

EXHIBIT 1

IN THE UNITED STATES DISTRICT COURT
FOR THE EASTERN DISTRICT OF MICHIGAN

AMERICAN FREEDOM DEFENSE
INITIATIVE; *et al.*,

Plaintiffs,

v.

SUBURBAN MOBILITY AUTHORITY
for REGIONAL TRANSPORTATION
("SMART"), *et al.*,

Defendants.

No. 2:10-cv-12134-DPH-MJH

**DECLARATION OF
ROBERT SPENCER**

Hon. Denise Page Hood

Magistrate Judge Hluchaniuk

AMERICAN FREEDOM LAW CENTER
Robert J. Muisse, Esq. (P62849)
P.O. Box 131098
Ann Arbor, MI 48113
[rmuisse@americanfreedomlawcenter.org](mailto:rmuise@americanfreedomlawcenter.org)
(734) 635-3756

David Yerushalmi, Esq.
1901 Pennsylvania Avenue NW
Suite 201
Washington, D.C. 20006
david.yerushalmi@verizon.net
(646) 262-0500

THOMAS MORE LAW CENTER
Erin Mersino, Esq. (P70866)
24 Frank Lloyd Wright Dr.
P.O. Box 393
Ann Arbor, MI 48106
emersino@thomasmore.org
(734) 827-2001

Counsel for Plaintiffs

SMART
Avery E. Gordon, Esq. (P41194)
Anthony Chubb, Esq. (P72608)
535 Griswold Street, Suite 600
Detroit, MI 48226
agordon@smartbus.org
achubb@smartbus.org
(313) 223-2100
Fax: (248) 244-9138

VANDEVEER GARZIA, P.C.
John J. Lynch (P16887)
Christian E. Hildebrandt (P46989)
1450 W. Long Lake Road,
Suite 100
Troy, MI 48098
jlynch@vgpclaw.com
childebrandt@vgpclaw.com
(248) 312-2800
Fax: (801) 760-3901

Counsel for Defendants

I, Robert Spencer, make this declaration pursuant to 28 U.S.C. § 1746 and based on my personal knowledge.

1. I am an adult citizen of the United States and a plaintiff in this case.

2. I, along with Pamela Geller, who is also a plaintiff in this case, co-founded the American Freedom Defense Initiative (“AFDI”). I am currently the Associate Director of AFDI, and Ms. Geller is the Executive Director.

3. AFDI is a nonprofit organization that is incorporated under the laws of the State of New Hampshire. AFDI is also a plaintiff in this case.

4. Ms. Geller and I engage in free speech activity through various projects of AFDI. One such project is the posting of advertisements on the advertising space of various government transportation agencies throughout the United States, including the Suburban Mobility Authority for Regional Transportation (“SMART”), which operates buses in the Detroit, Michigan area.

5. By way of background, I have an M.A. in Religious Studies from the University of North Carolina at Chapel Hill (1986) and have been studying Islamic theology, law, and history since 1980. I am the author of twelve books on Islam and jihad, including two *New York Times* bestsellers, and have trained FBI agents, U.S. military personnel, and intelligence agencies on these issues.

6. AFDI’s “*Leaving Islam*” advertisement, which has been identified as Exhibit 2 to the SMART deposition and Exhibit SS to the Geller Deposition, is the

advertisement at issue in this case. This advertisement expresses a critically important public service message. The advertisement provides information to those who seek refuge from a potentially dangerous situation: leaving the religion of Islam. For young girls and women in particular who desire religious freedom and who reject the often harsh demands of Islam, leaving Islam can be life threatening. Indeed, the problem with “honor killings” is a real problem—and it is a problem that is seldom addressed.

7. In 2010, for example, the *Middle East Forum*, a well-respected, peer-reviewed, scholarly journal, published an article on “Worldwide Trends in Honor Killings,” which highlighted the problem. A true and accurate copy of this article is attached to this declaration as Exhibit A. In the article, the author notes the following:

It is clear that Muslim girls and women are murdered for honor in both the West and the East when they refuse to wear the *hijab* or choose to wear it improperly. In addition, they are killed for behaving in accepted Western or modern ways when they express a desire to attend college, have careers, live independent lives, have non-Muslim friends (including boyfriends with whom they may or may not be sexually involved), choose their own husbands, refuse to marry their first cousins, or want to leave an abusive husband. This “Westernization” trend also exists in Muslim countries but to a lesser extent. Allegations of unacceptable “Westernization” accounted for 44 percent of honor murders in the Muslim world as compared to 71 percent in Europe and 91 percent in North America.

Tempted by Western ideas, desiring to assimilate, and hoping to escape lives of subordination, those girls and women who exercise their option to be Western are killed—at early ages and in particularly

gruesome ways. Frightening honor murders may constitute an object lesson to other Muslim girls and women about what may happen to them if they act on the temptation to do more than serve their fathers and brothers as domestic servants, marry their first cousin, and breed as many children as possible. The deaths of females already living in the West may also be intended as lessons for other female immigrants who are expected to lead subordinate and segregated lives amid the temptations and privileges of freedom.

8. A young girl or woman who wants to leave the harsh dictates of Islam will often have nowhere to turn. She will undoubtedly feel pressure, if not outright threats, from her family and her Muslim community, including the religious leaders in that community. In the “*Leaving Islam*” advertisement, we reference these potential sources of threats and intimidation, and we also mention the term “fatwa.”

9. A fatwa is a Muslim cleric’s ruling on a question addressing a point of Islamic religious law. Perhaps the most famous fatwa was the one issued in 1989 by the Ayatollah Khomeini in which he called for the killing of novelist Salman Rushdie for his offense of blasphemy. Since the penalty for apostasy from Islam is death (as discussed further below), a Muslim cleric’s fatwa declaring that someone is an apostate (*i.e.* a Muslim who has chosen a religion other than Islam) can result in death threats and murder.

10. As noted above and as demonstrated by the extant and authoritative religious teachings of Islam, the penalty for leaving Islam is death. Muhammad, the prophet of Islam and the supreme example of conduct for the Muslim (cf.

Qur'an 33:21), said: "Whoever changes his Islamic religion, then kill him."
(Bukhari 9.84.57).

11. The Tafsir al-Qurtubi, a classic and thoroughly mainstream exegesis of the Qur'an, says this in its commentary on Qur'an 2:217: "Scholars disagree about whether or not apostates are asked to repent. One group say that they are asked to repent and, if they do not, they are killed. Some say they are given an hour and others a month. Others say that they are asked to repent three times, and that is the view of Malik. Al-Hasan said they are asked a hundred times. It is also said that they are killed without being asked to repent."

12. A manual of Islamic law, "Umdat al-Salik," which is certified by one of the foremost authorities in Sunni Islam, Al-Azhar University in Cairo—the location President Obama chose to give his now famous "Cairo speech"—as "conform[ing] to the practice and faith of the orthodox Sunni community," is quite clear that apostates must be killed:

Someone raised among Muslims who denies the obligatoriness of the prayer, zakat, fasting Ramadan, the pilgrimage, or the unlawfulness of wine or adultery, or denies something else upon which there is a scholarly consensus . . . and which is necessarily known as being of the religion . . . thereby becomes an unbeliever (kafir) and is executed for his unbelief (f1.3)

And:

When a person who has reached puberty and is sane voluntarily apostasizes from Islam, he deserves to be killed. (o8.1)

13. The internationally renowned Sheikh Yusuf Al-Qaradawi declares: “Muslim jurists are unanimous that apostates must be punished, yet they differ as to determining the kind of punishment to be inflicted upon them. The majority of them, including the four main [Sunni] schools of jurisprudence (Hanafi, Maliki, Shafi`i, and Hanbali) as well as the other four schools of jurisprudence (the four Shiite schools of Az-Zaidiyyah, Al-Ithna-`ashriyyah, Al-Ja`fariyyah, and Az-Zaheriyyah) agree that apostates must be executed.”

14. In sum, the “*Leaving Islam*” advertisement is a public service advertisement directed to those individuals—typically young girls and women—who want to exercise their religious freedom by leaving Islam. These “apostates” often have no place to go and no one to turn to for help. Through this advertisement, AFDI is offering the necessary refuge. Indeed, it is much like a help line for victims of domestic abuse and violence. In short, this advertisement has nothing to do with politics.

I declare (or certify, verify, or state) under penalty of perjury that the foregoing is true and correct.

Executed on the 13th day of August, 2013.


Robert Spencer

EXHIBIT A

The Middle East Quarterly

Worldwide Trends in Honor Killings

by Phyllis Chesler

Middle East Quarterly

Spring 2010, pp. 3-11

<http://www.meforum.org/2646/worldwide-trends-in-honor-killings>

To combat the epidemic of honor killings requires understanding what makes these murders unique. They differ from plain and psychopathic homicides, serial killings, crimes of passion, revenge killings, and domestic violence. Their motivation is different and based on codes of morality and behavior that typify some cultures, often reinforced by fundamentalist religious dictates. In 2000, the United Nations estimated that there are 5,000 honor killings every year.^[1] That number might be reasonable for Pakistan alone, but worldwide the numbers are much greater. In 2002 and again in 2004, the U.N. brought a resolution to end honor killings and other honor-related crimes. In 2004, at a meeting in The Hague about the rising tide of honor killings in Europe, law enforcement officers from the U.K. announced plans to begin reopening old cases to see if certain murders were, indeed, honor murders.^[2] The number of honor killings is routinely underestimated, and most estimates are little more than guesses that vary widely. Definitive or reliable worldwide estimates of honor killing incidence do not exist.

Most honor killings are not classified as such, are rarely prosecuted, or when prosecuted in the Muslim world, result in relatively light sentences.^[3] When an honor killing occurs in the West, many people, including the police, still shy away from calling it an honor killing. In the West, both Islamist and feminist groups, including domestic violence activists, continue to insist that honor killings are a form of Western-style domestic violence or femicide (killing of women).^[4] They are not.^[5] This study documents that there are at least two types of honor killings and two victim populations. Both types differ significantly from each other, just as they differ from Western domestic femicide. One group has an average age of seventeen; the other group's average age is thirty-six. The age difference is a statistically significant one.

Families Killing Their Young Women

The study's findings indicate that honor killings accelerated significantly in a 20-year period between 1989 and 2009.^[6] This may mean that honor killings are genuinely escalating, perhaps as a function of jihadist extremism and Islamic fundamentalism, or that honor killings are being more accurately reported and prosecuted, especially in the West, but also in the East. The expansion of the Internet may account for wider reporting of these incidents.

The worldwide average age of victims for the entire population is twenty-three (Table 1). This is true for all geographical regions. Thus, wherever an honor killing is committed, it is primarily a crime



Morsal O, a 16-year-old German-Afghan girl, was killed in May 2008 by her 24-year-old brother Ahmad Sobair O. He stabbed her twenty-three times in a parking lot in Hamburg, Germany, because of her alleged impure moral conduct. Murder of teenage or young adult women by their fathers or other close male relatives is characteristic of classic honor killings and is not a pattern in non-immigrant Western populations.

against young people. Just over half of these victims were daughters and sisters; about a quarter were wives and girlfriends of the perpetrators. The remainder included mothers, aunts, nieces, cousins, uncles, or non-relatives.

Honor killings are a family collaboration. Worldwide, two-thirds of the victims were killed by their families of origin. (See Table 1). Murder by the family of origin was at its highest (72 percent) in the Muslim world and at its lowest in North America (49 percent); European families of origin were involved almost as often as those in the Muslim world, possibly because so many are first- or second-generation immigrants and, therefore, still tightly bound to their native cultures. Alternatively, this might be due to the Islamist radicalization of third or even fourth generations. Internationally, fathers played an active role in over one-third of the honor murders. Fathers were most involved in North America (52 percent) and least involved in the Muslim world; in Europe, fathers were involved in more than one-third of the murders.

Worldwide, 42 percent of these murders were carried out by multiple perpetrators, a characteristic which distinguishes them considerably from Western domestic femicide. A small number of the murders worldwide involved more than one victim. Multiple murders were at their highest in North America and at their lowest in Europe. In the Muslim world, just under a quarter of the murders involved more than one victim. Additional victims included the dead woman's children, boyfriend, fiancé, husband, sister, brother, or parents.

Worldwide, more than half the victims were tortured; i.e., they did not die instantly but in agony. In North America, over one-third of the victims were tortured; in Europe, two-thirds were tortured; in the Muslim world, half were tortured. Torturous deaths include: being raped or gang-raped before being killed; being strangled or bludgeoned to death; being stabbed many times (10 to 40 times); being stoned or burned to death; being beheaded, or having one's throat slashed.

Finally, worldwide, 58 percent of the victims were murdered for being "too Western" and/or for resisting or disobeying cultural and religious expectations (see Table 1). The accusation of being "too Western" was the exact language used by the perpetrator or perpetrators. Being "too Western" meant being seen as too independent, not subservient enough, refusing to wear varieties of Islamic clothing (including forms of the veil), wanting an advanced education and a career, having non-Muslim (or non-Sikh or non-Hindu) friends or boyfriends, refusing to marry one's first cousin, wanting to choose one's own husband, choosing a socially "inferior" or non-Muslim (or non-Sikh or non-Hindu) husband; or leaving an abusive husband. There were statistically significant regional differences for this motive. For example, in North America, 91 percent of victims were murdered for being "too Western" as compared to a smaller but still substantial number (71 percent) in Europe. In comparison, only 43 percent of victims were killed for this reason in the Muslim world.

Less than half (42 percent) of the victims worldwide were murdered for committing an alleged "sexual impropriety"; this refers to victims who had been raped, were allegedly having extra-marital affairs, or who were viewed as "promiscuous" (even where this might not refer to actual sexual promiscuity or even sexual activity). However, in the Muslim world, 57 percent of victims were murdered for this motive as compared to 29 percent in Europe and a small number (9 percent) in North America.

What the Age Differences Mean

This study documents that there are at least two different kinds of honor killings and/or two different victim populations: one made up of female children and young women whose average age is seventeen (Table 3), the other composed of women whose average age is thirty-six (Table 5). Both kinds of honor murders differ from

Western domestic femicide.

In the non-immigrant West, serious domestic violence exists which includes incest, child abuse, marital rape, marital battering, marital stalking, and marital post-battering femicide. However, there is no cultural pattern of fathers specifically targeting or murdering their teenage or young adult daughters, nor do families of origin participate in planning, perpetrating, justifying, and valorizing such murders. Clearly, these characteristics define the classic honor killing of younger women and girls.

The honor murders of older women might seem to resemble Western-style domestic femicide. The victim is an older married woman, usually a mother, who is often killed by her husband but also by multiple perpetrators (30 percent of the time). Worldwide, almost half (44 percent) of those who kill older-age victims include members of either the victim's family of origin or members of her husband's family of origin. (See Table 5.) This is extremely rare in a Western domestic femicide; the husband who kills his wife in the West is rarely assisted by members of his family of origin or by his in-laws.

However, in the Muslim world, older-age honor killing victims are murdered by their own families of origin nearly two-thirds of the time. This suggests that the old-world custom has changed somewhat in Europe where the victim's family of origin participates in her murder only one-third (31 percent) of the time. Thus far, in North America, no members of the family of origin have participated in the honor killing of an older-age victim. Whether North America will eventually come to resemble Europe or even the Muslim world remains to be seen, as this will be influenced by immigration and other demographic factors. Finally, nearly half the older-age victims are subjected to a torturous death. However, the torture rate was at its highest (68 percent) in Europe for female victims of all ages. The torture rate was 35 percent and 51 percent in North America and in the Muslim world, respectively.

Worldwide, younger-age victims were killed by their families of origin 81 percent of the time. In North America, 94 percent were killed by their family of origin; this figure was 77 percent in Europe and 82 percent in the Muslim world. (See Table 3.) In North America, fathers had a hands-on role in 100 percent of the cases when the daughter was eighteen-years-old or younger (See Table 4). Worldwide, younger-age women and girls were tortured 53 percent of the time; however, in Europe, they were tortured between 72 and 83 percent of the time—significantly more than older-age women worldwide.

Western Responses to Honor Killing

Many Western feminists and advocates for victims of domestic violence have confused Western domestic violence or domestic femicide (the two are different) with the honor killings of older-age victims. Representatives of Islamist pressure groups including Council on American-Islamic Relations (CAIR) and the Canadian Islamic Congress, various academics (e.g., Ajay Nair, Tom Keil), activists (e.g., Rana Husseini), and religious leaders (e.g., Abdulhai Patel of the Canadian Council of Imams) have insisted that honor killings either do not exist or have nothing to do with Islam; that they are cultural, tribal, pre-Islamic customs, and that, in any event, domestic violence exists everywhere.^[7] Feminists who work with the victims of domestic violence have seen so much violence against women that they are uncomfortable singling out one group of perpetrators, especially an immigrant or Muslim group. However, Western domestic femicide differs significantly from honor killing.^[8]

Former National Organization for Women (NOW) president Kim Gandy compared the battered and beheaded Aasiya Hassan^[9] to the battered (but still living) pop star Rihanna and further questioned whether Hassan's murder was an honor killing:

Is a Muslim man in Buffalo more likely to kill his wife than a Catholic man in Buffalo? A Jewish man in Buffalo? I don't know the answer to that, but I know that there is plenty of violence to go around—and that the long and sordid history of oppressing women in the name of religion surely includes Islam, but is not limited to Islam.[\[10\]](#)

At the time of the Hassan beheading, a coalition of domestic violence workers sent an (unpublished) letter to the Erie County district attorney's office and to some media stating that this was not an honor killing, that honor killings had nothing to do with Islam, and that sensationalizing Muslim domestic violence was not only racist but also served to render invisible the much larger incidence of both domestic violence and domestic femicide. They have a point, but they also miss the point, namely, that apples are not oranges and that honor killings are not the same as Western domestic femicides.

One might argue that the stated murder motive of being "too Westernized" may, in a sense, overlap substantively with the stated and unstated motives involved in Western domestic femicide. In both instances, the woman is expected to live with male violence and to remain silent about it. She is not supposed to leave—or to leave with the children or any other male "property." However, the need to keep a woman isolated, subordinate, fearful, and dependent through the use of violence does not reflect a Western cultural or religious value; rather, it reflects the individual, psychological pathology of the Western batterer-murderer. On the other hand, 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.

Further, such cultural, ethnic, or tribal values are not often condemned by the major religious and political leaders in developing Muslim countries or in immigrant communities in the West. On the contrary, such communities maintain an enforced silence on all matters of religious, cultural, or communal "sensitivity." Today, such leaders (and their many followers) often tempt, shame, or force Muslim girls and women into wearing a variety of body coverings including the *hijab* (head covering), *burqa*, or *chadari* (full-body covering) as an expression of religiosity and cultural pride or as an expression of symbolic resistance to the non-Muslim West.[\[11\]](#) Muslim men are allowed to dress like Westerners, and no one challenges the ubiquitous use of Western technology, including airplanes, cell phones, the Internet, or satellite television as un-Islamic. But Muslim women are expected to bear the burden of upholding these ancient and allegedly religious customs of gender apartheid.

It is clear that Muslim girls and women are murdered for honor in both the West and the East when they refuse to wear the *hijab* or choose to wear it improperly. In addition, they are killed for behaving in accepted Western or modern ways when they express a desire to attend college, have careers, live independent lives, have non-Muslim friends (including boyfriends with whom they may or may not be sexually involved), choose their own husbands, refuse to marry their first cousins, or want to leave an abusive husband. This "Westernization" trend also exists in Muslim countries but to a lesser extent. Allegations of unacceptable "Westernization" accounted for 44 percent of honor murders in the Muslim world as compared to 71 percent in Europe and 91 percent in North America.

Tempted by Western ideas, desiring to assimilate, and hoping to escape lives of subordination, those girls and women who exercise their option to be Western are killed—at early ages and in particularly gruesome ways. Frightening honor murders may constitute an object lesson to other Muslim girls and women about what may happen to them if they act on the temptation to do more than serve their fathers and brothers as domestic servants, marry their first cousin, and breed as many children as possible. The deaths of females already living in the West may also be intended as lessons for other female immigrants who are expected to lead subordinate and

segregated lives amid the temptations and privileges of freedom. This is especially true in Europe where large Muslim ghettos have formed in the past few decades. It is particularly alarming to note that in Europe 96 percent of the honor killing perpetrators are Muslims.

The level of primal, sadistic, or barbaric savagery shown in honor killings towards a female family intimate more closely approximates some of the murders in the West perpetrated by serial killers against prostitutes or randomly selected women. It also suggests that gender separatism, the devaluation of girls and women, normalized child abuse, including arranged child marriages of both boys and girls, sexual repression, misogyny (sometimes inspired by misogynist interpretations of the Qur'an), and the demands made by an increase in the violent ideology of jihad all lead to murderous levels of aggression towards girls and women. One only has to kill a few girls and women to keep the others in line. Honor killings are, in a sense, a form of domestic terrorism, meant to ensure that Muslim women wear the Islamic veil, have Muslim babies, and mingle only with other Muslims.

Since Muslim immigration and, therefore, family networks are more restricted in North America than in Europe, honor-killing fathers may feel that the entire burden for upholding standards for female behavior falls heavily upon them and them alone. This may account for the fact that fathers are responsible 100 percent of the time for the honor murders of the youngest-age victims. In Europe and in the Muslim world, that burden may more easily be shared by sons and brothers, grandfathers, uncles, and male cousins.

What Must Be Done

How can this problem be addressed? Immigration, law enforcement, and religious authorities must all be included in education, prevention, and prosecution efforts in the matter of honor killings.

In addition, shelters for battered Muslim girls and women should be established and multilingual staff appropriately trained in the facts about honor killings. For example, young Muslim girls are frequently lured back home by their mothers. When a shelter resident receives such a phone call, the staff must immediately go on high alert. The equivalent of a federal witness protection program for the intended targets of honor killings should be created; England has already established such a program.[\[12\]](#) Extended safe surrogate family networks must be created to replace existing family networks; the intended victims themselves, with enormous assistance, may become each other's "sisters."

In addition, clear government warnings must be issued to Muslim, Sikh, and Hindu immigrants and citizens: Honor killings must be prosecuted in the West, and perpetrators, accomplices, and enablers must all be prosecuted. Participating families should be publicly shamed. Criminals must be deported after they have served their sentences.

Western judicial systems and governments have recently begun to address this problem. In 2006, a Danish court convicted nine members of a clan for the honor murder of Ghazala Khan.[\[13\]](#) In 2009, a German court sentenced a father to life in prison for having ordered his son to murder his sister for the family honor while the 20-year-old son was sentenced to nine and a half years.[\[14\]](#) In another case, a British court, with the help of testimony from the victim's mother and fiancé, convicted a father of a 10-year-old honor murder after the crime was reclassified;[\[15\]](#) and, for the first time, the Canadian government informed new immigrants:

Canada's openness and generosity do not extend to barbaric cultural practices that tolerate spousal abuse, "honour killings," female genital mutilation or other gender-based violence. Those guilty of

these crimes are severely punished under Canada's criminal laws.[\[16\]](#)

Islamic gender apartheid is a human rights violation and cannot be justified in the name of cultural relativism, tolerance, anti-racism, diversity, or political correctness. As long as Islamist groups continue to deny, minimize, or obfuscate the problem, and government and police officials accept their inaccurate versions of reality, women will continue to be killed for honor in the West.

The battle for women's rights is central to the battle for Europe and for Western values. It is a necessary part of true democracy, along with freedom of religion, tolerance for homosexuals, and freedom of dissent. Here, then, is exactly where the greatest battle of the twenty-first century is joined.

Phyllis Chesler is emerita professor of psychology and women's studies at the Richmond College of the City University of New York and co-founder of the Association for Women in Psychology and the National Women's Health Network. The author wishes to thank Jonathan Francis Carmona, graduate student at Hunter College, CUNY, for the statistical tests for this study, and Prof. Howard Lune, director of the Graduate Social Research Program at Hunter College.

Table One: Entire Population (N = 230)

REGION	Worldwide	North America	Europe	Muslim World
AVERAGE AGE	23	25	22	23
BY PERCENTAGE				
Killed by Family of Origin ^{1,2}	66	49	66	72
Family Position ¹				
-- Daughter/Sister	53	50	49	56
-- Wife/Girlfriend	23	27	34	17
-- Other ³	24	33	27	27
Paternal Participation ⁴	37	53	39	31
Multiple Perpetrators	42	42	45	41
Multiple Victims ¹	17	30	7	21
Tortured ¹	53	39	67	49
Motive ⁴				
-- "too Western"	58	91	71	43
-- "sexual impropriety"	42	9	29	57

1 Significant according to a chi square test.

2 Family of origin includes fathers, mothers, brothers, grandfathers, uncles, and male cousins.

3 "Other" includes mothers, aunts, cousins, and no familial relation.

4 Significant according to a Pearson correlation test.

Table Two: Women Only, All Ages (N = 214)

REGION	Worldwide	North America	Europe	Muslim World
AVERAGE AGE	23	26	21	23
BY PERCENTAGE				
Killed by Family of Origin ^{1,2}	69	52	66	75
Family Position ¹				
-- Daughter/Sister	56	52	53	58
-- Wife/Girlfriend	24	28	37	17
-- Other ³	20	20	10	25
Paternal Participation ⁴	39	52	42	33
Multiple Perpetrators	42	45	44	40
Multiple Victims ¹	18	30	7	21
Tortured ¹	54	35	68	51
Motive ⁴				
-- "too Western"	58	89	73	44
-- "sexual impropriety"	42	11	27	56

1 Significant according to a chi square test.

2 Family of origin includes fathers, mothers, brothers, grandfathers, uncles, and male cousins.

3 "Other" includes mothers, aunts, cousins, and no familial relation.

4 Significant according to a Pearson correlation test.

Table Three: Females 25 Years of Age and Younger (N = 129)

REGION	Worldwide	North America	Europe	Muslim World
AVERAGE AGE	17	18	18	17
BY PERCENTAGE				
Killed by Family of Origin ^{1,2}	81	94	77	82
Family Position ¹				
-- Daughter/Sister	74	94	67	73

-- Wife/Girlfriend	14	0	20	14
-- Other ³	3	6	13	13
Paternal Participation ⁴	54	88	54	46
Multiple Perpetrators	46	75	46	38
Multiple Victims ¹	17	30	8	20
Tortured ¹	53	25	72	47
Motive ⁴				
-- "too Western"	57	88	74	38
-- "sexual impropriety"	43	12	26	62

1 Significant according to a chi square test.

2 Family of origin includes fathers, mothers, brothers, grandfathers, uncles, and male cousins.

3 "Other" includes mothers, aunts, cousins, and no familial relation.

4 Significant according to a Pearson correlation test.

Table Four: Females 18 Years of Age and Younger (N = 68)

REGION	Worldwide	North America	Europe	Muslim World
AVERAGE AGE	15	15	14	13
BY PERCENTAGE				
Killed by Family of Origin ^{1,2}	89	90	86	90
Family Position ¹				
-- Daughter/Sister	82	100	78	79
-- Wife/Girlfriend	8	0	13	6
-- Other ³	10	0	9	15
Paternal Participation ⁴	70	100	68	61
Multiple Perpetrators	39	80	32	32
Multiple Victims ¹	25	29	16	30
Tortured ¹	55	30	83	58
Motive ⁴				
-- "too Western"	55	80	67	41
-- "sexual impropriety"	45	20	33	59

- 1 Significant according to a chi square test.
- 2 Family of origin includes fathers, mothers, brothers, grandfathers, uncles, and male cousins.
- 3 "Other" includes mothers, aunts, cousins, and no familial relation.
- 4 Significant according to a Pearson correlation test.

Table Five: Females 26 Years of Age and Older (N = 51)

REGION	Worldwide	North America	Europe	Muslim World
AVERAGE AGE	36	40	31	37
BY PERCENTAGE				
Killed by Family of Origin ^{1,2}	44	0	31	65
Family Position ¹				
-- Daughter/Sister	24	0	13	37
-- Wife/Girlfriend	55	89	87	26
-- Other ³	21	11	0	37
Paternal Participation ⁴	8	0	13	7
Multiple Perpetrators	30	11	43	30
Multiple Victims ¹	9	29	8	5
Tortured ¹	45	44	53	44
Motive ⁴				
-- "too Western"	56	88	69	38
-- "sexual impropriety"	44	12	31	62

- 1 Significant according to a chi square test.
- 2 Family of origin includes fathers, mothers, brothers, grandfathers, uncles, and male cousins.
- 3 "Other" includes mothers, aunts, cousins, and no familial relation.
- 4 Significant according to a Pearson correlation test.

Methodology

This study analyzes 172 incidents and 230 honor-killing victims. The information was obtained from the English-language media around the world with one exception. There were 100 victims murdered for honor in the West, including 33 in North America and 67 in Europe. There were 130 additional victims in the Muslim world. Most of the perpetrators were Muslims, as were their victims, and most of the victims were women.

The perpetrators and victims in this study lived in the following twenty-nine countries or territories: Afghanistan, Albania, Bangladesh, Belgium, Canada, Denmark, Egypt, France, Gaza Strip, Germany, India, Iran, Iraq, Israel,

Italy, Jordan, Netherlands, Norway, Pakistan, Russia, Saudi Arabia, Scotland, Sweden, Switzerland, Syria, Turkey, United Kingdom, United States, and the West Bank.

In general, statistically significant interactions were found for age, geographical region, the participation of multiple perpetrators (mainly members of the victim's family of origin, including the victim's father), family position, multiple victims, the use of torture, and the stated motive for the murder. Between 1989 and 2009, honor killings also escalated over time in a statistically significant way.

Worldwide, the majority of victims were women; a mere 7 percent were men. Only five men were killed by their families of origin whereas the rest of the male victims were killed by the families of the women with whom they were allegedly consorting or planning to consort with either within or outside of marriage. The murdered male victims were usually perceived as men who were unacceptable due to lower class or caste status, because the marriage had not been arranged by the woman's family of origin, because they were not the woman's first cousin, or because the men allegedly engaged in pre- or extramarital sex. Men were rarely killed when they were alone; 81 percent were killed when the couple in question was together.

Although Sikhs and Hindus do sometimes commit such murders, honor killings, both worldwide and in the West, are mainly Muslim-on-Muslim crimes. In this study, worldwide, 91 percent of perpetrators were Muslims. In North America, most killers (84 percent) were Muslims, with only a few Sikhs and even fewer Hindus perpetrating honor killings; in Europe, Muslims comprised an even larger majority at 96 percent while Sikhs were a tiny percentage. In Muslim countries, obviously almost all the perpetrators were Muslims. With only two exceptions, the victims were all members of the same religious group as their murderers.

In the West, 76 individuals or groups of multiple perpetrators killed one hundred people. Of these perpetrators, 37 percent came from Pakistan; 17 percent were of Iraqi origin while Turks and Afghans made up 12 and 11 percent, respectively. The remainder, just under a quarter in all, came from Albania, Algeria, Bosnia, Egypt, Ethiopia, Guyana, India, Iran, Morocco, and the West Bank.

[1] ["Ending Violence against Women and Girls,"](#) *State of the World Population 2000* (New York: United Nations Population Fund, 2000), chap. 3.

[2] *BBC News*, [June 22, 2004](#).

[3] Yotam Feldner, ["Honor' Murders—Why the Perps Get off Easy,"](#) *Middle East Quarterly*, Dec. 2000, pp. 41-50.

[4] See, for example, *SoundVision.com*, Islamic information and products site, [Aug. 24, 2000](#); Sheila Musaji, "The [Death of Aqsa Parvez Should Be an Interfaith Call to Action](#)," *The American Muslim*, Dec. 14, 2007; Mohammed Elmasry, Canadian Islamic Congress, *Fox News.com*, [Dec. 12, 2007](#); Mustafaa Carroll, Dallas branch of the Council of American-Islamic Relations, *FoxNews.com*, [Oct. 14, 2008](#).

[5] Phyllis Chesler, ["Are Honor Killings Simply Domestic Violence?"](#) *Middle East Quarterly*, Spring 2009, pp. 61-9.

[6] According to the Pearson product-moment correlation coefficient, the most widely used measure of correlation or association.

[7] See, for example, *SoundVision.com*, [Aug. 24, 2000](#); Musaji, "The [Death of Aqsa Parvez Should Be an Interfaith Call to Action](#)"; Elmasry, *Fox News.com*, [Dec. 12, 2007](#); Carroll, *FoxNews.com*, [Oct. 14, 2008](#).

[8] Chesler, ["Are Honor Killings Simply Domestic Violence?"](#); ["A Civilized Dialogue about Islam and Honor Killing: When Feminist Heroes Disagree,"](#) *Chesler Chronicles*, Mar. 2, 2009; ["Jordanian Journalist Rana Husseini on 'Murder in the Name of Honor: The True Story of One Woman's Heroic Fight Against an](#)

[Unbelievable Crime](#), "*Democracy Now*, Oct. 21, 2009.

[9] *Fox News*, [Feb. 16, 2009](#).

[10] *Kim Gandy, NOW president*, "[Below the Belt. No Woman, No Culture Immune to Violence against Women](#)," Feb. 20, 2009.

[11] *BBC News*, Oct. 5, 2006; Aisha Stacey, "[Why Muslim Women Wear the Veil](#)," *IslamReligion.com*, Nov 15, 2009.

[12] James Brandon and Salam Hafez, [Crimes of the Community: Honour-based Violence in the UK](#) (London: Centre for Social Cohesion, 2008), pp. 136-40.

[13] *Brussels Journal*, [July 2, 2006](#).

[14] *Deutsche Welle* (Bonn), Dec. 29, 2009.

[15] *The Guardian* (London), [Dec. 17, 2009](#).

[16] *The National Post* (Don Mills, Ont.), [Nov. 12, 2009](#).