

Female circumcision controversy - an anthropological perspective

University of Pennsylvania Press - The Female Circumcision Controversy

Reference	Number of women and girls with FGM	Country	Types of data used
Andro and Lesclingand, 2007	53,000 ⁴⁶	France	Survey combined with census (Étude de l'histoire familiale (family history survey)) and DHS-MICS
Ministero delle Pari Opportunità, 2009	35,000	Italy	Population register, residence permit data, and DHS-MICS
Hänelmann et al., 2011	24,000	Germany	Population census and DHS-MICS
Dubourg and Richard, 2011	13,000	Belgium	National population register, register on refugees and asylum seekers, birth records, and DHS-MICS
PHB, 2013	507,000	United States	Census and DHS-MICS
Exterkate, 2013	29,000	Netherlands	Census, register of female asylum seekers, DHS-MICS
MacFarlane and Dorkenoo, 2014	137,000	England and Wales	Population census, birth register, and DHS-MICS

Description: -

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Marot, Clément, 1495?-1544

Belcher, Mary, -- 1685-1736.

Wilkes-Barre (Pa.)

Topographical surveying

Hydrography

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Notes: Includes bibliographical references (p. [227]-235) and index.

This edition was published in 2001



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Tags: #Anthropology #and #Female #Genital #Cutting #(FGC)

[PDF] Socio-cultural dynamics of female genital cutting: Research findings, gaps, and directions

It has been found among in Egypt, in Ethiopia, and and in Sudan and Kenya.

Religious views on female genital mutilation

In doing so, she explores both outsider and insider perspectives on female circumcision, concentrating particularly on the complex attitudes of the individuals and groups who practice it and on indigenous efforts to end it. Philadelphia: University of Pennsylvania Press. The Missionary Movement in Colonial Kenya: The Foundation of Africa Inland Church.

The Female Circumcision Controversy: An Anthropological Perspective, Journal of Midwifery & Women's Health

In doing so, she explores both outsider and insider perspectives on female circumcision, concentrating particularly on the complex attitudes of the individuals and groups who practice it and on indigenous efforts to end it. . Most were flown to Israel between 1984 and 1991, where they converted to.

[PDF] Socio-cultural dynamics of female genital cutting: Research findings, gaps, and directions

The newest of these three works, the recently published , edited by Stanlie M.

The Female Circumcision Controversy

Two Traditions, One Space: Orthodox Christians and Muslims in Dialogue.

[PDF] Socio-cultural dynamics of female genital cutting: Research findings, gaps, and directions

The Female Circumcision Controversy: An Anthropological Perspective. A medical anthropologist drawing on more than five years of fieldwork in Sudan, where the most severe forms of genital surgery are common, Gruenbaum shows that the practices of female circumcision are deeply embedded in Sudanese cultural traditions — in religious, moral, and aesthetic values, and in ideas about class, ethnicity, and gender. .

The Female Circumcision Controversy

Why Aren't Jewish Women Circumcised? Drawing on over five years of fieldwork in Sudan, where the most severe forms of genital surgery are common, Gruenbaum shows that the practices of female circumcision are deeply embedded in Sudanese cultural traditions—in religious, moral, and aesthetic values, and in ideas about class, ethnicity, and gender. How can they justify the practice when occasionally a girl dies from the injuries? New York: Oxford University Press, p.

The Female Circumcision Controversy

In , female genital mutilation is practiced by Muslims of the and communities, who believe that it leads to purity. Once in Israel, the women abandoned FGM. However, FGM was introduced in by the spread of version of , which considers the practice obligatory.

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