

Gender-Based Violence: Female Genital Mutilation

Aisha Alshdefat¹, Abdalla Alshdaifat², Hema Roslin³

¹Lecturer, Department of Maternal and Child Health, College of Nursing, Sultan Qaboos University, Sultanate of Oman

²Medical Student, Medical School, University of Lodz, Republic of Poland

³Lecturer, Department of Adult and critical Health, College of Nursing, Sultan Qaboos University, Sultanate of Oman

***Corresponding author:** Aisha Alshdefat, Lecturer, Department of Maternal and Child Health, College of Nursing, Sultan Qaboos University, Sultanate of Oman; Tel:+968 24145477, + 968 72276413; Email: Alshdefat@squ.edu.om

Received Date: July 21, 2020 Accepted Date: August 08, 2020 Published Date: August 10, 2020

Citation: Aisha Alshdefat (2020) Gender-Based Violence: Female Genital Mutilation. J Womens Health Gyn 7: 1-4.

Abstract

Female Genital Mutilation (FGM) is a traditional practice widely used. According to many humanitarian organizations considered as a type of gender-based violence. Medically there are no reasons to do the FGM in the contrast FGM has a psychological distress impact on the mutilated women. Increase the awareness of the FGM, Psychological impact, and complication is an urgent intervention to win battle against this practice.

Keywords: Female Genital Mutilation (FGM), gender-based violence, A” Zero tolerance “

Introduction

Female Genital Mutilation (FGM) has a tradition holding back to around 500 B.C. this procedure requires a partial or complete elimination of external female genitalia for non-medical purposes (WHO) [1]. The practice is rooted deeply in culture, Norms, and marriage practice, globally, FGM identifies as violence against human rights discrimination based on sex, right of life, and women violence [2]. Female genital mutilation is an extensive procedure in Oman among all women age group and educational level. As of 2017, a survey conducted among Omani women in the age of 19 and 45 years old reported that they were having female genitalia mutilation [3].

Medically, Female genitalia Mutilation has no health benefits; in contrast, it is causing harm to women in various ways. Female Genitalia Mutilation causes deformity to the women's and girls' genitalia, impinge on women's body functions, in addition to the procedure complication that might include severe pain, bleeding, infection, and fistula in the genital area [4]. According to the WHO, the continuing outcome of FGM can include urinary tract and bladder infection, infertility, and delivery complications [4]. On December 20, 2012, the U.N. General Assembly announced a decision on the removal of Female genitalia mutilation; this decision come after the U.N. realized that FGM is a traditional procedure widespread on Africa, Asia and in several Arab countries including Oman [5]. U.N. announces by UNICEF that annually on February 6 is the International Day of Zero Tolerance to Female Genitalia Mutilation [6].

The first campaign initiated against FGM was conducted by WADI, the German human rights organization under the title "Stop Female Mutilation in the Middle East," on it is an official website it has announced a special report on the situation of female mutilation in the Sultanate of Oman titled "The Sultanate of Oman bloggers tackle the issue of female genital mutilation" [7].

Al Awar et al. (2020) [8] reported in their study about Female genital Mutilation in the Emirate population that the FGM has a negative correlation with the health of Emirate women and theirs insufficient law to criminalize this procedure and highlight it as a problem in the Emirate society. FGM is a distressing experience that may leave a lasting physiological mark and a negative.

Zero-Tolerance practice

Despite laws forbidding the practice, FGM remains a tradition in many societies and cultural groups. Few countries that prohibited FGM still experience the practice in covertness. In many instance, enforcement of this prohibition is a low priority for governments. Other countries have tried to educate practitioners to make it easier and safer instead of outlawing the practise entirely. However, with pressure from the WHO and other groups, laws are being passed regarding FGM. On June 28, 2007, Egypt banned female genital circumcision after the death of a 12-year-old Badour Shaker during a genital circumcision. The United Nations Population Fund (UNFPA) has declared February 6 as the International Day against FGM. Female genitalia mutilation is a traumatic experience that can have a lasting psychological effect and adverse effects on the mental wellbeing of the individuals affected (4). Kizihan (2011) [5] reported that Women circumcised are more likely to have post-traumatic stress disorder, depression, anxiety than uncircumcised women. In Oman, {Thabet, 2018 #18} (2017) [3] reported that 95.5 percent of women were mutilated from distinct ages and educational backgrounds. Thus {Al Hinai, 2008 #17} (2014) found that 78 percent of women's entire study to be mutilated. According to Al Hinai Islamic rule is the reason behind the FGM but Al Azhar Supreme Council of Islamic Research, the highest religious authority in Egypt, has released a statement saying that female genital mutilation on (FGM) is not founded on fundamental Islamic law or any of its partial requirements and that it is harmful and should not be practiced. [9], on her essay titled "Female Genital Mutilation (FGM) in Dhofar: The Woman with the Frankincense Burner," reported that Women perform FGM. After all, they believe it's safe because they're afraid of what happens to their daughters if they're not circumcised. Many believe that by putting their daughters through this, they're protecting them. Furthermore, in (2012), Ekmeleddin İhsanoğlu, secretary of the Organization of Islamic Cooperation, said that FGM was a ritual that has to get through centuries and must be stopped because Islam does not support it [10]. The prevalence of Female Genitalia Circumcision reported by many researchers and Islamic scholar is widespread and indicates. The necessity for more efforts to eliminate and prevent this phenomenon on society and rias of women's rights against FGM. such interventions may include:

- 1) Change in society practice the FGM attitude
- 2) Support the women right
- 3) Support the women to raise the topics
- 4) Educate the women about the FGM and its complica-

tion as many women still not understand the phenomena well

5) Develop policy and seeking UNICEF and WHO support toward FGM. This policy includes the definition of FGM, types of FGM, psychological impact, and the complication.

Conclusion

There is evidence that girls still faced FGM in Oman as a cultural practice, miss- understanding of the phenomena and its long life effect. It is essential to support the WHO statements about FGM and adhere to its guidelines. Besides highlights the awareness about FGM and its impact physical and psychological in women's health.

References

1. World Health Organization. Female genital mutilation—fact sheet. <https://www.who.int/mediacentre/factsheets/fs241/en/>. Accessed February 2017.
2. Berg RC, Denison E (2013) A tradition in transition: factors perpetuating and hindering the continuance of female genital mutilation/cutting (FGM/C) summarized in a systematic review. *Health care for women international*, 34: 837-859
3. Thabet H, A Kharousi (2018) *Female Genital Mutilation in the Middle East: Placing Oman on the Map*, National and University Library of Iceland
4. Ahmed MR, et al. (2017) "Psychological impact of female genital mutilation among adolescent Egyptian girls: a cross-sectional study." *The European Journal of Contraception & Reproductive Health Care* 22: 280-285
5. Kizilhan, JI (2011) "Impact of psychological disorders after female genital mutilation among Kurdish girls in Northern Iraq." *The European Journal of Psychiatry* 25: 92-100
6. (2012) UN Resulation on the elimination of female genital mutilation as of December 31, 2012
<http://www.unwomen.org/en/news/stories/2012/12/united-nations-bans-female-genital-mutilation/>
7. Oman report on the official Website of WADI (A German human rights Organization who lunched an International campaign against female circumcision" Stop FGM Middle east") <https://stopfgmmiddleeast.wordpress.com/tag/female-genital-mutilation/>
8. Al Awar S, Al-Jefout M, Osman N, Balayah Z, Al Kindi N, Ucenic, T (2020). Prevalence, knowledge, attitude and practices of female genital mutilation and cutting (FGM/C) among United Arab Emirates population. *BMC women's health* 20: 1-12.
9. Susan Al Shahri (2011). *Female Genital Mutilation (FGM) in Dhofar: The Woman with the Frankincense Burner*. <http://susanalshahri.blogspot.com/2011/06/woman-with-frankincense-burner.html>
10. "Secretary general of Organisation of Islamic Cooperation speaks in Jakarta at conference on the role of women in development". Thomson Reuters Foundation. December 4 2012

Submit your manuscript to a JScholar journal and benefit from:

- ¶ Convenient online submission
- ¶ Rigorous peer review
- ¶ Immediate publication on acceptance
- ¶ Open access: articles freely available online
- ¶ High visibility within the field
- ¶ Better discount for your subsequent articles

Submit your manuscript at
<http://www.jscholaronline.org/submit-manuscript.php>