

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

4 Kiran Yadav¹

5 ¹ Baba Mastnath University Rohtak

6 *Received: 16 December 2018 Accepted: 2 January 2019 Published: 15 January 2019*

7 **Abstract**

8 Resilience is at the core of western radicalism, allowing unrelated thoughts and practices to
9 exist together calmly with each other. However, nothing challenges resistance like the act of
10 female circumcision or genital mutilation. Even though that the UN General Assembly
11 received a determination to boycott FGM endeavors to stop this type of victimization ladies
12 are still a long way from widespread and number of ladies, and young girls concern is as yet
13 rising. A test isn’t just securing young girls who are as of now in danger additionally
14 guaranteeing that those to be conceived later on will be free from the perils of the training.
15 World Health Organization (WHO) defines Female Genital Mutilation as a process which
16 refers to a multiple operations on the intimate parts of women and young girls which includes
17 partial or total taking away of external genital organs or any other harm to female genital for
18 a cultural or non-cultural reason. It is the removal of auxiliary sexual parts like Clitoris, labia
19 minor-a, labia major-a. Female Genital Mutilation has a strong ancestral and socio-cultural
20 roots.
21

22 **Index terms—**
23 The Politics of Excision: A Study of Ngugi Wa Thiong’O, Flora Nwapa, Jomo Kenyatta, Waris Dirie, Nawal-
24 El-Saadawi, Ayaan Hirsi Ali and Alice Walker’s work By Kiran Yadav Baba Mastnath University

26 **1 GJHSS-F Classification: FOR Code:**

27 The PoliticsofExcisionAStudyofNgugiWaThiongOFloraNwapaJomoKenyattaWarisDirieNawalElSaadawiAyaanHirsiAliandAliceWall
28 Strictly as per the compliance and regulations of: 160699p Introduction-Resilience is at the core of western
29 radicalism, allowing unrelated thoughts and practices to exist together calmly with each other. However, nothing
30 challenges resistance like the act of female circumcision or genital mutilation. Even though that the UN General
31 Assembly received a determination to boycott FGM endeavors to stop this type of victimization ladies are still
32 a long way from widespread and number of ladies, and young girls concern is as yet rising. A test isn’t just
33 securing young girls who are as of now in danger additionally guaranteeing that those to be conceived later on
34 will be free from the perils of the training.
35 World Health Organization (WHO) defines Female Genital Mutilation as a process which refers to a multiple
36 operations on the intimate parts of women and young girls which includes partial or total taking away of external
37 genital organs or any other harm to female genital for a cultural or non-cultural reason. It is the removal of
38 auxiliary sexual parts like Clitoris, labia minor-a, labia major-a. Female Genital Mutilation has a strong ancestral
39 and socio-cultural roots.

40 2 Introduction

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

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

56 3 II.

57 4 Types of Fgm/ c based on Who Classification [who 2016]

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

60 Type 2: Partial or aggregate expulsion of the clitoris and labia minor-, with or without extraction of the labia
61 majora which is called 'excision.' Type 3: Narrowing of the vaginal hole by cutting and uniting the labia minor-a
62 or the labia major-a to make a kind of seal, with or without extraction of the clitoris. In many cases, the cut
63 edges of the labia are sewed together, which is called infibulations. Type 4: All other destructive methods to the
64 female genitalia for non-restorative purposes, for instance, pricking, puncturing, chiseling, scratching and so on.

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

70 5 III.

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

79 6 Findings

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

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

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

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

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

113 From the vast accumulation of writers against the act of FGM Ayaan Hirsi Ali, Waris Dirie, Nawal-El-Saadawi,
114 Alice Walker have been decided for examination to investigate different measurements of women's accommodation.
115 This determination is finished with due comprehension to the way that these writings covers present-day Era
116 when ladies as an author advances at an extraordinary pace. Besides these books are self-portraying, and every
117 one of these scholars has encountered inside and out loathsomeness and sufferings from youth identified with
118 Female Genital Mutilation. Alice Walker's Possessing the Secret of Joy (1992) emerges as a piece of authors
119 social duty towards battling FGM. Tashi, the fundamental character speaks to the anguish of FGM who out
120 of unwaveringness to her African birthplace (Olinka) experiences an injuring circumcision. She was driven by
121 feelings as opposed to mind. Her battle, mental misery is perfectly spoken to by Walker. FGM changed Tashi's
122 conditions to such a degree, to the point that she, at last, killed M'Lissa, an old lady who disfigured her. "Each
123 night I fingered the razors. I kept concealed in the stuffing of my pillows, fantasizing her bloody demise. I swore
124 I would mutilate her wrinkled body so much that her own God would not much recognize her ??195."

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

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

131 Ayan Hirsi Ali in her work Infidels describes her life from childhood to becoming a Dutch citizen and an
132 MP. "Infidels" literally means Non-Muslims. Her mother's abusive nature, marrying an old man, running to
133 Netherland is shown in the novel brilliantly.¹

¹The 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

6 FINDINGS

.1 Scope

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

.2 VI.

.3 Literary Survey

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

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

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

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

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

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

160 Saddik Gohar in an article entitled "Empowering the Subaltern in Women at Point Zero" (2016) talks about
161 how women have been marginalized by the male. Firdaus suffers from humiliation, rape, incest, and violence
162 (184).

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

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

.4 Works Cited

171 [Dorenkenoo ()] *Cutting the Rose. FGM: The practice and its prevention.* London: Minority Right Group, Efua
172 Dorenkenoo . 1994.

173 [Gohar ()] 'Empowering the Subaltern in Women at Point Zero'. S Gohar . *Journal of International Women's
174 Studies* 2016. 17 (4) p. 174.

175 [Platt (2017)] *Female Circumcision: Religious practice v. Human rights Violation*, Jessica A Platt . February
176 2017. (Law and Religion)

177 [Wilenz] *Healing the Wounds of Time*, Gay Wilenz . (Rev. of Possessing the Secret of Joy by Alice Walker)

178 [Mustafa ()] A Mustafa . *Litera Kultura*, 2014. 2.

179 [Grimes (2007)] 'No Rest for a Feminist Fighting Radical Islam'. William Grimes . *The New York Times*, Feb.
180 14, 2007.

181 [Lightfoot-Klein ()] *Prisoners of ritual: An odyssey into Female Genital Circumcision in Africa*, Hanny Lightfoot-
182 Klein . 1989. New York; Harrington Park. (Print)

183 [Huxley ()] *Red Strangers: A Novel*, Elspeth Huxley . 1939. London. (Print)