



GENITAL MUTILATION AFFECTING FEMALES WITHIN THE BOHRA COMMUNITY IN INDIA

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Abstract

Bohra's are descendants of a section of Ismailis who seceded in the early 12th Century announcement following a disagreement over race of their thirteenth Imam, Al- Mustansir, also caliph of Egypt's Fatimids (1094). Now as per the moment's script Bohra's are generally largely educated, thriving business people and good professionals in multitudinous fields. Adding up to around 1 million members, the Bohra's have settled in over 40 countries across the globe to exercise their faith and lead meaningful and prosperous lives. The Bohra's are united by a set of centuries old principles; an unvarying commitment to the faith, a genuine love for the countries in which they live, a belief in the value of society, education, women's commission, engagement with other faiths, physical health and well-being, and a responsibility to watch for the terrain and all brutes that dwell within it. Bohra's have always been pious and law-abiding citizens wherever they live. They've maintained cordial relations with all manner of governments with an end of fostering harmony and goodwill. From Mughal emperors to the British Raj as well as with ultramodern day political parties, the tribune have looked for common ground on which to lay the foundations for collective understanding that can lead to betterment for all. The Bohra community is unique mix of religiosity and fustiness along with the way they contribute appreciatively towards the development and substance of the places they live in gives them a special place wherever they may live. The present conceptual paper is to focused on Study of Genital mutilation affecting females within the Bohra community in India with prime aims (i) To understand the concept of Genital mutilation. (ii) To discuss the Genital mutilation affecting females within the Bohra community in India (iii) To analyse the importance of Genital mutilation affecting females within the Bohra community in India. The methodology of the research is a different type involving an interpretative, conversation, observation and study secondary sources, like books, articles, journals, thesis, university news, expert opinion, and websites, etc.

Key Words: Genital mutilation, Bohra community

Introduction:

The Bohra's unique mix of religiosity and fastness along with the way they contribute appreciatively towards the development and substance of the places they live in gives them a special place wherever they may live.

The foundation of the Bohra faith is grounded on peace, love and humanity. The Bohra's follow the Fatimi Ismaili Tayyibi academy of study. Their faith is grounded on the belief in one deity; Allah Ta'ala, in the Holy Quran as the word of Allah and in the sacred charge of the Prophets and their successors. They worship Allah for deliverance in the hereafter by following the pillars of Islam and clinging to religious practices ordained by the sharia including reciting the Quran, the five diurnal prayers and fasting during the month of Ramadan.

It's a core belief of the Bohra's to cleave to the imam of the time who's the righteous heir of the prophet. When the imam chooses to isolate himself and retire from public view, his office is enthralled by the al- dai al- mutlaq who, like the imam, preserves and protects the faith until his return. The Bohra's follow the advice and pronouncements of the day with unvarying devotion and attend to his call of living a life of piety, peace and harmony.

Key Aspect about Bhora Community in India:

- ✓ The Bohra community have inherited a distinguished heritage and rich literal heritage which traces to the Fatimi imams, direct descendants of the Prophet Mohammed through Imam Ali bin Abi Talib, son in law of the Prophet, and Fatima, son of the Prophet and woman of Imam Ali bin Abi Talib.
- ✓ Bohra's are the flush, most organized, and utmost ubiquitous side of Bohra's.
- ✓ The main difference between them and the other Muslims is that they pay special veneration to Ali, to his sons, Hassan and Hussain, and to their high clerk, the mullah sahib of Surat.
- ✓ The Sunni Bohra's are the descendants of Hindu converts of the unarmed gentries who converted at the close of the fourteenth and during the fifteenth centuries.

Objectives of the Study:

- (i) To understand the concept of Genital mutilation.
- (ii) To discuss the Genital mutilation affecting females within the Bohra community in India (iii) To analyse the importance of Genital mutilation affecting females within the Bohra community in India.

Concept of Genital Mutilation:

Female genital mutilation (FGM) is a traditional dangerous practice that involves the partial or total junking of external womanish genitalia or other injury to womanish genital organs for non-medical reasons.

According to World Health Organisation:

It's estimated that further than 200 million girls and women alive moment have experienced womanish genital mutilation in the countries where the practice is concentrated. In addition, every time an

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estimated 3 million girls are at threat of witnessing womanish genital mutilation, the maturity of whom are cut before they turn 15 times old.

FGM has no health benefits. It can lead to immediate health pitfalls, as well as long- term complications to women's physical, internal and sexual health and well- being.

The practice is honored internationally as a violation of mortal rights of girls and women and as an extreme form of gender demarcation, reflecting deep- confirmed inequality between the relations. As it's rehearsed on youthful girls without concurrence, it's a violation of the rights of children. FGM also violates a person's rights to health, security and physical integrity, the right to be free from torture and cruel, inhuman or demeaning treatment, and the right to life when the procedure results in death.

Genital mutilation affecting females within the Bohra community in India:

The World Health Organization (WHO) and the United Nations Children's Fund (UNICEF) have defined FGM as" all procedures that involve partial or total junking of the external womanish genitalia or other injury to the womanish genital organs for non-medical reasons.

FGM is rehearsed by the Bohra, a side of Shia Islam with one million members in India. Known as khatna, khafz, and khafd, the procedure is performed on six- or seven- time-old girls and involves the total or partial junking of the clitoral hood.

World Health Organization (WHO) has classified FGM into four orders or types, ranging from type 1 to type 4.

1. Type I:

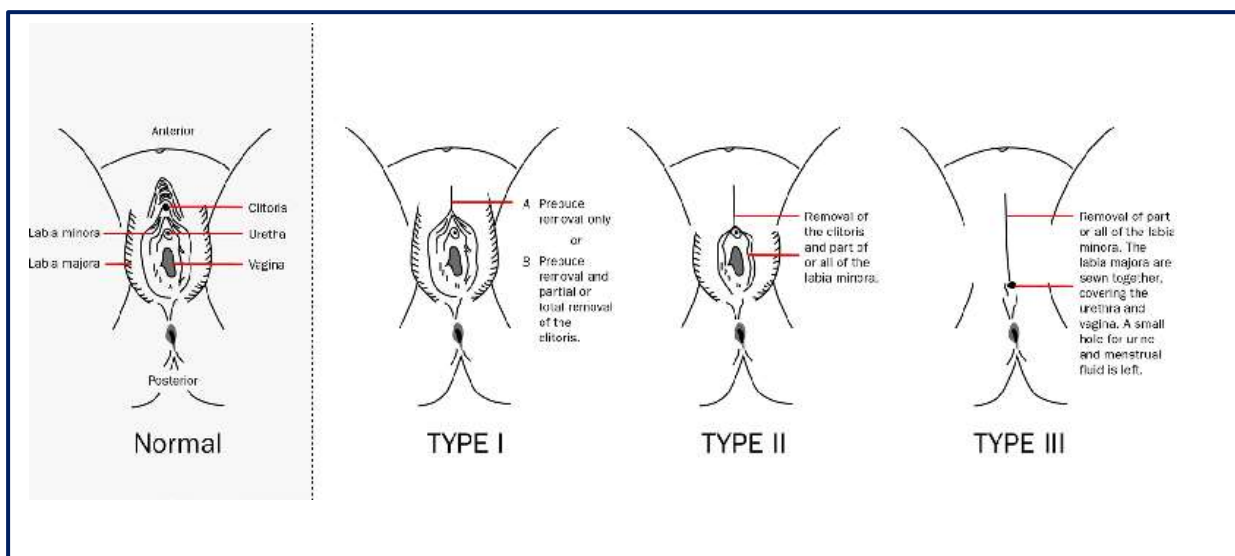
Type I pertains to the total or partial junking of the clitoris and can be divided into two subsections Type Ia and Type Ib. Type Ia consists of the junking of the clitoral hood or the skin girding the clitoris only. Type Ib involves the junking of both the clitoris and girding skin. According to studies of Dawoodi Bohra women, Type Ia and Type Ib are most generally practise.

2. Type II:

Type II is the total or partial junking of the clitoris and inner labia, but can include the external labia as well. Type II has three subsections Type IIa, Type IIb, and Type IIc. Type IIa involves the junking of the labia minora only; Type IIb involves the partial or total junking of the clitoris and labia minora; and Type IIc involves the partial or total junking of the clitoris, labia minora, and labia majora.

3. Type III:

Type III consists of narrowing the vaginal opening, generally through styles of stitching. frequently appertained to as infibulation, Type III can be performed with or without the junking of the clitoris and girding towel (Type I). When distinguishing between variations of Type III, the distinctions of Type IIIa and Type IIIb are used. Type IIIa involves the" junking and displacing of the labia minora," whereas Type IIIb involves the" junking and displacing of the labia majora."



Types of Female Genital Mutilation

4. Type IV:

Type IV is generally undetermined but involves burning, scraping, piercing, dampening, and/ or poking the area. There are veritably many cases of Type IV in India or within the Bohra culture.

The Genital mutilation affecting females within the Bohra community:

- Considering the disharmony and public aversion to FGM worldwide and specifically in India, it's significant to see the factors that effect and sustain the practice of FGM in India, misogyny being one of the leading factors.
- With gender politics in mind," In India and in the West, there's a tendency to see gender violence and misogyny in India as an expression of 'culture' and 'tradition'" which adds environment as to why FGM is heavily unmentioned but also considered a social norm within the Indian Bohra community.
- FGM is a social norm in the Indian Bohra community and," dissidence to social morals is generally sanctioned to colourful degrees with consequences ranging from particular passions of guilt to social rejection, smirch, and shame" which furthers the pressure to conform to FGM in order to fit into bones community.
- FGM in the Bohra community," is believed to mark a ritual of passage to majority, girls are burgled of their fornication at a veritably youthful age just so the Patriarchal culture demands it." Although, individualities within this community believe in this, women that have gone through the process feel as if it's a," direct attack on a woman's fornication."
- Due to similar firm beliefs in this tradition other stations and claims have been made in order to support the pursuit of FGM in the Bohra community. One claim made by numerous FGM rehearsing communities is that," uncut women are banned from sharing in important religious festivity," or are considered to," bring bad luck into the bridegroom's life."

- " Understanding the complex social morals and artistic value systems that shape the meaning and significance of the practice within this community is critical to the work of anti-FGC lawyers" as it enforces that Bohra women aren't animalized, and that their culture is still admired despite the practice of FGM.

FGM has no health benefits, and it harms girls and women in numerous ways. It involves removing and damaging healthy and normal womanish genital towel, and it interferes with the natural functions of girls' and women's bodies. Although all forms of FGM are associated with increased threat of health complications, the threat is lesser with more severe forms of FGM.

Immediate complications of FGM can include:

- severe pain
- inordinate bleeding (haemorrhage)
- genital towel swelling
- fever
- infection., tetanus
- urinary problems
- crack mending problems
- injury to girding genital towel
- shock
- death.

Long-term complications can include:

- urinary problems (painful urination, urinary tract infections);
- vaginal problems (discharge, itching, bacterial vaginosis and other infections);
- menstrual problems (painful monthlies, difficulty in passing menstrual blood,etc.);
- scar towel and keloid;
- sexual problems (pain during intercourse, dropped satisfaction, etc.);
- Increased threat of parturition complications (delicate delivery, inordinate bleeding, caesarean section, need to resuscitate the baby, etc.) and invigorated deaths;
- Need for latterly surgeries for illustration, the sealing or narrowing of the vaginal opening (type 3) may lead to the practice of cutting open the sealed vagina latterly to allow for sexual intercourse and parturition (deinfibulation) occasionally genital towel is sutured again several times, including after parturition, hence the woman goes through repeated opening and ending procedures, further adding both immediate and long- term pitfalls; and
- cerebral problems (depression, anxiety, post-traumatic stress complaint, low tone- regard, etc.).

Conclusion:

Sexual desire in girls and women is viewed as commodity that needs protection and it's perceived to be a family's duty to circumcise their daughters to give this protection. Not only can FGM give physical protection by creating a hedge to intercourse but it's also perceived as a way to cleanse a girl from impure studies and solicitations. womanish circumcision seeks to cover a woman's purity before marriage by reducing her enjoyment of intercourse, and on marriage, it's seen to inhibit her from being treacherous to her hubby. In addition to physical detriment, another adverse health consequence generally described by a woman as being linked to FGM is internal health problems similar as PTSD. Ongoing cerebral and emotional suffering as a result of the procedure itself could affect women's lives oppressively.

It's material to note that while FGM has a definite adverse health impact, manly circumcision has no similar adverse impact and indeed it can be argued that it, in fact, has a positive effect on health in avoiding certain kinds of infections. Hence, in FGM there aren't only violations of the right to life and quality but also a clear violation of the right to non- demarcation grounded on coitus. The object and purpose and impact on manly and womanish circumcision are different and affect in gross demarcation against women.

WHO supports a holistic health sector response to FGM prevention and care, by developing guidance and resources for health workers to prevent FGM and manage its complications and by supporting countries to adapt and implement these resources to local contexts. WHO also generates evidence to improve the understanding of FGM and what works to end this harmful practice. Since then, WHO has developed a global strategy against FGM medicalization with partner organizations and continues to support countries in its implementation.

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