

References

Abu-Odeh, L. (1997). Comparatively speaking: The honor of the east and the passion of the west. *Utah Law Review*, 287.

Compares passion and honor killings. Argues that these constructs are similar in that it takes the blame & focus off the actor and onto the act, while honor justifies, passion excuses. Though they are different in that dishonoring is collective and passion is an individual insult, they are similar in that they involve a “sexual provocation.” Both utilize the “reasonable man” argument but define reasonable slightly different. In honor “reasonable” is reacting to defend ones honor, and in passion “reasonable” is reacting to an emotional insult.

Akpinar, A. (2003). The honour/shame complex revisited: Violence against women in the migration context. *Women's Studies International Forum*, 26(5), 425-442.

doi:10.1016/j.wsif.2003.08.001

Argues that though we tend to look at honor violence as isolated to certain cultures, and not a part of western culture, honor beliefs are reflected as different structures in western culture. Whether the violence is direct (physical abuse) or indirect (shaming women who engage in sexual activity) traditional honor systems wherein feminine honor is focused on sexual purity work to subjugate women and control their bodies. Women’s bodies are controlled, because women are viewed as potentially dangerous for their ability to bring shame upon the group.

Allison, R., & Risman, B. J. (2013). A double standard for “Hooking Up”: How far have we come toward gender equality? *Social Science Research*, 42(5), 1191-1206.

doi:10.1016/j.ssresearch.2013.04.006

Points out that a common theme, even outside “honor cultures,” is that women’s sexual behavior is a threat to her reputation, and the reputation of those close to her. Results suggest that women are more likely than men to lose respect for both men and women for frequently “hooking-up” but are less likely than men to only negatively judge women for hooking. Sexual double standard beliefs are moderated by fraternity, athletic, and religious affiliations as well as race, education, and home region. (White, athletic, frat/sor, conservative religions, Midwest, less educated more likely to lose respect b/c of hookups and hold double standard (in men)).

Amer, A., Howarth, C., & Sen, R. (2015). Diasporic virginites: Social representations of virginity and identity formation amongst British Arab Muslim women. *Culture & Psychology*, 21(1), 3-19. doi:10.1177/1354067x14551297

Compared opinions about remaining “virginal” between practicing and non-practicing British Arab Muslim women. Suggests that abiding by the honor code and maintaining the pure reputation is a way to engage with a culture that is important to you, especially when separated from their culture, i.e because of migration, or not practicing the religion. Argues that the hymen is a physical representation of the feminine honor.

Asquith, N. (2015). Honour, violence, and heteronormativity. *Crime Justice Journal*, 4(3), 73-84.

Defines honor beliefs as a set of instructions for how to abide by gender norms, these instructions reflect heteronormative gender beliefs. Honor based violence is utilized in order to maintain the heteronormative structure. This definition includes violence that is not normally considered HBV. For example, hate crimes against LGBT peoples are generally performed by one or more people similar to traditional HBV. The authors argue that our current insistence (and focus in the literature) that HBV is only occurring in Arabic/Muslim culture is a way of denying that HBV exists in western culture, which works to continue the structure of heteronormativity. We ignore how we utilize this violence in order to continue its use to uphold gender norms.

Aujla, W., & Gill, A. K. (2014). Conceptualizing 'honour' killings in Canada: An extreme form of domestic violence? *International Journal of Criminal Justice Sciences*, 9(1), 153-166.

Questions if it is the family honor that is restored in HBV or if it is patriarchal power. Argues that though HBV has different details than other domestic violence, it is still domestic violence. Literature and research has focused on HBV in Arabic/Muslim contexts in order to take the focus off the broader patriarchal system.

Bagli, M., & Sev'er, A. (2003). Female and male suicides in Batman, Turkey: Poverty, social change, patriarchal oppression and gender links. *Women's Health and Urban Life*, 4.

Begins with a review and integration of statistics on female suicides in Batman, Turkey, and sociological/feminist analysis of the social system in this area, particularly the patriarchy and honor system.

Includes interviews with surviving family of suicide victims from the area. The majority were women, poor, uneducated, and had extensive controls over their social interactions with men and their sexuality. Argues that this is an outcome of honor beliefs. Specifically fear of the repercussions of real or rumored honor violations may result in suicide. Some young women may feel that suicide is their only way to escape or fight the honor system/patriarchy.

Baker, N. V., Gregware, P. R., & Cassidy, M. A. (1999). Family killing fields: Honor rationales in the murder of women. *Violence Against Women*, 5(2), 164-184.

doi:10.1177/107780129952005

Baxter, D. (2007). Honor thy sister: Selfhood, gender, and agency in Palestinian culture.

Anthropological Quarterly, 80(3), 737-775. doi:10.1353/anq.2007.0037

Defines honor terms in Palestinian culture: respectable man = mohtaram, respectable woman = montarane, which refers to outer qualities such as hospitality, shareef = men, shareefa = women --- qualities of honor

States that having honor allows men to advance in other arenas. Families who have honor are respected even if they are not liked. Honorable women are chaste, obedient, accommodating, supportive, devoted, housekeepers, reasonable, and hospitable.

Argues that when an honor culture is under threat, such as military occupation, there may be increased emphasis on protecting the women's sexual purity. Men may respond to military threat with hyper-masculinity.

In regards to feminine honor, women can earn respect for themselves and male relatives through virginity and modesty. Male relatives and elder women have the authority and responsibility to monitor younger women's chastity. Further, the appearance or belief in the woman's chastity may be more important than her actual chastity. A woman's real or believed lack of chastity reflects upon male and family honor because it indicates that her male (or elder female) family members are not engaging in the prescribed honor behaviors. By punishing the woman they "prove" that they are abiding by the appropriate honor behaviors.

Boiger, M., Güngör, D., Karasawa, M., & Mesquita, B. (2014). Defending honour, keeping

face: Interpersonal affordances of anger and shame in Turkey and Japan. *Cognition and*

Emotion, 28(7), 1255-1269. doi:10.1080/02699931.2014.881324

States that both honor and face emphasize external determination of worth. Describes the differences between honor and face. Honor is defended by retaliating against a threat to one's honor, whereas face is protected by maintaining one's place in society. Honor is granted by others, whereas face is a social status. Face emphasizes avoiding conflict, whereas honor encourages appropriate conflict. There is no emotional gender difference in face, whereas in honor cultures shame is primarily felt by women and anger is felt by men. However shame is encouraged in both face and honor cultures.

Bond, J. E. (2012). Honor as property. *Columbia Journal of Gender and Law*, 23(2), 202-229.

Points out that the virginity pledges of the followers of the Southern Baptist Church (as well as other sects) are a type of honor based behavior.

Argues that honor is a type of property, it is traditionally held by men (in relation to our research: the modern manifestation claims honor ownable by women), and therefore men control the behaviors that go along with honor.

{Our studies help to demonstrate that honor is not just owned by men and in doing so may help to reduce the validation of HBV against women (and others) helps break down honor as a way to uphold heteronormativity.}

Points out that perceived honor of sexual assault survivors and perpetrators often impact the outcomes of a court case. For example, the sexual history of survivors is often brought up (even if it isn't supposed to be).

{We can see honor as type of privilege, only attainable/ownable by a few. We can change this dialogue by recognizing and studying the manifestations of feminine honor.}

Points out that often the honor laws in Arabic/Muslim countries were adapted from similar "passion" laws of western colonizers.

Caffaro, F., Ferraris, F., & Schmidt, S. (2014). Gender differences in the perception of honour killing in individualist versus collectivistic cultures: Comparison between Italy and Turkey. *Sex Roles, 71*(9-10), 296-318. doi:10.1007/s11199-014-0413-5

Finds that their Turkish sample is more likely to endorse victim blame and less severe punishment for the perp, especially the Turkish men. The authors argue that in individualistic countries personal honor is becoming more important than family honor. Argues that honor beliefs are not a direct result of religion.

Caffaro, F., Mulas, C., & Schmidt, S. (2016). The perception of honour-related Violence in female and male university students from Morocco, Cameroon and Italy. *Sex Roles*. doi:10.1007/s11199-015-0576-8

Argues that "honor" as an excuse for violence may not be explicitly endorsed, but is still a powerful or unspoken justification. {This may be particularly true in the U.S. where "honor" crimes are not a legal precedent but "passion" crimes may allow for reduced sentence.} Further argues that honor beliefs condemn female infidelity while justifying male infidelity, because of the importance of male virility. {Which is another indication that honor systems are tool of patriarchy.} Predicted that women who have had honor-based violence perpetrated against them may not come forward because of the stigma, and shame. They compared Italian, Moroccan, and Cameroonian students living in Turin Italy. Utilized a vignette depicting a father violently punishing his daughter for a perceived honor violation, and asked participants to indicate if it was crime, how serious it was, if it should be reported to the police, and the appropriate punishment for the father. Consistent with hypotheses the result indicated that the Italian population perceived it most as crime, followed by the Moroccans, and finally the Cameroonians. The Italian participants attributed significantly less blame to the daughter than both Moroccans and Cameroonians, with Cameroonian women attributing significantly more blame to the daughter than Cameroonian men. Italian participants, especially Italian women, attributed significantly more blame to the father, than both the Cameroonian and Moroccan participants. 70% of the Cameroonian and Moroccan participants stated that they believed the incident shouldn't be reported to the police, while 10% of the Italians stated that it shouldn't be reported. Overall there were no gender differences in the Moroccan sample. The authors conclude that this provides evidence for honor-endorsed violence toward women in honor

cultures. However they did not ask directly about honor. The results could be a result of more pronounced gender stratification in Cameroon and Moroccan cultures. The results could also be a result of the emphasis on paternal authority in these cultures, because there were no comparison conditions depicting a vignette with a mother and daughter, or a husband and wife. The authors do point out that because the Cameroon sample is primarily Catholic, and the Moroccan sample is primarily Muslim there is not evidence that honor beliefs are religiously based.

Carey, D. (2015). Lost labor and love: Adultery in early twentieth-century Guatemala. *Hispanic*

American Historical Review, 95(2), 229-267. doi:10.1215/00182168-2870776

Argues that honor concerns about women's adultery may also be economic. For example the husband may be concerned about losing his wife's supplemental income.

Chesler, P. (2015). When women commit honor killings. *Middle East Quarterly*, 2, 1-12.

Cihangir, S. (2012). Gender specific honor codes and cultural change. *Group Processes &*

Intergroup Relations, 16(3),d 319-333. doi:10.1177/1368430212463453

Found that men in honor cultures perceive female family member's sexual purity to be important to the maintenance of their honor. Women in honor cultures said male sexual purity is important to their honor. There was no found difference between the Dutch men and women.

Turkish men may feel more responsible for female family members sexual purity than Turkish women. Turkish men feel more responsible for the sexual purity of women than Moroccan men. Moroccan men feel more responsible for sexual purity of women than Dutch men. Female Moroccan women are more likely to identify types of violence as honor based than Moroccan men.

Argues that men in general may rely more on external factors for the maintenance of honor. Women and men may have different perceptions of honor even within the same culture. Honor beliefs may be changed through education programs.

Cooney, M. (2014). Family honour and social time. *The Sociological Review Sociol Rev*, 62, 87

106. doi:10.1111/1467-954x.12193

“Honor violence is just the visible tip of a much larger mass of honor conflicts.” Argues that honor crimes lead to violence because they move “vertical time,” which is movement in the system of social stratification. Honor violations can be seen as a “micro-rebellion,” a small act of resistance against patriarchy, because it challenges patriarchy, group roles, and elder rule. The more patriotic the family is, the more the violation will be viewed as a threat. Further, women cannot add to family honor, only subtract. Because honor is about reputation, the woman's behavior will not be seen as threat if no one knows about it, but this also means it does not matter if it is only a rumor. As a woman gains independence family honor is lost. Virginity is

property, the family's property becomes the husbands, but it is never the woman's property. Honor violations can also be viewed as a movement in "relational time," a change in relations or intimacy. Rape is an example of this because it trespasses intimacy. A movement in relational time could also be in unsanctioned relationship or intimacy with a man, or her withdrawing from a relationship. A woman's honor violation may also be a movement of "cultural time," involving an individual becoming more or less culturally distant. Her honor violation may be seen as a rejection of her family's culture. This is evidenced by HBV resulting from the woman being "too western." This may link back to relational time if the woman "violates" with an individual who is not within-culture. Various violations may be a change in relational time, or cultural time, but is also a change in vertical time. "No code of honor lays down in black and white what a woman may or may not do" (p. 101).

Cottew, G., & Oyefeso, A. (2005). Illicit drug use among Bangladeshi women living in the

United Kingdom: An exploratory qualitative study of a hidden population in East

London. *Drugs: Education, Prevention and Policy*, 12(3), 171-188.

doi:10.1080/09687630512331323512

The shame women experience in honor cultures occasionally leads to drug abuse, which goes untreated and results in a shame/drug abuse cycle.

Cross, S. E., Uskul, A. K., Gercek-Swing, B., Alozkan, C., & Ataca, B. (2012). Confrontation

versus withdrawal: Cultural differences in responses to threats to honor. *Group Processes*

& *Intergroup Relations*, 16(3), 345-362. doi:10.1177/1368430212461962

Compared North American and Turkish participants' reactions to vignettes depicting rude or humiliating behavior inflicted upon a target. Found that Turkish participants viewed withdrawal in rude condition as more justified, and the opposite in the false accusation condition. The Americans rated confrontation as more justified than the withdrawal, with no significant difference between confrontation and withdrawal in the rude condition. There were no gender reactions, which suggests that there is no difference in phenomenological experience of honor insult for the genders. Or may be that because the perpetrators and target in the vignette were male that it was assumed that the participant should take on a male perspective. If the later is the case then the results do not speak to hypothetical feminine honor insult reactions. Both Turkish and American participants perceived that others in their society would approve of confrontation in both the rude and false-accusation conditions, though they did not endorse this personally. The effect size for the Turkish sample was bigger. {Suggests that there may be less practical differences between perceived honor and dignity cultures than assumed.} Both Turkish and American participants were more likely to confront in false accusation situation, while Americans were more likely than the Turkish to confront in the rude situation. {Similar results are found in both cultures but the authors read in honor or dignity to interpret the results. May actually be similar processes occurring. Both may be a reflection of similar gender roles.}

There was no significant difference between American and Turkish scores on the honor value scale. {Supports my previous thought.}

Cross, S. E., Uskul, A. K., Gercek-Swing, B., Sunbay, Z., Aozkan, C., Gunsoy, C.,

Karakitapoglu-Aygun, Z. (2013). Cultural prototypes and dimensions of honor.

Personality and Social Psychology Bulletin, 40(2), 232-249.

doi:10.1177/0146167213510323

“Onur” is a gender neutral Turkish term most similar to English “honor.” Argues that the conceptualizations of honor vary more for Americans than Turks, but both groups value honesty, trustworthiness, and having personal values. Turkish participants list more “negatives,” honor is defined by an absence of some behaviors rather than the presence of others. Argues that the Turkish conceptualization of honor is more complex.

Claims that “honor is not simply respecting oneself and being respected by others... honor is the self-esteem an social esteem that has good and proper behavior.”

Argues that honor is an “existential universal.”

Delgado-Infante, M. L., & Ofreneo, M. A. (2014). Maintaining a "good girl" position: Young

Filipina women constructing sexual agency in first sex within Catholicism. *Feminism &*

Psychology, 24(3), 390-407. doi:10.1177/0959353514530715

The experience of loss of virginity is often very different for women and men. For men it is seen as rite of passage, for women a potential source of shame. Even the physical question of “how” virginity is lost is based on this dichotomy, i.e. loss of hymen.

Puri = honor

Points out that Catholicism also puts extreme shame on loss of virginity.

Kahiriyan = family shame brought by women having premarital sex (Filipina)

Women’s responsibility to curb sexual desires of men.

Asked young women to write their memory of 1st sex. The women often described it as “giving in” which indicates lack of sexual agency. With first sex women “loose” purity and men “gain” manhood.

Feldman, S. (2010). Shame and honour: The violence of gendered norms under conditions of

global crisis. *Women's Studies International Forum*, 33(4), 305-315.

doi:10.1016/j.wsif.2010.02.004

“Shamed” women participate in the shame/honor cycle by choosing to commit suicide rather than endure the harassment/abuse. In choosing suicide it is perceived that they are admitting to the shame.

Discusses how in Muslim/Arabic culture women moving into public spheres for work are cause for concern because it opens them up to honor violations. This may result in modesty becoming particularly important. The increased freedom of being in the labor market may be a trade off for the protection of the home, as seen in the increased HBV toward women.

Argues that traditionally honor is a regulation system that works to uphold the patriarchy, and enforce gender roles, which may change slightly in response to economic or other environmental fluctuations. This is justified with the guise of morality, normality and the “natural order.” This is not unique to Arabic/Muslim cultures. It is a common thread across patriarchies, but the means of enforcement may vary, i.e. slut shaming in western culture. Despite the variations the intent is control over women’s bodies and agency. Women engage in honor beliefs in order to claim some power within the system (i.e. over younger women), and to avoid punishment. Points out that hegemonic moralities such as honor beliefs are not fixed. There have been changes in even the long-standing moralities such as honor. Dominant social structures are often layered and built to support each other.

Gilbert, P., Gilbert, J., & Sanghera, J. (2004). A focus group exploration of the impact of izzat, shame, subordination and entrapment on mental health and service use in South Asian women living in Derby. *Mental Health, Religion & Culture*, 7(2), 109-130.

doi:10.1080/13674670310001602418

Used focus groups to examine role of honor and shame in feelings of subordination and entrapment in South Asian women living in Britain, and how this affects mental health and help seeking behavior. Defines “izzat,” as a form of honor, a complex set of rules an Asian individual must follow to protect feminine honor and keep his/her position in the community. Researchers did not ask directly about the woman’s izzat or feelings of entrapment and subordination. They gave scenarios, based on real situations, and asked participants to discuss these constructs in relation to the described women. Results: Izzat is perceived to be a greater pressure on daughters than sons, and is double sided because it can bring both shame and honor. Izzat is intertwined with family honor. Izzat is perceived to be important to the family, tradition, and culture. Across the examined age groups subordination and control by others is associated with maintaining izzat. The participants indicated that concern for their children may be what keeps women tied to the abusive system, as well as desire to maintain family honor, and fear of further punishment. Shame, subordination, and entrapment were linked to mental health outcomes. Some participants feel that would be better to commit suicide rather than risk losing izzat. Further women may not seek help because they are afraid of being found out or not getting the appropriate help.

Gill, A. (2004). Voicing the silent fear: South Asian women's experiences of domestic violence.

Howard J The Howard Journal of Criminal Justice, 43(5), 465-483. doi:10.1111/j.1468

2311.2004.00343.x

Discusses interviews with women from the Indian subcontinent living in East London who have been the targets of Intimate Partner Violence (IPV). The authors argue that the women's discussions indicate a series of coping mechanisms that indicate they are survivors not victims. Many of the women reported feeling trapped by the shame, and that this is associated with development of suicidal ideation. The majority of the women stated that they were too embarrassed to seek help. Some of the women didn't realize initially that it was abuse, they thought it was normal, and reported that their abusers viewed it as culturally acceptable. The authors state that women in honor cultures may be compelled to stay because leaving would bring shame on them and the family. Discusses how interventions have been developed in some areas of honor cultures to reduce IPV, by attempting to change the norm so that violence against women is perceived as shameful.

Gill, A. K., & Brah, A. (2013). Interrogating cultural narratives about 'honour'- based violence.

European Journal of Women's Studies, 21(1), 72-86. doi:10.1177/1350506813510424

Points out that specific gender honor codes vary depending on how egalitarian the gender roles are within a region. Argues that honor codes are not religious based because similar honor patterns are found in Hindu, Islam, and Sikh. {Doesn't mention Christianity and Judaism as other articles do.} Argues that HBV is a public display of patriarchal power, even in the cases where women sanction the violence, men are the actors. Men who commit HBV are often viewed as victims of circumstance rather than perps {similar to passion crimes in western cultures.} Research and discussions of HBV tends to be limited to Muslim culture to further condemn and otherise Muslims. However, there are honor traditions in the west, such as chivalry, but we give this a positive framing. Argues that though the intersectional position of immigrant families may put them at risk for HBV, we must recognize that an important factor of HBV {as with any DV}, is dysfunctional family dynamics. Concludes that framing HBV as a unique or barbaric form of Violence Against Women denies the brutality of other {even similar} forms of VAW.

Gilligan, P., & Akhtar, S. (2005). Cultural barriers to the disclosure of child sexual abuse in

Asian communities: Listening to what women say. *British Journal of Social Work*, 36(8), 1361-1377. doi:10.1093/bjsw/bch309

Child sexual abuse in Asian communities in the West may be underreported because of honor/shame concerns.

Glick, P., Sakalli-Ugurlu, N., Akbas, G., & Metin Orta, I. (2015). Why do women endorse honor

beliefs? Ambivalent sexism and religiosity as predictors. *Sex Roles*. doi:10.1007/s11199-015-0550-5

Argues that women participate in traditional honor beliefs because of system-justification.

Found that men are more likely to endorse honor beliefs. Hostile and benevolent sexism, and Islamic religiosity are positively associated with honor beliefs.

In their Turkish sample HS predicted honor beliefs in men, and BS predicted honor beliefs in women. There was an interaction between gender and religion and support for honor beliefs.

Günsoy, C., Cross, S. E., Sarıbay, A., Ökten, I. O., & Kurutaş, M. (2015). Would you post that picture and let your dad see it? Culture, honor, and Facebook. *European Journal of Social Psychology Eur. J. Soc. Psychol.*, 45(3), 323-335. doi:10.1002/ejsp.2041

Examines difference in willingness to post potentially “un-honorable” photos on Facebook in Turkish (honor) v. Northern American (dignity) participants. In the first study Turkish participants were less willing to post an “improper” (at a party or with someone of opposite sex) picture of themselves on FB. Turkish and American equally willing to post an achievement photo. No gender and nationality interactions. {Suggests that honor expectations and concerns may not be that different b/w genders for modern young adults in honor cultures.} In the second study participants were given the option of posting the picture but hiding it from family or friends, and gave a measure of honor value endorsement. There was no significant difference on general willingness to post the achievement picture, b/w nationality, but Turkish participants were significantly less willing than American participants to post the improper picture, and were even less willing to let family than friends see it. There was a significant three way interaction between gender, honor belief endorsement, and culture. Specifically Turkish men who endorsed honor beliefs were significantly more willing to post the achievement photo, but this was not significant for women. In the US honor was positively associated with willingness to post achievement photos, with a marginal gender interaction such that women higher in honor beliefs were more likely to post the achievement photo. For both cultural groups the more individuals valued honor the more willing they were to allow their family and friends to see their achievement photos, and there was no significant interactions with gender or culture. There was an interaction of gender, honor beliefs, and culture in willingness to post an improper picture, such that Turkish women who were higher in honor beliefs were less willing to post. American participants higher in honor beliefs were more willing to post the improper picture, with no significant difference between genders. Honor beliefs did not predict willingness to let family or friend see the improper picture, with difference between cultures or genders. In study 3 the Facebook pictures of the S2 participants were examined to determine the ratio of improper, achievement, and other photos they had posted. There was no significant difference in ratio of posted achievement pictures. The ratio of improper pictures posted by Turkish participants was higher than American participants. Turkish women had a slightly slower ratio of improper pictures than Turkish men (not sig). US women had a slightly larger ratio of improper photos than US men (not sig). In the US women higher in honor beliefs posted a higher ratio of achievement photos. {Suggests that in American culture feminine honor is associated with achievement.} Honor beliefs were not related to achievement pic poster for Turkish participants. For improper pictures honor values were negatively associated with posting of improper photos. There was a culture and value interaction such that Turkish participants higher in honor had a significantly smaller improper picture ratio, but there was no gender interaction here.

Guerra, V. M., Gouveia, V. V., Araujo, R. C., De Andrade, J. M., & Gaudencio, C. A. (2013).

Honor scale: Evidence on construct validity. *Journal of Applied Social Psychology*, 43(6), 1273-1280. doi:10.1111/jasp.12089

Defines feminine honor as sexual chastity, social restraint, and states that it is strongly tied to family honor. States that part of masculine honor is to protect the feminine honor of women relatives. {The majority of articles assume this is the definition of feminine honor because past literature defines it this way, but there are few or no empirical studies that examine if this is a true and comprehensive definition.} Aim of study is to validate Rodriguez Mosquera's honor scale for Brazilian population. Found that the gendered honor factors were the lowest endorsed factors of the scale.

Gultekin, M. N. (2011). Tradition, society, and the concept of honor: Stories on implementation.

Eurasian Journal of Anthropology, 2(2), 70-84.

Honor beliefs are tie to and a reflection of gender norms and other social structures such as education and class. The sexual double standard is a part of the traditional honor system.

Halperin, D. (2015). Intergenerational relations: The views of older Jews and Arabs. *Journal of*

Intergenerational Relationships, 13(1), 51-74. doi:10.1080/15350770.2015.992853

Helkama, K., Verkasalo, M., Myyry, L., Silfver, M., Niit, T., Manganelli, A., & Stetsenko, A.

(2012). Honor as a value in Finland, Estonia, Italy, Russia, and Switzerland. *Group*

Processes & Intergroup Relations, 16(3), 279-297. doi:10.1177/1368430212463452

Finland: Finland is not generally seen as an honor culture but its definition of honor is consistent with that of honor cultures. Military cadets value honor more than university students the same age. Honor is not limited to conservation values. Highest positive correlation with honor beliefs is belief in achievement and power. Highest negative correlation is belief in universalism and benevolence.

Italian was the only dictionary among Italian, Estonian, Finnish, German, and Russian dictionaries to mention female sexual purity.

Adolescent boys in Finland, Russia, and Switzerland view honor as more important than girls do. This is not true in Italy and Estonia.

In the Swiss, Estonian and Russian samples, holding honor beliefs was positively correlated with self-enhancement. In Italian and Russian samples honor was not correlated with self-enhancement, but was positively correlated with conformity. In Russian sample honor beliefs were positively correlated with benevolence. In Finnish and Estonian samples honor was

considered an achievement/power value. In Russian samples honor was considered a conformity/tradition value.

Howell, A. N., Buckner, J. D., & Weeks, J. W. (2014). Culture of honour theory and social anxiety: Cross-regional and sex differences in relationships among honour-concerns, social anxiety and reactive aggression. *Cognition and Emotion*, 29(3), 568-577.
doi:10.1080/02699931.2014.922055

Hussain, K. M., Leija, S. G., Lewis, F., & Sanchez, B. (2015). Unveiling sexual identity in the face of Marianismo. *Journal of Feminist Family Therapy*, 27(2), 72-92.
doi:10.1080/08952833.2015.1030353

Irvine, J. M. (2009). Shame comes out of the closet. *Sex Res Soc Policy Sexuality Research and Social Policy*, 6(1), 70-79. doi:10.1525/srsp.2009.6.1.70

Jamal, A. (2015). Piety, transgression, and the feminist debate on Muslim women: Resituating the victim-subject of honor-related violence from a transnational lens. *Signs: Journal of Women in Culture and Society*, 41(1), 55-79. doi:10.1086/681771

Argues that Muslim feminists can embrace Sufism and transgressive piety to overcome the structure of honor based violence.

Points out that damaged honor can be avenged by taking the honor of the person/group that “took” it from you.

Kirti, A., Kumar, P., & Yadav, R. (2011). The face of honour based crimes: Global concerns and solutions. *International Journal of Criminal Justice Sciences*, 6(1), 343-357.

Latreille, M. (2008). Honor, the gender division of labor, and the status of women in rural Tunisia—A social organizational reading. *International Journal of Middle East Studies MES*, 40(04), 599. doi:10.1017/s0020743808081518

- LeEspiritu, Y. (2003). "We don't sleep around like white girls do": Family, culture, and gender in Filipina American lives. *Gender and U.S. Immigration Contemporary Trends*, 263-284. doi:10.1525/california/9780520225619.003.0013
- Leung, A. K., & Cohen, D. (2011). Within- and between-culture variation: Individual differences and the cultural logics of honor, face, and dignity cultures. *Journal of Personality and Social Psychology*, 100(3), 507-526. doi:10.1037/a0022151
- Manderson, L., Kelaher, M., Woelz-Stirling, N., Kaplan, J., & Greene, K. (2002). Sex, contraception and contradiction among young Filipinas in Australia. *Culture, Health & Sexuality*, 4(4), 381-391. doi:10.1080/1369105021000041034
- Miller, J. E., & Petro-Nustas, W. (2002). Context of care for Jordanian women. *Journal of Transcultural Nursing*, 13(3), 228-236. doi:10.1177/10459602013003012
- Nisbett, R. E. (1993). Violence and U.S. regional culture. *American Psychologist*, 48(4), 441-449. doi:10.1037//0003-066x.48.4.441
- Patel, S., & Gadit, A. M. (2008). Karo-Kari: A form of honour killing in Pakistan. *Transcultural Psychiatry*, 45(4), 683-694. doi:10.1177/1363461508100790
- Pershing, J. L. (2001). Gender disparities in enforcing the honor concept at the U.S. Naval Academy. *Armed Forces & Society*, 27(3), 419-442. doi:10.1177/0095327x0102700305
- Rafferty, Y. (2013). International dimensions of discrimination and violence against girls: A human rights perspective. *Journal of International Women's Studies*, 14(1), 1-23.
- Rodriguez Mosquera, P. M. (2013). In the name of honor: On virtue, reputation and violence. *Group Processes & Intergroup Relations*, 16(3), 271-278. doi:10.1177/1368430212472590

Discusses and reviews some of the Social Psychological literature on honor beliefs. Finds that across studies there is little cultural consensus on what exactly feminine honor entails, though it

likely has to do with sexuality. Beyond culture there are gender differences in the understanding of what feminine honor is and the importance of sexual purity within honor. However there is relative consensus on the details of masculine honor, though it is more or less emphasized in various honor cultures. The author points that whatever feminine honor is it is associated with intimate partner violence and other violence enacted toward women. The author calls for further research on feminine honor.

Rodriguez Mosquera, P. M. (2011). Masculine and feminine honor codes. *Revista De Psicología Social*, 26(1), 63-72. doi:10.1174/021347411794078499

Study compared Dutch and Spanish participants. Participants were given a list of honor attributes and an attitudes toward sex roles scale (ASRS). Participants were asked to rate how much each honor attribute was desirable for each sex. The Spanish participants rated the gender neutral attributes and the masculine honor attributes as generally more important than the Dutch participants. Both the Dutch and Spanish participants rated the feminine honor attributes as more desirable for women, and the masculine honor attributes as more desirable for men, but they also rated the gender-neutral attributes as more desirable for women. Further the Dutch reported that feminine honor attributes were more important for men than the Spanish participants. {Taken together this suggests {to me} that honor is more of a spectrum than a dichotomy based on traditional gender roles, and this may be particularly true for individualistic cultures. Further the honor attributes were based on assumed traditional feminine honor beliefs, and were not pilot tested.} Also found that male participants supported traditional gender roles more than the female participants, but there was no significant gender and country interaction. Spanish participants indicated more support for traditional gender roles in work and sexuality domains. Sex of participant was most important predictor of traditional gender role beliefs, explaining 13-18% of the variance. Gendered honor beliefs were a significant predictor of gender role beliefs, but only explained 1-2% of the variance. {How do we know that gendered honor beliefs were the predictor and not the other way around?} The authors conclude that masculine and feminine honor codes are an expression of pan-cultural sex-role ideals, i.e. patriarchy.

Rodriguez Mosquera, P. M., Manstead, A. S., & Fischer, A. H. (2000). The role of honor-related values in the elicitation, experience, and communication of pride, shame, and anger: Spain and the Netherlands compared. *Personality and Social Psychology Bulletin*, 26(7), 833-844. doi:10.1177/0146167200269008

Utilized half Spanish and half Dutch sample. Asked participants to describe a situation were they experienced pride, shame, and anger. Participants were also presented with vignettes depicting a situation intended to illicit pride, shame or anger. There were no hypotheses relating to gendered honor, and the vignettes were not intended to prime gendered honor. The results showed no significant gender effects about expression of emotional experience in either self-

described situations or the evaluation of the vignettes. The findings indicate that honor manifestations in Spain and the Netherlands may not be as gendered as previously discussed.

Rodriguez Mosquera, P. M., Manstead, A. S., & Fischer, A. H. (2002a). Honor in the

Mediterranean and Northern Europe. *Journal of Cross-Cultural Psychology*, 33(1), 16

36. doi:10.1177/0022022102033001002

Defines honor as “one’s worth in one’s own eyes and in the eyes of others.” States that in Mediterranean culture feminine honor emphasizes conforming to male authority, chastity, virginity before marriage, and modesty. Argues that family honor largely depends on women’s sexual shame, and that men are guardians of the family reputation, and must ensure sexual shame of the women. The authors also claim that virility is important for masculine honor, which is somewhat counter to the emphasis on female chastity. It also discusses honor in the Netherlands, claiming that it may be more focused on personal attributes and capabilities. The authors explicitly state that gendered honor is not the focus of the studies. In study one there was an interaction between culture and gender in regards to indicated honor values, such that Dutch men stated that achieving more than others is more important, Spanish women stated that obedience to superiors is more important, and Dutch women stated that self-respect was more important. There was no significant difference between the Spanish and Dutch participants on importance of one’s intimate others having a good reputation, both rated this item as being moderately important. There was also no significant difference on protecting one’s or one’s family’s reputation. Further there was no significant difference in regards to rated importance of sexual propriety, both rated this value as relatively neutral. Therefore the authors’ conclusion that Dutch women valuing self-respect more than Spanish women, and Spanish women valuing obedience to superiors more than Dutch women indicates that Spain emphasizes traditional (sexual purity, familial duty) feminine honor more than the Netherlands, is overreaching. In study two Dutch and Spanish participants were asked three questions: Which situations would lead to the loss of honor? Which situations would lead to the enhancement of honor? What honor means to you? One of the goals was to see if participants would bring up feminine and/or masculine honor when it was not directly asked about. They found that Dutch participants were more likely to relate honor to positive feedback for one’s actions, personality or achievements, while Spanish participants were more likely to relate honor to behaving in an interdependent way. Dutch participants were significantly more likely to list self-failure as a source of losing honor and Spanish participants were significantly more likely to list not living up to intimate others’ expectations. Participants did not bring up gendered honor beliefs. Across the two studies the biggest differences in stated honor values was the extent to which they saw honor as independent or collective. Though the authors claim that the studies provide evidence for masculine and feminine honor codes, they did not examine gendered honor directly. Further that masculine or feminine honor was brought up by participants and there was no significant differences in items of listed by participant gender, indicates that prescriptive and proscriptive behaviors for the maintenance of honor may not be as distinct as previously argued.

Rodriguez Mosquera, P. M., Manstead, A. S., & Fischer, A. H. (2002b). The role of honour concerns in emotional reactions to offences. *Cognition & Emotion, 16*(1), 143-163.

doi:10.1080/02699930143000167

The authors state that feminine honor is based in sexual purity though a number of their results contradict this limited definition. Further several of their results indicate that, contrary to their conclusions, there is overlap in the gendered aspects of honor beliefs of Dutch and Spanish cultures. The primary results that the authors focus on in making these conclusions are that the Spanish participants expressed more concern for family honor and female participants expressed more concern for feminine honor. These conclusions may overlook a number of their other results. First, overall participants from both cultures were most concerned with integrity in social relationships and least concerned with feminine honor. This suggests even in a traditional “honor culture” (Spain), feminine honor either is not based on sexual purity, or that feminine honor is not seen as an important factor to the overall honor system. Further that social integrity was considered most important indicates that social cohesiveness and cooperation is more important than specific honor codes. Second, the female participants expressed significantly more anger and shame than male participants in response to threat to their competence. Here there was an interaction between nationality and gender such that the Spanish female participants expressed more shame in response to the competence threat. This suggests that competence is an important aspect to women’s social or personal value across the cultures, and in Spain (honor culture) competence may be an aspect of feminine honor. Further, female participants from both cultures expressed greater anger and shame in response to the threat to autonomy than the male participants, suggesting that submissiveness is not an expectation in feminine honor beliefs. Finally there was no significant difference between Dutch and Spanish participants in shame or anger in reaction to threats to masculine or feminine honor, suggesting little difference between the gendered honor beliefs in these two cultures.

Saucier, D. A., Strain, M. L., Hockett, J. M., & Mcmanus, J. L. (2015). Stereotypic beliefs about masculine honor are associated with perceptions of rape and women who have been raped. *Social Psychology, 46*(4), 228-241. doi:10.1027/1864-9335/a000240

Did not ask about feminine honor, or honor of women who have been raped. The results may not be about the perception of the honor of WWHBR, but due to the “protector” element of MHB.

Sedem, M., & Ferrer-Wreder, L. (2014). Fear of the loss of honor: Implications of honor-based violence for the development of youth and their families. *Child & Youth Care Forum Child Youth Care Forum, 44*(2), 225-237. doi:10.1007/s10566-014-9279-5

Sev'er, A., & Yurdakul, G. (1999). Culture of honor, culture of change: A feminist analysis of honor killings in rural Turkey. *Violence Against Women: An International and Interdisciplinary Journal*, 7(9), 964-999. doi:10.1177/10778010122182866

Describes different types of honor in Arabic culture. Seref: men's glory. Namus: women's sexual purity. A woman must protect the namus of her female relatives, and namus is controlled by men. In some cultures this is through honor killings, in the U.S. (and other western cultures) it is through sanctioned jealousy and possessiveness.

Sev'er, A. (2005a). In the name of fathers: Honour killings and some examples from South Eastern Turkey. *Atlantis: Critical Studies in Gender, Culture, and Social Justice*, 30(1), 129-145.

Argues that women participate in honor beliefs/violence in attempt to avoid further punishment, but this often pits women against each other.

Sev'er, A. (2005b). Patriarchal pressures on women's freedom, sexuality, reproductive health, and women's co-optation into their own subjugation. *Women's Health and Urban Life*, 4(1), 27-44.

Traditionally patriarchy allows women to fulfill one of three roles, a man's virgin daughter, a man's pious wife, or a self-sacrificing mother of sons.

Traditionally women's gender role is enforced across cultures in a variety of ways, including foot binding, dowry or bride prices, virginity tests, female circumcision, and honor killings.

Women participate in honor killings to avoid further punishment, and they eventually internalize the honor teachings/beliefs.

Uskul, A. K., Cross, S. E., Alözkan, C., Gerçek-Swing, B., Ataca, B., Günsoy, C., & Sunbay, Z. (2013). Emotional responses to honour situations in Turkey and the northern USA.

Cognition and Emotion, 28(6), 1057-1075. doi:10.1080/02699931.2013.870133

Uskul, A. K., Cross, S. E., Sunbay, Z., Gercek-Swing, B., & Ataca, B. (2011). Honor bound: The cultural construction of honor in Turkey and the Northern United States. *Journal of Cross-Cultural Psychology*, 43(7), 1131-1151. doi:10.1177/0022022111422258

Vandello, J. A., & Cohen, D. (2003). Male honor and female fidelity: Implicit cultural scripts that perpetuate domestic violence. *Journal of Personality and Social Psychology*, 84(5), 997-1010. doi:10.1037/0022-3514.84.5.997

Argues that Latin American culture connects “feminine” with fidelity, and “masculine” with aggression and stoicism. Further female infidelity negatively impacts male reputation and honor based violence is used to restore male reputation. The study examined if a man will lose honor if his wife is unfaithful, if violence toward her is tolerated in these situations, and how a “good” woman is perceived to respond to violence in these situations. The authors hypothesized that in culture of honor (Brazil) alleged female infidelity will be perceived to harm masculine reputation, that men are more likely to want to restore honor by aggressing toward the woman, and that the woman will be expected to remain loyal following the violence. Results indicate that there is a significant overlap between honor and non-honor culture in regards to infidelity and interpersonal violence beliefs. The study really only focuses on masculine honor, it asks about perceptions of the man in the scenario and his response to the woman’s behavior. It does not ask about the woman’s honor. It could be that those in the honor culture thought it appropriate for the man to respond with violence toward his wife because she had insulted him, not because of a feminine honor violation. Neither the Brazilian participants or the American participants thought the violence was justified even though the Brazilian participants thought it related more to the man’s honor.

Vandello, J. A., & Cohen, D. (2008). Culture, gender, and men's intimate partner violence.

Social Pers Psych Compass Social and Personality Psychology Compass, 2(2), 652-667.

doi:10.1111/j.1751-9004.2008.00080.x

Reviews literature discussing culturally sanctioned norms that support tolerance of male perpetrated IPV against women. Focused on culture of honor, heterosexual relationship norms and precarious manhood. Argues that male violence against women is a way to reassert dominance and assert manhood {patriarchy} because manhood is perceived as precarious. Because dominance over women and aggression are perceived as factors of manhood, aggression against a woman is way to prove that one is a man and reclaim manhood. {Similar to HBV, the situation rather than the actor is blamed. HBV, like other IPV, is about regaining/reclaiming, whether it is claimed he is reclaiming manhood or honor. This violence is thus not only a way to assert dominance, but a way to excuse the behavior.} Argues that precarious manhood is more salient in honor cultures. {Is it really or do we just assume it is because we have been studying honor cultures for longer? It may be a subtle reflection of the gender hierarchy.}

Vandello, J. A., Cohen, D., Grandon, R., & Franiuk, R. (2009). Stand by your man: Indirect

prescriptions for honorable violence and feminine loyalty in Canada, Chile, and the

United States. *Journal of Cross-Cultural Psychology*, 40(1), 81-104.

doi:10.1177/0022022108326194

Talks about “masculine honor” and “cultural ideals of feminity,” instead of “feminine honor.” {either assuming that there isn’t a feminine honor code, or not making an assumption about the feminine honor code because it has not been empirically examined.} Hypotheses are based on the

idea that women may be considered honorable and self-sacrificing for staying with a man. Points out that an important factor of MHB is to exert control over women/wives, so her infidelity or lack of obedience to him is a threat to his honor. This does not necessarily mean that she is dishonorable, on nonconforming to FH, just that she is threatening to MH. Method: Participants (northern anglo – nonhonor, southern anglo & latinx –honor) watched a tape of a woman discussing her abusive relationship, manipulated so that some saw her state that she left him, and others saw her state that she stayed. Participants were then asked to rate her on a number of characteristics. Results: Overall participants believed she responded better when she left. For warmth there was culture X condition interaction, such that non-honor culture was associated with perceiving her as more warm when she left, and honor culture was associated with perceiving her as more warm when she stayed. This pattern was repeated for the perception of her intelligence. Regardless of culture, the woman who left was perceived to better fill feminine roles. {Suggests that staying in an abusive relationship may be converse to feminine honor if honor is understood as the extent to which an individual fulfills positive gender stereotypes.} There was a gender X condition interaction here, such that women perceived the woman who left as a better fit for feminine roles, while there was no difference in condition for men. In study 2 participants were anglo Canadian and Chilean. Participants listened to a tape of a husband describing an incident wherein he abused his wife, resulting from either an argument about money or his jealousy. Participants were asked to rate the acceptability of the violence, how warm they felt toward the husband, how good of a partner the husband was and how much he loved his partner. Participants filled out measures of honor endorsement, ambivalent sexism, and a “honor prized index.” {The honor prized index gave a list of qualities and asked to rate how important, not honorable, each was for a son or daughter. The honor prized index cannot be assumed to be a rating of gendered honor. The honor endorsement asked to rate how important feminine and masculine honor items are to the participant, but these are based on assumptions of traditional gendered honor.} Found that in the jealousy condition the Chileans were more accepting of the violence, felt more warmth toward the husband, perceived the husband to have better character as a partner, and perceived him to have more companionate love. Interestingly, regardless of culture the husband was perceived to have more passionate love in the jealousy condition. {This relates directly back to the passion v. honor arguments.} Found that honor endorsement partially mediated the perceptions of the husband for the Chilean participants. The honor prized index was messed with which makes it hard to come to any conclusions in regards to how this may have mediated the perceptions. {Chileans rated all of the characteristics on the honor prized scale as important. Instead of taking this to mean that the participants felt that all these traits were important and aspects of honor, the authors assumed it was a response bias and “controlled” for this bias in the analysis. In doing so the authors introduced a significant amount of experimenter bias into their results.}

Vishwanath, J., & Palakonda, S. C. (2011). Patriarchal ideology of honour and honour crimes in India. *International Journal of Criminal Justice Sciences*, 6, 386-395.

Weidman, A. (2003). Beyond honor and shame: Performing gender in the Mediterranean.

Anthropological Quarterly, 76(3), 519-530. doi:10.1353/anq.2003.0047

- Werbner, P. (2005). Honor, shame and the politics of sexual embodiment among South Asian Muslims in Britain and beyond: An analysis of debates in the public sphere. *International Social Science Review*, 6(1), 25-47.
- Werbner, P. (2007). Veiled interventions in pure space: Honour, shame, and embodied struggles among Muslims in Britain and France. *Theory, Culture & Society*, 24(2), 161-186.
doi:10.1177/0263276407075004
- Yurdakul, G., & Korteweg, A. C. (2013). Gender equality and immigrant integration: Honor killing and forced marriage debates in the Netherlands, Germany, and Britain. *Women's Studies International Forum*, 41, 204-214. doi:10.1016/j.wsif.2013.07.011