

FGM/C: FROM MEDICINE TO CRITICAL ANTHROPOLOGY

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Girls and boys as victims: asymmetries and dynamics in European public discourses on genital modifications in children

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This paper starts with discussion about the presentation of symmetrical aspects of circumcision of girls and circumcision of boys. In a brief overview of historical changes in the discourses on circumcision, especially regarding girls, we can see how a conceptual asymmetry was created through the activist claim, introduced in the early 1980s and prominent since then, that one of the phenomena, in whatever form, was to be labelled 'mutilation', the other 'harmless'.

The paper will further discuss later developments in the form of an activist movement (the genital integrity movement, *intactivists*) contending that also boys without decision-making capacity need to have legal protection against non-medical procedures that irreversibly change their genitals.

Examples from the academic, medical, and political-legal fields in Europe will demonstrate a general trend in which the symmetries between circumcision of girls and boys are again being brought out, now within a children's right perspective.

L'excision et l'homosexualité comme marqueurs et enjeux politiques au Mali

Jean-Loup Amselle, EHESS

La question de l'excision, en France comme dans de nombreux pays, fait essentiellement l'objet de condamnations morales et rappelle le combat mené par les conquérants coloniaux contre les « pratiques barbares ». L'homophobie fait en Europe et aux Etats-Unis l'objet d'une large réprobation notamment dans les milieux progressistes, de même que les questions touchant au genre, à l'exception notable des mouvements chrétiens intégristes comme en France, par exemple « La Manif pour tous » ou « Sens commun ». Dans les pays du Sud, c'est-à-dire anciennement colonisés, c'est au nom des droits humains, de l'individu et des minorités discriminées que les puissances occidentales et les élites laïques embrassent la cause homosexuelle et la propagent sur toute l'étendue de la planète. L'inconvénient de cette posture est, dans bien des cas, de contraindre les homos du Sud à faire leur « coming out » et donc en retour à fragiliser ceux des milieux populaires au sein desquels l'homosexualité est particulièrement réprimée.

Ces deux items, le combat contre l'excision et l'homosexualité, tout comme

la consommation d'alcool et la liberté des mœurs en général, sont donc brandis comme des emblèmes de l'individu occidental libéré de toute contrainte et dont le modèle devrait s'appliquer à l'humanité tout entière. Ces items sont donc essentialisés, tirés de leur contexte et agités comme autant de chiffons rouges par les différents acteurs qui engagent au sein de l'espace public la lutte pour la laïcité d'une part et inversement la lutte contre l'islamophobie, en un mot les élites laïques et des élites musulmanes.

Pour porter un jugement serein ou distancié sur cette question, laquelle est l'un des requis majeurs de la recherche en sciences sociales, il convient, en premier lieu de des-essentialiser les islams en général et les islams africains en particulier. On ne peut comprendre, en effet, le mode de circulation de ces items – excision et homosexualité – au sein de l'espace public malien ainsi que leur réappropriation par différents groupes sociaux que si on les voit comme des enjeux ou des marqueurs politiques destinés à fournir des armes pour s'emparer du pouvoir ou le conserver.

S'en tenir à une stricte condamnation morale de l'excision ou à une stricte condamnation morale de l'homophobie, a pour effet de rater l'objectif de compréhension des phénomènes sociaux, tâche de l'anthropologue ou du sociologue, au profit d'une posture morale faite d'indignation. D'où la difficulté de conjoindre la démarche anthropologique et l'engagement politique.

Understanding the political stakes in the fight against FGM in the World: The case of Cameroon and its neighbors

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Female genital mutilation (FGM/C) endangers women and girls' health and should be eradicated. Though an ever-growing object of international mobilizations since the 1970s, FGM/C remains a cause for concern as its eradication encounters new challenges as the dynamics of the world change.

Globalization and unrest in some countries with high FGM/C prevalence have caused millions of indigenes to settle in the Western and neighboring countries, bringing along the practice of FGM, thus the practice is no longer limited to 30 countries. In Africa, despite the regional instruments, the African Union statements, and the plethora of international laws and policies, not all countries have adopted legislation and policies to ban FGM, and there is no implementation existing ones. Though Cameroon and its neighbors have laws criminalizing FGM, it is common practice for women and girls to cross over to the neighboring country to undergo FGM; and the influx of immigrants from Cameroon's neighbors, countries with much higher prevalence, is a

serious threat to eradication of FGM.

Consequently, the political stakes in the eradication process are high, and call for a global and regional consensus on contextual anti-FGM norms and redefinition of strategies to eradicate FGM, with increased focus on the role of policymakers.

Les obstacles socioculturels à l'élimination des MGF à Djibouti

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This paper aims at presenting the results on the inquiry «Defining the zones of resistance to the abandonment of all practices of FGM in Djibouti». This research has been realised in 2015 by the Minister of the Woman's Empowerment and UNFPA. At first, we will outline the methodology that has been followed. Then we will focus on the main social facts explored: the request of clandestine medicalization; the beliefs, the rumours and the phantasms regarding virginity and encompassing not-excised girls in their everyday lives; the role played by men in the decision process about the practice and in perpetuating FGM/C persistence. Moreover, we will address the particular problems related to law (e.g. the ignorance of the texts restraining the practices) and to communication (a general shared silence about them). The paper will account also for the impact of religion, betwixt orthodoxy and tradition, and the tensions between local imams, who are more influent due to their proximity with people, and the state religious officers working at the programme on FGM. Finally, we will propose an analysis of the multiple layers of resistance to change that have been gathered in the Djiboutian context.

Female circumcision in Indonesia: Between policy and practice

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FGM/C is one of the complex and sensitive topics in the international debate in the last 20 years. International communities usually highlight the practice of FGM/C in African countries which perceived as harmful practice for women. Meanwhile, the practice of FGM/C in Indonesia receives less attention in the international level. Perhaps there are several reasons. First, the paucity of FGM/C studies in Indonesia and the lack of international publication. Second, some experts considered the practice of FGM/C in Indonesia is less harmful with no physical damage, compared to such practice in African countries.

Hence, this paper will address the FGM/C, we use the term female

circumcision, based on our qualitative study in 7 provinces throughout the archipelago in 2015. The first part will present main findings of our study by highlighting variation and reasons of female circumcision practice in the studied areas. It will follow by explaining the policy dynamics on female circumcision which shows the government ambiguity on this issue. The next part will discuss possible strategies to address this sensitive issue in the context of socio-cultural dynamics of the contemporary Indonesian society in which religious fundamentalism is on the rise.

***Gukuna*, about a controversial rwandan modification**

Michela Fusaschi, University of Roma Tre

Gukuna is a modification of the female genitalia. According to WHO it's one procedures that intentionally alter or cause injury to the female genital organs for non-medical reasons. WHO classifies *gukuna* at the type 4 among the least common forms of FGM/C. In reality, this procedure consists of the elongation of the labia minora through a reciprocal massage between women, without any mutilation. Based on ethnographic research in post-genocide Rwanda, this paper analyzes how femininity is embodied through a this ritual practice. This social construction of the female body (rite of institution), in addition to *kunyaza*, a male sexual technique, is expected to facilitate pleasure during sexual intercourse (make plenty of water or sacred water/ *Amazi y'Ibanga*) and it's a way to prepare women for marriage and maternity. This paper shows also how this ritual, has persisted in the country despite its condemnation by the OMS and NGOs that considered it as a harmful traditional practice, rooted in the tradition. These actors of the humanitarian government fight against *gukuna* by building real moral economies in relation to sexuality. In this sense culture becomes a problem rather than a resource, because it is still seen as a homogeneous and consensual system without any dynamism, just as if it were in the evolutionism paradigme.

The author try to explore how the Rwandan women being reinterpreted the *gukuna* in some different ways (emancipation, power of the body, power between gender and ages, neopatriarchate vs neomatriarchate, etc.).

FGM in the human rights frame. The case of General Recommendations and monitoring of the CEDAW Committee

Bianca Pomeranzi

The use of human rights principles to condemn the practice of FGM was

originally followed by the UN/CSW in the fifties. However, the approach was considered highly controversial in the seventies and eighties among women from different areas of the world. The Vienna UN Conference on human rights (1993) put an end to all the disputes by clarifying the discriminatory nature of the practice in its Declaration and Plan of Action (Urge States to repeal existing laws and regulations and remove customs and practices which discriminate against and cause harm to the girl-child).

Human rights, which entail both rights and obligations, are reflected in numerous treaties that are binding under international law. When a State accepts a treaty through ratification, accession or succession, it assumes obligations and duties under international law to respect, protect and fulfill the rights set out in the treaty.

The Convention on the Elimination of Discrimination against Women is the only universal treaty body on women's human rights since 1981. It has gained an increasing attention and by the end of April 2016, CEDAW had been ratified, or acceded to, by 189 States, and is accordingly almost universally accepted. The Treaty has 16 articles and Article 5 of CEDAW requires States parties to ...take all appropriate measures: (a) To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women.

The CEDAW Convention has two General Recommendations (GR14 and GR31) on FGM. These GRs address not only the *de jure* framework or legislation, but its *de facto* implementation and process undertaken for getting actual outcomes. When reporting to the monitoring body (the CEDAW Committee), the 189 States parties must demonstrate whether and how they are implementing the due diligence against FGM. The fact that the practice continues despite States obligation under international and regional human rights treaties raises the question on the effectiveness of human rights procedures, in particular whether they can protect women and girls against FGM.

Critically, how formal rules work depends on their interaction with informal (unwritten) rules, social norms and practices. These include customary and religious law and informal political norms. They also include norms that are so hidden people may not even recognise their effect on their behavior, as in the case of FGM. Anyway the language of universal rights offers a powerful general framework which support changes by which women could gain new freedoms of movement and choice. In the case of FGM many experiences demonstrates that actual advancements happen faster when women or other CSOs can have the support of national and international legislation for claiming and

negotiating their rights.

Male circumcision: the emergence of a harmful practice in the West?

Gily Coene, VUB

Attitudes and policies towards (non therapeutic) male circumcision extremely differ from those with regard to FGM. UN Human Rights documents referring to harmful traditional practices seem to assume that only the health of girls and women can be affected by (non-western) traditional customs and practices. Organisations such as the WHO condemn FGM – in all its different types and forms – as harmful and oppressive, but consider non-therapeutic male circumcision as harmless in itself and recommend it as a preventive health strategy for HIV/AIDS. In contrast to FGM, male infant circumcision is legally performed and widely practiced in western countries. In comparison to the US, male circumcision has not been much debated in the European context. Following a court case in Cologne in 2012, The Council of Europe and some medical associations now recommend not to perform the practice any longer on young children. In legal and ethical debates, analogies between FGM and male circumcision are often used to demand stricter regulations of male circumcision as well as to defend less repressive approaches towards some forms of FGM.

In this paper we first aim to understand why male circumcision has only become recently subject to ethical, legal and political debates. We explore different normative perspectives and how these are influenced by gendered and cultural assumptions and medicalization processes. Secondly, we wish to explore how male circumcision relates to the concept of harmful cultural or traditional practice. Although the notion is subject to rightful criticism, including male circumcision allows to address a number of these critics. We wish to show that this also lead to more complex understandings of health, harm and culture and might inspire to adapt alternative policy approaches towards practices like FGM.

The return of the “honour and shame” paradigm in the European space and the case of Italian law on FGM

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The critical contribution of social and law science and medicine has been more significant in the European debates on “honour and shame”, rather than

during the proceedings of the Italian law on FGM. Anyway, in both cases the cultural and normative conflict at stake regarded diverse re-definitions of the male accessibility to women's body, in a period of destabilization of family regulation. We will engage in this discussion considering, due to their analogies, some Italian debates in which the "migration" frame hasn't been evoked; that is on virginity, women's sexual "freedom", divorce, contraception, abortion, medically assisted procreation and gestational surrogacy. Moreover, we will take into account another issue which, even if coming from a far past, could be compared with FGM/C: foot binding in China.

In the presentation we will explore four main theoretical trajectories:

Classifying, labelling: the contemporary, modern and postcolonial (e.g. consider adding C to FGM) classifications silence the women's voices that, speaking from borderlands in-between, can not be reduced to the opposition modernity-backwardness.

The family order in the post-modern traffic disorder: the polytheism of the discourses of women and on women indicates fractures in the cosmologies that sustain the definitions of sexual differences. However, it seems that family, in its multiple forms, can still be necessary as a "realised illusion", while it is representing the most resistant social context in which symbolic violence is reproduced, regulating the male accessibility toward female body.

"Honour" as a main issue: in the social theory debates on recognition, identity/belonging, reputation and dignity, "honour" becomes re-crafted as positive, along with "shame". Do they assume a positive meaning also in the society of individuals? Have "honour and shame", as exclusively attributed to migrants' crimes, been contributed –for everyone- to the devolution to penal law as the response to violence?

Difficult triangulations, and a note on the Italian Law on "Female Genital Mutilations": even if we assume different postures, when we take a position as expert, both critical or institutionally-authorized, we are in a triangular relation. This normative relation of social mediation lies between the "authentic" voice of the female experience and the need for re-inscribing the violence of the dissident speaking out by considering the limits of the prevalent normality or of the law. In any case, critical or institutionally-oriented, the argumentation has to find its public. Thus, how can we consider the debate and the results of the Italian Law on FGM? It has been a superfluous law, considering the already existing norms; moreover we scarcely know its social and health efficacy, while it's widely known its hard applicability. It has been a law required by the uncontested cultural-political hegemony of a discourse on the risks of *cultural crimes*, which was emergent in the country at that time. The law has been also strongly supported by NGOs, Migrants associations,

and people of Women's shelters. In the public debate the orientation toward explicitly naming "mutilation" had prevailed. The proposal of the expression "female genital modifications" might have become a field for keeping the mediation triangle dynamic.

Medicine, sexuality and FGM: sociological notes on surgical reconstruction in FGM/C cases

Michela Villani, University of Fribourg

Longtemps considérées comme un phénomène africain, les mutilations génitales féminines (MGF) sont répertoriées aujourd'hui aussi dans les pays du Nord. Au sein de la classification des MGF établie par l'Organisation mondiale de la santé (WHO 1996), l'excision du clitoris est le type majoritairement pratiqué. Depuis les années 2000, une technique chirurgicale apte à reconstruire le clitoris a été mise au point. Depuis 2004, cette chirurgie est prise en charge et remboursée par l'Assurance maladie et un nombre croissant de femmes excisées vivant en France y fait recours. Encadrées dans un parcours hospitalier que j'appelle « parcours de réparation », les patientes sont ainsi invitées et accompagnées à revoir leurs corps sexuels et leurs relations dans l'ensemble des dimensions impliquées (physiologique, fonctionnel, sexuel, psychologique, culturel). Une équipe médicale est formée pour accompagner les patientes dans le parcours de réparation, les consultations sont préliminaires et obligatoires à l'accès à la chirurgie.

Se basant sur un riche corpus de dossiers médicaux (N=110) produits au sein d'un service hospitalier public français depuis sa création et suivi pendant plus de deux ans dans son service (2005-2008), je propose d'interroger les notions de réparation et de désir. L'analyse se base sur les traces écrites contenues dans les dossiers médicaux dans le but de parcourir et suivre le travail d'une équipe pluridisciplinaire à l'œuvre pour répondre aux plaintes des femmes excisées. Les différents spécialistes impliqués (sage-femme, gynécologue, chirurgien-ne, psychologue, ethno-psychothérapeute, sexologue) mettent en commun leurs expertises singulières qui sont discutées, ajustées, synthétisées et harmonisées dans une décision finale. La chirurgie peut être retardée, un suivi psychologique ou sexologique être proposé. Ce texte propose à la fois d'analyser la notion de désir sexuel - qui est centrale dans le parcours hospitalier - et de la réinterroger à partir du concept de réparation. Comment le corps médical se prend face à cette demande et quelle est la place du désir dans une demande de réparation

d'une femme excisée?

Alternative rite between medicine and policy

Omar Hussein Abdulcadir & Lucrezia Catania, Careggi Hospital Florence

The “Research Centre for Preventing and Curing Female Genital Mutilation and its Complications” has cured, for many years, in Florence, all the types of FGM: from the most severe and painful to the less ones and without severe complications. Our worry has been always to promote the psychological and physical health of women who ask to be cured: we cure, educate and prevent. To solve their problems successfully we must know the cultural and traditional evolution which made so many women mutilate their daughters' genitals, -for generations-, in actual fact: the young girls who come from these cultures have to go through this painful experience/initiation (feared and wanted together), to become part of the female group, with full rights, and to be worthy of becoming wives and mothers one day. For people of these populations FGM is a real and proper initiation rite of fundamental importance. It impresses on the memory and on the body suffering, identity and pride: the natural female anatomy is not enough and the person becomes woman after the FGM. In addition, this initiation rite, like similar male initiation ceremonies has blood, pain and puts life at risk. A girl who survives this becomes heroic, honourable and indeed becomes a “Woman”. At the end, for these women the intact genitals are awful, dirty and stinking.

Frequently we met the problems and the conflicts which an immigrant woman from a country with a tradition of FGM has to face in west: the distortion of her cultural values. Sometimes she can adapt and share the new values also breaking off all relations with the own community. Sometimes she cannot so that she isolates herself and defends her own traditions even if they are not acceptable in the «civil» world. We need to understand the reason behind it so that we can help these women to have their female identity without going through this unnecessary pain.

Coming to the proposal of an alternative ritual, we really wanted to help these women to avoid inflicting this dangerous rite on their own children and therefore we had to, even if we didn't agree, understand their point of view. We are convinced the alternative ritual can decrease the number of women at risk of infibulation because behind it there will be a strong work of education and information with the support and backing of the influent figures of the community and of all ethnic groups staying in Italy, Europe and in the native countries. We suppose that offering a legally acceptable alternative for our

way of thinking and for our law can take part in a fundamental intercultural discussion towards integration without conflict. We consider that it is the right way towards the abandonment of FGM because it worked successful in other countries and because women wanted to propose this alternative. We must not accept illegal cultural practices but we should respect other cultures and have a reciprocal enrichment.

Resistance to Change: FGM/C and gendered inequality in Senegal

Ricardo Falcão, ISCTE-Lisbon University Institute

This paper is part of an ongoing research on Sexual and Reproductive Rights in West Africa, with a particular focus in Senegal. It starts with the assumption that the body is a signifier of local social and moral worlds, and also that it is through the body that experiences of freedom and autonomy, violence, social pressure and inequality are manifested. Individuals are socially situated through their gender but gender representations are disputed by social actors, endogenous and exogenous. The claims for social change concerning FGM/C envisions an abandonment of the practice as part of a social project that isn't always shared with practicing communities in the same lines as those set by stakeholders. Political and activist mobilisation often fails to anticipate backlashes.

With this paper I want to claim that we have to cast a wider view on gender inequality, social values and norms, because both practicing and non-practicing communities share cultural representations that fuel an overrepresentation of femininity, female sexuality and the female body and its link to social order and morality.

FGM/C, the difficult dialogue between anthropology and international cooperation: the experience of Aidos

Clara Caldera, Aidos

The Italian Association for Women in Development, AIDOS, is a non-governmental organization that has been working for over thirty years in the so-called developing countries in Italy and at European and international level to build, promote and protect the rights, the dignity and freedom of choice of women. Since 1986, AIDOS has continued to implement activities on FGM/C at different levels such as: project implementation; research; advocacy in Italy, Europe and internationally; training; information

and awareness raising through the use of media and the training of media professionals. The speaker will explain how AIDOS's approach, albeit constantly evolving, has always been characterized by a regular dialogue with anthropologists both in the design and implementation phases of the association's activities and on research. In particular, she will highlight with concrete examples how anthropology can be a valuable tool for understanding the complexity of the phenomenon. In other words, how it can be an effective tool to design appropriate strategies towards the abandonment of FGM/C and a starting point to critically analyze the modifications of women's bodies in a transcultural perspective. At the same time, she will explain how in the AIDOS's experience the anthropological interpretation may be difficult to translate into concrete actions that are in line with the dynamics and time frame of the international cooperation system and institutions, including governments and donors.

LIST OF AUTHORS

Anthropologist and Africanist Ethnologist, **Jean-Loup Amselle** is directeur d'études at the School for Advanced Studies in the Social Sciences (EHESS) and has been chief editor of "Cahiers d'études africaines". His main fieldworks are Mali, Ivory Coast and Guinea. His research ranges from ethnicity and identity to the critical analysis on multiculturalist and post-colonialist paradigms. His books include *Au cœur de l'ethnie: ethnies, tribalisme et État en Afrique*; *Logiques métisses : anthropologie de l'identité en Afrique et ailleurs*; *Vers un multiculturalisme français : l'empire de la coutume*. In the latter years he resumed his study of African Muslims, in relation to the local politics on sexuality in West Africa.

Esther Ayuk is a Cameroonian magistrate with seventeen years' experience as a Prosecutor and Judge. She was appointed Legal Research Officer in June 2017 at Yaoundé. She is holder of an LLM in International Legal Studies, and a Certificate in Human Rights from Georgetown University Law Center, Washington DC. In 2003, Esther founded a non-governmental women and children's rights organization, called Cameroon Young Jurists Legal Resource Center (CYJULERC). CYJULERC became a leading organization in fighting discriminatory practices against women and children, and in 2006, Esther drafted and proposed the first Private Bill to criminalize the practice of female genital mutilation (FGM) for adoption at the Parliament. After over 10 years of advocacy; FGM, debt bondage, breast ironing, child marriage, etc have been criminalized by the amended Penal Code (July 2016).

Formerly Professor of Sociology, **Franca Bimbi** is Senior Researcher at the University of Padua, FISPPA Department, where she is on the board of the Doctoral School in Social Sciences, that she had coordinated until 2012. Her theoretic approach combines the Bourdieu's category of symbolic violence with intersectional and feminist epistemologies. She's among the scholars who promoted Gender Studies in Italy, elaborating and coordinating national and European research projects. She has been also implementing diverse trainings on gender and differences, European welfare models, violence against migrant and not migrant women. During the XIV Legislature, as member of Parliament, she has been rapporteur for the Italian Law on "Female Genital Mutilations".

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Giovanna Cavatorta holds a Phd in Cultural Anthropology from EHESS – Paris and in Social Sciences from the University of Padua. After having defended the thesis on return migration to Senegal, in 2015 she started a fieldwork in Djibouti on the abandonment of the so-called FGM/C practices. At present, she is post-doc researcher at the Department of Political Science, Roma Tre University, where she is project coordinator for the MAP-FGM Project. Here she also participates as teacher and tutor to the Master degree in Public Anthropology. Her main research fields are Italy, West Africa and Djibouti and her research matters are migration, governamentalities and sex/gender/generation systems.

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Ricardo Falcão is a researcher in Center of International Studies in ISCTE-IUL. He holds a PhD in African Studies granted by ISCTE-IUL in the year

2016. His initial formation is in Social and Cultural Anthropology. and has, since 2007, been researching on Senegal. In 2009 he directed an independent research documentary entitled Waalo Waalo. His research has focused such areas as development, resource management, access to land, social history, migration, ICTs, youth, gender, intergenerational relations, social values and representations, and gender-based violence, violence against women, female genital mutilation and human rights.

Michela Fusaschi is Associate professor and teaches Cultural and Political Anthropology in the Department of Political Sciences, Roma3 Tre University and in its Phd School on Gender Studies. Since two decades she makes research on the issue of the cultural modifications of the body. Particularly engaging in the Italian and European context, she became one of the main authors for the anthropology of the so-called FGM/C practices, proposing an interpretative approach based on the concepts of bio-politics and moral economy. Her principal fields are Rwanda, Mali and Italy. She has received several awards for her contributions on gender and anthropological studies.

Irwan M. Hidayana is associate professor in the Department of Anthropology and a researcher at the Center for Gender and Sexuality Studies at the University of Indonesia. His research interests are HIV and AIDS, sexual and reproductive health and rights, sexual diversity and pharmaceuticals in Indonesia and Southeast Asia in general.

Sara Johnsdotter is a Professor of Medical Anthropology at the University of Malmö. Her focus of interest is female circumcision in its various forms, particularly considering the life situation of Swedish Somalis and also how they are treated in the Swedish society. Since 1997, she has been conducting several research on FGM/C in close collaboration with Professor Birgitta Essén and authored diverse articles and reports. Their ongoing project, financed by the Swedish Research Council, includes an analysis of six forms of genital modifications – female and male circumcision, hymenoplasty, designer vaginas, surgery of intersexual infants and transsexual adults – and how societal attitudes to these modifications relate to time- and culture-bound values.

Bianca Pomeranzi is Senior Gender Advisor for the Directorate General of Italian Development Cooperation and, since the end of 1980, she has been contributing to development policies on gender equality. Feminist and co-founder of AIDOS in 1981, she has been elected with 132 votes in favour

as member of the Committee on the Elimination of Discrimination Against Women. She is also member of OECD/DAC GENDERNET. Her activities focus on International agreements, Conventions of Gender Equality and Women Empowerment. She authored articles on transnational feminism for several reviews (e.g. DWF, Democrazia e Diritto) and she gives courses on those issues.

Ismail Sougueh Guedi is a Djiboutian social worker who holds two degrees by the University of Paris 5 (René Descartes). He is a research consultant for several international organisations (e.g. FIH360, UNDP) and has a major experience in training young people on sexual health, HIV prevention and FGM/C.

Michela Villani is a sociologist interested in migrations, gender and sexuality studies. Her researches focus on inequalities in the field of health care and adopt an intersectional and vulnerabilities approach. Her PhD thesis explored the experiences of excised women coming from different regions of Sub-saharian Africa who asked for clitoral reconstruction in France (EHESS, PhD/2006-2012). She also studied the manage of the secrecy among a population of Sub-Saharan women migrants with HIV living in Switzerland (FEMIS, FNS/2012-2014). Since 2015 she is member of the équipe ETHOPOL (ANR), where she is realizing a research in Italy with couples who are facing the failure of the medically assisted procreation.

Valentina Vitale holds a PHD in Cultural and Social Anthropology from Roma Tre University. After having defended a thesis in 2014 on transnational female migration from East Europe to Italy, in 2015 she attended a Master Executive in Eu Project Management at La Sapienza University. Member of “Osservatorio sul Razzismo e le Diversità M. G. Favara” and expert on the subject (M-DEA/01. Professor Michela Fusaschi) in Roma Tre University, at present she is post-doc researcher at the Department of Political Sciences (Roma Tre). Her main research fields are female migration, gender anthropology, female genital modifications, female associations.

Antropologo ed etnologo africanista, **Jean-Loup Amselle** è direttore di studi all'École des Hautes Études en Sciences Sociales di Parigi e direttore della collezione "Raisons ethnologiques" (Éditions Maisonneuve & Larose), già caporedattore della rivista "Cahiers d'études africaines". Ha condotto ricerche sul campo in Mali, Costa d'Avorio e Guinea; i suoi principali temi di ricerca sono l'"etnicità" e l'"identità", nonché l'elaborazione di una prospettiva critica sul multiculturalismo e il post-colonialismo, su cui ha scritto numerosi e fondamentali testi. Negli ultimi anni è ritornato a focalizzarsi sugli Islam africani, in particolare dell'Africa dell'Ovest, articolandoli nell'analisi con lo studio delle politiche locali sulla sessualità.

Esther Ayuk è un magistrato camerunense che ha diciassette anni di esperienza come PM e Giudice. Nel giugno del 2017 è stata nominata Legal Research Officer a Yaoundé. Ha ottenuto una laurea in Diritto Internazionale e un diploma in Diritti Umani presso la Facoltà di Legge della Georgetown University, Washington DC. Nel 2003, Esther ha fondato una ONG in difesa dei diritti di minori e donne: il Centro di Risorse Legali dei Giovani Giuristi Camerunensi (CYJULERC). CYJULERC è divenuta una tra le prime organizzazioni nella lotta contro le pratiche discriminatorie nei confronti di donne e bambine/i. Nel 2006, Esther ha elaborato e proposto la prima Private Bill, al fine di criminalizzare la pratica delle FGM, perché venisse adottata dal Parlamento. Dopo 10 anni di advocacy; le FGM, il legame di debito, la bruciatura dei seni, il matrimonio precoce, etc., sono stati criminalizzati dal Codice Penale così emendato (Giugno 2016).

Già prof.ssa ordinario di Sociologia dal 2001, a seguito del suo pensionamento, **Franca Bimbi** è Senior researcher all'Università di Padova, Dipartimento FISPPA, dove è membro del Consiglio di Dottorato in Scienze Sociali, di cui è stata Coordinatrice sino al 2012. Ha contribuito allo sviluppo degli Studi di Genere in Italia, progettando e coordinando ricerche nazionali ed europee, nonché altre attività formative, su genere e differenze, sui modelli europei di welfare, sulla violenza contro le donne, anche migranti. Ha ricoperto diverse cariche istituzionali non universitarie; tra il 1994 e 2016, come assessora al Comune di Venezia, ha fondato e diretto il Centro Antiviolenza e l'Osservatorio LGBT della città lagunare. Nella XIV Legislatura, come Deputata del Parlamento Italiano, è stata una delle relatrici sulla Legge sulle "Mutilazioni Genitali Femminili"

Clara Caldera è Program Officer per AIDOS e vicepresidente di 'End FGM European Network', rete che riunisce diciannove associazioni al fine di garantire l'impegno europeo nella lotta alle MGF. Ha operato per molti anni in diversi paesi africani, tra cui Burkina Faso e Uganda, occupandosi di diritti sessuali e riproduttivi delle donne, in particolare di MGF. Ha realizzato e condotto moduli di formazione in materia ed è attualmente docente del Master in Etnopsichiatria e Psicologia della Migrazione dell'Istituto A.T. Beck di Roma.

Lucrezia Catania è Medico Specialista in Ginecologia e Ostetricia e Sessuologia clinica presso l'ospedale Careggi di Firenze. Docente e ricercatrice in materia di MGF, conduce progetti di formazione per mediatori interculturali per la prevenzione e il contrasto delle MGF. È coautrice con il collega ginecologo **Omar Hussein Abdulcadir** del libro "Ferite per sempre. Le mutilazioni genitali femminili e la proposta del rito simbolico alternativo" che testimonia del loro impegno, nell'ambito delle politiche pubbliche, nella lotta contro le cosiddette mutilazioni genitali femminili e nel sostegno alle donne che hanno esperito tali pratiche. Abdulcadir è stato inoltre responsabile del Centro di riferimento regionale per la prevenzione e la cura delle complicanze legate alle mutilazioni dei genitali femminili di Firenze e si occupa, in termini più generali, della promozione della salute delle donne immigrate.

Giovanna Cavatorta ha ottenuto un dottorato in "Etnologia e Antropologia culturale" all'EHESS – Parigi e in "Scienze Sociali" all'Università di Padova. Dopo aver discusso la sua tesi sulle migrazioni di ritorno in Senegal, nel 2015 ha iniziato una ricerca a Gibuti sull'abbandono delle cosiddette pratiche di FGM/C. Ora è assegnista di ricerca presso il Dipartimento di Scienze Politiche dell'Università di Roma Tre dove coordina il Progetto MAP-FGM per la stessa università e contribuisce all'offerta didattica del Master in Antropologia Pubblica. I suoi campi di ricerca sono l'Italia, l'Africa dell'Ovest e Gibuti e i suoi principali interessi sono le migrazioni, le governamentalità e i sistemi di sesso/genere/generazione.

Gily Coene è direttrice del RHEA e co-fondatrice e Direttrice per la VUB del Master interuniversitario in "Genere e Diversità". Si è addottorata in "Scienze morali" presso l'Università di Ghent nel 2004. Dal 2006, è titolare della cattedra di "Studi umanistici" presso il Dipartimento di Filosofia e Scienze Morali di VUB. È inoltre affiliata al Dipartimento di Scienze Politiche e al Centro di Etica ed Umanismo della VUB. La sua ricerca si muove principalmente all'intersezione tra etica descrittiva e normativa, teoria femminista e studi di

genere, e copre un ampio spettro di questioni relative al genere, alla diversità culturale, all'etnicità e alla globalizzazione, etc.

Ricardo Falcão è ricercatore presso il Centro di Studi Internazionali dell'ISCTE-IUL. Ha ottenuto il dottorato in "Studi Africani" nel 2016, finanziato dall'ISCTE-IUL. Ha ricevuto una formazione precedente in Antropologia sociale e culturale e, dal 2007, conduce ricerca in Senegal. Nel 2009 ha diretto un documentario di ricerca indipendente intitolato Waalo Waalo. Le sue ricerche si sono focalizzate su temi quali lo sviluppo, la gestione delle risorse, l'accesso alla terra, la storia sociale, la migrazione, gli ICT, la gioventù, il genere, le relazioni intergenerazionali, i valori sociali e le rappresentazioni e la violenza legata al genere, la violenza contro le donne, le mutilazioni genitali femminili e i diritti umani.

Michela Fusaschi è professoressa e insegna Antropologia culturale e politica presso il Dipartimento di Scienze Politiche dell'Università di Roma³ e presso la relativa Scuola di dottorato in "Studi di Genere". Da due decennia compie ricerche sul tema delle modificazioni culturali del corpo. Impegnata soprattutto nel contesto italiano ed europeo, è una delle principali autrici di riferimento per l'antropologia delle cosiddette pratiche di FGM/C, proponendo un approccio interpretativo fondato sui concetti di biopolitica e di economia morale. I suoi principali campi di ricerca sono il Rwanda, il Mali e l'Italia. Ha ricevuto numerosi premi per i suoi contributi nell'ambito degli studi antropologici e di genere.

Irwan M. Hidayana è professore associato presso il Dipartimento di Antropologia nella Facoltà di Scienze Sociali e Politiche, University of Indonesia, dove è ricercatore presso il Centro per lo Studio sul Genere e sulla Sessualità. Ha conseguito la laurea in Antropologia presso l'Università di Manila e il dottorato di ricerca in Antropologia presso l'Università di Amsterdam. È antropologo medico con interessi di ricerca sulla salute sessuale e riproduttiva, sulla diversità sessuale e di genere e sui prodotti farmaceutici in Indonesia e nel Sud-Est asiatico.

Sara Johndotter è professoressa di antropologia medica all'Università di Malmö. I suoi interessi di ricerca si focalizzano sulla circoncisione femminile nelle sue varie forme, considerando in particolar modo le esperienze delle e dei somali in Svezia e come sono trattate/i nella società svedese. Dal 1997, conduce ricerche sulle FGM/C in collaborazione con la prof.ssa Birgitta Essén e ha scritto numerosi articoli e report sul tema. Il loro attuale progetto,

finanziato dal Consiglio della Ricerca Svedese, include un'analisi di sei forme di modificazione dei genitali (circoncisione maschile e femminile, imenoplastica, chirurgia estetica intima, chirurgia su bambin& intersessual& e adulte/i transessuali) e come le attitudini sociali a queste modificazioni si articolino con i valori culturali e storicizzati.

Bianca Pomeranzi è stata Senior Gender advisor della Direzione Generale per la Cooperazione Italiana allo Sviluppo dove, dal 1980, ha contribuito in maniera determinante all'elaborazione di convenzioni e progetti in tema di genere e sviluppo e in sostegno ai percorsi di autodeterminazione delle donne nei sud del mondo. Storica esponente del movimento femminista e cofondatrice nel 1981 di AIDOS, è stata eletta con 132 voti nel Comitato delle Nazioni Unite per l'eliminazione di ogni forma di discriminazione contro le donne (CEDAW); anima inoltre l'OECD/DAC GENDERNET. È autrice di articoli sul femminismo transnazionale per numerose riviste, tra cui DWF e Democrazia e Diritto, nonché svolge attività di formazione, anche in ambito universitario.

Ismail Sougueh Guedi è un assistente sociale e ricercatore gibutino che ha ottenuto due titoli di laurea dall'Università di Parigi 5 (René Descartes). È consulente per la ricerca per molte organizzazioni di cooperazione internazionale (e.g. FIH360, UNDP) ed ha una consolidata esperienza nella formazione delle e dei giovani sul tema della salute sessuale, la prevenzione dell'HIV e le FGM/C.

Michela Villani è una sociologa, esperta nel campo delle migrazioni, negli studi di genere e sulla sessualità. Le sue ricerche si focalizzano sull'ineguaglianze nel campo della salute e adottano un approccio intersezionale e delle vulnerabilità. La sua tesi di dottorato ha esplorato le esperienze delle donne escisse provenienti da diverse regioni dell'Africa Sub-Sahariana che hanno richiesto un'operazione di ricostruzione clitoridea in Francia. Ha inoltre studiato la gestione del segreto in una popolazione di donne migranti dell'Africa Sub-Sahariana che vivono in Svizzera con una sieropositività. Dal 2015 fa parte dell'équipe ETHOPOL (ANR), all'interno della quale sta conducendo una ricerca in Italia con coppie che hanno visto il fallimento della procreazione medicalmente assistita.

Valentina Vitale ha ottenuto un dottorato in "Antropologia Sociale e Culturale" presso l'Università di Roma Tre. Dopo aver discusso nel 2014 una tesi sulla migrazione transnazionale femminile dall'Est Europa all'Italia,

nel 2015 ha frequentato un master executive in “Eu Project Management” presso l’Università La Sapienza. Membro dell’“Osservatorio sul Razzismo e le Diversità M. G. Favara” è cultrice della materia (M-DEA/01 Professoressa Michela Fusaschi) per l’Università Roma Tre, attualmente è ricercatrice post-doc presso il Dipartimento di Scienze Politiche. I suoi campi principali di ricerca sono la migrazione femminile, l’antropologia del genere, le modificazioni genitali femminili (progetto Daphne), l’associazionismo migrante femminile.



MAP-FGM

MULTISECTORAL ACADEMIC PROGRAMME
TO PREVENT & COMBAT FEMALE
GENITAL MUTILATION / CUTTING



■ **Michela Fusaschi** is Associate professor and teaches Cultural and Political Anthropology in the Department of Political Sciences, Roma3 University and in its Phd School on Gender Studies. Since two decades she makes research on the issue of the cultural modifications of the body. Particularly engaging in the Italian and European context, she became one of the main authors for the anthropology of the so-called FGM/C practices, proposing an interpretative approach based on the concepts of bio-politics and moral economy. Her principal fields are Rwanda, Mali and Italy. She has received several awards for her contributions on gender and anthropological studies.

■ **Giovanna Cavatorta** holds a Phd in Cultural Anthropology from EHESS - Paris and in Social Sciences from the University of Padua. After having defended the thesis on return migration to Senegal, in which she proposed a critical discussion of transnationalism, in 2015 she started a fieldwork in Djibouti on the abandonment of the so-called FGM/C practices. Member of Laboratoire IRIS (EHESS-Paris) at present she is post-doc researcher at the Department of Political Sciences, Roma3 University. Her main research fields are Italy, France, West Africa and Djibouti and her research matters are migration, governmentalities and sex/gender/generation systems.

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