



OxfordAgainstCutting
ProtectingGirls&Women



Web Café Programme & Training Workshops



Prepared: January 2022



“Thank you everyone for this most needed conversation. We have to be the change we seek.”
(Community engagement worker)



“It was such an insightful session! Thanks for having this space for me to share my own experiences and views...” (Webinar participant)



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I. Introduction

Oxford Against Cutting (OAC) is an Oxford-based charity working to end harmful practices suffered by girls and women living in the Thames Valley. These include female genital mutilation (FGM), 'honour'-based abuse (HBA) and early and forced marriage (EFM) and female cosmetic genital surgery. Our mission is to end practices that harm girls and women by providing education, supporting survivors, raising awareness of support services and empowering young people to champion initiatives against harmful practices. People from affected communities and young people are at the forefront of our activities.

The following report describes and evaluates a series of webinars and training workshops held online between June 2020 and July 2021. This programme built on a previous series of eight closed, free-to attend, one-hour webinar discussions on FGM and HBA in different cultures run during April and May 2020. These were our response to an urgent need to move our work online during the Coronavirus (COVID-19) pandemic and the resulting lockdown.

“As more and more communities meet regularly online, our Web Cafes have been a comfortable, safe space to talk about some of the most taboo subjects on harm to women and girls. We have delivered an extensive, rich series of Web Cafes, covering topics from intimate relationships to sexualised body alterations, to explore how we can tackle feelings of shame and pressure. Web Cafes have now become a core part of our work, as we continue to push boundaries of conversation and change.”

Kate Agha, CEO, Oxford Against Cutting

A range of recurring themes had been identified in the earlier 2020 webinars that we felt could be addressed. In particular, well-being was raised in a number of contexts, not least a surge in poor mental health during lockdown and a need for support for women (also impacting girls and young women). The importance of good mental health, and the need to pay attention to this was a recurring theme throughout the webinars, for example how social media can be either healthy and empowering or toxic depending on the content and your state of mind. The impact of COVID-19 on the safety of women and girls was a key concern, and many women's freedom had been taken away, even if it was simply to go to the shops or visit the GP. The pandemic heightened concerns for those living with domestic abuse.^[1] Exposure to potentially abusive partners or extended family was increased at a time when stressors existed to increase manipulation and control. It was therefore more important than ever to find ways to engage both with affected communities and with those who support them.

We are very grateful for the support of the Wates Foundation and the Office of the Police and Crime Commissioner (Thames Valley) in funding follow-on webinars and other discussions. Thanks also to all of those who took part and contributed to such a rich and positive project.

[1] HMICFRS (2021). Review of policing domestic abuse during the pandemic – 2021
<https://www.justiceinspectorates.gov.uk/hmicfrs/publications/review-of-policing-domestic-abuse-during-pandemic/>

2. Project scope

The original proposals for this project allowed two sets of sessions. Firstly, the Wates Foundation funding aimed for the delivery of 36 online meetups to tackle harms and support victims of FGM and HBA, including safeguarding children, along with a series of schools' workshops. By agreement, delivery dates and some session formats were adjusted, necessitated by the ongoing lockdown situation and provision of monies from other funders. In total, 41 webinars and six training workshops were run for this part of the project. In addition, a further six sessions were funded by the OPCC. Webinars were generally an hour long, with some having an additional 15-minute add-on for questions and further discussion. We also ran a special finale Web Cafe, with three guest speakers for 90 minutes. The training workshops varied in length and content according to the requirements of the host organisation. [2]

“ Thank you so much for your time. Fantastic and informative. (Webinar participant) ”

3. Our webinars and training workshops

3.1 Webinar development

The webinars ran between 29th June 2020 and 16th June 2021. At the outset, a core planning team met to discuss the structure of the webinars. The key agreed aim was to keep the webinars relaxed and informal. They were, though, supported by a structured template to ensure that participants had clarity around safeguarding and that their anonymity/confidentiality was preserved as much as possible.

Each session was run in English by an experienced facilitator supported by a moderator, with other OAC staff present as participators to provide additional support and expertise (including support with languages other than English if needed). All project facilitators are DBS checked, complete Level 3 safeguarding and understand the principles of maintaining a safe space.

“ I love how interactive this was! (Webinar participant) ”

Plans for the webinars were also subjected to OAC's standard risk assessment procedure. Because of the sensitive nature of the subject matter, concerns were identified about the potential vulnerability of some participants and the possibility of negative psychological triggers within session content. A set of principles was therefore agreed and translated into a 'template' for each session. This included: an outline of the structure as well as a 'script', to explain the 'ground rules' of the session; ways in which participants' identity could be protected and reassurance about this being a safe place to speak; questions/topics; and a section for notes on attendance numbers, issues arising and the

[2] See Appendix A for a list of all of the sessions.

content of the discussion. The facilitator was available at the end of the meeting to provide support if needed, including a debrief for OAC attendees if the material covered had potential to be unsettling. As no research was being undertaken, full ethical approval was not required. Instead, it was built into the facilitators' script to reassure participants about the informal nature of the sessions; explain fully to participants their right to leave at any time without ^[4] giving a reason; to avoid mentioning other people's names when discussing issues and that summary anonymised notes would be taken. They were also given the opportunities to communicate only with facilitators if they wished to raise a point away from the group. ^[3]

For each of the individual webinars, 3-5 questions were prepared in advance to ask participants and guide the discussion, with some including an ice-breaker question. Where a facilitated session with a guest speaker/speakers was run, guiding questions were provided. A sample of these questions is provided in Appendix B. These were finessed and finalised in consultation with facilitators and other OAC staff. Questions were developed to elicit discussion that highlighted key issues, explored ways that things might be changed and identify sources of information and support.

In addition to notetaking to record key ideas, the chat function was actively used to engage with participants, encouraging them to submit questions throughout and enabling prompt responses to questions (for example, explaining unfamiliar words or acronyms).

Ongoing feedback on process was obtained from those responsible for running, moderating and documenting the workshops. This continuous review included tips for running future sessions, eg, ways to introduce complex subjects and unfamiliar terminology, to stay 'on-topic' and plan content with guest speakers. Technical issues experienced, eg, establishing audio contact and 'frozen' cameras were also recorded, and this information both fed into planning for this set of sessions and will be useful for setting up instructions for future webinars.

“ Thank you, really interesting discussion and lots for me to reflect on in my working role. Thank you for sharing your thoughts and experiences, really appreciated (Webinar participant) ”

Finally, themes and ideas discussed were anonymised and written up, to catalogue some of the learning for project evaluation and potential future sessions. Note-takers at some of the webinar sessions produced a succinct summary along with some overall reflections, and these have been included as examples in Appendix C to demonstrate the richness of these discussions. All notes, along with other outputs from each of the sessions (including chat and facilitator feedback) were collated and analysed to identify common themes arising and learning points etc, particularly with a focus on training and education opportunities. A streamlined version of these notes is available in Appendix D, with a summary of the key themes which will contribute to our learning in section 4 of this report.

[3] At this stage, attendees were also informed of OAC's legal obligation to pass on any information about a child or vulnerable adult who may be at risk of harm.

[4] Occasionally one or two more if there was a different format, eg, with a guest speaker some 'closed' questions were asked to facilitate sharing information.

Webinars were advertised and the Zoom link shared via flyers (see Appendix E) disseminated on OAC social media channels using Twitter, LinkedIn, Facebook and Instagram. They were also shared through OAC facilitator personal networks including direct approaches to other community groups and via WhatsApp networks.

3.2 Training workshops

The six training workshops were run between 2nd July 2020 and 11th February 2021 and comprised four sessions delivered as part of other organisations' events. Three of these events were for Oxfordshire Safeguarding Children Board and one contributed to Utulivu Women's Group. In addition, anti-FGM training webinars were run for staff at St John's Catholic Primary School, Banbury, and Langford Village Primary School, Bicester. Existing OAC training materials were drawn upon to deliver these sessions. Facilitator feedback was obtained, though no further notes were taken.

The names of facilitators, guest speakers and note-takers (where appropriate) for all webinars and training sessions are listed in Appendix A, ^[5] with more detail about the team and additional note-takers in Appendix F.

4. Sharing ideas and knowledge

An important outcome from the project was the knowledge shared between OAC facilitators and speakers and the participants. Often, individuals felt that the space created was safe enough to share their personal experiences or those of their friends, family and community. It was important for us to identify the key learning points along with emerging concerns and debates arising from the sessions whilst respecting the privacy of the space. We therefore analysed the notes and chat from each session and have provided an overview of common themes in this section plus a more detailed summary in Appendix D. These will be drawn upon to feed into ongoing planning and the learning materials we develop going forward.

Note that the following summary and the notes in Appendix D report back on the discussions during the webinars. The content is an attempt to capture the (sometimes wide-ranging) views of the participants and retain the tone and emphasis of the original contributions. It does not necessarily reflect the policy of Oxford Against Cutting, nor should it be interpreted as a set of research findings.

Most agreed that women and girls carry considerable burdens, including being the ones expected to uphold a family's or community's honour, high levels of scrutiny and control and widespread pressure to look, dress and behave in particular ways. Some women's bodies are considered to be 'temples', with virginity being valued, women's sexual pleasure seen as wrong and bodily agency denied them. They face judgement or discrimination based on their marital status such as being unmarried or a

widow. It was also identified that men can be targeted for not conforming to masculine norms, eg, for being gay. Power and control were often identified as central to harms including FGM and forced marriage. General themes and issues relating to FGM, FM and other harms included recognising the need to understand gaps in knowledge, the traditions and myths around controlling women's sexuality, the realities of exercising choice and consent and the complexity of issues facing individuals from different family and community settings. Some felt that there has been an intensification of control, and a worsening of some aspects, for example, concerns about growing numbers of women seeking cosmetic surgeries and alteration. This is becoming increasingly normalised, which might tell us something about an ongoing gender-power imbalance and the impact of pressure from unrealistic (often stereotypical and culturally specific) standards of beauty and sexuality.

Gendered power relations, and the differences in the way girls and boys are socialised and treated from birth were also important recurring themes across many of the sessions. Existing power structures were identified as patriarchal but upheld by family members of all genders and ages, who help to maintain gender-biased norms and the trivialisation of abuse against women. These can impact an individual's thinking from early in their lives. Some talked of how this is born out of insecurity and fear that a woman cannot be controlled, for example, if she is earning or has a good education. This overlaps with concerns of the impact of Covid restrictions, which have had a disproportionate effect on women because of increased childcare and domestic responsibilities at a time of family tensions due to lockdown and potential family/marital disharmony.

The negative impact on people's mental health of many of these harms, and the wide repercussions of this, were also a recurring theme in the discussion, with one example being the repercussions from FGM on family stability. Furthermore, some of the issues identified related to practicalities, for example, with data collection and reporting. In particular, mandatory reporting around FGM is very problematic and can stop women using services and stronger data collection is needed around HBA, including how this can impact on men and ways to develop key identification markers to identify where HBA is happening.

The importance of working with key actors to support education and change was a consistent message across all of the webinars. Stakeholder groups are wide-ranging and include those on the 'front line' such as police, GPs and local authorities, faith leaders, parents, and both older and younger family members. Some favoured a 'bottom up' approach, to help individuals understand the source of existing taboos and power structures and encourage conversations between and within groups, for example, peer discussions amongst men. Working with global, national and local networks was identified as beneficial.

The ever-changing context of working in this area was evident in a number of ways. Discussions relating to forced- and child- marriage have taken place against a backdrop of the introduction of the Marriage and Civil Partnership (Minimum Age) Bill, ^[6] which seeks to raise the minimum age for marriage to 18. The webinars involving topics around sex education are now within an environment

[6] <https://bills.parliament.uk/bills/2900>

where relationship and sex education is on the secondary school curriculum and includes many of the subjects covered by OAC such as HBA, FGM, FM and risks online.^[7] This developing environment presents us with challenges, but also opportunities to be at the forefront of emerging ideas.

Those opportunities were apparent throughout the discussions, during which areas of resistance and positive change were also identified. Examples included campaigns to celebrate the birth of girls as well as boys, the possibilities within diaspora groups for exposure to a new culture empowering women and, progress in acknowledging that marriage is not always the most important thing in a woman's life. There was recognition that there can be alternative rites of passage to replace FGM, growing awareness of issues relating to first cousin marriage and its potential risks related to genetic conditions, more acknowledgment of the impact of disownment and family rejection. Moreover, though men do not commonly become involved with FGM as it is seen as a 'women's issue', reported experience is of men who are genuinely passionate about ending the practice.

Though perceived as negative by some, social media was also seen as a force for good through supporting body positivity, a platform for campaigning and allowing access to a safe, welcoming, accessible environment to connect globally with friends and family. This was seen as one of a number of ways that girls and women have increasing platforms to speak out which offers opportunities for social change to happen and organisations such as OAC to support this.

5. Success measures and impact

We measured the success of the project in several ways. Firstly, we used quantitative measures. Over the course of the webinars, for example, we engaged with over 620 participants, averaging around 13 participants per session (excluding OAC representatives). The most highly attended sessions were on FGM, female pleasure and virginity and also on female perpetrators (both with 30+ attendees). Sessions on male activism, abandoned brides and FGM and terminology were also popular (with 18, 19 and 20 attendees respectively). Some of the sessions were less well attended, with a small number of the body image sessions having low numbers. This may be attributed to the fact that this is a relatively new subject for exploration and will take some time to build an audience, compared to subjects such as FGM or HBA, which have a well-established network of activists and engaged community leaders.

“ I've really enjoyed the session- I work in early help and across different cultures and religions and I'm really conscious of trying to educate myself so that I can offer the right support and level of understanding, rather than just from a white western perspective! Thank you. (Social worker) ”

[7] For government guidelines on Relationship and Sex Education in secondary schools, see <https://www.gov.uk/government/publications/relationships-education-relationships-and-sex-education-rse-and-health-education/relationships-and-sex-education-rse-secondary>

We also used qualitative measures, in which we recorded:

Feedback from our beneficiaries, ie, participants/delegates, both in follow-up emails and in the Zoom ‘chat’ facility. Where this contains learning points we take them on board, either immediately within the team if appropriate, or feeding them into subsequent OAC activities. As well as in the quotations throughout this report, feedback is shared in Appendix G.

Continued engagement with OAC’s work. This can be through signing up to our newsletter (for example 20 attendees from the training workshops requested to be added to our mailing list, and attendees from web cafes regularly used the chat to request being added), to a participant or speaker becoming a volunteer. Other community groups decided to cover some of the issues in their women’s group discussions, and our facilitators have also been asked to provide expertise on engaging with minoritised communities.

Building our network of individuals and organisations, such as making new contacts, involving them in our work and developing reciprocal relationships. This included social workers, midwives, domestic abuse advisors, NGOs, pastors, charity and community group members campaigners and advocates and safeguarding and healthcare professionals, independent sexual violence advisors (ISVAs). Representatives were from a diverse group of organisations ranging from a men’s FGM support group through to the British Society for Paediatric and Adolescent Gynaecology who attended and contributed.

“ Very interesting and thought-provoking. Thank you everyone for the richness you have given through sharing (Mental health professional) ”

An example of continued involvement was Rubie Marie, a high-profile campaigner against forced marriage and honour-based abuse who joined as a facilitator and ambassador after speaking as an expert for a webinar session. We also connected with Payzee Mahmud,^[8] who is a very well-known campaigner against forced and early marriage, and who made a really positive contribution as a speaker in addition to arranging to share one another’s campaign materials and amplify our respective messages. In addition, we connected with Caroline Goode, the police officer who investigated the honour killing of Banaz Mahmud and Jaswant Narwal, Chief Crown Prosecutor Thames and Chiltern.

Observation of our sessions by known experts in the field, for example, Prof Tobe Levin von Gleichen, expert in human rights and harms, observed our training for Langford Village Primary School and provided an endorsement.

Requests for a follow-up session or other interest in OAC, for example, St John’s Catholic Primary School expressed interest in lessons for students following the training for staff.

[8] A survivor’s plea to end child marriage – is available here
hyperlink https://www.ted.com/talks/payzee_mahmud_a_survivor_s_plea_to_end_child_marriage

Impact on affected communities

In terms of impact, the beneficiaries of the funding are women and girls from communities affected by harmful practices including female genital mutilation (FGM) and 'honour'-based abuse (HBA)/ forced marriage. The webinars provided a platform for our beneficiaries, those who represent them (eg. community groups) and service providers to discuss openly the relevant issues. Contributors were also able to amplify their own work, sharing petitions, link with like-minded groups and individuals and giving them the opportunity to publicise their organisation or current project. In addition, our facilitators and volunteer note-takers were primarily women from affected communities. Some were inspired to explore volunteering and a faith leader signed a pledge to raise awareness about the harms, reasons and laws against FGM before long school holidays, to help families reach support to protect girls at risk. We have also facilitated publicising support services such as Family Links (with whom we established a connection following a webinar). We signposted several women to support services, after they shared personal stories following Web Cafes.

“ (I)...Like the diversity of perspectives – there is always something I hadn't realised – eye opening to hear all the different opinions and forced you to reflect on how change happens ... Talking about religion, medical side etc. (it's) important to talk about so many different aspects of the subjects (OAC Staff member) ”

Organisational benefits

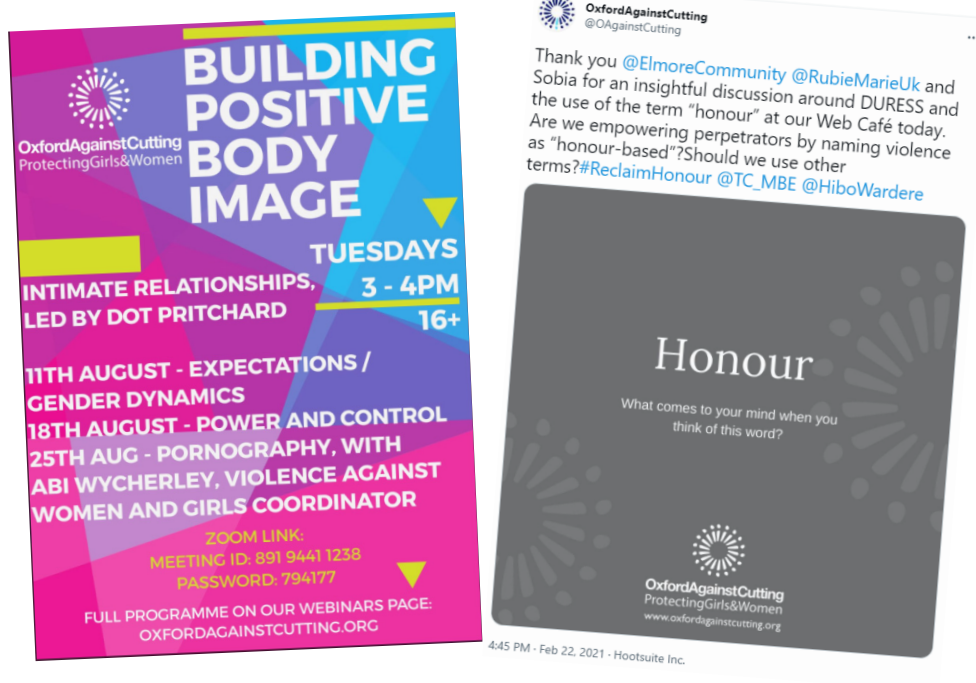
Ways in which our wider work was enhanced and enriched by running the webinars and training sessions included:

- Sharing our posters and details of our work with participants who in turn passed these on to their networks and/or offered helpful feedback.
- Broadening and deepening the scope of our work, developing a more sophisticated understanding of the issues underlying the taboos in ways that help us to better tackle them. Examples included discussion around FGM and links to religion, for instance, a consideration of the positive impact that classifying FGM as haram might have on eradication. The debates and discussion sparked during the sessions often fed into ideas for innovative future sessions, such as the need for education around fertility.
- The 9th July 2021 webinar relating to male activism and sexual health making a helpful contribution to our longer-term work in this area and the dissemination of our video on condom use, aimed at the South Asian community.
- Growing the networks of OAC facilitators enabling them to share our work (with several instances of our facilitators being asked to speak to other groups).
- Generating ideas for expanding our audience, such as producing 'Instagram Lives' in different languages.
- Expanding into new networks, as well as consolidating and strengthening existing ones. One example was with faith leaders, where we were able to involve those whom we already knew, and form new relationships, such as with Imam Monawar Hussain, the Muslim chaplain from Oxford University Hospitals NHS Foundation.

- Making recordings of some of the webinars **available online** as a learning resource. Currently, the three webinar recordings online have been viewed 85 times in total.
- Sharing tips and resources such as websites and helplines, links to relevant TED talks, books and news articles during the sessions. [9]

Facilitators and moderators also fed back on the value for OAC of running a significant number of sessions for developing the team’s skills. For example, there was felt to be value when “the conversations go on tangents and it’s a lot more organic” which allows participants to “touch on things we wouldn’t usually think about”. To manage this required strong facilitation at times, particularly where the subject matter is sensitive (as was often the case) and the team were able to strengthen their skills in this.

We encouraged our participants to help ‘set the agenda’, by collating their suggestions for future webinar topics, for example, such as the suggestion to explore fertility issues. The project also highlighted areas for possible further development (for example, a talk on colourism in schools) and OAC subsequently secured funds to develop a new workshop on bride abandonment, based on the interest this elicited in the webinar and its perceived importance.



[9] These have been recorded under ‘References and resources’ in this report. here hyperlink https://www.ted.com/talks/payzee_mahmod_a_survivor_s_plea_to_end_child_marriage

[10] This includes our film on genetic conditions (also addressing first cousin marriage) and subsequent webinar discussions such as our presentation with speakers on intergenerational trauma in November 2021.

6. Conclusions

These sessions took place in a climate of restricted movement for women and the services they can access and social distancing, which limited their usual support networks. They also presented new and innovative ways for our charity to stay connected with affected communities and their allies. We were able to raise awareness amongst these groups, enhancing networks and information-sharing, and provide alternative avenues of support for those who needed it. Moving forward, working online in this way opens up new possibilities for engagement and connection.

The knowledge shared with participants, the networks we have been able to develop and the community we are building all help us as an organisation to stay in touch with current debates and changing attitudes and needs. Examples of this are our development of work around sexual health, cousin marriage and disownment. Being at the forefront of discussions 'on the ground' is essential at a time of shifting ways of working and thinking, of emerging terminology, technology and communication media. Current debates and social movements around 'Black Lives Matter', wide reflection on the use and importance of language (such as the term 'BAME') for minoritized groups, campaigns to challenge taboos such as that on the legal age of marriage and the Body Positivity movement are all rapidly changing the discourse. Our webinars have been invaluable in supporting open conversations, amplifying lesser-heard voices, facilitating access to support and reaching communities, as evidenced by agencies contacting OAC for advice about reaching minoritised groups and the positive participant feedback. The content has been interwoven with our other work, and [10] we will seek to build on this to reach a wider audience and increase our impact. This can only support and expand our work and encourage others to join in our mission to end harmful practices.





References and resources

- ACRE - We, Men <https://acrereading.org/we-men/>
- ACRE (Alliance for Cohesion in Reading) <https://acrereading.org/>
- Community United West Berkshire <https://communityunited.uk/>
- Family Links <https://www.familylinks.org.uk/>
- FAWCO <https://www.fawco.org/>
- Freedom United <https://www.freedomunited.org/>
- FWT - A Centre for Women (MAMTA Project) <http://www.fwt.org.uk/health/mamta-2/>
- Iranian and Kurdish Women's Rights Organisation <https://ikwro.org.uk/>
- Karma Nirvana <https://karmanirvana.org.uk/>
- NSPCC Learning (DART) <https://learning.nspcc.org.uk/services-children-families/dart>
- Oxfordshire Safeguarding Children Board <https://www.oscb.org.uk/>
- Pink Ladoo Project <https://www.pinkladoo.org/home>
- Southall Black Sisters <https://southallblacksisters.org.uk/>
- The British Society for Paediatric and Adolescent Gynaecology <https://britspag.org/>
- The Elm Foundation <https://www.theelmfoundation.org.uk/>
- The Halo Project <https://www.haloproject.org.uk/>
- The Sky Project <https://skyproject.org.uk/>
- Utulivu Women's Project (Reading) <https://www.utulivu.co.uk/>

Appendix A – Webinar and training workshop schedule 2020-21

Date * indicates funding from OPCC	Subject	Non OAC participants	OAC participants	Facilitator(s)	Guest Speaker (if applicable)	Note Taker
29.06.2020	Alternative rites of passage	7	3	Kaddy Touray	Ifrac Mohamed, Slough Integration Services	Rahela Ahmed
02.07.2020	Anti FGM Training for staff (St John's Catholic Primary)	17	N/A	Dr Nesreen Yanni		
06.07.2020	Tackling financial motivations	8	3	Kaddy Touray	Hilary Burrage consultant/sociologist & author on FGM	
07.07.2020	Family dynamic power structures	4	4	Sobia Afridi & Monica Majumdar-Choudhary		Dot Pritchard
13.07.2020	Campaigning	13	5	Monica Majumdar-Choudhary	Hibo Wardere Anti FGM campaigner	Rahela Ahmed
14.07.2020	Advertising & sexualised body alterations	12	6	Monica Majumdar-Choudhary	Naseem Sarbatta-Walia	Agya Poudyal
14.07.2020	Values - whose? Different for daughters & sons?	6	5	Monica Majumdar-Choudhary		Keisy Lin Fong
15.07.2020	Anti-FGM staff training (Langford Village Primary)	57	N/A	Dr Nesreen Yanni		
21.07.2020	1st cousin marriage	8	6	Monica Majumdar-Choudhary		Dot Pritchard
21.07.2020	Body image - social media	10	3	Monica Majumdar-Choudhary		Keisy Lin Fong
27.07.2020	FGM - 'not a Christian practice'	9	3	Dr Nesreen Yanni	Cecily Mwanik Utulivu	Keisy Lin Fong
28.07.2020	Racism & skin whitening	8	5	Monica Majumdar-Choudhary		Agya Poudyal
03.08.2020	Interfaith discussion	11	4	Dr Nesreen Yanni		
04.08.2020	Sex in marriage	8	5	Monica Majumdar-Choudhary & Sobia Afridi		Hauwa Suleiman
10.08.2020	FGM - 'not an Islamic practice'	9	4	Hauwa Suleiman & Kaddy Touray		Hauwa Suleiman
11.08.2020	Expectations gender dynamics	17	5	Monica Majumdar-Choudhary	Hauwa Suleiman	Keisy Lin Fong

Appendix A - Continued

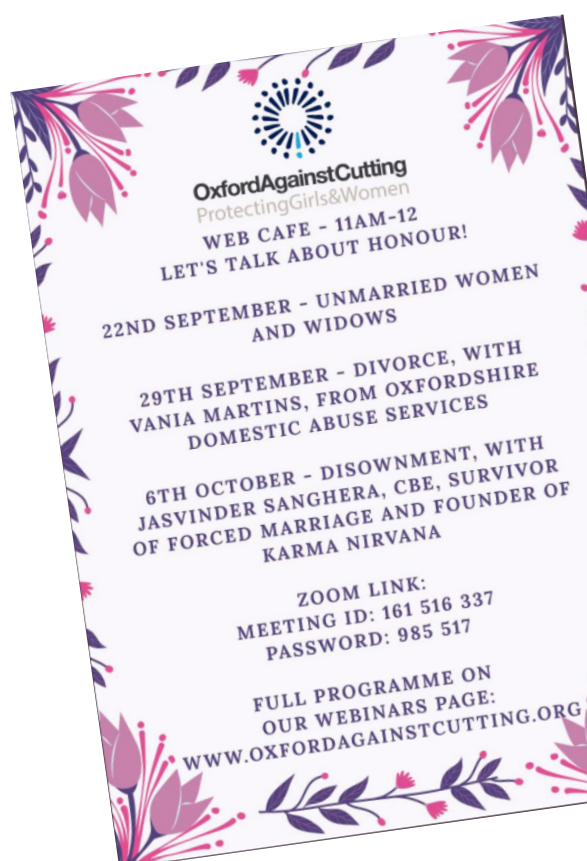
Date * indicates funding from OPCC	Subject	Non OAC participants	OAC participants	Facilitator(s)	Guest Speaker (if applicable)	Note Taker
11.08.2020	Forced marriage	6	3	Monica Majumdar-Choudhary	Payzee Malika (Mahmod) Activist, campaigner on child marriage and HBA	Keisy Lin Fong
18.08.2020	Body image - Power & control	9	4	Monica Majumdar-Choudhary	Dot Pritchard	Keisy Lin Fong
18.08.2020	Wife & husband roles. Pressure to be a mother / number of children	3	3	Monica Majumdar-Choudhary	Rubie Marie	Hauwa Suleiman
25.08.2020	Pornography	6	4	Dot Pritchard	Abi Wycherley Oxfordshire CC VAWG coordinator	Hauwa Suleiman
14.09.2020	The role of men and how to change their attitudes	10	5	Dr Nesreen Yanni	Victor Koroma, ACRE & Anti FGM campaigner	Dot Pritchard
21.09.2020	The role of men in supporting wives / impact on mental health	10	5	Victor Koroma	Dr Brenda Kelly OAC patron & founder of Oxford Rose Clinic	Isabelle Roxroi
22.09.2020	Unmarried / widows	10	5	Sobia Afridi	Rubie Marie	Hauwa Suleiman
28.09.2020	Female pleasure 'virginity' (by man)	35	4	Dr Nesreen Yanni	Mulkaht Ibrahim OAC Milton Keynes Partner	Dot Pritchard
29.09.2020	Natural bodies	2	4	Dr Nesreen Yanni		Dot Pritchard
29.09.2020	Divorce	1	4	Sobia Afridi	Vania Martins ODAS	Dot Pritchard
06.10.2020	Cosmetic body alterations. Lip fillers?	14	5	Dr Nesreen Yanni	Dot Pritchard	Hauwa Suleiman
06.10.2020	Disownment	4	4	Sobia Afridi	Jasvinder Sanghera CBE, FM survivor & founder of Karma Nirvana	Keisy Lin Fong
12.10.2020	Education	1	5	Kaddy Touray		Dot Pritchard
13.10.2020	Labiaplasty	6	4	Dr Nesreen Yanni	Charlotte Kelly research of women's rights in a medical context	Dot Pritchard
19.10.2020	The Law	8	5	Kaddy Touray	Caroline Pinder OAC chair	Dot Pritchard

Appendix A - Continued

Date <small>* indicates funding from OPCC</small>	Subject	Non OAC participants	OAC participants	Facilitator(s)	Guest Speaker (if applicable)	Note Taker
20.10.2020	The law	11	8	Sobia Afridi	Jaswant Narwal CCP Thames & Chiltern	Keisy Lin Fong
26.10.2020	Social media	2	5	Kaddy Touray	Monica Majumdar-Choudhary & Tanya Vyas	Dot Pritchard
27.10.2020	Parenting	3	6	Monica Majumdar-Choudhary	Sobia Afridi	Dot Pritchard
27.10.2020	Challenging private surgeries	5	3	Dot Pritchard		
03.11.2020	Male activism	16	5	Monica Majumdar-Choudhary	Dr Mazher Idriss Senior lecturer in law Manchester Metropolitan & HBA researcher	Dot Pritchard
11.12.2020	Journey through the criminal justice system	12	8	Sobia Afridi	Caroline Goode (retired detective superintendent), Rubie Marie, Jaswant Narwal CCP Thames & Chiltern	
* 11.01.2021	FGM & Terminology	20	7	Lena El-Hindi	Dr Naseen Yannie	Kate Agha
* 25.01.2021	Fertility	3	5	Sobia Afridi		Dot Pritchard
* 08.02.2021	Modern slavery	6	5	Lena El-Hindi	Victoria Butler Modern slavery coordinator, Thames Valley Police	
11-02-2021	Utulivu's Zero Tolerance event "Let's Talk End FGM in a Generation"	40	N/A			
* 22.02.2021	Duress	17	8	Sobia Afridi	Rubie Marie and Sadia Hussain, Team Manager Elmore Community Services	Hauwa Suleiman
* 08.03.2021	Female perpetrators	31	7	Monica Majumdar-Choudhary	Arifa Naeem Achieving for Children's Family Resilience Team	Tanya Vyas
17.03.2021	HBA - OSCB	13	N/A			
* 22.03.2021	Mental health & therapy	12	5	Sobia Afridi	Arifa Naeem Seema Dhanak	Hauwa Suleiman
21.04.2021	FGM - OSCB	25	N/A			

Appendix A - Continued

Date * indicates funding from OPCC	Subject	Non OAC participants	OAC participants	Facilitator(s)	Guest Speaker (if applicable)	Note Taker
14.05.2021	Masculinity & shame	7	7	Sobia Afridi	Imran Manzoor Breaking the silence	Dot Pritchard
28.05.2021	Abandoned brides	19	6	Sobia Afridi	Naz Shah (MP) Seema Dhanak V2S Empowerment	Dot Pritchard
11.06.2021	Polgamy	9	10	Sobia Afridi	Fatou Ceesay Refugee Resource Women's Service coordinator	Dot Pritchard
17.06.2021	HBA - OSCB	21	N/A			
25.06.2021	Faith Leaders	2	4	Sobia Afridi	Rev Julia Paul pastor	Tanya Vyas
09.07.2021	Male activism - 5Cs project on sexual health - condom workshop	18	5	Sobia Afridi	Film showing	
16.07.2021	Adoption	10	8	Hauwa Suleiman	Sobia Afridi	Hauwa Suleiman



Appendix B - Example facilitator webinar questions

Session: FGM - The role of men in supporting wives / impact on mental health

- Do many men accompany their wives/partners to the Rose Clinic?
- Do men really understand the impact FGM can have on the physical and emotional health of women before they come to your Clinic?
- What impact can FGM have on a family's mental health?
- In what ways can men support someone who has experienced FGM? For example, in what ways can a husband support his wife/partner?
- What challenges might men come up against when supporting someone who has experienced FGM?
- Are there any tools which might be helpful for men in supporting someone who has experienced FGM?
- In what ways can we increase men's confidence in supporting those who have undergone FGM?



Session: HBA – Forced marriage

- How do the expectations of forced marriage differ between community groups and does 'nationhood' play a role i.e. is it different between here (UK) and back home?
- What role does gender dynamics and family dynamics play in forced marriage?
- Does the forced marriage mindset exist within the younger generation? If not, how can we change the attitude/ perspective of the older generations?

Session: Body image - Expectations / gender dynamics

- Can anyone think of / want to share an example of an expectation put on either gender to look, or act a certain way?
- In what ways can these expectations that come from gender stereotyping be damaging?
- Are there any benefits that come from gender roles?
- Can you think of someone who you know who subverts the gender stereotype? Have you ever subverted a gender stereotype type? How did you do it and how did it make you feel?
- In what ways can we challenge gender stereotypes and expectations?

Session: FGM - The role of men and how to change their attitudes

Do you think men play a role in ending FGM? If so, what?

- In what ways can we engage men in conversations about FGM?
- How does a man know that a woman has been cut?
- What are the barriers to having conversations with men about FGM?
- What are the barriers for men speaking out against FGM?
- Who do you think is best placed to talk to men about FGM?
- Do you think that more men are speaking out against FGM now?
- What else can we do to support men to speak out against FGM?

Session: HBA - Values - whose? Different for daughters and sons?

- How important is community influence when it comes to raising sons and daughters?
Does the process differ between the two as a result?
- Is the onus on daughters to protect and maintain honour in comparison to sons, or does this come down to their roles/ responsibilities i.e., daughters will turn into mothers therefore heavily involved in future generations upbringing?
- Does the 'taboo' factor still exist for daughters/daughters-in-law around working and studying?
(Prompts - working woman/ housewife role clashes) Why does the value differ for men/ sons, do they need to take more of a progressive approach?

Session: Body Image - Advertising and sexualised body alterations

- We've all heard of the phrase 'sex sells', do you think this mindset still exists in our society and across advertisements?
- Do you think that the media's representation/ advertising of women (and men?) encourages young people to have positive self-esteem?
- Is the marketing of women now vs past seems more progressive or problematic?

Session: HBA - 1st cousin marriage

- How can we raise awareness about first cousin marriage?
- Will first cousin marriage eventually end in the UK?
- Is there enough knowledge about the health implications regarding first marriages?

Session: Body Image - Power and control

- Can you think of ways in which people dictate how other people should look like a way of gaining power and control?
- Why do you think body hair on women is often seen as shameful or 'wrong'?
- Do you think power and control play a part in this or do you think it's just fashion?
- Can going against a particular look have repercussions? If so, what might these be?
- Do you think there's ever any instances where people have the right to tell another person what they do with their body or how they look? For example, do you think a partner has a say in how their partner presents themselves?
- How can we safely challenge those who try to dictate what we do with our bodies?

Session: HBA - Unmarried / widows

- Are unmarried women treated differently to married women?
- Are widows treated differently to married women whose husbands are alive?
- Does society judge unmarried women and in what way?
- Does society judge widows and in what way?
- What pressures are put on to widows and unmarried women?
- What can we do to tackle discrimination and negativity towards widows and unmarried women?

Session: FGM – social media

- What role does social media play in giving a 'voice' to FGM survivors?
- Does the 'taboo' element have an impact on the way FGM is understood/ discussed across social media - I would like to talk about Tik Tok trends, trolling and victim shaming at this point?
- Campaigning - What are your thoughts on visuals vs hashtags? What are your thoughts on campaigning through social media - it would be great to discuss and gain insight on how to get youth involved, male voice and whether OAC needs to create a social media toolkit?

Session: FGM - 'not a Christian practice'

- We know that FGM is practiced amongst some Christian communities. Is FGM ever mentioned in the bible?
- Do you think that it's important for a girl to be a virgin before she gets married?
- Do you think it's equally important for boys and girls?
- Do you think that Christianity is ever misused or misinterpreted to try to advocate FGM?
- How do you think we can change perceptions of FGM as a religious practice?

Session: Body image - Racism and skin whitening

- How do people view or understand colourism within their own race?
- Does social media play a role in perpetuating colourism?
- Does gender intersect with colourism?
- Do other physical characteristics beside skin tone play a role in colourism?



Session: FGM - Female pleasure / 'virginity'

- Is it equally important for men and women not to have sexual relationships outside of marriage?
- Do you think men see women's sexual pleasure as important?
- Do you think that women's sexual pleasure is seen as equally important to men's?

Session: HBA - Divorce

- Are divorced women treated differently to married women?
- Does society judge divorced women in a negative way?
- Is there pressure on divorced women to marry again?
- Is there a difference in how society treats a divorced man compared to a divorced woman?
- What can we do to change negative thinking towards divorced women (and men)?

Session: FGM - Interfaith discussion

- We know that FGM is practiced amongst some religious communities. Is FGM ever mentioned in the holy books?
- Do you think that Religion is ever misused or misinterpreted to try to advocate FGM?
- How do you think we can change perceptions of FGM as a religious practice?
- Do you think faith leaders play a key role in ending FGM? If so, how?

Session: HBA - Family dynamic / power structures

- Where's the centre of power in families which uphold honour systems?
- Is it different for different communities?
- How do power structures change with migration?
- Is there a relationship between control of financial resources and power structures?

Session: FGM - Alternative rites of passage

- In some communities, FGM marks a transition from girlhood to womanhood. Was this the case in your community? If not, why not?
- Why is FGM so important for marking a transition from girlhood to womanhood?
- Can communities mark the transition from girlhood to womanhood without cutting their girls? How?
- Do you think that alternative rites of passage are effective in all communities?

Session: HBA - Sex in marriage

- Are there any religious texts which require women or men to have sex if their spouse asks for it?
- Do you think that religious text is ever misused to put pressure on women or men to have sex when they don't want it?
- We know that communities who uphold honour systems value chastity within marriage and maintaining 'virginity' before marriage. Do we agree with these values? If we don't agree, do we switch to another value? For example, sex is only allowed if there's love, or, you can have sex with anyone at any time. If we do agree with the value, how do we get people to uphold it? Do we encourage people to do it, or do we enforce it with social consequences such as divorce, disownment and death?
- Do we feel the values and consequences we've discussed should be the same for men and women?
- Do you think that more needs to be done to ensure that everyone understands consent?

Session: FGM - Tackling financial motivations

- What brought your attention to this area of research on FGM?
- Cutters will continue to cut girls as it is their income. How can we tackle this?
- How can we tackle the financial incentives for families? For example, if their daughter is cut, she is more marriageable.
- Do you think the costs of FGM are decreasing?

Session: HBA - Disownment

- Do key services understand the impact of disownment?
- Should there be more conversations of the impact of disownment?
- What other support should be out there for people who are affected by disownment?



Appendix C - Note summaries questions

Webinar Title:

Advertisement and Sexualised Body Alterations - Body Image Workshop (14th July 2020)

3 key points from the session:

Whilst brands may present themselves as ethical by using varying body types in their adverts, some of them are still highly specific body types to cater and attract only a certain demographic. Additionally, instead of embracing body types, they over-sexualise them and create unattainable beauty standards to a younger generation to sell their product.

There are also restricted 'acceptable' body types on social media and marketing which varies between cultures and genders. There are stereotypes to the body types of certain groups, and it is found some 'can't' cross between other groups (eg dad bods are viewed as attractive in media for men, but not for women).

Children from younger and younger generations are being exposed to beauty standards and are sexualised, so it is important to teach other healthy beauty standards and practises at home so they aren't internalising external information which can lead to self-deprecation in the future.

Areas of difficulty:

Topics of Weight gain, Weight loss, and Sexualisation.

A reflection... We need to be more wary of what media is being presented to impressionable younger audiences and attempting to promote healthier lifestyles and body representation without the need to sexualise it.



OxfordAgainstCutting @OAgainstCutting · Apr 14

Last year, we held a series of Web Cafes on body image, including discussions on normalising natural body shapes and the impact of social media.

What do you feel about the pressures of social media to look a certain way?

Artwork: Moontaha Begum
[#SpeakUp](#) [#NormaliseNaturalBodies](#)



Webinar Title:

Social Media - Body Image Workshop (21st July 2020)

3 key points from the session:

- Social Media can have positive or negative effects; it has shown how culture has been appropriated selectively by Western culture and how it holds high beauty standards which can be a toxic environment especially for vulnerable individuals, however it has opened a space for educational platforms which promote conversation on taboo topics or topics not taught in school, providing a welcoming, accessible environment where you can also connect globally with friends and family.
- Hashtags and adverts can tailor your online usage efficiently by sharing products or events you may enjoy based on your previous history and help gain attraction to campaigns or social issues, however now that ads from influencers are so frequently used it now can seem in-genuine and exploitative.
- The use of social media varies across cultures, for instance having fair skin and being a 'model wife' in some cultures or avoiding or promoting movements in others. Overall, it seems as if women are more pressured on social media to portray themselves in a certain way.

Areas of difficulty: Mental Health

A reflection... It seems that the effects of social media depend on your purpose for using it, and what your algorithm based on your interests will show you. It can easily be a healthy platform for self-improvement and enjoyment, or equally a toxic and degrading one.

Webinar Title:

Sex in Marriage (4th August 2020)

3 key points from the session:

- Male sexual gratification is priority among cultures but there is no religious backing for this.
- Women's bodies are considered temples and are easily stigmatised for exploring sexuality while men are celebrated for it. Honour codes are placed on women.
- Rethinking sexual education to include consent, current progressive attitudes towards sexuality, cultural sensitivity and avoid gender bias in sexual needs

Areas of difficulty: Religious misinterpretation that favours men. Patriarchal dominance of women's sexuality. Honour codes. Understanding of consent. Peer pressure to become sexually active on young people. Sexual education. Double standards for different the genders. Unfair emphasis on female virginity

A reflection... Sex is inherently about men's control over women and changing that attitude will inform thinking on consent, exploring sexuality, sex education, religious and cultural discrimination on sexuality, virginity and honour abuse.

Webinar Title:

FGM' Not an Islamic Practice (10th August 2020)

3 key points from the session:

- The Islamic justification for FGM is highly contested as not being authentic but societies still use that as a backing for completely cultural motives.
- Islam has a clear stance against not causing harm on another, yet FGM continues to do so, even though it is clearly contradictory of the religion.
- There is the need for faith leaders (imams and scholars) to take a firmer stance on being anti-FGM; by overcoming the fear of risking their image and getting actively involved in bringing an end to FGM.

Areas of difficulty: Religious misinterpretation that favours men. Patriarchal dominance of women's sexuality. Changing attitudes towards harmful practices. Cultural sensitivity in approaching societies engaged in FGM. Engagement of faith leaders and influential community members. Honour codes and female virginity. Unfair emphasis on female virginity

A reflection... FGM is yet another harmful practice that patriarchal culture seeks to portray as religious to ward off criticisms and ensure compliance of society, victims and survivors

Webinar Title:

Expectations/Gender Dynamics (11th August 2020)

3 key points from the session:

- Stereotypes are unique to cultures but exist for all genders though more scrutiny is placed on women to act or dress a certain way.
- Children grow up with identity issues due to societal conditioning to conform.
- Societal and social media pressure on acceptable trends are detrimental to health and mental wellbeing.

Areas of difficulty: Gender roles, stereotypes, health and mental wellbeing, exclusion and marginalisation of people, identity crises, diversity of expectations among different societies, changing trends over time, social media's contradictory messages on subverting stereotypes.

A reflection... Subverting gender stereotypes is not easy with changing definitions of what is acceptable and not. People are affected deeply by expectations and suffer internal struggles with identity issues.

Webinar Title:

Forced Marriage (11th August 2020)

By Payzee Mahmood, founder of Iranian and Kurdish woman's Rights Organisation – an open organisation to help women that have dealt with honour-based abuse

3 key points from the session:

- Control over women is still prevalent and if not has intensified
- The Government needs to re-evaluate its rules and laws that are in place as they aren't sufficient in protecting young girls
- We need to start educating family members - older and younger generations – so that we can begin to bring about social change in the views on how women are treated and forced into marriage

Areas of difficulty (Sensitivities)

- Some themes of abusive, controlling relationships
- Speaking on minors involved in abusive relationships and altercations
- Gender Violence

A reflection... Although it may be thought that women who move out of their home country where forced marriage is the social norm are now safer, it may be the case that they could be in more danger. This could be due to the family members being against the social norms and traditions in the new country, and therefore holding more control and more will to force their daughter into marriage as a result. This isn't helped by the Government in the UK, where marriage is allowed at the age of 16 with a guardian present. Many children aren't aware they are in an abusive family dynamic if they are raised to believe forced marriage and control is inevitable, so it can go unnoticed if the abuse is most likely emotional than physical. Financial reasons, family honour in a community, and an opportunity to 'save' a woman from accepting and following different social beliefs and having future goals that stray away from their own can all be gains for a family forcing a woman into marriage, but a loss of education, loss of rights, loss of free will, and loss of one's own childhood are all also a result of the actions of the families to the woman involved. Conversations with Community Leaders, family members, and boys/men need to be had to start discussing the concerning mentalities towards women and forced marriage.

What's Next?

- Begin to start having conversation with young boys and men about thoughts and remarks that they may be internalising which are degrading towards women
- Be aware of the content being put out on social media and call it out if it has toxic themes against women
- Start to bring attention to the laws being put in place by the Government to protect women and see if more can be done
- Begin to have conversation with family and extended family members (If you're in a safe space to do so) about forced marriage and control over women.

Webinar Title:

Power and Control (18th August 2020)

3 key points from the session:

- Whilst skits social media portraying a man's tendencies to be over possessive and jealous towards women in an intimate relationship can come off as a harmless joke, it suggests to audiences that this toxic behaviour is not problematic and should be taken light-heartedly, having negative effects on the treatment of women in abusive relationships.
- However, different relationship dynamics, cultures, and religions may view this differently (eg if its normalised/acceptable or not). In some cultures, coming out with your sexual orientation or changing your appearance into one which deviates from a cultural social norm can affect work, marriage, family, and future social relationships, increasing the possibility of forced marriage.
- It is important to educate all generations on the general power and control dynamics in relationships, but also being aware of appropriate and safe social situations where you should challenge situations with open dialogue if anyone tries to inhibit your behaviour, clothing, or personal decisions.

Areas of difficulty: Touches on topics of Forced Marriage and Abusive Relationships

A reflection...We need to be more aware of what we are presenting on social media as it can influence all age groups and cultures, risking us normalising toxic practises. This makes more important than ever to hold dialogue within our close social groups and from a young age if they are exposed to that.

Webinar Title:

Pornography (25th August 2020)

3 key points from the session:

- Pornography depicts grandiose ideas about sex and sexuality which sets unrealistic expectations on people, and ultimately contributes to lack of sexual gratification, low self-worth, physical and mental health issues.
- Sex education needs to consider current trends & attitudes towards sex in the younger generation; how accessible porn is, rights over one's body & what they are exposed to. Parents should acknowledge porn literacy as well.
- Mainstream porn industry has grown exponentially over the years to include social media platforms. There is a lot of exploitation; harmful body modifications; violence; drug usage; misrepresentation and misinformation regarding sex and sexuality.

Areas of difficulty: Inability to effectively censor mainstream porn due to social media, cookies etc. Balancing benefits of porn literacy with risks of exposing kids to disturbing content. Ethical porn and pro-porn debates.



Webinar Title:

Unmarried Women and Widows (22nd September 2020)

3 key points from the session:

- Unmarried women are treated differently in society. There has been a change in attitude over the years, but much remains the same; being looked down upon, not having a voice, seen as not having achieved the status of a married woman.
- Women are generally not credited for their strength; they are seen to rely on men no matter how self-sufficient they are. Widows are discriminated against, in a myriad of ways across different societies. There is a taboo associated with their status in society and perceptions of the children they raise.
- Ideas about marriage are ingrained in us from an early age. Children pick up on gender bias and are affected by norms and values practiced outside of their homes.

Areas of difficulty: a lot of work needs to be done by parents to change the perceptions of children, as their minds are equally being shaped by the community, they live in. Extra pressure on diaspora to conform as proof of not having abandoned their culture. The importance of educating girls versus the need to formulate their thoughts to those of subjugation by men. A woman's career is seen as a consolation prize for not being married. Abusive marriages are favoured to being unmarried. Change in discriminatory practices, like accepting interracial marriages, still favour men before women.

A reflection... Even with progress being made over time in acknowledging that marriage is not the most important thing in a woman's life, these traditional beliefs still exist and are damaging to women's psyche and emotional/mental wellbeing.

Webinar Title:

Disownment (6th October 2020) By Karma Nirvana – Jasvinder Sanghera

3 key points from the session:

- Disownment is the rejection and isolation as a member of a family because you decide to go against your family's orders. Rejecting one's family's orders can cause a lot of internal conflict, as from childhood they are conditioned to comply to all family's orders, therefore developing cognitive dissonance especially when there are ultimatums created (commonly between marriage and disownment), risking them being seen as a perpetrator for disobeying.
- Whilst there is more acknowledgement over disownment today compared to the 1980s/90s, there is still a lack of awareness of the appropriate language and approach to helping victims of disownment in medical/psychological departments. This can run down do not enough education, which is why it is important to teach the process and have specific therapists on disownment.
- For victims of disownment, know that your parents may have only done what they were raised knowing, and other families might be in silent solidarity with you. Other victims are going through the same and it's important to speaking your experience and bringing others together to help through this process.

Areas of difficulty: Topics arise on depression, mental health struggles, manipulation, and assault.

A reflection... Disownment can be a form of grief for many victims and can cause a lot of psychological traumas. This is one of the reasons why it is so important to create suitable resources to efficiently meet their needs for their wellbeing in the foreseeable futur

Karen Evans @karenevansdaf · Feb 25

Definitely worth attending these web cafe sessions as a great way to learn more about these topics and speak to local experts by experience

OxfordAgainstCutting @OAgainstCutting · Feb 25

Have you attended any of our Web Cafes?
Want to know what to expect? Take a look at our fertility session with Sobia - vimeo.com/515780761
We always stop recording to allow you to have your say, in a safe, non-judgemental space.
#OACWebCafe #Fertility #SmashTaboos #InFertility

Web Cafe Schedule
OXFORD AGAINST CUTTING
PLACES FOR DIFFICULT CONVERSATIONS ABOUT 'HONOUR'-BASED
8 SESSIONS WITH OPTIONAL 15-MINUTE DISCUSSION TIME AFTER
SIGN UP DETAILS: MEETING ID: 847 227 7777 PASSCODE: 4870

MONDAY 11 JAN 12-1:30PM	FGM AND TERMINOLOGY
MONDAY 22 JAN 12-1:30PM	BIRTHDAY
MONDAY 8 FEB 12-1:30PM	MODERN SLAVERY
MONDAY 22 FEB 12-1:30PM	BURNING
MONDAY 8 MAR 12-1:30PM	FEMALE PERPETRATORS
MONDAY 22 MAR 12-1:30PM	MENTAL HEALTH AND THERAPY

TOPIC DATES MAY VARY

PLEASE EMAIL DOT@OXFORDAGAINSTCUTTING.ORG FOR QUERIES

WWW.OXFORDAGAINSTCUTTING.ORG

Web Cafe with Oxford Against Cutting
Fertility

OxfordAgainstCutting @OAgainstCutting · Mar 1

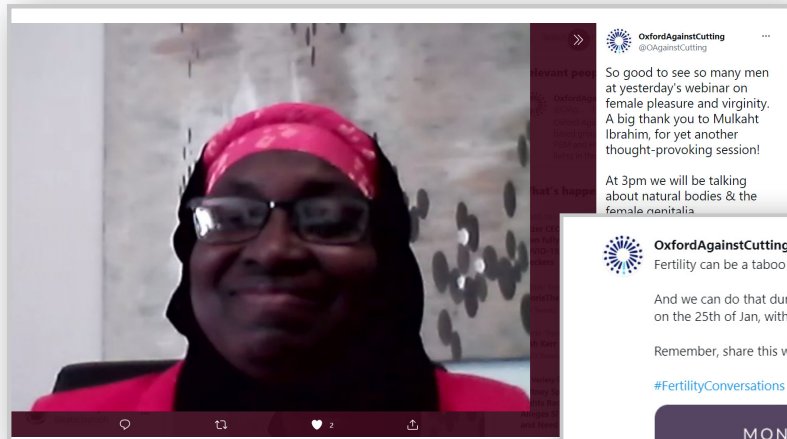
Thank you, Karen, we're so pleased you get the most out of our Web Cafe sessions. We look forward to welcoming you to our next one on Monday :)

OxfordAgainstCutting @OAgainstCutting · Mar 2

#ChooseToChallenge
Sobia Afridi
Anti-HBA Facilitator for Oxford Against Cutting

'Honour'-based abuse can take many forms and constitute various criminal offences. Watch our Web Cafe with @CarolineGoode @JaswantKNarwal and @RubieMarieUK: bit.ly/3e5keGf #IWD2021

1 reply, 1 retweet, 1 like



Webinar Title:

The Law (20th October 2020) – with Jaswant Narwal

3 key points from the session:

- The Law against Forced Marriage was enforced in 2014, where any psychological, sexual, or emotional behaviour is recorded and any information, even if seen as irrelevant by the victim should be expressed as it can be important information to build up a strong legal case.
- Due to this being very intense for the victim, many may drop charges; the lifelong anonymity for victims was placed in 2017 to try solving this. Men may be forced into marriage due to dating outside their culture, homosexuality, financial reasons or community approval.
- It is important to work closely with local charities/organisations, police, oversea jurisdictions, and get lead prosecutors in CPS areas to achieve a prosecution and gain more key markers to be used in future so more women and men can be safer.

Areas of difficulty:

Topics on:

- Physical violence
- Psychological/emotional pressure
- Sexual violence
- Financial pressure

A reflection... This shows the importance of inter-connecting with different networks globally and nationally to bring about impactful change and increased safety for the victims involved.

Appendix D – Webinar discussion summaries

These notes have been arranged thematically (rather than under the headings of the actual sessions) to ensure that no-one's comments are attributable and also to streamline where there was significant overlap across the different subject areas.

Tackling FGM

- Within some cultures there are alternative rites of passage to replace FGM, including being taken away to be “taught the ways of life”, eg, education on health, sexual health, relationships, managing families, etc.
- There are several financial issues underlying FGM: the cost of violence against women and girls (the World Bank have researched this), which includes dealing with the health issues of FGM; high FGM-related maternal and infant mortality rates, higher rates of physical and mental illness; and the curtailing of women's full potential due to ill-health or lack of education. Human rights arguments may not persuade policymakers, but an economic case may.
- Those who benefit financially from continuing the practice may include cutters and fathers/families (who can gain a bride-price or other financial support).
- Family stabilisation is a critical issue. For example, problems that women experience from FGM can lead to mental health issues which in turn attracts stigma. This may also have wider repercussions for the family as women may be less able to engage as a mother.
- Cross-border cutting is an issue – particularly in parts of the world where there is little law enforcement. A broad governmental approach is needed.
- Reporting and data collection are problematic. Mandatory reporting in the UK is controversial and can stop women using services for fear of being reported. Individuals may not report accurately, so data on who is/has been cut can be unreliable. This must be better addressed.
- Religion can be mis-used and mis-interpreted to support perpetrators. The Islamic justification for FGM is highly contested as not being authentic (eg, Islam has a clear stance against not causing harm). However, societies still use religion to justify cultural motives aimed at controlling women.

Understanding HBA

- Control over women is still prevalent and may have intensified.
- Women and girls carry the burden of honour. The onus is on them; women's activities are scrutinised whereas men's are brushed under the carpet. There is a feeling of “being married to the whole community” because of the levels of scrutiny and control from the extended family as well as from husbands. There is insecurity and fear that a woman cannot be controlled if she is earning or has more education.

- The centre of power in families that uphold the honour systems needs some exploration. Though women are involved, men are at the centre of the power. Grandparents, aunts, uncles and their perceptions of shame, including what they have been told by previous generations, all have impact.
- Ideas about marriage are ingrained from an early age. Children pick up on gender bias and are affected by norms and values practiced outside of their homes.
- Unmarried women are treated differently in society to married women. There has been a change in attitude over the years, but much remains the same, with women being looked down upon and not having a voice. They are seen as not having achieved the “status” of a married woman.
- Widows are also discriminated against in a myriad of ways across different societies. There is a taboo associated with their status in society and negative perceptions of the children they raise.
- Progress is being made over time in acknowledging that marriage is not the most important thing in a woman’s life. However, these traditional beliefs still exist and are damaging to women’s psyches and emotional/mental wellbeing.
- The government needs to re-evaluate its rules and the laws that are in place around HBA and FGM as they are not felt to be sufficient for protecting young girls.

Attitudes to women and their bodies

- Women have fewer rights and in some cultures are treated as “belongings”, for example, when traded off (eg, through a dowry) to support a family financially.
- Women are generally not credited for their strength; they are perceived as relying on men no matter how self-sufficient they may be.
- Women’s appearance can impact their opportunities, for example the way they dress can make them considered more or less marriageable.
- Female bodies are considered “temples”, and women may be stigmatised for exploring sexuality, while men are celebrated for it. As honour codes are placed on women, for example, it is seen as important for a girl to be a virgin when she gets married to maintain that honour. There is a consensus that virginity is linked to purity and modesty. FGM is the deliberate destruction of women’s pleasure. This does not occur with male circumcision.
- It is seen as wrong when women experience sexual pleasure, as they exist only to make babies. It is taboo to talk about female pleasure in some cultures.
- Communities may frown upon a man who has married an uncut woman and pressure may be put on him to have his wife cut or only to marry an uncut girl.

Gender and power relations

- It is important to raise community awareness about the impact that treating daughters and sons differently can have. Social class and the impact of community can affect expectations, with different values being imposed on daughters and sons. The birth of a boy has traditionally always been more celebrated, but there are campaigns now which move away from this and also celebrate the birth of a girl. This can be used positively and have a ripple effect.
- Portrayals (including on social media) of a man's tendencies to be over-possessive and jealous towards women in an intimate relationship can be interpreted as a harmless joke. It suggests to audiences that this toxic behaviour is not problematic and should be taken light-heartedly, having negative effects on the treatment of women in abusive relationships. However, different relationship dynamics, cultures, and religions may view this differently (eg, if its normalised/ acceptable or not).
- Matriarchies are important but not often discussed. Mothers and grandmothers who have been through a forced marriage or violence themselves can become perpetrators almost as a rite of passage. The issue of women as perpetrators must be further explored, as 'roles' such as mothers-in-law as perpetrators can become normalised.
- Power structures may change with migration. For some, exposure to a new culture can empower women (though this depends on particular household dynamics). It is also possible for women in diaspora communities to be more tightly controlled. The latter could be due to family members wanting to preserve their culture (perhaps perpetuating an idea that women uphold a sense of nationhood) by resisting social norms in the new country.
- Gender and power relations is an area where financial considerations are important. It is easier to control someone who is financially dependent on you, and women can be empowered by financial independence. Covid restrictions have impacted on women, who have borne the brunt of increased childcare and domestic responsibilities at a time when family tensions due to lockdown may have increased family/marital disharmony.

Men, HBA and FGM

- There is ample evidence that men are victims of HBA, but it is under-researched, under-reported and often unrecognised. There is a wide range of perpetrators with strong similarity to those who victimise women.
- Men may be forced into marriage due to dating outside their culture, being gay, for financial reasons or to obtain community approval. They can be targeted for tarnishing/staining women, being disobedient or not conforming to the norms of masculinity (including being "too masculine", ie, 'a player'). Whilst women are more likely to be victims of so-called honour killings, men might experience other forms of abuse (eg, being sent to their home country to modify their behaviour).

- Stronger data collection is needed to understand any similarities/differences with the ways HBA is perpetrated by women. A difficulty that can impact data collection is that men do not realise they are victims. There have been police working groups looking at this, but there is a need to standardise reporting (perhaps this is an area that universities could support).
- Improvements would also be made if there were more gender-neutral charities supporting both men and women, more male support workers, greater diversity in those on the frontline and improved training.
- The UK legal system (eg, the criminalisation of forced marriage) is the most advanced compared with much of the rest of the world – male victimisation is unrecognised in many countries.
- Men do not usually become involved with FGM – it is seen as a ‘women’s issue’. However, experience has shown that there are also men who are genuinely passionate about ending the practice. FGM can be seen as “by women, on women”, but men can also be involved (due to marital control and financial gain as drivers, for example).
- Men can face challenges from other men that to talk about FGM is “exposing” their culture. Those working with survivors, though, identify that at some stage men can recognise the impact of FGM on their wives, due to its physical or psychosexual impact and difficulty in maintaining a sexual relationship. Men also report being “kept in the dark” by women/their wives. They can, though, have a positive role to play in supporting their wives emotionally or practically.

Forced marriage (FM)

- FM is often an issue of control, and young people are conditioned from an early age to accept it as normal. Belief systems are passed down through the generations, especially by men and their assumed right to control women. Parents may consent to 16/17-year-olds being married, and young people would not have the confidence to go to the police. Keeping girls in education until age 18 is a crucial way to help them avoid FM.
- The UK law against forced marriage was enforced in 2014, where any psychological, sexual, or emotional behaviour is recorded. Any information, even if seen as irrelevant by the victim should be expressed as it can be important information to build up a strong legal case. As this is very intense for the victim, many may drop charges. The lifelong anonymity for victims was introduced in 2017 to try to solve this.
- It is important to work closely with local charities/organisations, police and overseas jurisdictions, and get lead prosecutors in CPS areas to achieve a prosecution. This will help gain more key markers to be used in future so more women and men can be safer.
- The importance of inter-connecting with different networks globally and nationally cannot be overestimated in bringing about impactful change and increased safety for the victims involved.

First cousin marriage (FCM)

- FCM “happens a lot” in the UK – is there an issue if both parties agree to it? Some marriages are fixed from childhood. It can be a very sensitive topic that people find difficult to speak about. Research shows that FCM is often forced, though conversely it is also said that there is comfort in marrying a first cousin because it is someone you can trust.
- There is evidence to suggest that generational intermarriage leads to medical complications with higher risk of sickle cell and thalassemia (the latter being the fastest growing genetic illness in South Asian communities in the UK).
- “Cannot say FCM is wrong”, but awareness needs to be raised about the risks and GPs and schools need to talk about it. More research is needed about the implications.
- Might FCM eventually end in the UK? Individuals may be keen to marry outside the family as this is empowering. More contemporary lifestyles (a career, etc) may mean that people seek someone who shares their goals/needs. However, those in the UK may also be under greater pressure to marry within the family to preserve culture.

Disownment

- Disownment is the rejection and isolation from being a member of a family because you decide to go against your family’s orders. Rejecting the orders of one’s family can cause a lot of internal conflict. Whilst there is more acknowledgement of disownment today compared to the 1980s/90s, there is still a lack of awareness of the appropriate language and approach to helping victims of disownment in medical/psychological departments.
- From childhood, some families condition children to comply with all family’s orders. When ultimatums are created (commonly between marriage and disownment) this can lead to the development of cognitive dissonance.
- Disownment can be a form of grief for many victims and can cause a lot of psychological trauma and cognitive dissonance of children who are caught in the dilemma of being disowned. It is important to create suitable resources to efficiently meet needs for their wellbeing in the foreseeable future, including having therapists who specialise in disownment.

Societal trends and (mis)representation

- Stereotypes are unique to cultures (though they can be impacted by other, external cultures) but exist for all genders. There is more scrutiny placed on women to act or dress a certain way, however (this also links with issues relating to power, for example, where a partner dictates what a woman wears in an abusive relationship).
- There are restricted ‘acceptable’ body types in the media and marketing. This varies between cultures and genders. There are stereotypes of the body types of certain groups, and some are not interchangeable between other groups (eg, ‘dad bods’ are viewed as attractive in media for

men, but not for women). Many are simply unrealistic. There is continued covert sexualisation of women in popular media and traditional romanticised images of gender roles (e.g., men's role is to 'rescue' women).

- Pornography depicts grandiose ideas about sex and sexuality that set unrealistic expectations on people. Ultimately, this can contribute to a lack of sexual gratification, low self-worth and other physical and mental health issues.
- Societal and social media pressure on acceptable trends can be detrimental to health and mental wellbeing. Young people are particularly vulnerable, and beauty influencers can have a significant effect (both positive and negative).
- Whilst brands may present themselves as ethical by using varying body types in their adverts, some of them are still highly specific body types to cater and attract only a certain demographic. Additionally, instead of embracing body types, they over-sexualise them and create unattainable beauty standards for a younger generation to sell their product.

Body image and alteration

- There are concerns about growing numbers of younger women seeking cosmetic surgeries and alteration.
- We need to emphasise the importance of 'informed consent' (eg, is there a taboo in talking about cosmetic procedures?), and how this is impacted by social norms and social pressures. Some women argue that procedures such as injectables are empowering and a way to claim their body as their own – we should therefore aim to speak about such procedures in a sensitive way.
- Regulation is a concern, as it only applies to surgical procedures. Trends have been identified for going abroad to have work done, and brands are advertised as 'luxury' on social media to make them more appealing and desirable.
- Classification of different types of surgeries and levels of 'harm', eg, labiaplasty v FGM can lead to confusion.
- Colourism is an issue in many communities, cultures and nationalities. To comment on skin colour is often normalised. There is implicit endorsement in the media and, though it affects all genders there is greater pressure for women as having fairer skin can provide better opportunities for marriage, etc in some cultures.

Exploring social media

- Social Media can have positive or negative effects. It holds a set of (often Western) beauty standards that can create a toxic environment, especially for vulnerable individuals. It can also, though, support body positivity (though arguably this also identifies 'desirable' body features rather than questioning the relevance of physical appearance).

- More positively, for some social media provides a livelihood or supports their career (eg, influencers on Instagram or LinkedIn). It has also opened a space for educational platforms that promote conversation on taboo topics or topics not taught in school (such as better understanding of periods and period poverty), providing a safe, welcoming, accessible environment where you can also connect globally with friends and family.
- Hashtags and adverts can tailor your online usage efficiently by sharing products or events you may enjoy based on your previous history and help gain attraction to campaigns or social issues. However now that ads from influencers are so frequently used it now can seem “in-genuine” and “exploitative”. Corporate sponsorship can also appear to lack integrity.
- The use of social media varies across cultures, (for instance promoting having fair skin and being a ‘model wife’ in some cultures), and women’s involvement in social media can be censored. Overall, it seems as if girls and women are more pressured on social media to portray themselves in a certain way.
- The mainstream porn industry has grown exponentially over the years to include social media platforms. There is a lot of exploitation; harmful body modifications; violence; drug usage; misrepresentation and misinformation regarding sex and sexuality.

The need for education and involving key actors

- FGM and many of the other topics covered within the webinars are sensitive subjects and widely taboo. Breaking these taboos is essential, and tools considered for this include educating in people’s own language, educating men and having men come together, and educating young children in age-appropriate ways (eg, for young children talk about privacy of body parts rather than FGM itself). Using images rather than words, offering a safe space to ask questions and appropriate language and terminology were all felt to be important.
- There is a need for sex education to include healthy intimate relationships, consent, current progressive attitudes towards sexuality, cultural sensitivity and avoid gender bias in sexual needs. In addition, there is a need for education about harms and gender-based violence issues including the law. It was argued that these should be part of the school curriculum starting in an age-appropriate way for young children and going into secondary school.
- Sex education needs to consider current trends and attitudes towards sex in the younger generation, the accessibility of porn, rights over one’s body and the influences young people are exposed to.
- We need to be more aware of what we are presenting on social media as it can influence all age groups and cultures, with the risk of normalising toxic practices. This makes it more important than ever to hold dialogue within close social groups and from a young age.

- Parents can play a key role, but also need resources and support. All parents are dealing with a very different society to the one they grew up in. Issues such as social media harms and porn need to be explained to them in an accessible way. We can reach children through school, but what about parents? Those in home countries as well as diaspora communities need to be educated. Social media can have a role, perhaps using the languages of the relevant communities; also, inter-community communication via informal communications.
- Older and younger family members generally also need to be educated, so that we can begin to bring about social change in the views on how girls/women are treated and, eg, forced into marriage or forced to undergo FGM. People do not always know what harms exist.
- Other strategies include having conversations with young boys and men about thoughts and remarks they may be internalising which are degrading towards women, encouraging conversations between fathers, sons, brothers, etc, with faith leaders also having a role in this. This can have considerable impact as men go on to change other men's minds if they can be brought together. Men who have been on a journey with their own wives might be able to share stories and they can bring one another in.
- It is important to educate all generations on the general power and control dynamics in relationships, and a need to be aware of appropriate and safe social situations. This will encourage individuals to challenge situations with open dialogue if anyone tries to inhibit their behaviour, clothing, or personal decisions.
- Children from younger and younger generations are being exposed to beauty standards which are often sexualised. It is therefore important to teach other healthy beauty standards and practices at home so they are not internalising information that can lead to self-dissatisfaction in the future. Both schools and parents can have a positive educational role in this.
- Education around honour needs to come from the 'bottom up' to help understanding of where these ideas come from and the patriarchal ideas underpinning them. The law often has a 'top down' effect, with laws being made by (usually white) men.
- Training for those on the front line (eg, police, GPs, local authorities) should not be one-off, but regular, not least to address turnover in those positions.
- Faith leaders (imams and scholars) must take a firmer stance on ending FGM, by overcoming the fear of risking their image and being actively involved.

Appendix E – Advertising flyers

Web Cafe
Safe Spaces for Difficult Conversations about 'honour'-based abuse, led by Sobia Afridi

Zoom Login Details:
Meeting ID: 847 2271 7771
Passcode: 697063
Fri 16th July,
12 - 1pm

"Adoption" with Sobia Afridi

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Web Cafe

MON 25TH JAN, 12-1.15PM

FERTILITY

ZOOM DETAILS:
MEETING ID: 847 2271 7771
PASSCODE: 697063

WWW.OXFORDAGAINSTCUTTING.ORG

WEB CAFÉ - 11AM-12

LET'S TALK ABOUT HONOUR!

Next Steps,
Led by Sobia Afridi

20th Oct - The Law, with Jaswant Narwal, Chief Crown Prosecutor, National CPS Lead on FGM, Forced Marriage and 'Honour'-Based Abuse

27th Oct - Parenting

3rd Nov - Male Activism

ZOOM LINK:
MEETING ID: 161 516 337
PASSWORD: 985517

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WEB CAFÉ 11AM-12
Next Steps,
Led by Kaddy Touray

12th Oct - FGM and Education
19th Oct - The Law, with Caroline Pinder, FGM Researcher for 28 Too Many and OAC Chair,
26th Oct - Social Media, with OAC Social Media experts, Tanya and Monica

Zoom Link:
Meeting ID: 458 318 279
Password: 666 490

Thank you to our speakers for our Web Cafe


Naz Shah, MP


Sema Dhana, V28Empowerment

"We need to change the narrative so people understand that "abandoned brides" is often really about "orchestrated abuse"

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OAC's Web Cafe

Topic: Let's talk about 'honour'


Dr Mohammad Mazher Idriss
Senior Lecturer in Law at Manchester Metropolitan University - research in domestic abuse, 'honour'-based violence and forced marriages for both men and women

Tuesday 3rd November at 11am
Zoom Link: Meeting ID: 161 516 337 Password: 985517

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Web Cafe

MONDAY 8TH MARCH, 12 - 1.15PM

FEMALE PERPETRATORS

ZOOM DETAILS:
MEETING ID: 847 2271 7771
PASSCODE: 697063

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OAC's Web Cafe

Topic: Let's talk about honour


Jasvinder Sanghera
CBE, Survivor of Forced Marriage and founder of Karma Nirvana

Tuesday 6th October at 11am
Zoom Link: Meeting ID: 161 516 337 Password: 985 517

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Web Cafe Schedule

SAFE SPACES FOR DIFFICULT CONVERSATIONS ABOUT 'HONOUR'-BASED ABUSE
HOURLY SESSIONS WITH OPTIONAL 15-MINUTE DISCUSSION TIME AFTERWARDS

ZOOM LOGIN DETAILS: MEETING ID: 847 2271 7771 PASSCODE: 697063

MONDAY 11 JAN, 12-1.15PM - FGM AND TERMINOLOGY
MONDAY 25 JAN, 12-1.15PM - FERTILITY
MONDAY 8 FEB, 12-1.15PM - MODERN SLAVERY
MONDAY 22 FEB, 12-1.15PM - DURESS
MONDAY 8 MAR, 12-1.15PM - FEMALE PERPETRATORS
MONDAY 22 MAR, 12-1.15PM - MENTAL HEALTH AND THERAPY

*TOPIC DATES MAY VARY

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WEB CAFÉ 3-4PM TUESDAYS

BUILDING POSITIVE BODY IMAGE

Led by Dr Nareen Yanni and Dr Pritchard

29th Sept - Natural Bodies
6th Oct - Cosmetic Body Alterations
15th Oct - Female Cosmetic Genital Surgery, with Charlotte Kelly, Researcher in women's rights in a medical context

ZOOM LINK:
MEETING ID: 491 9441 1238
PASSWORD: 794177

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OAC's Web Cafe

Topic: WIFE AND HUSBAND ROLES


Rubie
Ambassador and campaigner against honour-based violence and forced marriage

Tuesday 18th August at 11am
Zoom Link: Meeting ID: 161 516 337 Password: 985517

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Web Cafe
Safe Spaces for Difficult Conversations about 'honour'-based abuse, led by Sobia Afridi

Zoom Login Details:
Meeting ID: 847 2271 7771
Passcode: 697063
Fri 11th June,
12 - 1pm

"Polygamy" with Fatou Badjie Ceesay

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OAC's Web Cafe

Topic: Forced Marriage


Payzee Malika
Activist and campaigner against child marriage and honour-based abuse.

Tuesday 11th August at 11am
Zoom Link: Meeting ID: 161 516 337 Password: 985517

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WEB CAFÉ 6-7PM

BODY IMAGE

27TH OCT - CHALLENGING PRIVATE SURGERIES
3RD NOV - USING SOCIAL MEDIA
10TH NOV - ACTIVISM, NEXT STEPS

Zoom link:
meeting ID: 875 7648 6681
password: 126190

Visit our website page for more information:
www.oxfordagainstcutting.org

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Web Cafe

MONDAY 8TH FEB 12 - 1.15PM

MODERN SLAVERY

MEETING ID: 847 2271 7771
PASSCODE: 697063

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Web Cafe

Safe Spaces for Difficult Conversations about 'honour'-based abuse, led by Sobia Afridi

Zoom Login Details:
Meeting ID: 847 2271 7771
Passcode: 697063
Fri 25th June
12 - 1pm

Faith leaders and their role in ending harmful practices.

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OAC's Web Cafe

Topic: "Talking about the journey through the criminal justice system"


Caroline Gooder: Retired Detective Superintendent


Rubie Marie: Survivor and Activist


Jaswant Narwal: Chief Crown Prosecutor, CPS Thames and Chiltern

Friday 11th December, 12:00 - 1:30pm
Zoom Link: Meeting ID: 161 516 337 Password: 985517

Led by Sobia Afridi, Anti-HBA Facilitator
[@oxfordagainstcutting](https://twitter.com/oxfordagainstcutting)

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OAC's Instagram Live

with


@monica_myjamar


@luckyroysingh

Thursday 10th December at 7pm

[@oxfordagainstcutting](https://twitter.com/oxfordagainstcutting)

Appendix F – Meet the team



Sobia Afridi – Anti-HBA Facilitator

Sobia has been working in education for 25 years, at Oxford Brookes University, supporting under-represented groups to access higher education. She is passionate about tackling issues that some South Asian families consider “taboo” subjects, including forced marriage, first-cousin marriage, fertility, disability and adoption, and has a degree in International Relations.



Lena El-Hindi – Senior anti-FGM facilitator

Lena is a capacity-building and training specialist and representative of the Oxford Sudanese community. Lena previously worked as Gender and Child Rights Advisor for Plan International, UNFPA and the UN Ministry of Welfare in Sudan. Lena has graduated from a combined degree in Law and Anthropology from the London School of Economics and Political Science and is currently reading an LLM in Human Rights Law.



Keisy Lin Fong – note-taker and youth volunteer

Keisy is passionate about the power of consent, female sexual liberty, and bringing about equality for the BAME and LGBTQIA+ community in all sectors of society. She was introduced to Oxford Against Cutting through volunteering to join an open conversation on the sex education system in the UK and discussing ways to improve it for future students going into secondary school. Since then, she has helped share messages against harmful practices.



Rubie Marie – Ambassador and Anti-HBA Facilitator

Rubie Marie is a survivor of sexual abuse, domestic violence and psychological abuse, as well as a victim of forced marriage and honour-based abuse (HBA). She was married at the age of 15, and subsequently endured family disownment and poverty as a young single parent. Having returned to education, she has contributed to specialised education material for HBA, and is in the process of completing her autobiography.



Monica Majumdar-Choudhary – Anti-HBA Facilitator

Monica Majumdar-Choudhary is a Facilitator for Oxford Against Cutting, with expertise in body image and social media. She is currently the Marketing Manager for Retail Market Group and is currently pursuing a PhD at Queen Mary University of London, specialising in the psychological impact of skin lightening products for South Asian women. Monica is passionate about fighting stigmas in South Asian communities and empowering women and girls.



Dot Pritchard – Project Manager

Dot is Project Manager at Oxford Against Cutting, working to raise awareness of female genital mutilation (FGM), forced marriage and issues around body image through education and conversation. Alongside her role at Oxford Against Cutting Dot is a mentor with Refugee Resource and a trustee for The Young Women's Music Project. Dot holds a BA in Philosophy.



Isabelle Rocroi – note-taker and volunteer website manager

Isabelle currently works in the Department of Psychiatry at the University of Oxford, conducting research in integrated psychiatry interventions for hospital inpatients. She has previously conducted human rights research in a clinical setting, working with a cohort of asylum seekers from Eritrea, and explored her interest in human rights through coursework in university. Alongside her work and OAC, Isabelle is a mentor for Refugee Resource.



Hauwa Suleiman – Gender Specialist and BAED WORLDS Coordinator

Hauwa is a specialist in gender issues affecting women and girls and has been involved in peacebuilding since the age of 13. She has experience volunteering in Nigeria with programmes targeting vulnerabilities in internally displaced persons camps, orphanages and impoverished communities. She has recently completed an MA in Development & Emergency Practice, specialising in Disasters, Risks and Shelter.



Kaddy Touray – Co-founder and Senior Anti-FGM Facilitator

Kaddy is an Anti-FGM Advocate and studying to become a midwife. She previously volunteered as Women's Rights Coordinator for Amnesty International Gambia and is a representative of the Oxford Gambian community. She is passionate about stopping inequalities between men and women, ending violence against women and girls and human rights.



Tanya Vyas – Social Media Communications Coordinator

As a Sikh woman born in Kenya who has lived in the UK, Tanya has three cultures which she intertwines in her daily life. She has a passion for raising awareness of inequality issues affecting women and the LGBTQ community. Tanya has a BA. Hons in International Marketing and Business and achieved a 'First' for her Masters in PR Management.



Dr Nesreen Yanni – Anti-FGM Facilitator

Nesreen is a paediatrician and campaigner against FGM from Egypt. She previously worked as a GP in Egypt, and with various NGOs, bringing health education to rural communities. Nesreen then moved to Oxfordshire and currently works as a paediatrician. She raises awareness against the practice of FGM, facilitating workshops with students, communities and teachers, particularly in the medical profession.

Appendix G – Participant feedback

'Thank you and Nesreen for the training session yesterday, it was brilliantly done and lot of positive feedback in school today.'

Sarah Tomlin, Deputy Headteacher / DSL, Leader of Early Learning in Oxfordshire
Anti-FGM training attendee (Langford Village Primary School) 15/7/2020

Feedback from organiser:

'Hi Hauwa

Thank you so much for so powerfully articulating the great work you continue to do there. It has given women and hope to continue talking about it. I'll sign post them more to your monthly conversations for more education as you have heard was the main call for action.

Keep up the good work.'

Utulivu's Zero Tolerance event, 11/2/2021

Feedback from FGM survivor – *'It was an interesting discussion because everyone has different terminology. So, when it comes to communities, different communities have different terms. So, the best thing is to see what terms the communities are comfortable with. Parents cut their children out of love, so you need to meet them at their level.'*

Other feedback from webinar participants in chat:

'Thanks everyone the conversations are interesting and indicates the amount of work that we all must do to help protect our women and girls from forced marriage and all other harmful practices.'

'Thanks ladies for sharing your stories. Very insightful and a super important conversation to keep having to raise awareness and make change.'

'Very rich discussion! Thank you everyone and a special thank you to Victor.'

'We tried to raise awareness in my hometown of HBV after we sadly lost a friend in school, but the schools were not interested as they felt it was not an issue that affected our local community. Even when it has happened locally there can still be a resistance to opening conversations in this area. We won't give up though!'

'This was again another insightful session! Thank you to everyone who spoke and shared their opinions towards the topics mentioned. Sex is such a taboo topic and hushed in my culture, so having this open space to talk about the topic was great! Thank you everyone.'

'Excellent session and the background research of the facilitator shone through.'

Acknowledgements:

Many thanks to the Wates Foundation and the Office of the Police and Crime Commissioner (Thames Valley) for supporting these webinars and training workshops. Thanks also to all of those who facilitated or took part and contributed to the discussions, and also to all our Note Takers.

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