

Draft Lesson Plan for REPLACE 2 Health Education and FGM

Timeframe of 2 hours max including time for discussion/questions

Suggested timeframe	Description of activity	Behaviour Change Technique used
10 minutes	<p><u>Introductory presentation and discussion</u></p> <p>The teacher should welcome the group and if they are unknown to them, introduce themselves, with a focus on stressing their credentials as an Islamic teacher and their experience in this. If the group knows the teacher well, and it is appropriate to do so, it would be good to remind the class of their experience as an Islamic teacher.</p> <p>If group unfamiliar with context provide info about toilets, fire exits etc.</p> <p>The teacher should introduce the session as looking at important issues relevant to growing up and becoming a man or woman as a Somali/Sudanese Muslim in the Netherlands. This could be started by prompting a discussion or getting people to suggest cultural and/or religious traditions that are part of growing up as a Somali/Sudanese Muslim in the Netherlands. These might include things that are part of growing up because they are in the Netherlands and things that are also done or part of growing up for those still living in Somalia or Sudan e.g. graduating high school, going to 'prom', learning to cook traditional cuisine, learning certain key things in Qur'anic school, getting married and other milestones to reach</p> <p>(The Qur'anic teacher love to start like this; speaking about the goodies of their culture and the good tradition they have brought from Somali, so that also can be asked can you give an example from a good tradition and can you give an example from tradition who are not good and can be stressed that FGM is not necessary and a bad tradition).</p> <p>The idea with this is that possibly someone may mention the issue of circumcision, if they don't it could be brought up by the teacher as something they want to focus on in the context of this discussion.</p>	<p>9.1 Credible source (Present verbal or visual communication form a credible source in favour of or against the behaviour)</p>
5 minutes	<p><u>Introducing FGM as a topic</u></p> <p>Teacher explains what is meant when we talk about <i>female</i> circumcision, using the different local words that are used to describe it and explaining that in Europe it is often called Female Genital Mutilation (FGM). Could use flip chart/white board to write down the different terms/words. The teacher could ask the group if they have heard of or know of other terms that are used to describe it if that seems appropriate for the group. This may help to ensure that everyone's understanding/perspective is included. If new/different terms are known by the group, the teacher could ask what they think is being referred to by a particular word or term, if appropriate. The teacher needs to make sure that it is clear what is being talked about – i.e. the cutting of girls or women's genitals of any form for a reason that is <u>not</u> about protecting their health.</p> <p>It should be mentioned that because FGM/ Circumcision/Sunna always involves cutting the flesh in some way it can be very painful and can cause harm to those who are cut (no need for detail about this yet).</p>	<p>5.1 Information about</p>

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		health consequences
10 minutes	<p><u>Elicit perceived reasons for FGM</u></p> <p>The teacher should ask for suggested reasons why the group thinks circumcision has been carried out on girls/women in their community. It will be important to record all of the suggestions in some way (either on a white board/flip chart or in a notebook personal to the teacher as appropriate). We are hoping that someone will talk about it being required as part of Islam, as Sunna, so when it is, make sure everyone has heard that point, but ensure that have recorded all other stated reasons as we can come back to those later. If not mentioned then teacher will need to introduce idea that some think it is required by Islam.</p>	4.3 Re-attribution (1) (Elicit perceived causes of behaviour and suggest alternative explanations)
10 minutes	<p><u>Deliver message that FGM not required by Islam</u></p> <p>The teacher should explain that even though some may refer to little Sunna as being required by Islam, that this is not the case – Islam does not support causing physical harm to people under any circumstances and therefore cutting women’s genitals cannot be considered acceptable in Islam.</p> <p>Islamic sources that support this argument should be cited.</p> <p>It should be pointed out that there are many Muslims throughout the world who do not practice FGM. Can we provide evidence or testimony about a respected Muslim group that does not perform FGM? OR can we provide some testimony from a respected community member or members who will say they approve of the idea that FGM should not be carried out.</p> <p>Should be emphasised that FGM is a cultural not religious practice. Draw attention to the fact that that to consider oneself a good Muslim, one must be completely against any practice that causes harm</p> <p>Once DVD has been produced, the section which shows the Islamic scholar talking about FGM not being required by Islam could also be shown at this juncture.</p>	<p>Use DVD</p> <p>4.3 Re-attribution (2)</p> <p>9.1 Credible Source (Present verbal or visual communication form a credible source in favour of or against the behaviour)</p> <p>6.2 Social comparison OR 6.3 Information about others’ approval</p> <p>13.3 Incompatible beliefs (Draw attention to discrepancies between current or past behaviour and self-image, in order to create discomfort)</p> <p>9.1 Credible source</p>
15 minutes	<p><u>Deliver message about negative consequences of FGM</u></p> <p>The teacher should explain that there can be very severe health consequences to FGM, and explain in an appropriate way physical health problems briefly including pain, blood loss, and problems with having a baby, and in some cases death. BUT need to be mindful of the fact that where ‘little Sunna’ is concerned the health consequences may be much less severe if at all after initial cutting in many people’s experiences. So perhaps focus back on the idea that any harm or cutting of a person is considered wrong by Islam, no matter how small the cut.</p> <p>The teacher should also explain that girls or women can experience negative emotional or psychological problems, including those associated with the</p>	5.1 Information about health consequences

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	<p>experience of being cut, and those associated with their relationships with a husband or partner in the future. Damage to the genitals can cause pain during sex or difficulties enjoying sex, or there may be difficulties conceiving for some women, which can then be very emotionally upsetting. If there are male members of the group then it may be particularly important to emphasise that their future wife may be unhappy if she has had to go through this experience.</p> <p>If at all possible, it would be very useful here to provide some personal testimony from someone or some people who would be perceived as similar to the audience who has undergone relatively less severe FGM (or husband of someone) and experienced negative consequences. It should be a message that makes the message stand out more in the audience's memory.</p> <p>If people cited reasons for circumcision earlier that had to do with cleanliness, purity, good health etc, it would be worth picking up on these again at this point and suggest that Circumcision, Sunna, FGM actually does the opposite of this, so they are not good reasons to carry out the practice.</p>	<p>5.6 Information about emotional consequences</p> <p>Use dvd</p> <p>5.2 Saliency of consequences (Use methods specifically designed to emphasise the consequences of performing the behaviour with the aim of making them more memorable (beyond info about consequences)</p> <p>4.3 Re-attribution (Elicit perceived causes of behaviour and suggest alternative explanations)</p>
<p>10 minutes</p>	<p><u>Deliver message about policy/legality of FGM in Netherlands</u></p> <p>The teacher should then introduce the issue of the legality of FGM in the Netherlands. The law should be clearly explained with regards to it being illegal to carry out FGM in the NL and to take Dutch citizens out of the NL for FGM to be carried out elsewhere. (more information in the attachment)</p> <p>Make sure that the issue is personalised for the audience/group. Explain that if at any time you or a relative or friend is involved in supporting the circumcision of a female family member or friend, there is a distinct possibility that if found out, you or they would be prosecuted under NL law. This could lead to up to 12 years in prison.</p> <p>It would be useful to provide examples of relevant prosecutions or arrests within the community/NL to make sure this seems like something that could happen.</p>	<p>10.11 Future punishment (inform that future punishment or removal of reward will be consequence of performance of an unwanted behaviour)</p>
<p>20 minutes</p>	<p><u>Deliver final message designed to summarise content and develop identity of group and individuals as anti-FGM</u></p> <p>Teacher to introduce the idea that some people have argued that even if 'little Sunna' or FGM is not required by religion, some feel it is an important part of Somali or Sudanese culture, and should continue for that reason. To address this issue, the teacher should go back to the ideas generated by the group at the beginning about important aspects of or issues relevant to growing up as a Somali or Sudanese Muslim in the Netherlands. Teacher can go through the ideas and talk about which ones are positive and negative aspects of the experience of growing up. Try to create lots of emphasis on there being lots of positive things that come from Somali/Sudanese culture. As you reach the end of the list, you can come back to 'Sunna'/FGM and</p>	<p>13.2 Framing/Re-framing (Suggest the deliberate adoption of a perspective or new perspective on behaviour (e.g. its purpose) in order to change cognitions or emotions about performing the behaviour)</p>

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	<p>argue that given the things we've learnt about today to do with it being harmful, against the law and NOT required by Islam it is definitely a negative part of the growing up experience for those who've had it done or who might be at risk of it. Then, suggest to the group that because there are lots of other positive aspects of their culture to focus on and celebrate, we can let go of one negative, harmful one not required for religious reasons in order to create a more positive future and experience for people going forward.</p> <p>The teacher should then suggest that everyone in the group should think of themselves as against FGM or against 'little Sunna'. Tell them that the things they say and do in relation to FGM are important because they can act as an example or role model for others.</p> <p>Ask the group to respond to that request, and say what they think about being that type of person or thinking that way. If problems or negative comments are brought up in response, then ask the group to think of ways of overcoming those problems or issues e.g. someone may cite a pro FGM grandparent or parent as being opposed to them being anti FGM and the group might think of ways to cope with that being a problem such as asking the relative to talk to the mosque teachers or FSAN about the issue if it comes up at home.</p> <p>If problems or barriers are identified without good solutions, make a note of these and offer to come back to the group at a later date with responses or solutions if possible. Contact FSAN for structural support</p> <p>Finish by telling the group that you (and others at mosque or community group or FSAN if applicable/appropriate) are there to be supportive, answer questions and engage in discussion about this as they want/need to.</p>	<p>13.5 Identity associated with changed behaviour (Advise the person to construct a new self-identity)</p> <p>13.1 Identification of self as role model (Inform that one's own behaviour may be an example to others)</p> <p>1.2 Problem solving (Analyse, or prompt)</p> <p>3.1 Social support (unspecified) (Advise on, arrange or provide social support (e.g. from friends, relatives, colleagues, buddies or staff).</p>
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The main line of argument within the FSAN- REPLACE2 DVD as provided by Prof Dr Hidir, Islamic University of Rotterdam

There are some clear reasons why 'sunna' or FGM of any type are not required by Islam.

Islam does not support causing physical harm to people under any circumstances and therefore if we accept that harm can be caused by cutting women's genitals, it cannot be considered acceptable in Islam.

Professor Dr Hidir from the Islamic University of Rotterdam provides the following argument about why FGM/female circumcision/'sunna' type circumcision cannot actually be considered sunna or part of the requirements of Islam:

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Within the sources of Islam, there is a hierarchy that applies as follows; 1. Qu'ran 2. Quran and Hadith 3. Sunnah. From the Sunnah arise fatwa's. A fatwa is a legal opinion issued by a specialist regarding a specific issue.

Often hadith and sunnah are used interchangeably, what is the difference between hadith and Sunnah?

Sunnah are the practices that Prophet Muhammad (pbuh) taught his followers, examples include the Hajj and prayer. These practices are largely taken from the prophets Ibrahim and Musa (pbuh). The sunnah practices are therefore directly from the Prophet Muhammad (PBUH) and were transferred via the companions and followers of the prophet.

Hadith literally means "that which is told". The Hadith are narrations from the Companions and contemporaries of the Prophet. They are comments and sayings of the Prophet regarding certain situations. These were written down and collated approximately three centuries after the death of the Prophet. The scientific study of the Hadith has established the strength of the evidence concerning each comment asserted as coming from the Prophet (pbuh). Six canonical books of the Hadith are identified. This Hadith is classified into different categories, from weak to strong. Weak means that there is no clear evidence that the Prophet (pbuh) made that statement; strong means that there is a clear chain of tradition, and several people who provide evidence that the statement was actually made by the prophet. Often there is also strong support from the Qu'ran Hadith. From **strong** hadith often follows a Sunnah. It is important to remember that every sunnah has come from a hadith and / or Qu'ranic verse, but not every hadith is a sunnah.

There are of course different schools of thought within Islam known as 'Madhhab'.

Female circumcision is mainly among followers of the Shafi'i madhhab. Within this madhhab there is a court ruling that female circumcision is a 'wajib' (obligation). However there are two citations from the Hadith that are commonly used to suggest Islamic support for female circumcision. One (Soennan Abu-Dawud), appears to suggest that 'cutting a little' is OK and the other, (Ahmad ibn Hanbal, Maliki) that female circumcision is 'makroemah' (honourable, noble, praiseworthy). These Hadith have been identified as da'eef (weak) and so sunna cannot follow from them.

In addition, the wives of the Prophet, nor the daughters of the Prophet, nor the women of the companions of the Prophet, nor the daughters of the companions of the Prophet were circumcised. Given the example of the prophet in Islam, one must strive for a life based on the practices of the prophet. Should female circumcision be a meritorious act, then one can assume that the prophet his wives and daughters, and the women and daughters of the companions would advise to be circumcised. The fact that they were not means we can conclude that female circumcision is not a sunna.