13-1-2020

Minor Beyond Borders 2019-2020

Prevention against FGM Tanzania

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13-01-2019

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The Nasarian Group 7-11-2019

Preface

Patricia Hereijgers



I am in my fourth year of the study Occupational Therapy. In the beginning of this minor my preference did not go to the topic FGM. In the Netherlands I was not aware of the impotency of this topic and the different consequences of the problem. Also I got a lot of questions what I was going to do with this topic as an occupational therapist, and to be honest I did not know that before this project started.

When I started doing research to this topic in the Netherlands, I soon realised the topic is really interesting. Especially the different social-cultural aspects that come with the situation. This also made it easier for me to make a connection with my study. FGM changes the daily life of the victim and therefore I saw the challenge to look through the perspective of the victim and explore how I can improve their quality of life.

My opinion is that you can always advice people, but when they are aware of the consequences of an action and they still do not want to change, it is their decision. The Maasai people hardly change their traditions, but also are not aware of the consequences of FGM. Since they are not aware, I think it is important to make sure they get this education, so they can form their own opinion about the topic.

Pien Koenraadt



I made my first acquaintance with female circumcision through my Midwifery education, in which we briefly discussed which types of Female Genital Mutilation (FGM) there were. Classmates also shared their experience of female circumcision during childbirth, but I had not yet encountered it myself in practice. In the run-up to the start of the project, I shared the topic with family, friends and colleagues, and received varying reactions. On the one hand there was a lot of ignorance: "*Surely this only happens to boys*" someone said, while on the other hand people expressed how difficult they found this subject. I myself was rather sceptical about it. What can we, as people from a totally different culture, change in such a short time to such a deep-rooted problem? So many organizations have been working on this for years, we students surely cannot change the world. As we progressed in phase 1, the problem started to affect me more as a human being. The subject with all its different aspects made me angry, sad and powerless. How can a Maasai girl, even while she is still in the womb, be married off, and therefore never have the experience of falling in love and marrying the man she loves? Why does a woman have to suffer so much pain, and is her sexual pleasure taken away, just so her father gets more cattle? I began to feel that even though we couldn't make big changes, the little things we did within the project did matter, and I began to appreciate them. In addition, the final product is very much appreciated by our client, for whom we have been of great value.

Anniek Hartog



Before I started the minor Beyond Borders, I already knew a bit about female circumcision. This information was mainly focused on the theoretical piece of information that I received from the obstetrics course. At that time I already thought it was a painful act that was performed on women and I had a hard time imagining why it was done. However, my knowledge about this remained limited and I did not know in concrete terms how this problem relates globally, what exact complications are associated with it and what exactly the WHO says about this. I found it very shocking in the first few weeks to hear what influences this action has on the overall functioning of a girl. From an ethical point of view, I also thought it was a tricky aspect, because everything in you says that this does not belong, but you must also see it from the eyes of the target group. To be able to understand their line of thought, it is important not to be judicious. I found that I found that difficult and still find it difficult. As I started to conduct further research on the subject, I was shocked by the many causes that underlie female circumcision. I noticed that not only was I limited in my knowledge about this, but also in my environment. Many people are unaware of the influences of female circumcision. I therefore found it very instructive and interesting to occupy myself with this topic in recent months. I have gained more knowledge on the subject of female circumcision, and I have also been able to use this knowledge in an educational manner. It has not only helped me within the project, but also as a midwife this knowledge can be important.

Elzelien Breukel

Mambo!

I am in my third year of my midwifery study. Related to my education, the subject of female genital mutilation (FGM) really appealed to me. In the Netherlands it is not a subject that is often discussed, but I do encounter it when I meet clients. Therefore, I looked forward to learn more about this topic. Fortunately, It's a practice that doesn't occur very often in the Netherlands, but that makes it also difficult to understand the situation completely. I still think it is really sad that it still happens and that people are not aware of the effects. But it's difficult to change a culture and tradition that already exist for so many years. The culture is also different in which people live on the top of a mountain, sit on a stone the whole day, and the toilet is the bush bush. It's a complete other world but I truly enjoyed this cultural difference. Looking back on the last 3.5 months I have seen and learned a lot. I learned a lot about the subject of FGM and had a great time together with Anniek, Patricia and Pien.



Introduction

Female circumcision is a problem that has been going on for many years. Many organizations have already taken care of the problem of stopping and stopping it. However, female circumcision remains a problem worldwide. More than 200 million girls and women worldwide are circumcised (World Health Organisation, 2018). The reason why there is so much attention for it worldwide has to do with the negative load associated with female circumcision. The WHO speaks of a procedure without any health gains for a woman (World Health Organisation, 2018). In addition to the fact that it has no advantages to circumcise a girl, many complications have been described. Some complications associated with female circumcision are; severe blood loss, infections and complications at birth. There is also an ethical aspect related to female circumcision. The circumcision of girls and women goes against human rights (World Health Organisation, 2018).

In Tanzania, female circumcision is still an important aspect of some tribes to this day. One of these tribes is the Maasai tribe. Female circumcision is a ritual that has been performed for generations among Maasai women. A part that perpetuates this tradition has to do with the dowry and social pressure associated with circumcision. After all, a family receives more money for their daughter when they are circumcised. It is also believed that the circumcision of a girl contributes to the transition to a woman. Female circumcision is performed at an average age of 13 years. After the circumcision a girl is ready to be married. Because of the negative charge associated with female circumcision, it has been illegal in Tanzania since 2009 to perform female circumcision. Despite the legal measures and the efforts of many organizations, female circumcision is still being carried out.

Because female circumcision is still being carried out in Tanzania to this day, this project has been set up. The need for a solution to this problem is based on the many negative aspects involved. In recent years there has been more awareness in Tanzania about the issue of female circumcision, but it is still being implemented. From the Beyond Border minor a challenge has been drawn up to come up with a solution to the problem of female circumcision through the steps of design thinking. Within this report, research is being conducted into an effective solution to the issue of female circumcision. The challenge to be addressed in the first phase is as follows “which intervention is effective in the prevention of FGM in Tanzania under the Maasai community”. The search for a solution is carried out systematically through the steps of design thinking. Various tools are available within these steps that can be used. The context of the problem is mapped out in the first phase. The various aspects related to female circumcision are examined, and the problem behind the problem and the opinion of the target group are also looked into. If there are sufficient insights into this and possibilities, then in phase 2 a suitable solution will be examined that matches the information found in phase 1. In phase ¾ it is then possible to develop a prototype that meets the wishes with the found idea and needs of the target group. Within this phase, the idea is also specified to arrive at an effective end product in phase 5.

Last year the Beyond Border Group 2018-2019 started a chicken farm. This has been started in 2 different Maasai groups. The reproduction of the chickens allowed the women to sell chickens and sell eggs. With the money, the women had to set aside an amount of money for the girls of the family every week. With this money the girls can have the opportunity to go to school. With the help of education, last year's group hoped to stop FGM. This year we are going to evaluate the project from last year and look at a different perspective to prevent female circumcision in the Maasai community.

During this project we work together with the organization HIMD. Mama Mackrine is the CEO of the organisation HIMD. She was an important link for our project and the contact moments with the target group. In the beginning of the project she gives us a lot of information about FGM and the work of the organization to stop FGM. Our contact person is Jacqueline, the daughter of Mama Mackrine. With the information of different organization from the Netherlands and from Tanzania. But also from with the Maasai people, like the women the men and the girls who already run away for forced marriage and Female Genital Mutilation (FGM) we want to make a plan for prevention of FGM.

Phase 1

There are many factors that underlie FGM. Over the past years there have been many organizations and agencies that have campaigned against FGM. Within the first phase of Design Thinking, a various rate of tools were used to regain insight into the complexity of the problem. These tools provide insight into the problem behind the problem. The tools used for this are: the STEEP, benchmarking, stakeholder mapping, qualitative research, literature review and scopes.

The STEEP analysis is a method for charting various factors of Tanzania schematically (appendix phase 1: STEEP analysis). Not only is the problem looked at, but the social-, technological-, economic-, environmental- and political factors of Tanzania are specifically looked at. By looking at different factors you are able to look beyond the problem. The possibilities that arise with this STEEP help with brainstorming in phase 2. Furthermore, benchmarking has been used as a tool. There are many organizations and agencies that fight against FGM. In order to get a picture of their way of working and its effectiveness, a decision was made to draw up benchmarking (see appendix phase 1: Benchmarking the interviews). In this way we want to orient ourselves as widely as possible on different methods of preventing female circumcision. The information obtained helps to go through phase 2. In phase 2, during brainstorming, a solution can be looked for as effectively as possible, based on all information obtained from benchmarking. The information from the benchmarking is then processed in stakeholder mapping, this is done to show the different organization in a schematic and well-organized way (appendix phase 1: stakeholder mapping). In this way, a total picture of the problems, the activities, the importance of the organization and what played an important role in solving the problem is created. An overview is created of which people, organizations and groups are important for the project, the problem and their influence on it.

Beside this, qualitative and literature study was also carried out (appendix phase 1: qualitative study dropping centre). Through qualitative research it is possible to gain insight into the mindset and opinion of our target group. This provides insight into their needs and wishes in order to arrive at a solution in phase 2 that connects with the target group, in order to make the solution's success a success. A literature review makes it possible to gain scientific insights into the problem. Various sources were used for the literature study. Use has been made of theoretical books on obstetrics and gynaecology, information obtained from the UNICEF and WHO website, interviews with organizations, the National Bureau of Statistics, PubMed, Google Scholar, Cochrane and the UNFPA organization. To gain a better insight into the resources that have been deployed in recent years, a systematic study has been conducted in PubMed (appendix phase 1: Search FGM). This information obtained from this research has been used for information in phase 1. All literature information provides a substantiated overview of the problem and the underlying cause that is reliable and evidence-based.

Finally, the tool Scopes has been made use of, with the purpose to create a summarization of what the problem is, what factors are involved and what role they play within the problem. With this, we had a clear view of the problem when we started with the brainstorm phase (appendix phase 1: Scopes).

The results and information obtained from the tools has been processed within phase 1. The details of the tools can also be found in the appendix. The important information obtained from the tools has been processed within the various sub-topics of phase 1. Despite the many efforts of organizations and agencies in recent years, FGM continues to play a role within the Maasai tribe in Tanzania.

Tanzania

General information

Tanzania is a country established in the East of Africa. It lays next to the Indian Ocean. Around Tanzania, there are different countries, such as Kenia, Uganda, Congo D.R.C., Zambia, Malawi and Mozambique. The capital city of Tanzania is Dodoma. The economic power centre of Tanzania can be found at the East Coast. The currency of Tanzania is the Tanzanian Shilling (TSH). Tanzania counts circa 60,9 million citizens on a surface of 947.300 m^2 (National Bureau of Statistics, 2017) (United Nations Population Fund, 2019).

The landscapes of Tanzania are very variated. In Tanzania two of the highest mountains of Africa are found, the Kilimanjaro (5895 m) and Mount Meru (4560 m) (National Bureau of Statistics, 2017). Furthermore, there are extended steppes where a lot of wild animals live. A big part of the citizens lives on the countryside. Because of volcanic soil and the rain seasons the ground of Tanzania is fertile enough for agriculture. In general, the country has a tropical climate. The coasts are hot and humid, with an average temperature of 30 degrees Celsius. There are two seasons where heavy (thunder)storms happen. This is from March to June and is called Masika. This period from November until January is called Mvui (National Bureau of Statistics (NBS), 2014).

The biggest part of the citizens works in the agrarian sector (European Foundation for the Improvement of Living and Working Conditions, 2012) (Bos & Streutker, 2018). In Tanzania, corn, grain and rice are the most common produced foods. The possibility to make a lot of profit out of that is not likely, because the production is very low. Since the sixties the agricultural production has not increased in Africa. It also does not help that a lot of areas in Tanzania are hit by land shortages and soil degradation due to the growing population (Yamane, Kularatne , & Ito, 2018). This also makes the Tanzanian economy more susceptible to natural disasters and fluctuating food prices (Yamane, Kularatne , & Ito, 2018). In the semi-arid lowlands are a lot of shepherd people, such as the Maasai tribe (Bos & Streutker, 2018). In general, the Maasai tribes live from the cattle that graze on these areas. The biggest part of the Tanzanian people are supporters of a religion (Bos & Streutker, 2018). The most common religions are Islam, Christian and Animistic religions. In general all these religions live in peace together with each other. In Tanzania you can still find a lot of ruins from the medieval influences and people who have let their religious mark in Tanzania (Bos & Streutker, 2018).

History

The inhabitants of Tanzania originate from the Bantoetalic citizens. 2000 years ago these citizens came from West-Tanzania to Tanzania (Bos & Streutker, 2018). In the past, Tanzania was a colony from Portugal, Oman and Germany. After the first World War, it became a colony from England (Bos & Streutker, 2018). Since December 9th 1961 Tanzania has been an independent country with Nyere as prime-minister (Bos & Streutker, 2018). Through the settling from different tribes and countries, there are now 120 different tribes living in Tanzania. The biggest tribes are the Maasai-, Sukuma-, Nyamwezi-, Haya-, Nyakyuse- and Chagga tribe (Bos & Streutker, 2018). The official language from Tanzania is Swahili, but a big part of the inhabitants also speak English because of their education. Some people also speak French, Portuguese and different Indian languages (Bos & Streutker, 2018). John Pombe Joseph Magufuli has been the president of Tanzania since October 2015 (National Bureau of Statistics, 2017). Magufuli is the fifth president of Tanzania. Every five years there is a possibility to vote for a new president.

Maasai tribe

General information

Originally, the Maasai tribe is an Normadic folk. At the end of the 18th century, they crossed the Kenyan border and established themselves in Tanzania (Bos & Streutker, 2018). Nowadays, the Maasai community is mostly found in the North of Tanzania, along the Great Rift Valley, on a surface of circa 160.000 km^2 (Maasai Association, sd). But, the area where Maasai are settled has decreased in the last years. This decrease is mostly due to the National Parks and Reservoirs. For the Maasai, this has a negative effect for the total surface on which the cattle can graze and agriculture can be cultivated (Maasai Association, sd). Around one million people belong to the Maasai community (Maasai Association, sd). It is hard to know the exact amount, because many Maasai people live separated.



Image 1 Habitat of the maasai in Tanzania and Kenya

A day in the life of a Maasai consists of animal feeding and agriculture (appendix phase 1: Maasai men- 19th of November). The Maasai community mostly live with animals like goats, sheep and cows. These animals serve as a source of income for most families. The animals contribute to the Maasai finances, because they are seen as a source for trade but they are also seen as a way of making social contact (Maasai Association, sd). Once a week they go to the market to sell cows and buy food for the family (appendix phase 1: Maasai men- 19th of November). The animals are also used as a meal; they use the meat, milk and blood in order to live. The blood is used to drink at special events (Maasai Association, sd). Those special events can be circumcision, a wedding or birth. Nowadays, a lot of Maasai communities have begun with agriculture, like corn flour, rice and potatoes (Maasai Association, sd). The Maasai live in an Inkajijik, this is a house made of mud, sticks, grass, feces and miction from a cow. It is the role of the woman to build this Inkajijk (Maasai Association, sd). From the past, the Maasai wear red clothes and cloths to scare the animals off (Bos & Streutker, 2018).

The highest respected person in the Maasai community is the elder. This is the father who started the family. Men become elder when they have the most wives and (grand)children. Each wife has her own house with her children, therefore the elder has to have the most houses. An elder has until 20 wives. The role of the elders is to make sure that all of them, who are surrounding them, are living in peace (appendix phase 1: Maasai men- 19th of November). They give advice and information and they pursue the traditions (Maasai Association, sd).

The Maasai believe in the dualistic god Engai. The religion is founded in the crater of Ol Doinyo Lengai next to the Kenyan border (Bos & Streutker, 2018). The traditional Maasai language is Maa (Bos & Streutker, 2018). This language is different from Swahili, which is the Tanzanian language. The Maasai have many traditions and ceremonies. Every ceremony is seen as a new life and way to express their culture (Maasai Association, sd). The ceremony at marriage is called Enkiama. In the Maasai community, it is common for a man to have more wives. How richer the man, the more women he can marry, because of the bride price that he has to give (Maasai Association, sd). When the girl is circumcised, the man has to pay one big cow and one million shillings to the father of the girl. When the man does not have enough money he asks his family for help or he has to work for the father of the girl (appendix phase 1: Maasai men- 19th of November). Another important ceremony among the Maasai is the drinking of milk mixed with blood. This ceremony is called Eokoto e-kule (Maasai Association, sd).

The government has brought primary schools closer to areas in which the Maasai live. Because of that it is easier for the people to educate their children, so that they can reach a higher level of life. When a girl gets married at 13 years, she is supposed to take care of the cattle. Because it is her role to feed the family (appendix phase 1: Maasai men- 19th of November).

Female Genital Mutilation
General information

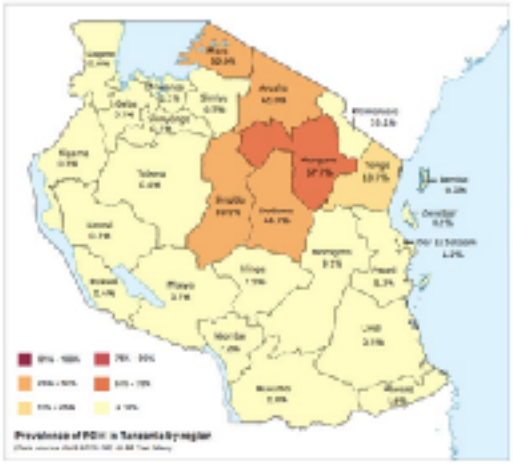


Image 2 Prevalence of FGM in Tanzania in numbers and by region

In a few cultures around the world Female Genital Mutilation (FGM) is performed through the centuries. Depending on culture and rituals, FGM is performed in different ways. According to the World Health Organization (WHO), an estimated 100 until 140 million women are circumcised worldwide. Every year this increases by two million girls (Nienhuis, Hendriks, & Naleie, 2017). In Tanzania, according to the National Bureau of Statistics, 10 - 15 percent of the women are circumcised in the age range of 15 until 49 years (National Bureau of Statistics (NBS) [Tanzania], april 2011). Based on the conversation with Mama Mackrine, FGM is still happening within the Maasai tribes (appendix phase 1: interview HIMD). This was confirmed in the interviews with the (appendix phase 1: Maasai men- 19th of November). They stated that circumcision is still happening in their tribe in secret.

There are a lot of underlying problems and causes with circumcision. Mama Mackrine named the most known reasons, such as: social pressure of the community, the ritual of becoming a woman, women experience less pleasure with sexual intercourse and therefore they will cheat less likely, the blood of circumcision is good for the fertility of the land and woman that are circumcised are worth a higher bride price then woman who are not circumcised (appendix phase 1: interview HIMD). Mama Mackrine also mentioned that a circumcised girl is ready to be married at a young age (appendix phase 1: interview HIMD). This information is confirmed by the WHO and UNICEF (World Health Organisation, 2018) (UNICEF, 2015). There is also a method where an elder can declare that when an unborn child becomes 13 years old, she will be his wife (appendix phase 1: Maasai men- 19th of November). Circumcision of women is a deep rooted ritual in the Maasai culture. A lot of value is attached to this ritual and to change this is, is considered a challenge (appendix phase 1: interview HIMD).

FGM is seen, according to organizations like WHO, as a procedure that does not benefit the health of the women. There are no medical reasons that support FGM (World Health Organisation, 2018). FGM is seen as a violation of the rights of girls and women (World Health Organisation, 2018)(appendix phase 1: interview HIMD). Women encounter the inequality between man and woman (appendix phase 1: interview HIMD). Because of the age when FGM is performed, girls are not capable to stand for their own rights and say no to circumcision (UNICEF, 2015)(appendix phase 1: interview HIMD). Because of the many complications of FGM, the right to live a normal and healthy life is taken away from the women (World Health Organisation, 2018). According to the World Health Assembly, the advice against FGM is to support the women in the following cases: better healthcare, -education, -finances and -laws (Mpinga, et al., 2016). At the moment in a lot of places FGM is included in the lessons at school for both girls and boys (appendix phase 1: Maasai men- 19th of November).

Beside the obstacles that girls will face when declining circumcision and the violation of their rights, there are a lot of physical and psychological complications with circumcision. The most common complications of circumcision are blood loss, heavy pain, shock, infections, complications when delivering, wild meat formation, reduced healing, scarring, urinary problems, cyst formation and death by performing the circumcision or when delivering a baby (World Health Organisation, 2018) (UNICEF, 2015) (Van Bavel, Coene, & Leye, 2017). Psychological and social-economical barriers that girls can have because of FGM are traumas**,** sexual abuse, early school leaving, anxiety, child pregnancy and child marriage (Van Bavel, Coene, & Leye, 2017) (UNICEF, 2015) (Health integrated multisectoral development , sd). During the circumcision they use the same sharp object, this makes women vulnerable for Sexual Transmitted Diseases (STD), like HIV and AIDS (appendix phase 1: interview HIMD) (Marco, 2019).

There are four different forms of FGM (World Health Organisation, 2018) (UNICEF, 2015). For type I of FGM, a clitoridectomy is performed whereby the clitoris of a woman is cut. For type II, an excision is performed. The clitoris and labia minora are cut away. For type III, an infibulation is performed, whereby the clitoris, labia minora and labia majora are cut. In type IV the genital externa remains intact but the vagina is damaged by puncturing, piercing or cutting (Prins, Van Roosmalen, Scherjon, & Smit, 2014) (Williams Obstetrics, 2018). In Tanzania type I and II are most common with 90,9% of the circumcised girls (Van Bavel, Coene, & Leye, 2017)(appendix phase 1: interview HIMD). 95% of the girls that heard about FGM think that this practice should end (UNICEF , 2019).

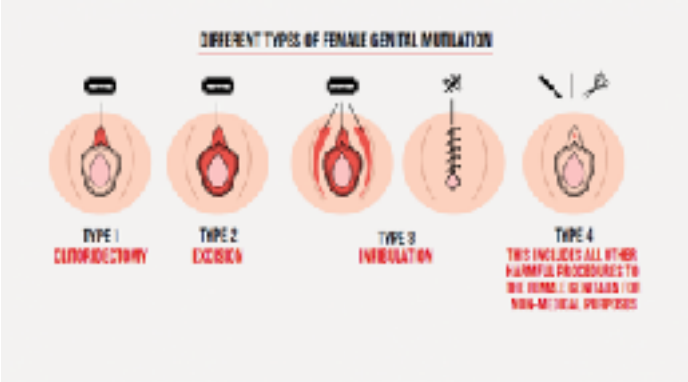


Image 3 The four different stages of female circumcision

Tools over the past years

Over the past years, the awareness around FGM has grown. Many organizations are aware of the effects of FGM and the conditions of the girl and woman. This means that in recent years people are busy reducing FGM on various fronts. In 1997, a joint statement was made by WHO, UNICEF and UNFPA against FGM (World Health Organization, 2018). Since 1997, a lot of organisations have dedicated themselves to stop FGM. This was reached by research, changing the law, government policy and making contact with communities. The political support worldwide has grown and internationally there was a lot of involvement to prevent FGM. Since 1997 there has been a worldwide drop of the amount of circumcised women (World Health Organization, 2018). It is hard to know the exact numbers and data, because FGM is an illegal practice. Therefore it will not be published when it is performed, which makes it hard to measure (World Health Organization, 2019). The following diagram is based on estimation made by UNICEF (UNICEF, 2019):

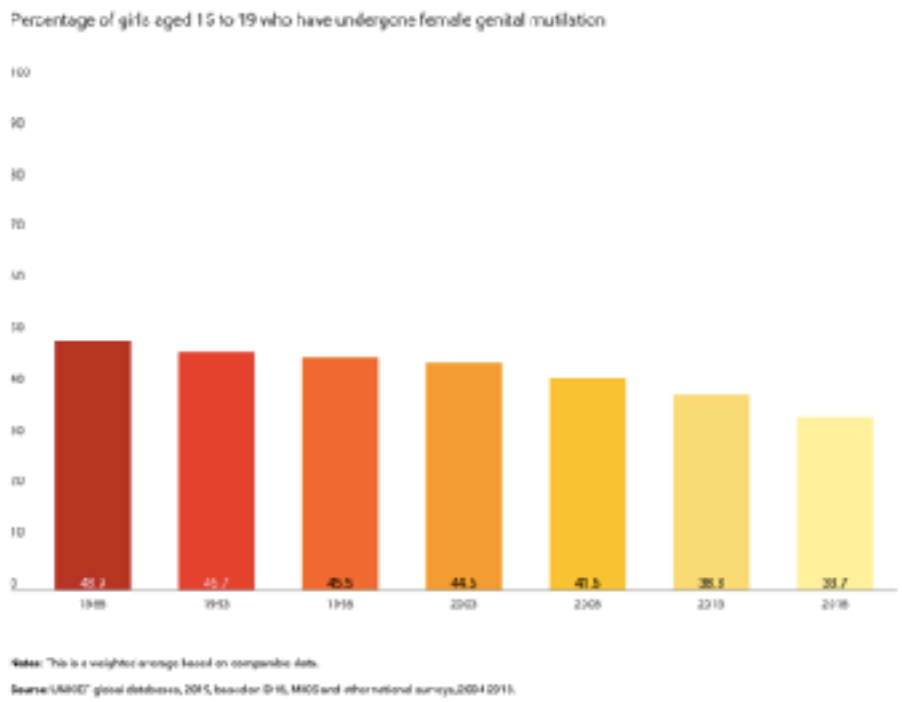


Figure 1 Percentage of girls between the age range of 15 until 19 years who are cut globally. Progression and improvements in a country is not taken into account. Numbers are on worldwide basis. Source: UNICEF (UNICEF, 2019).

In 2008, the WHO and nine other organizations affiliated with the United Nations issued a statement to stop FGM (World Health Organization, 2018). This statement was made, based on the information about FGM of the last years. In December 2012, the 194 UN Member States established that every country should view FGM as illegal. Furthermore, they create awareness among the population and use sufficient resources to protect and support women (Mpinga, et al., 2016). In addition, a United Nation program has been set up to combat FGM. Involved with this were the United Nation Population Fund (UNFPA) and the United Nations Children's Fund (UNICEF). The aim of this program was to speed up the abandonment of FGM.

In May 2016 in collaboration with UNFPA and UNICEF the WHO established the first evidence-based guide to support complications related to FGM (World Health Organization, 2018). The WHO has set many tools available to enable implementation of the guide. All of these global steps and actions have contributed to a decrease in the amount of women who have been circumcised (World Health Organization, 2018). However, the operation is still performed illegally in many countries.

Legal aspects of female genital mutiliation

Due to the many negative loads of FGM, there are laws that prohibit FGM. A law was issued in 1998 that focuses on sexual crimes for the protection of women and children. This law

does not specifically speak about the prohibition of FGM. However, Article 169A refers to genital circumcision with children under the age of 18 (Parliament of the United Republic of Tanzania, 1998). If the cutter still performs FGM on a person under the age of 18, a prison sentence of a minimum of 5 years and a maximum of 15 years is stated. A fine can also be imposed, which can be a maximum of 300.000 Tanzanian shillings (€119,40) (Parliament of the United Republic of Tanzania, 1998). In addition a sum is requested for the victim of the circumcision for the damage that is done to her.

The law against child circumcision has been in use since 1998. In 2009 a law came out that clearly states that FGM is prohibited (Parliament of the United Republic of Tanzania, 1998). This children's law means that children must not be physically or mentally damaged by any other act. In addition the Children's Act states that everyone under the age of 18 must be considered as a child (Parliament of the United Republic of Tanzania, 1998). Unlike the cultural aspect of FGM where a girl is seen as a woman when she is circumcised, regardless of the age (Hamdia , Shabu , & Shabila, 2019)

Since 2016 the East African community (including Kenya, South Sudan, Tanzania and Uganda) has established the 'East African Community Prohibition of Female Genital Mutilation Act' (EAC act) (Parliament of the United Republic of Tanzania, 1998). This law does not only focus on children but also on adult women. By prosecuting the circumcisers, information about the dangers of circumcision and by harmonizing the laws on FGM, the EAC hopes to raise awareness about FGM. The EAC Act specifically mentions the penalties imposed on FGM. As stated above, the EAC Act states in Article 4 that there is a minimum 3 year prison sentence for performing FGM. If the circumciser caused the death of the victim by performing FGM, or has transmitted HIV in unhygienic way, the circumcisers can get life imprisonment (Parliament of the United Republic of Tanzania, 1998).

Quoted from the law, it says *"Article 10: someone who uses derogatory or rude language against a woman for undergoing or not undergoing FGM, will receive a jail sentence of at least 6 months*". Despite this law, FGM is still being performed in large numbers. For example, the development organization Terre des Hommes reports that 400 girls were circumcised in one night in the Serengeti area (Vreeken R. , 2018). pparently, FGM still appears to be a problem in Tanzania. FGM also became a part of the millennium goals. The Millennium Development Goals generally focus on global poverty, in which objective 5 speaks of maternal health by promoting the prevention of maternal mortality and equality between men and women. Both these topics can be related to FGM (Mpinga, et al., 2016). A integrative review from 2015 shows that the fight against FGM contributes the achieving the millennium goals (Ruiz, Martínez, & Bravo, 2015). Because Tanzania has signed the Universal Convention of Human Rights, it is obligated to abide by it. Particularly churches in Tanzania have the duty to prevent violation (Health integrated multisectoral development , sd). This is related to the social lessons that are given within the church service. The Maasai men say that they do not agree with the change of government, but that they have no choice in this (appendix phase 1: Maasai men- 19th of November).

The ritual concerning FGM within the Maasai tribe

Within the Maasai tribe in Tanzania, FGM has been performed for generations long. Based on the Maasai tradition, the reason FGM is still performed is based on the following beliefs (Health integrated multisectoral development , sd)(appendix phase 1: interview HIMD) (Marco, 2019):

- The transition from child- to adulthood
- Increased marriage opportunities
- Social acceptance, recognition and respect
- Bigger bride price
- Reducing the woman's sexual appetites
- Reduction of prostitution
- Reduced itching and vaginal infections
- It increases fertility
- It is a tradition
- It promotes childbirth and makes it safer
- It increases male sexual pleasure

The main Maasai beliefs that support FGM are based on preparing for marriage and the social pressure that comes with it (NHS, 2019). Most men want a circumcised woman (Portenier, 2019). That shows that a girl has become a woman, and in this way she deserves her respect in the community. When a girl is not circumcised, men do not want to marry her (appendix phase 1: Maasai men- 19th of November). In addition, an uncircumcised girl in the community is not respected because she acts against the tradition (Health integrated multisectoral development , sd). The circumcision of girls is a cultural tradition and is not mentioned in any religion. Yet that is what many Maasai's think, including many (grand)parents and elders (appendix phase 1: interview HIMD). Moreover, religion is sometimes used by religious leaders as an argument to preserve tradition (Plan International, 2019). When refusing circumcision, one can get disowned by the community (Janssens, s.d.).

It is not entirely clear where the origin of FGM is rooted. For the Maasai tribe, the emphasis lays on the transition from girl to woman (appendix phase 1: interview HIMD). It is a way to get a girl ready to get married. The Maasai tribe sees FGM as a positive and necessary action. Behind circumcision there are a number of traditional aspects (Maasai Association, sd). A girl is not allowed to cry during the action. When she cries, she shows that she is not strong enough and she hurts her mother (appendix phase 1: interview HIMD). For the circumcision a sharp object is used, this object is used for several girls. It is not possible to clean this object after every procedure. Because of this, girls have an increased risk of infections and sexually transmitted diseases (Marco, 2019). After the circumcision has been performed, the wound is left open, because people are not able to suture the wound (appendix phase 1: interview HIMD). In the past, after the circumcision a large party and ceremony were held outside the tent where the girls were circumcised. Nowadays the act is performed more secretly because of the illegal aspects associated with it. It is now mainly performed early in the morning when it is still dark (appendix phase 1: interview HIMD). It takes about one or two months for a girl to recover from circumcision. After this recovery period she can be married off and is ready to marry.

Qualitative research

In phase 1 of Design Thinking, interviews are used as a method to gather data about the problem behind FGM. Before departing to Tanzania, a lot of information was already collected by talking to two organizations in the Netherlands (Plan International and Amref) and by literature research. But, a lot of aspects of FGM are not exposed and in-depth information from the point of a person involved is missing. Because of this, FGM remains a superficial concept. To make the subject more tangible, interviews were done with girls from the rescue house, elders from a Maasai tribe and women from two different Maasai community's. One group of women were from the Nasarian group, where the chicken farm has been introduced last year. There were some struggles to be able to interview the men (elders included) of the Maasai tribe. The men of the Nasarian group asked a large sum of money and food to be interviewed. We did not have the budget for this. We asked HIMD what they could do for us, and through Mama Mackrine we eventually were able to interview a group of elders from another community. We also interviewed another group of women in this community.

General method

Qualitative research was used as a method to collect data. There were two different methods of interviewing: interviews with duo's with the rescue girls, and an interview in a focus group with the Maasai women and elders. Both methods were semi-structured. Therefore, the participants are given the possibility to feel free to bring in their own perspective on the subject. A topic list is made based on literature research, previous literature research we did during our education at the University of Applied Sciences and information by HIMD. The questions for the groups can be found in the appendix. Sometimes there is differed from the original topic list, because the questions were aligned with what the participants said.

There was a translator who attended the interview, to translate English to Swahili, and in the Maasai tribe also Swahili to Maa, and vice versa. All interviews were recorded anonymously, so it could be played back to analyse it. The rescue girls and Maasai were asked permission for this on forehand.

A member check is performed during the interviews, by paraphrasing during- and summarising after the interview. At the interviews with the rescue girls, triangulation was taken into account by using different methods of gathering data; namely by doing the actual interview, writing down the questions and answers, and observing the person and environment. Different researches worked on collecting and analysing data with the interviews with both the rescue girls and Maasai.

Rescue house

About the dropping centre



Image 4 Interviews conducted with the rescue girls. An interpreter, observer and interviewer is present. Two girls are present.

The girls in the dropping centre fled from their family to prevent FGM and child marriage. A total of eleven girls live in the dropping centre, who all have been in the centre for about a year or two. They have been provided a place to sleep, food and a chance for education. At the time these girls finish school, they will be independent enough to leave the dropping centre and take care of themselves. The interviews can be found in appendix phase 1: qualitative research Dropping Centre.

Method

The participants were reached in collaboration with the contacts that we have within the HIMD organization. Together with these contacts, the dropping centre was visited and we were introduced to the girls. During this first meeting, we met them to win trust so we could ask more profound questions the second time. We all sat in a circle together, where we told something about ourselves (age, hobby's, study, et cetera) and after that the girls did the same. Both parties were free to ask questions about each other. After that, the girls sang some songs, because music is an important part of Maasai culture. After that, we played soccer and some other games to loosen up.
Four researchers interviewed two girls:

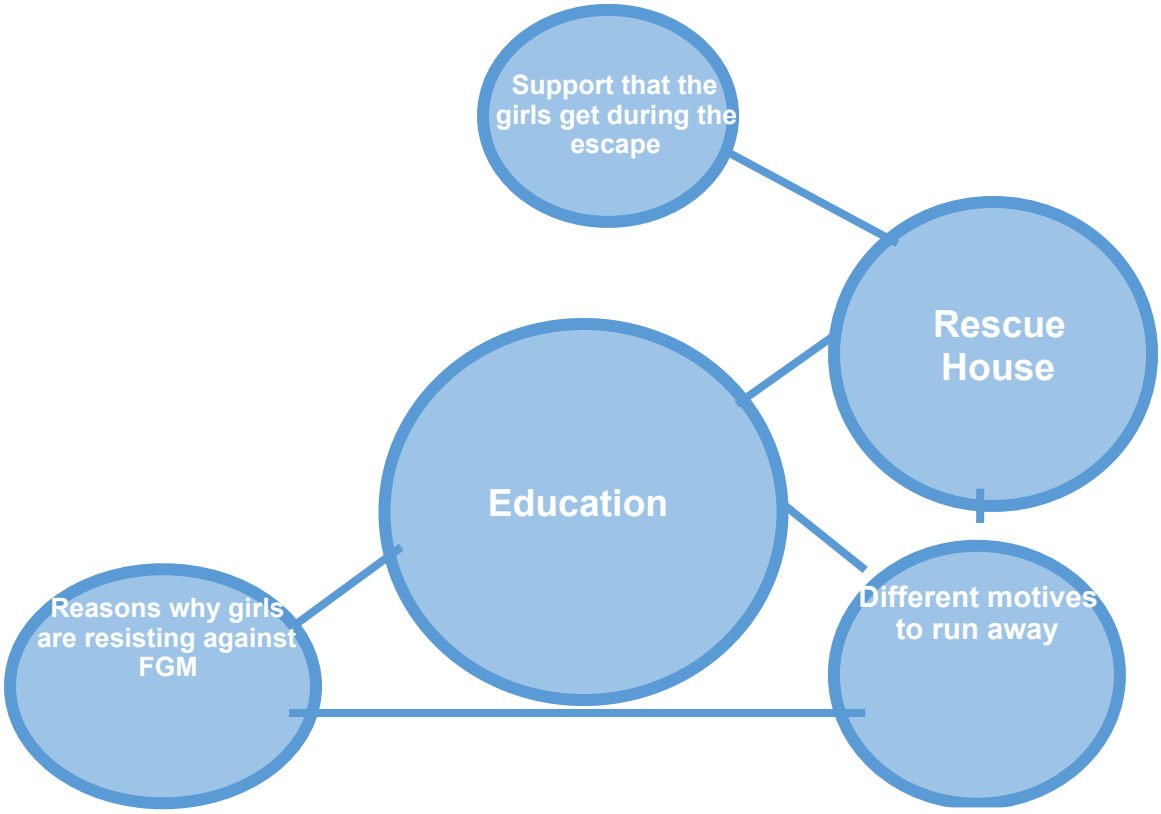
- One researcher asked the questions
- One researcher wrote down the question that was asked and the following answer the girl gave
- One researcher observed the emotions the girls had when a question was asked; she wrote down the time and which emotion the girl showed. She also looked at the atmosphere and posture of the girl
- One researcher recorded the interview

We chose to interview two participants at a time, because we noticed that the girls individually were very shy, and were more talkative when they were together. The girls also preferred to do the interviews in duo. The girls were interviewed until saturation was reached, this means a total amount of 4 interviews were done.

The first interview was a test interview. We sat in a circle to make all those involved feel equal. We checked if the girls understood the questions, if it was right to interview two persons at a time, to check if the interview was recorded properly and how long an interview took. The translator who helped us, works for the organization HIMD. The advantage of the translator was that she is a female, so it was easier for the girls to talk about the subject FGM to the translator. The disadvantage was that bias may have occurred. First of all, because the translator could have made a mistake while translating. Secondly, while doing our test interview with the rescue girls, we noticed that the girls only had positive things to say about the rescue house. The translator is from HIMD itself, the organization that works on this rescue house project and supports these girls. What might have happened is that some of the girls' answers were given to please the translator. Also, during our test interview, the translator was prone to not translate the question but to give an answer herself instead. Because we weren't able to arrange another translator on a short notice, we tried to took this bias into account by asking the translator if she wanted to translate precisely everything we ask and say to the girls at the upcoming interviews. When she was prone to give an answer herself, we thanked her for the information but we asked if she could let the girls speak.

After four interviews were done, one researcher transcripted the audio to text. Meanwhile, the other researchers typed out the observations. When all the interviews were

available in text, every researcher labelled two interviews individually. After the researchers where done with labelling individually, the researchers who labelled the same interview looked at the labels together, to find similarity's so consensus could be reached. Next the labels are divided based on similarity's. These groups of labels were given a code. All the codes formed a coding tree based on concerns and occurrence.
Out of these codes, themes were formed that gave an answer on the research question: "What motivates a girl to flee from the community to prevent FGM, and what does she need?"



"Figure 2: Motives of a girl to run away"

In the figure above, the connections are elaborated about the girls from the rescue house and their motives to flee from FGM. Education is most prominent because it encourages girls to flee from FGM and they also see this as a possible solution for FGM. The rescue house is connected to this. The rescue house gave the girls the opportunity to receive education. The subject 'Different motives to run away' is linked to both. After all, the rescue house is the place where the girls have fled to. Therefore, education was a motive to leave the Maasai community. 'Different motives' is connected with 'Reasons why girls are resisting against FGM'. FGM is one of the biggest reasons why the girls have fled. But without the help of others, the girls never had the opportunity to leave. The heading 'Support that the girls get during the escape' is therefore linked to the rescue house.

Reasons why girls are resisting against FGM
According to the participants, FGM is mainly performed because of traditional reasons and there will be a larger dowry. Other reasons that have been mentioned several times, are that you are not accepted in the community, and that you must follow the man's instructions. Some mentioned that they do not know the reason for performing FGM and that it is the ignorance of the people.

> *"Most of them don't agree. But they must because of the bride price. Most of the time it's already paid."*

Most participants indicate that FGM is a bad practice and that it must stop. For example, a part of the group indicates that circumcision takes place at a young age. Some people confirm this because menstruation has not taken place yet. Largely of the participants state that circumcision is performed for the transition from a girl to a woman. A few participants indicate that you can also be a woman without circumcision. When it comes to the consequences of FGM, each participant indicates that there is a lot of blood loss and that you can die as a result. In addition, the participants tell that there is a greater chance of an

> *"FGM should not be continued because it's a bad practice and it had many side effects; like a lot of blood and HIV infection."*

HIV infection. Some participants state that without circumcision you will not be accepted in the community. A few participants also mentioned that several complications can arise during delivery and that you can faint. Only a few indicate that they do not know the consequences of FGM.

Rescue house
When looking at the effects of the rescue house, all girls describe that there are more positive- than negative consequences. For example, each participant describes that the rescue house has provided education. The majority of the participants mentioned that the rescue house has also made them dream again for the future. Other arguments that have been mentioned several times are protection against the father, feeling good about themselves, and education on different issues. The negative aspects of the recue house are mentioned only a few times, namely no visit from the family and that the family is missed.

"We worked together with an organization. Because we live in a Maasai place, someone from the organization came to our place. He assured that girls like us, who had to undergo FGM or forced married can come to a safe place. So, through him we've been send to the rescue house in Arusha."

Most participants tell that the mother comes to visit the rescue house. A number of other participants indicate that the mother is not visiting. All participants describe that the father does not visit. A few participants confirm that the rescue house offers protection against the father and that he is not allowed to visit. Some of the participants indicate that the family, including the mother, is not visiting due to financial problems. Some participants tell that there is no timetable and that the visits mainly take place during the holidays.

"Our mother wishes to visit. But most of the time they don't have enough money. Because they are far away, and they can't visit. And the dads can't come because when they know that we are here, they can bring problems. It's better that we just support ourselves and when we completed school we can come back. Unless there is an issue or a sickness of their parents."

Education
All the girls talked about education as a possible solution against FGM. Most participants indicate that once you have had education, you cannot be forced into marriage. Some other participants state that this is a way to be respected. In addition, people are afraid when you are educated. A single participant appointed that education makes you strong as a result. Finally, a few participants identify education as a weakness in the community.
Most participants think that the information should be given to the entire community.
The remaining participants think that the information should be given specifically to the father

"Education is the way to be respected and to be listen to."

and men. A number of participants stated that the information was already given at

secondary school and by the organization. Only a few said that the information about FGM was given at primary school. A few participants indicate that the information is about parenting, spiritual growth and FGM, a larger part of the participants indicates that the information is also about equal rights.

Part of the participants named education also a form of empowerment. You can strengthen empowerment through education. However, almost all participants indicate that courage is also needed for empowerment. A few participants indicate that empowerment makes you independent and more aware of the choices you make. However, there are also participants who do not know how to strengthen empowerment.

> *"The mean key was getting education. We also want a better life and to support ourselves. I want to be a teacher for secondary level. So, through the organization we can reach our goal."*

Different motives to run away

A few participants indicate that there were already concerns in the Maasai community. They thought about quitting school and they were worried about marrying someone who was not their choice.

The main reason girls are fleeing from the Maasai community is because of forced marriage. All participants indicate that it is performed because of tradition. The girls state that they do not know the man and the age. Some of the participants consider themselves to be too young and think it is a bad practice. Another reason that is strongly associated with forced marriage is FGM.

> *"Because my dad wants to destroy my life. And my dreams would be nothing if I was circumcised and married. Now I have education and I can follow my dreams"*

Besides FGM, most of the participants describe that they fled away because they did not have the opportunity to study in the Maasai community. By fleeing, they have the opportunity to study and thereby follow their dreams. As a result, most of the girls hope to get a better life and be able to support themselves. Another part of the group indicates that they also want to support their family, and where necessary also financially. A few appointed that they also want to help other girls with the same problem and want to fight against FGM. Some said they were fleeing because of their father who wanted to destroy their lives.
On top of that, there is no equality in the Maasai community. For example, the majority of the group state that the women always follow the instructions of the men, and that the man is more loved than the women. Girls are only suitable for marriage and the boys receive education, unlike the girls.
Some of them also describe that this is also the case in daily life, where the man gets the better meals and the men and women eat separately. A part of the group indicates that this is certainly a form of discrimination and that they also want equal rights.

Some participants mentioned that the father was not aware of their escape. The participants indicate that they do not get to see their father in the rescue house, the reason

> *"If we want to have equal rights in the community. We have to be educated and be aware. All children would be equal."*

for this is that the father can bring problems. About half of the participants state that they miss their father in the rescue house. The other half indicate that they do not miss their father. For example, a few tell that the father was the one who forced the marriage.

Support that the girls get during the escape

The girls received help from various fronts to escape to the rescue house. For example, each participant mentioned that they have told their mother about their plan to escape. Some say they did that because they trust their mother, and that it was difficult to leave her behind.

Each participant said that they now miss their mother in the rescue house. A number of participants told that a visit from their mother is not possible due to shortage of money. Despite that, a participant indicated that her mother is not worried about her.
To flee from the Maasai community to the rescue house, each participant received help from someone from the organization. A few told that this was in the form of testimonies from other girls. The participants stated that the organization has taken care of transport and that they help to achieve their goal in the form of education. A participant said that the organization also helps in the search for work. In addition, the organization ensures that the girls are safe in the rescue house.
All the girls mentioned that their church leader told them they could go to the rescue house,

> *"It doesn't really matter what type of sex or community as long it is trusted by an organization. And the organization is able to help us."*

because it is a good place. Mostly all of the participants said that the church leader is the person who provides education and advice. A number of participants mentioned that the church leader actually helped them to escape and also that the church leader persuaded them to stop the tradition of FGM. In addition, some of the participants indicate that the church leader ensures communication with the family.

All participants stated that they trust the church leader because they pray with him at the same church. Some said that they trust the church leader because he has a high position within the tribe. In addition, other participants told that they trust him because of his age and wisdom. Some other participants trust the church leader because of his help to other girls. The participants said that they mainly trust people from an organization, with a few indicating that this can also be in the form of a volunteer or a donor. A number of participants mentioned that the nationality of the person does not matter and that the government also plays a role.

> *"The church leader told us about this place. He said that this is a good place and he trusted the place. He said that we could have education and our dreams will be accomplished."*

Conclusion

Our main question was: “What motivates a girl to flee from the community to prevent FGM, and what does she need?” When we look at the results, we see that all girls think about education. When we ask for another solution, they can’t think about anything else. It is important that the person they trust is collaborating with an organization, nationality doesn’t matter. So, help from the outside should not be a problem following these results. All the girls mentioned different motives to run away such as the effects of FGM, and that they have less opportunity than the boys. These unequal rights may influence the relationship with the father. Because most of the girls do not miss their father, while all the girls do miss their mother. It is difficult to conclude that if the mothers came to visit the girls, it could make the stay in the rescue house easier. The girls do not mention it. Our translator was someone from the organization, this could influence the answers of the girls. Overall we can conclude that the thing that motivates a girl in the rescue house the most is education. The girls link education with a bright future and the opportunity to support themselves. Some of them also want to support their families and help other girls fight against forced marriage and FGM. The opportunity is given by the church leader. He worked together with an organization. The girls indicate that they trust anyone if he or she is collaborating with an organization.

Nasarian group (Maasai women)

About the Nasarian group

The first Maasai women that were interviewed, were the women from the Nasarian group. The Nasarian group was founded in 2002 and consists of about twenty Maasai women. The purpose of the group is to discuss certain subjects they cannot discuss at home, such as emancipation, education for their children and alternative medication than the community provides. These are all subjects they cannot discuss in the open, because their husband would beat them. That is the reason they meet in a bush area; controversial thoughts can be said out loud and are safe with the other women. The interviews can be found in the appendix phase 1: interview Nasarian group.

Method

During this first meeting, we sat in a circle and introduced ourselves and so did the women, to break the ice. After this, the Maasai women sang a song because music is an important part of Maasai culture. We continued our meeting by doing the interview with these women as a focus group. In the Action Plan we described to meet multiple times with the focus group, so trust among the group could be created. But, we found this unnecessary considering the group knew each other for years and in that perspective there is no saver place for them but that group. Another reason is that it took a long time to arrange a meeting with the Nasarian group and it was far away from Arusha, so due to time constraints we decided to do one meeting about FGM and one meeting to discuss the chicken project. In our Action Plan we described the importance of the collective in Tanzania rather than individuality, for the population scores 25 on individuality on the scale of Hofstede. We described that we wanted to take this into account by not only focussing on the individual while doing interviews, but also by looking at the group as a whole.

So, we figured it might be more interesting to look at the group dynamic instead of individual interviews, and to create interaction to get richer data. We spoke to a social worker at the start of our project, who told us that if we want the women to talk about FGM openly, we have to be as objective as possible and have a real conversation to really understand these women, rather than firing questions. So, we used the focus group as a method to get a real, non-judgemental conversation about this topic. All researchers asked questions, according to the topic list that was established. While doing the interview with the focus group, we noticed that the women were indeed very open about the subject, as if they were stronger together than individually, by complementing each other because they have functioned and worked together as a group for years.

The disadvantage of the focus group is that it cannot be completely avoided that there still might some things are left unsaid by the women, out of shame. The second meeting with the Nasarian group about the chicken project is described in Phase 2.

The translator who helped us here was the same as who helped us at the rescue girls. This time, translating was more complicated because the Maasai women did not speak Swahili well, their official language is Maa. For this reason, our translator translated English to Swahili, and one of the women of the Maasai tribe who did speak Swahili, translated it to Maa. The chance bias occurred is even more likely than with the rescue girls. We used the same approach as we did with the rescue girls, we asked our translator to translate everything we say as precisely as possible, but complete confirmation of mistakes and that no information is missed cannot be assured.

One researcher transcripted the audio to text. The choice not to label the interviews with the Nasarian group, was based on that we found out that we already reached saturation with the rescue girls only. We used the data throughout our paper as a source of information and as a confirmation what we already knew from literature research and the rescue girls.

Maasai elders and women

Method

The participants were reached with help from HIMD, who also brought us to the Nasarian group. When we arrived, we greeted Maasai women, men and children by shaking hands. We showed our cultural sensitiveness by respecting the way we greeted the elders. We had to present our head and they tapped on it. We used the same method for both the elders and women: we did the interviews in the form of a focus group, for the same reason as the Nasarian group. The reason to do the focus group instead of interviewing individually is the same as for the Nasarian group. The collective is very important in Tanzania, the elders are more comfortable doing an interview together and there is a safe environment. Because of this we get richer data. First, we introduced ourselves and after, we started the interview by means of our topic list that we made prior to our meeting. We made this topic list based on information that was missing so far or was not clear to us. With the elders, there were certain things we had to take into account with making the topic list. Respect was shown to the elders, by:

- Not asking too direct questions and not too many questions
- Not being judgemental about traditions and their culture
- Being careful and sensitive with addressing the subject FGM

One researcher asked the questions while the others recorded it and looked at the atmosphere and behaviour of the participants. With the Maasai women, One researcher transcripted the audio to text. The choice not to label the interviews, was based on that we found out that we already reached saturation with the rescue girls only. We used the data throughout our paper as a source of information and as a confirmation what we already knew from literature research and the rescue girls.

For these interviews, we got another translator because the translator of HIMD who helped us before was not available. The person who helped us was her nephew and is also involved within the HIMD organization, but less than our previous translator. Because this man is less involved, the answers were less likely to please the translator. Beside that, HIMD has no active projects within this tribe in contrast to the Nasarian group and rescue girls, so there was no favour in giving answers prone to please the translator. Because the Maasai spoke Maa, our English was translated to Swahili by our translator, and thereupon translated to Maa by a second translator and the other way around. There is a bigger chance that bias has occurred because of mistakes and misunderstanding while translating. We handled this the same way as in the Nasarian group and with the rescue girls, we asked our translator to translate everything we say as precisely as possible, but complete confirmation of mistakes and that no information is missed cannot be assured. The fact that both translators were men, may have resulted in that the women did not give honest answers or that the translators did not translate everything out of shame. The interviews can be found in appendix phase 1: Maasiai men – 19th of November and Maasai Girls – 19th of November.

Final conclusion qualitative research

With the help of the interviews and investigations, it was possible to create an image from the point of view of the target group. It enabled us to look at the problem behind the problem and the complexity of female circumcision. In addition to the theoretical information found, we also received information about the opinion and view from different perspectives and people. This enabled us to better understand the psychological and social aspects that underlie the problem. FGM is a problem that not only causes many physical complications. It is a problem that also entails deep-rooted personal and social problems. Through these interviews we were able to empathize with the target group and see the problem from their perspective. This was important in order to be able to look for a solution that meets the needs of the target group in phase 2. The interviews conducted showed the problem from their perspective. This makes us for us to put ourselves in their situation. This information can be brought to an innovative solution. Because the line of thought was described in this way on the subject, it gave us many new insights that were important for going through phase 1 and phase 2.

Benchmarking

Beside the interviews we did with our target group, we have been in contact with many organizations that are involved with the topic of FGM. These are both Tanzanian and Dutch organizations, but also international ones. By looking into other organizations we can get to know their view on FGM, their way of working and how this contributes in stopping FGM. This was done to gain more insight into various interventions that have proven to be effective or not. This contributes to finding out what the most effective solution of the problem is, and to understand more about what aspects make a solution effective. The highlights of the information obtained from the interviews can be found in the appendix Phase 1: Interviews with organizations used for Benchmarking. Contact with the organization has taken place by telephone or in real life. After we started talking about the organization and their interventions, we have written this interview down through a recording.

Organization Amref

Amref is an African organization that is why all the headquarters are also in Africa and not in the Western Countries. The slogan of Amref is 'from Africans for Africans', that's why Amref can build a trustworthy relationship with the community. The employees speak the native language, know the culture and therefore it is easier to be part of the community. Amref stands for independency, your own rights of the human body and how stand up for yourself. They also think it is important to learn everyone about everyone's worth. The organization works on different subjects in different lands, but the most important subject for us is FGM, equal rights of a female and prevention of forced marriage. Amref also works with different people like the youth, health workers, communities and teachers.
Amref talks to the youth about FGM and makes it a topic to discuss. This way the youth also talks about the subject among them. Amref thinks it essential to give the people an alternative ritual. Because without alternative you cannot reach your goal. In the alternative ritual there will be schooling and education about different issues likes HIV, intercourse and the human body. The celebrations after the ritual stay, because this celebrating is full of Maasai Culture. During this process not only Amref comes with the solution of alternative rituals, but also other communities organize and create their own alternative rituals. This is a positive result. As told before, Amref works together with health workers and teachers. They have been given a signalizing function so they know how to act when they suspect something is wrong with a girl.

To change the behavior of the whole community, Amref gives reliable information about the effects of circumcision and that is has consequences for the human body. Another method is showing a movie where you can see how the circumcision is performed. Most of the time, the movie is made for the men because they have no idea what the circumcision is about.

Amref started a project where you give a solution on a common problem, like short of clean water. With the first projects Amref earns the trust of the people. This way, it is easier to start a project about the prevention of FGM. And so, Amref connects two projects in one. Amref also looks for another way of earning money for the circumcisers, such as agriculture. This method is called income generated activity. This way the woman can feed themselves, but they also have the opportunity to earn some money.

Even when the project is finished, Amref stays in contact with the community. This way, they can check if the community keeps its promise and see if there is any sign of circumcision or forced married. This year they Amref hopes to get the figures of the impact study. this study will show the results from the last 10 years about the wellbeing of the girls after a project is finished.

Organization ATFGM

About ATFGM

AFTGM is an organization that is founded in 2008 in Dar El Salaam, Tanzania. ATFGM has prevented 3005 girls from FGM since then. That is why AFTGM worked really hard on

building a relationship with mostly the women and children from the community, based on trust.

Activities

Based on the interview (see appendix) that was done with a employee of the organization, there are a variety of activities that ATFGM does to reach their goal of raising awareness around FGM and supporting children who are affected by FGM and child marriage:

- In collaboration with Terre des Hommes in the Netherlands, ATFGM raises awareness on the effects of FGM and supports girls who are rejected by their parents. These girls are used as models to influence others.
- ATFGM gives entrepreneurship training who are rejected by the community because they protect their girls from FGM, so they can start a business.
- One of the methods they used to reach this is by Child Rights Clubs, these are sensibility clubs for children (both boys and girls), where children can discuss freely about problems they face in their family and community. They discuss effects of FGM, child marriage and they learn where to report these issues when it is happening. ATFGM has founded 293 of these clubs in the Tarime District Council. Because the information of these children is confidential, secrecy and privacy are very important. The children trust the teachers and the organization, because ATFGM worked on a trust-based relationship with the community and they have a system of secrecy.
- ATFGM uses lot of traditional dancing and music to create awareness in the community. These traditional dances attract people to come.
- Video shows in cinemas are organized, which shows how FGM is done. Because of this, community members will stand up against the traditional leaders that want to cut their daughters. To make sure everyone is safe at these showings, ATFGM works together with government authorities, such as policemen.
- Another method is a session through the radio. In this session children and ATFGM create awareness on FGM and answer questions from community members live.
- A training to traditional-/church leaders is given in the villages, on how to protect children or help them who are victims. They also put FGM on the agenda to talk about in the church or mosque. Traditional leaders who are against cutting girls, are used as a model/champion and give awareness to community members.
- ATFGM offers lessons in entrepreneurship, because they believe circumcision is also used as a source of income. They also give it to children, to make them independent from their parents and can speak against them. Women who became a successful entrepreneur are given a spot in public to share their story.
- There is a good collaboration with the government. There are 150 girls in the rescue centre. In the rescue house, there is a social worker around all the time. After a couple of years, they go back to their parents. Before they go back, ATFGM, the social worker and government talk to the parents. When they see signs the girls are in danger, they keep the girl in cooperation with the government.

In the interview, ATFGM claims to have rescued 3005 since it is founded. There is a follow up with the girls after a couple of years, to see how they are doing.

Future plans

In the future, ATFGM wants to elaborate the changing of the mindset of the community, by creating more awareness. This can be done for example by the videos they have. They also hope to work together with the government more, and have more influence on them. By this way, they can change the law around FGM so the punishment for FGM will be higher in the future.

Organization HIMD

HIMD (Health Integrated Multisectoral Development) is an organisation founded in 2003. The main subjects on which they focus are gender mainstreaming, HIV and AIDS social-cultural causes and environment conservation.

HIMD focusses on FGM and all aspects around it like eliminating HIV, gender equality and forced marriages.

HIMD works with the tribe, in which the elderly are very important. The elder are the higher people in the tribe. They are able to change the norms and they share the do's and don'ts with the organisation. Through the elder it is easier to convince the people to change their minds. The elders also know how to treat the people, which people are important and the elders are protected by law. That is a reason why the girls can run to them for protection. HIMD creates possibilities by making people aware and negotiating.

HIMD has exercises and workshops in which the girls analyse their own power within themselves. When the girls are aware of their power it is a positive step in which the girls can grow.

Organization Hope for Girls and Women

Hope for Girls and Women runs two safe houses in the Butiama and Serengeti districts of the Mara Region of Tanzania. The organization started in 2017 with their first safe house. The organization stands against gender-based violence, FGM and early (child) marriage. They help girls to run away from their tribe, because of harm that happens in the tribe. They provide girls with food, clothes, underwear and sometimes medical help. Since the start of the organization, hope for girls and women saved 1607 girls.

According to the organization, education is the most important thing to stop FGM. The organization also provides education for the community, hoping they will stop gender-based violence, FGM and early (child) marriage. Furthermore, they provide education on school. They tell about the effects of FGM, and the complications of it. The also trained teachers to give information about FGM to the students. Teaching the teachers makes it possible to identify the girls at risk during the seasonal cutting. The girls who are at risk report it to their teachers and they release them. The teachers get help from the police to rescue the girls and take them to the safe house. One of the challenges is trust. Because a girl needs to trust her teachers to tell them that that their parents want to circumcise her. The safe house makes it possible for girls to run away from the tradition and regime of the men. If the girls in the safe house go to school, the organization evaluate the wellbeing of the girls. After six weeks in the safe house, the organization does a constellation between de girl and parents face-to-face. By this constellation is a staff member from the rescue house, police officer, social welfare and medical office. They inform the parents about the effects of FGM. If their parents want to change she can go back home, if their parents don't want to change the girl stays in the safe house. In the safe house they provide the skills of all the girls and give them the opportunity to study and increase their independence, to make them less vulnerable to forced marriage and FGM.

The organization stands for empowering women. In the rescues house girls learn to stand up for themselves. When mothers knows the effects of FGM they can talk about it with other women and stand up against the men. Another method the organization uses is village community forms. They invited people from the community to talk about some practices and traditions. With the help of questions, they get a lot of information about the ideas of the community. At the end they talk about FGM and the effects and complications of FGM. They also talk to young men in the hope the new generation will changes their mind. With the help of a traditional dance or festival they try to deliver the anti-FGM messages. The tradition dance triggers many people to come. Because it is traditional, men let women go to this dance.

Organization Nasinya Dairy Limited

Nasinya Marko is part of the organisation Nasinya Dairy Limited. She started in 2004 with empowering women both economically and socially. She creates awareness for FGM, but also tries to avoid early marriage and pregnancy. Other important subjects are the menstrual cyclus, sex, anatomy of the human body and equal rights for men and women.

Nasinya mainly focusses on women. She gives training for mothers and daughters together. By this she wants to encourage them to discuss these topics at home. For her trainings she uses fun elements like dancing and competitions to stimulate people to come to the meetings.

Organization Plan International

Plan International is an organization that deals with development co-operation. It was founded in 1937 in Spain with the mission to promote and protect the rights of children. Today, they are a global organisation that is active in over 75 countries to advance children's rights and equality for girls. Plan International wants to fulfil the promise of the 2030 Global Goals.

Plan International has worked in Tanzania since 1991. Since then they have been supporting vulnerable children and their families to access health care, education, clean water, sanitation, protection and to make a good living. They also supported adolescent girls to reach their full potential in a society that protects and respects their rights.

Their key priorities are:

- Keeping children safe, especially from harmful practices such as child marriage, female genital mutilation and child labour
- Sexual and reproductive health rights
- Equal access to quality and inclusive education
- Water, sanitation and hygiene
- Prevention of youth employment
- Responding to emergencies.

Plan International works with parents, community leaders, government authorities, children and young people to raise awareness about FGM, by changing behaviour and that way putting an end to the harmful traditional practices. They are striving to end excision so girls can make decisions about their own sexual and reproductive health and wellbeing. A key element to their approach is to give young people a voice in this process, to involve them, particularly girls, and to empower them to claim their rights to a safer, more fulfilling life.

Organization Unicef

Unicef is a child foundation of the United Nations that supports the wellbeing of children, whereas the Agreement insight the rights of the child. Unicef is founded in 1946 and is active in more than 190 countries. Unicef has partnered with UNFPA and participates in the biggest worldwide campaign to stop FGM. The main aim of unicef is to save children's lives, to defend their rights and to help them fulfil their potential, from early childhood through adolescence. For this resource we didn't get in contact with Unicef, therefore all the information is found on their website.

Unicef is committed to :

- Child protection and inclusion. Unicef works with partners around the world to promote policies and expand access to services that protect all children
- Child survival. Unicef has helped reduce child mortality all over the world by working to reach the most vulnerable children, everywhere.
- Education. Unicef works around the world to support quality learning for every girl and boy, especially those in greatest danger of being left behind.
- Emergencies. Unicef is on the ground before, during and after emergencies, working to reach children and families with lifesaving aid and long-term assistance.
- Gender. Unicef works all over the world to empower girls and women and to ensure their full participation in political, social and economic systems.
- Innovation for children. Unicef works with partners in every sector to co-create innovative solutions that accelerate progress for children and young people.
- Supply and logistics. Unicef delivers sustainable access to lifesaving supplies where they are most needed, accelerating results for the most vulnerable children.
- Research and analysis. Unicef's global programmes and initiatives are grounded in rigorous research and thoughtful analysis about the situation of children.

Unicef has been active in Tanzania since July 2016. This five-year programme (2016-2021) focuses on ways to realise the rights of children. Unicef works with seven areas: health, HIV and AIDS, nutrition, water, sanitation and hygiene, education, child protection and social policy. The programme's aim is that Tanzanian children, especially the most disadvantaged children and families, have access to and benefit from quality social services, knowledge and opportunities, and thereby have a fair chance in life.

Since 2008 Unicef has worked in partnership with UNFPA on the Joint Programme on Elimating FMG. Unicef supports the development of policies and law focusing on ending and outlawing FGM and works to ensure their implementation and enforcement. They also help to provide girls at risk of FGM, as well as FGM survivors.

Organization WOWAP

About WOWAP

WOWAP is short for WOmen WAke uP, and as the name suggests, it is led by women. The aim of WOWAP is to promote a positive attitude to women and children by raising awareness and using cultural resources. The headquarter is based in Dodoma, where the planning, monitoring and evaluation takes place. There is also a branch in Singida. A lot of FGM is performed in this region. Unfortunately, it was not possible to get in contact with WOWAP. There was no telephone number on the website, so an email was sent to ask for more information about the modules that this organization has created, but the request was left unanswered.

Activities

On the website of WOWAP, an interim report can be found from the reporting period of august 2006, where the organization summarizes the activity's implemented over the past 6 months (WOWAP, 2006) :

- Video material to promote the welfare of women and girls and to warn the community about the dangerous effects of FGM. These videos were made to convince family members to abandon FGM. After the videos were shown, there was time to discuss the video in groups. Women were able to talk about the physical, emotional and spiritual harm they went through after being circumcised.
- Giving education by giving lectures for church and mosque groups and seminars with women's groups.
- Providing a training for a variety of stakeholders on the elimination of FGM, in villages such as Mombose, Makorongo and Donsee. A lot of stakeholders and participants were involved. In a period of six months, WOWAP succeeded to lower the amount of Female Genital Cutting (FGC). WOWAP addressed FGC holistically, with a cultural sensitive and non-judgemental approach.
- Fifty four community facilitators were recruited and trained to work on three different modules. These modules were presented to the community. The subject of the first module was 'human rights', in which the participants were told about human rights that are captured in both national and international documents. These include their right for protection against violence, rights to health and rights to education. The next module's topic was 'problem solving process', where the community learned to master their individual problems, related to human rights, responsibility's, environment and health. They also learn to implement this to community problems. Another module learned the people about basic hygiene. They learned about the importance of personal hygiene and about germ transmission in groups. Women's physical and mental health is discussed. There is also a focus on women's rights. Participants weighed the benefits of positive traditional practises such as breastfeeding and infant massage, against the negative traditions such as FGM and child marriage.

Data collected by using focus groups and interviews with the community members showed that the knowledge of the community has increased, and they shifted their opinion about FGM from positive to negative. After a period of six months, the result of the project was that a number of anti-FGM advocates arose, that trainees abandoned their own support of FGM and that the community was made aware of the negative effects of FGM.

Future plans

Based on the interim report from 2006, WOWAP has a few points they want to elaborate in the future. As for the video material project, WOWAP thinks the project needs to be continued to build new local support for abandonment of FGM in other areas. Publicity of the project helped the movement spread, the organization likes to continue this in the future to raise awareness. Future campaigns should be aimed at changing deeply, because rooted behaviours take a lot of time to change.

Efforts must be maintained long enough to create trust with the community and for new behaviours to become the norm. To deliver high quality work, the voluntary work should be substituted with paid and dedicated staff.

Results

With benchmarking, we made a summary of what the vision and mission of the organization is, what kind of projects they have done and what their future plans are. All involved organizations are combined in the stakeholder mapping (Appendix Phase 1: Stakeholder Mapping). This will create a clear view, where the most important elements are named. For example: what the purpose is of the organizations, if they use education, the target group and if there are other collaborations. In that way you'll be able to see easily what the most important similarities and differences are. Beside that, a mindmap is made to put all the information of stakeholders in perspective of the girl who is circumcised. The map contains organizations, family, the government, etc. The mindmap is a scheme that makes clear who the stakeholders within the problem are and how they influence a girl who is being circumcised. With the help of all this information, we will be able to see in phase 2 which ideas are effective and which are not. We can thereby come to a new innovation that would be an effective solution to the problem based on the information found.

Final conclusion phase 1

In phase 1, the goal was to obtain more information about the problem behind the problem. The investigation in phase 1 consisted of a general investigation into the theory and literature behind female circumcision. This research has been conducted to gain more insight into female circumcision and everything that underlies it. For this, we looked at Female Genital Mutilation in general, the methods that have been used in recent years, the legal aspect behind female circumcision and the role of female circumcision within the Maasai tribe. With the help of this information, a clear picture emerged of what female circumcision is, how it works and why so many organizations are committed to FGM. Because the theoretical information was mainly focused on the scientific aspect of FGM, it gave little insight into the opinion of the target group. A qualitative study was conducted to gain insight into this. This research was aimed at girls who ran away from the Maasai tribe and former circumcizers. This gave us insight into the problem and why they dare to take the step to break the circle. It gave us new insight into the emotional aspect of female circumcision. It enabled us to empathize with the situation of the target group and to understand their thinking. This is necessary in order to arrive at an idea in phase 2 that meets the wishes and needs of the target group in order to make the solution successful. There have been tools that have helped us shed light on the problem from different angles. In addition to the interviews with the target group, we also conducted interviews with organizations. Many organizations have been campaigning against FGM for years. This makes them experts in the field of searching for a solution. In recent years they have gained a lot of insight into which ways of prevention work and which way do not. This makes them interesting partners to discuss with, in the field of new innovative solutions. With the help of the information obtained, we were able to filter which solutions are effective and which are not. With the help of all information obtained from phase 1, the following challenge has been drawn up:

"How can more awareness be created in the Maasai tribe to prevent FGM?"

Phase 2

In phase 2 the gathered information from phase 1 is converted to possible ideas and solutions. In phase 2 we will give answer on the challenge we formed at phase 1, This is done by “thinking out of the box”, but also by looking at what other organizations do, that’s why we will also look at the pro’s and con’s from benchmarking from phase 1.

In phase 2 we will create some (innovative) ideas. This will be explained in phase 2 through a brainstorm and the rating matrix (appendix phase 2: rating matrix) (appendix phase 2: brainstorm). We chose for the rating matrix because it helps with decreasing all the ideas and come to the best ideas. It helps us to see which ideas have the most potential and contribute in reaching the goal.

Also last years’ chicken farm will be evaluated in phase 2 by Scamper (appendix phase 2: Scamper chicken farm). Scamper is a good tool to see the chicken farm from different perspectives and therefore get new out of the box ideas. To get the information we need to evaluate the chicken farm we use interviews and observations with the Maasai women and the chicken farms.

Chickenfarm

Chicken farm Nasarian group

Through interviews with the Nasarian group (appendix ‘interview Nasirian group chickenfarm’) there are some findings that came up. The chickens don’t lay eggs and therefore money isn’t earned. Because of the lack of money there isn’t enough food for the chickens and therefore the production of eggs decreases further. Also the women have divided the chickens and everybody took them home. The reason for this is the distance from the homes of the women to the chicken far. It isn’t possible for the women to come to the chicken farm every day, because it is too far. Therefore, they took the chickens home.



Image 5 Interviews Nasarian group

Yet the women say that in general it isn’t hard to take care of the chickens when there is enough food for the chickens. Also the women say that they feel more independent when they are able to earn their own money with the eggs and the chickens that were sold. When asked what is needed to keep the chicken farm workable, the women say that extra corn is very important. Because of infertile soil the women depend on the incomes, because the corn has to be bought.

Finally, according to the women it’s hard to take care of 49 chickens. They had no money for food nor vaccinations for the chickens therefore a big part of the chickens died. The women would prefer goats as an alternative, because they say they have more experience with goats therefore it might be easier to take care of the goats. The end conclusion is that at the moment the chicken farm isn’t working as it should, a lot of changes have to be made to make the chicken farm workable.

Chicken farm Barackian group

Last year the chicken farm started with 110 chickens. These chickens were divided between three different groups. The first problem in the group was that not everybody agreed with the location of the chicken farm. A lot of women thought the chicken farm was too far away from their houses. Therefore they only came once a week and after some time they didn't come at all. This caused that the group decreased from 30 women to 10 women. The next problem was that there wasn't enough food for the chickens and the chickens got diseases. Both food and medicine are very expensive for the women, especially since there aren't as many members who can pay the expenses. Therefore, a lot of chickens died before they could be divided between the groups. The chickens costed a lot of money and haven't yet brought any money in.

It's hard to use natural sources as food for the chickens, because the ground isn't fertile and the Maasai land is very dry. The women tell us they would prefer a goat, because they have more experience with chickens and goats are less susceptible for diseases.
The chicken farm hasn't brought any benefits to increase the income of the women nor to stop FGM. According to the women education is the key to stop FGM. It's important to make everybody aware of the consequences of FGM. Both boys and girls get education about FGM on government- and private schools. At the ordinary level the government school is free for children.

Observations show that there aren't made any changes to the chicken farm in the last year. The chicken farm doesn't include breeding boxes nor sticks on which the chickens can sit. According to the women the chickens sometimes roam around outside the henhouse At the moment there are 3 chickens, 1 rooster and 1 little chicken at the Barackian chicken farm.

Final conclusion chicken farm

Both chicken farms do not appear to have achieved the results, that were intended from last year's project. The main reasons for this are that many members of the groups no longer come to the chicken farm, that there is not enough food for the chickens and that the chickens get easily sick and die from diseases.

Evaluation shows that the chicken farm doesn't contribute in stopping FGM. To stop FGM the people have to be aware of the consequences of FGM. The chicken farm mainly focuses on bringing income for the ex-circumcisers. According to the Maasai women, FGM is no longer a problem in their tribe. They said that they are aware of the consequences of FGM now and therefore they will not start with circumcising again. This also suggests that education has the most effect in stopping FGM.

In our project we want to focus on FGM, therefore we decided to not continue on the chicken farm. There are too much challenges in restarting the project and it will not contribute in stopping FGM.

Recommendations

A few recommendations have been made to make the chicken farm more successful. These recommendations have been made with information from the interviews (appendix phase 2: interview Nasirian group and interview Barackan group) and the Scamper (appendix phase 2: Scamper chicken farm).

- The chicken farm has to be located at a location with fertile soil, so the chickens can roam around and look for food themselves.
- The chicken farm has to be in a location that is easily accessible for all women and preferably equally far for everyone.
- The women have to receive education about keeping chickens. This education must contain:
  - ➢ What should a henhouse look like?
  - ➢ What kind of diseases can a chicken get?
  - ➢ What kind of food does a chicken eat?
- The women need to have a shelter in which they can collect rainwater during the rainy season for the chickens.
- Someone from the organisation HIMD has to guide the women in caring for the chickens and visits the women at least once a month and evaluates the cooperation between the women.
- Someone from the organization HIMD has to guide the women with the finances of the chicken farm and visits the women at least once a month.
- Within the organization of the finances, there needs to be money for any expenses like medicines.
- When new chickens are purchased, the type of chicken has to match the conditions of Africa.
- When new animals are purchased, goats have to be considered, because women have more experience with them. The disadvantage may be that the men take the goats away, more research is needed for this recommendation.
- The hen house must meet the dimensions of the number of chickens that life there, otherwise the chickens will get stressed.
- The hen house must contain breeding pens and sticks
- There has to be one person in charge of the chicken farm. This person can make a distribution that every day a different person from the group takes care of the chickens.
- Start the project with less chickens and increase this as time goes by. Increasement can be by chickens.
- When the hen house contains a lot of roosters and they start fighting, the roosters can be sold at the market.
- When creating the education and providing guidance, cultural aspects an complexity must be taken into account.

Observation explanation FGM HIMD



Image 6 Observations explanation day ad the community by HIMD.

On Friday the 15th of November we were attending at a visit of the organization HIMD at a community. During this visit there was education and medical treatment of the organization. First groups of people were vaccinated and women could go to a nursing wife for questions and research about their pregnancy. Also there was education about family planning and how this works. This education takes place in a empty building with a table and a few benches. The women are free to come in and go whenever they want. There wasn't a clear structure in the day nor the education, therefore it had a chaotic appearance

Also it wasn't possible for everyone to sit down. This day there would also be an education about FGM. Morever it become clear really soon that because of lack of time this part would be scrapped first. Because of the chaotic appearance and the long waiting with a lot of people in one room it is hard to listen to the different topics and to keep everyone's attention. You also reach a limited number of people because everybody is free to walk in and out when they want.

We saw that a lot can be changed in the effectiveness to let this education succeed. It's hard to know what knowledge the women get from this education and what is understood, because there isn't much visual support. For people that don't have a lot of biological knowledge it is hard to understand for example where the spiral is placed and how it works. When this education would be support by visual information it will be more effective and therefore easier to understand. Because of this a lot of time could be spared and more topics can be discussed during a day like this

Brainstorm phase

In the brainstorming phase we started to link information from phase 1 to search for a solution for the problem. With the SCOPES-tool from phase 1 we got a clear overview of the problem and all the factors that were connected to it (appendix phase 1: SCOPES). Thanks to all the information found in phase 1, a clear picture of the needs of the target group emerged. We all have entered into discussions with them, and now it is up to us to be going to think about a possible solution. The solution we are looking for, is an answer to our challenge that we stated in phase 1. One thing we learned from the lessons Design Thinking in the first 6 weeks of our project, when we were still in the Netherlands, is that brainstorming has no boundaries. During these lessons we were challenged to think outside the box, by doing an association- and anti-question assignment. What we noticed, is that the ideas from both assignments that came up, were very creative and playful. One of the reasons for this, is that with the association assignment we had very little time to think. Because of this, we couldn't already think of the constraints of the idea or if it is reasonable. We wanted to keep this mindset, where we were free to say whatever we wanted, during our brainstorm in phase 2. To achieve this, we made a rule that everyone could just say whatever they wanted without being judged. What we noticed is that everyone could contribute to the idea that someone brought up, because everyone shares knowledge. If someone saw a downside to an idea, the other one would come up with a solution for it. But we were also able to ask critical questions, which resulted in an idea to be more refined.

Seven brainstorm ideas emerged from the brainstorming phase. These seven ideas were then ranked using a rating matrix. For the rating matrix, it was important to establish elements that determine whether an idea is suitable or not. The elements used for this are as follows:

- Cost
- Longer term oriented
- Time investment
- Goal oriented
- Aimed at target group
- Fit within culture
- Aimed at men and women
- Few adverse effects
- Educational
- Prevention against FGM
- User friendly

These elements are based on the information obtained from phase 1 and the needs of the target group. The elaboration and scores of these ideas can be found in the appendix phase 2: Rating matrix. This also includes the substantiation per idea. From the rating matrix three ideas emerged that scored the best and all three had potentials as a solution to the problem. Below you will find the explanation and advantages and disadvantages per idea. These three ideas provided an opportunity to involve the opinion of the client in the success of our idea in phase 3/4.

Provide education through video instructions

The research from phase I revealed that education is one of the key factors in the prevention of FGM. There is a wide range of people who are involved in the FGM procedure and thereby influence FGM prevention. To reach all these groups of people it is important to create awareness. When we inform how this can be done best, we quickly get the answers back that education and information are crucial in this. The information HIMD explains FGM in a community during special meetings. We attended this meeting several times to see how this education is provided. We noticed that the effectiveness and efficiency of this could be increased in certain sizes. An interview with the ATFGM organization showed that this organization is already working with video material to clarify and visualize the risks of FGM. This organization said that the effectiveness of this is high, because the problem is explained in an informative and interactive way in a short period of time. In addition, the WOWAP organization has also been working for a number of years with visual material to promote education and information. This organization also indicates that it is a tool for women to subsequently discuss this with each other.

Benefits	**Downside**
The information that is given is visualized by means of visual material, so that people are better able to understand and remember the information.	It takes time and energy to design and make such a video. For this, someone with knowledge about this must be hired to assemble the video.
It is more interesting to watch a video with imaging than to just listen to someone who explains.	To play a video it is important to have good image quality and sound, otherwise the video is not understandable and understood.
It is possible to play the video in which, for example, people are waiting to be helped.	A video is digital, so energy supply is very important to be able to play a video. Electricity must therefore always be present.
It is a long-term investment because it is possible to play the video again and again in different locations. This saves time and manpower, which can be used for other medical procedures.	To keep the video up to date, it requires adjustments. So someone has to be involved who knows about video and imaging and who can make small adjustments every time.
The material is constantly the same, so there is continuity and clarity in the information provided	To play the videos, material is required that must be purchased.
Information is easy to adjust and process into new evidence and scientific information.	The material cannot work or break at the moment, making it impossible to play the video at that time.
With the ever-developing generation, it is easy to put the videos online on platforms or social media, for example, in order to appeal to a larger target group	
Within the marketing section, a clear short video can give a lot of meaning because it is a representation of the activities of an organization.	

Follow-up at the rescue house

In phase I, interviews were conducted with the girls from the rescue house. In addition to the interviews with the girls from the rescue house, there has also been contact with the organization Hope for Girls. This organization also helps girls through a rescue house. Both state that a rescue house is an important factor in the prevention of FGM and in improving the future of vulnerable girls. Through a rescue house, girls are able to break free from the authority of their father, giving them the opportunity to go to school and develop further. Within the HIMD organization, the girls stay in the rescue house until they have completed their studies and have their own income. These girls stay in the rescue house for a long time and grow up here, away from their family.

The interviews revealed that many girls miss their family and especially their mother. Hope for Girls has devised a system for this that guarantees the effectiveness of the rescue house but still supports the girls to grow up in their own safe environment. What Hope for Girls does is offer the girls shelter for six weeks with one of their safe housings. After six weeks, the organization starts mediating between parents and daughter. For this they use face-to-face meetings at the parents' home. Various (medical) professionals are present during this conversation to support the conversation. Within this conversation girls have the opportunity to express their wishes to their parents. The organization also provides information about FGM and other important aspects during the interview. If parents do not want to go along with this and stick to their position, the organization ensures that the girl stays safe in the safe house and can go to school. When a girl goes back to her parents, there is a follow-up to ensure that the girl is safe.

Benefits	**Downside**
Girls can safely return to their parents and grow up with their parents and family	It takes more time and manpower to initiate a follow-up process for every girl in the rescue house
There is more guidance and personal support for parents and their daughters	It is difficult to be 100% sure that a girl will not be circumcised at a later date
When they return, girls can be a role model for other girls to take this step	Disagreements can arise in the family if father and mother continue to hold a different position
The threshold for support to go to the safe house for mothers is lower because their daughter comes back to them	
Women become stronger because more people now dare to start the conversation and receive support in this, with the father in the family.	

Girls in the rescue house do something back for the organization one year

The girls who have fled for forced marriage and FGM are now in the rescue house until they finish school and can care for themselves. Now the rescue house is run by HIMD. They take care of the fleeding from the community and the stay in the rescue house. The stay and the expenses of the schooling are paid by HIMD and donors.

In Arusha there is a school called the School of St. Jude. This is an Australian organisation where the smartest child of the poorest families are chosen to get free education. The child can go to primary- and secondary school for free, therefore the changes of a good job in the future grow. When the children finish school and can take care of themselves, they are obligated to do something back for the organisation for one year. This is because they have gotten the opportunity of free education.

Our idea is to combine this project in the rescue house. When the girls of the rescue house have finished school and can take care of themselves, they have to do something back for the organization HIMD for one year. Because the girls are supported by the organization when running away from the community, the idea is that they do something back for HIMD or the community. Examples are giving education in the rescue house or to the Maasai tribe about for example FGM, family planning, menstruation or entrepreneurship. Also they can support other projects like vaccinating in the clinic.

Benefit	**Downside**
The organization HIMD invests in the future of the girls and will get something back from it when the girls do something for the organization	It is an obligation for the girls
The girls are experts about the rescue house and therefore they are perfect with helping other girls with the same problems as them	It might make it harder for the girls to come to the rescue house
According to benchmarking, it is better to use a local for work in the organization, because there will be more connection.	
It is positive for the development of the girls.	
It is lowers the costs for the organization HIMD	
What the girls can do for the organisation is very open, therefore the girls can give their own twist and start their own project	
There will be more opportunities for development in the community.	

Conclusion brainstorm phase

A lot of different ideas have come from the brainstorm phrase. There are shortly described and evaluated with the rating matrix (appendix phase 2 “rating matrix”). Through the rating matrix a possibility is created to organize and rank the different ideas. First 11 different elements are made that, from our perspective, have an important role within the aim of our project. Examples are if it fits the target group, if it fits the model of Hofstede and if it fits the purpose of the project (appendix model of Hofstede).

Then the ideas are put in the vertical column of the table and the elements in the horizontal row. By discussing with each other the ideas were numbered from 0 until 5. 0 was bad and 5 is good. After rating the ideas like this, there came 3 ideas with the highest scores. These were;

- Video education about FGM
- Girls from the rescue house have to do something back for the organisation for 1 year
- Follow-up for the rescue house

Because we see potential in all three of these problems, we take these three ideas to phrase 3. Here we will pitch the idea with an elevator pitch and a story board to our supervisor. By this we will make sure the solution will fit the wishes and needs of the target group. Then our supervisor can decide in which idea she sees the most potential to try.

End conclusion phase 2

The end conclusion of phase 2 is that there are too many challenges to restart the chicken farm. For example, there is no money for food nor vaccines, so the chickens die and the women don’t come to the chicken farm because of the distance. This concludes that the chicken farm doesn’t work as meant from last years’ project. The chicken farm also doesn’t contribute in stopping FGM, because changing the mindset is more important than changing the source of income. Because of this we don’t want to continue with the chicken farm. So we looked again at our challenge that we formed it phase 1: *“How can more awareness be created in the Maasai tribe to prevent FGM?”.* this is why we made up 7 new ideas to educate people about FGM, and by this way create more awareness about FGM in the Maasai community’s. These ideas were rated in the rating matrix, were they were scored about costs, if it fits the culture and target group and if it prevents against FGM. The rating matrix helped us make a choice between all the different ideas, so we come to our three final ideas. Which we will pitch for our supervisor in phase 3. With the help of the brainstorming phase we were able to link all information obtained from phase 1 and arrive at new solutions. Three ideas emerged from phase 2, which scored best in the rating matrix. This was important for phase 3/4 because from this idea we could choose the best to develop our prototype and to test whether this fits in with the target group. Because the HIMD organization plays an important role in the realization of our idea, we will present the found ideas in phase 3/4. To ensure that this runs as smoothly as possible, there is a pros and cons for each idea that underpins our choice. With this we can clearly link all found information and convert it into a solution. The client thus has a clear picture of the solution found and can give us feedback on this. With this feedback we can develop an effective prototype.

Phase 3 / 4

In phase 3 / 4, the ideas left from the rating matrix from phase 2, there will be chosen one final idea. This will be done by an elevator pitch for mama Mackrine, our supervisor. The idea is that she chooses one idea that fits the organization and the target group. This way we make sure the idea fits the wishes and needs of the organization and the target group. Then the idea will be made into a workable prototype. Firstly, literature research has been done to explore knowledge about educative videos to create an image. We combined this knowledge with the information from different sources we gathered in phase 1. This resulted into a prototype.

To examine the prototype, we used the tools user testing for the target group and the organisation and an expert review for the organisation Leaf Foundation. Therefore, we receive feedback from different points of views and we can adapt this feedback in the final product.

Elevator pitch

On December 12th we have pitched our final three ideas to the supervisor, mama Mackrine. The three final ideas scored the best in the rating matrix in phrase 2 and therefore they have been chosen to be pitched to mama Mackrine. This way she could say which idea she likes the best and what suits the organizations and the target group the most. It is important to get her feedback, because she has a lot of knowledge about the topic and the know the wishes and needs of both the organization and the target group.

We have chosen for an elevator pitch, because it is a short and easy way to present more ideas. Through the elevator pitch mama Mackrine has a clear view of the different ideas, so she can make a well-considered decision, (appendix phase 3/4 “pitch about ideas phase 2”.)

Our three ideas were also rough sketches. We presented the conclusion of the research, challenges of FGM, how we came to this information, the main ideas and the explanation of these main ideas. Here we talked about the pro’s and con’s.

The main ideas were a follow up for the rescue house, a year volunteering of the rescue girls for the organizations and the informative video. Mama Mackrine saw the most potential in the educative video, therefore this idea will be made into a prototype.

Video

It is important that the solution is applicable in the organization and that they can use it. So that’s why we evaluated the way of giving education about FGM in the organization HIMD. During our time here we went on different trips with the organization HIMD. The organizations goes to different towns of the Maasai to give vaccinations, tell something about family planning and to give some education about FGM. We saw that it wasn’t always possible to give the education about FGM because there wasn’t enough time or the people didn’t had enough attention. This is already explained in appendix phase 2, ‘Observation explanation FGM HIMD. With a video the organization can play the video during the waiting time for the vaccinations. This way you need less people and the waiting time is well used.

Also mama Mackrine uses a model to show the people the different states of Female Genital circumcision. However, the whole organization has only 2 models to explain FGM and the persons who explains it, must know the right information about FGM. Therefore, the education about FGM can’t be given on a large surface. A video is the solution for this, you can show it at different locations at the same time, in the right language with reliable information.

To make this prototype a literature research is done in advance to expand our knowledge about educative video’s. The video has to apply to every aspect of the target group, such as age, gender etc. The goal was to come up with an idea that fits with with the large variety of people and groups, in order to gain a scope for success to succeed. Another factor that plays a part in the goal of succeeding in education is illiteracy in a country. 78% of the population of Tanzania are illiterate. This makes it important for education to take this group of people into account. The comprehensibility of the information provided is important for the success of the education. To make the information transfer more efficient, we have

opted for an instructional video. Through this video it is possible to inform people about FGM in a fun, informative but also understandable way.

From a study by Laurie Anne Ferguson, visual material helps to provide comprehensible information to groups of people with limited knowledge of the subject (Ferguson, 2012). It helps medical professionals to make the necessary information understandable. The important factors in which a video can help are: guidance in making a decision, reducing fear of procedures and supporting self-care (Ferguson, 2012). With a video about FGM, the emphasis is on guiding a well-informed choice to stop FGM. Studies show that the use of visual material and spoken texts contributes to an increased concentration and interest in the subject in question (Ferguson, 2012). People are able to visualize the problem and thereby understand it better.

It is also important that the video connects with the target group for which it is intended. It is important that the video matches the cultural and social situations of the target groups. By aligning with their culture, it is easier to apply adaptation to, for example, the reduction of FGM in their situation. It is also important for the success of a video that the information provided is evidence-based, acceptable, usable and relevant (Maskell, McDonald, & Paudyal, 2018).

From the previous phases it emerged that education plays an important role in reducing FGM. Interviews and contacts with organizations revealed that proper education creates awareness among people, which subsequently contributes to stopping FGM. With all this information in mind, we started looking at an innovation that meets this need. There are a number of factors that are important to include in our decision making. An important aspect of this is making the information understandable. Many people are unable to read and write and have limited knowledge about the general anatomy and biology of the human body. They often do not understand clearly how processes in the body work. Because they never went to school, or never finished school, it is difficult to understand all information and information. We found this out during, among other things, an information meeting of HIMD. During the explanation of a spiral we realized that many women did not understand where it went or how a spiral works. This makes it difficult to opt for this form of contraception, especially if you also do not know how your own body works. To match this need and problems, we started looking at an effective way to convey education. After some research on the internet we came up with the idea to develop a video.

In our pitch mama Mackrine told us that she would like cartoons in the video. For this reason, we chose an animation video. We used the program Powtoon for this. We chose for this program because it had many options and we got a free trial. For the video we all participate in making it. In the video we looked at cultural aspects on top of that we wanted recognizing from the viewers. That’s why we choose for a girl with a dark skin colour as storyteller. We preferred a girl with Maasai clothes on but that wasn’t possible for our prototype.

The language in the Maasai tribe is Maa and most of the time the people only speak Swahili or Maa. During our research we had a lot of problems with translating during interviews. Initially this video will be made in Swahili and when we see the video is needed in Maa, the video will be translated into Maa. With the visualization of the video the analphabetic people will also be taken into account.

To show our idea we made a simple prototype for the organization. In the appendix you can find the whole text of the video with pictures. Because it is a prototype, we made the video in English. But for the real video we want it to be in Swahili and Maa because that is the most relatable for the people here. In the appendix ‘video lyrics and photo’s’ you can find the whole video text.

In the video we had five main points we wanted to show

1) An explanation about the human body
2) An explanation about FGM
3) Something about the Law in Tanzania
4) Self-empowerment to resist against FGM
5) Some information about the organization HIMD

It is important to tell something about the human body. Not everyone in the Maasai Tribe had education and that's why a lot of people do not know how the human body works. This was also concluded through the qualitative research with the interviews. That's why we want to tell something about the vagina and about the functions. We also tell something about the uterus and the place of the Cervix. When the organization want to put subjects like family planning or menstruation in in the video, they can also use the anatomy for a clear explanation. And therefore explain everything in the same video.

The second point about the explanation about FGM is essential. Most of the time the men doesn't know what happens with FGM. That's why it's important to show what happens with pictures and what the consequence can be, like mentally but also physically. The whole video is based on Evidence Based Medicine (EBM), so all the information is trustworthy, this information was based on our research from phase 1. But we also want to tell the people the reasons why FGM is performed, because we expect some recognition. After telling some of the reasons we declare that most of these reasons aren't true, because they aren't evidence based and therefore the true facts are based on the World Health organization.

The third point was based on benchmarking. Every organization told us that is it important to tell something about the law. Because it is important that the people know that there is protection from the government. So that the girls can seek help with the government. But also that the circumcisers will be punished for their practices.

The fourth point is about self-empowerment. The people, especially the girls, should know their self-worth and the options that they have. Mama Mackrine also uses woman empowerment. She can possibly insert her personal message in here.

The last point is about the organization HIMD. This way the people know about the organization and what sort of support they give. That's why we explain something about the rescue house and what the rescue house can offer.

Feedback/ evaluation

To examine our prototype we collected feedback from different sources. We did this to evaluate our prototype from different perspectives. For this the tools: user testing and expert review (appendix phase 3-4: highlights interview Njamasi)(appendix phase 3-4: User testing). By getting the feedback from different users we can see how good the prototype fits the customers need. Because we have a very different point of view then the local people and the Maasai people, this is an important part. We tested the effectiveness, efficiency and customer's satisfaction with the rescue girls, the organisation and Ellen (who works together with the HIMD organisation). To get some richer feedback we used expert review. As an expert we took Njamasi Chiwanga. He is from the Leaf Foundation and has a lot of experience with making educative documentaries for the local people. Because of his experience he has a different point of view then the users. Therefore, he could identify other improvements or say what is missing in the current prototype. For the reviews go to appendix 'user review'.



Image 7 User testing by the rescue girls

Recommendation

We collected all the different feedback we got from the user testing and from the expert review. From this feedback we made some recommendation with which we will update the prototype and make an end product (appendix phase 3-4: highlights interview Njamasi) (appendix phase 3-4: User testing).

The conclusion of these recommendations is:

- The video should be in Swahili and Maa, this way it's easy to understand it for the people of the maasai but also for outsiders
- A 'real' girl who tells her own story when she underwent circumcision. This makes the video more relatable for the girls when they look at the video (when you put this in the video, you can place it after the explanation about FGM)
- There must be more information about the consequences when you break the law as a circumcizor; the prison sentence is 5-15 years and a fine which can be a maximum of 300.000 Tanzanian shillings.
- The video should contain more information for men. The rescue girls claim that there is the source of the problem, the men need to get more education in order to change.
- The video is too short according to the rescue girls, so it can be made a little longer. But, the hazard in this is that the video contains too much (difficult) information.
- The video fits the level of knowledge of the Maasai people. So they can understand the information that is told.
- If you are going to use a testimony, then I would process this separately in the video. When you put it together it becomes difficult to use the video in a different setting. In this way you can better meet the needs of the target group. For example, if they want more information after the testimonials, you can show it in an educational video and vice versa.
- People can often follow it a bit better when the information comes in the form of a question which is then explained. I found that this was reflected in the video with the question "what is FGM" and the explanation that is then given. This can help people understand and think better. A recommendation would be to have this reflected more in the video.
- A specific title has not yet been drawn up for the video, but this is important. A title attracts the attention of the target group and leads the information given in the video.

A tip would be to think about the title of the video in order to guide the progress of the video and the structure.

- A tip I have is about the volume; it may be a little louder. It is sometimes difficult to understand and I think that when the volume goes up this is better understood.
- In the video you use circumcision instead of mutilation. It is beter to use mutilation because that is a bit clearer for the people here and makes a distinction with the circumcision of men.
- Interviews say that there should be more education then once a year. Possibly every two months.
- After the video, there should be a Q&A. Here people get the change to clear their uncertainties.
- Before you show the video, there has to be an explanation about what the people will see and learn. Afterward they can connect what you have told them before and what they have seen in the video.

Conclusion phase 3-4

In phase 3-4 we started with the development of our prototype. All information obtained from phase 1 and phase 2 allowed us to form a clear picture of the target group and the problem behind the problem. In phase 1, we gained insight into the thoughts and needs of the train through interviews. As a result, we had a clear picture of the need for an educational video and the information that needed to be processed. Three ideas emerged from phase 2 that best meets our challenge and the needs of the target group and the customer. We have presented these ideas to our customers to express ideas and needs. We have chosen to do this via a lift. Here we briefly presented the pros and cons of the different ideas. This presentation showed that the customer saw potential in the idea of developing an educational video. This solution was therefore the most suitable for our challenge that was set up in phase 1. This also meets the needs of the target group the most.

To put our prototype in the best possible position, we first investigated the most important aspects of a video. Because we all had no training in developing a video, this was a nice challenge for us. The literature search was conducted via Pubmed and Google Scholar. It provided insight into important elements that must be reflected in an educational video. It also reflected the benefits of an educational video for the target audience for which it is intended. From phase 1 we have gained insight into what information the target group lacked to prevent FGM. As a result, we knew which elements were important to discuss. After we put the text for the video on paper, we started to develop the video. This video was made on an animation program on the internet called Powtoon. Through this program we were able to give a clear picture of what we expect from an educational video. After we had developed the video, we presented it to our target group, customer, IT of HIMD and Ellen. These people play an important role in making the solution a success. Based on this feedback, we were given the opportunity to draw up recommendations to further specify the end product. We got the tip from the customer to also use the experiences of people in the video. We were also advised to actually make the video in Swahili, because it is clearer for all people in the target group.

With the help of this information we were able to take the next step to phase 5. Phase 5 is about the actual development of the end product. All feedback and recommendations enable us to specify and further develop the end product to create a workable solution. By testing it in the target group, we came to new insights that help to further develop the end product. In phase 5 we used the prototype to see what works and what does not work and which adjustments are important to further develop and specify. This is to realize an effective end product after phase 5 that meets the needs of the target group and the customer.

Phase 5

With all information from phase 3-4, phase 5 was chosen for the tool “Follow the customer journey” and ‘Quick Wins’. The reason why this was chosen has to do with the innovation that needs to be done. To further develop our prototype and make it workable, it is important that the correct resources and knowledge are requested. Because HIMD has never done this before through video and image material, this requires some adjustment within the organization. To map out these changes and changes and to prepare a workable plan, we have chosen this tools. It also gives us a clear picture of what the customer needs. We can better evaluate our prototype through the question what to arrive at an end product that matches the target group. For this it is important to look through their perspective and their way of thinking. To achieve this, we can use the information from phase 1. In this we have created a clear picture of the target group. All this information contributes to evaluating our prototype, and to providing more insight to arrive at a final product that actually has added value.

To get a better idea of what the HIMD organization needs to develop a video, and what adjustments are needed, we have been in contact with the CEO and IT (information technologies) of HIMD. The IT of HIMD will actually take care of the development and production of the video. To guide HIMD's IT, we have already made an inventory of the requirements and important aspects to develop a video in advance. We want to make this knowledge consistent with the possibilities and resources of HIMD. As a result, we had an initial conversation with the organization and conducted further research on the basis of this. We have verified the calculated information of new insights with the organization.

Because, everything here is short-term focused, according to Hofstede's model, it is important to take it easy and let people get used to the situation (appendix model of Hofstede). We believe that through rapid victories we can give a good picture of this for evaluating the prototype. We can show the progress step by step, and show the small improvements. This small progress helps us to come to the big end product again. This tool is very useful to specify the end product on short-term focused thinking. We can display in a matrix which elements are difficult to become and which are easy.

Evaluation Quick Wins

In this last phase we used the 'Quick Wins' tool. We have completed the prototype and we are striving for the perfect end product. We have chosen this tool to take the right steps towards our end product .Using the Quick Wins tool, we want the result to be both visible and achievable. When evaluating the prototype, we look at the aspects that have a major impact and take relatively little time. This way we have a schematic overview of what we still have to do, who we need, and how much time it will still takes. Using the Quick Wins tool, we made an overview of what we still have to do and its feasibility. In the matrix we included 4 categories and focused on the Quick Wins. It turned out that making the full video will take about 3 weeks. A good collaboration with Joseph our filmmaker and Mama Macrime, the CEO of the HIMD organization, is essential for this. The aspects that we want to incorporate are as follows:

- make one video with testimonials
- work together with an expert for documentries
- Add lyrics to the video

These are the 3 components that both have a high impact and are easy to implement in the video. This way we hope to reach our target group the best and meet the criteria of the client. See appendix ‘Quick Wins’ for the tool and matrix

Evaluation customers tool

Because lack of time we could not test our end product, we used the follow the customers service tool. This tool gave us structure to look through the perspective of our target group. The purpose of this tool is to look through the eyes of the customers when walking through the different steps of the solution. Also this tool helps with discovering the different challenges of the activity. It is important to look through the perspective of the customers, because the aim of prevention of FGM is through behaviour change of the customer. Therefore the solution has to fit with the customers. For this tool we took Maasai people who come to the different programs as customers.

With help of the tool it is easier to evaluate the activity of showing the video. Because the video will be shown at different activities, we made two situations which have to be evaluated. These situations needs different approaches and therefore a different view of evaluation. The first situation is when the video is used when mama Mackrine has a testimony and uses the video to begin a discussion. The second situation is when there is a vaccination program in the villages, where the video is used when the people are waiting for their vaccination.

Through the follow the customer service tool we saw that there are a lot of different aspect important in the program. The most important is that the people know about the testimony or vaccinations and come. This was never a program for the organization, therefore it won't be a problem now. To make sure that our message about FGM prevention gets through it is important that people see the video, hear and understand the information and get the opportunity to ask questions and clear their uncertainties. Therefore it is important that the video equipment, like the screen and sound is good and the room isn't too noisy so the people can concentrate. When discussing the video and topic it is important to give people a chance to ask their questions in a non-judging environment. It is also important that the questions are answered with easy to understand information and have visual support, this can be done by going back to the part of the animation video. It is also important that when people have seen the video and go home, they are still able to get in contact with the organization. This will be good for when they have more questions or when they need support for these social-cultural problems.

When people can clearly watch the video and properly understand it, people will form their own opinion about it. This will change their mindset and their behaviour around FGM.

When the program will have some problems, people of the organization can look back at this took and see what is important and where the problem may lay.

End conclusion

In the fifth and final phase we have evaluated our final solution. Firstly we look to our video through the tool Quick Wins. This tool made a clear overview of what we did and what we still have to do. It also helped us with looking at what is important and has a high impact to include in our final product.

It also helped by giving us a clear view of what we still need to include in the experience video and what is important by making this, like people with experience and work together with an expert.

Because of time lack we have not tried our solution in the situations as meant. Therefore it is extra important to go through the activity in theory and find the good parts and challenges. This is done with the tools Follow the Customers Service. With this tool you look through the perspective of the customer and go step by step through the activity. The activity in our case was the showing of the video at a testimony or a vaccinating program. There are 3 main aspects that are important: the program of the day, the communication of the day and the way of showing the video. The program has to be inspiring and educative, the communication has to be open and easy and the people have to have a clear view of the video and need to understand it. The most important part is that the people understand the message, create an opinion and change their behaviour.

For the organization it is important to take this information with them when you are actually going to show the video at the testimonies. When they see problems, they can always look back at the theoretic information. Also some more recommendation will be made to improve this project or for next year.



Image 8 Recording testimony of ex-circumcior for the education video

In our last week we have been present at the first production of the education video. The testimonials are included on the photo on the right. It was interesting to see that our recommendations were properly incorporated and the organization got to work immediately. We have made an agreement that when the video is ready, the organization will send the final product to us. With the help of our research and recommendations, we hope that the organization can deliver a great end product.

Recommendations

The people in Africa are very generous, this certainly came up in the organization HIMD. They helped us a lot in the project, they give us a lot of new knowledge and insight about the subject FGM. Beside that it was nice to work with other disciplines. We have learned a lot and we all grow within a project and the Topic FGM. we therefore look back positively on the past 3.5 months. the mutual cooperation was also very pleasant, everyone was fully committed to the project and we could also have fun together. But the pace in Africa is lower than in the Netherlands. as a result, the process to complete the project also went slower. it is important to take this into account in advance. The complexity of FGM is also quite high, which means that the research takes a lot of time. it would therefore be easier if you have a specific direction that you are working towards

for the group beyond borders 2020-2021 we have the next recommendations:

- Does the video work for the people
  - ➔ Do they understand the video?
  - ➔ Is the information still up-to-date?
  - ➔ Is there discussion after watching the video?
  - ➔ Is it possible to play it in the Maasai tribe and do they understand it
  - ➔ Is there behavior change for men and women
- Does the organization HIMD still use the video and did they also implement other subjects like family planning, menstruation
  - ➔ What materials do they use, do they hire it or bought it?
- We recommend making a scamper for evaluation in 2020

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Appendix

Phase 1

Search FGM

Methods

Research question: "Which methods are already used to prevent female genital mutilation?"

Inclusion criteria

- Search about circumcision on women
- One of the four classifications of FGM
- Research in Africa

Limits

- Not older than 5 years
- English
- Search on human

Research terms

- Women OR girls OR female → hits 8872881
- FGM OR female genital mutilation OR circumcision OR cutting → hits 44161
- Eradicating OR prevent OR shifting meanings → hits 2510656
- (((Women OR girls OR female)) AND (FGM OR female genital mutilation OR circumcision OR cutting)) AND (Eradicating OR prevent OR shifting meanings) → hits 2645
- (((Women OR girls OR female)) AND (FGM OR female genital mutilation OR circumcision OR cutting)) AND (Eradicating OR prevent OR shifting meanings) AND Tanzania [tiab] → 46
- (((Women OR girls OR female)) AND (FGM OR female genital mutilation OR circumcision OR cutting)) AND (Eradicating OR prevent OR shifting meanings) AND Tanzania [tiab] AND African [tiab] → hits 9

Excluding on the basis of 5 years and older

- (((Women OR girls OR female)) AND (FGM OR female genital mutilation OR circumcision OR cutting)) AND (Eradicating OR prevent OR shifting meanings) AND Tanzania [tiab] AND African [tiab] → hits 3

History

History

Download history Clear history

Search	Add to builder	Query	Items found	Time
#7	Add	Search (((Women OR girls OR female)) AND (FGM OR female genital mutilation OR circumcision OR cutting)) AND (Eradicating OR prevent OR shifting meanings) AND Tanzania [tiab] AND African [tiab] Sort by: Best Match Filters: published in the last 5 years	3	06:24:09
#6	Add	Search (((Women OR girls OR female)) AND (FGM OR female genital mutilation OR circumcision OR cutting)) AND (Eradicating OR prevent OR shifting meanings) AND Tanzania [tiab] AND African [tiab] Sort by: Best Match	9	06:24:02
#5	Add	Search (((Women OR girls OR female)) AND (FGM OR female genital mutilation OR circumcision OR cutting)) AND (Eradicating OR prevent OR shifting meanings) AND Tanzania [tiab] Sort by: Best Match	46	06:23:55
#4	Add	Search (((Women OR girls OR female)) AND (FGM OR female genital mutilation OR circumcision OR cutting)) AND (Eradicating OR prevent OR shifting meanings) Sort by: Best Match	2645	06:23:47
#3	Add	Search Eradicating OR prevent OR shifting meanings Sort by: Best Match	2510656	06:23:40
#2	Add	Search FGM OR female genital mutilation OR circumcision OR cutting Sort by: Best Match	44161	06:23:36
#1	Add	Search Women OR girls OR female Sort by: Best Match	8872881	06:23:29

Result

Eradicating female genital mutilation and **cutting** in **Tanzania**: an observational study.
Galukande M, Kamara J, Ndabwire V, Leistey E, Valla C, Luboga S.
BMC Public Health. 2015 Nov 19;15:1147. doi: 10.1186/s12889-015-2439-1.
PMID: 26584655

This article has been included because it meets the inclusion criteria. The article also answers the research question, it reflects the situation as known in the Maasai tribes, and is therefore valuable for gaining insight into FGM for our research. The article is not older than 5 years and is therefore recent enough to provide insight into the resources of recent years. It is an observational study and provides more insight into the actions and practices concerning FGM in the tribes and communities. Based on the reason above, this article has been used as a source of information for our research.

Steep analys

Social and demografic

- Around the east coast of Tanzania lays the economic powercentrum. (Bos & Streutker, 2018)
- Tanzania counts at least 60,9 million people on a surface 947.300 square meter in total. (National Bureau of Statistics, 2017) (United Nations Population Fund, 2019)
- The majority of the population of Tanzania is religious. (Bos & Streutker, 2018)
- The most common religions are Islamic, Christianity and animistic beliefs. (Bos & Streutker, 2018)
- In Tanzania itself there are ruinsof the medieval influences and communities who have left their religious mark. (Bos & Streutker, 2018).
- The population of Tanzania comes from the Bantu-language population. (Bos & Streutker, 2018).
- Tanzania previously belonged to the Portuguese, Oman and German colony. After the first World War Tanzania was a colony of England. (Bos & Streutker, 2018).
- Since December the 9th 1961, Tanzania has been an independent country with Nyerere as prime minister. (Bos & Streutker, 2018).
- Tanzania counts 120 different tribes, including the Maasai, Sukuma, Nyamwezi, Haya, Nyakyusa and Chaggastam. (Bos & Streutker, 2018).
- The official language of Tanzania is Swahili. Many inhabitants also speak and understand English through education.
- At the end of the 18th century, the Maasai crossed the border of Kenya and settled in Tanzania. (Bos & Streutker, 2018)
- Maasai tribes are mainly located in the north of Tanzania, along the Great Rift Valley. (Bos & Streutker, 2018)
- The total Maasai population is around one million people. (Maasai Association, sd)
- The Masaai tribe mainly lives from cattles such as goats, sheep and cows. (Bos & Streutker, 2018).
- In the current situation, many Masaai tribes also have started with agricultural products such corn flour, rice and potatoes. (Maasai Association, sd)
- Inkajijik is a house made of mud, sticks, grass, faeces and urine from cows. It is the woman's job to build this Inkajijik. (Maasai Association, sd)
- The traditional language of the Masaai tribe is Maa. (Bos & Streutker, 2018)
- According tot he National Bureau of Statistics, 10 to 15 percent of the women in the age group of 15 to 49 are circumcised in Tanzania. (National Bureau of Statistics (NBS) [Tanzania], april 2011)
- Circumcising girls is a cultural tradition and is not prescribed in any religion. Yet that is what many people think, including many (grand)parents and village chiefs. Morever, religion is sometimes used by religious leaders as an argument to preserve tradition. (Plan International, 2019).
- Both fathers and mothers (or grandmothers) choose to circumcise their (grand) daughter so that she looks like a (marriageable) women. (Plan International, 2019)
- Through education more and more men are against FGM. (Plan international, 2019)
- FGM is seen as an important part in the ritual of transition from girls to women. (Plan international, 2019)
- When refusing circumcision one is thrown out of the community. (Janssens, s.d.)
- In advance girls have no idea when and what exactly will happen when they get circumcised. (Vreeken, 2018)
- A non-circumcised girls can not marry, according to tradition. (Vreeken, 2018)
- The social pressure of circumcised young men is very high. (Vreeken, 2018)
- Most men want a circumcised woman. (Portenier, 2019)
- Common complications of circumcision include blood loss, severe pain, shock, infections, complications during childbirth, wild meat formation, impaired healing, scar formation, urinary problems, cyst formation and mortality, both during implementation and later at birth for mother and child. (World Health Organisation, 2018) (UNICEF, 2015) (Van Bavel, Coene, & Leye, 2017)

- Psychological and social-economic barriers that girls may experience with circumcision include trauma, sexual abuse, early school leaving, child pregnancies, anxiety and child marriages. (Van Bavel, Coene, & Leye, 2017) (UNICEF, 2015) (Health integrated multisectoral development , sd)
- In Arusha, 60% of circumcised women have diseases such as HIV and Aids. (Health integrated multisectoral development , sd)
- The man is above the woman.

Technology
- The internet connection is often less than in the Netherlands.
- Healthcare in Tanzania is of varying quality. In the big cities the medical facilities are reasonable to good. (Tanzania Specialist, 2019)
- Technology in the hospitals is good and modern. (Karrewiet, 2017)
- Hygiene in FGM is very poor, so many women struggle with physical, psychological and sexual problems. Examples of this are extreme (chronic) pain, heavy bleeding, infections, menstrual complaints, pain during sex, infertility, problems during delivery, anxiety and depression. (Plan International, 2019)

Ecology
- Two of Africa's highest mountains can be found in Tanzania, the Kilimanjaro (5895 m) and Mount Meru (4560 m). (National institute for health and vare excellence, 2017).
- There is a lot of fertile soil due to volcanic soil and the rainy seasons.
- There is a tropical climate. (Rondreis)
- The country has tropical rain forests, lakes rivers, swamps and mountainous areas. (Rondreis)
- The coastal areas are warm and humid, with an average temperature of 30 degrees. (Rondreis)
- Rainy seasons are from March to June and are called Masika and November to January which is called Mvuli. (Basic Demographic and Socio-Economic Profile (2012))

Economy
- The vast majortiy of the population works in the agricultural sector. (European Foundation for the Improvement of Living and Working Conditions, 2012) (Bos & Streutker, 2018)
- In Tanzania, food production is primarily based on growing corn, grains and rice.
- Many regions in Tanzania are affected by land shortages and soil degradation, due to the increasing population. (Yamane, Kularatne , & Ito, 2018)
- In the semi-arid lowlands there are mainly shepherd people such as the Maasai tribe. (Bos & Streutker, 2018)
- Economy is vulnerable to natural disasters and fluctuating food prices. (Yamane, Kularatne , & Ito, 2018)
- Tanzania contains large reserves of minerals and ores such as gold, tanzanite, diamond, coal, iron, uranium, nickel, chromium, tn, platinum and natural gas. (Yamane, Kularatne , & Ito, 2018)

Politics
- John Pombe Joseph Magufuli is the current president of Tanzania since October 2015. (National Bureau of Statistics, 2017)
- Magufuli is the fifth president of Tanzania. (National Bureau of Statistics, 2017)
- Every five years the possibility is offered to vote for a new president. (National Bureau of Statistics, 2017)
- There is a multi-party system since 1992. (Bos & Streutker, 2018)
- No tribe dominates in Tanzania, which contributes to the stable political climate. (Bos & Streutker, 2018)

- The law prohibits FGM of underage girls in Tanzania. (Parliament of the United Republic of Tanzania, 1998)
- FGM is seen as a violation of the rights of girls and women. (World Health Organisation, 2018)
- If you circumcise a girl under the age of 18, a prison sentence of at least 5 years and a maximum of 15 years is stated here. there may also be a fine of maximum 300,000 shillings (119,40 euro) and an amount is required for the damage caused to the victim. (Parliament of the United Republic of Tanzania, 1998)
- If a circumcizor causes the death of a girls when she is circumcised or transmits HIV through unhygienic work, she will be put in jail for life.
- A law was passed in 2009 that states that children under the age of 18 are children. (Parliament of the United Republic of Tanzania, 2009)
- When someone uses coarse language against a woman/ man for (not) undergoing circumcision, this person receives a prison sentence of at least 6 months.
-
- Genital mutilation with minors is a violation of physical integrity and therefore a violation of human rights. (Wikipedia, 2019).
- Circumcision is “tolerated” by some mayors because they are scared they will lose power. (Portenier, 2019).

Opportunity’s	**Challenges**

Social - Since the 9th of December 1961, Tanzania is an independent country with Magufuli as prime minister. (Bos & Streutker, 2018). - There are more than 120 different tribes in Tanzania. The largest tribes are the Maasai, Sukuma, Nyamwezi, Haya, Nyakyusa and Chaggastam. - FGM is not prescribed in any religion, but many people think so, including (grand) parents and village chiefs. Religion is also used as an argument to preserve tradition. - Much value is attached to social contacts with family, friends, neighbours etc. - Because of education more and more men are against FGM - The official language of Tanzania is Swahili. Many resident can also speak and understand English because of education.	Social - The man stands above the woman. - Circumcising girls is a cultural tradition. - Both fathers and mothers (or grandmothers) chose to circumcise their (grand)child, to make them look like a (marriageable) woman. - FGM is seen as important part in the trasition the ritual from girls to woman. - When refusing circumcision one is thrown out of the community. - In advance girls have no idea when and what exactly will happen. - According to the National Bureau of Statistics, 10 to 15 percent of the women in the 15-49 age group are circumcised in Tanzania. - A non-circumcised girl can not marry according to tradition. - Most men want a circumcised woman. - The social pressure of circumcised young men is very high. - Common complications of FGM include blood loss, severe pain, shock, infections, complications during childbirth, wild meat formation, impaired healing, scarring, urinary problems, cyst formation and mortality, both during delivery for mother and child. - Psychological and social-economic barriers that girls may experience are traumas, sexual abuse, early school leaving, child pregnancies, anxiety and child marriages. - In Arusha, 60% of circumcised women have diseases such as HIV and Aids.

Technology - Technology in the hositals is good and modern. - There are big hospitals in Dar es Salaam and Arusha.	Technology - Hygiene in FGM is very poor, so many women struggle with physical, psychological and sexual problems. Examples of this are extreme (chronic) pain, heavy bleeding, infections, menstrual complaints, pain, heavy bleeding, infections, menstrual coplaints, pain during sex, infertility, problems during delivery, anxiety and depression. -
Economy - In Tanzania the food production is mainly based on growing corn, grains and rice. - Tourism is on the rise. - Tanzania contains large reserves of minerals and ores such as gold, tanzanite, diamond, coal, iron, uranium, nickel, chromium, tn,	Economy - Many Tanzanians are poort o very poor - Many regions in Tanzania are affected by land shortages and soil degradation, due to the increasing population. (Yamane, Kularatne , & Ito, 2018) - Economy is vulnerable to natural disasters and fluctuating food prices. (Yamane, Kularatne , & Ito, 2018) - Circumcised girls are worth a higher bride price. - Circumcisers earn a lot from circumcising girls. - 2/3 is employed in agriculture. This ensures that the economy is vulnerable to natural disasters and fluctuating food prices.
Ecology - Tanzania has fertile soil due to volcanic soil and the rainy season.	Ecology - FGM is often carried out in the second rain season.

Politics - There is a multi-party system since 1992. - Every five years a new president is elected - No tribe dominates in Tanzania, which contributes to the stable political climate. - The law prohibits FGM of underage girls in Tanzania. - FGM by minors is a violation of physical integrity and therefore a violation of human rights. - If you circumcise a girl under the age of 18, a prison sentence of minimum 5 years and maximum of 15 years is stated here. They may also be a fine of maximum 300,000 shilling (119,40 euro) and a amount is required for the damage caused to the victim.	Politics - Circumcision is “tolerated” by some mayors because they are scared to lose power. - There is a lot of corruption. - The Maasai tribe is distant from the rest, making it difficult to check if they are circumcision or not. - Circumcision is often performed in secret.

Qualitative research Dropping Centre

Observations

Interview 1

1:16 → Girl 1 looks sad while talking about the reason why she ran away (because of childmarriage)
1:44 → Girl 2 looks very serious when she talks about why she ran away (because of childmarriage)
During the interview, the girls talk very soft and their arms are folded. Girl 1 shakes her leg nervously and both girls often don’t look up when they talk.
11:45 → Girl 2 barely talks, she just nods in agreement when girl 1 says something.
16:23 → Talking about the positive effects of the rescue house, girl 1 looks a bit more happy. I notice here that both girls don’t have any negative things to say about the rescue house.
21:33 → When we talk about the future of the girls, girl 1 is smiling but girl 2 is neutral.
36:05 → Girl 2 laughs when she is asked about if she had a future if she would have been circumcised.
38:36 → When we asked about if FGM can be replaced by an alternative ritual in the ceremony, both girls have to think about it a long time. As if they can’t imagine the ceremony without FGM.
45:58 → Girl 1 looks away, she is ashamed.
47:09 → Girl 2 laughs about girl 2.

Interview 2

1. happy
01.25 questionable
02.02 laughing
03.07 talking soflty
04.50 klooks down
06.15 looks away while talking
08.40 laughing, thinking for a long time / doesn’t say anything
10.07 smiling

10.50 turns back to interviewer
11.50 thinking for a long time
15.15 thinking for a long time
17.12 smiling
18.02 smiling
24.29 looking at eachother and smiling, looking questionably
24.57 looks away
27.15 laughing, says nothing
27.30 smiling
28.03 smiling at the ground
28.38 looking at eachother, smiling
30.10 smiling
31.55 sad
36.00 smiling at eachother
37.55 looks away to the ground
42.30 looking at eachother and smiling, looking questionably
44.37 smiling

Especially with opinions, the girls look at eachother smiling and questionably.

Interview 3
02.04 looking at the ground, picking at hands
04.38 N and Z look at each other, smiling
05.46 looking at the ground
06.04 looking questionably
11.30 looking questionable, long silence
14.02 looking the ground
16.01 smiling
16.05 N looks away, hides face
17.50 look at each other for a long time
20.18 look at the ground and away
22.07 look at the ground and at each other

24.22 look at the ground
30.22 Z answers quick and definite
30.55 looks at ground
32.06 Z smiles
33.29 smiling
33.53 all laughing
35.15 Z little emotion, N smiles

Interview 4
00.10 happy
00.30 happy
01.40 looking at the ground, silence
02.31 picking at nails
04.10 stare at the ground
05.50 picking at dress
06.50 definite no
07.10 laugh about the question
09.25 laugh
10.26 stares at the ground
11.01 thinking, both picking at nails
12.53 laugh
14.35 thinking for a long time
16.17 definite yes
18.41 thinking for a long time, translator helps them
19.29 talk soflty
21.14 plays with shoes
22.47 thinking for a long time
24.52 quick answer
26.10 laugh, play with stones on the ground
26.35 translator helps them
27.30 distracted, plays with chair
28.32 thinking

Questions
What is your name?
How old are you?
Do you belong to a tribe?
How long have you been in the rescue house?
What is the reason you fled to the rescue house?
How did you come up with the idea to go to the rescue house?
What do you think girls need, to take this step? (person, skills, materials)
What do you need from both insiders and outsiders?
What do you think about the rescue house now?
When you went to the rescue house, What did you expect?
How did the rescue house influence your life?
What impact did the rescue house have on your life? What did it bring you?
What do you want to be/ do later?
Do you think your future is different, and in what way?

Did anyone know you were leaving? Why did you tell … that you were leaving?
How did you feel when you left?
How did you leave?
With who did you leave?
How did you know about the rescue house?
Are you still having contact with someone from home?
Do you think you would go back some day?
What could be a reason you would go back?
How is it for other girls to leave? And why?

Questions about FGM
Can you tell us something about FGM?
What is the reason girls are circumcised?
What is your opinion about it? (social pressure, ritual (child) marriage, culture)
What is the effect of FGM on your life / women?
Does it affect your daily life in the community, and how?
Do you think it will affect your future?
Are you circumcised? And do you still remember something about it?
Do you know girls who have been circumcised?
How is the man woman division? And have women equal rights?
How does this affect the possibility of a woman to decide for herself?
What can women do, to increase their own decision making?
What skills do they already have and what skills do they need?
How does FGM affect the way you fit in the community?
How can women increase it, and what skills do they have and what skills do they need?

Interviews rescue girls

Dropping Centre, interview 1 label 1

Elzelien Breukel

Because of the AVG law and privacy reasons, the names in the interview are nicknamed as S and T

How old are you?
S: 20.
T: 16.

Do you belong to a tribe?
Both: Maasai.

What is the reason you fled to the rescue house?
Both: I was forced to marry.

Did you know the man you should marry to?
Both: No.

Did you know the age of the man?
Both: No.

For how long have you been in the rescue house?
S: 2 years, I was here from 2017.
T: 1 year, I was here from 2018.

How did you come up with the idea to go to the rescue house?
S: We worked together with an organization. Because we live in a Maasai place, someone from the organization came to our place. He assured that girls like us, who had to undergo FGM or forced marriage can come to a safe place. So, through him we have been send to the rescue house in Arusha.
T: with the same organization as S. We are really close with the church leader and the church leader partners with the organization. So, our church leader tells our situation about forced married to the organization. With the organization I went to Arusha.

What makes you trust the organization?
Both: Because we heard testimonies from other girls we know, and they were also recruited by the organization. Those girls have finished school and they help the organization and their families. So they communicate with us and tell us that the organization will help us and that it is also safe for them to stay here.

So, girls from this place convinced you to come to this place?
Both: Yes, the girls are now done with school, are already married and are employed so they can support themselves. They come to the village so they can tell other girls about the organization.

So, summarized you both came through the same organization, by girls who already have been saved. And they go to the tribes to tell you about the safe house.
Both: Yes, that is correct.

You both have a different age, So S you are 20 years old and T you are 16 years old. Does the age matter to marry?
S: The age for marriage does not matter. Everyone above 13 years old can marry.

You were both convinced by a girl from the organization, but what do you need to take that step and to go to this place?
Both: When we say that we want to go with the organization they arrange many things for us. The organization sent cash for transport and the girl who convinced us makes sure that she brings us safely to his place with a car and daladala, because we did not know the area in Arusha. And then the process continues for school and everything.

So, you get help from the organization but are there also some insiders you get help from?
S: My mother helped, because they do not like the practice of FGM so they helped us to go away
T: Also my mother.

Did your fathers also know?
Both: No, in the beginning they did not know because they will find us and give us punishment. Now we have letters from the government to protect us here. Our fathers got the information where we are. Also, some of our relatives come visit here.

What kind of relatives come visit you?
Both: Like brothers, sisters, aunt and of course our mother.

And the father?
Both: No not our father. We also never experienced that a father of someone came to visit.

How often do they come?
Both: There is not a time table. If a relative want to come, they come. There is a time in a holiday when we can visit a relative. When there are family problems, like losing a parent or relative, the organization organizes a visit and escort us. During that time we are escorted until they finish and then we come back.

The relatives always come to this place. You never go back to the Maasai community?
Both: First, we finish our studies so we can support ourselves. And then have a place of ourselves. Maybe then we can visit the Maasai tribe on our own. Unless there is an issue, we visit the Maasai community.

Are the relatives happy for you to be in this place?
Both: Yes, they are happy.

Don’t they think it is difficult that their young daughter is in a different place?
Both: They are not worried, also my mother is not worried because our mother still communicates with us. So, they know how we are doing.

What did they expect of the rescue house?
Both: We had a high expectation because we wanted to study.

What were your feelings when you came here?
Both: We were excited.

***“I told the translator that they don’t have to be afraid to have a different opinion”**

How did the rescue house influence your life?
S: I took it positively and it affected my life positively because at first, I was psychologically thinking a lot, because I thought about that I had to marry someone. And I must leave my

study and all that. When I was here all the worries were gone and I am happy that I can continue my school
T: It is almost the same. I had also the same thoughts as S that I had to stop with my study and had to marry a man that was not my choice. But for now, my worries are gone and I can continue with my studies. Right now, I am still in the secondary school.

Did you had the opportunity to go to school in the Maasai community?
S: I finished secondary school and then I had the ordinary life again. After secondary school I suppose to get married.
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S: It was always my dream to become an electrician, so I am very happy.
T: It affects my life positively because of school. And my long-time goals are to become a journalist. And through support of the organization it is possible to achieve my dreams.

Do you also see a negative side to this?
Both: No.

How do you see your future?
S: I hope for a bright future, because I will be able to support myself and I can help my mother and I can support her in different ways.
T: I also see a good future. Because I earn money and I can help my mother to run against FGM. On top of that I will help other girls who have the same challenges as I had. I also want to help the orphans and the disabled people.

Do they want to return to the Maasai to help their families?
Both: Yes.

So, they are going to return and life amongst them?
S: We can leave whenever we want and can settle in any region we want.

If you are not going to life amongst them how are you going to help your family?
Both: We are going to visit them often and we can also send them money, and we can also communicate through phone to stay in touch.

Are you not afraid of still being forced for marriage after finishing your study?
S: No, if u have studied. It is a weak point for the community because if you have studied, they cannot force you to marry because they are scared that you are educated. And if you tell them you studied, they are not going to force you to marry.
T: Agrees.

So, education makes you strong?
Yes.

Are there other things that can make you strong?
No, only education.

Can you think of anything else that makes you strong from within yourself like independency, courage, bravery?
Both: Courage and independency is important.

What is important to make the step to come here?
Some of my friends have the courage to run against it. Because courage is needed to face the parents.

Can you tell us something about FGM?

Both: We have been given knowledge through the community about FGM. We know there is a lot of blood loss and you can also lose your life.

Because you were forced to married were you also confronted with FGM?
Both: I learned on secondary school about FGM and before we came here, we got education about FGM from the organization and when we came here, we also got the education about FGM. We are both scared for FGM and the forced marriage.

How long before FGM would take place, did you left your community?
S: I escaped one week before FGM would be performed. Because after FGM my forced marriage would be arranged. The marriage does not have a specific date until we recover from FGM. And that can take 1 or 2 months. It depends on the healing.
T: For me the same I also escaped one week before FGM.

What do you know about the reason that girls are circumcised?
Both: We do not know the reason, but we hear from others that you cannot be married unless you are circumcised.

What is your opinion about it?
S: It is a bad practice
T: It is bad and we do not want it to continue in our community.

Why do you think it is bad?
Both: It has a lot of effects on girls. So, a girl can lose a lot of blood, consciousness, their reproductive system can be damaged, and someone can lose her life.

Are you circumcised?
Both: No.

Do you think it will affect your future?
S: If I was being circumcised, I know that I can lose a lot of blood and I can lose my life. And if someone wants to circumcise me, I know I can go to the legal authorities to help me and also through the organization.

You said that education is the key to prevent FGM. Do you also think that an alternative ritual without FGM but with the Maasai culture will help?
No, our community does not see another way. Because most of them are effusing on FGM.

And u see no other way?
There is no other way unless you are being courageous, you just stand on your ground and this are my principles.

And does that help?
For some of the other girls they are courageous. And tell their parents that they do not want to be circumcised. They especially say it to their dad that they do not want FGM. So after that, they can just escape to everywhere they think it is good. Even if they have not studied.

Does it happen very often that girls are standing up against their parents?
Yes.

How do you become courageous?
You can go to your dad and say that you do not want to get married and that you do not want to get circumcised. And your dad mostly tell you; ‘you just go with your housework, and later I will come and talk’ and the girls do not wait for that talk and just go. As for Maasai man, especially their dad they are highly respected. Everything they tell u must be done, especially by women. When the man tell the women something the woman must follow the instruction. So it is usually difficult for a girl and a father to agree. Because the father know that he will

get the bride price and the money. That is the reason that most of the families follow the tradition. The man is also the leader in the tribe.

So the division between man and woman is not always equal?
No equal rights, in Maasai community it is common. Women must do what they are told. They just have to respect the man. The ladies must great the man by bringing the head to the man. The man always gets the best meals. Also, the males and females are separated during dinner, so the woman eat in the kitchen.

What can a woman do to increase their own rights?
It is difficult to stop a tradition because it has been there for a long time, so you must advise the dad and the others about equal rights.

How does FGM affect the way you fit in the community?
They just bad talk against you. If you are circumcised some of them will disagree. But they will talk bad about you.

Dropping Centre, interview 1 label 2

Anniek Hartog

Because of the AVG law and privacy reasons, the names in the interview are nicknamed as S and T

How old are you?
S: 20.
T: 16.

Do you belong to a tribe?
Both: Maasai.

What is the reason you fled to the rescue house?
Both: I was forced to marry.

Did you know the man you should marry to?
Both: No.

Did you know the age of the man?
Both: No.

For how long have you been in the rescue house?
S: 2 years, I was here from 2017.
T: 1 year, I was here from 2018.

How did you come up with the idea to go to the rescue house?
S: We worked together with an organization. Because we live in a Maasai place, someone from the organization came to our place. He assured that girls like us, who had to undergo FGM or forced marriage can come to a safe place. So, through him we have been send to the rescue house in Arusha.
T: With the same organization as S. We are really close with the church leader and the church leader partners with the organization. So, our church leader tells our situation about forced married to the organization. With the organization I went to Arusha.

What makes you trust the organization?
Both: Because we heard testimonies from other girls we know, and they were also recruited by the organization. Those girls have finished school and they help the organization and their families. So they communicate with us and tell us that the organization will help us and that it is also safe for them to stay here.

So, girls from this place convinced you to come to this place?
Both: Yes, the girls are now done with school, are already married and are employed so they can support themselves. They come to the village so they can tell other girls about the organization.

So, summarized you both came through the same organization, by girls who already have been saved. And they go to the tribes to tell you about the safe house.
Both: Yes, that is correct.

You both have a different age, So S you are 20 years old and T you are 16 years old. Does the age matter to marry?

S: The age for marriage does not matter. Everyone above 13 years old can marry.

You were both convinced by a girl from the organization, but what do you need to take that step and to go to this place?
Both: When we say that we want to go with the organization they arrange many things for us. The organization sent cash for transport and the girl who convinced us makes sure that she brings us safely to his place with a car and daladala, because we did not know the area in Arusha. And then the process continues for school and everything.

So, you get help from the organization but are there also some insiders you get help from?
S: My mother helped, because they do not like the practice of FGM so they helped us to go away.
T: Also my mother.

Did your fathers also know?
Both: No, in the beginning they did not know because they will find us and give us punishment. Now we have letters from the government to protect us here. Our fathers got the information's where we are. Also, some of our relatives come visit here.

What kind of relatives come visit you?
Both: Like brothers, sisters, aunt and of course our mother.

And the father?
Both: No not our father. We also never experienced that a father of someone came to visit.

How often do they come?
Both: There is not a time table. If a relative want to come, they come. There is a time in a holiday when we can visit a relative. When there are family problems, Like losing a parent or relative, the organization organize a visit and escort us. During that time we are escorted until they finish and then we come back.

The relatives always come to this place. You never go back to the Maasai community?
Both: First, we finish our studies so we can support ourselves. And then have a place of ourselves. Maybe then we can visit the Maasai tribe on our own. Unless there is an issue, we visit the Maasai community.

Are the relatives happy for you to be in this place?
Both: Yes, they are happy.

Don't they think it is difficult that their young daughter is in a different place?
Both: They are not worried, also my mother is not worried because our mother still communicates with us. So, they know how we are doing.

What did they expect of the rescue house?
Both: We had a high expectation because we wanted to study.

What were your feelings when you came here?
Both: We were excited.

***"I told the translator that they don't have to be afraid to have a different opinion"**

How did the rescue house influence your life?
S: I took it positively and it affected my life positively because at first, I was psychologically thinking a lot, because I thought about that I had to marry someone. And I must leave my study and all that. When I was here all the worries were gone and I am happy that I can continue my school

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What do you know about the reason that girls are circumcised?
Both: We do not know the reason, but we hear from others that you cannot be married unless you are circumcised.

What is your opinion about it?
S: It is a bad practice
T: It is bad and we do not want it to continue in our community.

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Dropping Centre, interview 1 consensus

Anniek Hartog en Elzelien Breukel consensus

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How old are you
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Dropping Centre, interview 2 label 1

Elzelien Breukel

Because of the AVG law and privacy reasons the names in the interview are nicknamed as G and B

How old are you?
G: I am 14 years
B: And I am 16 years

Do you belong to a tribe?
Both: We both are Maasai

How long have you been in the rescue house?
Both: We have been here since 2018, it's almost for 1,5 year.

What is the reason you fled to the rescue house?
G: I came here because I run away from forced married and FGM.
B: I run away because of forced married.

How long before FGM would take place, did you leave your community?
G: 1 month.
B: 2 weeks.

How did the surroundings react that you wanted to leave?
G: My mum knew that I wanted to go away, but my dad wasn't aware that I was planning to escape.
B: For me the same.

How did your mother react when you told her that you wanted to go away?
G: My mum encouraging it to escape. To escape forced married and FGM.
B: At first my mother find it very painful that her daughter was going away to another place. But she agree with the idea of escaping. Because I had to marry at a young age. My father was the one forcing it, while I was very young at that time. Because I was only 15 years old and I had to marry

Both of your mothers don't support FGM. Are there more women who doesn't support FGM?
Yes, most of the woman doesn't support FGM and forced marriage

Why do you think that some women do support it?
Most of them don't agree. But they must because of the bride price. Most of the time it's already paid

Has it also something to do with the rights of a women?
Men have more power over a woman. And the women has to listen what there are told. There is no woman in parliament so it's like discrimination.

What can a women do, to increase their own decision making?
The education should be there for mothers and fathers

How can a woman increase their own independency?
Education

Can you think about something else then education?
Maybe to have different seminars or training. On different issues; to be independent and how to do different project that help them too, about the studies or about life what skills you need.

Did you already get that information in the Maasai community or did you get that here?
Both: in school, study and in here we got the information. For example about; FGM, HIV and early marriage. We got that information in primary school in the Maasai tribe

You already got that information in the Maasai Tribe that FGM and forced marriage is bad for you?
Because different people want it, but they get the education in the Maasai tribe about it

When you went to the rescue house, What did you expect?
We didn't knew how it looked, so it was just based on the story

Why did you go to this place if you didn't know anything about it?
We used the church leader who worked together with the organization. So when we heard about him we went to the church leader. He organized, and then we came here.

Why did you trust your church leader?
we mostly trust him because we prey at the same church. The church leader is an old and a wise man. He is also a man who discourage the tradition, so he told us, that when we wanted to run away he will help us to get education.

What was the key to come here? (Education or the forced marriage?)
G: The mean key was getting education. We also want a better life and to support ourselves. I want to be a teacher for secondary level. So, through the organization we can reach our goal
B: I want to become a lawyer. So by living like this I can achieve my goal

Do you think it would be possible to be a teacher or a lawyer when u had stayed in the Maasai Tribe
Both: no, we would be forced to marry and after that it isn't possible to study anymore.

What kind of persons would you trust? (age, gender, skin color, language)
N: We wouldn't trust anyone else, unless he is from an organization. So, he must be linked by a man from an organization from here or from anywhere else, or maybe a volunteer or a donor.
There was a girl from the Maasai, and the organization helped her to study for the nursery school. Then she graduated and performed well. Without the organization It was difficult for her to find a job. So the organization helped her to be a volunteer at the office, and she does community work. After that there was a group of people who also did volunteering projects. And they give testimonies to girls. At those group of people there was a woman who run away from FGM and she was struggling. With the support from others she could finish her study. she passed well. You can study or whatever. And the women provide her the hostel expenses and the school finances and the food. Because she stayed inside the school. So right now, she is trying to reach her diploma.
B: It doesn't really matter what type of sex or community as long it is trusted by an organization. And the organization is able to help us

When you wanted to escape you had some help from your mother, but did you also had other help from the inside?
No,

Before you went to the rescue house, you had no expectations but what do you think about the rescue house now?
We are happy because we have education, shelter, food and clothes and money for the lunch. We don't have challenges

Do you miss your family?
We miss our mother and siblings, we haven't seen them here

Do you also miss your father?
Both: yes, we miss our father

Your father forced you to marry and to be circumcised what do you think about that?
The fathers do it because of the tradition, so they want to follow the tradition and they are not aware of the effects. On top of that; if you tell anyone that you are not circumcised you can't be accepted in the community and you will not marry. You must be circumcised to marry

Do you think that things will change if your father will know the effects?
The organization of FGM talked already to them. But they still don't want to stop the tradition. so, education doesn't helped them that much. Maybe to some of them but not all.

What could help to change them you think?
Both: I don't know

Do you get visits from your family?
Not yet, our mother wishes to visit. But most of the time they don't have enough money. Because they are far away, and they can't visit. And the dads can't come because when they know that we are here, they can bring problems. It's better that we just support ourselves and when we completed school we can come back. Unless there is an issue or a sickness of their parents

How do you feel about that, that you can't see your parents for such a long time?
It's a pity we can't see our mother, but we will pursue because I know what we get out of it, so it will take a long time but after that we will get better result

Did you left alone out of the Maasai Community?
We both left with other people

Do you think it's easier to leave alone or in a group?
We are organized in a group because that's cheaper and it's better with security. If it's not for the organization, we would not be going and we would be forced for marriage. And it doesn't matter if they will leave in a group or on their own.

Do you want to go back to the Maasai Community and live amongst them?
It's okay for me to go back in the community when we are done with school. Then I would stay there for some days and we can help in financial issue and family problems. On top of that we can be ambassadors for other girls

What is the mean reason for you to go back?
We want to go and visit our mom because we miss them

Do you think you can still be a teacher and a lawyer in the Maasai community?
Anywhere anyplace it is possible

You both fled away from forced marriage and FGM. What do you know about the effects of FGM?
You can loss a lot of blood, someone can die, and during delivery there is a lot of complications.

Can you think about effects about FGM what will affect your daily life in the community?
No, we don't know.

What is your opinion about FGM
FGM is a bad practice and it should be stopped. Because it has money bad effects like; a loss of blood and problems during delivery all that.

What do they think about the social pressure that lays on FGM?
When you are not circumcised they still see you as a young child. Of course, it's a bad thing.

Dropping Centre, interview 2 label 2

Pien Koenraadt

Because of the AVG law and privacy reasons the names in the interview are nicknamed as G and B

How old are you?
G: I am 14 years
B: And I am 16 years

Do you belong to a tribe?
Both: We both are Maasai

How long have you been in the rescue house?
Both: We have been here since 2018, it's almost for 1,5 year.

What is the reason you fled to the rescue house?
G: I came here because I run away from forced married and FGM.
B: I run away because of forced married.

How long before FGM would take place, did you leave your community?
G: 1 month.
B: 2 weeks.

How did the surroundings react that you wanted to leave?
G: My mum knew that I wanted to go away, but my dad wasn't aware that I was planning to escape.
B: For me the same.

How did your mother react when you told her that you wanted to go away?
G: My mum encouraging it to escape. To escape forced married and FGM.
B: At first my mother find it very painful that her daughter was going away to another place. But she agree with the idea of escaping. Because I had to marry at a young age. My father was the one forcing it, while I was very young at that time. Because I was only 15 years old and I had to marry

Both of your mothers don't support FGM. Are there more women who doesn't support FGM?
Yes, most of the woman doesn't support FGM and forced marriage

Why do you think that some women do support it?
Most of them don't agree. But they must because of the bride price. Most of the time it's already paid

Has it also something to do with the rights of a women?
Men have more power over a woman. And the women has to listen what there are told. There is no woman in parliament so it's like discrimination.

What can a women do, to increase their own decision making?
The education should be there for mothers and fathers

How can a woman increase their own independency?
Education

Can you think about something else then education?
Maybe to have different seminars or training. On different issues; to be independent and how to do different project that help them too, about the studies or about life what skills you need.

Did you already get that information in the Maasai community or did you get that here?
Both: in school study and in here we got the information. For example about; FGM, HIV and early marriage. We got that information in primary school in the Maasai tribe

You already got that information in the Maasai Tribe that FGM and forced marriage is bad for you?
Because different people want it, but they get the education in the Maasai tribe about it

When you went to the rescue house, What did you expect?
We didn't knew how it looked, so it was just based on the story

Why did you go to this place if you didn't know anything about it?
We used the church leader who worked together with the organization. So when we heard about him we went to the church leader. He organized, and then we came here.

Why did you trust your church leader?
we mostly trust him because we prey at the same church. The church leader is an old and a wise man. He is also a man who discourage the tradition, so he told us, that when we wanted to run away he will help us to get education.

What was the key to come here? (Education or the forced marriage?)
G: The mean key was getting education. We also want a better life and to support ourselves. I want to be a teacher for secondary level. So, through the organization we can reach our goal
B: I want to become a lawyer. So by living like this I can achieve my goal

Do you think it would be possible to be a teacher or a lawyer when u had stayed in the Maasai Tribe
Both: no, we would be forced to marry and after that it isn't possible to study anymore.

What kind of persons would you trust? (age, gender, skin color, language)
N: We wouldn't trust anyone else, unless he is from an organization. So, he must be linked by a man from an organization from here or from anywhere else, or maybe a volunteer or a donor.
There was a girl from the Maasai, and the organization helped her to study for the nursery school. Then she graduated and performed well. Without the organization It was difficult for her to find a job. So the organization helped her to be a volunteer at the office, and she does community work. After that there was a group of people who also did volunteering projects. And they give testimonies to girls. At those group of people there was a woman who run away from FGM and she was struggling. With the support from others she could finish her study. she passed well. You can study or whatever. And the women provide her the hostel expenses and the school finances and the food. Because she stayed inside the school. So right now, she is trying to reach her diploma.
B: It doesn't really matter what type of sex or community as long it is trusted by an organization. And the organization is able to help us

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Do you miss your family?
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Do you also miss your father?
Both: yes, we miss our father

Your father forced you to marry and to be circumcised what do you think about that?
The fathers do it because of the tradition, so they want to follow the tradition and they are not aware of the effects. On top of that; if you tell anyone that you are not circumcised you can't be accepted in the community and you will not marry. You must be circumcised to marry

Do you think that things will change if your father will know the effects?
The organization of FGM talked already to them. But they still don't want to stop the tradition. so, education doesn't helped them that much. Maybe to some of them but not all.

What could help to change them you think?
Both: I don't know

Do you get visits from your family?
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How do you feel about that, that you can't see your parents for such a long time?
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What do they think about the social pressure that lays on FGM?
When you are not circumcised they still see you as a young child. Of course, it's a bad thing.

Dropping Centre, interview 2 consensus

Pien Koenraadt en Elzelien Breukel consensus

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How old are you?
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How can a woman increase their own independency?
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Can you think about something else then education?
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It's okay for me to go back in the community when we are done with school. Then I would stay there for some days and we can help in financial issue and family problems. On top of that we can be ambassadors for other girls

What is the mean reason for you to go back?
We want to go and visit our mom because we miss them

Do you think you can still be a teacher and a lawyer in the Maasai community?
Anywhere anyplace it is possible

You both fled away from forced marriage and FGM. What do you know about the effects of FGM?
You can loss a lot of blood, someone can die, and during delivery there is a lot of complications.

Can you think about effects about FGM what will affect your daily life in the community?
No, we don't know.

What is your opinion about FGM
FGM is a bad practice and it should be stopped. Because it has many bad effects like; a loss of blood and problems during delivery all that.

What do they think about the social pressure that lays on FGM?
When you are not circumcised they still see you as a young child. Of course, it's a bad thing.

Dropping Centre, interview 3 label 1

Patrica Hereijgers

Because of the AVG law and privacy reasons the names in the interview are nicknamed as N, Z and B

How old are you?
N: I am 15 years old.
Z: I am 15 years old.
B: I am 19 years old.

Do you belong to a tribe?
All: we are all Maasai.

Did you know each other before you went to this house?
All: No

How long have you been in the rescue house?
All: We have been here since last year, so 2018

What is the reason you fled to the rescue house?
N And Z: because of forced marriage
B: because of marriage

Did you know the man you were going to marry
All: No

How do you feel about that?
All: we feel bad that we had an arrange marriage for a men we didn't' knew

Because you say forced marriage, are you more afraid of the marriage then FGM?
FGM and marriage is part of a tradition. FGM belongs to an arrange marriage. FGM is just part of it but we are both scared for it.

Is there another reason why FGM is performed then marriage? / Can you think about an underlying reason why FGM is performed?
All: No we only know that we have to be circumcised because of the forced marriage.

Why do you think that you have to be circumcised for marriage / why do you think that men want that?
All: you are circumcised and the early marriage, you run away from the young age and you become more of a woman

Do you think that you can't be a woman without circumcision?
Without circumcision we can also be a woman and do all the things.

What is your opinion about FGM?
FGM should not be continued because it's a bad practice and it had many side effects; like a lot of blood and HIV infection.

do they know other effects of FGM?
N: a person can lose consciousnesstrad
Z: they can get infections like HIV
B: yes everyone can get infections

Do you think you are circumcised because of the tradition or because of the bride price?
N: Because it's tradition.
Z: tradition.
B: I think it's about the bride price.

Why do they think it's because of that reason?
N& Z: because it is told in the community and we are born with that opinion
B: because they also told the same, and circumcision is a rule. You must be circumcised to be a woman.

What do you think is needed to eliminate FGM?
All: education.

Can you think of anything else then education?
N: Education and different seminars in the community.
Z & B: Not sure, but education.

Do you think it has something to do with the rights of men and women?
It's because there are no equal rights between men and woman. Boys are favoured. So that's why the dad makes sure that the boys in the family are the one who studied until they graduate. And for us as girls we are just forced to marriage

If men and women had equal rights, would it be different?
Yes.

What can someone / girl do to have equal rights?
If we want to have equal rights in the community. We have to be educated and be aware. All children would be equal.

Do you think that you also should educated the man
Yes, all of them!

So, what can you do to have equal rights?
Education

Can you think of anything else then education
AllNo

What is your future dreams?
N: I want to be a police woman
Z: I want to be a tour guide
B: engineering

Did you had the seem dreams in de Maasai tribe
yes

Did your dreams become more realistic?
We already wanted to become this from when we were young

What did you know about the rescue house before you left?
The church leader told us about this place. He said that this is a good place and he trusted the place. He said that we could have education and our dreams will be accomplished.

Why did you trust the church leader?
Because it's our church leader. Our church leader said it was a good place

How did you come up with the idea to go to the rescue house?
Because he gives us education about FGM and he gives us advices

What kind of advises does he give?
Spiritual growth. Parents. Good behavior

How is it possible that a church leader is still respected, while he send all the girls away?
Because he is in a high position and the whole community trust him. He is an old person and therefore he is wise

Also when the fathers know that their daughter fled because of the church leader?
Because they trust him and he helped a lot. Some of them come back to the community to their dad and give them different gifts

If everyone trust the church leader why doesn't he preach about stopping with forced marriage and FGM?
He does, he gives education.

And do the men also listen?
Some do, some don't It depends

What kind of persons would you trust? (age, gender, skin color, language)
It's anyone, as long he is trusted in the organization. It's easy for us to trust because we meet different people, from different nationalities. Like from Germany, US whatever the place. So we seem them normal. Most of the time they help in different issue, and that's why we trust them. Not a problem for us to trust another person

Did you told anyone that you left?
All: my mother

Why did you only tell your mother that you were going to leave?
N: Because my father was the one who forced me to marry
Z: same
B: same, and I trust my mother

Do you still see your families?
All: sometimes

How do you feel about that?
I think it's okey, because sometimes our mother come visit us but there are different financial problems. But we communicate through the church leader or through phone. And if there is any issue then we can come. we don't see our father and it isn't also engourgice because when he will come he will bring a lot of problems

Do you miss your father?
B: I don't'miss him
N & Z: we miss our father

Why don't you miss him B?
B: because he forced me to marry

Did you always had a good connection with your father?
B: No.

Why do you miss him?
N & Z: Because our dad will always be our dad

Do you think that age will matter, that when you're older u will miss him less?
N&Z: maybe if we will get older, our decision will change and we will miss our father anymore, but for now we don't have any reasons.

What do you think about the dropping center right now?
B: When we came here there was a great hospitality, and everyone welcomed us.

N: I got the education
Z: I got all my basis needs

How did you feel when you left the community
We didn't had any problems
N&Z: it was hard to leave our mother, but we believed we were going to a better place. Because we wanted to reach our dreams

Will you return to the maasai tribe?
B: later when I am done with studying and I can support myself I will visit my mom. But I am not ready to stay in the community
N & Z: we want to visit our mom but we are not ready to work in the community

What is the mean reason they want to go back, is it because missing your mother or to help your families
All: missing our mother

Dropping Centre, interview 3 label 2

Anniek Hartog

Because of the AVG law and privacy reasons the names in the interview are nicknamed as N, Z and B

How old are you?
N: I am 15 years old.
Z: I am 15 years old.
B: I am 19 years old.

Do you belong to a tribe?
All: we are all Maasai.

Did you know each other before you went to this house?
All: No

How long have you been in the rescue house?
All: We have been here since last year, so 2018

What is the reason you fled to the rescue house?
N And Z: because of forced marriage
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Did you know the man you were going to marry
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How do you feel about that?
All: we feel bad that we had an arrange marriage for a men we didn't' knew

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Why do you think that you have to be circumcised for marriage / why do you think that men want that?
All: you are circumcised and the early marriage, you run away from the young age and you become more of a woman

Do you think that you can't be a woman without circumcision?
Without circumcision we can also be a woman and do all the things.

What is your opinion about FGM?
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Do you think you are circumcised because of the tradition or because of the bride price?
N: Because it's tradition.
Z: tradition.
B: I think it's about the bride price.

Why do they think it's because of that reason?
N& Z: because it is told in the community and we are born with that opinion
B: because they also told the same, and circumcision is a rule. You must be circumcised to be a woman.

What do you think is needed to eliminate FGM?
All: education.

Can you think of anything else then education?
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And do the men also listen?
Some do, some don't It depends

What kind of persons would you trust? (age, gender, skin color, language)
It's anyone, as long he is trusted in the organization. It's easy for us to trust because we meet different people, from different nationalities. Like from Germany, US whatever the place. So we seem them normal. Most of the time they help in different issue, and that's why we trust them. Not a problem for us to trust another person

Did you told anyone that you left?
All: my mother

Why did you only tell your mother that you were going to leave?
N: Because my father was the one who forced me to marry
Z: same
B: same, and I trust my mother

Do you still see your families?
All: sometimes

How do you feel about that?
I think it's okey, because sometimes our mother come visit us but there are different financial problems. But we communicate through the church leader or through phone. And if there is any issue then we can come. we don't see our father and it isn't also engourgice because when he will come he will bring a lot of problems

Do you miss your father?
B: I don't'miss him
N & Z: we miss our father

Why don't you miss him B?
B: because he forced me to marry

Did you always had a good connection with your father?
B: No.

Why do you miss him?
N & Z: Because our dad will always be our dad

Do you think that age will matter, that when you're older u will miss him less?
N&Z: maybe if we will get older, our decision will change and we will miss our father anymore, but for now we don't have any reasons.

What do you think about the dropping center right now?
B: When we came here there was a great hospitality, and everyone welcomed us.

N: I got the education
Z: I got all my basis needs

How did you feel when you left the community
We didn't had any problems
N&Z: it was hard to leave our mother, but we believed we were going to a better place. Because we wanted to reach our dreams

Will you return to the maasai tribe?
B: later when I am done with studying and I can support myself I will visit my mom. But I am not ready to stay in the community
N & Z: we want to visit our mom but we are not ready to work in the community

What is the mean reason they want to go back, is it because missing your mother or to help your families
All: missing our mother

Dropping Centre, interview 3 consensus

Patrica Hereijers en Anniek Hartog consensus

Because of the AVG law and privacy reasons the names in the interview are nicknamed as N, Z and B

How old are you?
N: I am 15 years old.
Z: I am 15 years old.
B: I am 19 years old.

Do you belong to a tribe?
All: we are all Maasai.

Did you know each other before you went to this house?
All: No

How long have you been in the rescue house?
All: We have been here since last year, so 2018

What is the reason you fled to the rescue house?
N And Z: because of forced marriage
B: because of marriage

Did you know the man you were going to marry
All: No

How do you feel about that?
All: we feel bad that we had an arrange marriage for a men we didn't' knew

Because you say forced marriage, are you more afraid of the marriage then FGM?
FGM and marriage is part of a tradition. FGM belongs to an arrange marriage. FGM is just part of it but we are both scared for it.

Is there another reason why FGM is performed then marriage? / Can you think about an underlying reason why FGM is performed?
All: No we only know that we have to be circumcised because of the forced marriage.

Why do you think that you have to be circumcised for marriage / why do you think that men want that?
All: you are circumcised and the early marriage, you run away from the young age and you become more of a woman

Do you think that you can't be a woman without circumcision?
Without circumcision we can also be a woman and do all the things.

What is your opinion about FGM?
FGM should not be continued because it's a bad practice and it had many side effects; like a lot of blood and HIV infection.

do they know other effects of FGM?
N: a person can lose consciousnesstrad
Z: they can get infections like HIV
B: yes everyone can get infections

Do you think you are circumcised because of the tradition or because of the bride price?
N: Because it's tradition.
Z: tradition.
B: I think it's about the bride price.

Why do they think it's because of that reason?
N& Z: because it is told in the community and we are born with that opinion
B: because they also told the same, and circumcision is a rule. You must be circumcised to be a woman.

What do you think is needed to eliminate FGM?
All: education.

Can you think of anything else then education?
N: Education and different seminars in the community.
Z & B: Not sure, but education.

Do you think it has something to do with the rights of men and women?
It's because there are no equal rights between men and woman. Boys are favoured. So that's why the dad makes sure that the boys in the family are the one who studied until they graduate. And for us as girls we are just forced to marriage

If men and women had equal rights, would it be different?
Yes.

What can someone / girl do to have equal rights?
If we want to have equal rights in the community. We have to be educated and be aware. All children would be equal.

Do you think that you also should educated the man
Yes, all of them!

So, what can you do to have equal rights?
Education

Can you think of anything else then education
AllNo

What is your future dreams?
N: I want to be a police woman
Z: I want to be a tour guide
B: engineering

Did you had the seem dreams in de Maasai tribe
yes

Did your dreams become more realistic?
We already wanted to become this from when we were young

What did you know about the rescue house before you left?
The church leader told us about this place. He said that this is a good place and he trusted the place. He said that we could have education and our dreams will be accomplished.

Why did you trust the church leader?
Because it's our church leader. Our church leader said it was a good place

How did you come up with the idea to go to the rescue house?
Because he gives us education about FGM and he gives us advices

What kind of advises does he give?
Spiritual growth. Parents. Good behavior

How is it possible that a church leader is still respected, while he send all the girls away?
Because he is in a high position and the whole community trust him. He is an old person and therefore he is wise

Also when the fathers know that their daughter fled because of the church leader?
Because they trust him and he helped a lot. Some of them come back to the community to their dad and give them different gifts

If everyone trust the church leader why doesn't he preach about stopping with forced marriage and FGM?
He does, he gives education.

And do the men also listen?
Some do, some don't It depends

What kind of persons would you trust? (age, gender, skin color, language)
It's anyone, as long he is trusted in the organization. It's easy for us to trust because we meet different people, from different nationalities. Like from Germany, US whatever the place. So we seem them normal. Most of the time they help in different issue, and that's why we trust them. Not a problem for us to trust another person

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All: my mother

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Do you still see your families?
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B: No.

Why do you miss him?
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What is the mean reason they want to go back, is it because missing your mother or to help your families
All: missing our mother

Dropping Centre, interview 4 label 1

Patrica Hereijgers

Because of the AVG law and privacy reasons the names in the interview are nicknamed as M and A

How old are you?
M: I am fifteen years old.
A: I am sixteen years old.

Do you belong to a tribe?
We are both Maasai.

How long have you been in the rescue house?
M: We have been here since January of 2019.
A: I have been here since 2018.

What is the reason you fled to the rescue house?
Both: It's because of FGM and forced marriage.

Most of the time girls say that they went to this place because of forced marriage and not because of FGM. What aspect of the forced marriage makes you so afraid?
Both: Because we are very young, we have dreams and we didn't have our menstruation yet.

How did you escape?
Both: We both had contact with the church leader, and he helped us to escape.

Why did you choose to trust your church leader?
Both: The church leader helped a lot of girls from FGM, so we went to him and we trusted him to help us also.

What kind of persons would you trust? (age, gender, skin color, language)
Both: it doesn't really matter It's any of them. As long as they are with an organization. It doesn't matter which nationality they are from. If they want to help it's okay.

Did you told anyone that you left?
M: my mom
A: my mom

Why did you only tell your mother that you were going to leave?
M: Because my dad is the one who planned the marriage and forced me to marry.
A: for me the same. On top of that we only trust our mother in the community

Do you still have contact with your family?
Both: We still do communicate with our mum and siblings, but they don't visit.

Do you miss your family?
M: I miss my mother, but not my father.
A: I also miss my mother but I don't miss my father at all.

Why don't you miss your father?
Both: Because my dad wants to destroy my life. And my dreams would be nothing if I was circumcised our married. Now I have education and I can follow my dreams

Did your father mistreat you in another way?
Both: No

Do you have a sister or little sister who you would convince to come to this place?

Both: We have younger siblings, and we would convince them to run away from FGM also when we have finished school

Will it not be to late for them after you have finished school?
Both: We will use our mother to do the same for us. Like this time she helped us escaping and through communicating she can tell what is happening

And when do you want to do that?
When they are forced to undergo circumcision and forced marriage

How do you feel right now to be in the rescue house?
Both: We feel good in this place because we are not disturbed about forced marriage and our dad. And we also get education

How do you feel about the absence of your family?
It's like 50/50. Something it's hurt because I miss my mom and my sibelings, but on top of that we have to do it because when we go back our dad will force us to marry and I want to reach my dreams

Do you want to go back to the maasai community
M: If I will go there, I only go to visit my mother, when I completed school
A: I don't want to go there, maybe to see my mother.

How did you fell when you left your home?
M: I felt good.
A: I felt happy

What do you think a girl need to stand up for herself?
M: education.
A: I don't know.

Why do you think that education will help against FGM and forced marriage?
M: Because education is the key of life. When u have studied, traditional woman will conduct

Do you think that educated people are more respected?
Both: Yes, education is the way to be respected and to be listen to

Did you know the men which you were going to marry? Or did you know the age?
M: No, we don't know the man, I also don't know the age
A: I don't know the man and I'm not sure about the age, but I know that he is older than me

What do you know about the effects of FGM
Both: There is a lot of blood loss and It can cost death

Can you think of effects of FGM that will affect your daily life in the community?
M: I don't know
A: the healing will take a lot of time

What is your opinion about FGM?
M: It's a bad practice, that's why it should stop in the community. It can also cost loss of life
A: It's bad and you can die, and you can lose consciousness and you can faint

What do you think is the reason why woman are circumcised?
Both: Because we are forced to married, we must be circumcised

What do you think is needed to eliminate FGM?
M: There should be expansion of this place so that many girls can follow their dream

Do you think there can also be a solution in the Maasai Tribe itself?
Both: Education

Who should be given education?
M: Specifically, the dad, because he want the forced marriage and FGM.
A: But also, education to the whole community. More education about the profession and all that

Do you think FGM is performed because of tradition or because of the money of the marriage
M: I think for bride price and tradition.
A: but I think that tradition is more important

Do you think that the equal rights between woman and men also has impact on FGM or forced marriage?
Both: There are no equal rights between man and woman because men are more preferred, also in the family. So the sons get the education for high levels and the dad can do everything. He can even sell the cows for the boy to have the education. But that doesn't count for the girls. Girls are just for marriage. There are no equal rights. The girls has to do the house work. And the boys get the education as the head of the family.

What do you think about that?
Both: It's not good practice. We also want equal rights

What can someone / girl do to have equal rights?
M: Only education can help
A: I don't know

How long before FGM or the marriage would take place, did you left your community?
M: one week before FGM would take place.
A: two weeks.

Were you convinced by your church leader to leave the community or was it your own idea?
We also heard in primary school that FGM is not a good thing.

What are your futher dreams?
M: I want to be a journalist.
A: I want to be a tour guide.

Were those dreams the same dreams as in the Maasai community?
Since we were young we dreamed about it, and in primary school we learned about the profession.

Dropping Centre, interview 4 label 2
Pien Koenraadt

Because of the AVG law and privacy reasons the names in the interview are nicknamed as M and A

How old are you?
M: I am fifteen years old.
A: I am sixteen years old.

Do you belong to a tribe?
We are both Maasai.

How long have you been in the rescue house?
M: We have been here since January of 2019.
A: I have been here since 2018.

What is the reason you fled to the rescue house?
Both: It's because of FGM and forced marriage.

Most of the time girls say that they went to this place because of forced marriage and not because of FGM. What aspect of the forced marriage makes you so afraid?
Both: Because we are very young, we have dreams and we didn't have our menstruation yet.

How did you escape?
Both: We both had contact with the church leader, and he helped us to escape.

Why did you choose to trust your church leader?
Both: The church leader helped a lot of girls from FGM, so we went to him and we trusted him to help us also.

What kind of persons would you trust? (age, gender, skin color, language)
Both: it doesn't really matter It's any of them. As long as they are with an organization. It doesn't matter which nationality they are from. If they want to help it's okay.

Did you told anyone that you left?
M: my mom
A: my mom

Why did you only tell your mother that you were going to leave?
M: Because my dad is the one who planned the marriage and forced me to marry.
A: for me the same. On top of that we only trust our mother in the community

Do you still have contact with your family?
Both: We still do communicate with our mum and siblings, but they don't visit.

Do you miss your family?
M: I miss my mother, but not my father.
A: I also miss my mother but I don't miss my father at all.

Why don't you miss your father?
Both: Because my dad wants to destroy my life. And my dreams would be nothing if I was circumcised our married. Now I have education and I can follow my dreams

Did your father mistreat you in another way?
Both: No

Do you have a sister or little sister who you would convince to come to this place?

Both: We have younger siblings, and we would convince them to run away from FGM also when we have finished school

Will it not be to late for them after you have finished school?
Both: We will use our mother to do the same for us. Like this time she helped us escaping and through communicating she can tell what is happening

And when do you want to do that?
When they are forced to undergo circumcision and forced marriage

How do you feel right now to be in the rescue house?
Both: We feel good in this place because we are not disturbed about forced marriage and our dad. And we also get education

How do you feel about the absence of your family?
It's like 50/50. Something it's hurt because I miss my mom and my sibelings, but on top of that we have to do it because when we go back our dad will force us to marry and I want to reach my dreams

Do you want to go back to the maasai community
M: If I will go there, I only go to visit my mother, when I completed school
A: I don't want to go there, maybe to see my mother.

How did you fell when you left your home?
M: I felt good.
A: I felt happy

What do you think a girl need to stand up for herself?
M: education.
A: I don't know.

Why do you think that education will help against FGM and forced marriage?
M: Because education is the key of life. When u have studied, traditional woman will conduct

Do you think that educated people are more respected?
Both: Yes, education is the way to be respected and to be listen to

Did you know the men which you were going to marry? Or did you know the age?
M: No, we don't know the man, I also don't know the age
A: I don't know the man and I'm not sure about the age, but I know that he is older than me

What do you know about the effects of FGM
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Can you think of effects of FGM that will affect your daily life in the community?
M: I don't know
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What is your opinion about FGM?
M: It's a bad practice, that's why it should stop in the community. It can also cost loss of life
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What do you think is the reason why woman are circumcised?
Both: Because we are forced to married, we must be circumcised

What do you think is needed to eliminate FGM?
M: There should be expansion of this place so that many girls can follow their dream

Do you think there can also be a solution in the Maasai Tribe itself?
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Were those dreams the same dreams as in the Maasai community?
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Dropping Centre, interview 4 consensus

Pien koendraadt en Patricia Hereijgers consensus

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Maasai women – first visit on the 7th of November

The name of the group is the Nasarian Group and they started in 2002. In the beginning there were only 5 women. Now in 2019 there are 20 women. When the group started in 2002 it was just for meeting each other in the bush area and discuss different ideas and exchange ideas. They only communicate about the ideas in the bush area because when they would meet in open places, the husband would find out and he will beat the women. There were different issues they discuss, for example; the children who weren't able to go to school, because the husband didn't want to have his children educated. Or another matter like; what to do when your child in sick, in the community everyone has to use the tradition medication, but is didn't always work. So, the Nasarian Group discussed many things and try to search for a solution.

The women themselves didn't had a lot of money and were always depending on their husband. In 2015 they started a finance group among themselves. Every week, everyone has to contribute 500 shillings (this is 20 euro cents). if one of the women had a problem, she can lend money. So for example; When there is a problem in the family, a woman can take 3500 shillings. She gives the 3500 shilling to her husband and he can invest it in business. but he has to give you 500 shillings back every week for soap or other needs. In the Maasai community, the women don't suppose to be doing any business so in the beginning it was really hard for the women. If the husband finds out that a women is doing any business he will beat her and he wants to know where she gets the money from. Some woman in the Nasarian group are traditional birth trainers and some of them use to do circumcision. For their service they get a goat or a sheep. They bring the animals in the group so that they can share among themselves and they can also give the meat to the children. But most of the time it's the man who can profit the most, when a woman is successfully circumcised or delivered a child in good health it's the men who gets the sheep or the goat because he is the one who is superior.

In 2015 one of the women heard something about the HIMD organization on a radio podcast. This woman likes to listen to different women who tell where they come form, how they support themselves and who gives testimonies. In that podcast mama Mackrine was speaking and she was doing an interview. Mama Mackrine talked about different subjects like; 'how a woman can support herself and the children'. So the woman who listened to the radio podcast took the phone number of the radio. She went to town and sold fire wood, after earning 500 shillings she had enough payment for a telephone call to the radio station. She told the radio station that she liked what mama Mackrine told, so the radio station gave the number of mama Mackrine. After that the girl introduced herself to mama Mackrine. This is how the collaboration between the Nasarian Group and the HIMD organization started After the communication started with Mama Mackrine. Mama Mackrine told the woman about the organization and directed her to her health office. Mama Mackrine also send health workers to the Maasai Community where the Nasarian Group lived. The workers told the Nasarian Group different thing like; things about the way of living, how they can support each other with the financial group and that the Nasarian Group has a short on education about different issues. The organization HIMD also came to the Maasai community and taught them some things like; How to stand as a woman and how to be courageous'. The Nasarian group also gets education about the effects of FGM and that a child shouldn't be circumcised so they have to stop performing circumcision. The woman of the group also agreed to stop with FGM because they didn't know the effects and the theory behind it. One of the group members named Stella was very famous for het way of circumcising. Stella learned the way of circumcision from a fellow circumcizor, she was also her neighbor. Stella was very famous because she had the skill for doing the circumcision in 2 minutes, and the child healed within 2 days. The organization helped Stella with earning money in a different way so that she could lay down her knife and stopped with the circumcision. Now stella doesn't perform circumcision anymore. But because she is the best circumcizor, the fathers still go to Stella and ask her to circumcise her daughter. Most of the time the men don't know that Stella doesn't perform FGM anymore. When that happens, Stella pretends that she want to circumcise, but she doesn't do any circumcision. So after the fake circumcision, the other women of the community celebrate, eat and drink like a normal circumcision too place. This way the husband thinks that the child is circumcised. After the celebration the organization and the woman of the community help the girl to escape and go to a school or a dropping

center. They have 1-2 weeks to arrange the escape because in 2 weeks the marriage will take place.

The People of the organization keeps visiting the Nasarian Group and they still visiting time to time. So, through the organization they got the education on different subjects. Mama Mackrine also went to the community and had different meetings with the whole community. She also taught them the effects of FGM, so that the whole community was aware of the effects. Since the community got the education on FGM, the woman from the Nasarian group try to stop other woman to perform FGM. They also educate them on the effects of FGM and they have different testimonies to convince the other women. Some of the woman are still afraid of their husband. So, they go to the girls and to the mother of the girls and tell them not to agree on FGM. So, one of the testimonies is a girl, who was supposed to be circumcised, for this reason she went to the organization. The organization helped her to study. right now, she works in a hospital and earns enough salary to support herself and her family. With her testimony she goes to the community and tell the mothers that it is possible for a child to study and other things for example; “don’t you want your girl to continue with education and be married at an older age”. The organization provides school in different areas. So, there are also girls who are studying in Zanzibar and now doing their last degree. The organization also helps to get the girls in the dropping center. In the dropping center the girls get food, a place to sleep and education. The women are happy that the girls can study, don’t have to marry at a young age and don’t have to be circumcised. On top of that the girls are able to support themselves after college. When a girl in the community goes to a school, she is also protected by the school authorities. So, it is hard for a father or man to take a girl home and force her to marry someone when she is in school.

FGM and forced marriage continued until the end of the 2016. In 2016 they start to learn more about the organization HIMD. But It is hard to change the behavior of the men. The men stand on the tradition. But when the community got the education they stopped. Also the head of the tradition and the other men agreed to stop with the circumcision after the education about the effects. After saying ‘no’. there was a big meeting in de Monduli District. In this meeting all the women who performed circumcision surrendered their tools. After their surrendering they make an oath to the community and they also said the oath in front of their district officer that they won’t circumcise anymore. Now is the rumor spread that if you perform circumcision you get bad luck, on top of that, when you got caught with performing FGM, you have to deal with authority. From there on the woman who did perform circumcision have other jobs to support themselves. The organization HIMD had given them 2 sheep’s, one female and one male. Through the sheep’s they can do other work and earn money. So that way FGM was eliminated. Unfortunately, most of the sheep’s are taken by the men, very few of the women still owns a shee. In this community of the Nasarian group the circumcision is almost down. The ones who do perform FGM do it in secret. Maybe they also do it in other place like Ngorongoro. But now the circumcision isn’t only performed on young girl but also by the young babies during delivery.

Before the community got the education about the effect of FGM, they thought it’s a good practice. The women had only schooling in primary level, at that time there wasn’t any education about FGM, so there was also no awareness. So you see a lot of blood during the circumcision, and you see more complications during delivery but they don’t know the meaning. The people just didn’t know the effects because they didn’t know the education. But after the education they decided to stop it; because they were told about the effects, The circumcision is still performed in many Maasai Tribes. It is still performed because of the ignorance about the practice. The Maasai tribes also has many believes around FGM for example; when a girl is not circumcised, she smells a lot like sheep. Another believe is; that a girl will become very thin after delivery when she is not circumcised. On top of that; it’s a curse for the family when a girl isn’t circumcised. So, there are different believes to continue with the circumcision.

What does a girl need to stop FGM?

Only education because it’s a weapon in the community. Once you are educated, you know the effects and you can run against it, even the men will fear it. The men are afraid of woman who are educated, that is the reason why they respect educated woman and respect their decision.

How can a girl go to school?
The man makes sure that a girl only goes to the primary level of school, from class 1 to class 7. After that it's like a ticket for marriage, the girl is taken for circumcision and they take the girl for marriage. Some of the girls are not taken to a school at all and are not educated at all, some of them can't speak or write Swahili, and only speak the Maasai language. If a girl goes to school or not depends on the wealth and the financial status of the family. Some of the them are wealthy, but they still want the girls to be ignorant, so they force their girls to marry at a young age. The man stand on their tradition and they stand on their beliefs. There are very few who get the opportunities to study at primary level. But through organizations a girl has the opportunity to go to school and to study

How can you change the behavior and the way of thinking of a men in the community?
Mostly it's education. It's the key of everything. The females and males should be educated about the effects. We believe that there will be a totally elimination of FGM in the future. Because most of the people already struggle with FGM. On top of that; there are already many girls saved and in school, some of them are already done with school and can support themselves. So when a girl got the education, the fathers and men have to agree with stopping FGM. If everyone says 'no' to FGM and the men also support the claim that FGM should be stopped, it can be eliminated in the coming generations.

How does the organization gives the education?
They use different models, they have different seminars and they use health workers who tell about the effects. It is a long process to change the behavior. The project for prevention FGM started in 2016, that's when the education started. In the end of 2017, the community took the oath where they promised to stop with performing FGM. So, It takes a year to change.

How can you empower woman to stop FGM?
The organization was able to help with the chicken project of last year. And also helped them with getting some sheep's so that they can support themselves financially. This way the women feel empowered. With the money and the confidence, the woman can take the children to school. Another source of income is selling different things like jewelry to different people for income and to support themselves.

Maasai men – 19th of November

We would like to know a bit more about the Maasai. So what does it mean to you to be a Maasai?
It's a tribe, just the way that you are from the Netherlands. It's just the same.

And what are activities they do with the Maasai tribe? What does their day looks like?
The most thing that they do is animal feeding and agriculture. Right now they have some areas where they do the farming. That's for the both the men and the women.

And do they often go to the market or anywhere?
They do go to the market. They take the animals, like cows or sheep, so that they can sell and bring food for the family. That's the main reason to go to the market. To sell the cow and buy corn or beans for the children.

Are they in contact with other Maasai tribes here in the neighbourhood?
They have two types of Maasai. The ones from Arusha, the place that we came from and then the Maasai from town. These are the original maasai, but they speak the same language. The road that we came with divides the two Maasai groups. The one from Arusha and the original Maasai. This road is for the original Maasai. But they share everything together.

What are important norms and values in the Maasai tribe?
The important thing about the Maasai tribe is that few of them that don't own anything. They don't own a cow or a sheep or anything. They can give you for free, just because you're one of them. They can help you to stand on your own and have your kettles. Even when you coming from another country and you're a Maasai, like from Kenia. So if they come and meet and they speak the same language, they can acuminate you, like a family.

And is that to a family or to a man only or to a women?
All of them. They all have the same culture here. They don't mind even staying in the house.

What is the purpose of a Maasai? What do they want to reach in life?
The main purpose of the Maasai now is that they, because they have been living in the povert way. So they now want to educate their children so that they can reach the higher level of life.

And educate as in the primary school or also secondary school?
From the primary school to the universities.

To what extent is that possible? Because the schools are maybe very far away or they don't have the money to send them. How do they do that?
the government has brought schools closer for them, for the primary schools. But the secondary schools are boarding schools. So even when it's far the children can go to the boarding school. But for the primary school, for example you can see one over there.

Is that a school for boys and for girls?
Yes**.**

And what makes an elder person an elder? What do they have to do for that?
A Maasais nature is to marry many women. So when you marry many women each one has a house and you have many children. So when the children also grow and they also have their houses. So at that point the elder has to be there. The father who started the family. Because if you have one wife, you can't be the elder. Because you don't have many houses, that's the difference. So if you have many houses, you become the elder. Because everyone knows you.

And what are activities that the elder people do? Is it the same as the others? Or do they have special things they do for their community?

So the role of the elders is to make sure that all of them who are surrounding them are living in peace. If there is any problem, they are the advisers and they are the one that call someone who is beginning the fight and put them down and they listen to them. If you're not the elder that means that you can't handle someone's problem. They have to call the elder so that you can be humble.

How many women do the men have here?
Until 20

What are important traditions they have?
The main thing about their traditions is that to keep respect for the older ones. Because most of the tribes in Tanzania when they go to town they leave their traditions and the respect goes away. Because they don't respect their parents or their grandparents. But for them they try to keep it, because they want to, everyone in a certain age to respect each of the elders. Like that guy, he is the security. They are taking him as the security of their tradition. So they are the ones who see if there is anyone who is misbehaving, they bring them to the elders to punish them so that they can keep that respect.

What is a form of punishment?
So if you misbehave to the elder they price that you pay is like to buy a cow, a big one. And get that to the person you were fighting with to say sorry. And a blanket and drinks so that they can call the community and say that this person misbehaved and he was charged this amount of money and the drinks and the cow. So in that case for a Maasai to give out a cow for them it is very expensive. Because they value more than money. So like now they would take your phone. Let's say you have misbehaved, the punishment would be to give me your phone. You value your phone the same way they value their cows. So they feel pain giving out their cow just to fight with someone. So in that case they would be in the position to be in respect, because of the punishment.

So what things do they have to do wrong to give a cow?
If a young person fights with elder. That's the kind of punishment you will have to give out a cow. The kind of punishment we were saying. So the guy who give the elder a cow and drinks and a blanket and also if the elder punished maybe the young ladies and the community will seat if that punishment was not legal, the elder will also pay for the lady. The same big cow. And also if one of you is misbehaving. Like there is a community meeting and you don't want to attend, they will fight and they will cut you up, they will put you down and they will stick you. They use the stick to punish you and you also have to bring a cow for the community. So that you must get back in line with the community.
And if it seems like you still don't behave well in the community they will tie you at the tree and they will stick you until you bleed everywhere. After that they will take a sheep and they will give you the tail of the sheep has that fat. They will boil that fat and give it to you. And you have to keep it in until you recover. So that when you recover your behaviour will change because of the pain.

How many times does something like that happen?
Yeah. It happens so many times.

And can they name some of the traditions that they do in the Maasai tribe?
What they still do as a traditions is far example when the woman is pregnant the elder can go there and pronounce that this baby that is going to be born will be my wife. If she is a baby girl. And then when the baby is born she can grow until 10 years. And after 10 years the elder that pronounced that he wants to marry from this family will take that baby at 10 years. And he is going to keep the girl in his house until she came to 18 or 13 years. So that she can be his wife. And in the issue of circumcision is that in the tradition if you're not circumcised you're not grown up. So if you want to get married, you must be circumcised so that they can recognize you are now old enough to get married. So they can stop that.

And do they still do the circumcision? Is it still happening?
Right now the government fights for the human rights, so they are doing it, but very secretly. When the girls is going to be circumcised, the husband will have to bring a big cow and 1 million shillings to give to the father of the girl. So that has become a capital for them. So that means if you have 3 girls, you have 3 cows and you have 3 million. So it's hard for the to stop. Even when the government is fighting, but they still need that money that they are getting from it. They can even take them away from there home, because the government can not call the bushes to find them. So they do it secretly. And what happens is that when the women is not circumcised, the Maasai men will not marry her.

And if the Maasai man doesn't have any cows nor money, then he also can't get married?
They have two ways of getting married if you don't have anything. First thing is you can call your family and they can help you, maybe they can donate cows. So that you can get married. Or if your family has nothing as well, you can go to the family that you want to get married to and you will be taking care of the kettles for some years. They take an example of the Bible that Moses did the same thing. So you will be there, like you father in law, you take the cows every day to the field and you feed them for certain years. Then from then they can give you a wife. Without paying a cow, because you have been working for them.

And if the girls has to marry at the age of 13, how does she go to school? Or does she take care of the kettle?
That was before, because you don't know the tradition. Before the girl can get married to the husband at 13. And then she will take care of the kettles herself. Because you know in the Maasai tribe, the woman is the one who is feeding the family. But now, because of the government issues that follow up they want to make sure the tribes are changing and are getting to the better life. It's not easy for them to get a person of 13 years to do the housework. Most of them now are at school. For example the girls here, they have gone to school and most of them are finished. Others have gone to the secondary school. So before they were not going to school at all.

What do they think about that the government is saying all that about their life?
It not that they want to follow the instruction. It's because of the force of the government, but it's not their willing to accept it. But they have no option. And also after the government started now to force the children to go to school. They also charge the churches and organisations like HIMD. Its mostly coming to this area to educate them. So they have now come to the understanding that they need to take the children to school.

Do they know the effects of FGM? Positive or negative?
They have now discovered the side effects of that. And that when the organisations comes to the areas and when the children goes to school it is now part of their lessons. Now they are getting better in understanding it.

So they have the education, but they still perform FGM?
That's why I'm saying. They are doing it, but not in public. They have to hide it. So you can just get the ones who are close to the government, but the ones that are really deeply in the villages. You can't find all of them. Unless organisations like HIMD or others that are dealing with FGM to get in there and find the elders. And educate the elders and pay the elders. Sometimes you buy them sheep in order to stop them. So that they can replace what they are doing with that sheep?

Does it really work to give them a sheep?
They believe so much in commitment that it is like a curse. In the tribe they believe in curses. When somebody curses you, they believe that it is going to happen to you. So when you take somebody's sheep it means it is a commitment. It's a blood commitment to them. So it's easy, they can hand over their knives and all that. But very few of them because there are so many. You have to try hard, because for the ones that are inside the villages you can't get there easy and educate them in a day. It can take years. The ones that are getting education from the school and the churches are the ones that are easy to accept and slowly they stop doing that.

Are there other reasons why FGM is performed beside the becoming of a woman and the bride price? Because for example for boys it is for hygiene.
Right now for the men they are using the doctors. They are using the real doctors, because of the hygiene. But they don't allow to inject someone in order to get the pain away. So they just use the doctors stuff, like the scissors and everything in a safety way in order to avoid the diseases and infections. But you can feel the same way but they have just decided to do it in a safe way. That they won't transmit the disease if there is a disease. But for the women it is another case, because it is something that is illegal. So they can't say or find another way of security. Because it is illegal, they hide it. When you come here and ask about that, they will hide like they don't do it.

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Maasai girls – 19th of November

The names in the interview are nicknamed because of privacy reasons and the AVG law

What does it mean for you to be a Maasai?
The same as the other tribes, it's just a name. but we want to remain our characters and the way our parents left the name we carried it on

What does your day look like?
At our age, we are going to get water for our families. And we are going into the bush for getting wood for the fire. That is our mean job.

Do you also go to school?
Some of us are going some not

What makes someone go to school, and what makes someone not?
Some of us understands the importance of education and some of us does not understands it. Those who do not understand it, they don't want to go to school.

How old are the ones who go to school?
Three of us are 17 and we have completed secondary school. The girl of 12 years old never went to school

Why didn't the girl of 12 years old go to school?
The girl's name is D and she is 12 years old and doesn't speak Swahili like the others girl, just Maa, de language of the Maasai. D doesn't go to school because her father never took her to school.

Are you married or do you have children?
No, we haven't married yet

What is your future dream?
A: I want to be a nurse
B: I want to be a teacher
C: I also want to be a nurse
D: I just want to be a house wife

D, your father didn't take you to school, but do you want to go to school?
I want to go to school

Discussion with translator; is it still possible for a 12-year-old girl to go to school?
It is possible. The government pay for the education, so it is free. If the child grows above 6 years, the kind of class they are going to attend isn't as free as the classes under the age of 6. So, if she gets the support she can go to school.

D, do you have any brothers or sisters that go to school?
My sister is sitting next to me, she is going to school. We have the same father but another mother.

Why did A got the change to go to school and D didn't have that opportunity?
The thing is that the father didn't took D to go school, and A he took her to school. So that's the difference. The father also decided who go to school

Is that a money problem?
No, it isn't a money problem, but the uniform and food has to be paid by the parents

What are important norms and values in the Maasai Tribe?
What we see is circumcision of the ladies and the young ones who have a husband and marry at a young age

What do you think about that?

It's not right, but the only way we can avoid that is going to school. If you not go to school, you can't avoid that

Are there other things you can think about then education to avoid forced marriage and circumcision?
There is no other way

You say that it isn't a good practice, can they stand up for yourself so that it doesn't happen?
No, it's the law into our tradition

What do you know about circumcision?
Because we are going to school, we know that circumcision is very risky when the woman is giving birth. It's also easier to transmit diseases when circumcision is performed

Do boys also get that education?
Yes, all of us

Does the parent get some kind of education?
The only way that the parents can get that kind of education is when someone from the outside comes and explains to them. Because if we are going to educate our parents, our parents won't believe us. They will feel like we are lying.

Does is happen often that someone from the outside come to here?
No not often

How many times is not often?
It can happen twice or once in a year

Is it still common to be circumcised around here?
Yes

Are you already circumcised?
No, because we are going to school and when that happens you will not be circumcised. They will only put that charge on someone who stays home. Because the girls who do go to school does that outside the tribe. So they lock them in for the whole day and don't allow us to come back.

And for D because she doesn't go to school?
She must be circumcised because if you don't go to school, there is no way you can avoid it.

What does D think about it that she must be circumcised?
In our tribe it's okay, it's fine.

Despite they know about the effects they are still okay about it?
We don't think it's okay, it's the law so we have no option

Do you think it's only the girls who think it isn't fine, or also the others?
No it's only us because we got the education

Do you think that circumcision will stop if the others also get the education?
We don't really know because it is never done to someone, like our parents or someone else from the community, so we can't realize that it can change

Interviews with organizations used for Benchmarking

Interview Amref

Amref has worked for more than 62 years in Africa. Furthermore, Amref has actively given education for the prevention of Female Genital Mutilation (FGM) since the year 2000. Amref is an African Organization. There are headquarters in Africa instead of in the western countries, this is what distinguishes Amref from other organizations. Everything is African based and so are the workers. Amref works with communities in collaboration with project teams. The slogan of Amref is 'From Africans for Africans'. The employees speak the native language and therefore they are able to be in contact with the community. They also work together with the CBO's. Amref stands for independency, your own rights of the human body and how stand up for yourself, on the contrary want to stimulate the surroundings to act on everyone's worth. Amref created a trustworthy connection with the community by working together for a long time. This resulted in the women stepping forward on their own initiative to Amref to stop FGM.

Alternative rituals

In Kenia they have been using alternative rituals for four years. Those are not brought up by Amref but by the community itself. Amref works with the youth, for instance Nice, she is the global ambassador. Nice is making a shelter for the youth, so they can work on their skills to get a job and how to stand up for themselves. Amref has been working together with the community for a long period of time. They have worked together for clean drinking water, precaution about safe sexual intercourse and education for prevention HIV. Amref has made FGM a topic for discussion among the youth. The youth is recruited so they can tell Amref their struggles and how Amref can help them with the prevention of FGM. With the help of Amref, Nice came up with the idea of an alternative ritual. There is a ceremony in the official ritual, which is full of Maasai culture. For this reason, the ceremony must continue and the circumcision must be eliminated in the alternative ritual. The alternative can also be implemented differently, such as education or independency. Through a lot of conversations the community has been mapped. By this mapping, the conversations are scheduled for the supporters and opponents of FGM, circumcisers and religious leaders. The entire process takes nine months. In this process, Amref gives precaution about FGM. There are conversation groups and they are looking for an alternate money income for circumcisers. The circumcisers learn to work in other fields, such as small-scale agriculture. This is called 'income generated activity'. The women also receive education about the irrigation system so that they can feed themselves with their own vegetable garden. Only when the entire community speaks out against FGM, the alternative ritual be transferred. The alternative ritual could be two days of intensive training what is given by local counselors.
The older generation and especially the men think that abolishing FGM is a difficult issue. For example, a circumcised girl can be a source of income through higher brideprice and there is more certainty that she will marry. Maasai men do not want girls to go to school. Because if they do, they will be mixed with other tribes and boys. Also, a girl who has had proper education and knowledge will not be easily be tricked and do what they are instructed, because of their education they will know that circumcision is bad for the body. Amref provides good information about FGM, In this way the community gets reliable information about circumcision and bleeding and that it has negative consequences for the body. This results in behavior change. Amref also used another method; a movie where the circumcision is seen. This method is not often used by Amref. It has a great impact on the men because they are ignorant about the method of circumcision. In every community there is a different context and thought about circumcision. For example, some girls from the age of 8 are already circumcised while others from the age of 12 are circumcised. The reason behind this is, that men do not want their wives to cheat or to be raped. That is why type 3 and 4 of circumcision takes place. The main reason for circumcision with the Maasai is that you can show your strength as a girl by not crying during the circumcision. To anticipate on the situation, you must be a part of the community, speak the language and be African.
Amref want to provide reliable information and Amref also want to offer an alternative. Amref believes that you can't reach your goal without an alternative. There are some camps that provides information about the prevention of teenage pregnancies and also to provide contraceptives. Amref is currently working on a new project. In that project they want to solve

a common problem like the shortage of clean water and sanitation and when Amref has gained the trust of the community they will talk about FGM. In this way Amref will run two subjects in one project. It appears that the needs of the community don't lie with FGM, which means that they first want to talk about other problems. Because of the positive change in hygiene and sanitation in the daily life, you can talk about a taboo subject like FGM or teenage pregnancies.

In the process Amref sees that communities creates and organizes their own alternative rituals. This is the result of visits and contact between other communities. Such a change in living takes years of cooperation between an organization and Amref. If you look at the figures in change between different countries, then you see a difference between Kenya and Tanzania. In Tanzania, the Muslims and the Maasai live together. This makes the change a lot more difficult than in Kenya. Also the age to circumcise is different between Muslims and Maasai. Because it differs in countries, it is important to have knowledge of the context. It is like a cycle that you must adjust every time. Information is an important factor in behavioral change. FGM is an attack on the human body, because it has so many effect and problems for your whole life and thereby the girls' future is taken away (quickly married and no education). As a result, the development and process of the girl stops. Therefore, you must offer an alternative ritual and a goal of eliminating poverty for future generation. In addition, girls are no longer forced to marry and they also can go to school.
FGM is therefore linked to other projects that must be taken into account.

Amref remains involved with the community as some sort of follow up, even if the project is finished. In 2007 Amref started a study called the 'impact study'. This study looks and the wellbeing of girls, for example; what is their life like after the circumcision, are they going to school, have they been forced to married and what impact does the project had on their lives. The results of the impact study are not published yet. Amref works closely with local authorities and organizations to find out if circumcision is still taking place. Amref cannot act like the officials of the law like the police. Otherwise Amref will lose the trust between them and the girls. The law is not enforced because the police don't know when the circumcision will take place, this results in not taking adequate action, in addition the government and the communities are far apart. There is no trust between the community and the government. The government also indicates that everyone can live out their own culture the way they want to.

Amref has another project that teaches teachers to signal that something is going on with a girl, for example; circumcision, forced marriage et cetera. If the teachers can signal the vulnerable situations, the teacher can also learn how to react and act on the situation. Amref also works closely with health professionals and other organizations that fight against poor education and child marriages. Therefore, the girl will be supported on different fronts during the process. Amref thinks it is important that young people are heard. Good co-operation with other organizations is essential. There are so-called "Youth School Clubs", in these clubs young people have ideas of what they need and what they face in the community. Amref also co-operates with those youth clubs. Within the community there are health professionals who have a signaling function. They also provide information and help girls with going to the health facility.

Pro's Amref	Con's Amref
Amref is an African organization, so the people are part of the community, they are African, and they speak the language. This way it is easier to gain the trust of the people.	In the Netherlands Amref could not provide all the information about FGM because all the figures and effects of the projects are in the country itself. We tried to contact the organization a couple of times in Tanzania but they did not answer.
Amref combines other projects to gain the trust of the people. So that they can talk about taboo subjects like FGM.	Amref uses the same project in Tanzania as in Kenya. But Kenya only has Maasai people in the community and Tanzania has Maasai and Muslim people in one community. This is why the project in Kenya is going smoother than in Tanzania.
Amref wants to give the community an alternative ritual. This alternative ritual has the Maasai aspects but FGM is eliminated from the ritual.	People like the alternative ritual but after the ritual they still perform FGM in secret.
Amref provides education for woman and men. Sometimes they use a movie because men are very ignorant about the method of circumcision.	
Amref also looks at alternative work for the people who perform circumcision.	Because it is harder to perform FGM, FGM is also performed on babies after delivery. Amref does not say anything about a solution for this problem.
Amref trains teachers to signal when something is wrong with the children. So that he can anticipate on the situation.	
To keep the trust in the community, they do not act like police. But they let the police do their work.	The law is not enforced because the police do not know when the circumcision will take place.
Amref remains involved with the community, even if the project is finished.	
Amref also searches for other work for the circumcisers.	

Interview ATFGM

Introduction

“My name is Valerian, I work at ATFGM, an organization that has exist since 2008. The main thing that we are doing is raising awareness for community members on the effects of FGM, and also we support children who are a victim of FGM and child marriage with education.”

Activities of the organization

“The most important project that we have done, is in partnership with Terre des Hommes in the Netherlands, who are supporting us in conducting raising awareness on the effects of FGM and supporting the girls who are rejected by their parents. These are girls in primary and secondary school, but also girls who already finished school. These girls are used as a model in the community, we use them influence the others.”

“We give entrepreneurship training to women who are discriminated by their fellow community members because they are protecting their girls from FGM. So we conduct the entrepreneurship of girls, we give them a small capital and the government gives them a free loan, without an interest. So they are doing a business in local areas.”

“In the schools we have certain clubs, in those clubs children can speak about different issues such as FGM and child marriage. It is for both boys and girls, because we have boys who have problems with their traditional circumcision too. So those boys are helping raising awareness together with for FGM, but also traditional circumcision for boys. They are from primary- and secondary school, the primary school pupils can enter the school clubs too. In the clubs they discuss the effects of FGM, child marriage and also where to report when those things are happening in the community. They also train teachers and students about health rights. The pupils trust their teachers enough to tell when FGM or child marriage is happening to them. It remains a secret between the child and teacher. They also trust the organization because we have a system of secrecy. The groups in school have a great impact, the pupils are trained to know the effects of FGM, child marriage, et cetera. They are also used as models so they can teach other children and even community members.”

“We also organize traditional songs and dances for community members so that they are attracted to come and to stop FGM. We use a lot of traditional dancing and music to create awareness by the community. Because of the traditional dances and music, a lot of community members come to the events. We also give them a video show, that shows exactly how FGM is being done. The videos are in the local language so that everyone can understand it. In the videos we show how FGM is preformed and how a girl is being cut. When we show the video, a lot of people are crying because they were not aware about the effects of FGM. A lot of community members then say, if this is what happened to the girl then we will not agree with FGM. And they will stand up against the traditional leaders that want to cut their daughters. We see by using this video that a lot of people change their mind set. To organize a community video, we cooperate with the government authorities. The government authority makes sure they are going to the village, and everyone knows it. The police officers make sure everyone is safe. The traditional leaders know what is going to happen, and they need to agree. Then the community can look at that video’s. Therefore the cooperation with the government authorities is an important part.”

“Another method we use is radio. Children from the church have one session per week. One session is one hour. We create awareness by the community, and they reply by phone and text massagers, about how they have experience that session. There is also a live discussion with the community members. They are free to ask questions, and we will answers those questions. At the end of the day we receive a lot of cases from the community members about children and women that are abused. The cases we have are discussed in court by the community members who witnessed it. So that the person who did this goes to prison.

We also have other community activities such as a cinema where videos about FGM are shown. We also have a training with the traditional-/church leaders and men with influence in the villages, how to protect the children or how they can counsel the children who are victims. But also to put topics like FGM on the agenda in the church or mosque. Most of the people trust the traditional leaders because the people believe that those leaders speak from the spirit and the message that they send. Because some people do not believe what the leaders have to say about FGM, we have to keep spreading the message about the negatives of FGM and spread awareness for all of the citizens. FGM is really rooted in the community, so there are people who reject to believe what the traditional leaders say about FGM. Even some traditional leaders are obligated to stop forcing or initiating getting girls to be cut. There are traditional leaders who reject to continue to cut girls, and we use them as some sort of champion and give awareness to community members."

"We offer lessons in entrepreneurship because we believe that circumcision is conducted as a source of income. We give to formal cutters lessons in entrepreneurship and we give them a small capital, so they can start a business and they own money with that and not with circumcision anymore."

"We also give it to children so that they do not have to rely on their parents anymore and are able to speak against them. We use different methods in testing if it is working. We look at the number of children who are cut per year. We also provide a spot for women who had a training in entrepreneurship, to talk about it. Mostly these women do not get this opportunity in front of the community. We also have a camp for girls who ran away and the women speak there too and we listen to them, by this we know if it is working too."

Why FGM is still performed

"FGM is still performed because of the system, and especially the power of the traditional leaders. The traditional leaders have a great power in the community. People are afraid because the traditional leaders are expected to be respected. So when they say something it will happen. This is really rooted into the people. FGM is also part of their culture and tradition. The bride price is a very important reason why FGM is still preformed. Because girls who are circumcised get a higher bride price. The parents get more money when their daughter is circumcised. That makes it hard to stop, because they receive a lot of money."

Future improvements

"The best thing we can do is changing the mindset of the community. In the future we hope to change this. To change the mindset of the people in the community we need to create more awareness. We hope to do this through our video's, so that we can reach everyone. We also want to influence the government, so that they can change the law and use police officers to reduce FGM. The punishment of FGM needs to be much higher than it is now. Now the punishment for FGM is very low, that will not stop people from preforming this practise. The punishment is not equal to what they are doing. We think that they need to give them 30 years. Then they will be more afraid to perform circumcision.

We already have a good cooperation with the government. Everything that we do, we do with someone from the government. In the rescue house there is a social worker all the time. When the girls from the rescue house move back to the community, we cooperate with the government and social workers to improve their return. We talk to the parents and hope to change their minds and accept their daughters. And when this changes we can leave the girls with their parents. When we think or see some elements that show the girl is in danger, then we keep the girl in cooperation with the government."

Rescue girls
“It is a big number of girls we have rescued since we started the organization. In total we rescued 3005 girls. In our centre we have 150 girls. These girls are here for safety reasons and will go back to their parents after we talk to them. The girls in the rescue centre can stay there for a couple of years, before it is safe enough to go back to their parents. We also have a follow-up with the girls after a couple of years of being back in the community, to make sure everything is good. Sometimes after an reintegration process a girls still gets circumcised.”

Secret circumcision
“Most of the time circumcision is done in secret. To make sure we still can help that girl, we have some volunteers in the community who give information. They tell us when the circumcision is done. With the police we organize the rescue of the girls and arrest the circumcisers. The circumcisers will be punished.”

Pro’s ATFGM	**Con’s ATFGM**
ATFGM works together with the government, especially in the rescue houses so the girls can stay there for a while or can go back to the parents after a couple of years. The government is involved closely with the comeback of the girl to the community. ATFGM has plans to influence the government more so the punishment of FGM will be higher.	
ATFGM works together with Terre des Hommes in the Netherlands. Cooperation on a international level gives more opportunities by using each others specialties.	
ATFGM emphasises the importance of secrecy by having a system of secrecy for their employees and the teachers.	
Both girls and boys are involved in the school right clubs. By this way, the boys learn about FGM too and they can discuss boy circumcision.	
The school right clubs, the radio program and using children as models to influence others, ATFGM puts a lot of effort in changing a new generation.	
Using the radio to spread awareness about FGM, is a different and clever way to reach the community, for a lot people listen to the radio and pick stuff up, even unconsciously.	
A big part of why FGM is still performed, is because the inequality between men and women. Making women more independent through providing lessons in entrepreneurship, can change this.	

ATFGM uses cinema to show videos of FGM. using visual is a way of making the subject more tactile, which creates awareness.	
AFTGM uses traditions like dances, which are very important for the Maasai tribe. This attracts people to actually come to those events, so a broader audience is reached.	
It is smart to train traditional-/church leaders to protect the children, because these people are very trusted by the community and thus the children. So, they have a person to trust in difficult times. By putting it on the agenda of the church, people will believe the leaders because they trust and depend on them.	The question that arises here, is if the community would still trust the church leader when he works with an organization? And vice versa, do these leaders want to work with organizations if the result might be that they disobey the tribe?
ATFGM is clear about what they want to reach in the future and what is needed for that. It is also positive that they have insight how many girls are saved and that they do a follow up.	ATFGM doesn't describe how the follow up is done. Also, we couldn't find a rapport with the results or the impact on FGM per project.

Interview HIMD

Mama Mackrine

- Background is public health nurse, development status, counselling and gender human rights activist
- Organization has been founded in 2003
- Organization can work with everybody about every topic. In the past, organizations were limited in what they could speak about and do.
- HIMD (Health Integrated Maxic Development)
- Teach everyone who are light minded, those who share our initiatives and want to collaborate. Everyone should be aware of what they are saying.

Highlights

- People have the right to get the right information and therefore they can make the right decisions.
- People are not locked in the church. They are also meeting different people, they are having PS and go on the internet. This is not the time where priest can scare them and make them believe they are guilty for committing a crime. If they feel it is a scene, then let them feel it is a scene for themselves but don't force them by threatening them by the information that is not correct.
- HIMD is not a political party, but they work with politicians. They know they are influential, they have some people to work with, they have people around them who trust them, but we try to see how we play our card, our significant role to make sure that at least advocates work is been supported by some politicians. But some of them who are not ready to speak about the issues of the culture because they are scared that they will lose their positions, then we try to side line them, so they will help us.
- We try to improve the issue of gender equality by making sure there is equality between men and women. Because we find that there is men domination. So it is the men who benefit more compared to the women. So we would like to involve men in empowering women because if you leave men aside, men will be sceptic and think women want a revolution and want the lead. And therefore we try to make sure that we, as much it is possible involve men. If you will leave men behind you not going to be successful. They are supposed to know. Sometimes you find that when we want to know the setup between gender. You find men declaring that they are not aware and sometimes we might think that they are aware and they are doing it to discriminate women. They are told these are the females roles and these are the males roles and they are not to blame, because they also trying to do what they are told when they are brought up.
- FGM has a lot of different phases. It is so complex; like the causes of FGM and why there is FGM. But at the end of the day we try to address FGM not because it is a helpful traditional practice, but because it is having health consequences and it is actually one of the social cultural causes of HIV and other infections. So we try to demonstrate that if they are scared of HIV now, FGM may put them at a higher risk of contact with the virus. But again we try to look at FGM also as a gender based violence of human rights but at the same time we look at FGM as a violation against children, violence against girl child, but also against woman.
- As a result FGM becomes condition for forced marriage. When she is mutilated, she should not go to school. Because when she goes to school she would be aware of her rights. And now she should not be aware of her rights and demand them. She is supposed to be multilated and be forced to get married as a child.
- In the communities where we work, fathers do not pay for schooling if the girl is not mutilated. Sometimes they even threaten the girl when they go to school to make sure they will not pass the examination. Which will cause them being determinate completely. And when they are determined they can be married off. The aim is not first FGM and then schooling but the aim is to make sure that they do not go further. Because the further they go, the more aware they are of their rights so they will be against it. And the parents, especially the father does not want them to be aware. And that is why we go to create awareness in school, so the girls can say no to FGM.

- We also try to create awareness to men separately, but they are not interested in that. That is why we invest more in the victims so they are able to run away or to say no to it or to run to other mechanisms. If they get signs of them being mutilated. But we also have the elders who are there to create awareness to the fellow men. The elders have a say over the other ones, so if you talk to elders that has more influence than talking to the younger ones.
- In 1995 there was a conference where the 12 areas of the WHO were discussed. Coming into Tanzania the topic were divided and I (Mama Mackrine) took the topic FGM. She had a meeting in the Maasai community and had a mixture of twenty participants for a workshop. I decided for them that FGM will be discussed and I started talking and the people started complaining. Because I started a discussion about traditions without asking for other opinions. After that I learned so now I am consulting the do's and don'ts, what is the best way, how can I be respected in the culture. If they trust and respect you, they share with you, even the hidden things.
- As an out stander you will have to work together with the organisations, otherwise you will not get the trust. When you go with the organization, people will know you are with them so they will respect you and share with you.
- In December there is a rescue camp where by every December when they prepare for the FGM, the girls run there and stay there for the whole month.
- Actually the best thing that we are proud of is the consultation with the elders. To know the do's and don'ts. One of them which they told us is that in the Maasai ethnic group, we are supposed to concentrate with the circumcisers, those who mutilate. Because in that ethnic group they are the only one who are allowed to mutilate, not any outsider. Different from other tribes, anybody else can play that role. But for the Maasai, strictly these are the one who identified circumcisers with different grades. If you are able to convince them to surrender their circumcises knives. Then you will win, because if they start saying no to FGM they can go to their fellow mutilators and also convince them to stop their practise.
- The elder are the ones who are able to change the norms. We start with them because we know they are protected by law. And that they are a mechanism where the girls can run to. It will take longer time to convince everyone through the elder. So you tell the girls about their rights. But we also go to the school girls, lobby (this elder so they can tell you how and who) and then they tell us to go to the circumcisers, but also you go to the health care providers, government leaders, religion leaders and young men, who traditionally like to marry young girls. Because girl are brought up and socialised that they should get married and nobody would marry them if they are not mutilated.
  And then they are supposed to change their mindset. So the victims have to be the influence so the society can change their mindset.
- The Maasai tribe will tell you why FGM will be good for them. And to solve a problem you will have to get to know the perspective of the people. And what are their arguments.
- It is not very clear how the FGM tradition came up. People talk about it as a way of passage from childhood to adulthood. Female genitals will be having a lot of sexual urge, so they will be running after men. Some of them say it has something to do with fertility. They say the blood increases fertility of the land. So different tribes, also have different reasons.
- Women in the clan are sisters and when they are mutilated, they think everyone in the clan should be mutilated. There is connection of the sisters who are also mutilated.
- Parents and relatives look at FGM very positively. But they also look at it as something that it is good when it is over. People are only scared of the government, but they are doing it in secret. And there is also a rumour they are mutilating the babies. Because they are scared that they are taken to court, because of the law against FGM. If you are not invested in mindset change, people will not understand the consequences.
- It is a taboo subject. But around the bush they are against it. They are eager to her from another Maasai who is mutilated.

- Parents want their daughters to be married, they want a good bride price, they want to be faithful to their tribe, they want to be like all the others, they do not want to be difficult because they do not want it, their fathers and mothers want it. Everyone wants the best for their child. It is hard to be different from the rest, so they will just do the same as the rest and be accepted.
- There are a lot of myths were you are told if you are not cut, during delivery the clitoris will pull through and hit the fontanel and the baby would die. And nobody wants to lose their baby. So if they are threatened like that with a myth, they say get rid of it.
- Different organisations have different approaches, which might contradict the communities. They rush for a solvation because of the challenges of fundraising in the organizations. So they rush for it and do it only to convince the donor, although it is not realistic. It is a process which cannot get an answer tomorrow. But if someone jumps into it, they might also give an rapport that is not real.
- People will tell you what you want the hear, and behind your back they will still go through with the cutting.
- People are threatened that they will die when they do not obey and will not be mutilated.
- The law is there, but it is not enforced. Girls feel like going to court after the mutilation has no purpose, because they will not get the part back. And they do not want the make the life of their parents hard.
- There are also reports where a husband has taken a daughter to be mutilated. But when an organisation is involved and the men is found, the woman does not want to cause problems and then denies the report. And sometimes the men even cross the border to do the mutilation.
- If we start check the genitals for mutilations when vaccinating, people start coming to the vaccinating. And that will be more dangerous.
- Those who really stop and have been able to get support, go to a rescue home. There they find support to go to school, so that they can go and achieve their dreams. But at the same time there are girls who you try to reintegrate them, so that they go back. And also try to challenge their status quo. It does not mean if you say no to FGM you disobey your parents. And that is what the parents need to learn.
- They do not stitch, they just chop and then they leave her like that. They started with a sharp stone and then they went to knives and now they went to razor blades. They use 1 knife to mutilate 20 girls. Now there are no ceremonies. Because they are scared they will be caught. So it is done in secret, in the darkness, early in the morning.
- After the cutting they let it open. No stitching. By delivery they also have it open. They deliver by a traditional nurse who does not do stitching.
- If you cry during mutilations, your mom will be ashamed. They tell you, you are weak. They threaten you with some myths. They tell you that if you are mutilated it is for you. They tell you that to deliver is more painful than FGM. And they threaten you that you will be a bad woman. They give you so many threats that you will believe it.
- The girls can always try to convince someone else. But of course all of they are difficult. To say no is difficult, to try to convince is difficult, to run away is difficult. They are all very vulnerable.
- The girls are already vulnerable because they have not gone to school. If they would have gone to school, they would be able to interact with others and they would know about their rights. They would have known that even when this is the culture, there should not be a cultural activity that is against human rights. And the torture and the physical violence, psychological violence and sexual violence. All of those are gender discrimination which is also against human rights. If they are aware of their rights, that is from where they can stand from and demand. But the girls did not have that change. That is why awareness is very important.
- HIMD discusses with the girls the power within themselves. HIMDS has exercises which they give them to analyse the power within themselves. But also if we collect the power, they can conquer the power above them. If the girls are aware of it, it is

another step. This should begin when the girls are very young and it should grow with them.

- HIMD has community facilitators who go talk openly about FGM. Also to men.
- Sometimes the girls are excited when they are almost becoming a woman. To them it is so nice and the parents are convinced there are doing something good for their daughter. They are convinced that this is the right way. They see people who come to create awareness as enemies.
- HIMD has to negotiate to create possibilities. Like they had to give two sheep as a source of alternative income to the mutilators, so they would stop and tell their colleagues to stop as well.
- Mutilators have a high social status, because they are respected more than any other woman.
- The witchdoctors scare each and everybody off. They have red eyes and some of them say that if they look at you then you will die. They are so scary, so they are used to come and curse them. So the girls are scared to go back, because they know the witch doctor has already cursed them and they will die. HIMD uses this now as a way to curse the ones who are cutting. So they use their own ways.
- It is important to know the history behind the culture of FGM. How did it come to them. And also the advantages and the disadvantages. It is also important to know the rituals in line with FGM. And the roles of the different involved people, like the elders and circumcisers. It is important to know which influences are around the girl and what have led to the situation.
- If the people are willing to talk to us, they would talk to us. It is important to say that we have come to learn from them.
- It is important to hear the perspectives from different groups like the elder, the Maasai women, the Maasai men, the girls and boys.
- The first time people see you, they will not say everything. You just meet, but it is not really possible to do an interview. The second time you go there, people would recognize you and trust you more. And they would say more.

Pro's HIMD	Con's HIMD
HIMD works with different subjects, therefore it is easier to help with complex problems with different subjects.	
HIMD collaborates with politic parties, therefore there will be national attention for FGM.	The Maasai tribe has its own community and might listen less to the politic opinions.
Men are included in the process of empowering women. A lot of the times men are not aware of the situation. When men will be aware of the situation and the consequences of FGM, they will adapt themselves.	For men it is harder to change the traditions.
HIMD creates awareness for both men and women on the consequences (to health) of FGM and human rights.	
HIMD creates awareness in school, so girls will be aware for their rights. And then the girls will say no to FGM.	Aside from awareness, girls also need a lot of courage to say no to their parents. There are not a lot of school in the Maasai community, therefor a lot of children do not go to school.
HIMD has contact with the elders. Elders have more say than others in a tribe and have influence on younger men.	Will people from the tribe trust the elder when they work together with an organisation? Do elders always want to work with organisations and disobey the trust of the tribe? Will all elders collaborate with HIMD and illuminate the old traditions?
When HIMD talks to a tribe they respect the traditions and listen to the different perspectives.	
The whole society has to know about FGM to change their mind, so social pressure would disappear.	It is hard to reach the whole community since they live far away from each other.
HIMD gives workshops and training to empower girls, so their confidence will grow and they will have the courage to say no to FGM.	
HIMD has speakers who tell their own story about FGM to men and women.	
HIMD negotiate with the Maasai tribe to stop FGM. When you get rid of important parts, these have to be replaced with money or other products.	Not all people will agree with the negotiations. Not all parts are replaceable nor all replacements are enough for a longer period.

HIMD changes the traditions of the Maasai tribe a little, so it will be in the favour of stopping FGM.	Not all people from the tribes nor the witchdoctors are willing to change their tradition.

Interview Hope for Girls and Women

Introduction

“I am Rhobi Samwelly. I am the director of Hope for Girls, Tanzania. Our organisation runs two safe houses in the Butiama and Serengeti Districts of the Mara Region of Tanzania. The organization combats gender-based violence, FGM, early (child)marriage, et cetera. What we do is number one; providing education to the community. We do outreach activities for providing education to the community, using different strategy’s.”

School programs

“We do school programs, where we visit the schools and we tell the students about the effects of FGM, and the complications of it. We formulate the school clubs where also we train teachers who are running these clubs. Through these clubs, girls and boys are practising FGM education, and they also get to know other traditions which are endangering girls’ rights in the community. So, during the seasonal cutting, teachers in cooperation with all the girls and boys, are ready to identify the girls who are at risk and will be cut in the coming seasonal cutting. When the seasonal cutting is approaching, the teachers ask the girls whose parents want their daughter to be cut. The girls trust their teachers enough to say something like that. The girls who are at risk report it to the teachers and they release them. With this information from teachers, through their clubs, so the police can take action how to rescue the girls who are at risk. During the school programs, the girls are asked if they already have been cut and then they raise their hand. The girls who are not circumcised are also asked if they like to be cut, and some raise their hand because of what they learned from the way they were raised. Then they get information about risks and effects.”

Other methods

“We also reach the community through dancing at parties and festivals. We have people who teach those groups how to deliver the anti-FGM messages and how to deliver the messages to the community. Which are creating questions, so we answer them afterwards. These traditional dances that trigger many people to come. Anybody is allowed to attend, even women, girls and young children. If you use other methods, it is easy for women not to attend because their husbands are stopping them. Also the traditional leaders are coming and they listen. After we answer the questions, we have small motivational speeches. These are from women who now are able to speak in front of people.”

“Another method we use is organising village community forums. We invite (young) men, -women, girls, boys and traditional leaders together. We ask questions like; ‘Is it true that FGM could bring good behaviour to women?’ Then we listen to traditional leaders and the way they are speaking, they are giving their ideas. We listen to women, the cutters, boys, girls. So we are receiving a lot of ideas and information from these people. We always end up concluding that FGM is not good. The traditional leaders are just depending on ‘we are doing this cut so we reduce women’s sexual feelings’. When we asked them why, and they said ‘This was introduced a long time ago, this was done when the men were going to the war or village. The women/wives who stayed behind had to be cut so they had to wait for their man to come back’. But, we don’t have wars now, so why do we still do FGM? The older women say ‘I am married to a man who has three wives, because I was cut, my husband is not loving me. My husband went to marry a woman who is not cut.’ Men do not love their women who are cut. When a man has multiple wives, he will always love and depend more on the woman who is not cut. We have to involve men, so we have men’s clubs in the community. These men are fighting gender-based violence and FGM. These (young) men promise to not circumcise their daughter. And because one is not doing it, the others will follow. A younger generation is trying to make a difference.”

Safe houses

“Half of the community is now ready to change. They do not force their daughters anymore to be cut. Number 1 to do is education, and second is the safe house. The safe house will help for those girls whose parents are forcing them to be cut. So, when the fathers tell their daughters that they have to be cut, the daughters say that they don’t want to because they know the effects of being cut. When the fathers say that they have to and that they have to listen, what can this girl do? In the community, nobody can help. Everyone is afraid to hide someone’s daughter. This is the place where we have an opportunity for a safe house. We do have volunteers in the community who help girls in the safe house. Some girls are rescued by the police because we work together with them, just like we work together with social welfare and medical offices. We are working together all the time. If the girls in the safe house go to school, we let them go, talk to their teachers about how she is doing, and talk to the girl if she is experiencing some changes. We protect this girls for six weeks, and after we do the constellation between the girl and her parents. These are face-to-face meetings at home. There is staff from the rescue house, police, social welfare and medical office. So in groups we visit these girls homes. We inform the parents about the girls and effects of FGM. We tell them that FGM is illegal in our country. After this, we send the daughters back. Some of the parents seem to accept and to change. Parents who do not want to change, are often very sad and angry that their daughter fled away from FGM. Maybe those parents prepared a big ceremony for them and their daughter made them feel ashamed. Those parents don’t want a constellation at all. It is impossible for them to accept that the girl is not cut. Girls with those parents stay in the safe house. We protect her and make sure that she goes to school. If the girl did not study, we offer our safe house residents free classes in vocational training, such as tailoring and computer skills. Through this training we support women’s entrepreneurship. Women can use their new skills to generate much needed income, becoming valued providers for their families while also increasing their independence, and making them less vulnerable to forced marriage and FGM.”

Beginning of the organization

“I was 14 years old. So I questioned my mother, what does a woman need to do in this community, to not be circumcised? And my mother told me “you must be cut, you have no choice. You are our first born in our family, and you know am your mother from a Maasai tribe. I’m also cut. And your father is from the Koerdie tribe. And all your aunts are cut. So you must agree to be cut.” So I begged my mother, but she would not listen. But I had an idea, that I wanted to share with my aunt. Maybe she would help me, because she loves me very much. So I went to my aunt. She came from the market and stood in front of me. She took her bucket from her head and we ate something. And I started sharing with her what I was thinking. And asked her if she could help me. But she also supported the circumcision. So I kept quiet and went back home. When I reached home. I asked my mother if I was going to die. “No you must do the cutting”. But I got another idea, I went to town. And I took a small bag with me. I said to myself that I will have to wait, until early in the morning. After that idea I was very happy and I had a lot of courage. So I was prepared to pack my bag and to start my journey. It reminded me of when I was trying to run away, they told us the effects of going to town, and not knowing anybody. Who was going to provides me when I was sick, how would I be treated? So I remember that. And I asked myself who is going to pay for this? So I kept hoping, and was crying. Nobody listened to me. The promise me with one cut. I was cut and then, I was away for 5-6 hours, because of a lot of bleeding. The ceremony was a lot of crying, my mother and my family members were crying. And the traditional leaders put some of the local medicine one my nose, to wake me up, but it did not work the way they expected. When I finally woke up, I did not remember what was happening. One of the women said, I was away for a long time and she did not know if my brain would recover. A lot of family members where shouting my name, and when I looked at my mother I saw a lot of tears. I said to my mother “do you see what happened?” And she said yes. And I asked my mother “are you going to do this with sisters?” And she said no. From that day my mother did not encourage my sisters to be cut. And one of the neighbours also stopped cutting their daughters. So I said to myself that I need to fight FGM. And I do not want to see more girls being cut. The parents of Sabina did not say that. And now they lost their daughter. So my younger sisters where not be cut because my parents had the courage to say no. And that is

how I came up the idea to make a safe house. Because I missed that, and miss the support. And if there was a safe house I would not be cut. That is why in this fight against FGM, education is number one but also we needed the safe houses, in order to help the girls who do not want to be cut. Their parents force them to be cut, like what happened to me."

And do you think other girls can do something about FGM for themselves?
"Of course, yes. The girls who came to the safe house. Who decided to leave everything at home and come to the safe house. So they can be protected. And I am sure those girls are good ambassadors for the community."

What does the safe house do?
"In the safe house there are girls who run away. They do not have food, clothes nor underwear. They need food. So we provide them with food, and sometimes girls need to go to the hospital. So there are a lot of things we do for the girls. They also need education materials."

How can you increase the courage of this girls to came to a safe house, if they are scared? What is needed to increase that courage?
"We have a lot of volunteers in the community. So if a girl is too afraid to come to a safe house, they can go to a volunteer. Or the volunteer reports if there are girls who will be circumcised. We have volunteers who inform us. They give the information to the organisation and we give that information to the police. So the police goes to rescue them, from the place where they would be circumcised."

And how often are the volunteers in the tribe?
"It depends of the ritual and time of year. Usually the circumcision is done at a special time. We receive information about when a tribe will do circumcision, and then we go. It depends on the week and time."

How long does the organisation exist?
"The organisation Hope For Girls and Women started in 2017. In Nairobi I started in 2011."

How many girls have been saved by de rescue house, the past years?
"Through the organization Hope For Girls and Women we have saved 677 girls. But in Nairobi we have rescue 1607 girls."

Do you also see it growing from the beginning?
"The result is that girls tell other girls about their experience with the safe house. Because of that other girls have the courage to leave everything at home and come to the safe house. Education is also the way of spreading the information to the community."

And what do you think is the most effective way to stop FGM?
"The most effective way to stop FGM is education. Because these people, especially the mothers, are not educated. And they want the best for their daughters. They want the girls to have the same life like she had. So if we educated these women, and empower women to stop FGM. Because most women have the listen to their husband. If a girl is circumcised then they get a lot of cows. And then they can sell milk, and you can buy new shoes and soap. So they agree because they need to listen to their husband. For example the safe house is an effective way for mothers that are against FGM, the need to help their daughters not to be cut. Even by sending them to the safe house in secret, without their husband knowing."

If a girl is educated, and she know the effects of FGM, and her parents are not educated and do not know the effects. Does that make it difficult for the girl to convince her parents?
"The parents also have to change their mindset. Some girls have the courage to say no to their parents. We try to educated the parents about FGM. Some parents agree with their

daughters. Most of the time the mothers will agree but the fathers wont. That can give big problems in the family. Some women even say to their husband, ‘if you do not cut our daughter you will get some cows’.”

How do you change that behaviour? And is it possible to change it?
“Yes, by telling and sharing my story. They have to change themselves. To empower women, we give them power in the community. And also the family. The problem with women in the community is that they have nothing to hold on their hands. And if they have nothing to hold on to they are depending on their husband. So they have to listen to them even if they do not agree with him.”

So to make a change in FGM you need to make a women stronger, so they can stand up against their men?
“Yes, and we do that through the rescue house. In the rescue house the girls learn how to stand up for themselves. The challenge is running the safe house. You do not know how many girls you will receive. The most international organizations want to support education. They do not want to support safe houses, because they see it like a less important resource. I experienced the different, because without a safe home we were not be capable to safe 1607 girls. And they were forced to marry and leave school.”

And now they have a better future?
“Yes.”

Do you have any plans for the future for the organisation?
“Yes, we have future plans. There are some challenges we want to change. For example the people who are holding on to this tradition. This people see use as an enemy. And the family or relatives do FGM because it is a practices from generation to generation. Another challenge are politicians. Politicians are not against FGM. They are afraid of the tradition beyond FGM. And that the will lose their place and respect. In the future we will provide education in the community. So we can stop the practice of FGM. We need more safe houses to protect the girls from FGM, violence and forced marriage.”

Pro's Hope for Girls and Women	Con's Hope for Girls and Women
The organization has a lot of people who are invited in protecting the girls.	The organization does not have their own vehicle. This makes it hard to quickly reach girls, do home visits and perform follow-up visits.
The organization gives education to the community and teachers to create awareness about the effects of FGM.	The safe house in Butiama has a lacks tap of water. The water is sometimes not clean, posing a danger to health.
The organization works together with the police to rescue the girls and bring them safety.	The free vocational training programme is in need of additional supplies, such as more sewing machines, large tables and cupboards.
The organization improves the skills and power of the girls in the rescue house.	Girls need to trust their teachers to get help from the organization
The organization does home visits after six weeks with the parents to talk about FGM.	It is hard to make sure girls who go back to their parents are not forced to undergo FGM or marriage.
With traditional dance, the organization tries to reach all the members of the community to talk open about FGM.	Girls need to be encouraged to run away and leave everything back home.
The organization provides education and training to improve the skills of the girls and make them independence and less vulnerable.	
The girls that are saved tell other girls about their experience with the safe house.	

Interview Nasinyari

“My name is Nasinyari Marco, I’m from the Manjara region, but sometimes I’m here in Arusha. The organization does projects to empower women groups economically, socially and politically. We Maasai women are not allowed to own any property, such as cows or land. For this reason, our organization tries to empower them. Even though they are not allowed to own any valuable things, they are still the one looking and caring for their family such as the children and cows. By empowering them, they are creating a voice in their community and they get an income. We also empower women to tell their children to go to school, because most of the girls are not allowed to go to school. Maybe they can go to primary school, but when they finish that, they are not allowed to go secondary school. They are forced to marry early, because if you have a girl, you can get rich. You can give them a husband and then they get cattle as a bride price. Women in the Maasai tribe are not able to select a husband, their father does that for them. As a mother you can stimulate the children to go to school and advise them, because they are too young to decide themselves. When you are 10 to 12 years old, and you are forced to marry, you do not have anything to decide. When you go to secondary school and you finish it, you are 16 and more able to decide what is right and think ‘I want to study’. A problem is that it takes a lot of money to go to secondary school, because the education that the government provides (government school) is low quality. If you want to get good education, you have to go to private school which is a lot of money. When you fail you are not allowed to go to government school. And who is going to make sure that the child is developing? So that is why we support them both economically and socially. To provide education and let them think about what’s the wrong way and the right way.”

“FGM is causing a lot of danger among girls, because when they perform the circumcision, they usually use one razorblade for ten girls, which results in passing on HIV or infections. The girls get in trouble, because they go to the hospital and start running away out of fear for the government. The government is taking FGM more seriously and the religious leaders talk to the community. But to really reach the community, someone inside the community has to tell them about FGM. Because the community does not listen to Muzumbu’s (white people) or outsiders. But if someone like me would tell them, ‘this is not good, because..’, they will agree because I am from their community. It is also true that nowadays, most people in a community know about negative effects but still they do it, because of social pressure for instance. It is even worse than before, because the people know that it is illegal to circumcise girls, they do it when the child is very young. Maybe two months after they were born. When this girl grows up, she knows nothing else than FGM. Then, the argument that the girl becomes a woman after she is circumcised is not valid anymore when a girl is only two months old. Last year, I did a training to stop FGM for the secondary school girls. There were almost 400 girls. I told them all, circumcised or not, that when they are a mother, they have to make sure to not circumcise their daughters. They all agreed. We also do a competition to get ‘miss Maasai’, to empower them to join the training. We wish to invite the primary school too, but they are young. In the training, we try to create awareness, but also to avoid early marriage and pregnancy. It is important to train both the mother and daughter, because in the end of the day they will discuss it a home. We make sure that this happens by asking the mother if she ever discusses pregnancy, HIV et cetera with her daughter and we repeat that every meeting. We do not educate men. I think it is better to train the girls/women first. They are the foundation. They have to know their rights and that is the base of everything. The men will listen to what the women say. But it is a future goal to also educate men.”

So first if you look at one tribe, do you first educate all the girls and woman and then start with the men? Or are you going to do it together?
“It is better to start with the women, because when you encourage them, they will now dare to sit around table with the men. But before you talk to them, they feel like it is not right to sit around table with the men. It is not right to maybe ask for any issues. But when you encourage them, they now know that it is our right to ask anything, to share any story or to make any decision.”

And in the Maasai tribe, do you see it often that girls and women are all together and have anything like a club or do they do things together to get in contact with each other?
“Few times, not really. Maybe if I have a lot of women you can sit together after training. Maybe you can have time to sit outside with women and share any stories.”

You said you do a lot with education. Do you also do something with different traditions or rituals?
“We just train and empower them. And we show them the negative side of FGM. With what is good for them and leave behind the traditions that are not good. Like before when they do FGM they do a big ceremony. People are dancing. So we try to empower them and tell them it is better to dance and celebrate other issues but not with FGM. Because we celebrate but we do things that are not good for our children. They decided they do not want to stop completely with the ceremony.”

“As I said they use one tool to cut maybe more than 10 girls. This will bring a lot of sickness and infections. We stop them because of health. But also girls lose a lot of blood during delivery. Not all of them are taken to the hospital. They normally give birth at home. Which is not good.”

“Because of the health it is better to stop. You can say you want to use FGM in a safe way, but that is not good. So there is not any hospital allowed you to do FGM in a safe way. When they do it at home the hygienic is poor and the tools are not good so there is many risks there.”

What is the best way to stop FGM?
“The best way is to go to the school, especially for the girls. Because girls know nothing about FGM. Most of them are already circumcised and some of them not yet. But when they go back home, and their parent decide to do FGM, they have no choice. So it is better to do education and use the community. Both men and women. Because when they will agree sometimes they can stop. But it is better to do education for all of them.”

W**hen did you start with empowering women?**
“A long time ago. In 2004. We did not only start to empower them economically but also socially. To avoid those things that are not good for them. So it is better to learn the women how to be hygienic, but also the cows when milking, so they can get quality milk and therefore better products. But also how to take care of their children.”

“And you see some changes. Nowadays it has changes a lot. For those who are still doing it, it is bad. Now they are doing it to the little babies, two months or one year. Because they fair to do it later when the girls is already grown up, because people can hear.”

How do you think you can prevent that?
“By training women. Because if the mother is already known with infect the issue. They can stop it themselves.”

When you give the education, do you only talk about FGM or do you also talk about the menstrual cyclus, sex, anatomy and equal rights?
“That is what we do for all. For women and for girls also.”

And do you work with other organizations?
“Sometimes we invite them, last year we invited a youth organization. They are just dealing with the youth students use. They bring for us students speakers who can talk to the girls. Another organization gave us a trainer. So we invite different organizations to come there and give a speech. This can be about FGM, equal rights and health.”

How did you get in contact with the tribe or the schools?
“I just talked to the head master in the school. If I could do this training for the girls for maybe five days. And they just allowed us to come. We ask for those who are the same age who are not schooled but are in the village. Also those who are already got married, but are still young can join. We normally do it outside the school, so we can invite others.”

How did you own the respect of the head of the tribe to tell about it? How do you make sure you can talk about FGM openly?
“We invite the leaders, the elders and women and youth. We tell them specifically what we are doing. So they see it is really nice. And at the end of the day when we close the training we invite the government officers. When they come there, they see what we were doing and they really like it.”

Do they all want to come or are there also people who do not want to come?
“Sometimes during girls training we invite women to come. Some of them come to talk and encourage the girls. But some of them come and learn. We try to mix the subjects, so everyone can come. Because we do some advertisement and we have musicians so people can dance. But at the end of the day you can get knowledge there.”

And when you look at a couple of years. Is there a reduction in the girls that get circumcised?
“Yes. Sometimes it is not recorded statistically. For instance last year we invited the girl who is Miss Tanzania. Good luck she was a Massai. So I invited her to talk about FGM, because now she is someone respected in the country. But she did not do it.”

How can you reach the new generation? So they will stop it?
“Yeah I think Instagram might be a good idea. Because when you put them together, they can share ideas which can go beyond. Sometimes they do some music or games.”

Pro's Nasinya	Con's Nasinya
Nasinya empowers women economically, socially and politically, so they will have a voice in their community and they can make their own income.	
Nasinya provides education to make girls aware of what is good and what is not. In the training Nasinya creates awareness for FGM, but also tries to avoid early marriage and pregnancy. She also talks about the menstrual cyclus, sex, anatomy and equal rights.	Nasinya does not educate boys about these subjects, therefore they are not aware of the risks.
To really reach the community Nasinya uses insiders to tell about FGM. Because they are trusted and the community will listen to them sooner.	
Nasinya uses fun elements (like a miss Maasai competition) to stimulate the girls the join the training where she will tell about FGM.	
Nasinya trains both the mother and the daughter. She encourages them to discuss the topics at home. She makes sure this happens by asking about it every meeting.	Dads are the one who decide in the family, therefor they should be part of the education.
Nasinya starts with the women, because they are the foundation.	Nasinya does not include the men. Although the men are mostly the ones who decides if a girls will be circumcised.
Nasinya uses youth speakers who give speeches about FGM, equal rights or health to stimulate the community.	Young people need a lot of courage to speak to a whole community. Respected people have a big impact, but they do not always want to come and give speeches.
Nasinya gives the training in collaboration with the school, but the training is given outside of school, so they also can invite other people.	The training has to be during school time, otherwise you can't force the students to go there A lot of Maasai girls don't go to school
In the training Nasinya mixes subject, so it's interesting for everyone but they also add fun things like dancing.	You can't force someone to come to the training and get the education if they don't want to.

Interview Plan International

We had an interview with Jet Bastiana. She is the senior health and gender advisor at Plan Holland.

We saw at your website that you are active in quite a lot of countries to prevent FGM. But it is not clear for us if you are also active in Tanzania for FGM or mostly for other projects?
“First I will explain about our offices, we have Northern offices those are in America and Canada. Those offices mostly do the founding and they arrange the bigger project through the ministerial. The offices in Africa, such as Tanzania, do the projects. Therefore it is possible that there is an office in Tanzania where Plan Holland is not part of, but for example Plan Germany may raise money for Tanzania.”

So there is also an office in Tanzania?
“Yes, in all the countries where project are participated there are offices where local people work.”

We also read that there are project in which role models from the community participate, like mayors, local chiefs and circumcisers. How did this begin?
“In the offices we only work with local people, so for example you have an office in the capital city, where financing and evaluation is done. Sometimes there are people from other countries, this is probably someone from an neighbouring country. The director is always from another country, to discourage conflict of interest. In general the projects are participated in the poorer and outer laying areas. There we have a sub office, also called the program unit. In the sub offices people work who go to the villages and mobilise the situation and give education. Those people make the contact and build trust in the community, for example with sponsor children to build schools. Slowly you also start the conversation with majors, chiefs, elders or teachers to mobilise. In some cases we use the chiefs as role models, to start speaking and tell a story on a stage in the village. Sometimes that role model can be a strong girl. There are a lot of strong girls who help in the organisation. Those are all local people.”

And you achieve this purely with education about the consequences of FGM? Or how do you encourage people to behaviour change?
“Yes, behaviour change is the hardest change. Step one is giving the education. It is important you will do this in an integrated way. Because behaviour change cannot be stimulated with only facts. It is the same for the number of people who smoke and know they can get lung cancer. But you have to tell the facts, after that you make sure the laws are well organised, that FGM is illegal. It supports people. When your uncle does not want to circumcise your niece, then he will be supported by law. When you circumcise your child as a parent, you will go to jail. And that is something you do not want to happen. But changing the law is not enough. Circumcision will still happen in secret, for example under the ground. You will have to change the mindset, so people will be convinced. We do this by telling youth and boys from childhood that girls have as many rights as boys have over their own body. And that they cannot be limited, because it does not only have medical risks but also in their sexuality. Because when you are circumcised you are not able to fully enjoy your own body, because it is damaged. You cannot menstruate when it is sewed, etc. I think you also read the other consequences. So people have to be convinced that girls have the same rights as boys. And that should be the same for sexuality and not only for going to school. But that approach is hard and will take time and effort. But that is the way we do it.”

And that education is given at school and on a stage in the village like you said?
“Yes, in all possible ways. We mainly use youth to do it themselves. Because they know the best to inspire the youth. When I want to convince you of something I can start a campaign, but you know much better what inspires your friends, right? So that is also what we want to use as much as possible.”

On your website we read that there is a club called “uncircumcised girls” in Bonazuria and Ethiopia. Is this an initiative from the girls themselves or from the organisation?
“I think the name itself is a bit stigmatising for the others, but that is the culture in Ethiopia. With that name you have to be careful, because there are girls in the class who are circumcised. How would they feel about the name? But that is a different culture. It was their own initiative from the school and the government. It is a way of working in Ethiopia. They also have a developing army, that is a group women who say FGM should not happen, because it is illegal, it has a lot of health risks and it is against human rights. And that is what they call the ‘developing armies’.”

When we search on Google we find a lot of organisations with projects about FGM. How do you notice this as an organisation when you also have project in the same area? And are there agreements or does everyone do their own thing?
“Very important! Otherwise you will work against each other. In Tanzania it is not that bad, because FGM is less common. But in Kenia it happens more. There are a lot of organisation in Kenia. Because of that different things are happening. When there are a lot of Dutch financed fundings, the Dutch embassy will take charge. They will get all organisations together that do something with child marriages or FGM and make agreements about what every organisation does and what they can learn from each other. In other cases you see organisations do this. We also regularly organise meetings where we discuss what other organizations do and what works and what does not work. It is important we do that, because otherwise you will make unnecessary mistakes. You cannot just go to a country and do something. Imagine Italians coming to the Netherlands and for example starting a project about more pocket money. As Dutch people we will think “that is none of your business”. And that is how it goes in other countries. When you want to start somewhere you have to get approval of the government and probably the local chiefs, because they want to know what you are going do to. So you will not work against other organisations.”

To go further on the Italian that would come to the Netherlands, we as white people are going to Tanzania. How could we as outsiders reach the Tanzanian people?
“Well, not I would say. It sounds a bit harsh. But you do not know the local language and you do not know the rituals. You do not know how they normally do it. But you can make good education material. What I notice when I visit a project is that younger people have questions about the right information. On internet you can find a little bit, but what are good websites? There are a lot of websites where you can find information. Currently finding a good source of information is one of the biggest problems for the youth.”

What if you would meet with other organisations and discuss what works and what does not work. What is the most effective method that works for now?
“It really depends. For example in Kenia the men in the house decide if the girl will be circumcised. So you have to make sure you convince the men, the decisionmakers. Because everyone can agree that girls will not be circumcised, but when the men says it will happen, then it will happen. In a different culture or in a different community nearby it can be very different. In some countries the daughter is more important than the son, because they will extend the family line. That means that the uncle, the brother of the mother of the girl will decide if the girls will be circumcised. Not the father like in most tribes, but the uncle has a lot of influence. In another case it’s the grandmother that has a lot of influence. In Egypt you see girls getting taken by their grandmothers to get circumcised, when the parents are visiting someone else. The approach is very different, so there is not one perfect answer. But I think an integrated approach, changing the law, convincing girls have the same rights as boys and convincing men, boys, chiefs and role models is very important.”

So the most effective way is to approach the problem by different ways?
“Yes exactly, because you always have to keep in mind “why would people want to change their behaviour?” Because under that behaviour, there is a social norm. I am not sure what the reason in Tanzania is, but for example in Sudan one of the reason of circumcision is; purity, because only then a girl will be a woman. And only then she can marry, otherwise she will never get a man. So the mothers only want the best for their daughter. She is scared that when she does not circumcise her daughter now, she will not get a man in the future and the mother will be responsible for that. For the social norm you will have to start a process of behaviour change. Because one person can stand behind stopping FGM, but the neighbours or the people in the village will judge her. It is possible that the whole village wants to stop FGM, but if everyone is afraid to change the norm or that they will not be accepted, you will go on with FGM. So it is very complicated.”

When we look to other organisation, we see that many organisations also give education. But other organisation introduce a different tradition. What is your experience with this?
“Yes, an alternative method. That is a good idea. We also do that with different programs in Kenia. But we also saw that people will joyful participate with alternative rituals. It is a ritual where the girls will become a woman or a boy a man. You just simply cannot take that away from a culture, because it is very important. So now we do the ritual without the actual cutting. But you see that people will do the cutting in secret. So first they will participate in the party and the next day they will go through with the cutting. So it is still hard to do something with it. It is not that easy.”

So it is not really effective?
“No.”

But de role models, like the majors, elders and circumcisers, with who you work to achieve behaviour change. Is not something else than education needed to convince these persons to change their behaviour. Because you would think they also know the law?
“Yes, more is needed for that. That is why it is a long process. Because for example when a religion leader in church or a mosque will tell they are against FGM and it should not happen. Will that really be effective? Because how much people go to church and will do everything what the priest says?”

But is FGM a religious aspect or is it something from the tribes?
“It is not religious, but it is used as an argument. So it is hard to change this thought.”

Do you have any further steps or future plans you want to achieve?
“Our future plans are to work more with the underlying norms and values. Why people think girls should be circumcised. Myself, I am convinced that that is the way to completely stop FGM. When you can convince people they are invading the rights of girls and you tell the medical risk. Because when you only tell the medical risks, like the girls can die, menstruation problems and problems during delivery etc., people will only bring the girls to the hospital thinking the medical problem can be solved. You really have to convince the people that you will invade the rights of the girls and that a girls should decide about her own life and body.”

What is usually the reaction of the people?
“The people who are a bit more developed they see that very strong of course. And if you look at the rights approach in this way. It is not paternalistic nor colonial, because all countries signed the agreements of child rights. They all promised to want the best for the children and protect their rights. So it is something we tell, but the country already told them, and that is what is making it very strong. But like I already said; the people who had less education and live very traditional are scared they will be excluded in the community.”

Pro’s Plan International	**Con’s Plan International**
Plan International has local people working in the offices and on local projects, because they get in contact will easier with the local people. They know the language and local rituals, therefore they will find connection and gain the trust sooner.	
Local people (like mayors, chiefs, teachers, but also circumcised girls) are used as role models to tell their story in the villages.	Girls/ youth have to have a lot of confidence in order to tell their perspective or story for the entire village.
Plan International focusses on behaviour change in combination with education. This will help convince the people that FGM is wrong.	When people will only get education but would not change their mindset about human rights. FGM will still continue, but people will bring the girls to the hospital to take care of the consequences.
Plan International convinces people that boys and girls have the same rights about going to school, but also for sexuality	
Plan International uses youth to encourage youth, because they are the same age and they know better what people their age would want to listen to.	
In Ethiopia there is an initiative where girls started their own club, called the club of uncircumcised women.	Ethiopia has different cultural aspects then Tanzania. Women that are already circumcised cannot find support in this club.

Plan International regularly has meetings with different organizations to discuss their methods. This is an effective way to plan the projects.	Some methods would not work in certain areas, but will work in other areas.
Plan International uses a different approaches in different regions and communities. Because there are a lot of different reasons for FGM.	
Plan International uses behaviour change to change the social norms.	Changing behaviour is a hard and complicated process. Because you want to change a way of thinking. Therefor you will have to change the mindset of the whole community, otherwise social pressure and shame will work against it.
In Kenia Plan International uses adapted rituals. The ceremony around FGM is still participated, but the cutting is left out.	It is hard to check if changing the ceremony really stops FGM. Because people will joyfully participate in the changed ceremony, but after that they will still circumcise their daughter in secret.

Information Unicef

Pro's Unicef	Con's Unicef
Unicef underlines the importance of peace and social tolerance and sets goals for gender equality and empowerment of women in socio-economic and political spheres.	
Unicef involves men in the process of encouraging and supporting women and children.	
Unicef changes the social norms through collective action and community declarations of FGM abandonment.	
Unicef supports girls who are already circumcised by giving them the right care.	Will girls trust others to tell them they are or will be cut, when they know their parents will be punished for it. Even when the circumcision is already done and can't be undone.
Unicef collaborate with the government by developing laws that stop FGM.	The Maasai tribe have their own community and will they listen to the laws and the government.
Unicef promotes positives norms and values that protect Women and Children to religious and influential leaders and policy makers. Unicef strikes down that FGM has a basis in religion and people need more information about it.	
Unicef engages with police forces to respond appropriately to the women and children who are victims of violence.	Will girls trust others to tell them they are or will be cut, when they know their parents will be punished for it. Even when the circumcision is already done and can't be undone.
Unicef gives children and women the relevant information and capacities to protect themselves and their peers.	
Unicef promotes clubs to enhance children's participation in decision making at local and national level.	
Unicef works close together with other organisations to affect change at global, regional, sub-regional, national and community levels.	

Pro's WOWAP	Con's WOWAP
	So far as we know, there is no collaboration with the government, which might make it harder to get national attention for the projects.
WOWAP invests in stakeholders by providing them with training about Female Genital Cutting, as a result WOWAP managed to lower the amount of FGC.	Information on collaboration with other organizations cannot be found, which might result in disagreement in the region, when organizations are in each other's business. Collaboration with different organizations might result in higher effectiveness of the projects by using one another's profession and specialties.
WOWAP emphasizes that they have an eye for cultural sensitiveness, seeing FGM holistically and for being as objective as possible. With a sensitive subject like FGM, it is important to be as non-judgemental as possible, or else you will loose touch with the community.	
Both women and men are involved in the activities of the project. This is a plus, because in Tanzania men are superior to women and are often unaware of the consequences of FGM.	
The videos that are used show what the impact of inequality and FGM is on women, so it is more tactile, and by this way, more effective. It is good that after this, women get a spot to talk about the subjects shown in the video, because normally there is a taboo on these subjects.	
It is smart to give lectures to church leaders and mosque's, for these people are very trusted by the community and own a lot of wisdom in the eyes of the community. The community members depend on the opinion of the elderly and once the organization can change that opinion, the community will listen and change too.	The question that arises here, is if the community would still trust the church leader or mosque's when he works with an organization? And vice versa, do these leaders want to work with organizations if the result might be that they disobey the tribe?
The three modules that WOWAP has created together with community facilitators, are a good **aanknopingspunt** to talk about FGM. This is a sensitive method of how talking about a taboo can be realised.	

WOWAP created module which is called 'human rights'. This teaches the community about the rights they have for education, health and against violence. Having this knowledge is a good base to understand why equal rights between men and women are important and should be aimed at, and why FGM should be abandoned.	
The module 'problem solving process' let's community members think actively about their own health and those of others. By doing so, they also learn the negative effects of FGM and why it isn't promotional for them or others.	
The module 'basic hygiene' exposed both women's physical and mental health. The latter one is unique to discuss, because the psychological impact that FGM has on a woman it is not a well-known effect and is not talked about much.	
Another aspect of the module 'basic hygiene' is weighing positive traditions against the negative ones. This is a good way to make the community aware of that some traditions that has been practised for years don't have health benefits and makes them realise why it shouldn't be performed. On the other side, traditions that are beneficial for the community are highlighted and promoted.	
WOWAP is clear about what they want to reach in the future and what is needed for that. It is also positive that they describe follow up and the method that is used for that.	This rapport is from the year 2006, which makes it outdated. There is no information on the website about current projects, or how the future plans that were drawn up has turned out. In the interim rapport of 2006, WOWAP describes the impact their projects have on the number of FGM practices, but it is a pity that no exact quantities are published.

Stakeholder Mapping

First of all, we tried to make a overview to show who are involved with the targetgroup. We used a Maasai girl to represent our targetgroup. The persons, instances, organizations and other instances who are involved with the girl, are based on information that we already gathered before our departure to Tanzania, with the help of literature research and interviews with organizations. At the end of phase 1 the mind map was adjusted to the data we collected in Tanzania so far.



Organizations	Main purpose	Focusses on education	Focusses on changing behaviour	Focusses on an alternative ritual	Uses role models as speakers	Contacts schools	Collaborates with rescue houses	Other collaborations	Target group	Unique aspects
HIMD	Gender mainstreaming, HIV and AIDS social-cultural causes and environment conservation	Yes	Not noted	No	Yes	Yes	Yes	Politics, Elders	Men and Women	Have collaboration and communication through the elder.
Plan International	Promote and protect the rights and advance equality for girls.	Yes	Yes	In Kenia they use different FGM traditions	Mayors, chiefs, teachers, other circumcised girls and youth	Not noted	Not noted	Other organisations	Not noted	Focusses on education in combination with empowerment.
Amref	Stands for independency, own rights of the human body and how to stand up for yourself.	Yes	Yes	Yes	Youth and teachers	Yes	Not noted	Youth, Health workers, communities and teachers	Men and women	Uses alternative rituals with schooling and education about different issues. The celebrating stays, but the cutting is left out.

Hope for Girls and Women	Stands against gender base violence, FGM and early (child) marriage	Yes	Yes	Not Noted	Yes, teachers	Yes	Yes	Police	Women, young men and parents	After six weeks in the rescue house, there is a constellation with the girl and parents where the parents are informed about the effects of FGM
Nasinyari	Empowers women economically and socially	Yes, about FGM, menstural cyclus, sex, anatomy and equal rights	Not noted	No	Yes Youth speakers	Yes	No	Not noted	Women	Uses fun elements to stimulate girls to join the training and stimulates moms and daughters to talk about the topics.

WOW AP	Promote a positive attitude to women and children	Yes, about human rights, problem solving process and basic hygiene	Yes	No	Not noted	Not noted	Not noted	Church and mosque leaders and stakeholders	Men and women	Collaborate with stakeholders and religious leaders to educate the positive and negative parts of FGM.
ATFGN	Raising awareness around FGM and supporting children who are affected by FGM and child marriage	Yes	No (future goal)	No	Yes, traditional- and church leaders	Yes	Yes	Government	Men and women	Uses videos in cinemas about the effects of FGM to make the subject more tactile, which creates awareness
Unicef	Save children's lives to defend their rights and to help them fulfil their potential, from early childhood	Yes	Yes	Not noted	Not noted	Not noted	Not noted	Other organisations, government and religious leaders	Men and women	Unicef works together with the government and a lot of organisations to affect change in

Scopes

The method ‘Scopes’ is used as a clear display of all the information we gathered in phase 1. With this summarisation, we have a clear image of the (underlying) problem concerning FGM and all perspectives of those involved. This way, we know on which aspects we can anticipate during our brainstorm sessions in phase 2, so adequate ideas can be researched and elaborated.

S – Situation

The problem that is dealt with, is Female Genital Mutilation (FGM) in Tanzania. A total of 15% of the women in Tanzania is circumcised (Pharos, 2017). According to the advice around FGM of the World Health Organization, there are no health benefits linked to the circumcision of women (WHO, 2018). There are both negative mental- and physical effects linked to FGM. Complications that occur, can be: heavy pain, heavy blood loss, scarring, fever, infections, problems with miction, decreased wound healing, shock and even death. These complications can occur in a short time period. Long time period complications can be pelvic issues and damaged tissue**.** In western countries, the circumcision of women is illegal. It is considered as an encroachment of physical integrity, and with that the human rights are violated and so are a human’s norms and values. According to the law in Tanzania, circumcision is considered illegal when the woman is younger than 18 years old. Despite this, circumcision is still performed with girls younger than 18, out of traditional reasons. One of these reasons is that it marks the transition from a girl to a woman. A girl undergoing circumcision proves her bravery, and shows that she is strong enough for (a married) life. It is also a financial matter, because the spouse of the girl will receive a bigger bride price when she is circumcised. A girl cannot choose the man she marries. Sometimes, an elder of the tribe is even able to tell a pregnant woman that if the baby she is having is a girl, he wants to marry her when she is around 13 years old (appendix phase 1: Maasai men – 19th of november). Forced marriage and FGM go hand in hand. A few weeks before the wedding the girl will undergo the circumcision (appendix phase 1: Qualitative research Dropping Centre). Beside the traditional reasons, there is also a lot of social pressure from the community. Women who are not circumcised are considered scum and will be disowned by the community. This makes women vulnerable, they cannot decide for themselves about themselves. Because the circumcision of a girl is an illegal practise, it is done in secrecy. This is also why statistics on how many women are being circumcised and if this is increasing or decreasing, is hard to tell.

C - Constraints

There are some factors that can influence the project in a negative way.

The first one is that the mentality in Africa is very different from what we are used to in the Netherlands. What we noticed in phase 1, is that in Africa things are less structured and take longer because of a slower pace. This limited us mostly in our collaboration with HIMD. It took 2 weeks to make an appointment with the Maasai tribe from the chicken farm, while we were constantly asking about it. Because of this, we were no able to be as efficient as possible in our work.

Another constraint is that FGM is a taboo. In our Action Plan we described in the ‘Scopes’ that the people in the Maasai community might not be as open to talk about it. We found out this was not necessarily the problem. The people were willing to talk about it, but it cannot be fully denied that aspects were hidden or that participants of qualitative research were always honest.

The third influential factor is language. During our meetings with the rescue girls, we ran into the fact that the rescue girls only spoke a few words English. So, during the interviews we could not ask questions directly to them. We chose to use a translator. Our translator was an employee of HIMD. So, beside that she might have made some mistakes with translating, she knew a lot about the rescue house where we did our qualitative research. During the interviews with the rescue girls she sometimes gave an answer in the name of the girls. We tried to prevent this by asking her if she wanted to direct the question to the girls and let them speak. Another issue was that the girls were overall positive about the rescue house. They could have said this to please the translator. In the following phases, the language might become an issue again because we are going to test our prototype with

the rescue girls. There might be some miscommunications and faults which might result in that our prototype is not fully or correctly understood. During our meetings with the Nasarian- and Barackan group, bias also may have occurred because our English was translated to Swahili, and the Swahili to Maa and vice versa.

Cultural differences might also be a constraint. In Tanzania, there is a lot of poverty, most people are not well educated, and men are higher in hierarchy than women. It is a challenge for us to try understand and respect traditions, norms and values even though it is very different than what we are used to. In phase 1 we show this by being as objective as possible in interviews, and by greeting the elder of the Barackan group in the way we were supposed to, respecting their culture. It is important to continue to be aware of the cultural differences in the upcoming phases.

O - Objectives and outcomes

The ideas we have after completing phase 1 and can be considered in phase 2, are:

- Evaluating the chicken farms by using the tool 'Scamper'
- Continue with the chicken farm
- Another method than the chicken farm to make women more independent
- Using girls who fled to the rescue house as an influencer
- Education about FGM
- Alternative ritual
- Beter control government

P – People

During this project we focus on both women and men from the Maasai tribe in Tanzania. It is important to focus on both. The parents of the girl want the best for their daughter, namely that she is going to get married and starts a family. Besides, if there is a girl in the community who is not circumcised, she will be considered outcast and that is not something the parents want for their child. The father of the girl is mostly the one who forces his daughter to get married and circumcised, whereas we heard from the rescue girls that their mom helped them escape from this (appendix phase 1: Qualitative research Dropping Centre). A lot of organizations aim their education about FGM towards the younger generations (primary- and secondary school) and they claim that it is successful. The problem here is, that these children have to convince their parents that FGM should be stopped. The parents often do not believe them.

Another important group of men are the elder. These men are the leaders in the Maasai community and have a lot of respect in the community. They have up to twenty wives and with very wife about 6 children. The elder can be considered as "the boss" of the community and make sure everyone follows the traditions and live in harmony together (appendix phase 1: Maasai men – 19th of november). When a change has to be made in the community, it is better to talk to the elder first, because they are so influential.

Another party in the matter FGM are the organizations. In phase 1 we spoke to a total of 9 organizations in both the Netherlands and in Tanzania. All these organization have different methods to prevent FGM, but there are also some similarity's that can be found. We made display of these organizations with the tool 'benchmarking'. In phase 2, we can look at what methods speak to us the most and can be interesting for HIMD.

As we discussed in the 'S' from 'Situation earlier, FGM is an illegal practise. Although there is a punishment on doing FGM, the government does not and cannot check if women and girls are still being circumcised. FGM is most of the time performed in secret, in the bushes (appendix phase 1: Maasai men – 19th of november).

Another important group of people are the rescue girls. We got a lot of information from them about FGM and forced marriage, how it is to live in the rescue house and what possible solutions for FGM could be. This is interesting because this is information from girls who are very involved in the subject and are experts on this issue.

E - Estimates
The resources that we need for this project are the people we discussed earlier in the subject ‘P’ for ‘People’. These are the people from the community, namely the Maasai women and men, the elder and rescue girls. Besides that, organizations are very important as a source of inspiration for our solution. Our supervisor is Mama Mackrine. Mama Mackrine is CEO from the organization HIMD, the organization that helps us with this project. Mama Mackrine works very hard on the prevention of FGM, and is very experienced. Eventually, we will present our idea to her. Her daughter, Jacqueline, arranges that we can go to wherever we need, such as Maasai community’s. She also has connections with people who can translate for us. Ellen ten Velde is also an important person during our project. She welcomed us to Tanzania and recruited our project with HIMD. She discusses our project with us and gives us tips, for instance how to approach the Maasai.

S - Scopes
There are some boundaries we agreed on in this project. We are not the ones who are actually going to put the idea into practise. If our idea is to give education to the community for instance, we are going to make plan in which we elaborate our idea, but we look for local people to do it. This is, firstly, because we do not speak Swahili or Maa and in that way cannot communicate well with the population and make us selves clear. So, we are not sure the community understands it. Secondly, because we are form another culture and race, the community cannot relate to us and the mental distance and difference might be to big.

Phase 2

Interview Nasirian group chickenfarm

How does the chicken farm function?
“At this point the chicken do not lay eggs. There is not enough food to produce eggs. If the chickens do not lay eggs, there is no money for food.”

Are there some improvements that need to be make?
“So what they can help is for them to get more chickens, and also that they get food for their chickens. So that the chickens can continue to lay eggs.”

And how can they get more food for the chickens and more chickens? Are there some ideas they can think about by them self?
“When they get money to buy the chickens and also money for food for the chickens. So that the chicken can lay eggs and get other small chickens. So that there will be a lot of new chickens. Through them there will be more business for selling eggs, that is how they can be helped.”

Are the chickens enough to care for the family?
“It depends on the chickens and also the crops they plant. They have also small businesses they do on the market to get money for the family. The challenge they got right now is the money they got from the finance group, most of them the just the money to buy the seeds for the crops, each of them got farmed and payed for them. But the weather was not good, there has been a dry season. And so as you can see the condition here is very dry. It did not succeed so the money went away. And for now they financial stability is not that good for the group.”

Is it hard work to keep the chicken?
“For them it is not very difficult work for them to take care of the chicken, because when there is enough food the just can keep the chicken. And also the organization helped to build this building for the chickens, so they just keep them there and feed them.”

They have enough knowledge and education about the chickens and take care of them?
“Yes, that is told by the group of FGM last year.”

Does the organization help with getting food for the chickens?
“First thing they gave them were the chickens. The group of last year also gave some money for the medicines of the chicken and also some food. And then the built the building for the chickens, so after they own the chicken they are able to support each other. From the money they get from shelling the eggs they can buy other products for the chicken. So that is how the business was planned to go.”

Do the really feel more independent than last year, before they got the chickens?
“So for them it helps them to be more independent and all that, because through the chicken project and the eggs they get, they were able to sell them and get money for them to buy uniforms for their girls to go to school and other needs. And of top of that when they had the believe that the women where not supposed to eat eggs. So they got the education it helps them and also the chicken they can just them for meat in the family. So it helps in the growth of the children and they share it with their children.”

And how do they divide the money they get from all the business in money they get for the family and money they need to keep for the business they have?
“So for them what they usually do, because they do different projects together, each month each group member gets 2000 for the group for different needs and other money stays in the group for them to support themselves in case there are problems, like sickness of family or banning issues and they need to support themselves. If there is no money in the group and if there is they can just take it from them and help. Also every end of the year in December they usually come together and they organize all the money in the group. And they divide it equally and each of them can tell their issues, like family problems or maybe some other problems. And buy something at home or build something. In January they start a new finance. The finance projects continue to contribute money and after that it continues every year. They share the money amount with each other.”

And how do they decide what money is needed for the chickens or for other projects?
“So what they are trying to say, mostly the chicken project is the one that can help them to help the group grow so they are able to support themselves. And on top of that they can grow and buy corn and then they sell it at the market. What they trying to say is that the need as group ten sacs corn. The price of one sac is around 80.000 shilling, so that is what they are trying to say.”

Is it possible to let their one corn grown here?
“The ground is too dry to do that. It is not a productive ground.”

Why are the chickens at home?
“Some of them are here, they divide them, the rest of the women here have their chickens at home and take care of themselves. And some of the chickens are here. Because most of them live in different far places. So some of them used different transport, like the motor cycle, some of them can walk so you see they life far away. One can keep them here and watch over them and some take them home to watch there over them.”

Is it not more effective if all the chickens stay here? Because then you have more chickens and can sell more eggs and get more food for the chickens, and faster get little chickens.
“Because at first the just to stay at one place, but then everyone is doing different businesses and there was no specific person who could take care of the chickens. So the one who lives nearby keep them and the others who life far away take them at home. Each month they stay together and each of them say to contribute to the group how much money they got from the chickens, and share the money.”

They have more share projects, why is there not one person who takes care of the chickens and share the money in the group each month?
“That was the plan but then, you know, most of them have a lot of children to look after. So most of them are staying far away, and have different businesses to support themselves. So at the end of every month, they sit together and give the amount of money that the got through the chicken, so it is still through the project.”

So is it the location that is not good?
“Yes, what mostly made them to decide to take the chickens with them because they did not get enough food for the chickens and enough vaccines for the chickens. Because they get 49 chickens for this group, and they saw some of them dying because there was not enough food and they do not have vaccines. So what they decided to do is taking the chickens home. When the chickens are at home they can easily support the chickens in their needs. But most of the chickens died.”

Is there an alternative they can think of? Maybe other animals?
“So what they are trying to say is that what they can see for other animals is the goat. Because the man keeps the cows and sheep and are the one who owner them. This area around here is given by the head of the community, so it is theirs so they can do any projects. So the goats are much easier for them. And they are easier to stay over here.”

Interview Barackan group chickenfarm

27 november 2019

What are the challenges of the chicken farm?
In the beginning of the project there were about 110 chickens. But the problems started when they were building this building for the chickens to stay. Some of the members wanted this building to be build here and others wanted it to be built somewhere else. Because of the distance. HIMD insisted this building to be here. So some of the members were annoyed with that decision that is was build here, because it takes them a long period to come here. So some of them are separated from the group. There are about 30 members. So because of that conflict some of the members separated or abandoned the project. There are 5 members remaining now.

Is this a different group from the other chicken farm?
The other chicken farm is called the Nasiran group and is it belongs to me. I am is collaborated to see the problems what this group here have. The challenges are almost the same from here and there. But her group members are still there, because of her good organisation skills.

So the 110 chickens that were brought here in the first place were split into 3 groups. The Nasirian, the Barakkan and the other group. Some of those chickens had to remain here for some times before they decided how the chickens would be divided. From those 110 chickens they took 40 chickens to Nasirian groups and some of them died here before they were distributed to other groups. About 7 to 10 chickens died here. So they have decided that the 40 Nasirian chickens and the other ones would be remaining here. But the problem then came that the chickens got different diseases so they died before they could be go to the other group.

But you got medicine for that, right?
They were not given medicine. I had to use my own money to buy medicine for the chickens.

So the group of last year didn't give them medicine?
No.
So I give some of those chickens medicine or vaccinations. Those chickens that were given vaccinations would survive, but those who were given late died. And others died because of lack of food. Some of the members were not able to contribute to buy food for the chickens. Because for example in the Barackan group a lot of members were separated and only a few of them were remaining. Economically they were not strong enough to be able to feed those chickens. So because of hunger and lack of water. So a lot of chickens died.

What kind of food do they get?
Mais.
Only mais?
We got 3 packets of mais before the Nasirian group took the chickens. Most of the time the other food that they give them are mais and grain. And sometimes they let the chickens outside so that they can go and find other food.
The other challenges are to give the chickens water. We have to buy water to give the chickens. Sometimes it becomes a challenges because of found. And as said earlier some other members aboneded the project, so mama was left to look for the chickens so she was not able to cut those cost for the chickens.

Do you also use rain water?
Using rain water means that it has to be a rain season. But this area, as you can see, is very dry. So rain season here is not so long. But during the rain season we do that. And as a solution to that we have a water drum. That is to caught water during the rain season. But rain season here is too short, so most of the time we have to use water that we buy. Or water from dams. But the only main challenge here is how to get these members back so that you can restart the project and make it successful.

Did all the chickens die or did you also sell some for money?
Most of them died and we never sold them.

What was the main reason that the members went away?
The members went away because of the chicken farm is to far away from where they stay. The problem was also that there was a lack of cooperation and understanding of the members. Because of the 30 members, or those 10 members who are still around here they look after the project every day. But for those who are staying far from here. They come once a week. This won't be a problem if they all took 1 day a week. So it's a lack of willingness of whatever. So the distance was the biggest problem.
I tried to mobilise the other members again. To call them to ask them what they want and what they can do, so they can start again. Because people went away, but they didn't say anything. So I tried to get to them again.

And when does this meeting takes place?
We expect to have this meeting on Friday next week.

And what is the result of the chicken farm until now? Did it have any benefits?
Until now there is no benefit from the chicken farm. But we think that if we start again and if you give us other chickens that they will benefit in the future.
But then there still will be the problems of not enough food and water and diseases. And there still won't be a collaboration between the women. So did you though about an other solution themselves?
We want to change the project from chickens to goats, maybe.

And how would that help? Will there be the same problems or other problems? And the goats mostly go to the men right?
We prefer goats to chickens because we are already used to raising goats other then chickens. So it will be easier to take care of them. Also goats are not highly prone to diseases compared to chickens. So it will be easier to keep goats.

But the main reason that you got the chickens is so that you can earn their own money so that the children can go to school and the FGM would be on hold. But if we give them goats there would be a big change that they go to the men. And you still won't have an income.
The goats will never go to the men again. Because after they got the seminal of FGM and those who were conducted as ex circumcisers. The organisations HIMD gave them sheep as an alternative as income to stopping FGM. So even if now you give us goats it will never be taken by men.

So where are the sheeps?
I still have the sheeps. I was given very high quality sheeps. And I'm still raising them. I'm owning them on my land.

Is it a good replacement? Does it kind of give the same amount of money as the circumcising?
During circumcision we didn't get enough money because it was 10 to 20 thousand shillings. Which is not enough. But now when we would keep goats that will be enough money. Because one goat may cost until 150 shillings.

Is FGM still a problem here? Is it still performed?
FGM still continues. But the problem now compared to previous times and the main challenge now is that these girls are taken far away from here and are circumcised and brought back here. But the problem now is minimal compared to first.

And why is it less then before?
It's because of the awareness that we got of the different organisations. So that FGM is really not good. And they all raise awareness how FGM effects the life of girls and what the problems are.

So it is not because of the chickens?
No.

Do the girls go to school?
Yes. The girls are still attending school. This one, she has completed ordinary level. She is 17.

And do you think it is possible for all the children to go to school?
Yes.

How far is the primary school?
3 km from here

And because they are going to school, do you think that those people will not be circumcised? Because we heard that when you go to school it is impossible to be circumcised, because you have knowledge.
Because of education that the girls know that circumcision is not good and that they are not circumcised.

And do boys also get that education?
Yes

Do you think education is the key to stop FGM?
Education has a great contribution in stopping these practices, but changing culture aspects is better than education. Because those who are educated are sometimes still circumcised.

So what else do you think that can stop it?
We don't know any other solution, because education is the best. Also ex circumcisers should be empowered economically to have some money. So they are able to travel from different villages to create awareness in the different villages.

Does school cost any money for the children?
According to this new government, education is free. From primary to ordinary level. But from high level to university you will have to pay. For those who are going to government school, they don't have to pay. But when you go to a private school you get a donor who is paying for your education.

When did the government say that the government schools are for free?
Since 2016. Soon after maco fool was elected as president.

And you still have to pay for the books and the uniforms etc?
School uniforms and food and others have to be paid for. The cost depends on the environment. School uniforms cost around 100.000 shillings and covering the food cost per year it depends on the school. But in some schools they pay 200.000 to 400.000 shillings per year. That is in government schools.

And do they also get education in government schools about FGM?
Yes. They do that in both government and private schools.

And who in the family arranges the money that goes in and out?
The mother.

And in the chicken farm. Is there someone who is in charge of the money?
Still the mother. She decides what money goes in and out.

And how does she decide that?
Because the chickens are owned by her. So it's her choice. According to the tradition all the decisions are made by the mother.

Scamper Chicken farm

Substitute

- Which part in the process can be changes without it having consequences?
  - ➢ The kind of food of the chickens
- Which parts can be changes to improve the project and to make it succeed?
  - ➢ The chickens
  - ➢ The location
  - ➢ The person in charge of the chickens
- Which part scan be improved?
  - ➢ The knowledge of the women about the chickens
  - ➢ The collaboration of the women
  - ➢ The amount of food the chickens get
- What parts can be changed for a better alternative?
  - ➢ Different location with fertile ground
  - ➢ The chickens can be changed for goats
  - ➢ The chicken food can be changed to GFT garbage
  - ➢ The person in charge can be changed with someone who has more knowledge about chickens and financing
  - ➢ The type of chicken can be changed to the “African chicken”
- Can the project be easier?
  - ➢ Get guidance from someone with knowledge of chickens
  - ➢ Begin with less chickens and increase this by time
  - ➢ Keep summary by keeping all the chickens by each other

Combine

- Can we combine the project with another project?
  - ➢ Projects about agriculture and farming
  - ➢ Project about entrepreneurship and different sources of income
  - ➢ Education in schools about entrepreneurship and different sources of income
  - ➢ Combine the chicken farm to a school, so the children learn to raise the chickens
  - ➢ Create a chicken farm at the rescue house as a source of income, so there will be more money to hire people to evaluate with parents and let the girls go home.
- Can we combine problems with each other?
  - ➢ Not fertile ground for farming, therefore the chickens don’t have food.
  - ➢ Bad location, therefore many women don’t come to the chicken farm and there starts a fight within the group.
  - ➢ Bad collaboration of the women, therefore the chickens are badly cared for.
  - ➢ Bad or no food for the chickens, therefore they get sick and die.
- Which ideas can be combined?
  - ➢ Education about FGM and entrepreneurship
  - ➢ A location that is better accessible and has good fertile ground.
  - ➢ Ceremony to improve the collaboration and then give education about FGM and entrepreneurship
- What else can it serve for?
  - ➢ Self management
  - ➢ Empowerment
  - ➢ Independence
  - ➢ Occupation
  - ➢ Equal rights for men and women
- What will happen if you combine other parts with this project?
  - ➢ Less change of underlying problems

- ➢ Increases the complexity of the project
- ➢ Increases solidarity
- ➢ Increases efficiently
- ➢ Increases income
- ➢ Increases goal feasibility

Adapt

- What does this project remind me of?
  - ➢ Complicated for the Maasai community
  - ➢ Intercultural communication / aspects like long-term focus
  - ➢ A lot of problems
  - ➢ Chicken easely get diseases
  - ➢ Kippen krijgen gemakkelijk ziektes
  - ➢ Few follow up
  - ➢ No motivation from the Maasai
- How can you adapt the project so the effectiveness will increase?
  - ➢ Structure
  - ➢ Follow up/ guidance
  - ➢ Small amount of chickens
  - ➢ Straight rules (in distribution of the work)
  - ➢ Plan of action
  - ➢ Cash book
  - ➢ Location closer for the community
  - ➢ Increase and change the hen house
  - ➢ Increase the motivation by contribution
- What parts can lead to inspiration?
  - ➢ Competition who has the most chickens at the end of the year
  - ➢ To improve the solidarity create a monthly meeting with chapati
  - ➢ Someone from HIMD who is in charge of the chickens and the guidance
  - ➢ Own argiculture
  - ➢ More training about entrepreneurship and keeping chickens

Modify:

- How can the purpose of the project be changed?
  - ➢ Increase the independence of the women
- How can you change the aim of the project, so it will get more value?
  - ➢ Contribution of the women to create motivation
  - ➢ Competitions
  - ➢ Increase the production of eggs
  - ➢ Better financial guidance
- What in the proces can be changed to improve the effectiveness?
  - ➢ More food, therefore more eggs
  - ➢ When there are more chickens some chickens can be sold at the market
- What if the the project increases?
  - ➢ Structure
  - ➢ Straight rules
  - ➢ Financial guidance

Put to other use:

- Which other people can use this project?
  - ➢ The rescue house
  - ➢ Schools
  - ➢ Orphanage
- What benefits has the project in other contexts?
  - ➢ Profitable
  - ➢ Independence
  - ➢ Independence
  - ➢ Learning proces
  - ➢ Dealing with income
  - ➢ Distribution of income among themselves
- Are there other people who can benefit from the project?
  - ➢ Theaters on the market
  - ➢ Children in the Maasai community
  - ➢ Girls who aren’t circumcised
  - ➢ Men
- For what other purposes can the project be used?
  - ➢ Earn money

Eliminate:

- Which part of the project can be removed?
  - ➢ Nothing can be removed, aspects have to be added.
- What happens tot he project if you remove the important parts?
  - ➢ Then the women aren’t bothered anymore, the chickens die and the project ends.

Reverse:

- What happens when you reverse the purpose of the project?
  - ➢ Double source of income
  - ➢ Don’t bother to keep chickens
- What can you change to turn the project around?
  - ➢ Let children keep chickens
  - ➢ Let men keep chickens
- How can the order be changed to get a better result?
  - ➢ Start with less chickens and increase them
  - ➢ Experience the try-out chicken for a longer time
  - ➢ Repeat the saving lessons when they have the chickens

Conclusion

The Scamper is used to evaluate the chicken farm of last year. According to the Scamper there are a lot of factors that should be changed to improve the effectiveness and succeeding of the project. For example; changing the chickens to goats, more effective guidance in taking care of the chickens and dividing the income, the role of HIMD in the chicken farm and the motivation and train of thought with the chicken farm. This can be increased by structure, more follow up and straight rules. Therefore the independence, own decision making, empowerment and the learning process of the Maasai women will grow. Problems that stand with those solutions are that it might be hard for the Maasai and it doesn’t fit in the cultural thoughts.

At this moment the chicken farms isn’t effective. Many chickens died, don’t lay eggs and many women lack the motivation to go through with the chicken farm. There has to change a lot about the chicken farm to be effective for the Maasai women. Also the Maasai women say that the chicken farm doesn’t contribute to the aim of stopping FGM.

Brainstorming

Following phase 1, there is an idea created with the obtained information. We looked at different interviews of both the Maasai girls, the girls from the dropping centre and the Nasarian group where the women choose to stop FGM themselves. The results lead to saturation and to an unambiguous answer to our question. Because everyone indicates that the solution to prevent FGM is education.

Evaluation group beyond borders 2018-2019

Last year, the group of beyond borders wanted to stop FGM and promote education by counteracting the financial issue. With the help of a chicken farm, the women were able to sell eggs and chickens. Each group of women received 50 chickens and a barn in which they could maintain the chickens. The chickens could reproduce among themselves so that the number of chickens would grow and so would the yield of chickens. As described earlier, the expectations of the project did not go according to plan.

In the nasarian group, the chickens are not maintained in the barn, but the 50 chickens are distributed among the women. For example, some have 4-7 chickens. This hampers the reproduction of the chickens and the yield of the eggs. As a result, the women don't have the financial means for what was ultimately intended. Problems encountered by the women included: lack of food for the chickens. Chickens died. Chicken farm was far away.

Brainstorm (1) food for chickens (beyond borders 2018-2019)

When we asked what their solution was for the shortage of food, the women themselves indicated that they wanted a bag of corn. This is only a short-term solution. For this reason, we asked whether they also grow vegetables as well. The women indicated that the land was bad for growing food. For this reason, we had the idea to grow vegetables in pots or trays. In this way, they can also grow other vegetables and save money on the food.

When all information has been given, and the teachers within the tribe also give the explanation, the Maasai people follow the instructions. But when the teachers leave, they drop the project and go back to their old habits. Since there is already a lot of time and education given about farming in a certain tribe, we exclude the idea, as HIMD has already invested a lot of time and money in this project but has not achieved any results.

Brainstorm (2) training girls to become teachers (dropping center)

Following various stories and visits to schools within Arusha, it has become clear that there is a serious shortage of teachers. It appears that at least 80 children are trained by one teacher. In comparison with the Netherlands, this is approximately 30 children on 1 teacher. Because of this, the attention of the teacher is also limited per student and the teacher cannot give the optimal education he/she needs. There is also a shortage of teachers within the Maasai. For this reason we want to encourage children to choose a profession as teachers. When a girl who has fled from FGM becomes a teacher, she can talk about her past and the choices she made. It is also easier to identify the situation of a vulnerable girl if you know the situation. This way of teaching with the the signaling function of a teacher is a connection to the project of the organization Amref. Amref also collaborated with teachers to identify vulnerable situations. We are convinced that the trust between a teacher and a student is easier to obtain when the teacher can also talk about her past experience, which leads to recognition.

However, by imposing a certain profession, you take away the free will of a girl by obliging her to become a teacher.

Brainstorm (3) testimonies (dropping centre)
The age of the girls in the dropping centre is 12-19 years old. As stated in the method of the interviews, the results may have been influenced by the translator, which means that the girls do not always reveal their negative feelings. Therefore, most girls indicate that they miss their mother but also indicate that they are happy. We expect that missing their mother and a mother figure will have an impact. It has also emerged that the family does not always have the opportunity to come by because of financial problems. The girls from the dropping centre only visit their family when there are problems such as a family member who has died. Under these circumstances a girl is accompanied by someone from the organization and she will be safely returned to the dropping center.

For this reason we came up with a plan where the girls can visit their family in the Maasai tribe and also share their story with other girls. Our plan was to give the girl the opportunity to visit her family once a month with the HIMD organization. HIMD can also visit the tribes in combination with giving vaccinations. The girl can ride with them in the car, visit her family and also talk to other girls (family and friends) about her choice. This way she can persuade other girls to take the same step as she did.

Brainstorm (4) support group (within the Maasai)
The nasarian group exist since 2002. It ihas arisen due to various problems that they can discuss together. Together, they have been able to achieve a lot, and this has also led to the elimination of FGM. We want to do a similar plan in which the girls have the opportunity to talk about their problems. This can be about FGM, as well as about reproduction, birth control and other problems.

Rating Matrix
Anti-FGMclub

Element	Score	Explanation
Costs	3	The creating and recruiting of people for the club and support group needs mostly manpower and money for promotion to get to people.
Long period based	0	The change is big that after a long period the is no effect, because women won't come anymore. This is comparable with the model of Hofstede for Tanzania.
Time investment	3	Mainly in the beginning it will take a lot of time to create a group. Further it will take time to get someone to actively lead this group.
Goal oriented	5	The club is mainly focused on the prevention of FGM and this is also the subject that will be discussed in their meetings.
Focuses on the target group	3	It depends on who will be involved in the group. Only a few people will get involved with this group.
Fits the culture	1	In the Maasai culture it is not usual to talk openly about FGM in a support group. Women mainly talk with family members and won't share their opinion with strangers.
Aimed to men and women	0	The support group is mainly focused on women. Men won't talk openly about these subjects and are busy with their cows, therefore they are away a lot of the time.
Not many negative effects	5	There are not many negative effects of a discussion group. When women don't feel like coming, they won't show up.
Educative	4	The aim of the support group is to gain knowledge and experience with a expert as leader. Mainly informative subjects will be discussed.
Prevention against FGM	3	The question is in how far the support group is effective, because it doesn't fits their culture. Therefore it might be that many women after a period of time won't come, because of a lack of motivation. Therefore it won't have a positive effect on the prevention of FGM.
User friendly	5	Women are free to come to the meetings. It won't be an obligation and the door will be open for everybody to come.

Other ceremonies as alternative

Element	Score	Explanation
Costs	2	It costs a lot of money and manpower to create other ceremonies. These ceremonies have to be organized and decorated. Also there have to be people from the organization.
Long period based	4	A new ceremony can be a repeated many times. When the new ceremony is implemented it can be used for a longer period.
Time investment	1	It takes a lot of time to get this new ceremony working and show effects. This will cost the Maasai community a lot of time and energy to take this ceremony into their traditions.
Goal oriented	5	The idea and purpose of a new ceremony is to create an alternative for using FGM. This makes it an goal oriented alternative.
Focuses on the target group	5	With this ceremony all community members are present. Therefore many people are involved.
Fits the culture	5	Having ceremonies and traditions is in the culture of the Maasai. For many different things there are different ceremonies. So it isn't new to have ceremonies.
Aimed on men and women	3	Men and women are involved in this ceremony. Moreover it can be discussed in how far the men have an active role. It depends on the context of the ceremony.
Not many negative effects	3	It can be that members of the community will turn against the ceremony and get rebellious. Therefore division can come in the community
Educative	0	A ceremony isn't educative about FGM. It is just an alternative for circumcision.
Prevention against FGM	2	It is hard to fathom if people really will stop with FGM. Not many education is given about this subject so people still are independent when making a choice.
User friendly	5	Having a ceremony suits the Maasai community, therefore it fits their culture.

Follow-up for rescue house

Element	Score	Explanation
Costs	2	Creating a follow up takes a lot of time. There are different professionals involved that have a role in this process. This means more work therefore more payments.
Long period based	5	To get the girls back to their parents they will grow up in a familiar surrounding. There will be more guidance and support for the whole family. Also a younger sister or niece will be helped with this idea.
Time investment	1	It takes a lot of time to implement. Also it takes a lot of time to create a process in which the girls can go come safely. Which helps is that a lot of girls will not stay in the rescue house for a long period.
Goal oriented	5	The purpose is to get the girls safely back and to inform the parents and support them. Therefore it is very goal oriented.
Foceses on target group	5	The girls are the target group and so are is the accompany and educating of the parents.
Fits the culture	3	A rescue house doesn't fit in the culture entirely, but bringing back the girls to their family and community fits the culture.
Aimed on men and women	4	Both father as mother will be obligated to be at the visit and will be informed about FGM.
Not many negative effects	2	It can lead to division in the family when the mothers agrees and the fathers doesn't. This can lead to friction. Yet there is always a change that a girls will be circumcised at a later moment.
Educative	5	Both the parents and other family members get information and education about FGM.
Prevention against FGM	5	There will be guidance by stopping FGM and let the girls grow up in a safe environment.
User friendly	1	It is a big job to implement this in a right way. There can be a lot of obstacles and barriers. Mainly when parents won't go along are a hard factor to make this project succeed.

Influencer on social media

Elementen	Score	Explanation
Costs	1	The most expences are reaching the people so they know the influencer. Buying the smartphone. And maybe paying the influencer.
Long period based	3	When the influencer is commited to this project in can go on for a long time. Therefor it is a question for how long the people will follow this influencer.
Time investment	0	It will take a long time for the influencer to get known and popular and to build a empower.
Goal oriented	2	The question is whether the influencer will have much influence on the people watching and how much this will lead to stopping FGM.
Focuses on target group	5	The influencer mainly focusses on inspiring the target group and discussing the social-cultural problems.
Fits the culture	0	Many Maasai people don't have a smartphone, therefor it doesn't suit them. Also it is a question how vulnerable people here are for influencers.
Aimed on men and women	0	This solution is mainly focused on the youth. Probably girls are more valuable for an influencers. Also the influencers won't reach the adult men and women.
Not many negative effects	2	Influencers can lead to rebellious youth. The effects this has on the health is unkown.
Educative	3	The influencer can talk about educative subject. In that way the influencer can inform the people about these subjects.
Prevention against FGM	2	Is it the question if this solution really stops FGM. It will probably work inspiring and maybe change the mind set of the people.
User friendly	0	The Maasai people don't know how to use a smartphone and they don't know how to use social media. They will have to learn this before they can use it.

Education for mother and daughter together

Elementen	Score	Explanation
Costs	3	The only costs will of reaching the people to do the education with. Also money is needed for the transport to get to the place of education.
Long period based	3	When the women are motived this solution can be usefull for a long period. But looking at the cultural perspective this will not be.
Time investment	3	The most time investment is for reaching the people and planning the meetings.
Goal oriented	3	Due to our research we learned that education is a very important part by stopping FGM.
Focuses on target group	5	The education focusses on the mothers and daughters togethers. So they can discuss together and get this more involved in the family.
Fits the culture	3	It is not normal for groups of women and girls to meet and discuss any subjects, especially these topics.
Aimed on men and women	0	This solution is only aimed to women and their daughters, therefor it isn't aimed to the men and won't reach them.
Not many negative effects	4	It won't lead to negative effects. The only thing it can lead to is disagreement between the father and the mothers, because the women are educated and the men aren't.
Educatief	5	The purpose is to give education to the mother and the daughter about social-cultural important problems like FGM and forced marriage and equality.
Prevention against FGM	3	FGM is a part of the education that will be given, but because the men aren't included the effects won't be at their best to stop FGM.
User friendly	4	It is an easy to use solution and all the women and girls are free to come to the meetings.

Video education FGM

Elementen	Score	Explanation
Costs	1	There will be a lot of costs by making the video, buying the materials to make and show the video and it has to be adapted after some time. Also there has to be someone in the organisation who can make the video or this person has to be hired.
Long period based	5	The video can be used for a long time period. It maybe have to be changed after some time, but then it can be used again for a long time.
Time investment	3	It will take time to make the video, but during the education moments this time will be spared, because the people of the organizations won't have to talk about FGM, they can just start the video.
Goal oriented	5	The purpose of the video is to educate the people about important issues like FGM. Therefor it will help in stopping FGM.
Focuses on target group	5	The solution is meant for growing the knowledge about FGM of the Maasai people.
Fits the culture	5	The video and the communication in the video will be in tune with the Maasai. The video is visual, therefor it is also possible to get the education for the people who can't read.
Aimed to men and women	5	Both men and women can look at the video. The precise people who watch it, will mostly depend on the place where the video will be showed.
Not many negative effects	5	The video won't have negative effects for the target group or the organizations.
Educative	5	The purpose of the videos are to educate the target group about different subjects.
Prevention against FGM	5	The aim of the video's is to educate the people about FGM. Therefor their mindset will change and this will help in stopping FGM.
User friendly	3	Con's are that everybody in the organization has to learn how to use the video. Also someone has to be hired to make the video. And when the video is played there has to be power.

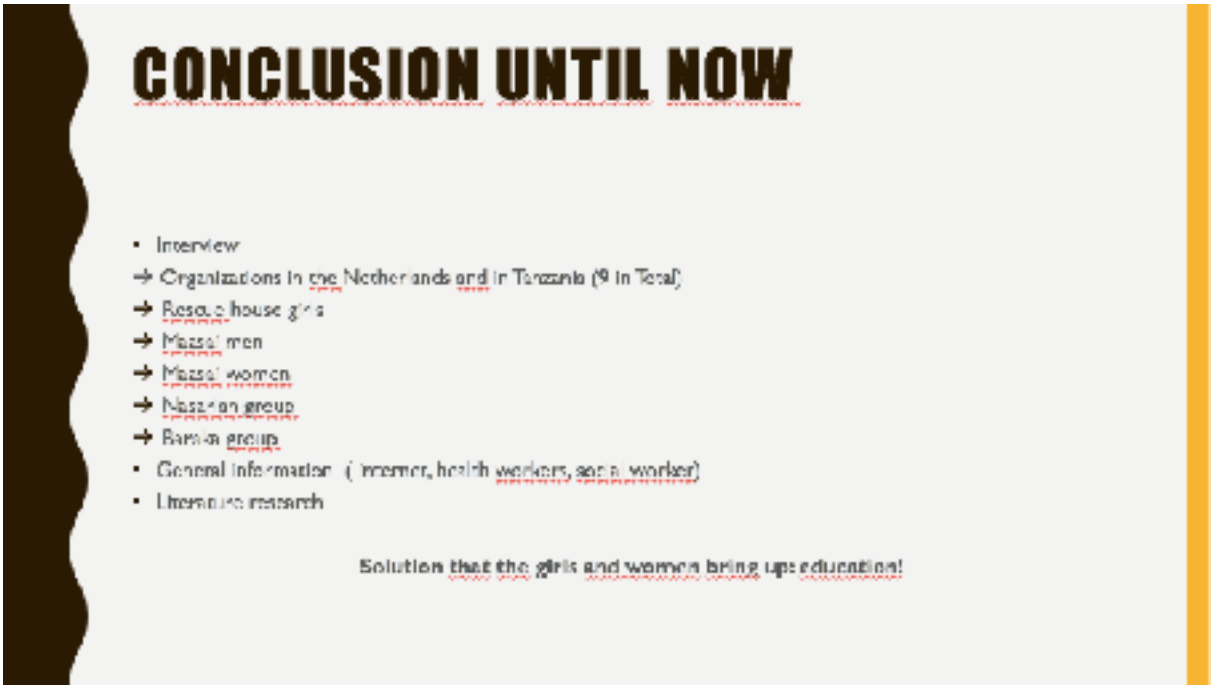
Girls in the rescue house have to do something back for the organizations one year

Elementen	Score	Explanation
Costs	5	The solution is mostly cost saving and the only cost there might be are the extra guiding of the girls
Long period based	5	The solution is always just one year for all the year, therefor it won't take most time away from their lives. And the organizations can use this solution for a longer time.
Time investment	3	Only time has to be invested helping the girls get started. Help them find or make a project and guiding them with that.
Goal oriented	4	When the project the girls do for the organizations is related to FGM is will be very effective.
Focuses on doelgroep	4	This solution focusses on the girls in the rescue house and also on the organization and the people in the community.
Fits the culture	1	The solution fits the culture looking at the model of Hofstede and that Tanzania is community based. It focusses on helping the community and other people.
Aimed to men and women	0	This solution is mostly aimed to the girls form the rescue house. In their projects they will support the community and their they can reach the men and women.
Not many negative effects	5	This solution is mostly positive for the organization and for the community. Only the girls are kind of obligated to do something that they don't want to do.
Educative	5	Within the year there can be created a lot of educative project.
Prevention against FGM	4	When the projects of them is related to FGM it will help in stopping FGM.
User friendly	3	The girls will be obligated to do something for the organizations for one year. It's not entirely user friendly to obligate them to do this.

Phase 3/4

Pitch about ideas phase 2





CHALLENGES

- Not always enough money for education
- The people don't get enough education
- The information is not always clear about FGM or other education like family planning
- Younger generations want change in FGM, mostly the women but the older generation not
- The family loses money when a girl is not circumcised because of the bride price
- There are no figures about the numbers of girl who are not circumcised
- It's a taboo
- The people of the Maasai hold on to their beliefs and traditions

MAIN IDEAS

- Follow up Rescue house
- Volunteering work for HIMD by the rescue girls
- Video

- Rating matrix elements → costs, long term, investment time, goal oriented, focused on target group, suitable for culture, focused on men and women, few adverse effects, educational, prevention against FGM and user friendly

IDEA 1: FOLLOW UP RESCUE HOUSE

- The girls miss their family, like their mother. They can return to their family.
- Give them shelter for 6 weeks for protection. After those 6 weeks they have a conversation with the family and the daughter
- HMD still gives information about FGM
- When the parents don't give with the plan, the girls stay safe in the rescue house

PRO'S

- Girls can return to their tribe
- More support for the girls as for the parents
- The girls can be a role model when they return
- It's easier to send the daughters to the rescue house because they come back to the community
- It's easier to start a conversation about the issue

CON'S

- It cost more time and more people for a follow up
- It doesn't give you a 100% chance that the circumcision wouldn't take place anymore
- There can be a fight when the parents don't want to change or want to listen

IDEA 2: VOLUNTEERING WORK FOR HIMD BY THE RESCUE GIRLS

- They have to do volunteering work for the organization for a year
- HIMD gives something to the girls and the girls gives something back
- This idea is also for the school of St. Jude
- Examples for volunteering work are:

→ Education about FGM, family planning menstruation or entrepreneurship

→ Vaccinating in the clinic

PRO'S

- The girls are experts about the rescue house, therefore they can give testimonies and help other girls
- It's more likely to believe a girl who had the same experience.
- There aren't much costs for the organization
- It is positive for the development of the girls
- What the girls can do for the organisation is very open, therefor the girls can give their own twist and start their own project
- There will be more opportunities for development in the community

CON'S

- It is an obligation for the girls
- It might make it harder for the girls to come to the rescue house

IDEA 3: VIDEO (MAIN IDEA)

- **Education about FGM**

→ General information
→ Different kinds of circumcision
→ Complications
→ The law
→ rights of a girl

- **Education about family planning → during vaccinations**
- **Menstruations**
- **Hygiene in community**

PRO'S

- Better to understand for analphabetic person
- More clear
- You can play the video when people are waiting (for example during the vaccinations)
- It's a solution for long term and you don't need a health worker for explantion
- It's easy to adjust the information and put some new EVB information in it
- With the new genation you can share the video on platforms or social network

CON'S

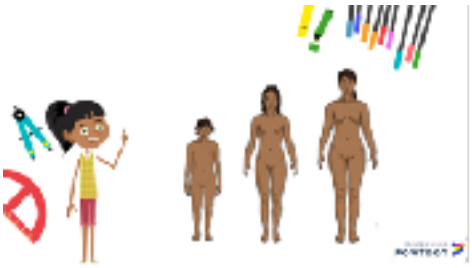
- It cost some time and engery to produce and design a video
- Good quality video and a language that everyone understands
- Electricity
- The video must be up to date, so you need someone who knows enough about editting videos
- To play the video you need good material

Video lyrics and Photo's

Karibu!



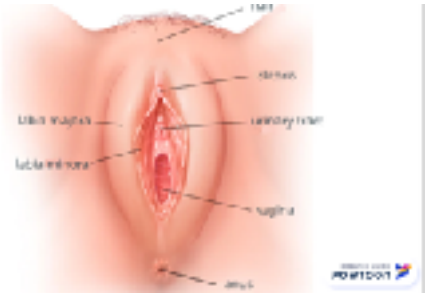
We would like to talk about FGM with you. But first, we are going to look at the human body. This is the body of a 13-year-old girl. When a girl is getting older, her body changes into the body of a woman who has the ability to have children. Over time, you will see more hair grow and breast grow.



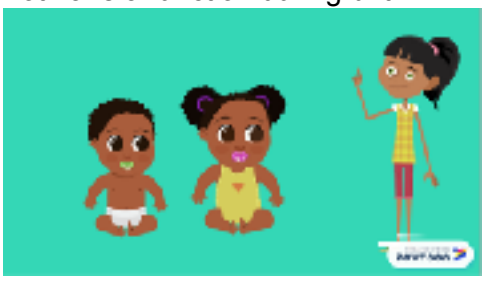
This is the uterus where a baby grows. This depends on the egg of a woman and the seed of a man, when those two meet each other at the right time in the month there can grow a child after intercourse. When we go down further we see the cervix



and this is the vagina, the urinary track and the clitoris, it is surrounded by the labia majora and labia minora. It all has a function for our body and can do no harm for you or your baby. So, the function of the vagina is to have intercourse when you are ready for it, and in time the vagina has the ability to deliver babies. The urinary track is above the vagina and gives you the ability to pee. Above the urinary track there is the clitoris. The clitoris is an organ that goes from the top to the sides of your labia. The function of the clitoris is to give sexual pleasure.



Sometimes it is said that the clitoris can harm the child during delivery but the clitoris does not have a function during birth.



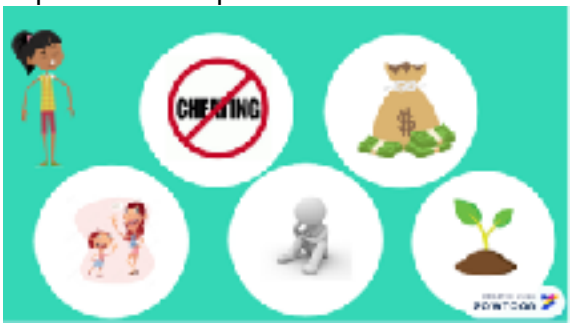
When we look at the whole world there are a 100 until 140 million women who undergo circumcision, and every year that number grows with 2 million girls!



So, what happens with FGM? There are four different forms of female circumcision. For type I of female circumcision, whereby the clitoris of a woman is cut off. For type II, the clitoris and labia minora are cut away. For type III, whereby the clitoris, labia minora, and labia majora are cut away. In type IV, the genital externa remains intact, but the vagina is damaged by piercing or cutting.



The reason that girls are circumcised can be anything, like social pressure and a larger bride price. But there are also people who say that the blood that is released during the circumcision is good for the fertility of the country. Besides, it also counts as a transition ritual from girl to woman. Men think that women are less likely to cheat because women experience less pleasure in intercourse. **But most of these things are made up stories.**



There are no medical reasons to support female circumcision, this is conformed by the World Health Organization WHO, they stand for equal rights and health for humans all around the world, the WHO claims that there are no health gains for a women when she is circumcised,



on the contrary there are only complications



like blood loss, severe pain, shock, infections, complications during childbirth, wild meat formation, impaired healing, scar formation, urinary problems, cyst formation and death, both during implementation and later during delivery for mother and child.



But also, psychological problems appear, like fear, loneliness, nightmares and sadness. Other barriers that girls may experience with circumcision are traumas, sexual abuse, early school leaving, child pregnancies, anxiety and child marriages.



Furthermore, the same sharp object is used for circumcision, making women more susceptible to sexually transmitted diseases such as HIV and AIDS.



Due to the many negative loads of FGM, there are legal aspects that prohibit FGM. A law was issued in 1998 that focuses on sexual crimes for the protection of women and children. So FGM is already forbidden since 1998! Since 2009 there has been a law that clearly states that female circumcision is prohibited. This children's law means that children must not be physically or mentally damaged by any other act. In addition, the Children's Act states that everyone under the age of 18 must be considered as a child.
This is the reason that the government also wants to help people who must undergo circumcision and want to protect them.



This is also what the organization HIMD tries to do, there are many educations about FGM and it’s important to create awareness about the subject. It should be a girls’ right to decide about her own life and her own body! She must have the choice to go to school, which men she marries and to make her own choices about her body.



When you know someone, who must undergo circumcision and they see no other way, it's important that the girls know there is a rescue house where they can flee to. There they can get the education for a study, food and a bed for sleep.



If you think this is difficult to do then you can talk about it with a person you trust or with someone from the organization, they are there for you.



Highlights interview Njamasi

- We make short documentaries which are inspiring but also entertaining. But the most important thing is that it teaches the community how to practice the technic. The documentary is made locally, in the local community, in the villages and of course all the characters are local people. And sometimes they speak the local language, not Swahili but the tribe languages. That will make the people who are watching feel like they are part of the story.
- What we usually do is, we have these jeeps which we have made with equipment for showing the video's in the villages. Then we go from one village to another. Here in Dodoma we work in more than 300 villages. And we go with the cinema to all those villages. By the number itself you can see that it is like a year long activity. In each village you will have to show for one day each. So we usually have like 3 or 4 teams.
- When we arrive in the village, most of the time it is like almost a whole day event. So we arrive in the village in the morning. First you will have to go to the village government office and introduce yourself, but of course you will have to get the permission first from the local authorities. And then you phone the community where you are going well in advance, so they can start spreading the news that on this day there will be an event. When you reach there you report to the village government office. After that we usually start going around the village announcing. Then after that maybe people can go and have lunch. Then maybe from around 3 or 4 we start by having some music so that you can attract people. And when people start gathering then you can start your program.
- Usually your program involves three parts. The first one is entertainment. Then education, then after that we show the video. So in the entertainment part we usually prepare local dance groups. In the villages they can perform maybe 2-3 songs. That is also a way of attracting people. More people can come, but also traditional dance groups, they usually prepare some songs that are based on the theme we want to provide. So if it is FGM, they can prepare some songs which have that message for FGM. But also it is not necessary to be a dance group, it can also be a drama group. The performance doesn't have to be in the beginning. You can also do one performance, then you provide some education or a speech and then again you provide some entertainment. So that the people won't get bored, just listening to people speaking. When people are speaking, only speak for 10 or 15 minutes and then do the entertainment and then speaking again.
- We also do a Q&A session, where people can ask questions. After that we start showing the documentary.
- The people react really well. They take it really well. We also did a small research to see what method works better. To transfer the knowledge from us to the villages. Of course the first one was through other farmers, but the second one was through the documentary. Because we also offer radio programs, we have brochures, and other communication media. But the most effective way was trough the training given to other farmers and the other way, which was very effective, was the video way. Of course the video has more advantages because, more people can see, visually, what the result is of the technic. And therefore they start using it. So when people see that, it is easier for them to believe that it works. It also sticks to their mind. Because when someone sees something it is easier to remember.
- It is important that the video is all about training. We came up with an idea to include comedy. In the second movie we made we included an comedian. So the comedian is there, but the comedy which he is making is also about environmental constellation. So of course people will take it as a funny thing, but they will still learn. Thing like that will make people remember. They will talk about it, days or months after seeing it.
- The equipment is of course you will need a vehicle and it depends on the areas where you are showing, maybe an 4 wheel drive. We are using projectors, the normal projectors. Because we couldn't find in Tanzania the outdoor projectors. So we are using the normal projectors, but what we usually buy these projectors with high resolution. Like the ones around anything beyond 1500 or 1800 lupines is good. But if you can find a projector with higher lupines is also nice. Of course you will also need projector screens. It's better to get a big screen. There are screen that you can use

outdoor, but they aren't available in Tanzania. But you can also use the normal screens. For transporting them you will need a big car. You will also need a sound system, like speakers maybe you can buy 1 or 2 small speakers, of course with a power mixer and a microphone set. That are the most important things.

- If you do some projects in the Maasai community you can make some parts in the movie where they speak in Maa, the Maasai. Not all the movie, but some parts. They will feel like the movie is part of them.
- The most important thing is the simplicity of the message. To make sure everybody understands you have to start from the production of the video itself. You will have to make it very simple. To be very simple, use simple language. And the education has to be simplified in such way that it isn't very long and boring. So you can mix it with some entertainment inside, maybe some comedy. But also you will have to give a brief training about what the people will see and what they will learn. Afterwards they can connect what you have told them before and what they have seen in the video. And that you can clarify some doubts that they have.

User testing

Feedback Ellen

Firstly we asked Ellen van de Velde to give some feedback to our prototype. Her organisation Lighthouse Support works together with HIMD and therefore she also has some knowledge about the topic FGM. The feedback she gave us was:

"The video was nice to look at, because of the different figures, that's makes the video funny. But I think the language in the video is too difficult, for example: the labia minora and labia majora. That's too difficult to understands for the people. However when you tell the video in Swahili it also will be in their language. It will also be good to see a person in the video who tells how she underwent circumcision and maybe some complications after the circumcision."

Feedback Rescue girls

On the 22nd of December we visited the rescue house once again to test our prototype. Our test group consisted of 17 girls. We divided the group in two groups of five girls and one of seven. This way, everyone could see the screen of the laptop on which the video was shown well. Beside that, we got feedback in a more structured and well-arranged way.
The following table shows the feedback we received:

Group	Participants	Feedback
1	5	- One girl states that the video gives her confidence to talk about FGM with others. - The video should be shown in both towns and villages. - The language of the video should be Swahili. - The participants learned from the video to stand for their own lives. - The images helps them understand the video.
2	5	- The participants claim they learned risks of FGM they never heard of before. - We have to try to reach a broader audience. - The video is too short.
3	7	- The girls told us that it does not matter if there are cartoons or real people, as long as they get education. - Being shown video is more fun than real education. - The punishment when FGM is performed should be talked about more. - The video should be more aimed to men.

There were two things we noticed during this meeting:

- ➢ The girls from the recue house asked us if we could also give education about family planning, also by using a PowerPoint or video. This implies that they were satisfied with the video as a method of education.
- ➢ Because we could not record our prototype in Swahili, we did it in English. The girls of the rescue do not speak English very well, so there was a translator attending. The participants stated that the pictures made the video more easy to follow and clearer, even though there was a translator too.

Review CEO HIMD

In addition to the feedback from an expert and the target group, it was also important to get an impression of the client on the product. The HIMD organization is going to use the educational video, so their opinion is very important for the success of the end product. We have invited the CEO of HIMD to come and watch our video. The ICT of HIMD was also present. After all, IT is the person who will convert the prototype into an end product. Furthermore, HIMD's IT also has insight into the electronic and technical possibilities of the organization. Both opinions on the prototype are therefore important for the success of the video.

- You show your creativity beautifully in the video. You have been doing well and have done a nice job.
- The information that has been processed is clear and good. Someone who would have no knowledge of FGM and who is not aware of the consequences would become more aware of female circumcision.
- A tip I have is about the volume; it may be a little louder. It is sometimes difficult to understand and I think that when the volume goes up this is better understood.
- In the video you use circumcision instead of mutilation. I prefer mutilation because that is a bit clearer for the people here and makes a distinction with the circumcision of men.
- When we talk about circumcision, it is important to put a real woman here because you distinguish between male circumcision and female circumcision. The circumcision of a man does not have the same consequences as that of a woman.
- It is very informative and a good way to convey the information. Because with listening alone, people just stay put and in this way their attention is drawn more to keep listening. The organization sees potential to use this during their education meetings. The information that is told is sufficient and clear, after this video we can discuss the subject. So it's a nice first step to start a conversation and to open up.
- The use of a test ceremony can contribute to the start of a discussion and the creation of a clear picture of the situation. It can motivate you to stop FGM. In this way they can put themselves in the position of that person and understand how it works. They can understand what they went through and what consequences it brings. It provides evidence of the information being told.

Review ICT HIMD

- The product that you provide looks good. It contains all important information about FGM and it has been processed in a fun and informative way.
- You make good use of the terms and explain this well in the video.
- Through this video it is possible to open a discussion and discuss it with people. Through this video they can get information about the subject and also understand it better.
- If you are going to use a testimony, then I would process this separately in the video. When you put it together it becomes difficult to use the video in a different setting. In this way you can better meet the needs of the target group. For example, if they want more information after the testimonials, you can show it in an educational video and vice versa.
- People can often follow it a bit better when the information comes in the form of a question which is then explained. I found that this was reflected in the video with the question "what is FGM" and the explanation that is then given. This can help people understand and think better. A recommendation would be to have this reflected more in the video.
- A specific title has not yet been drawn up for the video, but this is important. A title attracts the attention of the target group and leads the information given in the video. A tip would be to think about the title of the video in order to guide the progress of the video and the structure

Expert review

For the expert review we have been in contact with Njamasi Chiwanga, he is the director of Programmes of Lead Foundations. This organization works to prevent the cutting of trees to

stop hazing. As prevention material they use informatic video's. These are mainly documentaries where the problem and the solution are explained.

We had a skype conversation with Njamasi Chiwanga about their video, how the organisation reaches the community and what is important in an informatic video. The most important conclusions are that the education in the villages of Lead Foundations are a whole day. This day involves attracting people, entertainment, education and the documentary. It is important that the day is fun for the people, this is taken care of by the entertainment and the comedy parts in the documentary. Through comedy and the visual support (the video) people will easier remember the education and even talk about it days later. It is also important to give people the chance to ask questions and clear their doubts. See appendix phase ¾ "Highlights interview Njamasi Chiwanga" for more information". For the tool expert review, Njamasi Chiwanga gave us some feedback to update our prototype. This was:

- I think it would have been better to use real characters, but this depend much on the kind of audience you are aiming. If it's for younger audience this is great nut if you aim for adults as well I would suggest to add sections where a person who is a victim of FGM speaks about the experience and also a Doctor speaking on the effects.
- I once suggested the video to be entertaining but I understand for this kind of message it is difficult to do that.
- I would suggest to add the bubble in animation one by one as they are mentioned like you have done when you were mentioning the reasons.
- Find a very good translator and narrator so that the message won't be distorted since some of the words are a bit professional.

Phase 5

Quick Wins

The previous phases have shown that education is the solution for the prevention of fgm. Hereby we made a video based on different components. We showed this video to various people, including our target group, the CEO of HIMD and our supervisor. After they watched

the video they give us some feedback, we noted down various criteria and recommendations for the video. We want to take all these recommendations into account.

The next points were the most important and we want to include those in our end project:
- The video must be made in different languages, for example: in Swahili, Maa, English
- The video should be clear for different age categories and also for illiterate people
- The video must be a cartoon
- The video must be suitable for both men and women
- The video must be able to be presented in the Maasai tribe
- The video must also include 'real' stories

With these different recommendations we made changes for both the text and the video. This way we want to meet the criteria of the CEO of HIMD and make a video that is attractive to the target group. To make this video a success, we want to include the above criteria, make a cost estimate about the necessary materials and come up with a plan to play the video in different settings.
In addition to the aspects we have already incorporated in the video; female anatomy, so that everyone has the same knowledge, an explanation of FGM, empowerment and an explanation of the HIMD organization, we also want testimonies from different people. For example, we have chosen a lady who has been circumcised at a young age, this makes her a victum of FGM. Beside that she also circumcised girls at an older age. After hearing about the organization HIMD she changed. Now she is against FGM and she wants to empower other women to eliminate FGM in the Maasai tribe. in addition, we have chosen a tribe leader who was a supporter of FGM in the past, due to circumstances, he is now against FGM. By hearing a testimony from both a man and a woman, we also hope to reach both men and women in the Maasai tribe.

To make the video, we work together with the CEO, Mama Mackrine of the organization HIMD, Our supervisor Jacqueline and a video expert Joseph. We discussed with the CEO whether she has someone within the organization who is an expert in making videos. This is how we came into contact with Joseph. He has often made documentaries, which makes him an expert in this field.

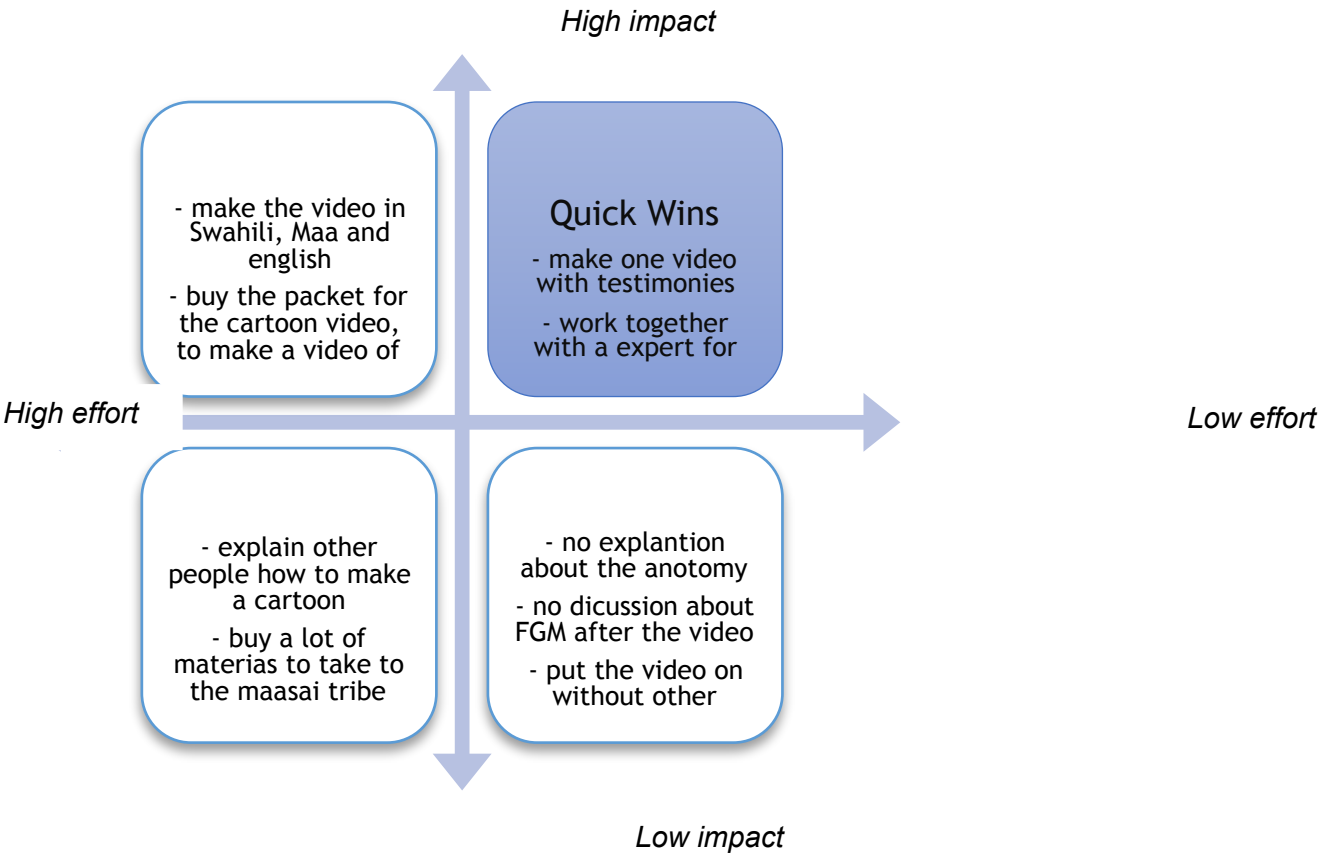
To complete the video, we need to make an appointment with the ex-circumcizor, the tribe leader and Joseph. For telling their testimony to the target group, we must have a chronologically structured and empowering story in which recognition occurs for the target group. In order to achieve this, we must prepare the right questions in which we will receive an answer to our question. In addition, the video should not take longer than 5-6 minutes for the viewer's ability to concentrate.
As the pace is considerably lower in Africa, , we want to schedule the appointment with the people mentioned above within 3 days. We want to have the video filmed within 1 day. In addition, the video has to be put together, this also takes about 2 days according to Joseph. Then the cartoon video needs to be made, for this final product we will be working on it for 1-2 weeks. In total the whole video will take another 3 weeks.

During the making of the video, we keep frequently in contact with Joseph our video maker and Mama Mackrine, the CEO of the organization of HIMD.

As you can see in the matrix below, the 3 Quick Wins for the video are 1) testimonies. In this way, the target group can see people with the same story and there can be some recognition. By including those people in the video, they do not always have to come to the conference location. To make the video we work together with an expert from the organization. This takes less time for us and the organization trusts the filmmaker. This gives us high quality video and we have continuous contact with the organization. He can also use his expertise and experience to advise us. Together we came to the conclusion that it takes a lot of time and effort to shoot the video multiple times in different languages. In addition, it plays a role that people within the organization do not talk Maa, therefore we do not know what is being said during filming. We want to solve this by recording the other languages separately. Besides the different languages, lyrics can also be added to the video. We have incorporated these 3 points in the Quick Wins and want to use them for our final product. Therefore, The aspects that have a low influence are not taken into account, so one of those aspects are that the video has no impact when

no discussion is started. This responsibility lies with the organization, they are the ones who have to let a health worker or a person who has knowledge about FGM play the video, this way a discussion can be started and opinions can be exchanged. In addition, the illiteracy within the Maasai tribe must also be considered, because not everyone has had education and not everyone can read. Because of this, the basic knowledge within the video must be the same for everyone and that's why there Is some education about the anotomy in the video.

By working with Quick Wins we reach most people with high impact and low effort. These are the points we will continue with.



Follow the customers service

Steps of the different activities

Activity 1: Testimony

1. Hearing there is a testimony in the village
2. (deciding if you go there)
3. Going there
4. Waiting for the testimony to start
5. Someone from the organization explains about the video
6. Seeing the animation video about FGM
7. Discussion and asking questions
8. Experience video or speech of an expert of FGM

9. Discussion and asking questions
10. Getting information about different topics (and discussion that)
11. Getting contact information of the organization HIMD
12. Going home
13. Discussing the topics and thinking about it at home

Activity 2: Vaccinating program

1. Hearing that there is a vaccination and information program
2. (Deciding if you are going there)
3. Going there
4. Telling the people from the organization what you are here for (which vaccinations etc.)
5. Waiting in a room
6. Someone from the organization explains about the video
7. Seeing the animation video
8. Seeing the experience video
9. Starting a discussion and answering questions
10. Getting contact information of the organization HIMD
11. Getting vaccinations
12. Going home
13. Discussing it and thinking it through at home

Tool

	Activity 1	**Activity 2**
What are the touch points and channels involved?	Important points in the educative programs are: getting the people to come to the programs, seeing the video, the way of showing the video and the communication through the day (most important with the discussion). The people involved in this day are the people from the organization HIMD and the Maasai community that come to the testimonies or the vaccinating programs.	
What part of the message is relevant to your customers at this point?	1. It is important to get information about health and social issues 2. Taking responsibility for your own body and health 3. Taking initiative about their own health 4. / 5. Introduction the subject and explain the activity 6. Awareness about FGM, anatomy, reasons of FGM, consequences, the law and support around FGM 7. Make sure to get the situation and information clear 8. More awareness about FGM 9. Get the situation and information clear, let people form an opinion 10. Awareness about other social topics 11. If they want more information or support they know how to get in contact 12. / 13. Forming an opinion and maybe changing their behaviour	1. It is important to get information about health and social issues 2. Taking responsibility for your own body and health 3. Taking initiative about their own health 4. Creating clearness with the organization 5. / 6. Introduction the subject and explain the activity 7. Awareness about FGM, anatomy, reasons of FGM, consequences, the law and support around FGM 8. More awareness about real life experience and situations 9. Get the situation and information clear, let people form an opinion 10. If they want more information or support they know how to get in contact 11. Health benefits 12. Forming an opinion and maybe changing their behaviour

<table>
<tr><td>How can you best reach your customers at this step?</td><td colspan="2">Through communication:
- Making people aware of the program or testimony
➢ Going through the village with an loud speaker
➢ Telling people about the next appointment (by vaccinating)
➢ Getting in contact with schools
➢ Having a host of the organization who welcomes all the people. This host can also informate people about the activities and vaccinations.
➢ Asking questions to encourage people to join the discussion
➢ Giving easy to understand explanations
➢ Have cards written down with contact information or a leaflet with the most important information
➢ Have someone in the community who is in contact with the organization HIMD

Through the video:
- Talk in Swahili or Maa (or have someone translating)
- Giving information that is easy to understand
- Not talking for too long
- Having a good screen
- Dark room (so people see the screen clearly)
- Good sound speaker, so people hear everything
- Quiet environment
- While explanting go back to parts of the video to get visual support

Other:
- Having a vehicle to get all the people at the place of the program
- Having fun aspects when waiting or during the program, so people will not get bored and do not lose their concentration</td></tr>
<tr><td>What is the best time for which channel?</td><td>It’s best to not give the data about the program too early, the people will not remember the plans that were made.

The video should not be longer then 10 minutes. Best it is about 5-7 minutes.

The discussion and asking questions should be around 15-25 minutes. Maybe the first discussion (activity 1) should be shorter then the second. Because the second video will give them a lot of answers to their questions. When the video is too long people will lose their concentration. They will have to a pause between the video’s or a fun aspect.</td><td>The experience video doesn’t have to be immediately after the first video. People are waiting and have some time to think or discuss with other people. The time between should not be longer then 5 minutes, because people will forget or walk out because they are getting their vaccination or are done and going home.</td></tr>
</table>

What would only disturb and distract?	Thing that disturb and distract by going to the program: - Getting the data of the program too early - Other plans - No one to convince you to go - The taboo of the social-cultural topic - Bad weather - Bad location - No transport Problems with location: - Too much noise - No place to sit or to wait - No electricity Problems during video: - Too much noise - Not seeing the video ➢ Screen too small ➢ Screen too far away - Not understanding the video ➢ Information is too hard ➢ Not understanding the language - Technical problems Problems during communication: - Not getting a chance to ask questions - Someone who leads the discussion with a very strong opinion - Not having a contact person - Not having information written down - Having someone at home who doesn't want to discuss it with at home
How can you make sure your message gets through?	The most important thing about the education and the activities around it are that people understand the information that is given. Therefore they need to see the video, need to hear the information and the experience, but also have to get the change to ask questions and clear their uncertainties. The people need to understand the information to be aware of it. When people are aware of the consequences they will form or change their own opinion and this will change their behaviour around FGM.

Model of Hofstede

From our point of view, a barrier that emerged from the deepening and preparation for the project were the cultural differences between Tanzania and the Netherlands. At the deepening of female circumcision we soon come across the traditions of the Maasai tribe. In order to understand their perspective and culture, it is important to first look at our own culture and thoughts. To gain insight into this, we have compared the dimensions of Hofstede for both countries. With these insights, we hope to be able to better understand the different cultures in order to work more efficiently.

Hofstede's model is used as tools for intercultural communication and consists of six different factors that provide insight into aspects of a culture. People and cultures differ from each other and this can affect communication and collaboration. To make intercultural cooperation possible, it is important to understand each other and to be aware of the general way of thinking that is used within a country (Shadid, 1994). In order for a project or goal to succeed, it is important to first gain insight into the norms and value, culture and way of thinking of a country and its inhabitants. The innovative idea / solution for female circumcision should be in line with the culture, lifestyle and environment of the target group. Hofstede's model offers a tool for schematically placing the various cultural aspects next to each other, creating an overview of cultural differences. In the image below, Tanzania and the Netherlands are juxtaposed to show the differences between the two countries and what this means for our project.

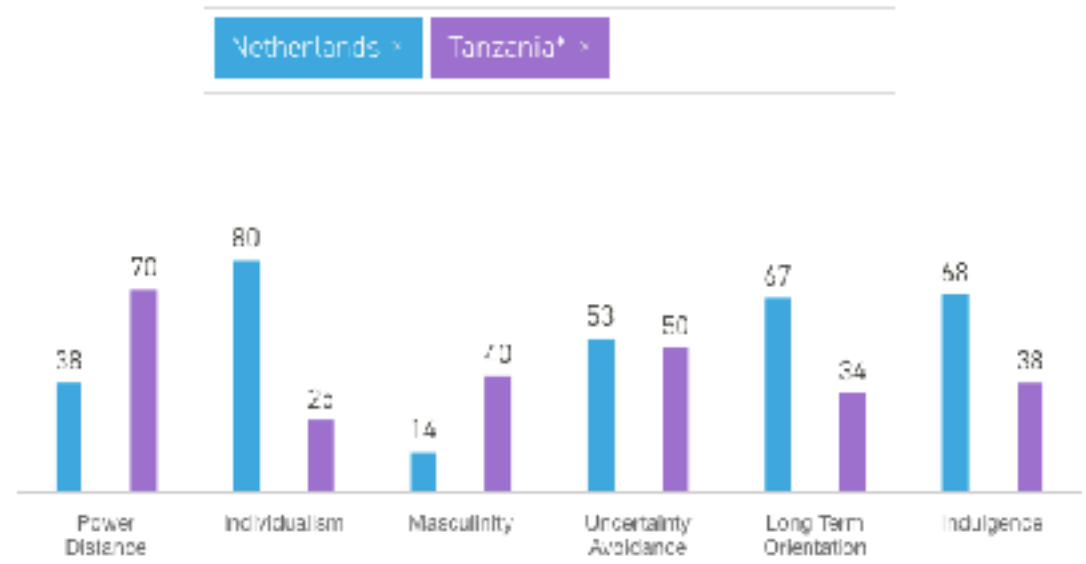


Figure 3: The 6 dimensions of Hofstede about intercultural communication and differences between different countries. This image looks at the differences between Tanzania and the Netherlands within the different dimensions.

Power distance
Tanzania scores 70 for this dimension and the Netherlands scores 38. For Tanzania, this score means that people value hierarchy. There is a ranking where everyone has a place. Someone low in the ranking listens to someone higher in the ranking. Within this power distance it means that there is a lot of inequality between people. The Netherlands scores lower, which means that it is more independent. There is equal rights, free access and coached leadership. Within this dimension there is therefore a difference between the way of thinking of the Netherlands and Tanzania. This means that during the project attention must be paid to differences within power distances and hierarchy. At the start of the project we want to start a conversation with our client about communication and the various forms of communication. Who are we going to talk to? And how should we treat that person with respect? Where are we in the hierarchy and how should we treat someone above us? These are important questions to ask during the interview.

Individual
The Netherlands has a score of 80 and is therefore an individually oriented society. Tanzania scores 25 and is therefore seen as a collectivist society. People in Tanzania have a close relationship with family members, relationships and friends. They place a high value on loyalty and strive for it. With violation and deceit, this leads to shame and humiliation, and this is avoided as much as possible. This component has a major influence on this project. Within the circumcision there is also a lot of social pressure and loyalty towards the family and partner (United Nations Children's Fund, 2013). Girls are often forced by family members to undergo circumcision and are rejected from the community when they refuse. This provides an additional challenge because it is not only based on the prevention of circumcision, but also on maintaining traditions and relationships within the family. We want to take this into account by not only being individually focused within interviews, but by looking at the entire family / community. The solution will also be important for both parties. What is important here is a deepening of traditions and lines of thought of the Maasai tribes. We can achieve this by looking up knowledge in advance from various sources. We also want to make contact with Mama Mackrine in the first week. She is originally a Maasai woman and can tell us a lot about their traditions and ways of thinking. Furthermore, Ellen is also very concerned about the tribes and their norms and values and she can certainly play an active role in this.

Masculine
Tanzania scores 40 on this dimension and therefore has a female society. Working to live, consensus, keeping people in their value, people have equal value and solidarity are paramount. When a conflict or lack of clarity arises, this is resolved through talking and negotiating. The Netherlands scores 14 and within this also belongs to a female society. There are therefore fewer cultural differences between Tanzania and the Netherlands within this dimension than in the previous dimension. Because the line of thought is largely the same, we believe it has little influence on cooperation with the target group and client.

Uncertainty avoidance
Tanzania scores 50 and therefore has no preference for one of the two parties. The Netherlands scores 53 and therefore gives a slight preference to avoid uncertainty. The differences within these are zero, which makes it difficult to say in advance whether there is a cultural difference within this context. Uncertainty avoidance is based on the extent to which a culture tries to change the future and to control it. It is about the extent to which a certain society can cope with fear and uncertainty. Are they doing a lot about this, or does it not matter to them what the future looks like and to what extent they have an influence on it?

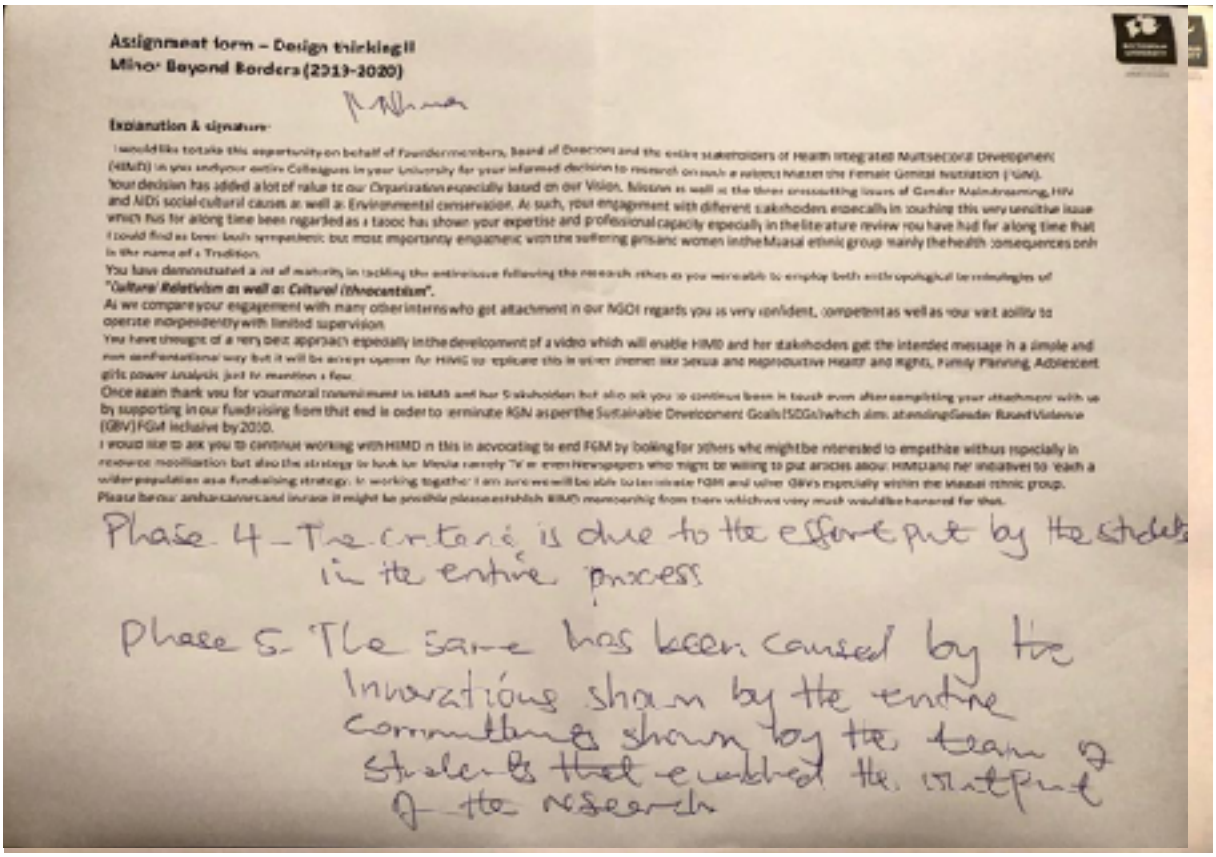
Long or short term orientation
Tanzania scores 34 and the Netherlands 67 on this part. Tanzania has a short-term culture. This means that there is a lot of respect for traditions and little need for rapid changes. The opposite applies to the Netherlands. The truth that is believed depends on the situation, context and time. Traditions are at a lower level and can be adapted quickly to changing

circumstances. This means that a bit of awareness about this dimension is essential for this project. Female circumcision is about a traditional and cultural aspect. This makes it difficult for outsiders (students from the Netherlands) to take a step back and look at the traditional aspect and the obstacles within it. Because it is not natural to make rapid adjustments within a tradition, it is important to take this into account within the project and the various tools. We can do this by listening and observing. In addition, we must always hold up a mirror and put ourselves in their situation. Awareness is an important link in this process.

Hedonism or austerity

Tanzania scores 38 and the Netherlands 68. This means that Tanzania has a somewhat more reserved society. Leisure, desires and satisfaction have a somewhat less high priority than the Dutch have. The actions that a Tanzanian makes are limited by the values and norms that they speak to themselves and that they believe are wrong. This can also cause friction within the project. In female circumcision, norms and values also play a role and an uncircumcised girl is seen as wrong because she can enjoy the community (United Nations Children's Fund, 2013). This makes it difficult for foreigners to understand and empathize since the same ideas and norms are not pursued. For the project, this makes it extra important to respect the people and to empathize with their situation and line of thought. The Dutch thinking principle must be set aside to understand how these people think in order to achieve efficient and effective innovation. To achieve this, it is important to start a conversation. How do we feel about the situation and how do we view it? What are the obstacles that we encounter together within the project? Externally we can call in help from Mama Mackrine and Ellen (our client). These two women are familiar with the way of thinking of the Maasai women and can better take us into the social responsibility and obstacles that are associated with this.

Feedback client



Assignment form – Design thinking II
Minor Beyond Borders (2019-2020)

Explanation & signature

I would like to take this opportunity on behalf of Founder members, Board of Directors and the entire stakeholders of Health Integrated Multisectoral Development (HIMD) in you and your entire Colleagues in your University for your informed decision to research on such a salient Matter the Female Genital Mutilation (FGM).
Your decision has added a lot of value to our Organization especially based on our Vision, Mission as well as the three crosscutting issues of Gender Mainstreaming, HIV and AIDS social-cultural causes as well as Environmental conservation. As such, your engagement with different stakeholders especially in touching this very sensitive issue which has for along time been regarded as a taboo has shown your expertise and professional capacity especially in the literature review you have had for along time that I could find as been both sympathetic but most importantly empathetic with the suffering girls and women in the Maasai ethnic group mainly the health consequences both in the name of a Tradition.
You have demonstrated a lot of maturity in tackling the entire issue following the research ethics as you were able to employ both anthropological terminologies of ***"Culture Relativism as well as Cultural Ethnocentism"***.
As we compare your engagement with many other interns who got attachment in our NGO I regards you as very confident, competent as well as your vast ability to operate independently with limited supervision.
You have thought of a very best approach especially in the development of a video which will enable HIMD and her stakeholders get the intended message in a simple and non confrontational way but it will be always opened for HIMD to explore this in other themes like sexual and reproductive Health and Rights, Family Planning, Adolescent girls power analysis just to mention a few.
Once again thank you for your moral commitment to HIMD and her Stakeholders but also ask you to continue been in touch even after completing your attachment with us by supporting in our fundraising from that end is order to terminate FGM as per the Sustainable Development Goals (SDGs) which aim at ending Gender Based Violence (GBV) FGM inclusive by 2030.
I would like to ask you to continue working with HIMD in this in advocating to end FGM by looking for others who might be interested to empathize with us especially in resource mobilization but also the strategy to look for Media namely TV or even Newspapers who might be willing to put articles about HIMD and her initiatives to reach a wider population as a fundraising strategy. In working together I am sure we will be able to terminate FGM and other GBVs especially within the Maasai ethnic group.
Please be our ambassadors and insure it might be possible please establish HIMD membership from there which we very much would be honored for that.

Phase 4 - The criteria is due to the effort put by the stakeh
in the entire process

Phase 5 - The same has been caused by the
Innovations shown by the entire
Communities shown by the team of
Stakeholders that enabled the output
of the research