Except among uncircumcised respondents, women are more likely to plan to circumcise their daughters than to support circumcision in general. For example, among respondents in Haj-Yousif who had undergone Pharaonic circumcision, 85% plan to circumcise their own daughters, while 73% say they favor the continuation of female circumcision. The corresponding figures for Shendi are 65% and 57%. However, the opposite scenario prevails in Juba (29% and 45%). About 11% of uncircumcised women in Haj-Yousif intend to circumcise their daughters. Of the four uncircumcised respondents in Shendi, none plan to circumcise their daughters.

Among women in Haj-Yousif who have undergone Pharaonic circumcision, the overwhelming majority of women who support circumcision state that they want the practice to be continued because it is a custom of the society (69% and 75%, respectively). The second most common reason given in both areas is cleanliness (26% each). In addition, 10–20% of women say female circumcision is a religious demand or that it is a good tradition (Table 6). As Table 5 shows, 69% of the women in Haj-Yousif who favor circumcision prefer the Sunna type, 24% Pharaonic and only 8% Matwasat. A similar pattern is evident in Shendi (54%, 35% and 11%, respectively).

Education and household possessions score are significant predictors of the type of circumcision preferred. In Shendi, for example, a rising household possessions score and increasing levels of education are associated with a decreasing preference for Pharaonic circumcision and an increasing preference for Sunna circumcision. In Haj-Yousif, education has a similar effect, while increases in the household possessions score are associated with a shift in preferences from Sunna to Matwasat and Pharaonic circumcision.

**Reasons for Attitudes**

In Haj-Yousif and Shendi, the overwhelming majority of women who support circumcision state that they want the practice to be continued because it is a custom of the society (69% and 75%, respectively). The second most common reason given in both areas is cleanliness (26% each). In addition, 10–20% of women say female circumcision is a religious demand or that it is a good tradition (Table 6). In Juba, among the few women favoring the practice (N=35), the majority cite better marriage prospects and cleanliness as their reasons for supporting circumcision.