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# The Politics of Excision: A Study of Ngugi Wa Thiong'O, Flora Nwapa, Jomo Kenyatta, Waris Dirie, Nawal-El-Saadawi, Ayaan Hirsi Ali and Alice Walker's work

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*Introduction-* Resilience is at the core of western radicalism, allowing unrelated thoughts and practices to exist together calmly with each other. However, nothing challenges resistance like the act of female circumcision or genital mutilation. Even though that the UN General Assembly received a determination to boycott FGM endeavors to stop this type of victimization ladies are still a long way from widespread and number of ladies, and young girls concern is as yet rising. A test isn't just securing young girls who are as of now in danger additionally guaranteeing that those to be conceived later on will be free from the perils of the training.

World Health Organization (WHO) defines Female Genital Mutilation as a process which refers to a multiple operations on the intimate parts of women and young girls which includes partial or total taking away of external genital organs or any other harm to female genital for a cultural or non-cultural reason. It is the removal of auxiliary sexual parts like Clitoris, labia minor-a, labia major-a. Female Genital Mutilation has a strong ancestral and socio-cultural roots.

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# The Politics of Excision: A Study of Ngugi Wa Thiong'O, Flora Nwapa, Jomo Kenyatta, Waris Dirie, Nawal-El-Saadawi, Ayaan Hirsi Ali and Alice Walker's work

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## I. Introduction

Resilience is at the core of western radicalism, allowing unrelated thoughts and practices to exist together calmly with each other. However, nothing challenges resistance like the act of female circumcision or genital mutilation. Even though that the UN General Assembly received a determination to boycott FGM endeavors to stop this type of victimization ladies are still a long way from widespread and number of ladies, and young girls concern is as yet rising. A test isn't just securing young girls who are as of now in danger additionally guaranteeing that those to be conceived later on will be free from the perils of the training.

World Health Organization (WHO) defines Female Genital Mutilation as a process which refers to a multiple operations on the intimate parts of women and young girls which includes partial or total taking away of external genital organs or any other harm to female genital for a cultural or non-cultural reason. It is the removal of auxiliary sexual parts like Clitoris, labia minor-a, labia major-a. Female Genital Mutilation has a strong ancestral and socio-cultural roots. As indicated by UNICEF data, it has abused, more than 200 million females rights till now. FGM is an extremely multiplex and fragile issue which is hard to comprehend through institutionalizing articulations and geographical boundaries. This practice is done in almost 30 Sub-Saharan African countries, the Middle East, Asia and is predominant among Muslim countries like Sudan, Ethiopia where it is seen as a religious commitment to maintaining virtuousness.

## II. Types of Fgm/ c based on Who Classification [who 2016]

*Type 1:* Partial or aggregate evacuation of the clitoris or the expulsion of prepuce that is the crease of the skin encompassing the clitoris.

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*Type 2:* Partial or aggregate expulsion of the clitoris and labia minor-, with or without extraction of the labia major-a which is called 'excision.'

*Type 3:* Narrowing of the vaginal hole by cutting and uniting the labia minor-a or the labia major-a to make a kind of seal, with or without extraction of the clitoris. In many cases, the cut edges of the labia are sewed together, which is called infibulations.

*Type 4:* All other destructive methods to the female genitalia for non-restorative purposes, for instance, pricking, puncturing, chiseling, scratching and so on.

The term female excision has been opposed because male chauvinists contrast it with male circumcision, yet the fatal fact is that females dispossess of an organ which stands for their sexual joy and hence sexuality. Female version is more lethal than man's procedure with deadly outcomes with deep-rooted sick impacts and life-long ill effects. From many areas including medicine, sociology, anthropology, law, the debate around FGM is tremendous, and hot consuming in light of social, ethnicity and sexual orientation issues joined to it.

## III. The Politics Behind its Name

Till 1980s, two terms that are female circumcision and male circumcision were utilized. However, the entire situation changed when a few women's activists, human rights activists and the media, raised the issues who see "circumcision" as simple to downplay the issue and to delude females for the sake of culture. From 1980s, ahead, new term turned out to put a solid spotlight on the fatal side of circumcision that is "Female Genital Mutilation.'' It was acquainted all together with feature the infringement of female rights. Mutilation artistic means injuring or maiming that is slicing off to a body some portion of a person which results in deformation and disfigurement. The term itself offers an extension to individuals to expel such a painful customary practice through conduct changes and instruction.

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## IV. Findings

As per the literature dealing with the practice of FGM, we can broadly classify writers into two categories one as supporters and others as opponents.

Two kinds of gatherings of one who underpins and acknowledge this training for the sake of culture and others who are against this cruel and uncouth custom intentionally forced on ladies' sexuality. Authors who had a place with an African starting point like Ngugi Wa Thiong's and Nwapa accepts and bolsters the act of FGM as a vital piece of African custom and is essential for keeping up arrange in their general public. While, Afro-American scholars and staunch women activists like Alice Walker, Nawal El Sadaawi, Waris Dirie, Ayaan Hirsi Ali see this training as savage and a savagery against females.

The practice has communal significance and brings about communal coherence. The women gather together to support the child and mother throughout the procedure. In the evening visitors stop by with gifts for the girls. It stands as a symbol of group cherished value. Ngugi Wa Thiong'O in *The River Between* underpins this practice in his fills in as unimportant female circumcision and male circumcision. It gives a superior comprehension of this training from inside as a social responsibility from Ngugi's work where she portrays African convictions disposal where ladies' outside genitalia are viewed monstrous and grimy and evacuation of genital parts is viewed as the end of 'manly components'. Flora Nwapa's *Efuru (*1996) manages female circumcision coolly, and very little watchful about how to undermine this training however made a big deal about frontier intercession in African traditions. Lightfoot-Klein one of the prominent researchers on FGM in her broad research endeavors to adjust the socio-social essentialness of the training with its physical and mental consequences for its casualties.

Jomo Kenyatta's *Facing Mount Kenya: The Tribal Life of the Gikuyu* discusses the importance of circumcision to be a part of Gikuyu society. As per him, evacuation of the clitoris is vital to a Gikuyu, woman because it is the very essence in their community and thus not tolerating it implies an infringement of societal code which may result in expulsion and avoidance. For Gikuyu, it is tied to the marriage itself, as it occurs at the time of the marriage agreement and several weeks before the marriage itself, which completes the marking of adulthood for the young women. The revitalizing cry, beginning from Kenyatta, has dependably been that we (Africans) must protect our way of life and customs against expansionism, neocolonialism, and social dominion and against the individuals who will never obscure anything great in our way of life. Elspeth Huxley's *Red Strangers(*1939) was an abstract reaction to Kenyatta's endeavors, regarding the matter of FGM. It is about the rough description of the strategy itself with words like 'slashes,' 'pinned down' etc. so openly used to inspire and make pictures of savagery in the psyches of the pursuer.

While the practice establishes what it means for women to be integral parts of their community many western thinkers see these practices as an oppressive remnant meant to keep women in their place. The second gathering battles for the annihilation of FGM hones which abused female rights as well as the specific pith of womanliness. According to second gathering writers traditions usually blocks us from seeing the pure principles of ethics.

From the vast accumulation of writers against the act of FGM Ayaan Hirsi Ali, Waris Dirie, Nawal-El-Saadawi, Alice Walker have been decided for examination to investigate different measurements of women's accommodation. This determination is finished with due comprehension to the way that these writings covers present-day Era when ladies as an author advances at an extraordinary pace. Besides these books are self-portraying, and every one of these scholars has encountered inside and out loathsomeness and sufferings from youth identified with Female Genital Mutilation.

Alice Walker's *Possessing the Secret of Joy (1992)* emerges as a piece of authors social duty towards battling FGM. Tashi, the fundamental character speaks to the anguish of FGM who out of unwaveringness to her African birthplace (Olinka) experiences an injuring circumcision. She was driven by feelings as opposed to mind. Her battle, mental misery is perfectly spoken to by Walker. FGM changed Tashi's conditions to such a degree, to the point that she, at last, killed M'Lissa, an old lady who disfigured her. "Each night I fingered the razors. I kept concealed in the stuffing of my pillows, fantasizing her bloody demise. I swore I would mutilate her wrinkled body so much that her own God would not much recognize her(195)."

Waris Dirie, a Somalian fashion model and creator, known for her endeavors to dispense with FGM, experienced the most outrageous type of FGM called infibulation without anesthesia at five years old. Her battle from a migrant damaged young lady to a supermodel has been depicted in *The Desert Flower.*

Nawal El Saadawi's *Women at Point Zero* is an intense Egyptian novel about the battle of Firdaus, a casualty for the duration of her life. Neediness, depraved rape, constrained young marriage to a man almost five decades her senior, abusive behavior at home and so on.

Ayan Hirsi Ali in her work *Infidels* describes her life from childhood to becoming a Dutch citizen and an MP. "Infidels" literally means Non-Muslims. Her mother's abusive nature, marrying an old man, running to Netherland is shown in the novel brilliantly.

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## V. Scope

The point of the proposal is to acquaint FGM with the field of social work as one of the social issues that influence ladies' wellbeing. It additionally goes for building up another sort of approach in the psyche of mutilators with the goal that they can likewise look upon the effect of FGM and its deadly results.

## VI. Literary Survey

As far as the critical material on writers is concerned, it is available mainly in the form of articles and research papers scattered through various anthologies and journals and is minimal so this prompts me to explore their creative sensibility and analyze their selected works in the frame of reference to female liberation.

The dynamism of Alice Walker's works twinkles like stars around evening time as right activism, mothers, lesbianism, andrology and so forth. Yet, an appraisal of the sentiment on Walker's treatment of the topic of man lady relationship demonstrates that the part of her faultfinders have tended to take rather extraordinary positions and have neglected to touch base at an adjusted evaluation of her craft Accusing Walker herself of "misconception African culture Gay Wilenz (1993) laments Walker's questioning. Driven by a conviction that not just African ruthless society effectively obstruct ladies' sexuality. Genuine 85 percent of mutilations are unimportant extractions, yet I would battle with Walker that both removal happen for a comparative reason.

Tune Ahan (1994) stresses that negative perspectives on Walkers mediation may ruin the solidarity of ladies over the world who are battling for privileges of ladies.

Efua Dorenkoo lauds Walker "I wrote to Walker You see, FORWARD counsels women like Tashi is so real whose genitals anguish has become unbearable.

Ayan Hirsi Ali for her work Infidels faces demise dangers. William Grimes in his article " No Rest for a Feminist battling Radical Islam" underpins Ali's quality which even in the wake of getting demise dangers has not halted her endeavors to secure ladies' enslavement.

Another critic Tariq Ramadan in his article "A Case of selected hearing" thoroughly restricts Ali's charge on the religion Islam. He says that the voices of Ali's has not been heard in Islamic nations isn't because she brings up unessential issues but since she needs to satisfy the west.

Saddik Gohar in an article entitled "Empowering the Subaltern in Women at Point Zero" (2016) talks about how women have been marginalized by the male. Firdaus suffers from humiliation, rape, incest, and violence (184).

Discussing the idea of prostitution, Neander, Satyabhama and Ali Mustafa in their article "Dismantling Prostitution as an Institution in Nawal-El-Sadaawi's *Women at Point Zero* (2014) says that there has dependably been a negative picture appended to prostitution. They contemplated it by applying the speculations of deconstruction and Foucault's capacity connection to destroy the talk of prostitution as an establishment.

Chantel Zabus in her article "Acquiring Body, Waris Dirie, Infibulation, and New African Female Self Writing" outlines trauma faced by Dirie. Existing artistic studies is brimming with holes, and no full length think about has been done on this theme which can do equity with this barbaric practice.

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