Reviewer’s report

Title: Factors associated with the support of pricking (female genital cutting type IV) among Somali immigrants - a cross-sectional study in Sweden

Version: 0 Date: 25 May 2017

Reviewer: Jacinta Muteshi

Reviewer's report:

90-92: This is a very sweeping statement given that the follow up sentence than highlights a focus on type 1-3.

Regarding knowledge of "heath professionals"-does this statement hold true for all the different cadres of health professionals? I would seek to be clearer.

95: Please explain the sources of such discourses? Are these the discourses that inform programming? or these community discourses? Health provider discourses? etc?

99: Please clarify: "believed" by whom?

47-48, 120-122: How do you verify what is pricking? How does one know that "pricking" is defined in the same way by all who say they practice pricking? especially in a context where FGM/C is against the law?. For these communities that have traditionally practiced type 3 and given the reasons/rationale often provided for the continuation of FGC(type 3 for example) how does pricking achieve those intended ends of FGC? Especially for rural, & newly arrived immigrants.

284: Please account for these differences between "municipalities" named here.

293: Earlier you stated that pricking is not seen as FGC for these practicing communities, this may read as a contradiction?

304: With Somalia it may be relevant to consider the region because our current finding is that in Somaliland for e.g. religious leaders are encouraging what they call "Sunna" however, further evidence of this is needed.

309: Knowledge alone does not necessarily lead to the discontinuance of a practice that is a powerful social norm.

Furthermore knowledge of health consequences of the more severe forms may have led to what now gets known as "sunna" or this case pricking.

315-318: This is not clear, if pricking is not FGC, is pricking a response to moving what was/is a traditional practice, deemed as a "harmful practice" or in this study context "illegal," outside of
the discourses/classifications of harm? Did respondents accept your classification of pricking as FGC? Was the translation direct of the term "pricking" how did the respondents define pricking?

359-364: It may mean that what is needed is research that explores the changes or transformations that are occurring in the types of FGC practiced/or severity of FGC (rather than just focusing on what is being called pricking), where and why if at all these changes in type are occurring. And the effects of law on these changes.

The paper seeks to illuminate the "values underpinning the practice of pricking" but in my view the values as described in this paper are not significantly different from the values generally known to underpin FGC for Somalie communities.

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