bayoumy & Kami, 2012). This law is used in honor crime cases in order to reduce the sentence to a maximum of three years (Bayoumy & Kami, 2012). As might be expected in Iraq and in other countries, the family protects the murderers and the courts stand with them, which results in a further reduction in their sentences.

Saudi Arabia

Saudi Arabia is known to be one of the strictest countries in the world when it comes to women's protection and rights. According to Supna Zaidi, one of the numerous cases concerning honor killings in Saudi Arabia is the following:

In April 2008, a girl was murdered by her father for talking to a boy on Facebook, an online social networking website. A leading Saudi cleric, Sheikh Ali al-Maliki was outraged that girls had access to such websites where they could post pictures of themselves and otherwise “behave badly,” but he showed no concern about the girl who was actually killed (2008).

Honor killings in Saudi Arabia are openly acceptable. In fact, the right to kill an adulteress is taught in school textbooks to tenth-grade students (Zaidi, 2008). Discussion of honor killing is simply not acceptable and anyone who tries to highlight this problem in public will be punished. One case is the “Qatif Girl” who was gang-raped, but was prosecuted for not being accompanied by a mahram (male relative) (Zaidi, 2008). This case was brought to the public by Attorney Abdul Rahman al-Lahem, who was later punished by being deprived of his license for presenting the case to the media (Zaidi, 2008). Due to international pressure, the disciplinary committee at the Justice Ministry in Riyadh returned his license (Zaidi, 2008).

Jordan

Activists in Jordan and statisticians maintain that most honor crimes in Jordan occur in the urban areas, as opposed to the (mostly Bedouin) rural areas (Nimry, 2009). In Jordan, Bedouins are mostly known for their wisdom in dealing with such cases, especially the tribe’s sheikh who has a positive job in finding an acceptable and reasonable solution when it comes to adultery and rape (Nimry, 2009). Also, keep in mind that these issues are solved within the tribes themselves, without police intervention. By contrast, the middle class and even some families from the upper class are known to be very conservative (Nimry, 2009). Hence, most honor killings occur in urban areas.

First of all, the Jordanian legal system is influenced by many sources. For instance, the legal system derives from legislation developed by the Ottoman Empire, which was taken from French law, and influenced by Italian law as well (Nimry, 2009). Moreover, British laws were also a vital factor during the Mandate period, in addition to Islamic law (Embassy of the United States: Jordanian Legal System, n.d.). Today, the Jordanian legal system is dependent on four factors: The Constitution; The Court Establishment Law of 1951; The Civil and Criminal Code and Islamic law; and Customary laws in certain cases (Embassy of the United States: Jordanian Legal System, n.d.).

Accordingly, I must clarify these articles and laws (from the French and Italian laws in specific) in order to explain their relation to honor killing. In the 1810 French Penal Code, Article 324 consists of a lower penalty for the husband if he catches his wife in an adulterous act in the marital house (Nimry, 2009). In the Italian Rocco Code (1930), Article 587, states, “Whoever discovers unlawful sexual relations (i.e. sexual relations outside marriage) on the part of their spouse, daughter, or sister and in a fit of fury occasioned by the offence to their family’s honor causes their death, shall be punished with a prison term from three to seven years” (Nimry, 2009).

As explained earlier and since the Jordanian law is derived from multiple sources (the French and the Italian Law), the Jordanian penal code gives the perpetrator in a crime of honor a sentence reduction, including an either partial or full exemption from the

penalty (Nimry, 2009). The Jordanian Constitution treats women and men equally; nevertheless, there are some laws that directly violate this equality and jeopardize women's lives and safety. The articles in the Penal Code that are usually used by attorneys for honor crimes are Articles 340 and 98. The Jordanian Penal Code, Article 340 "(a) stipulates that he who discovers his wife or one of his 'maharem' [female relatives of such degree of consanguinity as precludes marriages], while committing adultery with another man and kills, wounds, or injures one or both of them, is exempt from any penalty; (b) he who discovers his wife, or any of his sisters, or female relatives with another man in an illegitimate bed, and kills, wounds, or injures one or both of them, benefits from a reduction of penalty" (Nimry, 2009).

Article 98 specifies: "Any person who commits a crime in a fit of fury caused by an unlawful and dangerous act on the part of the victim benefits from a reduction in penalty" (Husseini, 2009, p. 33). The perpetrator will receive a reduction in his sentence, if he commits his crime in a fit of fury as a reaction/response to a wrongful act done by the victim or victims (IRB, 2000). As you can see, neither of these articles specifies what an illegal/wrongful act is. Yet, these two articles are utilized in court to help the perpetrator receive a lesser sentence.

Furthermore, there is no precise law that gives the perpetrator the right to kill a related woman if she dishonors the family. So why is it that the perpetrators' prison sentence is usually between six months to one year (Nimry, 2009)? And on top of that, some families persuade a family member who is under 18 years to commit this act, so that he can end up in a rehabilitation center instead of prison (Nimry, 2009). Furthermore, since the crime is related to killing a female relative, the juvenile's record will not refer to the killing as the law protects juveniles (Nimry, 2009). These sentences encourage families and relatives to commit these crimes, because, after all, they are not punished for killing a female relative. On the contrary, they are praised for "cleansing" the family's honor.

Additionally, the criminal procedures contain two rights: the public right or the right of the society in criminal cases to stop criminals and limit the crime, and the private right, or the right of the victim and their family. Usually, in honor crimes, the family of the victim drops the personal right as they are related to the perpetrator. Hence, the only right left would be the public right, leading to a reduction in the sentence.

Generally, the government protects women from being killed or abused by putting them in prison, specifically in the Jweideh prison in East Amman along with murderers, thieves, drug dealers, and other criminals. They might stay from months to years, as there are few options to protect them from their own families (Nimry, 2009).

Activists in Jordan and women rights non-governmental organizations (NGOs) began targeting this problem. For example, they started raising awareness and shedding light on this problem worldwide. One of the most well-known activists in this field is Rana Husseini, a journalist at the English language newspaper, *The Jordan Times*, and the author of *Murder in the Name of Honor* (2009). Husseini is one of the first people to have shed light on this issue through her column in *The Jordan Times* where she regularly posts real cases of honor crimes. In 1999, Husseini, along with other

activists (such as Asma Khader, Muna Darwazeh, Maha Abu Ayyash, Najwa Ghannoum, Muna Abu Rayyan, Sultan Abu Mariam, Khalid Kasih, Samir Abdul Aziz, Ruba Dabis, Nisreen Hanoon and Basil Burgan) began meeting and formed the Jordanian National Committee to Eliminate So-Called Honor Crimes (Husseini, 2009, p.32). They dedicated themselves to raising awareness, tackling Article 340 and putting pressure on the Members of Parliament (MP) to amend the law. They did so by creating a petition and gathering signatures from people confirming their position against these crimes and recommending modifications for a better country (Husseini, 2009, p.32-44). Furthermore, they started TV campaigns, awareness conferences, surveys, and public marches (One of the famous marches included two royals from the Hashemite family: Prince Ali and Prince Ghazi, on February 14, 2000) (Husseini, 2009, p.61). However, their enormous efforts did not change anything. Reform of the laws related to honor crimes were denied twice; once directly by the MPs and another time by the senate (Husseini, 2009, p.72). Despite the setbacks, these activists succeeded in making people aware of this issue in Jordan, and provided national and international coverage of these cases.

HAQI

My proposed project HAQI is about creating an organization that protects honor crime victims. Numerous activists and NGOs have aimed to change the law but they have not succeeded. Though they successfully amended some laws, yet the number of women murdered is still rising and very few perpetrators have received the punishment they deserve. My organization will focus on the cultural aspect itself, because in my opinion since the MPs of Jordan, who are elected by the people, do not agree on changing the laws related to honor crimes (Article 98 and Article 340) then we should target these MPs in a different way, by changing the mindset of the society which elect them. I named this project HAQI, because it is my right and every woman's right to choose to wear a veil, to choose her own husband, continue her education, to move freely, to have conversations with whomever she wants - to simply uphold basic rights. This is why I named it HAQI (my right in Arabic).

My project requires establishing an NGO in Jordan that is specialized in honor crime cases. My NGO will tackle four aspects that I am going to discuss in detail. The first aspect would be raising cultural awareness; the second focuses on encouraging religious leaders to help raise awareness in our society. The third aspect is organizing training sessions and gathering a group of specialists. Finally, I will establish what I like to call 'protection homes.'

Firstly, raising cultural awareness has been done by almost all the NGOs related to women's rights, yet my campaign for awareness will be different. To clarify, the regular NGOs usually target victims and women activists who are interested in these problems, by organizing conferences and seminars. HAQI, by contrast, will specifically target schools and learning centers, where we can raise awareness about honor crimes, give a hand to any child in need and provide them with the necessary protection. Moreover, we will explain the laws and procedures in order for them to understand their right to choose their future and destiny. We can also do a small survey that has some yes/no questions and comments at the end of each session, in which the children can write down if they are, or they think they are, or they think one of their friends is, in any

kind of danger, whether it is rape, physical abuse or mental abuse, forced marriage or other kinds of violence. We will hire professional staff that is knowledgeable about honor crimes, who can follow up on these surveys, study the patterns of the answers and stay up to date with any child who in the future might be a subject of honor crime. Of course, we will have brochures and pamphlets that will be distributed in all the educational venues in the Kingdom with a phone number to use in case of an emergency.

In my opinion, students are the future. If provided with the awareness needed, they will become pivotal members of this community, will benefit it, and help it to thrive and succeed. Secondly, raising awareness with the help of religious leaders is an essential point because in our community people believe in religious officials. So if we could meet them and convince them to talk about honor crimes and murder, open discussion groups and raise awareness in their places of worship, then we can also make sure that no one will use religion to protect honor crimes and the perpetrators.

Thirdly, I will organize training sessions for police officers and judiciary employees. In our country people respect the culture even if the culture promotes wrongful acts. That is why teaching officials and family protection services how to deal with cases like honor crimes is vital, to protect victims. The Constitution of the Hashemite Kingdom of Jordan, in Chapter 2, Article 6 (i) states: "Jordanians shall be equal before the law. There shall be no discrimination between them as regards to their rights and duties on grounds of race, language or religion." With respect to the judiciary, their training should consist of showing how honor crimes are dealt with in countries outside Jordan, and train on Jordan's treaty obligations, including the Convention on the Elimination of All Forms of Discrimination Against Woman (1979, CEDAW), which Jordan ratified in 1992 with reservations to Articles 9, 15 and 16.

Fourthly, HAQI will provide protection homes for victims whose lives are in danger. With the help of the government and some Jordanian families, we can protect these women from any form of violence. The procedure will start from the moment these victims contact us, where our professionals will evaluate their case. If they think that these women are in any kind of danger, the protection process will start. First, these women will have access to the organization itself that will accommodate them. Second, the process of finding a 'second home' for these women will start, and they will be able to stay there until they are capable of handling things and can depend on themselves. Moreover, we will try to find jobs for these women so they are able to settle down. In order to ensure full protection, these 'protection homes' will be far away from their original family and tribe. Moreover, the 'protection homes' will sign a contract to abide by the rule of discretion, help the women to settle down and directly call HAQI or the police in case of emergency.

Advertisement

In order for Jordanian women to learn about this organization we need our voices to reach every street in this country. And the best way to do this is through TV and radio campaigns. Furthermore, there will be brochures and pamphlets distributed to educational organizations and entities.

TV and radio campaigns guarantee a wide audience. We can also conduct interviews to

explain our case specifically. Also, another way to advertise would be through the use of social media, such as a Facebook advertisement. We can explain the issue, discuss consequences, and monitor the reaction of the society to such cases. The Facebook page will also include live and up to date cases of such crimes to keep people aware of these problems. Also, with the use of Facebook we can communicate with people who are ready to help victims in the 'protection homes' and meet them later on in person.

Time

To start working at full capacity, the project requires a minimum of two years. The housing venue has to have three main sections: offices for the staff, consulting rooms, and bedrooms for the victims. We are aware that it will take HAQI time to become a recognized and well-known institution throughout the Kingdom.

Budget

Building and land (this depends on the location, the 200,000 is for an average place in Amman)	Around 200,000 JD (\$350,000)
Furnishings and appliances	20,000 JD (\$28,000)
Advertisement (brochures/ pamphlets)	1000 JD (\$1400)
Total	221,000 JD (\$379,400)
Staff and employees In this project we need around 20 employees, 5 for security, 3 psychologists and the rest would be volunteers	Between 400 JD/ per month (\$700)
Transportation	300 JD/ per month (\$420)
Utilities	100 JD/ per month (\$142)
Food (For residents)	500 JD/ per month (\$706)
Water	200 JD/ per month (\$282)
Total	1500 JD/ per month (\$2118)

Note:

If this project presents some obstacles in terms of budgeting, we can perform the services offered by HAQI with the help of other organizations who can adopt one or two of these services. I am sure that there are a lot of women's rights NGOs who would be interested in a project that would help the community and society.

Capital

We can seek financial assistance from activists in Jordan or wealthy individuals who are interested in helping the community to thrive and become better; this can be done either by contacting them through e-mail or telephone calls. Queen Rania is a role model when it comes to women's rights so if we are able to reach her, she will definitely help us in creating this NGO. We can also contact women rights activists from various international organizations like the UN Women.

Conclusion

Honor crimes are an inhumane practice hiding behind religion. So many victims have died and did not get the justice they deserve, and many criminals have gotten away with murder and abuse. Staying quiet about this matter will only make it worse; that is why all of us within the Jordanian society should work hand in hand to end this violence and these crimes. Honor crime is a very sensitive topic; it will not be solved in a day or two. It needs decades if not more to prove to the people that this is not the right solution. Of course, solving this problem is not going to be that easy, after all we are talking about changing the community, not just a law or a regulation. In my opinion we cannot change the law without changing the culture; the society has to accept the change in order to fight for its rights.

I believe that HAQI will be a unique NGO that offers a wide variety of solutions to this problem. Implementing this project will not only help victims get justice, it will also help preventing these crimes in the future and saving lives. I also think that my NGO is a way to raise social awareness, a way to change the society in the long run.

I would like to end this project with a statement taken from a killer (Sarhan who killed his sister Yasmin because she was raped) in Rana Hussein's book: "No one wants to be the one to kill his sister, but traditions and society inflict things on us that we really do not want to do. If society would not have shunned us after her rape, we would not have killed her and instead locked her inside the house until she died or someone married her." He also added, "I hope that the situation will change because I alone cannot change or fix things in my society. The whole society has to change" (2009, p.15).

Joud Zaumot, LAU graduate.

ENDNOTES

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