THE FIGHT AGAINST FEMALE GENITAL MUTILATION

WITHIN THE MAASAI TRIBE

2022/2023



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Prologue

Dear readers,

We are three students from the University of Rotterdam who chose to participate in the minor ‘Beyond Borders’. Here is a brief acquaintance:

Anouk van Laar: Student midwifery, year 3;
Merle Nieuwenhuizen: Student midwifery, year 3;
Daphne Weeda: Student nursing, year 4.

Our minor took place in Arusha, Tanzania where we stayed from 22-09-2022 until 22-01-2023. During this period we engage into a project about ‘Female Genital Mutilation (FGM)’. We do this in collaboration with the organization ‘HIMD’ (Health Integrated Multisectoral Development). Our challenge is to look into the male influence/perspective on female genital mutilation.
We are excited to start this project and we hope to create a product that will be helpful and sustainable.

We want to thank HIMD, the Lighthouse support and The Hogeschool Rotterdam for helping us with the project by giving us feedback, stakeholders and opportunities to realize the project.

We wish you a pleasant reading.

Kind regards,

Anouk van Laar
Merle Nieuwenhuizen
Daphne Weeda



Introduction

Female genital mutilation (FGM) is a worldwide problem which has been going on for many years. Many projects and organizations are already involved with the problem, however the problem is not solved yet. FGM refers to all procedures involving partial or total removal of the external female genitalia or other injury to the female genital organs for cultural or other non-medical reasons. WHO describes it as a procedure with many negative health gains (World Health organization, 2018). They also describe that more than 200 million girls and women worldwide have undergone FGM (World Health organization, 2018).

FGM has serious negative health gains. The effects depend on the type performed, the general health of the girl/woman during the procedure, the expertise of the mutilator and the hygiene conditions during the procedure. The complications that can show immediately are infections, hemorrhage, fever, severe pain, shock and injury to tissue (UNFPA, 2022). Long-term complications can show during childbirth, damage to the urethra, keloid scar formation, pain during sexual intercourse, higher risk of HIV and psychological effects (UNFPA, 2022).

The female genital mutilation goes against the human rights (World Health Organisation, 2018). In 2009 Tanzania made FGM illegal and created laws against FGM. Despite the laws, FGM is still practiced in some tribes to this day. This is one of the reasons why this project has been set up. The tribe which we will be focusing on will be the Maasai tribe. The Maasai are performing FGM for many generations as a part of their traditions, cultural and social view. FGM brings a lot social pressure with it, as the ritual has to do with the bride dowry, the family receives money for their daughter when she is mutilated. The average age of FGM is 13 years old, after the procedure the girl is ready for marriage.

For the Beyond Border minor a challenge has been set up. During this project we want to be focusing on the male perspective of the FGM. Through the steps of Design Thinking we want to discover systematically if there is some solution to reduce the influence of men on FGM, beside that we want to educate boys/men so that the knowledge and way of thinking about FGM changes in a positive way. We want to focus on this aspect because the men have a big influence in the villages and as the father decides when the girl has to undergo the ritual of FGM.
Within this report a qualitative research is applied, the challenge to be addressed in the first phase of Design Thinking is as follow ‘’which intervention is effective within the male population in Tanzania under the Maasai community to prevent FGM’’. The context of the problem is developed in the first phase. In phase two a possible solution will be examined that suits the collected information from phase one. In phase three we generate our ideas. In phase four we develop our prototype and in phase five we will test and reflect if our prototype is effective.
Last year the Beyond Border Group made an educational video for the Maasai. This year we want to evaluate what effects it had and look at a different view because of our focus on the male perspective on FGM.
During the FGM project we work together with the organization Health Integrated Multisectional Development (HIMD). HIMD is focused to stop FGM and try to educate different kind of groups.

The aims of the organization of health, sensitization, and education. Communities are made aware of primary and secondary abstinence and loyalty within marriage. Additionally, providing information about sexually transmitted diseases such as HIV and AIDS, reproduction, and contraception. Focused on the good and healthy development of families, with both parents, sharing equal responsibility. To prevent HIV and AIDS, we explain the negative effects of female genital mutilation and are committed to ending FGM in all communities in Tanzania and East Africa.
HIMD is a registered Non- Governmental Organization working on a charitable basis, but with no religious affiliation. The organization is non-partisan and non-racial. It was founded in September 2003. HIMD is campaigning to end FGM in pastoral communities in Tanzania and Eastern Africa in General (HIMD, 2022). The founder of HIMD is mama Mackrine, she makes sure that we have the right contacts for the project and has given us a lot of knowledge about FGM. With interviews, different information of organizations and information from Maasai we want to make an improvement on the male influence and perspective.

Phase 1 (Empathize)

Introduction

In the first phase of Design thinking the goal is to gain an empathetic understanding of the problem. By empathizing you can better understand and identify their vision. In the first phase of Design thinking it is important to set aside your assumptions (icanbecreative, 2022).
We used the following tools:
Moving Box, Interviews and Stakeholder map.

- Moving Box;

With this tool you can make history tangible. The goal of this tool is to collect the history about the chosen subject. You can think of research reports, evaluations, tangible results and memo's and conversation reports. You can bring the moving box in when you reach important milestones. It can help you to wonder by yourself if you forgot important information due to various things (den Dekker, 2019).

The power of imagination is important and that it makes it tangible. That is why we drew the moving box and put, in summary, the information in it (Appendix; 6). With this we have an overview on what information we collected. If we want a deeper insight we can look in the document where it is elaborated.

At first HIMD introduced us to FGM. After that we read the rapports of the previous projects so we got to know the basic information about FGM and what they did. We asked HIMD questions about the previous group so that we were well prepared (Appendix 1). We also did literature search about the opinion and influence of men on FGM.

- Interviews;

We interviewed the girls from the rescue house, the Maasai men and the ex-mutilators. We made up questions which connect to the influence of men on FGM (Appendix; 2; 3; and 4.)

- Stakeholder map;

A stakeholder is someone who can influence the design process or someone who gets influenced because of it. The stakeholder map makes comprehensible which kind of stakeholders are involved with the problem, which relation they have with the problem and which relation they have with each other (den Dekker, 2019).

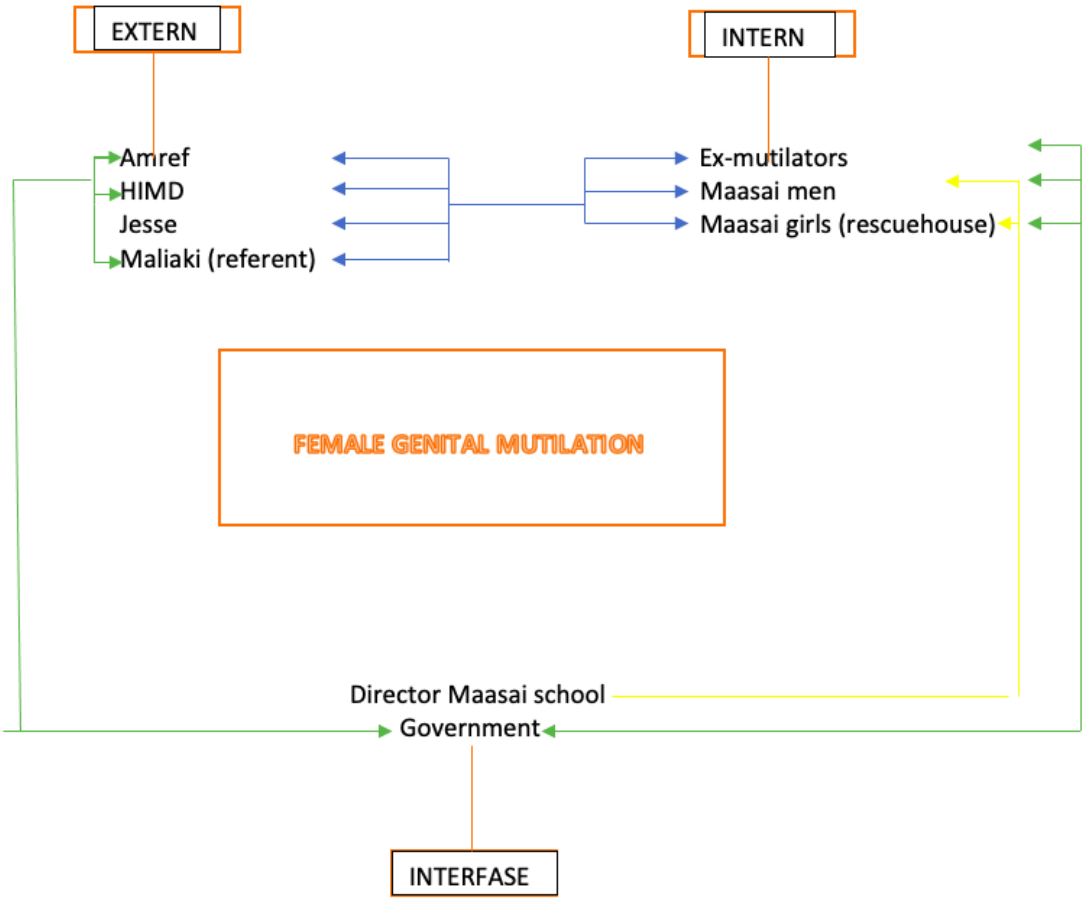
Stakeholder map

We have created the stakeholder map to have a clear overview of stakeholders in our process of design thinking. We expect that it will help us to know which stakeholder is most important for us and in which order we should use them.
First, we divided the stakeholders into groups of internal, external and interface stakeholders. Internal stakeholders are stakeholders in the organization where the problem occurs, external stakeholders are stakeholders outside the organization and interfaces are stakeholders that cannot be ignored on the basis of legislation and regulations.

We have chosen ex-mutilators, Maasai men and Maasai girls as internal stakeholders because these individuals live in the Maasai community and because of this they are most affected by the problem and would experience possible harmful consequences if the problem is not solved .

We have placed Amref, HIMD, Maliaki and Jesse Clarke for the external stakeholders. HIMD and Amref are organization that actively fight against FGM and try to solve it. Maliaki comes from the Maasai community, he is the one who talks and teach the people in the villages about the consequences of FGM, also he is the one who save the Maasai girls and send them to HIMD so they can put them in the rescuehouse. Besides that he is close to the government so if he signals the crime of the person who is circumcising the girls, the government will come to find them and bring them to court.

Jesse Clarke is an individual who is responsible for a group of Maasai girls, he also teaches about FGM and goes to the Maasai villages to try to reduce FGM. This makes him a good fit with the external stakeholders, because if we bring up a solution or idea, this organization/person can apply it and develop it further.
Finally, we have placed the Government and Director of the Maasai school together as an interface. The government is the one who sets criteria for the lesson program and also determines whether lessons are given about FGM, the director takes care of the implementation of the lessons. Furthermore, the government is the one that draws up the laws and regulations about FGM that everyone must adhere to.



After dividing them in groups and connecting them with each other, we had to put the stakeholders in order from most important to least important depending on their influence on our project.

From most important to least important:

- HIMD;
- Maasai men;
- Maasai girls rescue house;
- Ex-mutilators;
- Maliaki (referent);
- Director Maasai school;
- Government;
- Amref;
- Jesse Clarke.

We put HIMD at the first place of importance because HIMD is the stakeholder that we work with the most during our project. HIMD also gives us reliable connections, sources and information about FGM. We also work out a possible solution so that they can apply or develop it further.
After HIMD we put the Maasai men at the second place because our focus is mainly on the Maasai men, we want to keep interviews with them and we are expecting to receive a lot of

information about their view on FGM. They have the biggest influence in the Maasai community and play a big role in our potential solution.
At the third place we placed the Maasai girls from the rescue house, this because the girls are the ones who are most affected by FGM and experience harmful consequences, our project started to protect these girls. Also we want to keep interviews and we hope the girls will share their experiences and give their opinion on possible solutions.
The fourth place is suitable for the ex-mutilators this because they are the one who already experienced a solution for FGM and decided to stop. They are the group who can educate other mutilators about the consequences of FGM, also they can protect the girls in the villages from FGM. Beside that they can support us with new ideas to prevent FGM and they can give us inside information about who has the biggest influence in the process of FGM.

As fifth we placed referent Maliaki, he talks and teaches the people in the villages about the consequences of FGM. He is the one who has authority, people look up to him and listen to him as he is someone who leads the church. He is also the one who saves the Maasai girls and sends them to the rescue house. Besides that he is close to the government so if he signals the crime of the person who is circumcising the girls, the government will come to find them and bring them to court. He is important for us because he can speak the language of the Maasai tribe and he can apply our possible solution.

At place six is the director of the Maasai school. We placed her here because she can give us an inside if the schoolbooks are teaching the children about FGM. She can also explain possible solutions and she can give her opinion about which group we can approach the best.
At place seven we placed the government, this is because we have to adhere to the laws and regulations about FGM. Also we can use the information from the government for our possible solution, as they already published research about FGM.
In eighth place we placed AMREF because we can compare and verify information with this organization. AMREF is already focused, for more than a decade, on reducing FGM and works in partnership with activists. Because they have a lot of experience, they can possibly help us to further develop our project.
At last we placed Jesse Clarke, this is because he will have the least influence on our project. We are planning to hold an interview with him and discuss ideas and solutions for our project. If this will be successful he will be able to continue with our solution idea.

First meeting HIMD

At our first meeting with HIMD we got a presentation about FGM. They told us which kind of mutilations occur and what the consequences are. HIMD explained what kind of type FGM there are. They are using these manikins to make sure people have a right image of the situations, they also use these manikins when they give a presentation to people in the villages.
The first picture shows the normal anatomy of the female body. The second picture shows the type of FGM where the clitoris, which is called clitoridectomy, is removed. Also in this picture the labia minora is removed which is called excision. In the third picture is known as infibulation, this is the narrowing of the vaginal opening formed by cutting and repositioning the labia minora, or labia majora, sometimes through stitching, with or without removal of the clitoral prepuce/clitoral hood and glans (World Health organization, 2018). In the fourth picture is showed one of the consequences which can be caused because of FGM, this is called a keloid scar forming, a keloid is triggerd by damage of the skin.

Picture 1



Picture 2





Picture 3



Picture 4

In the next pictures is shown how a normal vaginal childbirth is looking and how the childbirth possibly can look because of FGM.
The World Health organization (2018) found that women who undergone FGM are suffering from post-partum hemorrhage. Besides that, they are in higher risk of a birth labor which is obstructed, which in some cases can result in death of the babies, even the woman who are delivering the baby are having a higher risk of dying at birth (World Health Organization, 2018)
Multiply studies by WHO, UNICEF, UNFPA, The World Bank and the United Nations Population Division shows that countries where FGM is common, is also related to more maternal mortality and an increased cases of maternal death (World Health Organization, 2018).

Normal anatomy of childbirth Complication caused by FGM



Picture 5

Picture 5 shows the instruments that are used for FGM. These common instruments are knives, scissors, scalpels, pieces of glass or razor blades (UNFPA, 2022). Anesthesia on the woman and sterilizing of the instruments are mostly not used during the ritual of FGM. FGM is usually carried out by elderly people in the community (usually, but not exclusively, women) designated to perform this task or by traditional birth attendants (UNFPA, 2022). When the instruments for cutting are used on different girl, the risk of HIV transmission is high, a lot of time the FGM ritual is been done on a group of girls on the same time.
HIMD told us that the reason for using the same instruments on multiple girls is a cultural thing, after the ritual the girls are officially ‘’blood sisters’’. Also HIMD told that after the cutting the Maasai pour fresh cow milk over the wound to sterilize it, if there is no fresh milk available they will use fresh defecation of the cow.

Follow up previous project

To see how the outcome of the previous group is applied we have held the follow up under HIMD. We have done this through questions which we have sended through the email. Also by reflecting on the previous group it can help us to see which ideas have the most potential and they can contribute to our project.

The previous group came with the solution to make two videos with information about FGM and the consequences. They choose for this solution because they observed 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. They thought with a video the organization can play it during the waiting time for the vaccinations. The previous group also explained that 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. In their opinion a video was the solution for this, as they describe that you can show it at different locations at the same time, in the right language with reliable information (Breukel et al., 2020).

In the first video there's a Maasai man who explains his experience with FGM, for example he tells a story about how he almost saw a girl die because of a bleeding during the FGM ritual. He also explains why FGM is not good and why he is against it now. In the other video there is an ex-mutilator who tells her personal story when she got mutilated as a girl and how she became a mutilator, beside that she tells how she got motivated to stop mutilating and in the video she is encouraging other people to stop and to be aware of the consequences.

From the follow up that we have kept shows that no one of the Maasai tribe ever watched the videos. This is because HIMD was not aware as the previous group did not share it with the Maasai tribe and also HIMD did not get a chance to share it with the Maasai tribe for their opinion. HIMD was missing a meeting for ownership and sustainability.
HIMD said it's possible to understand the videos for the Maasai if there is a projector and translation, and with some additions it's still up-to-date.
HIMD themselves use the video to create awareness on social media. They also think we can use it as a way to triangulate the information gathered but also to be informed in advance and as a secondary data. In the video HIMD was missing stakeholders like healthcare providers, traditional birth attendants, politicians and faith leaders.
HIMD recommends us to use the information gathered by the previous students as an entry point and be innovative enough to triangulate as much information as possible, prepare consent forms to be translated by HIMD and let them sign for legal purposes.

Final conclusion video

In our opinion the videos which they made for the Maasai were not interactive enough and it was a little difficult to listen to as the tone/voice was monotonous. We did like the idea of education and it is very good they used someone from the Maasai to tell the story because the people from the village will probably listen better to someone from their community and someone who speaks the language of the Maasai tribe. However, we wondered how accessed a digital product is for the Maasai, as most of them have no laptop or phone and the access to WIFI is not good in the villages.

Unfortunately the previous group couldn't test their product due to a shortage of time, because of this the product is not implied well.
For our project we want to involve the part of education, this is because we think education and awareness is important in understanding a problem.

Literature search

In our document we also include a qualitative literature search. We chose to do a search because it will give us more perspective on what kind of studies there already are. Also it gives us an idea about which kind of information is already known about the male perspective within FGM. Besides that it can give us an idea for a solution.

We found 4 articles that discuss the male influence/perspective on FGM. We used the following search:
'What is the opinion of men towards FGM?'

PICO: search terms

Female genital mutilation – FGM – female circumcision

Men – spouse – husband – male

Opinion – emotion – perception – experience

(("Circumcision, Female"[Mesh]) AND ((("Men"[Mesh]) OR "Spouses"[Mesh]) OR "Male"[Mesh])) AND ((("Attitude"[Mesh]) OR "Emotions"[Mesh]) OR "Perception"[Mesh]) qualitative [Tiab]

Filters: last 10 years

Articles:

It's a woman's thing: gender roles sustaining the practice of female genital mutilation among the Kassena-Nankana of northern Ghana (Akweongo et al, 2021).
This article provides qualitative data from a study to explicate the dynamics between men and women about female circumcision in the Kassena-Nankana district of northern Ghana. This article is based on the analysis of 22 focus group discussions between men and women in 11 communities.

Results show that there are different parental roles in the sequence of the decision leading to the practice. The mothers take responsibility for encouraging her daughter to be circumcised. Even though the men do not take those decisions, their agreement will be needed.

The father of the girl who is circumcised, before or after marriage, receives a full dowry.

Also men stated that they wanted their wife to be circumcised because that will prevent sexual intercourse with other men. Besides that they think a circumcised bride is more wholesome and more likely to be a virgin.

The conclusion of the article is that the practice of FGM is grounded to oppress women, therefor it is assumed that male preferences en beliefs of FGM are the decisive influence sustaining FGM. This research has the perspective that the male-dominated patriarchal system curtails women's autonomy and leads to a system of social influence that a woman is powerless to counteract.

Key points for abolishing Female Genital Mutilation from the perspective of the men involved (Jiménez Ruiz et al., 2016).

This article provides a qualitative methodology with an ethnonursing perspective. They used semi-structured interviews, which have been held individually and in groups with 21 men who are familiar with FGM.

The results of this article shows that there are 5 key points that are presented for its gradual eradication. Those are: team action, abolition-promoting media, sensitization and awareness building, focusing action on rural areas and applying educational means before punitive ones.

In the discussion they mention that women of higher academic qualifications are less likely to accept more severe forms of FGM than those with lower levels of formal education. Also men with higher academic qualifications prefer uncircumcised women above circumcised women. The article also mentions that the greater proportion of those men with further knowledge of the consequences of ablation are against this tradition.

The article also shows that there is a need for teamwork. Those should be based on the creation of local initiatives and programmes in which all members of the family, including men and schoolchildren, take part in awareness raising programmes on the consequences of FGM.

The conclusion of this article shows that professionals of the nursing and obstetrics fields can be a key element in the process of eradicating FGM via sensitization, awareness building and teamwork of families, communities and governments. The development of health education programmes play a fundamental role in the eradication of FGM.

Dismantling the Man-Made Myths upholding Female Genital Mutilation
(Jiménez Ruiz et al., 2017)
In this article they performed 4 interviews with men en concludes 9 myths of FGM.

The aim of the study is to detect the weak points and false premises underlying male justification of FGM. And also to present demythologization as a health education too. They used a qualitative methodology with an ethonursing focus via semi-structured individual and group interviews with 25 men associated with FGM.

The results show 9 myths:

1. FGM benefits the health of women and young girls;
2. FGM protects the virginity and virtue of women;
3. Men prefer to marry circumcised women;
4. FGM increases male and female pleasure;
5. The Islamic religion states that FGM is obligatory;
6. Female genitals are cleaner due to FGM;
7. The clitoris grows until becoming a penis;
8. For women it is the same as for men;
9. FGM is good for the economy.

The conclusion of this article shows that the argument used by men to justify FGM stem from false pretenses. In the majority of cases it has been found that the arguments used both for pro and against FGM follow similar themes yet in the opposite sense to each other. Demythologizations as a means of confronting the myths could be used as an appropriate tool for refuting such justifications. They mention that it should be highlighted that these types of intervention are based on direct action.

[For the last article we did not use the PICO-term search. This article is found in PubMed by putting *'What is the opinion of men towards FGM?'* in the search bar.]

Minority migrant men's attitudes toward female genital mutilation: Developing strategies to engage men
(Axelsson & Strid, 2019).

In this article they focus on engaging men in the process of abandonment of female genital mutilation (FGM). They examine minority men's attitudes and ambivalences toward FGM in a migration context from an FGM normative country to a non-normative country. Also men's attitudes toward FGM and their roles in the FGM process with a particular focus on men's opposition to and complicity in the FGM process.

The data was collected by using questionnaires and focus group discussions, with a qualitative thematic analysis and ethnomethodological approach. A group of 13 men where questioned about how ethnic minority, Muslim, migrant men of different generations can be complicit in and/or opposed to the oppression of girls and women through the practice of FGM and how men can be engaged in the abandonment of FGM to improve women's health.

This article identified four sets of attitudes toward FGM among the informants: downplay, noninvolvement, adjustment, and curiosity. In the article is said that men's roles were downplayed by placing responsibility to decide, plan, and perform FGM on mothers or other female relatives. However, the men talked about how fathers and mothers discuss and decide together to not have their daughters cut. The men mentioned different forms of social pressure and punishment for those who do not follow the rules: In Somalia, social control operates via shame, whereas in Sweden, it mainly operates via avoidance of punishment and deportation.

The conclusion of this article is that the participants downplayed men's role in the FGM process, the surgery as such, the various negative health consequences, and the psychosocial consequences. Through downplay, FGM cannot be acknowledged as a problem of gender inequality, violence, and ill-health. Downplay may be understood as the result of lack of knowledge and involvement. The tendency to downplay the negative health consequences of FGM may therefore hinder improvements of girls' and women's health.

However, as the focus group discussion evolved, the participants said that men do participate in the FGM process. Men were described as financially involved, while women were associated with decision-making and performing the surgery.

Conclusion

The first article shows us that even though the men do not take the decision to circumcise their daughter, they are involved. It also shows us that money is involved and that they think FGM will prevent sexual intercourse with other men and a women would be more likely to be wholesome and a virgin. The article assumed that male preferences and belief of FGM are the decisive influence on sustaining FGM. The second article shows us that professionals of the nursing and obstetrics fields can be a key element in the process of eradicating FGM. The development of health education programmes play a fundamental role. The conclusion of the third article shows us that the argument used by men to justify FGM stem from false pretenses. These can be refuted by confronting the myths. The fourth article shows us that

the participants downplayed men's role in the FGM process. Men were described as financially involved, while women were associated with decision-making and performing the surgery.

All of this information gives us an answer to *'What is the opinion of men towards FGM?'.* It also gives us a better look on FGM and the role of the men within. It shows us the difference of the influence on FGM between the men and the women. Furthermore, all these articles show that men have influence in different aspects of the decision making around FGM.

Interviews girls rescue house



The rescue house is a center for girls who run from FGM and early marriage. We visited the rescue house and interviewed 6 girls. We decided to interview these girls because they experienced the influence of FGM in their live. And because of that, they can give us reliable information about the men in their life and what influence they have on FGM. This will help us get a better understanding of the problem.

The results from the interviews can be organized in 4 Theme's:

- Background;
- View of women in the community;
- Opinion about FGM
- Solution.

Background

All the participants in the interviews were from the Maasai Tribe. The age of the participants during the interview differ from 14 years old to 23 years old. The main reason for being in the rescue house is because of forced marriage and FGM. Most of the participants were at the rescue house because of the referent or because of someone, who is against FGM, helped them to get out of the village and brought them to HIMD. The age of the participants when they were forced to get married and undergo FGM differs from 12 years old to 17 years old. The parents of the participants prepared the ceremony for them. One of the participants has undergone FGM, the others escaped before it could happen. They told us when the girls get circumcised, it will be done without anesthesia and only by women circumcisers.

We asked the participants about the view of their father. Most participants view their father as a bad person which they have no bond with.

'I don't think my father is respectful of my being. He doesn't respect women … So I don't view him as a good father.'

Another participant's bond with her father was okay.

'The bond was okay because I used to greet him and he greets me back. But he hasn't pointed a finger at me or told me, beat me as I say anything. It is just quiet.'

View of women in the community

This theme can be divided into two sub themes:

- Opinion about women by men;
- Opinion about mutilators.

In our interviews the opinion about women was mentioned a lot. To summarize; women have no right to speak and they can not be respected. Men don't care about the opinion of women and they see them as objects. Also boys get taught not to associate with women. Even the mother has nothing to say about her son:

'Even if your son is doing something bad, the woman can not say anything about the son's actions. Because they are not allowed to say anything.'

Despite the fact that women have no right to speak, the women who circumcise and are midwives are highly respected. In our interviews it is told that mutilators go to meetings with men and can advise them. They are of high status.

Opinion about FGM

This theme can also be divided into several sub themes:

- Opinion father;
- Opinion Mother;
- Opinion by male family member;
- Opinion man on FGM;
- Opinion participants on FGM;
- Elders influence on community;
- Money.

In our interviews the opinion of the father was an important subtheme. Especially the fathers wanted their daughter to get married and undergo FGM. They prepared a husband and a ceremony for them. The fathers do not want their daughters to study and sustain themselves. They told us that their fathers are ordering things for their selfish results.

'Especially our fathers. They are the ones who are there in the background ordering, do this, do that for their own selfish results.'

Also the opinion of the mother was mentioned. Not all answers were the same. Some mothers wanted their daughters to escape and some mothers wanted their daughter to forcefully get married.

The opinion by male family members differs a lot. It has showed us that the men who had education about FGM were against it but the ones who didn't get education wanted FGM to happen.

What we wanted to know is not only the opinion of the fathers, but also in general the opinion about FGM by men. Men respect FGM because they think it gives them more sexual pleasure. Also FGM gives a right of passage and they believe women who are circumcised are promiscuous. The men also want FGM because of dowry and because it is a income generator. Also the men are pressuring each other about FGM on women.

'So the girl is not mutilated? What are you waiting for?' 'Then you are not a man now, your wife is now the man'. So you see, it is then also undignifying, also for the men whose sympathy is now ripped off his manhood.'

The men who are learning about FGM, they know it is a bad thing. But for those who don't get education they think FGM is normal.

We also asked the opinion of the participants. They say that FGM is against human rights, that it is erasing women's dignity and that it is painful.

The participants told us once the elders understand that FGM is bad, the whole society will understand. They have consent for the whole society so if they want they can remove it from the community.

Not only the opinion about FGM is important also money plays a role in the continued existence of FGM. Because men are highly interested in dowry, the girls become a market and a prestigious thing. The mutilators get money for the circumcision. To summarize, FGM is also a business.

Solution

We also asked our participants what they think is a good solution to reduce FGM. They told us that changing the men's mindsets will work. That can be done with education. The education can be training, workshops with manikins etc. Also they told us that law and punishment should be strict. But it will take a lot time to get FGM out of the world.

In the interviews it also showed that education can be the solution. Because the men who were educated helped the girls, because they know FGM is bad. Also mutilators stopped circumcising because they learned about the consequences. But what kind of education is still questionable, because some forms of education are not suitable for everyone.

Interviews Maasai men



On 15th of October we went to a Maasai village and interviewed the men there. We decided to interview the men because we wanted to know what they think of FGM and why they think that way. It will give us information, not only from the outside, but from the men themselves. This can help us create a deeper understanding after the information gained from the previous interviews. We interviewed four men and asked them the same questions. The results of our interviews can be divided into five theme's:

- Background;
- Opinion FGM;
- Knowledge FGM;
- Prevention FGM;
- Gender status in the village.

Background

All the women in the family of the participants were not circumcised. The number of wives differs from one to two per man and the number of children per participant differs from two to nine.

Opinion FGM

The opinion of the participants about FGM was the same. All the participants were against FGM. Some of the participants didn't know the reason for circumcising and another told us that it was just tradition.

'It's just culture, it's just tradition.'

The men also told us that for women circumcision is bad but for the men it makes sense. They told us the reason is because for the men circumcision it is important to get connection and to know different age groups.

'He is saying for men it is important because they get to know different age groups and connections but for women it doesn't make sense…'

The opinion of women on FGM is the same as for the men. They want nothing to do with it. They told us that what God put there, it should remain there.

'… and they also think it's inhumane to do this because God put the clitoris here. This is for meaning, it should remain there, nobody should cut it.'

We also asked the men if they think the women are more faithful to their men when they are circumcised. They all told us that faithfulness has nothing to do with FGM and it doesn't change promiscuity.

Knowledge FGM

The knowledge of the men in the village differs. Some men didn't know the consequences of FGM and the others know it brings a lot of loss in childbirth and that it is painful.

'He even witnessed when someone was going for labor that that particular wounds opens up, it tears, FGM is not good at all.'

After the village got education about FGM they decided to stop. Especially those who got taught in church and via communication with others. Because of the education they got to know that FGM is bad and they change their mindset.

Gender status in the village

In the interviews it was also mentioned a lot about the changes of the gender status in the village. They told us different things about who decided on FGM. Some told us it were the men, some the men and the women and some told us it was the whole community who decided about FGM.

The difference between the present and before they stopped with FGM is that women are now more respected. They are respected the same as men.

'He is saying in this village they are all respected whether or not circumcised, they all deserve to be respected.'

In the past the women had to ask her husband for permission about several kinds of things and when they were not mutilated they were not respected.

Prevention FGM

We also asked the participants what they think would be a good solution to prevent FGM to happen. They told us that education is a good solution. They told us that dialogue is the best type of education and that men and women should not be mixed in the same group. The participants also told us that an income generator activity would be a good solution. That will make sure people would not go back to practicing.

'So he is saying the best way to let these people stop completely is to make sure they are not going back.'

The women could sell beans, maize, choroko etc. Then the women have something to do and they can make money out of it.



Interviews ex-mutilators



We interviewed one ex-mutilator. She was speaking on behalf of the group. The group was around 15 women who had been mutilators but now stopped. We chose to interview the ex-mutilators because they have experienced the solution to stop FGM. We wanted to get more insight into a good solution which helped them to stop FGM. Furthermore, they can give us information about the situation now. How is life going without FGM? Are there any other obstacles they experience now they stopped? This can give us information about the negative side of the solution and maybe an opportunity to change something.
The results from the interview can be divided into 4 theme's.

- Background mutilator;
- Motivation FGM;
- Environment FGM in the village;
- Solution.

Background mutilator
We asked the mutilator why she decided to mutilate, why she decided to stop and at what age this was. She told us that the reason they start to mutilate is because it was a cultural practice and in their eyes a normal practice. She started when she was 30 years old and stopped FGM 5 years ago. She told us why they quit doing FGM was for several reasons. The main reason was because they had education about it and she got to know FGM is bad. She was promised to get another income generator activity so she would get money. But also she was afraid of the law, the health consequences and the curse of blood.

'Also when it comes to the religious setting they are told it is a curse because of the blood.'

Motivation FGM
The reason the women did FGM was because they got money out of it. They got between 10 and 100 thousand Tanzanian Shilling, cows and fat and oils for performing FGM. She used to have a lot of money and food. So that was the reason they saw it as a income generator activity. Also it was a normal practice for them and they had a good experience from it. We also asked the mutilators how and which people contacted her. She told us that both of the parents contacted her but the biggest group was the old men who followed her to ask if she wanted to mutilate.

Environment FGM in the village
The environment about FGM in the village, when she was a mutilator, was positive about FGM. Her family saw it as a normal and traditional practice and they told her she was doing right. The men were also supporting the mutilators. She told us that the mutilators had the influence on FGM.

'The problem is not with the men, the problem is them (the mutilators) if they start mutilating the only thing they will do is supporting them to mutilate because there is something which

should come out of it, so if they all stop it will be okay. But the men have got nothing to do with they don't influence FGM, its them who influence it.'

We also asked the mutilators if they were highly respected, which we were told in another interview. She told us that she used to be highly respected because she was working and because she had money. After stopping she was just a normal resident. But they also told us that women can't discuss anything with men even if you are a mutilator. They are still women.

Solution

We also asked her about a possible solution. She told us that the women who stopped mutilating are complaining because they have nothing to do and that there is no money and also no food. They told us the best way to stop FGM, within the male perspective, is to educate the men about basic consequences. The best way to do so is to sit down and discuss the subject. They also told us that it will help to have an income generator activity. The best way is to buy grains, mais, cooking oils, sugar etc. They will go to the market to sell and make profit out of it so it becomes a business.



Conclusion phase 1

In this phase our main goal was to get more information on the subject FGM and the male perspective. We started with developing a stakeholder map. This helped us to have an overview on the stakeholders we can use and in which order we can contact them. During phase 1, we added two stakeholders (which we did not think of in the beginning): Jesse Clarke and Maliaki. The reason for this is because we got in touch with them later during phase 1.

The first meeting with HIMD introduced us to the subject FGM. It helped us get a better understanding of what the problem is and why we want it out of the world. Right after that we started to read the previous projects. We asked HIMD how the previous solution has worked out. It gave us an idea if we wanted to go further with their idea or to try and think of another kind of solution.

The literature search helped us get more information about FGM and the male influence/perspective. It helped us to form questions for the interviews we had planned, so we could verify the information.

The interviews with the girls from the rescue house showed us what influence the men in their family had on FGM. With the information we got from these interviews we could form better questions for the following interviews with the Maasai men and the ex-mutilators. The interviews with the Maasai men showed us what helped them to stop performing FGM. It gave us an idea of the type of education what helps reducing FGM. Also they gave other options for a solution like an income generator activity.

The last interview we took was with the ex-mutilators. Just like the interview with the Maasai men, it showed us what helps them to stop performing FGM. But it also gave us a insight in how the people arrange FGM with the mutilators and how much money is in the business. The ex-mutilators also gave a solution to reducing FGM like education and a income generator activity.

We have explored different aspects using the three tools of design thinking and empathize with different people we interviewed. With the help of all information obtained from phase 1 we want to get an insight into the life of the Maasai men in phase 2 to define the information and find our focus point. Our goal is to choose a persona concerning FGM which belongs to the male perspective.

Phase 2 (Define)

Introduction

In phase 2 of design thinking the goal is to understand, define and share the feelings of your users to gain deeper understanding of the user insights and needs. You have to see the world through their eyes. For this phase we used the following tools;

- Moving box;

We complemented the moving box by searching for information at Amref about their experience with FGM and to verify our information with them. At last we put the interview with the director of the O'brien school for the Maasai in the moving box. This is because it gave us important information which we should not forget when developing a solution.

- Interview;

We interviewed the director of the O'brien school for the Maasai.

- Persona's;

A persona is someone who is developed in detail and is visualized as a specific person. The persona has his own character traits (den Dekker, 2019).
To select our target group, we developed a persona. This persona describes the target group where we want to develop a solution for.

- Empathy map;

This tool helps to discover what the persona thinks, does and feels. This within the context of FGM but also in his private life (den Dekker, 2019).

AMREF

We chose Amref to be one of our important stakeholders. We chose to verify our findings with this organization because Amref is an organization whom is highly involves in banishing FGM in Africa. The African Medical and Research Foundation (AMREF) is a non-governmental organization founded and based in Africa. To this day it is one of the continent's biggest research organizations. Their mission is to increase sustainable health access in African communities through solutions in human resources for health, health services and investment in health (Amref health Africa, 2021). Amref health Africa has around 60 years of experience in health care development. The staff work together with the communities to develop the quality of life and a better future for the continent. Amref works on improving educated medical staff, improving water recourses and hygiene, providing medical care for everyone in need and preventing FGM, child marriages and teenage pregnancies (Amref health Africa, 2021).
Amref mentions that the lack of knowledge about FGM in some communities is a problem and a number of maasai women mentioned they would not have undergone FGM if they had known about the dangerous consequences of it. Therefore Amref raised education and training (Amref health Africa, 2020)

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 alternatives you cannot reach your goal. The Alternative Rite of Passage (ARP) approach takes away the cutting part. African boys and girls now get a 3-day training about sexuality, human rights, pregnancy and the importance of following education (Amref flying doctors, 2022). In the new ritual the blessings by elders, singing and dancing are included. It preserves and protects the good cultural values of communities and provides the needed life-skills to the girls as well as giving them a future (Amref health Africa, 2021)

Amref provides ´*African solutions for African problems*´ as they quote. The changes they bring come from the African people within. Amref helps to find strength in people and practical solutions which the people can perform and continue by themselves. This way the people can empower themselves and find their way to a better life (Amref flying doctors, 2022) (Muhula et al., 2021).

Our visit/verification with Amref:
On 14/11/22 we went to the office of Amref flying doctors in the Summit center of Arusha. There we spoke to someone about our project. He recommended us to visit 'Flying doctors of South Africa'.

On 28/11/22 we visited the office of 'Flying doctors of South Africa'. Before the office was not available because of a conference in Nairobi. There we spoke to Imani Kihwele. He works as a marketer of flying doctors and is responsible for the office in Arusha.
We introduced ourselves and our project. At this point we already passed phase 3 of 'Design thinking' so we asked if we could present our prototype.

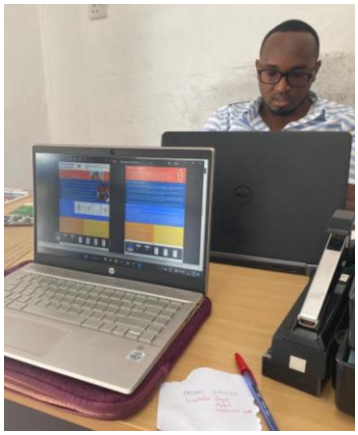
He told us that our prototype "*could work really well and that it is a very good idea*". He said that the questions were very straightforward and thought we could get good answers. He also told us that Maasai people like a lot of pictures, also because plenty of them are not able to read.

He asked us if the women were feeling comfortable answering the questions when we tested our product. We told him after three questions they were, but in the beginning they

were very shy. He told us his mother is from the Maasai and explained some things about their behavior. He explained the women feeling shy could be because the women were not in the same age group and they were not feeling comfortable. They would easily hide their opinions because they are afraid. We were discussing about possible solutions and came up with the following recommendations:

- Using a men for leading the male discussion;
- Using a women for leading the female discussion;
- Using both a men and a women leading for both discussions;
- Making sure the group is feeling comfortable by starting the education by a joke, story time, game or working together;
- Putting the men and women in their age group before the education;
- Using a lot of pictures.

The recommendations above are something we will take into account into further development of our product, the implementation and the composition of the education given. After we thanked him for his time, we shared our contacts to stay in touch about the development.



O’Brien school for the Maasai



On November 9th we visited the O’Brien school for the Maasai. We decided to visit this school to get a better view of the education program in the Maasai community and to find out if subjects like FGM where included in the education program.

The O´Brien school for Maasai is a primary school. It is a community-based primary school located in Sanya Station Village of the Kilimanjaro Region, Northern Tanzania (Sliwoski, 2018). The school accepts children from all tribes, but predominantly the school has Maasai children. The school has around 50% boys and 50% girls mixed. The school's founders are two American people and started the school in 2007. The school is guided by Maasai elders and leaders. O´Brien has a core mission to provide primary level education and to empower the future of the Maasai community (Sliwoski, 2018).

Once we arrived we were introduced to DR. Wia-Mae Koha mmari (Phd ed), the director of the school. After we introduced ourselves and the purpose of our visit, we were able to ask her questions about the curriculum, healthcare subjects in the school and about the topic FGM. She explained that the school follows the government program for healthcare education. All the children are taught how to take care of themselves and the importance of personal hygiene, food and exercise. Following we asked if FGM is included in the education program. The director explained that all the children are educated about FGM. The subject FGM comes back in the curriculum every grade starting from grade five. The information is provided by textbooks.

We asked if it was possible to see some textbooks. She showed us textbooks from different grades and we where able to see in every textbook there was a part written about FGM and child marriage. Also she showed us a notebook of one of the children in the school when they where taught about FGM. She told us that the education program is the same as every government school in all of Tanzania. The school collaborates with the government to utilize the national education frameworks (Sliwoski, 2018). She told us every school in Tanzania is obligated to follow the curriculum the government has set up. Herby to teach the children about healthcare, sex education and FGM and its consequences. Furthermore we asked her about her opinion and ideas on approaching the Maasai to reduce FGM. She told us people with a lot of authority can accomplish the most in spreading awareness about FGM. Also she explained about the importance of the repeatance when it comes to banishing FGM. ‘’When you are teaching them, you have to repeat it every time. Just like learning how to write’’. She explained that people in church have the most power, like a referent. They can be the beginning of change in the mind and they can reach a lot of people from different age groups. As well she explained if there would be a lot of money to spend, it would be very useful advertising on radio or TV so people can hear it repeatedly.

To close the topic she told us about how the Maasai hide the performance of FGM. For example when a girl gets circumcised it happens during the holiday because otherwise the teacher will notice and the person who is responsible for the mutilation has to go to the court.

We thanked the director for her time once all our questions had been answered. Afterwards, we were given a tour around the school by one of the Maasai women in the

head office. She showed us around in the classrooms, playground and food kitchen. Once we finished the tour we thanked her and said goodbye.

Our visit in the Maasai school gave us a clear vision about the education program and how children are taught about healthcare and FGM. Also the headmaster gave us a lot of inspiration in working towards a possible solution.

** DR. Wia-Mae Koha mmari (Phd ed) gave us permission to use her name in the document and to write about the conversation that we had.*

Government

The director of the O'Brien school for the Maasai told us that the school follows the government program for healthcare education. Because of this we wanted to know what the curriculum says about FGM. We used ''CURRICULUM FOR PRIMARY EDUCATION STANDARD I–VII'' for our information (Tanzania Institute of Education, 2019). But first we looked up how the education system in Tanzania is. We found the following table which gave us an impression.

Education System in Tanzania

Education	School/Level	Grades	Age	Years	Notes
Primary	Pre-Primary			2	Education system: 2-7-4-2-3+ 2 years of pre-primary followed by 7 years of primary.
Primary	Primary Education	1-7	7-13	7	
Secondary	Lower Secondary	8-12	15-17	4	Secondary education is split into ordinary and advanced level secondary education. There are four and two years of education respectively for each level. Certificate/diploma awarded: Certificate of Secondary Education (CSE)
Secondary	Upper Secondary		18-20	2	Certificate/diploma awarded: Advanced Certificate of Secondary Education (ACSE)
Vocational	Certificate			2	Requires Certificate of Secondary Education (CSE)
Vocational	Full Technician Certificate			1-3	Requires Certificate of Secondary Education (CSE) or 2-year post-secondary vocational Certificate for admission
Tertiary	Bachelor's			3-5	
Tertiary	Master's			1-3	
Tertiary	Doctorate			3	PhD

(Scholaro, 2022)

The curriculum is conforming to the Education Act No.25 of 1978 as well as the national and internation declarations. So this curriculum has been developed to meet the needs for the pupil to obtain the necessary competencies at primary education level. It will be applied for seven years and the appliement is divided into two sections. Standard I and II involves the first two years of primary education. It focuses on developing competencies in writing, reading and arithmetic. Standard III-VII is the second section. It focuses on developing competencies in the following subjects:



Mathematics, Science and Technology, Social Studies, Kiswahili, English, Vocational Skills, Civic and Moral Education and optional subjects (French and Arabic). Which makes Standard lll-Vll applicable for the project. It is meant to qualify the pupil to do the following (only mentioned the ones which are applicable for the project): observe and practice the principles of the rule of law; develop critical thinking, creativity and problem solving skills; recognize the importance of ethics, integrity and accountability as the foundation of a good citizen; identify, appreciate and make use of science and technology. Also the standard focuses on the competencies which will qualify the pupil to (only mentioned to ones which are applicable for the project): use scientific, technological and technical skills in real-life situations; use appropriately one's' culture and that of other communities in daily life; respect the diverse religious beliefs and ideological differences in the community; respect oneself and others; participate in activities that enhance logical and analytical thinking; and collaborate with others in performing acceptable communal activities.
Science and technology is concerned with scientific knowledge and skills that qualify the pupil to appreciate and apply the skills to their daily lives. It also empowers the pupil to think logically to manage their daily life. Social Science includes social studies and civic and moral education. The goal is to qualify them to acquire knowledge, skills and attitudes that qualify them to take responsibility in society and contribute to development. This builds up the ability to understand and appreciate human rights and their importance.

In the curriculum they also get introduced to cross cutting issues. These have been blended into various core subjects at different class levels. And also they are blended into some subjects during teaching and learning. The distribution of cross cutting issues is described in Table 16 (only shown the issue that is applicable to us) (Appendix 7).
Various cross-cutting issues are integrated into core subjects. Table 17 shows different cross-cutting issues with the related competencies to be developed (Appendix 8).

Conclusion

This visit to the O'brien school for the Maasai gave us a lot of information. Important information is that every school in Tanzania has to follow the same curriculum which the government has set up. While visiting the school, we also got the chance to look into the school books. This gave us an impression what the books say about the subject FGM. Namely that FGM is bad, that it is against human rights and that is should not happen. This subject is also examined by the students. After the visit we did a deeper dive into the curriculum the government has set up for the school. This also gave us an impression about what the students get to learn. We now know that they learn about self-respect and human dignity. They get sex-education and learn how to think logically. Which shows that the children who go to school get enough education to know FGM is something bad and should not be happening.

Education given by referent Maliaki

Referent Maliaki has an important role in our project because he is the person who speaks to the people in the church in the Maasai village about FGM. Maliaki is a highly respected person, beside speaking in the church he also goes to the villages to control if people are not mutilating the girls. People (who are against FGM) send the girls that are planned for FGM to referent Maliaki , this because Maliaki is in direct contact with HIMD. If a girl gets rescued Maliaki will send them to HIMD and bring them to the rescue house, also he will contact the authorities about the situation. Referent Maliaki was the person who came back in almost every interview of the girls from the rescue house.
Because of his importance, we choose to ask him some questions so we can use the information for a possible solution and to see which part he can play in our solution.

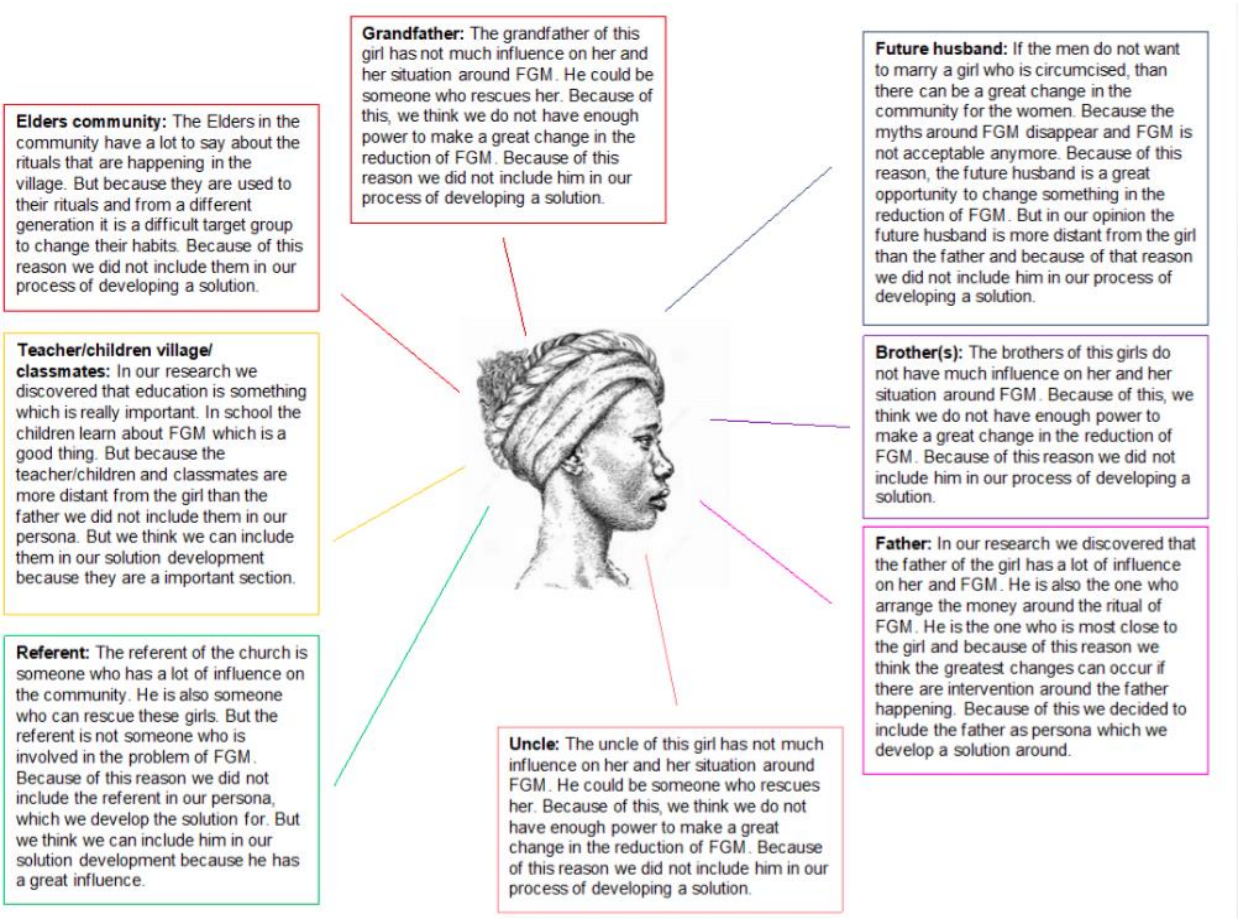
The questions which we have asked referent Maliaki:
What kind of education are you giving?
What are the subjects you are talking about?
Why did you choose that type of education?
To whom are you giving the education?
In what kind of places are you giving the education?
How do you engage with the people you are teaching?
What do you think would help us in reducing fgm?
What would help you in teaching them? Like a tool, or something?

Answer Maliaki:
‘’The education that am giving to them is how to reduce FGM where by making sure that all my fellows Maasai are away from negative social cultural practices. I have chosen this type of education because I have seen that my fellows Maasai still don’t have enough knowledge about negative aspects and some don’t know that sometimes it may lead to death due to effects that are caused by FGM. The way I engage with them is by preparing different seminars in educating them. I am giving education especially in rural areas. I will make sure that I will provide for enough education to them so FGM can reduce.’’

After the answers we can see his view of perspective on the situation and we have to come more to know about how education is been given and how he is trying to reduce FGM. This information we take with us when developing a solution. Because of this reason we put this information in the tool ‘moving box’.

Persona

To decide which person we want to focus on, we made a overview of the men surrounding a girl who gets in touch with FGM. This gives us a good view about our options which ensures that we are able to make a proper decision for our persona. With every man, we explain why we did or did not choose them to be our persona.



Persona: The father
Name: Leboo
Age: 30 years old
Work: Keeper of cattle
Status: Married (1 wife)
Attitude: Loving but dominant father
Interest: Cattle, drinking beer with the other men of the village and religion
Doesn't like: Cheese and snakes

This story is about Leboo and Naserian. Leboo is the father of Naserian, he is 30 years old now. Naserian is his first born daughter who is 12 years old. Both of them have been born in the Maasai tribe and they are living together with her mom and two little brothers in a small village almost two hours away from Arusha city.
This year when Naserian will finish primary school, it is the tradition to do the ritual of female genital mutilation. Leboo is already preparing with the mutilator what the right price will be for

the ritual, the father has a lot of cattle. Also there are some men who are interested to marry his daughter after the FGM.
FGM is seen in the village as something normal and Leboo has been taught that if the clitoris is not removed it will hurt the baby during delivery, beside that his parents taught him that a woman has to undergo FGM so she will stay loyal to her husband and that there will be a curse on the woman if she hasn't done the ritual.
Leboo didn't go to school, his father chose his wife. Leboo also thinks the daughter needs to undergo FGM as the mother also did it and Leboo himself got also circumcised, so he doesn't see why FGM is a problem?

Empathy map

Because the empathy map gives a good view of the feelings, thoughts and needs of the persona, we wanted to use this tool. It will help us in creating an attuned solution.

Use of time: Taking care of the cattle and making sure his family has money to buy food. He does this by selling the cattle.

Worry: He worries about how to provide his family. Also he worries about his daughter and to who he going to marry her.

Painpoints: His pain experience from FGM can be the loss of his wife and children during childbirth.

Influence: The elders of the community, the referent or people who give education about FGM can influence his behavior towards FGM.

Feelings: He thinks that FGM is a profit for him and the women. His feelings toward FGM are positive. He wants it to happen.



Tasks: The tasks he want to achieve are that he learns about FGM and what it really is. He want to learn about the consequences and the culture behind it.

Daily activities: The fathers daily activities are taking care of the cattle and drinking beer with the other men of the village. Sometime he goes to Dar es Salaam to do business with the cattle.

People: The fathers usually hangs out with the other men of the village. He does not speak to his children and wife a lot.

Places: The fathers usually hangs out in the village. When he is selling the cattle he goes to the big city, Dar es Salaam. On Sunday you can find him in the church.

Goals: The goal for FGM is to make his daughter ready to marry. It is also a money business for him because he can get dowry after FGM and marrying his daughter.

All of this gives us a clear vision of the father of the girl who has to undergo FGM. It helps us to create a solution which is applicable to him. As an example we can reach him in his pain points by teaching him about the consequences it has on his wife and his children because of childbirth.

Conclusion phase 2

In this phase the main goal was to develop a persona for whom we will develop a solution. We chose the father of the girl who gets mutilated as our persona. We started with verifying our gained information with Amref. We did this by searching on their website. Amref also says that education is an important aspect, which is identical to our findings. But also they talk about an alternative ritual which makes it important to reach your goal. This is also identical to our findings about the 'Income generator activity'. After gaining information on the internet about Amref, we visited 'Flying doctors of South Africa'. We showed our prototype and they gave us feedback which we take with us in further developing of the solution. We also wanted to know more about the school where the Maasai follow their education. Because of that, we went to the O'brien school for the Maasai. Here we got important information from the director of the school. Because of the information we got , we now have a better view of how the curriculum is working and we also discovered that every school in Tanzania has to follow this curriculum. Besides that, it showed us that the children, who go to school, learn about FGM and about the consequences. This information helped us develop a persona which we think we have the most influence on. Because referent Maliaki is mentioned a lot in phase 1, we wanted to ask him a few questions about the education he gives about FGM. This information can help us with developing a solution in phase 3 because it shows us what kind of education helps to change the mindset of the Maasai.

In phase 2 we have fostered empathy and a deeper understanding of the (Maasai) men around the girl who gets in touch with FGM. With the persona developed, we want to ideate and prototype a solution for this persona which would help to reduce FGM in phase 3.

Phase 3 (Ideate & Prototype)

Introduction

In phase 3 of design thinking the goal is to ideate a prototype into a product. We have chosen a persona which gives us the opportunity to create a solution which can be centered around the father. The tools we will use in this phase are: brainstorming, decision matrix and pitching.

- Brainstorming:

The idea behind brainstorming is that a quantity of ideas give way to a design product of quality (den Dekker, 2019).

- Decisionmatrix;

With this tool we can make an overview of our gained ideas and which one fits best for our project (den Dekker, 2019).

- Pitching;

The goal of this tool is to show your prototype and your ideas. Therefore, you can collect feedback and adjust it. For us it is also important to get approval from HIMD to test our prototype (DTP, 2021).

Brainstorming

To create an idea that can be versatile and sustainable we chose to perform a brainstorm session. We gathered all our ideas in a mindmap so we could create as many ideas and connections as possible. We have used the data we collected in phase 1 and 2 as an inspiration. For this we used the tool ‘Moving box’ because this gives us a clear vision of the gathered information from phase 1 and 2. We started with the question ´What could be a possible solution for FGM?’ and thought of the solutions. We came up with three subthemes: education, alternative income generating activity (IGA) and government.
From there we thought of idea’s that could be used in this category. We refer to the image below for the idea’s we created.

We started the discussion on what could be our focus point. We decided to focus on the education part. Although other subthemes can be of good potential because FGM is a complex problem on different aspects, but when we look at our findings, education is the topic that came back the most. Repeatedly educating and spreading awareness can result greatly in decreasing FGM.

We chose to combine some of the idea’s like teaching and information on paper. We strived to make a product that could be accessible to everyone and in that way to get the conversation about FGM started. We included a picture about the brainstorm session in the appendix (Appendix 9).

Decision Matrix

To make a decision for our solution we decided to use the tool ‘decision matrix’. This will help us to define what we find important in our solution. From all the ideas we gathered, it will help us to find the idea which matches our goal the most. First we made a list of the things we find most important in our solution. This criteria list is based on the information we gathered from phase 1 and 2. We added numbers from 1 till 5 under every criteria. In the graphic these numbers show how much the solution idea matches our criteria. This is based from our own perspective.

- Influence on change (1= No influence 5= Big influence)
- Achievable (1= Not achievable 5= Easy achievable)
- Tangible (1= Not tangible 5 = Tangible)
- Interactive (1= Not interactive 5= very interactive)

‘The influence on change’ and’ Achievable’ are in our view more important than ‘Tangible’ and ‘Interactive’ and that’s why their weight is number 2. Which means they are twice as important as the others. This has an influence on the numbers because we will count them twice. The solution idea with the highest score is the solution we are going to choose.

All our ideas are mentioned below. They are divided into themes and subthemes.

Education

Information on paper:

- Short film
- Poster
- Newspaper
- Factsheet/flyer
- Game
- Comicbook

Teaching by teacher:

- Another referent
- Organizing social gathering

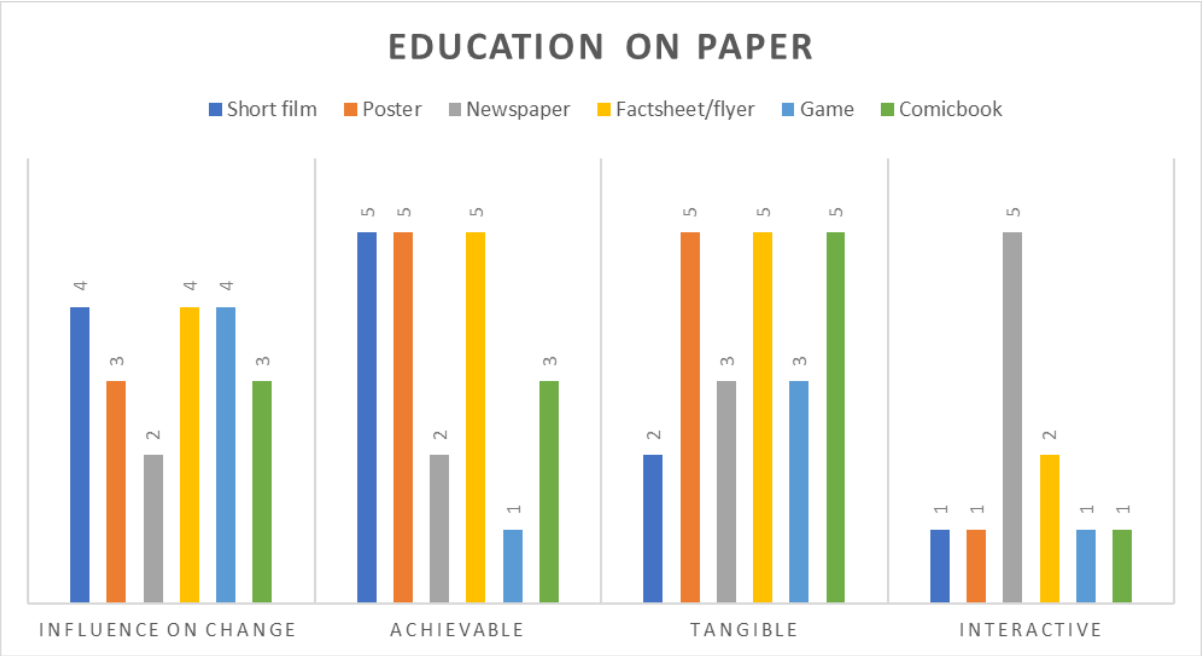
Alternative income generator activity:

- Selling beans, grain etc.
- Farming

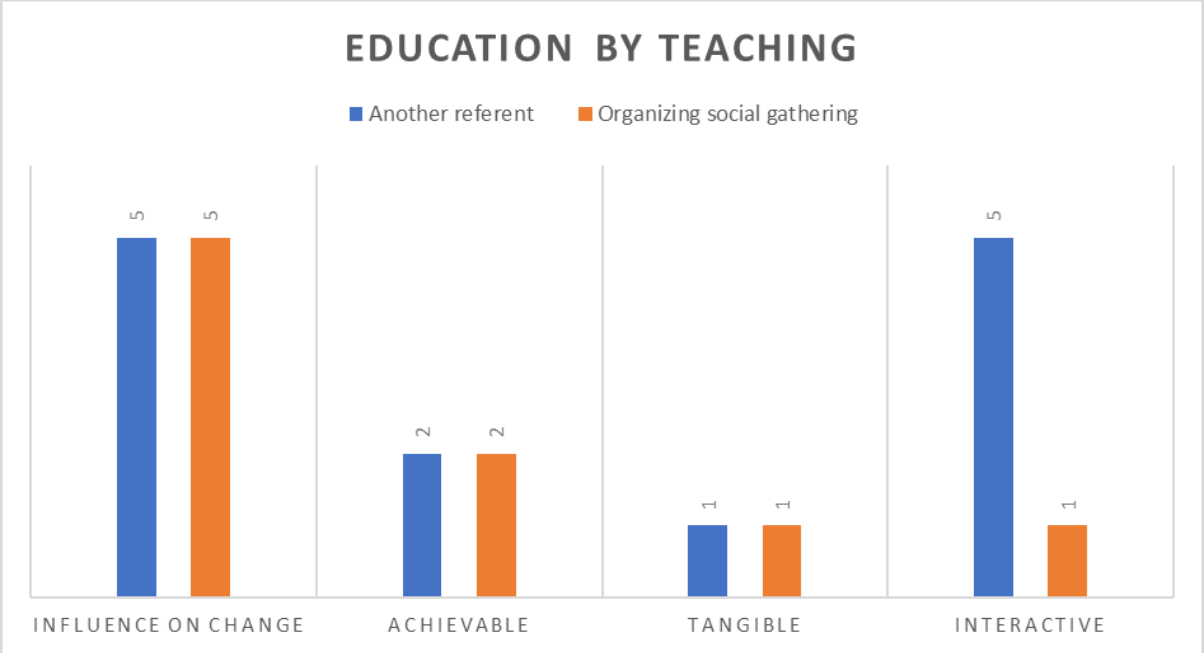
- Selling cooking oil

Government:

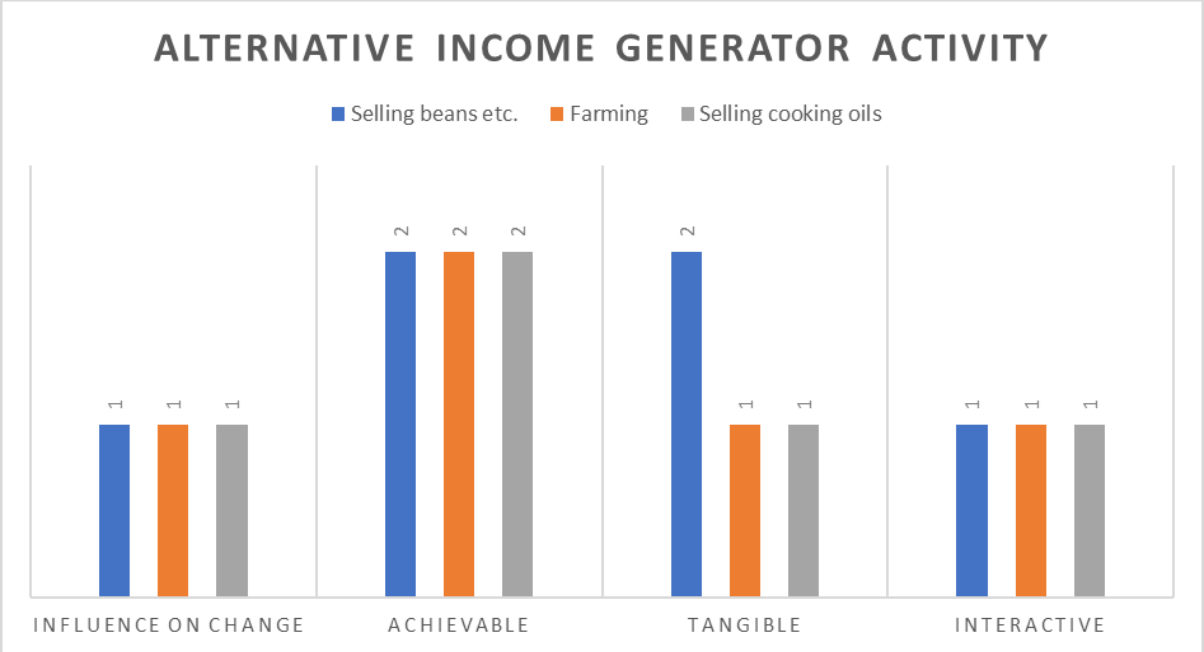
- Increasing punishment
- Changing laws
- Increasing FGM awareness day
- Radioprogram / tv program



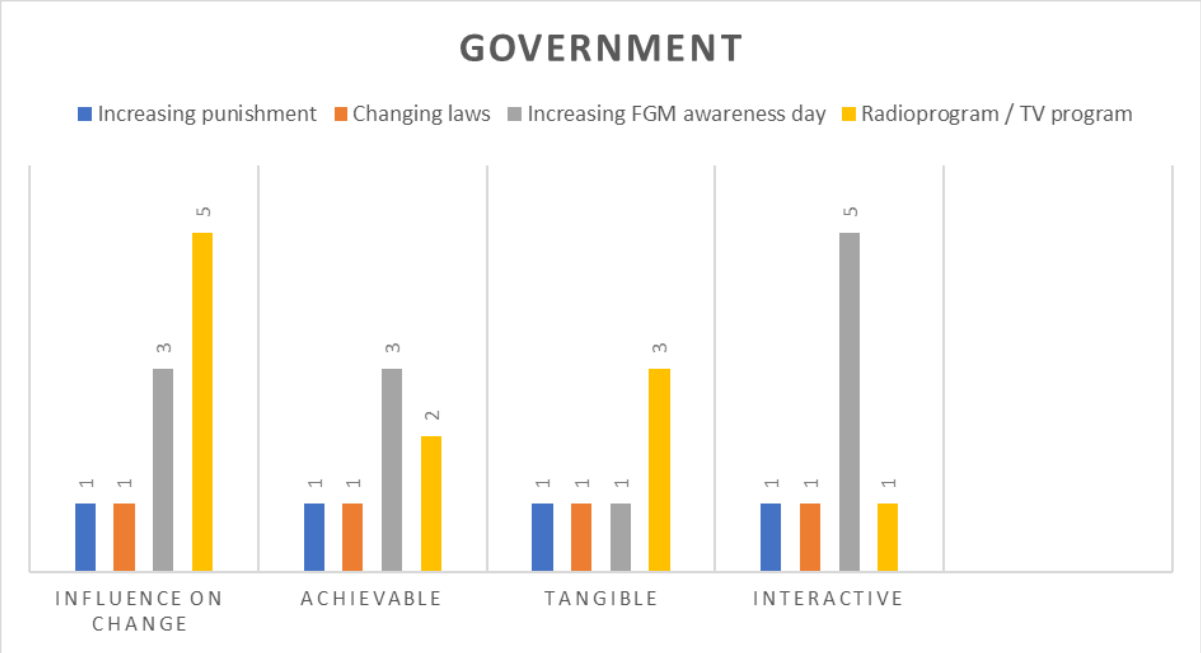
- Short film = 21
- Poster = 22
- Newspaper = 16
- Factsheet/flyer = 25
- Game = 14
- Comicbook = 18



- Another referent = 20
- Organizing social gathering = 16



- Selling beans etc = 7
- Farming = 7
- Selling cooking oil = 7



- Increasing punishment = 6
- Changing laws = 6
- Increasing FGM awareness day = 18
- Radioprogram / TV program = 18

Conclusion:

Factsheet / flyer is the option which has the highest score. Because this option does not score high at interactive, our goal is to make the factsheet / flyer interactive. But first we will submit this idea to HIMD first.

Pitch FGM factsheet

What is our concept?

We created an interactive factsheet about FGM. The factsheet can be published in three languages: English, Swahili and Maa. This factsheet has two sides. On the frontside we display a short introduction about FGM and how the factsheet can be used. Also we display four important subjects about FGM: Health Consequences, Government, Anatomy, en Culture (myths). There are several questions/instructions on the sheet which the users can be brainstorming about in small groups or individually. On the backside of the sheet we display the answers to the questions as well as an explanation why.

Why did we create this factsheet?

We chose to create this factsheet because our research findings shows that education is an important part to reduce the chance of FGM. Many people already know that FGM is bad also because the government forbid it and because children from grade five get taught about FGM and its consequences. Our findings show that education by communication and repeatedly teaching can be the key to success.

Who can be the users for the factsheet?

The factsheet can be used in an educational setting like a church, schools and a social gathering etc. The users of the factsheet are the people who educate people like HIMD, a referent, a teacher or any other stakeholder. Also the users are the people who are learning about FGM like Maasai children, men, women, elders etc.
We are aware that this idea is not focused on the male specifically, but when we listen to the feedback from men, education is something they also came up with. This type of education can be used for all kinds of people from Maasai.

Why do we think the factsheet will help in reducing FGM?

We think the factsheet can help in reducing FGM because It is a accessible tool for everyone with simple, clear information. With this sheet the information about FGM can be more accessible and available because it is an open card (so not like a book which is closed). Within one glance you can see the information on the sheet.
The sheet can be used as a tool for conversations about FGM, as teaching material and as information source in a group or individually. We used textual information in multiple languages. Also pictures to make it more attractive for low literate people. Hereby the information can be received visually, textually, auditive and cognitively.
With this factsheet we think that the subject FGM can be repeatedly made debatable. Because by this way of transmitting information it is not only by sending the information but by discussing, learning from each other and working together. By hearing different opinions and answers from other people we think people will be open to change.

Pitch at HIMD



On 17/11/2022 we visited HIMD to present and discuss our concept idea of the FGM factsheet. We pitched our idea about the FGM factsheet and showed them a concept on the laptop so they could have an idea of how the end product will look. The reaction of HIMD was very positive. Mackrine approved our idea and told us that she thinks it can be successful in use of educating on FGM and reducing it. Together we discussed how we could make the factsheet more appealing for Maasai people by using the right images and information like using images of Maasai people, naming mental disability, laws and death.

Also we asked about how we could make the factsheet more appealing to the men in general, therefore our focus point is the male perspective. She asked a male employee of HIMD (who is from the Maasai) if he could share his vision on the concept. He mentioned that we should mention HIV, because Maasai people often believe that is something only for Swahili people. Also we should use images of Maasai men with cattle. At last we got the tip to also include other religions in the testing phase like the Islam and Hinduism.



With the approval of our concept and the inspiration we gathered at HIMD we will now further develop our prototype and arrange the pilot. With HIMD we discussed the pilot will take place in different groups so we can develop it in a way it will be applicable for as many people as possible.

Prototyping

After the approval of HIMD we started to develop a prototype. For this purpose we used the website ‘Canva’. We included the prototype in the appendix (Appendix 10).

Conclusion phase 3

The main goal in phase 3 was to gain an idea for a possible solution and to create a prototype. First we started to brainstorm, after that we created three subjects which included education, alternative income generating activity (IGA) and government. After dividing we came up with different ideas for every category. Because we had various ideas we included the tool decision matrix, this because this tool is useful to find the idea which matches our goal the most. The result of this tool is that the factsheet is the option which has the highest score. This means this will be our solution. Because this option does not score high at interactive, our goal for phase 4 is to make the factsheet interactive.
After the outcome we pitched our idea about the FGM factsheet to HIMD. Mackrine approved our idea and told us that she thinks it can be successful in use of educating on FGM and reducing it. From the discussion with HIMD it appears that when using the right images and information focused on death, laws and mental disability it will be more appealing for Maasai people.
With the approval of our concept and the inspiration we gathered at HIMD we will now further develop our prototype and arrange the pilot in phase 4. With HIMD we discussed the pilot will take place in different groups so we can develop it in a way it will be applicable for as many people as possible.

Phase 4 (Engage)

Introduction

During this phase we will focus on engaging with our users; the people of the Maasai. We will turn our ideas into a product in a way it can be applicable for the users. We will test our product during the pilot held in the Maasai village. During this phase we used the following tools: The customer journey map and the Feedback form prototypes:

- The customer journey map is a tool to make a visual display of how your target person/group experiences something. The map helps to give an overview of the highlights and the improvements of the product (den Dekker, 2019).

- Feedback form prototypes: This tool can be used to test prototypes. Using this tool we are able to see different aspects of the prototype which need further development or not and arrange this using the feedback form.

(United Nation Population Fund, n.d.)

Pilot: Testing our prototype in Maasai village



On 20/11/22 we visited the Maasai village to test our product. Before we started the pilot we decided to make ten copies of the factsheet. We used normal paper in size A4.
We went to the village with one of the employees of HIMD, Godson is a human resource officer and field officer. Godson is the one who translates for us from Swahili to English.

When we arrived at the village we attended the church ceremony where we got introduced by referent Maliaki. After the ceremony we were asked to introduce our product. We discussed with Godson how we wanted to test the pilot.
We decided to divide the people into two groups; men and women. We first started with the group of women. The group had around 50 women between the ages of 14 and 70 years old. We decided to create 9 small groups with around 4-6 women. Because not all women could read and write we made groups where at least one woman could read so she could explain the questions to the other women in the group. Every small group was handed a factsheet in Swahili language to discuss the topics.



Godson was leading the groups. He asked us during every subject on the sheet if he could ask the next question. He would translate to us what he was asking the women and what the women would answer. He asked the questions in front of all the women, thereafter the women started the discussion. This continued the same with every question. Godson told us some women were shy to answer in the general group, for this reason he collected the answers in every small group. He summarized the data of the answers and told us what the women had answered.

During the pilot in the women's group we observed the following things:

- Most women were very involved in the discussion inside their group
- The women seemed to be very intrigued by the factsheet
- Most women were already looking at the backside of the factsheet
- Some women were not involved in the discussion at all.
- Some groups seemed to be too large for them to be involved
- After two questions the groups was feeling more comfortable and one person was speaking for the whole group
- During half of the pilot the groups started to collide into a bigger group
- Most women were very attentive when the questions were asked
- The younger women were listening carefully but not saying much

Afterwards we asked the women their feedback on the factsheet and the way of teaching. They responded in a very positive way by saying they really enjoyed the education.
As feedback we got that we should use more images to scare people. Like pictures of death, heavy bleeding etc. As they wanted to know more about all the different types of mutilation. The women prefer the Swahili language over the Maa language, but the question should remain the same.
When we were finished with the women's group we thanked them for their input and support in helping us.

Following we continued our pilot with the men's group. The group only had five men. Three between the ages of 17-29 and two around 50 years old. We decided to make three groups. Two with the elders and one with the younger men. Also during this pilot we decided to remove the backside of the sheet with the answers to see the difference in answers compared to the women's group. All groups were handed one factsheet showing the frontside in Swahili language to discuss the topics. All men in this group could read and write.
During this pilot we observed the following things:

- The two elder men were discussing with each other but not so much as the group of younger men
- The leader of the Maasai was speaking for the group most of the time
- The younger men were giggling a lot.
- The older men were answering the most until we asked the younger men to answer as well
- They all seemed very intrigued by the factsheet
- All groups knew most answers without having seen the backside
- All of them were very attentive when the questions were asked
- All men seemed to be very defensive against fgm



Afterwards we asked the men for feedback. They said the factsheet is very clear and the questions are good. Also the men wanted to know more about all the types of mutilation. The men also told us they preferred more pictures and that we could better use Maasai men instead of a Maasai women on the front sheet. The men also told us that they do not tolerate FGM. When they find out a father in the village circumcised daughter he has to pay one cow to the community and be taken to court. Beside that they told us that the younger males are not allowed to marry a circumcised girl. The men also preferred Swahili language.

When we were finished with the men´s group we thanked them for their input and support in helping us and complimented them on their knowledge and zero tolerance policy in the fight against FGM.

Discussion

When we look at our findings during this pilot we can conclude the factsheet could be of good use in the education about FGM. During the pilot held in the two groups we observed some similarities:

- Men and women were very involved in the discussion inside their group
- Men and women all seemed very intrigued by the factsheet
- Men and women in the groups knew most answers to the questions asked
- Men and women were very attentive when the questions were asked

We are pleased to see these phenomenon's in both groups. This gives us the confirmation that we are on the right path in developing our product and that we chose a useful way in the education of people. We think they were very attentive because Godson was asking the questions. because he is a man from Maasai.

We saw in both groups that the younger men and women seemed to need more stimulation to speak up. In the men's group they were also giggling a lot while in the women's group they were more quiet and listening carefully. In further development in giving the education we should pay more attention to every group answering the questions and finding out why they are more quiet or feeling awkward.

Furthermore in the men's group the we observed was that all men seemed to be very defensive against FGM, they do not tolerate it in their village. Even in the women's group this phenomenon is something we saw, but less defensive. This could be because the people in this village are already well educated and they know about the consequences of FGM.

In the women's group we observed that some women were not involved in the discussion at all. The women not involved were mostly the elders. This could be explained by the fact that most elders cannot read or write, they feel less included or ashamed. Also this could be because the groups were too large for them to be involved. Because only one person had the sheet this could be not enough for a group of 6 people. In further development we have to look at the use of more images and the group size, since in the men's group we did not see this problem.

In the women's group we also found that the group dynamic was changing during the pilot. After two questions being asked, the group was feeling more comfortable and one person began speaking for the whole group. Halfway through the pilot the groups started to collide into a bigger group. Godson still collected the answers from different groups, but not all of them. In our opinion because only one woman answered for the whole group we doubted if the women in the back also had the same answers as the women in the front. In further development we should pay more attention to collecting separate answers. For now it was not a problem because we still observed. The women were communicating more with each other and discussing the answers on the backside. Communication is something we want to achieve, but to prevent chaos it would be best to focus on the smaller groups.

Furthermore both men and women told us that they preferred Swahili language over Maa language because the ones who can read and write speak both languages. Both men and women told us the questions on the sheet were suitable for education. Therefore we chose in further development not to change the language into Maa and keep the questions the same.

Conclusion

Our pilot has been successful. We were pleased by the findings and enthusiasm of the village. Also we were very surprised by finding out how well educated this village already is. More development on the sheet is needed by using more images to illustrate questions. Also we conclude that it is better for the discussion in the groups to keep the backside of the

factsheet to the one leading the discussion, so the groups can brainstorm more. As well as we need to focus on creating smaller groups from maximum of 4 people per factsheet. The questions will remain the same in the next phase.



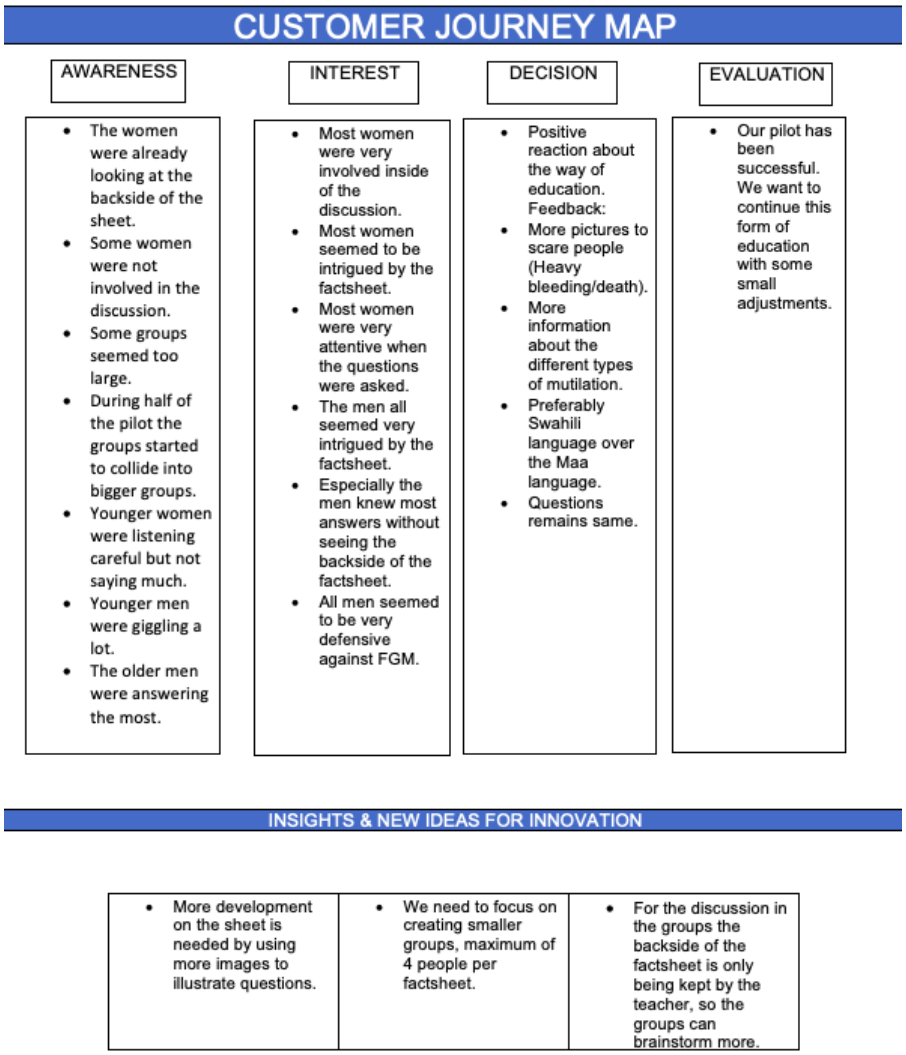
Tool feedback form prototypes

To get a more organized view about the feedback and observations we found during the pilot we have used this tool.

Elements to remain in the prototype	**Elements whom can be deleted from the prototype**
- The format of the factsheet - The questions on the factsheet - The colors on the factsheet - The layout of the factsheet	- Women Maasai picture - Language misspellings
Elements in need of improvement	**Elements that need to be decreased**
- Adding the appendix - Find more and more suitable images - Correct spelling - The way to use the factsheet - The groupsize of users	- Less suitable images

Tool customer journey map

The customer journey map is a tool to make a visual display of how your target person/group experiences something. The map helps to give an overview of the highlights and the improvements of the product, this will help to improve the solution and to see if the target person/group understands the product.
To create a successful map, we observed their behaviors and did anecdotal research, anecdotal research included asking the customers directly what their opinion is about the idea or product. The most important things we observed is how the people interact with the product, how they feel about the solution and what can help the user in the future.
The map is divided into four parts. Awareness is focused on things we noticed which have possible improvements. Interest is focused on observations where we see people are positively intrigued by. Decision is about the feedback we have received about the product and evaluation includes what we should decide about the product. Insights & new ideas are the things we observed during the pilot or feedback that was useful to improve our product.



CUSTOMER JOURNEY MAP

AWARENESS	INTEREST	DECISION	EVALUATION
• The women were already looking at the backside of the sheet. • Some women were not involved in the discussion. • Some groups seemed too large. • During half of the pilot the groups started to collide into bigger groups. • Younger women were listening careful but not saying much. • Younger men were giggling a lot. • The older men were answering the most.	• Most women were very involved inside of the discussion. • Most women seemed to be intrigued by the factsheet. • Most women were very attentive when the questions were asked. • The men all seemed very intrigued by the factsheet. • Especially the men knew most answers without seeing the backside of the factsheet. • All men seemed to be very defensive against FGM.	• Positive reaction about the way of education. Feedback: • More pictures to scare people (Heavy bleeding/death). • More information about the different types of mutilation. • Preferably Swahili language over the Maa language. • Questions remains same.	• Our pilot has been successful. We want to continue this form of education with some small adjustments.

INSIGHTS & NEW IDEAS FOR INNOVATION

• More development on the sheet is needed by using more images to illustrate questions.	• We need to focus on creating smaller groups, maximum of 4 people per factsheet.	• For the discussion in the groups the backside of the factsheet is only being kept by the teacher, so the groups can brainstorm more.

Feedback

To get the best results and improvement of the prototype, we asked feedback from our most important people.

HIMD: *''The poster looks good, congratulations. It will be very useful''*
Maliaki: *''I think it's good but it has to be repeated continues, that will be helpful to increase awareness for the community''*
Godson: *''Good work, only remove the mistakes in language, which i will translate for you''*
Ellen: *''I think it's good to look at the quality of the print, test it with lamination and then judge the readability. I do agree with the board that the text could be better black within yellow and orange. I think it's worth considering having someone with more experience look at it, also in Swahili text because none of us can judge what it says. I think it's a good product with a lot of potential. I'm curious about where you want to put it and would like to recommend that you also offer it as freeware to others. Perhaps it would be good to write an accompanying letter on how it should be used according to you. Or do you have the idea that it can be used without explanation?*''

After the feedback we received, we improved our prototype till a successful end product (Appendix 11).

Conclusion phase 4

The main goal in this phase was to test our prototype and engage with the people from the Maasai village. We have used their reactions and feedback as a stepping stone to further development of our product. We have gained several insights and information after a successful pilot.
In the discussion evaluation of our pilot we discuss our observations, findings and speculate about possible explanations.
By using the tools in this phase we got clear vision on what elements we have to focus on or let go of. More development on the sheet is needed by using more images to illustrate questions.
We conclude that it is better for the discussion in the groups to keep the backside of the factsheet to the one leading the discussion, so the groups can brainstorm more and not look at the answers. As well as we need to focus on creating smaller groups from maximum of 4 people per factsheet. From our findings we discovered that our factsheet is a type of education which can be successfully implemented in different types of groups.
The questions will remain the same in the following phase using only Swahili language as requested by the village people.
In phase 5 we will continue to develop the product by making some small adjustments and improve our prototype till a successful product.

Phase 5 (Implement/evolve)

Introduction

In the last phase we will focus on applying the feedback of the pilot of the FGM factsheet and using the following tools to come to an end product that's suitable for using. We will develop smart strategies and an implementation plan that will achieve this idea. We chose to not use a tool for this phase. This is because we already used the tools for testing in phase 4 and we now know what is important to look for.

Implementation of the product; meeting with HIMD

On the 13th of December we had a meeting with HIMD to discuss how we are going to implement and make this a sustainable product. First we showed our end product (Appendix 11). HIMD was very excited to see it. After reading the product we explained to them that we wanted to discuss how we are going to implement the product. Therefore we made a prototype of our manual for the factsheet and showed it to them (Appendix 7). We explained that we got feedback from 'Flying doctors of South Africa' and showed the following points to them:

- Using a man for leading the male discussion;
- Using a woman for leading the female discussion;
- Using both a man and a woman leading for both discussions;
- Making sure the group is feeling comfortable by starting the education by a joke, story time, game or working together;
- Putting the men and women in their age group before the education;
- Using a lot of pictures.

HIMD agreed with the feedback and added some more:

- Breaking the ice is good, maybe begin with a short play about FGM;
- Do not forget the elders, it is important to ask them permission about education;
- Also the government is important to involve. If the government gives you permission to do your work, then you will get access to the elders.

We will take the feedback given from HIMD and 'Flying doctors of South Africa' into account into further development of the manual and the implementation of the product. After this we explained that we wanted to test our end product with the adapted manual one more time. We arranged a meeting for 20 December to test our product and manual one more time. After that meeting we will visit HIMD one more time to hand out our product and close the project.

Testing our product

On 20/12/2022 we went to the village Mti Mmoja to test our final product to find out if we can make any adjustments.
Before we went to the village, HIMD told us that it would be very difficult to arrange any people because of the drought. The men were far away to find good grass for their cattle.
To test our product we had in mind to test it in 2 groups. One group with women and one with men. But at the arrival there were only 2 men, including Maliaki, and 12 women around the same age. Because of this we tested our product in one group. Beforehand we asked the participants if they were okay with that decision. They accepted that. We divided the participants into groups of four. The men were in a group of two.



We approached it the same way as the testing of the prototype. First we introduced ourselves and the factsheet. Godson (our guide from HIMD) translated everything in Swahili and Maliaki in the language of the Maasai.

We started going through the first questions. After that Maliaki advised us that every question would be answered by a different group. After the question was answered another group answered the following question.
During the testing we observed a few things:

- The participants were interested in the factsheet and were discussing together;
- A group of four was too much. In every group one person could not join the discussion very well.

Because we added pictures of every type of FGM, they learned the types of FGM which are not performed in the Maasai community. This was new for them. Which is a great achievement and shows us that adding more pictures was a good idea.



After we finished going through the questions we asked the participants feedback. The given feedback was as following:

- Were there enough pictures? *Yes it is okay. The pictures are very interesting and it gives us a better view on how bad the consequences are. But if there is more space, adding more pictures would be great.*
- Do you prefer education in a big group or a small group? *We prefer a big group because it is very important for our community.*
- If you prefer a big group, should the young and the elders be together or should they still be separated? *You should separate the group into age groups. The young should get education separated from the elders.*
- Is it better that the education for the women should be given by a woman and for the men given by a man? *For us it doesn't matter because Godson is a trainer and not from our community. We do not mind if he is a man or a woman.*

After receiving the feedback we asked the participants if they had any questions. The questions were as following:

- Are you coming back to this village to educate us? *No, we are not coming back because we are going back to the Netherlands in one month. But we hope the education will continue.*
- Why did you choose to go to our village? *Because of HIMD and Maliaki, they arranged our meeting and advised us to go back to your community one more time for the testing of our end product.*
- What are you going to do after our meeting? *We will finish the project in a few days and give the report to HIMD. We hope HIMD will use our factsheet as a tool for the education about FGM in other villages. We will also share the online version with other organizations because we hope the factsheet can be used all over Tanzania or Kenya to educate people about FGM.*

After this we thanked Maliaki and the participants for their help. We took a picture together and we gave them the factsheet.

We will take the results and the feedback from our testing into further developing of our manual. We will adjust the following:

- Give the lessons in different age groups;
- Instead of groups of four, make groups of three people.



Manual FGM factsheet

User Manual factsheet FGM

Before starting the education make sure you have permission from the government and from elders in the community. This will make sure the people will take you seriously and listen to you.

This factsheet can be used for different purposes:

- Using the factsheet to lead discussion about FGM;
- Explain to people the effects by showing the images;
- Education about FGM by telling the people about it.

The FGM factsheet is designed to educate people about FGM repeatedly and get the discussion about FGM started. We want people to talk more about FGM without having the feeling of shame and break the taboo. Feel free to share your experiences and knowledge because together we can banish FGM from all (Maasai) communities.

The factsheet has five subjects: introduction, health consequences, anatomy, culture and government. Each subject has questions which can be answered one by one using a brainstorm session in small groups. After each brainstorm session, per question, the answers will be shared with the group. To use the factsheet as a tool to lead discussion, an attendant is needed.

On the frontside of the factsheet are the questions which apply to a specific subject. Every group, which is focused on education, gets one piece. The person who gives the education gets the backside. On the backside are the answers mentioned.

For the person who is giving education:

- Always connect with the group by introducing yourself and discuss the purpose of your visit in case they don't already know;
- Divide the women and men;
- A woman educates the women, a man educates the men;
  *when the people are feeling comfortable enough you can discuss with them if they mind to be educated by someone from the opposite gender;
- Divide the group into age groups. And give the education separated from each other. So for example: first a group with youngsters and when finished start the group with elders.

Step 1: Create a group of people; men or women and instruct them the type of education that is going to be given. Make sure the group can sit together in a safe space; a classroom, church etc.

Step 2: Divide the group into smaller groups from a maximum of 3 people. Make sure all participants are in the same age group and the same gender. Also make sure that every group has a person who can read. (if not possible, explain the questions to them personally)

Step 3: Hand out the factsheet's front side to every small group. Keep the frontside to yourself as well as the backside.

Step 4: Break the ice by telling a joke, storytime, game or working together. This will make the group more comfortable.

Step 5: Introduce the factsheet and tell them the instructions written above.

Step 6: Start with asking the first question on the frontside of the sheet in front of the whole group and tell them to discuss their answers in the small group.

***** It's a good thing when a discussion starts! We want as many people as possible to talk about FGM.

step 7: Give the small groups a few minutes and after everyone is ready ask every small group to speak their answers.

step 8: Listen to their answers. Use the backside to correct possible false information given, complement the parts of the answers missing or/and help them understand the answers. Summarize the correct and complete answer in front of the whole group!

step 9: Continue asking the second question and repeat step 5 to 7 working through the whole factsheet. Don't forget to announce and introduce every upcoming subject.

step 10: Ask the group for feedback about the education and write down the feedback.

step 11: Thank them for their time and effort and continue with the group of men/women who have not yet had the education. Repeat the manual.

After giving the education, you can give the front- and backside to the village. This will make sure that they have the questions and the right answer with them so they can teach other people or read it again.

Closing the project



On 21/12/2022 we visited HIMD to hand out the factsheets, user manual and to close the project. When we arrived we handed the pile with factsheets to them. HIMD told us that they were very happy with our results. They told us that we did a really good job and they were very grateful and that we should be really proud of our work. They also told us that they really want to share the factsheet with other organizations in Tanzania and she will speak to the director about it.

After thanking them for their kind words, we asked them if they need anything from us to make our factsheet work (besides the manual). They told us that they know how to use it and it will be an addition to their education lessons (besides the manikins). Also they do not need more from us to make the education continue. The setup is that the education in the villages will be given once a month.



We made an agreement that they give us an update on how the product is working every few weeks. Besides that, we will send them the manual and our report. They will translate the manual into Swahili so it can be used everywhere.
HIMD offered to write a recommendation for other people about us if ever needed. We agreed that we will stay in touch.

End conclusion

For this project we went through the five phases of Design Thinking. In the first phase we gained an empathetic understanding about FGM by doing research and interviews. We used the tools: ‘’Moving Box, Interviews and Stakeholder mapping’’. By using these tools we got a better understanding of the problem and the world the Maasai men live in. We also got to know which stakeholders we can use for our project to succeed.

For phase 2 we got to understand, define and share the feelings of our users to gain deeper understanding of the user insights and needs. Therefore we used the tools: ‘’Moving box, interview, persona’s and empathy map’’. By using this tools we got know more about the education programme of the Maasai and the view about FGM of other organisations who work against it. We also defined our persona for which we wanted to develop a solution for. To understand his goals and feelings in life we used the empathy map.

In phase 3 we brainstormed about the possible solutions which are applicable for our project. We used the tools: ‘’Brainstorming, decision matrix and pitching’’. With these tools we could find a solution which was the most productive. We prototyped our factsheet and pitched it at HIMD. They agreed with our idea which made us go to phase 4.

In phase 4 we engaged with our user by using the tools; ‘’The customer journey map and the Feedback form prototypes’’. With the gained information and feedback we changed our prototype into a successful product.

In phase 5 we developed smart strategies and an implementation plan that will ensure that when we leave, our product continues to exist and be of use.

Our idea for the solution was creating an interactive factsheet that will teach people about FGM but also let them think about it and talk about it. We discovered that only sending information is not enough. People have to think and discuss about it, so they can be educated and develop their own opinion about FGM. To make the factsheet interactive, we put questions about FGM on it. The questions were divided into 5 theme’s: Introduction, health consequences, anatomy, culture and government. We added plenty of pictures to make sure the problem and consequences are visualized well. And also for the people who can not read, the pictures tell the story. After testing our product we got positive feedback from the users and other stakeholders. To make the factsheet accessible for everyone, the Lighthouse Support sent the online version to different organizations. Besides that, we made a manual so the organizations can understand the way it should be used. After testing our product and getting feedback from several people, we adjusted the manual. At last we handed out our product to HIMD which they received very happily. We discussed how they are going to continue our factsheet and how we are going to stay in touch.

Recommendations for following group

We collected the feedback we got from the user testing and from our stakeholders. From this feedback we made recommendations to make sure the factsheet stays successful.
The conclusion of these recommendations is:

- When creating the education with the factsheet, creating groups of three people in different age groups is important.
- When giving the education it seems more successful when a man gives the education to the group of men and when a woman gives the education to the group of women. These people have to be respected by the Maasai community and have to be capable of speaking Swahili fluently.
- An interactive element during the education is important;
- After the education with the factsheet, there should be a Q&A. Herewith people get the chance to clear their uncertainties.
- Before starting the education, the teacher should read the manual, which we have made, to get the right results and understanding. (See chapter manual FGM factsheet).
- For the next group it could be useful to look at alternative income generating activities and see what profit there is to achieve;
- It could be useful to adjust the backside of the factsheet with more pictures, so it will be more visual.
- We have put the factsheet in plastic to make sure it stays of good quality. Is the quality still good after a year?
- Is HIMD using the factsheet with education? If yes, how/how often?
- We would like to receive a final conclusion of the factsheet. Is it still working after a year? If not, which improvements need to be done to achieve the right results?

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Appendix

Appendix 1; Questions previous project HIMD

Answers follow-up FGM project 2020-2021

1. What is your opinion about the solution from the previous group?

It was fine but they did not include, Other stakeholders like healthcare providers, traditional birth attendants, politicians and faith leaders.

2. Can we receive the video they made?

Yes below are the links

https://www.youtube.com/watch?v=A_LectMUmxE&t=115s

https://www.youtube.com/watch?v=QBxeqDr6oM4&t=196s

3. What do you think about the video? What are your suggestions?

The Video is okay but it could include also the victims or survivors of FGM and forced marriage.

4. Do the participants for watching the video understand the video they made?

We are not aware as they did not share with them or we did not get a chance to share with them for their opinion. In this case, it is important to convene a meeting for ownership and sustainability.

5. Is the information on the video still up to date?

Yes, with some additions.

6. When did they watch the video?

They never watched the video.

7. In what setting did they watch the video?

NA

8. Is there a discussion after the video?

NA

9. Is it possible to play the video in the maasai and is it possible for them to understand?

Yes with a projector and translations, it will be understood.

10. Does HIMD still use the video? If yes, on what occasions?

Yes in social media for awareness creation.

11. Do you think we can use it for our project? If yes, in what way?

Yes you can use it as a way to triangulate the information gathered but also to be informed in advance and as a secondary data.

12. What are the resources for information they used for the video?

They used FGDs, Key informant interviews as well as the Observations.

13. What are your recommendations for us?

Use the information gathered by the previous students as an entry point and be innovative enough to triangulate as much information as possible, prepare consent forms to be translated by us and let them sign for legal purposes.

Be patient as sometimes there might be expectations raised as they are vulnerable so the one translating will try and set the conducive environment for that to happen smoothly.

Appendix 2; Interviews girls rescuehouse

Open codes	Axial codes
· In rescuehouse because of forced marriage · Not ready for FGM and marriage · Reason for being in rescuehouse is forced marriage · She was not ready to get married · Reason rescuehouse because of forced marriage and FGM · Forced marriag · Reason in rescuehouse forced marriage, FGM and wasn't ready	**Reason rescue house**
· 18 years old during interview · 19 years old during interview · 23 years old during interview · 20 years old during interview · Age during interview 14 years old	**Age during interview**
· Brought through reverent maliaki to rescuehouse · Through mother and reverent at the rescuehouse · Removed from village by reverent because father kept on insisting FGM and marriage · She involved her uncle · Uncle spoke to reverent maliaki, which spoke to the director and he brought to the rescue house. · Saved by excective officer get · Development officer knew about HIMD · Through sister and referent at HIMD · Lady mama eti is an ex-mutilator and educated village members about FGM	**Finding rescuehouse**

· Participant came to rescue house because of mama eti · Mama eti brought girls to referent	
· Arranged marriage and FGM wanted by father · Threatment of forced marriage and FGM by father · Father wanted marriage after she finished school · Dad didn't want her to study or sustain herself. · Dad wanted to take her forcefully to a husband and prepared a ceremony · Father initiate FGM and marriage. · Dad took the girl forced fully to a man · Dad decided to take her to man, because of running away · Father wants her to get married an FGM · Fathers wants daughter and baby to die because he is annoyed that she ran away · Father feels like the girl is a shame · Father didn't get the dowry and he was annoyed · Father decided for the girl about FGM · Dad did not want her to study · Dad prepared a man · Especially father prepared · When she came back, the dad did not like to see her · Fathers are ordering things for their selfish results · Parents wanted to marry off daughter · Parents wanted forced marriage · Father advocated for other men to marry mutilated women · Dad ordered FGM · Dad didnt tell anyone	**Opinion father**
· Mother said to run away · Parents wanted to marry off daughter · Parents wanted forced marriage · Mom wants her to escape	**Opinion mother**
· 12 years when assisted FGM and marriage	**Age when it happened**

· 14 when it happened · 16--17 years when parents wanted to marry her off · Mutilate during sensa period	
· Protection by grandfather · Opinion grandfather that mutilation is bad · Grandfather did not want her to be mutilated · Uncle annoyed by bad intentions of the father · Brothers, cousins and friends can't help when it comes to FGM and early marriages. · Brothers, cousins and friends are not insisting her. · The different between the father and the uncle is that the uncle is a good christian, he learned about FGM. · Because uncle knows about the consequences and doesn't want it for her · father/brothers pushing her to FGM	**Opinion by male family member**
· Normal women compared to mutilators have no power · Regular women can't say anything · Boys get taught not to associate with women. · Women of officer get rejected by men because she has no right to speak · Women don't speak in front of men · Men don't care about the opinion of women. · Women can't say anything in front of men and cannot be respected. · Women have no power over men · Women can't make decisions · Women are not allowed to speak · Men see women as objects · When males are circumcised they are supposed to choose a wife.	**Opinion about women by men**

· Woman who circumcise and are midwifes are highly respected · Mutilators go to meetings with men · Mutilators can advice men and are highly respected to others studies · Mutilators can advice men and are highly respected according to her · Mutilators are of high status quo · Highly respect mutilated women	**Opinion about mutilaters**
· Changing the men mindsets about and reduce FGM and arranged marriage will take time · Education against FGM, arranged marriages and gender based violence will make it reduce · Participant advice for education is that taking men to birth with their mutilated wife, will learn them the consequences of FGM and show them that it is not a good thing. · When men see FGM from the doll, they will understand the consequences · Spreading awareness against FGM will take time · Men should get training about the consequences of FGM so FGM can reduced. · Education should be given to the men using anatomic model for them to understand. · When men see about the consequences of FGM they get scared and then they will stop. · Uncle went to training about FGM and consequences. · Men with education know that FGM is bad, men without education do not know that. · The ones who are educated see FGM as a bad thing and they think it should stop. · Training and teaching will change the mind of people against FGM · Perspective FGM will change with time and right education	**Solution FGM**

· Best type of education according to participant is letting not mutilated women talk to people see they are okay. · Mother got arrested by government (teacher reported it) · Participant thinks education is not enough: law and punishment will be solution · Education/seminars and workshop solution stopping FGM · Education solution for change view men · Law and punishment should be strict · Men who have sympathy for the woman will be making fun of him and his manhood will be reduced. · Solution FGM is education, training and workshops · Takes time because of culture and tradition · Change possible because of law and dignity · Because of goverment, she can't be touched, married or mutilated · More education, training and practical views to change the view for men on FGM	
· Men respect FGM because of more sexual pleasure. · Men respect mutilated women more. · Men only want mutilated women for marriage because they think mutilated women are pure. · Men believe women who are mutilated are promiscuous. · FGM is cultural related because of the right of passage · Old men gathering to discuss about getting the girl for marriage · Old men gathering to discuss about getting the girl for marriage · Discussing about traditional ceremony · A man was prepared for forceful marriage with the girl · Girl will get FGM if she goes back · Other men pressuring other men about FGM on woman · The ones who are learning know FGM is bad, but for those who don't they think FGM is normal · FGM is being a right of passage · In the mindset of men are respected women, mutilated women.	**Opinion man on FGM**

· Men see fgm as beneficial · Men are the ones in background controlling FGM · They want FGM because of dowry, promiscuity, sexual pleasure, prestity and income generator · Society views women who are not mutilated as men · Men say they are not directly involved but behind the curtain they are the ones who forcing FGM. · Community views it the same over years	
· Participants tribe is maasai	**Background participant**
· FGM is against human rights · FGM is erasing women's dignity · FGM is painful · Blames father for FGM	**Opinion participants on FGM**
· Men are highly interested in the dowry so the girls become a market and a prestigious thing. · Men can ask mutilaters to mutilate a girl for money · Mutilaters get 30 to 40 K for mutilating so compared to whtmen get in return of dowry its boomimg business · FGM is huge business · Father got secret dowry · Father took dowry in secret to ensure FGM and marriage	**Money**
· Once the elders understand, the whole society understands · The elders have consent for the whole society · Once the elders understand FGM is a bad thing they can remove it from the community	**Elders influence on community**
· She thinks her father is not respectful of her being and women.	**Participant's opinion of father**

· She doesn't view him as a good father. · Bond with father was okay · Blaming and not blaming her father · Family has been broken apart because of the father · Views father as a bad person · There is no bond between her and her father/brothers because opinion FGM	
· They prepared a ceremony for FGM. · Prepared mutilation and marriage · Parents prepared ceremony · Mutilators brought at night · Girls got mutilated without permission · Girls were taken somewhere else for fgm ritual · Everything has been removed during ritual (type 2) · Fgm is done without anesthesia · Women do the circumcisions · Women circumcise girls · Mutilate by someone they didn't know	**Process FGM**
· Women see fgm as hurtful · Girls know they shouldn't be mutilated	**Opinion women on FGM**
· Uncle educates men about the consequences. · Clitoris will kill baby (myth). · Men are educated wrongly · Reason to become ex mutilator to train and educate them and confront with law · Very few are taught about FGM · Boys and girls get educated at school about FGM · Mother is mutilated when grandfather wasn't aware about the effects of FGM	**Education about FGM**

· Interaction with a lot of people initiated the grandfather to dismiss FGM · Reason becoming ex mutilator after realizing its bad · Some men are shocked and some of them do not agree.	

Axial Codes	**Theme's**
· Opinion father · Opinion mother · Opinion by male family member · Opinion particpants on FGM · Opinion man on FGM · Elders influence on community · Opinion women on FGM · Money	**Opinion about FGM**
· Opinion about women by men · Opinion about mutilaters	**View of women in community**
· Solution FGM · Education about FGM	**Solution**
· Background participant · Age during interview · Age when it happened · Finding rescuehouse · Reason rescue house · Process FGM · Participant's opinion of father	**Background**

Interview 1 consensus Merle and Anouk

Transcript by: Anouk van Laar
Interviewer: Anouk van Laar
Observator: Merle Nieuwenhuizen
Date: 02-10-2022

Interviewer: So, I already introduced myself, who I am. Maybe you can tell us something about yourself? Your name, your age, your tribe?

Translator: My name is Ashangainoa. I am from ..?.. , in Arusha. I am a Maasai. She is 23 years old.

Interviewer: Mmm, so she is almost the same age as me! And how long are you here? And how did you know 'The house'?

Translator: I've been here for 2 years and a half. I am able to know about HIMD and the rescue house because of the challenges that I went through. The first challenge is forced for marriage plus FGM. My dad took me to a man forced fully, without my consent. Once my dad got to know that I am about to run away, he decided to take me to a man. So when he knew that was my intention, he sad that I should get married first and brought back to his house to undergo FGM.

Interviewer: And how did she succeed to escape?

Translator: It was about 8PM, there were some old men who were sent to collect me from home. So they talked to my dad and were drinking beer, alcohol. So I was thinking about how I was going escape. Because they were outside. So I was in the bedroom and they were sitting in the living room. So the old men were talking about… because I just complete for four… my secundair education examination. And it was only 2 days after. So they were thinking how to achieve this by marrying her of. So they were busy discussing while drinking. So my dad say: 'that is not a problem, she should be married'. There is nothing about here, they don't care. So, if she is married. From there she can brought back for the traditional ceremony for FGM. So I thought of something quickly and told them I am thirsty. I need to go and drink water. And when I was giving permission I decided to go to the world excective officer and to give a report that I am about to be married of and also they are planning my FGM ceremony. So the world excetive officer told me to sleep in his house. And tomorrow he will speak to my dad. So that he leaves me first to get my results and I can finish school and then other things can proceed. So the world exective officer give an excuse in the morning that he is not able to take me but his wife will take me back home. So the women was rejected by the men. She was told: 'women don't speak in front of men, there is nothing she can tell us.' If the world excective officer had declined to come, even if the government comes. We don't care, we will marry her off. So my mom said that… because it is difficult. Let's talk to other people outside the village. So luckily enough, she had the….

Open codes

23 years old during interview
Reason rescuehouse because of forced marriage and FGM
Dad took the girl forced fully to a man
Dad decided to take her to man, because of running away
Father wants her to get married an FGM

Old men gathering to discuss about getting the girl for marriage
Thinking of how to escape
Old men gathering to discuss about getting the girl for marriage
Discussing about traditional ceremony

Saved by excective officer get

Women of officer get rejected by men because she has no right to speak
Women don't speak in front of men
The men don't care, they marry girls of

The patron directed me to blockment world officer. And when she heard about my story she told me… it miraclesly happened that when I spoke to the patron, the patron spoke to so many people. Including a women who had to own a small ..?.. So I stayed at her house when she was still also… because she had no ..?.. to keep me. So she spoke to the world… development officer about me. And luckily the development officer knew about HIMD. And one day the plannend, because I stayed with the development officer a week. And then I was brought to delatoni and that is how I got into this house.

Interviewer: Luckily! And uh, what about your father. He was angry, he knew you were going away?

Translator: So but, unfortunately for her, when she stayed with the man. During that period the women took her back home. So the men had already done what he did, and she was pregnant.

Interviewer: Which men?

Translator: When the man came, there was a man who was prepared for her. So wen she ran to the worldexcective officer house, he declined to take her back home. That was the time she was taken forcefully to that man. And that was when he decided to…

Interviewer: Mmh, and they were not married?

Translator: And when she had. When she thought of something else. The mother had organized now to see the patron of the school she was studying. And to another women and another women, to the development officer and to our office. That is why she is here now. And now because she was pregnant and she was about to give birth. She told me, she said that the father said that they can both die. The daughter and the baby. I don't care! Because I am very annoyed, because how can she run. with the baby? Why? And she takes the baby somewhere else.

Interviewer: So the father sees this as a shame for the family because he didn't get married and…

Translator: Yeah, it was shameful for him. And maybe now he was not getting the dowry. So that was something he was very annoyed with.

Interviewer: And did they succeed on the FGM?

Translator: They have not been able to touch her, so she is okay.

Men don't care about the opinion of women.

Development officer knew about HIMD

Man raped her and made her pregnant.

A man was prepared for forceful marriage with the girl.

Fathers wants daughter and baby to die because he is annoyed that she ran away

Father feels like the girl is a shame
Father didn't get the dowry and he was annoyed

She can't go home, it will take time

Interviewer: But she won't be able to turn back, right?
Translator: It will take time, I can't go back home.
Interviewer: If she goes back home, she has to be circumcised?
Translator: They will do the same rituals to her.

It will take time before the girl can go home

Girl will get FGM if she goes back

Interviewer: Oh, I am very sorry. So maybe she can tell something about the influence. Because her father decided for her to get circumcised, but what about the brothers or uncles. How did they think about it?
Translator: She is saying that she has a brother but unfortunately he was not around. So he was not able to help… so she says that got it through the patron.
Interviewer: Does she know what the view of the men is in the villages about FGM?
Translator: So she has giving me perspectives: Men who go to school see FGM as a bad thing because they know the consequences. Even the maternal consequences and infant mortality death rates. But for those who has not learning, they haven't gone to school. They say FGM is something good for them. It gives them pleasure but also promiscetuity for the women. Which is not true. If you are promiscuitis you are promiscuitis. If you have a clitoris or if you haven't. It doesn't matter it is your behavior. It is like stealing.
Interviewer: Mmh, okay. How does she feel about the fact that man thinks it is okay to circumcise?
Translator: So for me, I believe this men should be educated. They should be giving seminars and workshops to make them understand FGM is a bad thing and how it has a negative impact on women toward maternal health even towards dignity and everything.
Interviewer: So for her she think education for the men will be a solution to change their view and reduce the FGM?
Translator: She is also giving me that the law should be very strict. They should be taken to court and they should be in prison. If they are not there, the FGM would not exist. It is not the men who do it, it is the women.
Interviewer: Because, I know I read there is a law in Tanzania since 2016 which is saying about prison. But it is not happening?
Translator: Mmh…
Interviewer: Yeah, so there is a law if they have bad conditions about FGM they should go to prison. But the government is not doing anything.
Translator: Yeah. I do not know why. But for us, uh us, people who are loving and we are activists against FGM, gender based violence and sexual violence. We are still trying to lobe and advocate to see how ..?..

Father decided for the girl about FGM

Men with education know that FGM is bad, men without education do not know that.

Education/seminars and workshop solution stopping FGM

Education solution for change view men
Law and punishment should be strict
Women do the circumcisions

Interviewer: And if she wants to explain how the men is devising and more… like how is the equal rise between men and women in her village?
Translator: So you were talking about how men and women associate and how decision making is?
Interviewer: Yeah.
Translator: So she is saying, for the maasai it is difficult. Men are men, and women are women. Women cannot present anything in front of men and cannot be respected. Sometimes when it comes to FGM the women can not argue with the men. So the men will say: 'ooh I married you or is it you who married me?' 'who are you, I brought you here as my wife. You are not supposed to say anything.' 'It doesn't involve you in any way. It is for us to decide and for you to implement'. 'make sure the daughter of your is circumcised.' You start making preparations and you should closely collaborate with the mutilators so this girl is mutilated and nothing else. And sometimes if the mutilation progress becomes difficult because of secundair ..?.. the men are pressuring him. 'what is happened?' if the girl is ready can you take her? And then he says 'ah my wife is disturbing me' so they say 'aah so the women married you?'. 'So the girl is not mutilated? What are you waiting for?' 'then you are not a men now, your wife now is the man'. So you see it is then also undignifying also for the men who's sympathy is now ripped of his manhood.
Interviewer: So, how do we change the pressure between the men? It is not only how do we change the view of one men because they are pressuring each other.
Translator: So she is saying, it will take time. But education, education is the key to most things. But also they should get training and workshops from time to time so they keep understanding that. But it will take a long time to make them understand. Because it is connected to traditions and culture. So it will take time, but it is the only way.
Interviewer: And the one who is circumcising the girl is always a women?
Translator: There are male circumcisers who circumcise male, but female circumcisers only circumcise girls.
Interviewer: Okay, and the last question I have is: thinking positive about change and about FGM. Is she thinking it will be reduced or is she…
Translator: For her?
Interviewer: Yes for her.

Women can't say anything in front of men and cannot be respected.

Other men pressuring other men about FGM on woman.

Men who have sympathy for the woman will be making fun of him and his manhood will be reduced.

Solution FGM is education, training and workshops
Takes time because of culture and tradition

Women circumcise girls

Translator: So she is saying. Hopefully maybe in the next three or five years it will be reduced because maybe it is possible because of the law and international law and dignity. I don't know. But it will be very practical for them to be caught in public and them mutilating themselves because they don't know how painful it is. For example a mutilation cut herself by accident and got HIV and aids. But she didn't believe it was HIV and was ignorant and she died. I think because now that is a story that is well known maybe they keep telling each other and keep discussing and maybe from time to time it will change.
Interviewer: Hopefully.

Change possible because of law and dignity

Interview 2 consensus Merle and Anouk
Transcripted by: Anouk van Laar
Interviewer: Anouk
Observator: Merle
Date: 02-10-2022
Translator: My name is astamarita, I am from Mondulu district and I am 18 years old.
Interviewer: Maybe she can tell about how she was coming here?
Translator: I am here because my dad was forcing me to get married. My dad did not want me to study. When I reached around 7, my fundamental location the end. He did not want me to go to secondary school.
Interviewer: So at what age is that? Twelve?
Translator: I was 14.
Translator: When I was is class 7, I did not know my dad had prepared a man for me. So when I just finished my exam, I just put my pen down. I had not even finished my day. They had prepared much later for me to get mutilated and get married. So my small siblings told me that mom and dad had prepared, especially father. He had prepared a ceremony for tomorrow. So my mom initiated for me to escape, because she said that there is nothing she can do. There is a man, there is nothing I can do. So please get to run away. So I didn't know where to sleep. So I slept in the bushes the whole night, in the forest. So I went to my sister in the morning and she assisted me and I stayed with her for. I stayed with my sister for a week. Then the sister got in touch with the referent and the referent brought her here. So because I was not able to join secondary school, I did two years. One year of qualifying test and two for connecting. So I studied for the one exam two years. And then I did PC. That is ..?.. so I studied 2 years in secondary school and I passed. Instead of 4 years she studied in 2 years. That why she is 18, otherwise she would be older. So when I finished qt, because I passed PC I was able to join the hotel management class. So I stayed with HIMD for 4 years now.
Interviewer: Ah 4 years, so she came when she was 14?
Translator: Yes.
Interviewer: So can you asked like, does she know how the father thought about her running away or how did he feel?
Translator: So she is saying that for a period of time they have not seen each other. But a time she went home and her dad did not like to see her. But there is nothing you can do because they know. Because when they come usually get consent from the government to get ..?.. documents and letters with rubber stamps from the government. So because they know that he can't even tell her

Forced marriage
Dad did not want her to study

14 when it happened

Dad prepared a man
Prepared mutilation and marriage
Parents prepared ceremony
Especially father prepared
Mom wants her to escape

Through sister and referent at HIMD

When she came back, the dad did not like to see her

anything or get married or mutilation. No. He can't tell her anything. So they can't be touched by anyone.

Interviewer: When she returned to the house where the father was after she… yeah.. did he beat her because he was angry or something?

Translator: He has …?... with the people who assisted her. But not her. So there is nothing he can do, now it is to late.

Interviewer: How would she describe the bond with her father at that time?

Translator: So she is saying the bond was okay because I used to greet him and he greets me back. But he hasn't pointing a finger at me or told me, beat me as I say anything. It is just quiet.

Interviewer: Okay, and maybe we can go to the influence of the man on the circumcisions and how they view? If she knows how they look at it?

Translator: In the maasai tribe, it is the men who have the power. Women are not decision makers and they have no power over men. Even if the women are right or thoughtful they can not say anything because they have no platform to present their views. Even if your son is doing something bad, the women can not say anything towards the sons actions. Because they are not allowed to say anything. And they are the ones who want us females to go under hard sheep. Especially our fathers. That are the one who are there in the background ordering, do this, do that for their own selfish results.

Interviewer: Mmh, okay. And uhm, does she know how the men in her village view the circumcisions?

Translator: They highly respect women who are mutilated because they think that they are not going ...?.. it is a common mindset.

Interviewer: Yeah every time…

Translator: Every time this answer pops up.

Interviewer: And uhm, what do you think we have to do or in general to change the view for men on FGM?

Translator: She is saying that, look the answers are common. She is saying that they should get more education, more trainings, more practical views. They should also see the who undergo the hard sheep because of FGM. Especially when it comes to maternal health.

Interviewer: And now, any boys in the village or men, get taught about FGM?

Because of goverment, she can't be touched, married or mutilated

Bond with father was okay

Women have no power over men
Women can't make decisions

Women are not allowed to speak

Fathers are ordering things for their selfish results

In the mindset of men are respected women, mutilated women.

More education, training and practical views to change the view for men on FGM

Translator: Very few. Not all.
Interviewer: And what about her brothers?
Translator: So you see, the answers are the same. So for the ones who are learning the results are working. But for those who have, they do not know anything about it. It is a normal thing because it is a part of the culture. And especially FGM being a ..?.. for marriage. Being a right of passage. They see it: ‘’why should she not be mutilated’’. But for those who are learning and they are really going to school they understand the results to not mutilate a female. They see it is a very bad thing and it should be stopped immediately.
Interviewer: And does she blame her father?
Translator: She is saying that for her she is blaming him but not blaming him at the same time. why? Through him she was able to come in ..?.. but again he has breaking the bond between her and the siblings and her mother. It is like, the family has been broken apart. That is why she is blaming him. But otherwise.
Interviewer: She won’t be able to turn back?
Translator: She will go back.
Interviewer: But she is not afraid that she will be circumcised or married?
Translator: So she is saying she is going to look for a job first. She will look for a job and a husband of her choice. And she will go back ..?..

Very few are taught about FGM

The ones who are learning know FGM is bad, but for those who don’t they think FGM is normal
FGM is being a right of passage
The ones who are educated see FGM as a bad thing and they think it should stop.

Blaming and not blaming her father

Family has been broken apart because of the father

Interview 3 consensus Merle and Anouk
Transcript by: Merle Nieuwenhuizen
Interviewer: Merle Nieuwenhuizen
Observator: Anouk van Laar
Date: 02-10-2022
Duration: 14:09 minutes

00:01 *Swahili talking*

0:06 **Translator:** my name is Jennifer Liza

0:07 *Swahili talking*

0:08: **Translator:** I am from Monduli.

0:10*Swahili talking*

0:11 **Translator:** I am 18 .

18 years old during interview

0:16 *Swahili talking*

0:18 **Translator:** So I'm here because I was being forced to, get married.

In rescuehouse because of forces marriage

0:20 *Swahili talking*
0:27 **Translator:** …okay ..?.. FGM but I was not ready because I thought I should have a bright future like anybody else.

Not ready for FGM and marriage

0:31 **Interviewer:** hmm
0:33 *Swahili talking*

0:54 **Translator:** So I came here through, reverent maliaki ..?..

Brought through reverent maliaki to rescuehouse

0:58: **Interviewer:** The same

0:59 **Translator:** Ya

1:01 *Swahili talking*

1:03 **Translator:** So we used to come and preach at near our home

1:06 **Interviewer:** Preach about the female genital

mutilation or religion? ..

1:10: **Translator:** No he's a relevant a christiant revrant

1:11 **Interviewer:** Okay

1:13 *Swahili talking*

1:16 **Translator:** So I told him about my challenges

1:18 : *Swahili talking*

Translator: And he was able help me to reach here because I, I told him at home I can't really stay at home because there is a lot of problems so …? brought me here.

Arranged marriage and FGM wanted by father

1:31: **Interviewer:** Hmm and who did arrange the marriage and FGM ?

Mother said to run away

1:37 *Swahili talking*
1:57 **Translator:** So my dad brought two men whom I did not know. And he say that, he when he brought those two men he said that I should be mutilated and then married

2:08 *Swahili talking*

2:19 **Translator:** So my mother said that I should leave immediately and go to my grandfather.

Through mother and reverent at the rescuehouse

2: 23 **Interviewer:** Hmm
2:24 **Translator:** My grandfather who is the father of my own mother.

2:28 *Swahili talking*

2:44 **Translator:** So I stayed at my grandparents house for seven years
2:48 **Interviewer:** Hmm..

2:48 **Translator:** Especially my grandfather. so during that period my mum was still initiating for me to finish school and then I get away leaving the village completely. so my mother kept talking to the reverent and then when is opportunity came I was able to come here.

3:07 **Interviewer:** So, how old she was when her father uhh said to her

3:12 **Translator:** Started initiating the plans?

12 years when assisted FGM and marriage

3:13 *Swahili talking*

3:20 **Interviewer:** 12

3:21 **Translator:** I was 12.

Threatment of forced marriage and FGM by father

3:24 **Interviewer:** Very bad.

3:24*Swahili talking*

3:30 **Translator:** So *laughing* so she is saying once, she was at her grandfathers house she was to go to school. so the dad kept planning even when she was absent at home she was saying she must married and get mutilated I don't care where your hiding her but I will ensure. So you see it's a very backward father.

Removed from village by reverent because father kept on insisting FGM and marriage

3:50 **Interviewer:** did the father know she was hiding at grandfathers place?

3:55 *Swahili talking*

4:08 **Translator:** so, yes he knew i was staying at my grandfathers house. and then one day he asked for permission to go say hello to my mother and then that is when he started planning seriously that I should get married and that is when because the the revenant know about this story and that is when now they decided to remove me from the village completely.

Protection by grandfather
Opinion grandfather that mutilation is bad

Grandfather thinks FGM is bad

4:34 **Interviewer:** so maybe you can ask something about the grandfather. how he thinks about the female genital mutilation because he is protecting her and if you compare with the father he is not.

4:42 **Translator:** Which is an unique story, on its own
4:43 **Interviewer:** Yea

4:43 *Swahili talking*

5:08 **Translator:** so my grandfather was there to protect me in the way that he told me I have no mandate over your body but.. I will only advice you not to accept mutilation because it is not proper so stay

away from mutilation it is not a good thing.

5:24 **Interviewer:** So for him he was thinking that FGM was uhh something negative right?

5:27 **Translator:** Something negative so

5:29 *Swahili talking*

5:34 **Translator:** So I did not want to hear about

5:38 **Interviewer**: What about his daughter so her mom, is she mutilated?

5:42 *Swahili talking*

5:55 **Translator:** That was long time when they did not know about the effects so
5:57 **Interviewer:** Okay

5:57 **Translator:** I think she's mutilated but now, for the grandchild, he did not want that for her.

6:04 **Interviewer:** So does he know if grandfather had an educating or something which changed the view?

6:10 *Swahili talking*

6:22 **Translator:** So he only went to ..?.. but because he's somebody who interacts with so many people he got to know about mutilation and that's when he decided to to dismiss that issue from his head.

6:36 **Interviewer:** And how would she describe the bond between uhh grandfather and her father? the difference?

6:41 *Swahili talking*

7:03 **Translator:** Okay there was a time when they really quarreled my dad and my grandfather, but for now because they are seeing my success they are they are slowly boarding, so there okay.

7:19 **Interviewer:** Okay, and what about the rights the woman they have in the village and the men?

7:23 *Swahili talking*

Mother is mutilated when grandfather wasn't aware about the effects of FGM

Grandfather did not want her to be mutilated

Interaction with a lot of people initiated the grandfather to dismiss FGM

7:52 **Translator:** Maybe I think now you should ask about the mutilators because they are highly respected because of what they do and these woman because sometimes when we present we usually we usually told that these are woman are of high status quo.
8:04 **Interviewer:** Hmm

8:05 **Translator:** Both they traditional birth attenders and they are mutilators so we want to understand if ..?..
8:14 **Interviewer:** Ye
8:15 **Translator:** If were told if this women are respected or how do they differ with normal women?
8:21 **Interviewer:** Because they are the one who …
8:24 **Translator:** I have created another question
8:27 **Interviewer:** Ya that's a good one
8:28 Swahili speaking *laughing*
8:55 **Interviewer:** Can you tell us the difference? How do they women normal women viewed by men?

8:59 **Translator:** Ye

9:01: she said that they have no power. How about these ones who are circumcising and busy and midwifing in the village ya?
9:09 **Interviewer:** Ya …
9:10 *Swahili talking*
9:24 **Translator:** So, there is a difference. This women who are doing FGM and also who are doing midwifery in the village, are highly respected. They even go to meetings with men. But for us normal women our mothers our sisters our aunties our grandparents they can't go there they are not allowed they are just normal people so there just viewed like, they can't say anything
9:48 **Interviewer:** So what the when she's circumcising saying to the men you cannot do it anymore does she think they will listen or not?
9:58 **Translator:** Uhh I think my question was if they are respected and if there regarded and I think yes according to her but according also to other studies these women can even advice the men while the other cant because they are women of high status quo they are given sheep
10:18 **Interviewer:** Hmm
10:19 **Translator:** As an alternative income generator as an iga. compared to these other women they are not allowed to own life stock because who are they why should they own lifestock?

10:28 **Interviewer:** Hmm

Normal women compared to mutilators have no power

Woman who circumcise and are midwifes are highly respected
Mutilators go to meetings with men

Regular women can't say anything

Mutilators can advice men and are highly respected to others studies
Mutilators can advice men and are highly respected according to her
Mutilators are of high status quo

10:29 **Translator:** ..?.. do they want to fight men? So they a

Changing the men mindsets about and reduce FGM and arranged marriage will take time
Education against FGM, arranged marriages and gender based violence will make it reduce

Participant advice for education is that taking men to birth with their mutilated wife, will learn them the consequences of FGM and show them that it is not a good thing.

Taken men to birth

see you getting my point? Compared to these other women

10:39 **Interviewer:** Hmm so please ask her what she thinks will be a solution to change the men or mindset or?
10:47 **Translator:** How it also will reduce
10:48 **Interviewer:** Ya ya

10:48 **Translator:** Female gentital mutilaton the next three five years?
10:50 *Swahili talking*
11:00 **Translator:** Changing the mindset, right?

11:02 **Interviewer:** Yeah

11:02 *Swahili talking*

11:17 **Translator:** Will it reduce or

11:17 **Interviewer:** Ya

11:18 **Translator:** Accelerate?

11:18 *Swahili talking*
11:59 **Translator:** So she's saying it will take time but, if there just be educated against FGM and arranged marriages but also gender based violence as a whole, because it is what is now it's the in thing in the world because so many who are being abused sexually being battered by the husbands but if you change their mindsets in the next few years probably Female genital mutilation it will go down by probably 20%
12:24 **Interviewer:** And, she will think that the one whose mutilating, can teach them?
Swahili talking

12:39 **Interviewer:** Or in what way she will think that education will be the best?
12:41 Swahili speaking
13:28 **Translator:** She's saying that ah we can use the women who have been mutilated to talk to the community but sometimes even the men who have married this mutilated women

when there pregnant they can take them to the hospital and stay at the labor and see what usually happens so they can learn and see that mutilation is not a good thing.
13:47 **Interviewer:** Hmm
13:48 **Translator:** Ye It could something be practical
13:51 **Translator:** Ye, I think when they sit once use the doll and then from the doll it becomes the whole human being now its happening it's its a life scene, then they will understand
14:01 **Interviewer:** Hmm
14:01 **Translator:** Although she's saying that it will take time
14:04 **Interviewer:** Ye it will take time.
mumbles
14:08 **Interviewer:** Asante

When men see FGM from the doll, they will understand the consequences

Spreading awareness against FGM will take time

Interview 4 consensus Anouk and Merle
Transcipted by: Merle Nieuwenhuizen
Interviewer: Merle Nieuwenhuizen
Observator: Anouk van Laar
Date: 02-10-2022

00:01 *Swahili talking*	
00:05 **Translator:** My names are, Zawadi	
00:07 *Swahili talking*	
0:07 **Translator:** Saiguraliza	
0:08 **Interviewer:** hmm	
0:10 *Swahili talking*	
00:12 **Translator:** I am 19 years old	19 years old during interview
0:13 *Swahili talking*	
0:17 **Translator:** I'm from mcronivillage	
0:19 *Swahili talking*	
0:223 **Translator:** I went to blossemicori primary school	
0:25 *Swahili talking*	
0:32 **Translator:**Then I went to cipok secondairyschool ..?..	
0:35 *Swahili talking*	
0:51 **Translator:** So once I competed want I did not pass very well so I got in devision for	
0:56 *Swahili talking*	
0:56 **Interviewer:** Hmm	
0:59 **Interviewer:** And you belong to the tribe of massai?	Participants tribe is maasai
1:05 *Swahili talking*	
1:08 **Translator:** She's a maasai	
1:10 **Interviewer:** And what what is the reason uhh you came to the rescue house?	Reason for being in rescuehouse is forced marriage
1: 14 *Swahili talking*	
1:29 **Translator:** I came to the rescuehouse because I was being forced to get married	

1:35 *Swahili talking*

1:36 **Translator:** And I was not ready to get married.
1:38 *Swahili talking*
2:23 **Translator:** Okay so my dad got dowry in secret from so many people. so he was just waiting for me to to finish school so I could get married but fortunaly enough I involve my uncle who is my brothers uhh with my my mothers brother. so I told him about the situation I was not ready I wanted to study although I had not passed I was thinking of other options to continue my life but my dad did not want to hear about me studying or doing anything else that will sustain me. so he wanted to forceforcefully take me to a husband and there was a ceremony prepared. so my uncle was annoyed once he understood that my dad my dads intentions were not good with me. so my uncle spoke to uhmm ahm *swahili* reverent maliaki because he knows about him about ..?.. organization and what we do and what they do he started to contact the director. And the director was welcoming and that is how I found myself here at the rescue house.
3:36 **Interviewer:** Okay. uhmm what are the uhhh what do you think about your dad giving you to marriage like that?
3:44 *Swahili talking*
4:13 **Translator:** I don't think my father is respectful of my being. he doesn't respect women in fact he has been beating my mother continuously just because he doesn't want to hear about me studying but at the same time hes also been abusing me with work. I've given a lot of work he wants me to to ..?.. the cows and that is boys work. He doesn't want me to go to school .. so I don't view him as a good father.
4:37 **Interviewer:** Uhhmm and im sorry about that
4:41 **Translator:** Pole sana pole
4:42 **Interviewer:** And can you tell me maybe something about how the men have influence in the villages like are they the boss? ahh how is your father in the family? How is your brother? which kind of roles the men has?
5:01 *Swahili talking*
5:20 **Translator:** Maybe you should paraphrase. Roles as in the villages, their roles as men or?

5:24 **Interviewer:** Ya roles as men and roles towards her

She was not ready to get married

Father got secret dowry
Father wanted marriage after she finished school
She involved her uncle
Dad didn't want her to study or sustain herself.
Dad wanted to take her forcefully to a husband and prepared a ceremony
Uncle annoyed by bad intentions of the father
Uncle spoke to reverent maliaki, which spoke to the director and he brought to the rescue house.

She thinks her father is not respectful of her being and women.

She doesn't view him as a good father.

ahh

5:29 **Translator:** Towards defending her and her rights?

5:30 **Interviewer:** ya
5:30 *Swahili talking*

5:59 **Translator:** So she's saying the men involvement, especially the brothers the the the the friends or even the relative cousins can't help when it comes to FGM and its consequences towards early marriages ..?.. they are not really assisting her.

6:18 **Interviewer:** Okay and, can she tell something as she knows how do men think about FGM?

6:26 *sigh* *Swahili talking*

6:57 **Translator:** So she's saying when it comes to men, they really respect uhh female genital mutilation one its for pleasure because once they they believe and they have it in their heads I think their mindsets that once a female is mutilated it becomes more sexual pleasure for them so
7:16 **Interviewer:** For the men?

7:17 **Translator:** For the men. And they are highly respectful of women who are mutilated that is when sometimes they want women who are mutilated. So they not want women who not mutilated for marriage they don't they also believe that women who are mutilated are pure. They are not promicuous so it's a big big problem for us as maasai girls .

7:36 **Interviewer:** So that's the most reason for the men to circumcise a girl?
Translator: Yes but also its cultural related because of the right of passage and how they view it as a community for years and years since time ..?.. memorial.

7:48 **Interviewer:** Okay and uhmm what can what is your opinion about the female genital mutilation?

7:54 *Swahili talking*
8:05 **Translator:** So im not happy about female genital mutilation. First, its against human rights but I also don't like it because its like its erasing out women dignity I don't like it at all I don't even want to hear about it.

Brothers, cousins and friends can't help when it comes to FGM and early marriages.
Brothers, cousins and friends are not insisting her.

Men respect FGM because of more sexual pleasure.

Highly respect mutilated women
Men respect mutilated women more.
Men only want mutilated women for marriage because they think mutilated women are pure.
Men believe women who are mutilated are promiscuous

FGM is cultural related because of the right of passage
Community views it the same over years

FGM is against human rights
FGM is erasing women's dignity

8:19 **Interviewer:** Hmm did uhh did it happen to to her?

8:26 *Swahili talking*
8:27 **Interviewer:** No

8:27 **Translator:** No so if I think I remember well, she told me that uhh she was about to be mutilated
8:36 **Interviewer:** Okay befo because of the marriage?

8:37 **Translator:** ?? ya but they were pre.. *Swahili talking*
8:43 **Translator:** They had prepared a ceremony so once somebody told that my friend tomorrow im being mutilated especially the mother and that that is how the uncle got organized and then she ran away.
8:53 **Interviewer:** okay now I understand. and so can you ask her like do the men decide for a girl if she get mutilated? Can you ask her like if the men decide if a girl get mutilated?
9:11 If they want to marry
9:12 **Interviewer:** No, what kind of influence has a man on the mutilation on the ritual?
9:18 *Swahili talking*
9:39 **Translator:** So she's saying the the the role that men play is that its because of the dowry they highly intested of the dowry i but at the same time the girls became market … also prestigious thing but they they they can also uhh ask the mutilators take this money I want my girl mutilated *table banging* so that its not little money they get around 30 to 40 thousand so when he think of the cows who are going to be brought by the would be husband its like a booming business.
10:16 **Interviewer:** Hmm
10:16 **Translator:** So it's a very very huge uhh business consent for the men although they say we are not directly involved we don't know about it but behind the curtain they are ones who are playing these role of forcing this girls to be mutilated
10:32 **Interviewer:** Because her father decided she has to get married and do the ritual right?
10:37 **Translator:** Ya

10:37 **Interviewer:** Ah so the father is the one who decided for her to get mutilated?

They prepared a ceremony for FGM

Men are highly interested in the dowry so the girls become a market and a prestigious thing.

Men can ask mutilaters to mutilate a girl for money.
Mutilaters get 30 to 40 K for mutilating so compared to whtmen get in return of dowry its boomimg business
FGM is huge business
Men say they are not directly involved but behind the curtain they are the ones who forcing FGM

10:45 *Swahili talking*
10:52 **Translator:** It is the father who initiating all that .. and he took even dowry in secret so that that to ensure that she's mutilated and married off so he gets the cows
11:00 **Interviewer:** And what i want to ask something about the uncle because he see different now for me because her father wants to do it for the dawari right?
Translator: Ya. But the uncle wants to protect her. So what is for them the difference ..education?
Swahili talking

11:59 **Translator:** okay, first the uncle is a good Christian he goes to church second he's learned and third he's been going to training to know about female genital mutilation and its consequences
Swahili yelling
12:15 **Translator:** so he knows exactly what is going to happen to his daughter so he said no not my girl I don't want.
12:23 **Interviewer:** That's good and uhmm what kind of things do boys do get taught when there at school when they are little do they know ?
Swahili talking

13:02 **Translator:** So she's saying from what she remembers although she doesn't know much but she's saying first boys are not are told not to associate with women.
13:11 **Interviewer:** Hmm
13:12 **Translator:** Boys … girls play on their own. But at the same time uhmm they have this thing that once they go for circumcision there are things which are taught there how to view women
13:25 **Interviewer:** But that is in secret?

13:26 It's a secret. but for me what I know is that uhh most boys are told that once you you you go for male circumcision you're supposed to get a wife you start identifying these girls for future wife
13:42 **Interviewer:** Okay and uhmm how does she thinks the influence of men can be reduced?
Swahili talking*
13:56 **Interviewer:** And the idea or..

Father initiate FGM and marriage
Father took dowry in secret to ensure FGM and marriage

The different between the father and the uncle is that the uncle is a good christian, he learned about FGM.
Uncle went to training about FGM and consequences.
Because uncle knows about the consequences and doesn't want it for her

Boys get taught not to associate with women

When males are circumcised they are supposed to choose a wife.

Swahili talking

14:07 **Translator:** So that it can reduce

Swahili talking
14:22 **Translator:** So she's saying maybe when It comes to male perspective for them to at least reduce female genital mutilation at least they should get more trainings to know the consequences about female genital mutilation and moremore education should be given to the men so they get to understand and that is why we typically use an anatomic model for them to understand
14:43 **Interviewer:** Hmm
14:44 **Translator:** Once they see that oh my god this what going to happen to my wife or daughter then there scared and then they stop
14:50 **Interviewer:** Uhmm Maybe for her village the uncle can do something? Maybe for her in the village the uncle can do something? like educate?
15:00 *Swahili talking*
15:08 **Translator:** So she's saying that the uncle does that then he stays with other men and tells them about the consequences and sometimes they are shocked although some of them may not really agree but most will try to understand de understand what the uncle is saying
15:21 **Interviewer:** So ye it's for me a little bit difficult coz if the uncle is already given education and its not like there not listening what whats do we need to do you understand its difficult.
15:35 **Translator:** Ye its difficult sometimes we usually speak to the elders. Once the elders understand we have done that some so many times …once the gatekeepers the elders the ones who have the consent for the whole society once those people understand then the whole society understands unless there those just regret they don't want to change but most of the time we use the elders because there the gatekeepers of their tribe when they tell them: we have understood that FGM is a bad thing we don't want it to be done in our community that is how sometimes we grasp.
Interviewer: I think all my questions for her is…

Men should get training about the consequences of FGM so FGM can reduced.
Education should be given to the men using anatomic model for them to understand.

When men see about the consequences of FGM they get scared and then they will stop.

Uncle educates men about the consequences.
Some men are shocked and some of them do not agree.

Once the elders understand, the whole society understands.
The elders have consent for the whole society.
Once the elders understand FGM is a bad thing they can remove it from the community.

Interview 5 consensus Merle and Daphne
Transcripted by: Daphne Weeda
Interviewer: Daphne
Observator: Merle
Date: 02-10-2022
10:24 minutes
Translator: My name is Jennifer Lucas. I am from Losngoro village, I am 20 years old. I am here because I was get forced to get married and also to undergo female gential mutilation, I was not ready and I was not going to do it.
Interviewer: Mmh
Translator: When I completed my ordinairy level of secondary education from 4. So my parents wanted to to marry me off.
Interviewer: What age?
Translator: I think it was between 16 or 17 years
Interviewer: Okay
Translator: I was not ready because I didn't pursued my dreams, so I stayed patiently, there was this one lady Mama Eti who was also a champion, euh because she is an ex-mutulator
Interviewer: Mhhh
Translator: Sooo through her, Uhu, so she I heard her because she used to educate the village members and also girls on the dangers and consequence of female gential mutilation, mmh. So in private I talked to her and told about my challenges. Both my parents unfortenually even my mother wanted me to get married, so I talked to to her and told her about my challenges.
Interviewer: And the mom also wanted her to
Translator: Yeah
Interviewer: To get mutilated
Translator: Yeah
Interviewer: Okay
Translator: So when I talked to her, so once we discussed so she gave me a specific period to go to her so that she brings me here. And that's exactly what happened and that is why I am here. Through this champion
Interviewer: Mhh
Translator: Strong paracancidel

20 years old during interview

Reason in rescuehouse forced marriage, FGM and wasn't ready
Parents wanted to marry off daughter

16-17 years when parents wanted to marry her off
Lady mama eti is an ex-mutilator and educated village members about FGM

Parents wanted forced marriage

Participant came to rescue house because of mama eti

Interviewer: Very good, and euh and how did the eum ex-mutilator became an ex-mutilator?
Translator: Aaauhm her story is different but sometimes you wish you hear it from the
horses mouth, eeuh because of this champions.
Interviewer: Mmmh
Translator: And sometimes also during this, this euhm issue when this girl have mutilated once we get hold on them we try and train them and talk to them and also tell them it is against the law and that is how we obtain mama Eti because we have been with her for quit some time.
Interviewer: Mmh
Translator: And she is the one who has been iniating and bring this girls together with Maliaki, the referent.
Interviewer: Yeah
Translator: And other people who have bringing us the same, so once they they realize the feel bad and oooh I am mutilating because it is just cultural but I did not want to do this, I didn't know and that is why some of them have stopped.
Interviewer: Okay that's good, euhm how does the father, brothers euuh get educated or view the euh FGM.
Translator: mmhu, okay. So, so she said for the men they see it as beneficial to them. But for woman they don't think it is beneficial because it is hurtful, you know, all this kind of things.
Interviewer: She has an brothers?
Translator: Yes, there are four.
Interviewer: And euhm does she know, like what is the father saying to the brothers about the euh FGM
Translator: Soo the father advocates for the sons, her brothers, to marry them who are mutilated because there is this myth again that the society will view woman who are not mutilated as men. And that's why they are talking about the clitoris touching the head and killing the baby, (laughing) which is not truee, you being a midwife.

Reason to become ex mutilator to train and educate them and confront with law
Mama eti brought girls to referent

Reason becoming ex mutilator after realizing its bad

Men see fgm as beneficial
Women see fgm as hurtful

Father advocated for other men to marry mutilated women

Society views women who are not mutilated as men
Clitoris will kill baby (myth).

So the men are educated..
Interviewer: Wrongly
Translator: Wrongly
Interviewer: Yeah
Translator: Tooo iniasiated or to have a good feeling of female gential mutilation which is very wrong.
Interviewer: How would she describe the bond with her brothers and father?
Translator: They don't have a good relationship, there is no bond because they are the once who are telling her please get mutilated, get married, they were like**.**
Interviewer: Pushing
Translator: Pushing her into it.
Interviewer: And how is she feeling about that the men has the control about over euh FGM?
Translator: So she saying it is sad because this men are in the background but they are the once who are controlling the FGM issue, because for them it is for dawery, it is for the promiscuity, it is also for the sexual plessure but it is also for prestity but it is also as it eu as is seen as an income genitaed activity, so it is not good because they just see woman as objects of.
Interviewer: Yeah so for her she would say actually the men they are in control and they decide about the FGM?
Translator: Yes
Interviewer: Yes
Interviewer: And euhm can she tell me how she thinks the reducing of the FGM?
Translator: So she is saying if we keep training and teaching them how FGM is hurting is, then also they change their minds but they also join the campaign against FGM.

Men are educated wrong

There is no bond between her and her father/brothers because opinion FGM

father/brothers pushing her to FGM

Men are the ones in background controlling FGM
They want FGM because of dawery, promiscuily, sexual pleasure, prestity and income generator
Men see women as objects

Training and teaching will change the mind of people against FGM

Interviewer: Mmh
Translator: And theirfore the whole society after some time will change and ofcourse the issue related to FGM beat death beat instences beat those kind of how they practice it and how they view it as a right of passage will automatically reduce. In case the point has been harmerd home correctly.
Interviewer: Can you ask her does she think who is the best person or best type to teach men, maybe the one who is mutilating maybe someone else yeah.
Translator: So she has an different opinion, she says those once who are not mutilated because they have seen themselves those who mutilated theirfore they can talk about a normal woman and the consequences, so the person who is not mutilated can stand in front of all of these people.
Interviewer: Who is not
Translator: Who is not, that is her opinion
Interviewer: Okay, that's good, its okay, I think we have enough
Translator: Busy day he
Interviewer: mmmmh
Translator: So you need to sit down with your laptop and write a lot
Interviewer: Yea I have to listen again again again

Perspective FGM will change with time and right education

Best type of education according to participant is letting not mutilated women talk to people see they are okay.

Interview 6 consensus Daphne and Merle

Transcript by: Daphne Weeda
Interviewer: Daphne
Observator: Merle
Date: 02-10-2022

Translator: So my names is are Tumenendy nepcorry quelemon. I am 14 years old.
Interviewer: Euh but I don't think she is comfortable, I can see.
Translator: Yeah..
Interviewer: So let her relax first euh, tell her, what do you like to do, maybe whats your favorite subject on school.
Translator: Sciences, sabatti, English. So sciences, sabatti is math, mathematics and English.
Interviewer: English?
Translator: Mmh, sciences, mathematics and English.
Interviewer: Soon you will speak like a ''mzungu'', like ''kingereza'' will be very good.
laughing both
Translator: So I was just asking her about the comfortbility
Interviewer: Yeah because she
Translator: She is saying that she is okay
Interviewer: Mmh
Translator: Yeah
Translator: So she is from Musa village, I am not very sure where where where the village is. But euh it is very far, I come from a very far place.
Interviewer: mmm
Translator: Maybe I should let her tell us why she is here.
Interviewer: yes
Translator: so, so I have another sister and me and my sister, I and my sister who are both mutilated by a mutilator who we don't know. So during the Sensa period, the mutilator came and mutilated me and my sister. Mmh..
Interviewer: And how sister how old is she?
Translator: she is twelve
Interviewer: she is twelve yes
Interviewer: So did she know that it was going to happen?
Translator: So I did not know because the mutilators were brought at night.
Interviewer: Mmhu
Translator: She is saying it is unfortunately my dad is supposed to go in but he is the one who orderd to us to be mutilated.
Interviewer: He is the one who decided?
Translator: Yeah

Age during interview 14 years old

She and sister are both mutilate
Mutilate by someone they didn't know
Mutilate during sensa period

Mutilators brought at night

Dad ordered FGM

Interviewer: But he did, he didn't tell them? The father?
Translator: So he is the one who brought the mutilator, he did not say a word, he just brought the mutilator and start mutilating us.
Interviewer: Okay, muhm very bad..
Translator: Maybe I should ask her how she views the father?
Interviewer: Yeah
Translator: So so I don't like my father because he just likes drinking alcohol, he doesn't do anything for us. Its my mother who gets small small jobs and the he she is able to take care of us but he does nothing for us, unforntunally .
Interviewer: And euh maybe you can ask something about euh influence of the men in the village, what kind of roles they have.
Translator: Mmm
Translator: so I don't know about the male perspective because my my brothers are away in Kenya they are working and my uncles were were not even aware, they just heard it the next day because the the mutilator was brought in secret by my dad and there was no one to help us.
Interviewer: And the mom?
Translator: So my mother, I don't think she knew anything about it but we were just told to wake up, take a bath, a cold bath and then we go. We were taking to somewhere else for the mutilation but my dad, I I blame my father because he is the one who did this.
Interviewer: And how was the she able to escape after?
Interviewer: With her sister
Translator: So I what I know is that the mother was works for Alex the their is is this American guy who owns the Burgan state, coffee estate. And euh the mother was was taken to be arrested from there and then how they got to know, the gouverment knews that there was this teacher who knew about the process she had. So she went and reported the policemen came and then the whole thing happened and that's why I am here.

Dad didn't tell anyone
Girls got mutilated without permission

Views father as a bad person

Doesn't know anything about male perspective

Girls were taken somewhere else for fgm ritual
Blames father for FGM

Mother got arrested by government (teacher reported it)

Interviewer: Okay and euh maybe about how did she experience the whole ritual
Translator: Process

Interviewer: Yeah but maybe it's a little bit too much for her now, you can ask
Translator: I will just ask diplomatically
Interviewer: Like what types, she knows?
Translator: I think it's the second type, she says everything was erased.
Interviewer: But they didn't stitch?
Translator: No, no they don't stitch, the maasai don't do that. Stitching is for Somalis.
Interviewer: Okay
Translator: So she says that it was very painful**.**
Interviewer: Because they don't use any anesthesia**.**
Translator: They don't**.**
Interviewer: Eeeuh so maybe she can tell something about if the boys get anything to teach about female gential mutilation.
Translator: So she says**,** so she is saying in school they taught both males, female and girls. So they only told, especially for the girls they have this perspective that girls should not be mutilated because its wrong. But if she knew that night she wouldn't even have slept in the home, she would have ran away and she was saying she was about to visit her auntie, and if she has knew she would have gone the same day and then all this wouldn't happen to her.
Interviewer: But they get to teach about it on school, but I want to know then why then its still going on. Like what does she think needs to change?
Translator: So for her she is very sad, she is saying that they there is no need for education. They should just be punished, especially those mutilators. Punishment and the law should take it course yeah.
Interviewer: Okay, I think it is enough.

Everything has been removed during ritual (tye 2)

FGM is painful
FGM is done without anesthesia

Boys and girls get educated at school about FGM
Girls know they shouldn't be mutilated

Participant thinks education is not enough: law and punishment will be solution

Appendix 3; Interviews Maasai men

Open codes	Axial codes
• Participant has two wives and six children • Participant has 2 wives and nine children • None of the women in his family has undergo FGM • Participant has to wives and five children • Participant's wife and children are not circumcised • Participant has one wife and boys as children • Wife is not circumcised	**Background participant**
• Participant has negative attitude towards FGM • For women circumcision doesn't make sense • Participant doesn't know the reason for circumcising • Participant has a bad opinion about FGM because he had education from a lot of places • Culture and tradition were the reason for FGM • Participant thinks FGM is bad and don't want his wife to be circumcised • Participant looks down on people who want FGM • FGM doesn't make sense because it is painful and harmful	**Participants opinion about FGM**
• FGM doesn't make difference in being faithful • Faithfulness of a women has nothing to do with mutilation • Faithfulness of a woman has nothing to do with FGM • FGM doesn't change promiscuity	**FGM relationship toward faithfulness**
• For men it is good to be circumcised and for women not • For men circumcision is important to get to connection and to know different age groups • For men circumcision makes sense and for women not • Circumcision is better for men and not for women	**Men circumcision**
• Women want nothing to do with FGM • God put clitoris there for meaning and it should remain	**Women's opinion FGM**

• Women are annoyed about FGM and they do not want to hear about it	
• After education the whole village decided to stop FGM • The village got education about FGM • In church they tell about FGM and health consequences • Participant got information about FGM from church • Participant got information about FGM from communication with others • Participant had heard in chr FGM has bad health consequences • Participant got educated by ex-mutilators going around the village telling them not to mutilate their daughters • When the participant was young he got taught that a woman who is not circumcised is cursed • Participant has a bad opinion about FGM because he had education from a lot of places • Participant got education from church and NGO's coming to talk about FGM • After education they decided FGM should stop	**Education FGM**
• FGM brings a lot of loss in childbirth • FGM has no profit • Participant doesn't know consequences FGM • Participant saw labour consequences of FGM and thinks it is a bad thing • Participant thinks FGM is painful and women will get hurt	**Health consequences**
• Dialoge is the best type of education • Men and women should not be mixed in the same group • People should educate others about FGM • People need to know about the consequences • People will stop FGM through education and not reporting • Sitting down and talking will help them understand about FGM • Participant thinks to prevent FGM women has to have a permanent job and education	**Solution education**

• The best way to stop FGM completely is to make sure people to not go back • The village should get another income activity • Participant thinks greens like mais could be a solution to sustain themselves and as a income generator • Men from the village sell cattle in Dar es Salaam as a income generator • Women can sell beans, mais, choroko etc. • Beans, mais, choroko etc are good because they do not expire • Participant thinks to prevent FGM women has to have a permanent job and education • Women need another income activity to prevent FGM • Income is the most important think to prevent FGM • Women complain they have nothing to do	**Solution IGA**
• In church they talk about it and the people do not tolerate FGM • Those who want FGM will be taken to police or court etc. • FGM is not accepted	**Tolerating FGM**
• Woman has to ask husband if she can sell livestock in previous time • Woman need to ask husband about money in previous time • Women who where not mutilated weren't respected in previous time	**Relationship men and women past**
• Nowadays men respect women • Women are all respected the same • Women in the village are all respected the same • Women are viewed with the same respect as men	**Relationship men and women present**
• In previous time men decided about FGM • It used to be the whole village who decided about FGM • Women and men decided on FGM • In previous time it was the whole village who decided about FGM	**Decisions FGM**

• Men can't ask another man if his wife is mutilated because that is disrespectful • Participant doesn't know women who are circumcised • Girls normally get circumcised at 8 years old	**X**

Axial codes	**Theme's**
• Background participant	**Background**
• Participants opinion about FGM • FGM relationship toward faithfulness • Men circumcision • Women's opinion FGM	**Opinion FGM**
• Education FGM • Health consequences	**Knowledge FGM**
• Solution education • Solution IGA • Tolerating FGM	**Prevention FGM**
• Relationship men and women past • Relationship men and women present • Decisions FGM	**Gender status in the village**

Interview 1 consensus Daphne and Anouk
Transcript by: Merle Nieuwenhuizen
Interviewer: Anouk van Laar
Observator: Daphne Weeda
Date: 15-10-2022

Translator: So he has two wives and two children and I mean six children mmmh.
Interviewer: What is your view about FGM?
Translator: So his opinion is he has a negative attitude about FGM.
Interviewer: Does he thinks the women are more faithful because of FGM?
Translator: He says it's the same whether circumcise or not circumcise it doesn't help.
Interviewer: Does he know if FGM brings health issues?
Translator: So he says when it comes to childbirth there will be tearing of the vaginal walls, so it is full of losses it brings us a lot of loss, it is not something which is profitable, there is no profit.
Interviewer: How did he got taught about FGM?
Translator: So he says he got the information from church but also from other men who talk about it from hearsay everyone about FGM so it's not really formal education as a training for him or but just hearing it from peoples mouth.
Interviewer: And can u tell us something about how do you think we we can prevent FGM?
Translator: So he says that education is everything about FGM, people should educate other people so they know about the consequences and they will stop through education but not through reporting them. If you sit down with them diplomatic talking with them then slowly they will understand
Interviewer: Another question is what kind of income generator is here in the village?
Translator: So he's saying for men in this particular village, the usual take cattle and sell in Dar es Salaam including cow sheep's and goats very very many ready factory in Dar es Salaam. They get the animals from the village and process the meat which can be sold here in the country or outside depending on the kind of class the meat is but for women they can buy different types of cereals beans, mais, choroko, do you know choroko? The green beans, they can buy so many and why because these things they don't expire they can stay long. But also rice and flower they can sell.
Interviewer: But the women they cannot keep animals?

Participant has two wives and six children

Participant has negative attitude towards FGM

FGM doesn’t make difference in being faithful

FGM brings a lot of loss in childbirth
FGM has no profit

Participant got information about FGM from church

Participant got information about FGM from communication with others
People should educate others about FGM
People need to know about the consequences
People will stop FGM through education and not reporting
Sitting down and talking will help them understand about FGM
Men from the village sell cattle in Dar es Salaam as a income generator

Women can sell beans, mais, choroko etc.

Beans, mais, choroko etc are good because they do not expire

Translator: So you saying even if a woman has animals she needs to ask her husband first can I sell them, like can I sell this cow can I sell this goat. And I ask him another question if the women get some money does she needs to ask her husband to keep the money, he says no because this type of village respects the women. So there is also another education which he has told me about human rights and respect for women, women now are highly respected as compared to those days, this is a new age where men respects the women.

Woman has to ask husband if she can sell livestock in previous time

Woman need to ask husband about money in previous time

Nowadays men respect women

Interview 2 consensus Merle and Daphne
Transcript by: Anouk van Laar
Interviewer: Merle Nieuwenhuizen
Observator: Daphne Weeda
Date: 15-10-2022

Translator: So his name is Tolittle he has two women and nine children
Interviewer: Nice to meet you
Translator: Now I have a hold on the questions I have a picture in my mind.
Translator: None of his sister wives mums aunties or girls in his family has been circumcised
Interviewer: And what is your opinion about FGM?
Translator: So he's saying compared to euh, he has answered two questions it is best for men to be circumcised but for females no it's not good.
Interviewer: And can you ask him why he thinks it's for the man better and not for the women?
Translator: You see here there is a different answer he is saying for men is important because they get to know different age groups and connections but for women it doesn't make sense you see during the mutilation they talk about blood sisters it's only to identify
Interviewer: Can you ask if he thinks women are more faithful when they're circumcise?
Translator: He's saying there's no difference because it's just about behaviour they decide to be faithful or not but it has nothing to do with mutilation.
Interviewer: Can you ask if he knows the health issues which comes with FGM?
Translator: So he's saying he don't know the health issues but he is saying he thinks FGM as a health impacts on the woman. And he's saying because it has been advertised in the church and by health organisations a lot it

Participant has 2 wives and nine children

None of the women in his family has undergo FGM

For men it is good to be circumcised and for women not

For men circumcision is important to get to connection and to know different age groups

For women circumcision doesn't make sense

must be bad, but he doesn't know the exactly health issues.
Interviewer: Can you ask him if he had education about FGM?
Translator: So he's saying yes from different places but also from ex mutilators who were going around the villages and talking to us so we don't mutilate our daughters. They used to pay 150 and even for now there are some neighbour villages who are still doing it but people are going around to tell them and stop mutilating
Interviewer: So the ex-mutilators is the one who are telling them
Interviewer: And if a woman is not circumcised does he get the same respect as someone who is circumcised?
Translator: So he is saying I think they are all respected the same because we don't know who's mutilated and who's not mutilated and we can't ask each other as men if your wife is mutilated or not, that would be disrespectful. So I guess all women are treated the same because we have never seen someone who is sent off our village so we don't know.
Interviewer: And my last question is do you have an idea how we can prevent FGM?
Translator: So he is saying the same thing he is saying to give this woman a permanent job so they have something else to do and education.
Interviewer: But how do you do that when there are so many villages, where do you get the money from?
Translator: Because he saying that they have to do it in a group project it will be easier but you can't give an individual money or things to sell. Whether they are in a group it will be easy because if they have a lot of money they can start doing loans to each other

Interview 3 consensus Daphne and Anouk
Transcript by: Merle Nieuwenhuizen
Interviewer: Daphne Weeda
Observator: Anouk van Laar
Date: 15-10-2022

Faithfulness of a women has nothing to do with mutilation

Participant doesn't know consequences FGM
Participant had heard in chr FGM has bad health consequences

Participant got educated by ex-mutilators going around the village telling them not to mutilate their daughters
Women are all respected the same
Men can't ask another man if his wife is mutilated because that is disrespectful
Participant thinks to prevent FGM women has to have a permanent job and education

Interviewer: Thank you so much that you want to participate in this interview and can you tell us a little about about how many wives or children you have.
Translator: Two wives, five children
Interviewer: Five children
Translator: Yes and none of them have been circumcised
Interviewer: Okay, do you know why the girls get circumcised?
Translator: So he's saying he doesn't know the reason why they used to be circumcising, because he was young but they used to say in that time when he was little if the women are not circumcised it will be a curse, so it is a must for them to get circumcised.
Interviewer: What is his opinion about FGM?
Translator: So he's saying in that time he didn't know when he was growing up but now they got an education from every corner, so now he has a very bad bad opinion about FGM he doesn't even want to hear about it.

Participant has to wives and five children

Participant's wife and children are not circumcised
Participant doesn't know the reason for circumcising
When the participant was young he got taught that a woman who is not circumcised is cursed

Participant has a bad opinion about FGM because he had education
from a lot of places

Interviewer: Also what type of education did he get, also the communicating or teacher

Translator: So he is saying he got this education from church but there are also people from NGOs were coming and talk about the same issue, that's when he understands FGM is not a good issue.

Participant got education from church and NGO's coming to talk about FGM

Interviewer: Does he still thinks woman are more faithful when circumcised?

Translator: He says there's no difference that is just the way of thinking, whether is circumcise or not circumcise, promiscuous is someone's behaviour it has nothing to do with circumcisions clitoris or anything.

Faithfulness of a woman has nothing to do with FGM

Interviewer: Does he thinks woman get health issues from FGM?

Translator: So he's saying yes he even witnessed when someone was going for labour that that particular wounds opens up, it tears, FGM is not good at all.

Participant saw labour consequences of FGM and thinks it is a bad thing

Interviewer: And euh how does he think the girls think about FGM, how they view it.

Translator: So he's saying that they don't like the issue, he say the women all have one opinion about FGM they want nothing to do with it and they also think it's inhumane to do because when God he put the clitoris here this is for meaning, so it should remain there nobody should cut it.

Women want nothing to do with FGM
God put clitoris there for meaning and it should remain

Interviewer: And does he view women who are not circumsed differently than the one who are?

Translator: He is saying in this village they are all respected whether not circumsed, they all deserve to be respected.

Women in the village are all respected the same

Interviewer: Who is normally the one who decided about FGM

Translator: So he is saying that normally it were the men who decided because they thought if the woman are cut they will stop cheating on them but for him it doesn't makes sense because its not true so they were just … woman.

In previous time men decided about FGM

Interviewer: What kind of men did decide?

Translator: So he is saying it used to be the whole village who decided, they sit down and say these girls need to be mutilated. In that time the woman who were not mutilated were not respected at all even when they get old they look lost, nobody wants to talk to them. But now they start education and talked about the consequences of FGM, they decided that the woman don't need to be mutilated anymore. So it was a system, the whole villages decided so there was no specific person who decided, it was the whole village

It used to be the whole village who decided about FGM
Women who where not mutilated weren't respected in previous time
After education they decided FGM should stop

Interviewer: So it was not just the men?

Translator: No also the woman agreed otherwise they will be useless for the community.
Interviewer: Does he knows a way how we can prevent FGM?
Translator: So he is saying that they still need an alternative income activity, because it's the older woman. The woman with high statues so if they are giving an income generator, they will stop completely, that's the only way and more education also.
Interviewer: So you think its together and education and alternative income it has to be two solutions
Translator: Yes two solutions because education never has an end, we keep learning everyday but the most important thing according to this men is that to give the woman an alternative income and I think its an common answer. Because mostly when we visit they complain that they have nothing to do, we were doing it to get money and now we stop and don't have money, what can we do now.

Women and men decided on FGM

Women need another income activity to prevent FGM

Income is the most important think to prevent FGM

Women complain they have nothing to do

Interview 4 consensus Merle and Anouk
Transcript by: Daphne Weeda
Interviewer: Anouk van Laar
Observator: Merle Nieuwenhuizen
Date: 15-10-2022

Interviewer: Thank you for having the time to answer the questions which we have and what we are going to ask is about circumcisions on women because we don't know a lot about it so we want some information about your view of points
Interviewer: Thank you and I already heard you saying you have a wife, did you had one wife or two wives.
Translator: One wife
Interviewer: And do you have a daughter also
Translator: No just boys
Interviewer: And how long are you together with your wife
Translator: Seven years
Interviewer: Is his wife circumcised
Translator: No his wife is not circumcised

Participant has one wife and boys as children

Wife is not circumcised

Interviewer: What about does he know women who are circumcised, maybe sisters?
Translator: He says he doesn't know because in this time they're not doing it anymore
Interviewer: And can you tell us about what age normally girls get circumcised, if he knows
Translator: 8
Interviewer: And can he tell the reason that girls get circumcised?
Translator: It's just culture is just traditions
Interviewer: And what is his opinion about it
Translator: he says is a bad thing and doesn't let his wife get circumcised

Participant doesn't know women who are circumcised

Girls normally get circumcised at 8 years old

Culture and tradition were the reason for FGM

Participant thinks FGM is bad and don't want his wife to be circumcised

Interviewer: And in his opinion are women more faithful who are circumcised then women who are not circumcised?
Translator: So he's saying it has nothing to do with promiscuous it's just the way they think or act, it's just something people have in their heads.
Interviewer: What does he think about people who think FGM must happen?
Translator: He said he used to look down on them because he doesn't understand, it doesn't make sense.
Interviewer: And does he think health issues comes with FGM?
Translator: He is saying yes because it's painful that's the first thing, so he thinks this woman are going to be hurt.
Interviewer: So for him why does he thinks its not good to be done?
Translator: For him it doesn't make sense because its painful and harmful
Interviewer: So what does he thinks if female genital mutilate not good but what about male circumcision.
Translator: He says it is better for men to be cut but not woman because that makes no sense
Interviewer: Because he was saying before for the women it hurts but for the men also? So what is the difference.
Translator: He says it's better for men because its normal but for woman its wrong.
Interviewer: Can you ask how the girls think about FGM?
Translator: So the woman are also annoyed by this female gental mutilation issues they don't want hear. And what I understand here is that they talk about it during church services. And all the members from the church are saying we are not going to tolerate this nonsense. So they don't want to hear about it.
Interviewer: But what if it happens, if someone knows and it happens, what do they do?
Translator: So they are saying whoevere he or she is advocating for FGM, they will take action, to police, court or other actions but they are not going to accept it.
Interviewer: And I don't think this is a question for him but euh, how does he sees the woman if they are not circumcised is the respect the same or not?
Translator: So they are just respected like any other person.
Interviewer: The same respect.
Translator: Yes.
Interviewer: And normally are the men the one who decide if a woman get circumcised.

FGM doesn't change promiscuouty

Participant looks down on people who want FGM

Participant thinks FGM is painful and women will get hurt

FGM doesn't make sense because it is painful and harmful

For men circumcision makes sense and for women not

Circumcision is better for men and not for women

Women are annoyed about FGM and they do not want to hear about it

In church they talk about it and the people do not tolerate FGM

Those who want FGM will be taken to police or court etc. FGM is not accepted

Women are viewed with the same respect as men

Translator: So he is saying at that time it was the clan, the whole village will say this woman needs to be circumcised but ones the education started to penetrate, the religious elders, the clan elders, even the mutilators, when they understood it was a dangerous thing they stopped. They collaborated and said we won't accept it, we won't do it anymore.

Interviewer: But then the clan, what is the clan, only men?

Translator: The clan is the whole village, mix of both men and women, those of high statues they say no.

Interviewer: So did they get education about it?

Translator: Yes they did get education

Interviewer: What kind of education?

Translator: So its FGM education, which in the church they told them about the health consequences.

So we have been coming here for some years and that's why the education is well penetrated here and that's why we are happy to be here because this village is part of our champions, being lead by Malaliki, they are all under his controle. So they cant do anything related to FGM.

Interviewer: And what would be the advice to reduce FGM for our project?

Translator: So he is saying the best way to let this people stop completely to make sure they are not going back because what is understand that its not only 40.000 or 30.000, one can be mutilated for almost more then 100.000 per girl. And most of them circumsed in groups of 10 or 20 girls, so you can do the counting and that's a lot of money. So he is saying maybe the should get an alternative income activities. Because now they have just been left they are doing nothing. But he also tells us it's a blood related type of business, a lot of blood and sometimes they die, so please stop because even God doesn't not like it. So once he talks like that, they say okay fine what are we going to do? We have nothing to do, but he has given an example: in another villages they has given them bag of mais in a group, so they sell it in the group and they have been able to sustains themselves. So they need an alternative income generator activities, so they get money and they stop thinking about FGM.

Interviewer: Okay and our last question was like they said they had education, what type of education? Like a video or just speaking or

In previous time it was the whole village who decided about FGM

After education the whole village decided to stop FGM

The village got education about FGM

In church they tell about FGM and health consequences

The best way to stop FGM completely is to make sure people to not go back

The village should get another income activity

Participant thinks greens like mais could be a solution to sustain themselves and as a income generator

Translator: I think because of this remote, its just speaking and talking, I think it's the dialog type of education. Where they sit in groups and they talk. Men different, woman different because you don't mix men and woman.
Interviewer: Okay enough.

Dialoge is the best type of education
Men and women should not be mixed in the same group

Appendix 4; Interviews Ex-mutilators

Open codes	Axial codes
Participant reason to start FGM was cultural practice Participant reason to start FGM was cultural practice Participant saw FGM as normal practice	Reason start FGM
Family told her she was doing right. Family saw it as normal and traditional practice Girls are not allowed to make noice Girls are beaten Told by mothers they are not allowed to make noice The men are supporting the mutilators Mutilators influence fgm	Acceptance environment
She used to be highly respected. After stopping shes just a normal resident Respected because she was working People respect her because she used to work and have money. Respected because she was mutilating and getting money Its not the same as another job.	View of mutilators
People form village contact her to follow her Asked about date and how many girls will be mutilated Either of the parents contacted mutilator Biggest group is old men who followed her	Contacting
She got between 10 and 100 thousand for FGM She got cows back for FGM She got fat and oils for fgm Used to have a lot of money and food.	Income/reward FGM
When a men speaks other men listen to stop advocating on fgm Best way to stop fgm: train them about basic consequences Mutilators can talk to society tell them fgm is bad Education is key Sitting down and discussing helps a lot	Possible solution

Best IGA for ex-mutilaors is to buy grains, mais, cooking oils, sugar etc. If ex-mutilators start as a group they can make a lot of money Ex-mutilators have idea of keeping profit and giving loans and ensuring loans will be given back. Ex-mutliators will go to market to bring it, sell profit and continue the business	
She had a good experience She got money out of it She saw it as IGA She saw It was normal practice	Reason doing FGM
Women cant discuss anything with men Even if you are mutilating you cant sit with men. Mutilators are still women cant sit with men.	Relationships men and women
When she stopped she complains there is no money, food or something to do. Women from village complain after stopping fgm they have nothing to do.	Complains village people after stopping
Main reason stopping FGM is education She was promised another IGA if stopping FGM She was afraid of the law and health consequence Afraid of curse because of blood Decided to stop when she saw it was wrong	Reason quitting FGM
Men have high influence in community	
Stopped FGM 5 years ago	Age quitting FGM
Started mutilated at 30	Age participant when starting FGM

Axial codes	**Theme's**
Reason start FGM Reason quitting FGM Age quitting FGM Age participant when starting FGM	Background mutilator
Acceptance environment Relationship men and women View of mutilators	Environment FGM in the village
Possible solution Complains village people after stopping	Solution
Reason doing FGM Income/reward FGM Contacting	Motivation FGM

Interview 1 consensus Daphne and Merle

Transcript by: Merle Nieuwenhuizen
Interviewer: Daphne Weeda
Observator: Anouk van Laar
Date: 15-10-2022

Interviewer: Allright uhmm what was for you the reason to start FGM?

Translator: uhh I think she answered that she said it was it was because it was a cultural practice it was not for her to decide.
Interviewer: Yes, no but in this recording we are just gonna start over everything so…
Translator: Okay.
Translator: She's saying because it was a cultural practice so she decided to engage because that was the reason why. She found it there because … culture.
Interviewer: Okay. Uhmm and what was her opinion on FGM when she started?
Translator: so she's saying for her she just saw it as a normal practice but ones she came to know about the the other side the challenges than she decided to stop because she saw it was wrong.
Interviewer: Uhum okay, and what age did she start mutilating?
Translator: She was 30 when she began.
Interviewer: When she began she was 30?
Translator: 30, Yes.
Interviewer: Okay and what did she experience while doing it?
Translator: So she's saying for her it was a good experience because she was getting money out of it as an income generating activity that's how she felt.
Interviewer: Okay, and did she ever question what she was doing if it was a right thing or wrong thing?
Translator: So, she said she asked her mother, grandmother and also her sisters if she was right or not. She said yes they told her she was right because it was a practice which was natural and it was a traditional practice which was okay.
Observer: and what about when like.. how did she experience when the children where like screaming or…
Translator: ye so she had no bad experience so in fact they are not allowed to make noise they are beaten but they are also told by their mothers that they are not allowed to make noise. So it was a normal practice it did not disturb her.
Interviewer: Okay. And how did people contact her for FGM?

Participant reason to start FGM was cultural practice

Participant reason to start FGM was cultural practice

Participant saw FGM as normal practice
Decided to stop when she saw it was wrong

Started mutilated at 30

She had a good experience
She got money out of it
She saw it as IGA

Family told her she was doing right.
Family saw it as normal and traditional practice
Girls are not allowed to make noice
Girls are beaten
Told by mothers they are not allowed to make noice
She saw It was normal practice

Translator: So they used to follow her to her home state and they tell her about the date and how many girls are supposed to be mutilated.
Observer: and who were contacting her like men the father or the mother?
Translator: so it could be either of the parents either father or the mother.
Interviewer: But mostly? The biggest group? Men or women who approached her?
Translator: men, men are …in fact all the men. Are the ones who following her for this practice.
Observer: Old?
Translator: Old.
Interviewer: okay. And what did she get in return for doing FGM?
Translator: So she's saying she began with 10 thousand up to a 100 and something thousand and she used to go with a whole back cow back and when she .. she get a lot of fat and oils and she used to eat and used to be very fat. Now she's very thin there is no money. So she been complaining she's grown thin she's not happy no money no food.
Translator: So that answer your question?
Interviewer: Yes it does and did she uhmm find a new income generator?
Translator: She saying no she gotten nothing else to do.
Interviewer: Okay
Translator: And that's why saying hats why these ones are complaining because they have nothing to do they are just at home and they are doing nothing.
Interviewer: And in the time she was mutilating, uhh did she know she was viewed with more respect or status and did she know why that was?
Translator: so she's saying when she used to mutilate she was very highly resected but now its very normal they just seeing her as a normal resident there is nothing special about her not like the past times.
And dit she know why in that time she was viewed with more respect? Why that was?
Translator**:** because she was working. Now she's not working.

People form village contact her to follow her
Asked about date and how many girls will be mutilated

Either of the parents contacted mutilator
Biggest group is old men who followed her

She got between 10 and 100 thousand for FGM
She got cows back for FGM
She got fat and oils for fgm
Used to have a lot of money and food.
When she stopped she complains there is no money, food or something to do.
Women from village complain after stopping fgm they have nothing to do.

She used to be highly respected.
After stopping shes just a normal resident

Respected because she was working

Translator: So she's saying because she to work and have money used to highly resect her now she doesn't have money now she's just there
Interviewer: And was it because of the mutilating or because of the money?
Translator: I think mutilating plus money.
Interviewer: So it was it is not the same as uhmm milking cows or any other job.
Translator: Its not the same.
Interviewer: okay. And did she join meetings with men? Like did she get to talk to the men did she have some influence in the community?
Translator: So no. Women are not allowed to sit with men or discuss anything.
Interviewer: Also not mutilators?
Translator: no, I thought it could be difference I thought that question was making sense even if you are mutilating youre still a women so you cant sit with men
Interviewer: so men view her the same as, another women or?
Translator: other women ya. She still is in the position of another women so she cant sit with men.
Interviewer: Okay uhmm..
Translator: That is question number?
Interviewer: Eleven
Translator: Eleven okay.
Interviewer: Now she stopped mutilating… what was for here the reason she still stopped that she did not go back to mutilating.
Translator: I think that question is not very clear can you some again.
Observatory: she means like what is the reason she still stopping, not mutilating because she not getting money anything so what is the reason she keep..
Translator: So she's saying the main reason why she stopped completely it that she got education she even went to Dar es Salaam to talk about herself there. and she was promised they was getting another income generating activity. But also the law she's afraid of the law but also the health consequences. so all these things are stopping her from doing. But also it comes to the religious setting there are told it's a curse because of the blood so that those are reasons holding her back not to mutilate.
Interviewer: okay, And for her the main reason? Or its all combined?
Translator: Its all combined.

People respect her because she used to work and have money.
Respected because she was mutilating and getting money
Its not the same as another job.

Women cant discuss anything with men

Even if you are mutilating you cant sit with men.

Mutilators are still women cant sit with men.

Main reason stopping FGM is education
She was promised another IGA if stopping FGM
She was afraid of the law and health consequence
Afraid of curse because of blood

Interviewer: all combined okay. How long ago did she stop FGM?
Translator: Like 5 years ago
Interviewer: Okay
Interviewer 2: And what kind of influence does she know what kind of influence men have on the community and FGM?
Translator: So the.. so the men have high influence because when you talk about the powerful uhh male that is the .. nani who represents all maasais in Tanzania he went to the same meetings and he spoke … to the men to tell them to stop advocating on FGM so they high influence because also when a man speaks all the men listen so it does help telling this men telling this women to mutilate.
Interviewer 2: Uhmm and uhmm does she uhmm how do you say it, how does she think we can decrease the influence of men on FGM?
Translator: Decrease the influence of men?
Interviewer: Yes so. Coz men make the decisions how do you think we can decrease like their power?
Translator: So she's saying.. the problem is not with the men the problem is them if they start mutilating the only thing they will do is supporting them to mutilate because there is something which should come out of is so if they all stop it will be okay. but the men have got nothing to do with they don't influence FGM, its them who influence it.
Interviewer 2: so that was all the questions.
Interviewer: We have one last question. What does she think is the best way to make people aware uhmm of FGM and the consequences to make them stop?
Translator: Yes she say?
Interviewer: The best way to uhmm make people aware to educate them about that FGM is a bad thing and that they need to stop what's the best way to educate in her opinion?
Translator: so she's saying the best way is just to train them about the basic consequences of FGM but if you want to keep doing it we are ready we'll hold hands as ex mutilators to try and talk to the society so that they remove this negative attitude they have towards FGM.
Observator: And what about long term? .. but then they have the same problem like she's having with money. So what does she think is the best solution for that?
Translator: I think education is they key but also sitting down and discussing it will help a lot and that is what she says because education has no end.

Stopped fgm 5 years ago

Men have high influence in community

When a men speaks other men listen to stop advocating on fgm

The men are supporting the mutilators

Mutilators influence fgm

Best way to stop fgm: train them about basic consequences
Mutilators can talk to society tell them fgm is bad

Education is key
Sitting down and discussing helps a lot

Interviewer: Yes. And does she have an idea for an income generator does she have like a good idea for us maybe?
Translator: So she's saying an alternative IGA for her and also the group coz now there is a lot of hunger and drought the best income income generating activity for them is to buy grains and specially mais, cooking oil but also sugar which could be best and it is also something which is really being looked for in this village we don't see sheeps? nearby for this we don't see but if they start as a group they can make a lot of money
observator: But you can buy that for them and they can sell but then it stops.
Translator: No she's saying that they have a proper way of keeping the profit and they also give each other loans and then they will ensure that the loans will be given back.
Interviewer: How will they continue to keep getting grains and beans?
Translator: They will keep going to the market sell bring the stuff, sell the profit away more and the business will continue in that way. It make sense? So were done?
Translator: Were done?
Interviewer: Yes.

Best IGA for ex-mutilaors is to buy grains, mais, cooking oils, sugar etc.
If ex-mutilators start as a group they can make a lot of money

Ex-mutilators have idea of keeping profit and giving loans and ensuring loans will be given back.

Ex-mutliators will go to market to bring it, sell profit and continue the business.

Appendix 5; Questions previous interviews

Questions girls rescuehouse

1. What is your name?
2. How old are you?
3. Do you belong to a tribe?
4. How long have you been in the rescue house?
5. What is the reason you fled to the rescue house?
6. How did you come up with the idea to go to the rescue house?
7. What do you think girls need, to take this step? (person, skills, materials)
8. What do you need from both insiders and outsiders?
9. What do you think about the rescue house now?
10. When you went to the rescue house, What did you expect?
11. How did the rescue house influence your life?
12. What impact did the rescue house have on your life? What did it bring you?
13. What do you want to be/ do later?
14. Do you think your future is different, and in what way?
15. Did anyone know you were leaving? Why did you tell ... that you were leaving?
16. How did you feel when you left?
17. How did you leave?
18. With who did you leave?
19. How did you know about the rescue house?
20. Are you still having contact with someone from home?
21. Do you think you would go back some day?
22. What could be a reason you would go back?
23. How is it for other girls to leave? And why?

Questions men

1. Do you have a wife? or daughters? How do you view them?

2. Are they circumcised?
3. What age get the girls circumcised?
4. What are the reasons girls get circumsized?
5. What is your opnion about FGM ?
6. Do you think women are more faithful when they are circumcised?
7. Do you think a baby can be hurt during delivery if the clitoris is not removed?
8. Do you think women get health issues from FGM?
9. If yes, which one?
10. How do you think the girls feel about the ritual of FGM?
11. Can you tell us what happens during the ritual?
12. If a girl doesn't want to be circumcised what will happen?
13. If a woman is not circumcised, do you see her as less respected?
14. Are the men the people who decided that the girls get circumcised?
15. if yes, which men?
16. Did you ever get education about FGM? if yes, what type of education?
17. Do you think FGM is something that should stay as an tradition?
18. If yes, can you explain why?
19. If no how do you think we can prevent FGM?
20. Which kind of people have influence on the decision of FGM?

Questions ex-mutilators

1. What was for you the reason to start FGM?
2. What was you're opinion on FGM when you started?
3. What age did you start?
4. How was youre experience while doing it?
5. Did you ever question during that period if what you were doing was right or wrong?
6. How did people contact you for FGM?
7. What kind of people contacted you?
8. What did you get in return for doing FGM?
9. Do you know what the reason was you were viewed with more respect/status?
10. Did you join meetings with men? What was talked about in the meetings with men?
11. Did men listen to your opinion?
12. On what kind of topics did you have influence?
13. What is the reason you stopped FGM?
14. Why did you continue to stop?

15. How long ago did you stop?

16. How do you feel about your past in FGM?

17. What is the influence of men in FGM?

18. What kind of influence do the men have in the community and FGM?

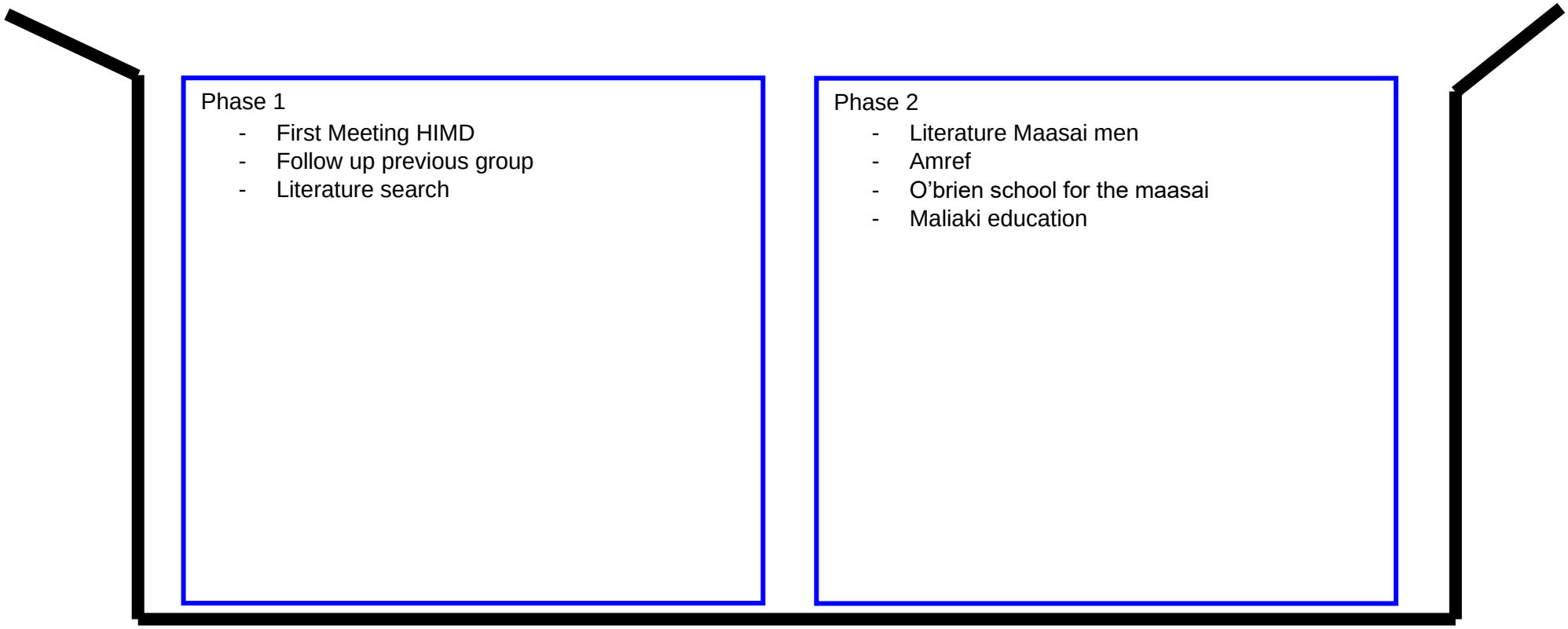
19. How can we approach the men in the community?

20. How do you think we can decrease the influence of men in FGM?

21. What is the best way you think to make men aware or educate them on FGM and its consequences?

22. Do you think we can ask the questions to the men or should we take someone else? do you think we as women get honest answers?

Appendix 6; Moving Box



Appendix 7; The distribution of cross cutting issues is described in Table 16

(only shown the issue that is applicable to us)

Table 16: The distribution of cross cutting issues according to subjects and class levels

No.	Cross-cutting issue	Subjects	Class level	
			III – IV	V – VII
1.	Human Immunodeficiency Virus (HIV) Acquired Immune Deficiency Syndrome (AIDS)	• Science and Technology • Civic and Moral Education	✓	✓
2.	Road safety	• Civic and Moral Education	✓	✓

No.	Cross-cutting issue	Subjects	Class level	
			III – IV	V – VII
3.	Child rights and responsibilities	• Civic and Moral Education		
4.	Gender	• Civic and Moral Education		

Appendix 8; Different cross-cutting issues with the related competencies to be developed

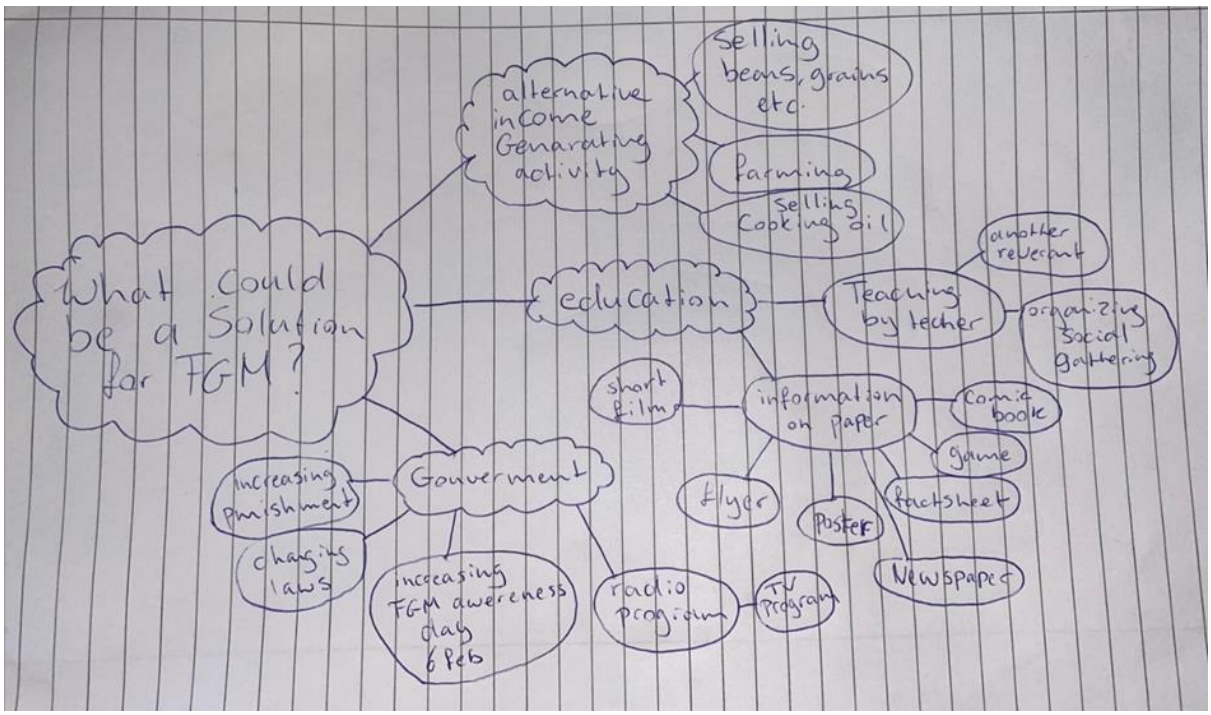
Table 17: Cross-cutting issues and class level competencies

Cross-cutting issue	Class level competencies	
	III–IV	V–VI
Environment	a) Cleaning the school and home environment b) Conserving the environment of the surrounding community	a) Making the school and home surrounding green b) Conserving the environment c) Protecting the living organisms in the environment
HIV and AIDS	a) Differentiating HIV from AIDS b) Caring for people with HIV/AIDS c) Showing empathy to people with HIV/AIDS	a) Protecting oneself and others from HIV infections b) Caring for people with HIV
Cyber security	Using phones, television, radio and newspapers carefully	Using, computers, e-mail and social media carefully
Globalisation	Utilizing the advantages of globalisation	Utilizing the advantages of globalisation
Drug abuse	Identifying the effects of drug abuse	Co-operating with the community to identify ways of preventing drug abuse
Reproductive health	Caring for body and reproductive organs	a) Identifying the effects of unsafe sex b) Identifying the risks of unsafe sex to avoid diseases and early pregnancies

Cross-cutting issue	Class level competencies	
	III–IV	V–VI
Life skills	a) Attaining self-realization b) Respecting oneself and others	a) Following principles in making informed decisions b) Co-operating with others in various aspects c) Following principles of stress management
Entrepreneurship	a) Using home resources sustainably b) Identifying economic opportunities available in the community	a) Recognising economic opportunities around oneself b) Utilising economic opportunities for self-sustenance
Financial skills	a) Identifying Tanzanian currency structure b) Cultivating the habit of saving money	a) Using money carefully b) Safely saving money through a bank or mobile money services
Peace	a) Defining the concept of peace b) Following principles of avoiding conflicts	a) Maintaining peace b) Identifying the effects of conflicts
Road safety	a) Using roads safely b) Recognising road signs, which help us to use roads safely	a) Recognising road safety signs b) Using the road, means of transport, and road signs
Child rights and responsibilities	a) Analysing fundamental rights of children b) Identifying child responsibilities	a) Identifying the risks of irresponsibility among children b) Following procedures for demanding children rights

Cross-cutting issue	Class level competencies	
	III–IV	V–VI
Gender	a) Identifying one's gender b) Recognising gender differences	a) Analysing gender relations b) Recognising the essence of gender
Education about corruption	Defining the concept of corruption	a) Identifying corrupt practices and their effects b) Demonstrating anti-corruption activities
Tax	Defining the concept of tax	a) Identifying types of taxes b) Identifying the benefits of paying tax c) Demonstrating good attitudes towards taxpaying

Appendix 9; Brainstorm session



Appendix 10; Prototype

Female Genital Mutilation

"We won't have equality until girls can grow up with control over their own bodies and futures"

Introduction

- What do you know about Female Genital Mutilation (FGM)?
- What is your opinion about Female Genital Mutilation?
- Do you know why more education is needed about Female Genital Mutilation



Health Consequences

- Do you think you can get HIV/infections because of Female Genital Mutilation (FGM)?
- Is it possible to die because of FGM? if yes can you explain why?
- Can the bleeding during FGM be dangerous? And can you explain why?
- What do you think the consequences of FGM on childbirth?
- Has FGM influence on sexual intercourse, and can you tell why?
- Do you think women can get mental issues because of FGM?



Anatomy

- How many types of Female Genital Mutilation are there?
- Do you agree/disagree that circumcision for men is the same as for women?
- Which of the pictures do you think is the normal anatomy of a woman?





Culture (thesis, YES or NO)

- FGM protects the virginity and the value of women.
- Female genitals are cleaner due to FGM
- God wants FGM to happen.

YES or NO, and can you explain why?



Government (thesis, YES or NO)

- FGM is legal
- You get a fine when performing FGM
- People who suggest or perform don't have to go to prison after performing FGM.

YES or NO, and can you explain why?

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Answers introduction



- FGM stands for partial or total removal of the external female genitalia or other injury to the female genital organ. It's a procedure with many negative health gains and it still happens illegally in the Maasai community.

Answers health Consequences

- When the instruments for cutting are used on different girls, the risk of HIV transmission is high, because of the contact with blood.
- It's possible to die because of FGM. The reason is because increased blood loss during the ritual of FGM.
- When giving birth there is a higher risk of obstruction, which can result in death of the babies. Even the women who are delivering the baby have a higher risk of dying while giving birth.
- FGM doesn't have a good influence on the sexual intercourse because it's more painful and less pleasure for the women and men.
- Women are at higher risk of mental illness because the experience can be traumatic for them .

Answers anatomy

- There are four types of FGM.
- Circumcision for men is not the same. Consequences for men can not result in death.
- First picture is normal. The second picture is type 2 of FGM where they removed the clitoris and part of the labia minor. Type 2 still happens in the Maasai community.

Answers culture

- NO, FGM doesn't have influence on the value or virginity
- NO, FGM doesn't make the genitals cleaner.
- NO, you can't find in any religious book that God wants girls to be circumcised or be hurt like it's done during FGM.

Answers government

- NO, FGM is illegal in Tanzania since 2009.
- YES, you get a fine of 300.000 shilling when performing FGM.
- NO, people who suggest or perform FGM have to go to the prison at least 5 till 15 years.

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Appendix 11; End product

Ukeketaji tohara kwa wanawake

FGM

"Hakutakuwa na usawa mpaka pale watoto wa kike watakapokuwa na maamuzi juu ya miili yao pamoja na ndoto zao"

Utangulizi

- Unajua nini kuhusu ukeketaji?
- Toa maoni/mawazo juu ya tendo la ukeketaji?
- Unajua ni kwanini elimu inahitajika zaidi kuhusu ukeketaji?



1 (Gold, 2019)

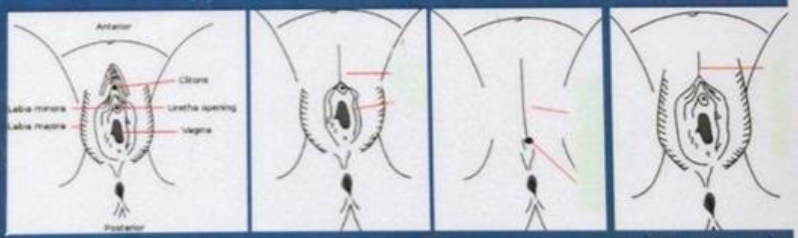
Matokeo ya kiafya

- Unafikiri unaweza kupata maambukizi ya virusi vya ukimwi kutokana na ukeketaji?
- Je kuna uwezekano wa kufariki kutokana na ukeketaji, kama ndio ni kwanini?
- Je kuvuja kwa damu nyingi kipindi cha ukeketaji kuna hatari? Unaweza kueleza hatari hiyo.
- Una maoni gani kutokana na madhara ya ukeketaji wakati wa kujifungua?
- Ukeketaij una mahusiano/ushawishi wowote juu ya kufanya mapenzi na unaweza kutuelezea ni kwa namna gani?
- Unafikiri wanawake wanaweza kupata matatizo ya kiakili au msongo wa mawazo kutokana na ukeketaji?



Anatomia

- Kuna aina ngapi za ukeketajl?
- Je unaweza kukubali ama kukataa kuwa ukeketaij ni sawa ama unafanana na tohara kwa wanaume?
- Kati ya hizi picha nne ni ipi inayooyesha mfumo kamili wa mwanamke?



4 (Wikipedia, z.d.)

Tamaduni (NDIO/HAPANA)

- Ukeketaji unatunza bikra ya mwanamke na thamani yake.
- Sehemu za siri za mwanamke zinakuwa safi kutokama na ukeketaji
- MUNGU alitaka ukeketaji uwepo.

NDIO au HAPANA na unaweza kueleza ni kwanini?



6 (Arrow, 2019)

Serikali (NDIO na HAPANA)

- Je ukeketaji unaruhusiwa?
- Je ukifanya tendo la ukeketaji utapewa adhabu ya kifungo pamoja na fidia?
- Watu waliohusika ama kutenda tendo la ukeketaji hawapaswi kufungwa?

NDIO au HAPANA na unaweza kueleza ni kwanini?



7 (Keller, 2022).

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Majibu ya utangulizi



- Ukeketaji ni ile hali ya kupunguza ama kuondoa kabisa sehemu ya uke wa mwanamke ama kuweka kovu kwenye sehemu za siri za mwanamke. Ukeketaji ni kitendo cha kikatili chenye madhara ya kiafya kwa mwanamke na kinaendelea kufanyika kwa kuvunja sheria katika jamii ya kimasai

Majibu matokeo ya kiafya

- Pindi Kifaa kinachotumika katika ukeketati kwa zaidi ya mwanamke mmoja kunaongeza hatari kubwa ya maambukizi ya virusi vya ukimwi kutokana na muingiliano wa damu.
- Kuna mahusiano makubwa ya kufariki kutokana na ukeketaji. Na sababu ni kwamba kuna upotevu mkubwa wa damu kuvuja pindi ukeketaji unapofanyika.
- Kuna hatari kubwa ya vifo vya watoto kwa mwanamke aliyekeketwa kutokana na kuwa katika wakati ngumu wa kujifungua kwa kukosa sehemu zake zinazomsadia wakati wa mtoto kutoka. Vile vile kunauwezekano wa mama kufariki wakati wa kujifungua.
- Ukeketaji hauna mahusiano yoyote na kufanya mapenzi maana tendo linakuwa lina maumivu makali na raha isiyotosha ama kufurahisha kwa mwanamke na mwanaume.

Majibu anatomia

- Kuna aina nne za ukeketaji.
- Ukeketatji wa mwanamke siyo sawa na tohara kwa wanaume kwa maana matokeo ya tohara kwa wanaume haisababishi kifo.
- Picha ya kwanza Inaonyesha mfumo kamili wa mwanamke ambaye hajakeketwa. Picha ya pili inaonyesha mwanamke aliyekeketwa na kuondolewa kinembe ama sehemu ya juu ya uke. Picha ya tatu inaonyesha mwanamke aliyekeketwa kwa kuondolewa kinembe ,mashavu ya nje na ya ndani ya uke na ukeketaji huu unafanyika kwa jamii ya wamasai. Picha ya nne inaonyesha mwanamke aliyekeketwa kwa kuondolewa kinembe,mashavu ya nje na ya ndani ya uke na kisha kushonwa na kubakiziwa sehemu ndogo ama tundu kwa ajili ya mkojo na hedhi ,ukeketaji huu hufanyika nchi ya Somalia.

Tamaduni (Majibu)

- Hapana, ukeketaji hautunzi. Bikira ya mwanamke wala kumuongezea thamani.
- Hapana, ukeketaji hausababishi usafi wa mwanamke.
- Hapana, hakuna kitabu cha mungu kinachosema ama kutaka mwawamke akeketwe ama apate maumivu kama wanayopata wanawake wakati wa kujifungua.

Serikali (Majibu)

- Hapana, ukeketaji hauruhusiwi Tanzania tokea mwaka 2009.
- Ndio, utapata adhabu ya TSH, 300.000 ukikutwa na hatia ya ukeketaji.
- Hapana, watu wanaotenda ukatili wa ukeketaji watahukumiwa au kufungwa jela kuanzia miaka mitano hadi kumi na tano.

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Appendix 12; User Manual factsheet FGM (prototype)

This factsheet can be used for different purposes:

- Using the factsheet to lead discussion about FGM;

- Explain to people the effects by showing the images;

- Education about FGM by telling the people about it.

The FGM factsheet is designed to educate people about FGM repeatedly and get the discussion about FGM started. We want people to talk more about FGM without having the feeling of shame and break the taboo. Feel free to share your experiences and knowledge because together we can banish FGM from all Maasai communities.

The factsheet has five subjects: introduction, health consequences, anatomy, culture and government. Each subject has questions which can be answered one by one using a brainstorm session in small groups. After each brainstorm session per question the answers will be shared with the group. To use the factsheet as a tool to lead discussion, an attendant is needed.

The person who is giving education:

Step 1: Create a group of people; men or women and instruct them the type of education that is going to be given. Make sure the group can sit together in a safe space; a classroom, church etc.

Step 2: Divide the group into smaller groups from a maximum of 4 people. make sure every group has a person who can read. (if not possible, explain the questions to them personally)

Step 3: Hand out the factsheet's front side to every small group. Keep the frontside to yourself as well as the backside.

Step 4: Introduce the factsheet and tell them the instruction written above

Step 5: Start with asking the first question on the frontside of the sheet in front of the whole group and tell them to discuss their answers in the small group.

***** It's a good thing when a discussion starts! we want as many people as possible to talk about FGM.

step 6: Give the small groups a few minutes and after everyone is ready ask every small group to speak their answers.

step 7: Listen to their answers. Use the backside to correct possible false information given, complement the parts of the answers missing or/and help them understand the answers

step 8: Continue asking the second question and repeat step 5 to 7 working through the whole factsheet. Don't forget to announce and introduce every upcoming subject.

step 9: Ask the group for feedback about the education and write down the feedback

step 10: Thank them for their time and effort and continue with the group of men/women who have not yet had the education. Repeat the manual.