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Refugee Documentation Centre

Country Marriage Pack

Somalia

Disclaimer

Country Marriage Packs (CMPs) are prepared by researching publicly accessible information currently available to the Refugee Documentation Centre within time constraints. CMPs contain a selection of representative links to and excerpts from sources under a number of categories for use as Country of Origin Information. Links are correct at the time of publication. Please note that CMPs are not, and do not purport to be, exhaustive with regard to conditions in the countries surveyed or conclusive as to the merit of any particular claim to refugee status or protection.

1. Types of Marriage

Civil Marriages

A document by *Landinfo* states under the heading 'Marriage and Divorce':

"Civil marriages have never been performed in Somalia." (Landinfo (5 January 2009) *Documents in Somalia and Sudan*)

Section 3.3 of the same report noted:

"Marriages and divorces take place at the regional courts, from which marriage certificates are issued. However, it is primarily those who live in the towns (where the courts are located) who will enter into marriage at these courts. Rural populations and persons who live in smaller towns will usually marry (or divorce) where they live.

Here, the marriage ceremony is led by a person whose authority stems from his competency in the Koran as well as local recognition. Such a person will often have the right to carry the title sheikh or aw.

The regional religious courts are supposed to have an overview of persons (in the respective regions) qualified to perform a marriage, and should subsequently be able to confirm that the marriage has been performed by a recognised person of authority.

There is no system for civil weddings." (ibid)

Religious Marriages

See 'Traditional/Other Marriages' section below.

Traditional/Other Marriages

A report by the *European Asylum Support Office EASO* under the heading "Mixed marriages between majority clans and minority groups" states:

"Intermarriage between majority clans and minorities is restricted by custom, although in recent years this seems to have become less strict. Intermarriages did and do occasionally occur. Yet, there are reports of detrimental implications, such as forced divorce or (attempted) killing of a spouse (or, in earlier days, the child. Social acceptance varies depending on whether the marriage occurs between a man from a majority clan and a minority woman (which sometimes happens without major problems); and a woman from a majority clan marrying a minority man, which is socially unacceptable. Children born out of these marriages will become minority group members and will therefore be 'lost' for the majority clan. The woman will be excluded from her own family and clan. Furthermore, by marrying a minority woman, a majority clan man will lose protection by his own clan. Children born from a marriage between a majority man and a minority woman will get the father's clan identity." (European Asylum Support Office (EASO) (3 October 2014) *EASO Country of Origin Information report - South and Central Somalia: Country overview*)

A *Danish Immigration Service/Landinfo* report published in February 2014 states on page 72:

"Most Somalis would argue that forced marriages as such are not taking place since they assume that it would imply physical force, but a Somali father would ask his children if he should bless them or curse them and they would naturally say bless them, and then he would say that he has chosen a partner for them.

When asked what would happen to a daughter if she refuses to marry the man her father had in mind the Diaspora researcher in Mogadishu stated that such circumstances are not common. The daughter usually honors her father's wish and accepts his choice. Whilst parents may not go as far as killing their own daughter, there would be immense family pressure which could include severe beatings. At times, the family may even disown her. If the girl runs away, then she would also be disowned by the family. A family is likely to kill if it was discovered you were gay or that you turned to [converted to] Christianity. Parents will not kill a girl refusing to get married, but you only have two choices – either you marry or you run away. Honor killings as such are not taking place in Somalia except if someone is coming out as gay or converting to Christianity." (Danish Immigration Service/Landinfo (February 2014) *Update on security and protection issues in Mogadishu and South-Central Somalia: Including information on the judiciary, issuance of documents, money transfers, marriage procedures and medical treatment*)

A document by the *OECD* states under the heading 'Family Code' in relation to polygamy:

“Polygamy is permitted under Somalia’s customary and religious systems. Under the civil system, men who wish to take a second (or subsequent) wife must obtain authorisation from a district court of justice. Authorisation is granted if the first wife is ill or sterile, has been imprisoned for more than two years or has been “unjustifiably absent” from the marital home. It is also given in the case of “social necessity”, which is not defined in the source documents” (OECD Social Institutions and Gender Index (Undated) *Somalia*)

A County Profile updated by Dr Cedric Barnes following the 9th European Country of Origin Information Seminar in Dublin states:

“The position of women under immediate source of authority for the majority of Somali people – the traditional customary law (*xeer*) – is often in basic contravention of most ‘universally accepted’ notions of human rights. For example *xeer* allows the marriage of a widow to her deceased husband’s close male relative (*dumaal* in Somali). *Xeer* also theoretically allows the forced marriage of a raped woman to the perpetrator to guard against an escalation of revenge and forces the clan to compensate for the potential *yared* (bridewealth in Somali) of the raped woman.” (UNHCR and Refugee Documentation Centre (updated August 2007) *Somalia: 9th European Country of Origin Information Seminar, Dublin, 24-25 May 2004*)

A *Danish Immigration Service* report quotes Dr Hassan Isak, a lawyer from Baidoa, under the heading ‘Marriage proceedings’ as follows:

“It was stated that in accordance with Islamic law, a man might have up to four wives. If one dies therefore, there is not the need to remarry. As an example, if a man has two wives and one dies, he will take the other as his sole wife. If he has children with a wife who dies, one of his other wives will assume responsibility for the children.” (Danish Immigration Service (17 March 2004) *Human Rights and Security in Central and Southern Somalia: Joint Danish, Finnish, Norwegian and British Fact-Finding Mission to Nairobi, Kenya*)

A document by *Emory Law* states in relation to polygamy:

“A man may not contract a second marriage without the written permission of the District Court. The Court’s authorisation requires ascertainment of one of the following conditions: sterility of the wife of which the husband was not aware at the time of marriage, attested by a panel of doctors; incurable chronic or contagious illness of the wife, certified by a doctor; the wife’s sentencing to more than two years in prison; the wife’s unjustified absence from the matrimonial home for more than one year; or the existence of social necessity (grounds for which are not defined).” (Emory Law (undated) *Somalia*)

A document by *Dawn.com* states of secret marriages:

“Youths in some Muslim countries where sex before marriage is forbidden and the cost of a wedding prohibitive sometimes resort to secret marriage, known as ‘Qudbosir’ in Somalia and ‘Urfi’ in most Arab countries.

The custom, which keeps the matrimony secret from the couples' parents and sometimes from another wife, is frowned upon in most of Somalia but has been practised in southern regions." (Dawn.com (11 January 2010) *Somalia men flogged for 'un-Islamic' romance*)

The *US Department of State Country Report* states under the heading 'National/Racial/Ethnic Minorities':

"Custom restricted intermarriage between minority groups and mainstream clans." (US Department of State (27 February 2014) *2013 Country Report on Human Rights Practices – Somalia*)

This report states under the heading 'Children: Forced and Early Marriage':

"The provisional federal constitution does not specify a minimum legal age for marriage. It notes no marriage shall be legal without the free consent of both the man and the woman. Early marriages commonly occurred, and 45 percent of women between the ages of 20 and 24 were married by age 18, and 8 percent were married by age 15. In rural areas parents often compelled daughters as young as 12 to marry. In areas under its control, al-Shabaab arranged compulsory marriages between their soldiers and young girls and used the lure of marriage as a recruitment tool. There were no known efforts by the government or regional authorities to prevent forced and early marriage." (Ibid)

A response to an information request from the *Immigration and Refugee Board of Canada* states:

"Although non-arranged marriages have become more common in Somalia (SAPA/AP 30 Oct. 2006; Public Agenda 31 Oct. 2005), sources consulted by the Research Directorate indicate that arranged marriages, including forced marriages, still take place in the country." (Immigration and Refugee Board of Canada (20 September 2007) *Somalia: Prevalence of forced or arranged marriages in Somalia; consequences for a young woman who refuses to participate in a forced or arranged marriage*)

The report also states:

" According to an article on marriage traditions in Somalia published in a 2004 book entitled *Somalia – The Untold Story: The War Through the Eyes of Somali Women*, elopement is a common way for a Somali woman to avoid an arranged marriage (ibid; see also Gardner and El Bushra 2004, 148). However, the practice is frowned upon in Somali society and a woman who elopes may be "risking her family's wrath" (Musse Ahmed 2004, 54). In October 2006, Islamic leaders in Somalia reportedly banned this type of marriage, known as masaafo, saying that it "violate[d] islam" (SAPA/AP 30 Oct. 2006)." [...]

The article on marriage traditions in Somalia indicates that in cases where a marriage is arranged without the consent of the couple, the girl may be able to refuse the marriage if she gains her mother's support (Musse Ahmed 2004, 53). However, to avoid this situation, the father or male relative of the girl may try to formalize the union without advising the family (ibid.)." [...]

The report continues:

“A 2004 report by the Danish Refugee Council (DRC) similarly indicates that a woman can be forced into a marriage arranged by her father or male guardian (21 Aug. 2004, 10). The father or guardian may justify the arrangement, believing that he is looking out for the woman's welfare.” (Ibid)

Under the heading ‘Sexual assault and abduction’ the report notes:

“Several sources consulted by the Research Directorate indicate that many women in Somalia who have been raped are forced to marry their rapist (Peacewomen.org 4 Mar. 2006; Musse 2004, 77; Denmark Aug. 2007, 33). According to a 2004 article on war crimes against women and girls in Somalia, this type of marriage occurs mainly in nomadic pastoral societies where women are valued for their "bride wealth" (Musse 2004, 77).” (Ibid)

Rashid Nuune commented on forced marriage in a report published in May 2011:

“Hadida Ilmi, a part time language teacher at the local Banadir University, summed up the reality of forced marriages in Somalia, telling our reporter that, “Early marriage and forced marriages are common here in Mogadishu because the local communities believe that a female child is not as valued as a male, as the latter can help provide for the family, while a daughter remains essentially a burden.” For these reasons, and others presented here, young girls are given no voice with regard to decision-making, and their parents are the final authority on all matters, including forced marriage.” (Nuune, R (28 May 2011) Forced marriages a better way of life in Somali culture. Families claim forced marriages give girls better lives. Somalia Report)

Proxy Marriage

No information was found on proxy marriage in Somalia in sources consulted by the Refugee Documentation Centre within time constraints.

2. Formalities of Marriage (Consent, Minimum Age and Registration of Marriage)

A Joint Report on the Fact Finding Mission by the *Danish Immigration Service and the Norwegian Land Info* published in March 2014 noted under the heading ‘Marriage procedures’ page 71:

“SWDC, Mogadishu explained that generally speaking there are three ways as to how marriages may take place in Somalia:

- Arranged marriage
- The daughter asks her father for permission to marry a certain boy/man
- Run-away marriage

An arranged marriage takes place when the two fathers of the couple agree on the marriage. The couple can then say yes or no. Should one or both of them say no then the marriage may take place anyway.

If the father refuses to let his daughter marry the one she prefers a run-away marriage may take place. The run-away marriage has to take place at a distance of approximately 100 kilometers from the homes of the couple. The required distance is not essential; it is a rather symbolic distance. However, if the couple only travels a short distance, for instance from one district to another in Mogadishu, i.e. five to ten kilometers, then the marriage is invalid. In addition, SWDC stated that if the couple runs away without the girl giving notice to her father then the marriage will be considered as invalid. SWDC added that run-away marriages are legal in Somalia as long as the above mentioned requirements are fulfilled. Registration of marriages in Somalia only takes place at Sharia courts, and the Ministry of Foreign Affairs will legalize the marriage document.

According to a Diaspora researcher in Mogadishu run-away or actually secret marriages are quite normal in Somalia. For such marriages to be recognized the couple has to travel approximately 90 km. away from their home area and marry there. This is why for instance Wanlaweyne has been a popular place to get married.

A Diaspora researcher in Mogadishu explained that these secret marriages were banned when al-Shabaab controlled Mogadishu, and as soon as al-Shabaab retreated from the city, people started going back to Wanlaweyne again. [...]

“Asked to comment on if these secret marriages were kept secret even when the couple returned back home, the Diaspora researcher in Mogadishu explained that usually these marriages continued to be kept secret. However, the couple cannot live together before they tell their families.” [...]

“The Diaspora researcher in Mogadishu added that due to the fact that many Somalis marry at a very young age one can note a high divorce rate. Many marry at the age of 12 to 15 years of age and many people divorce and marry several times. It was added that run-away marriages/secret marriages are on the rise in Somalia.

A Diaspora researcher in Mogadishu explained that the wedding party (aroos) usually depends on various circumstances and take place some time after the nikah in the Diaspora. However, within Somalia the wedding party is probably usually right after the nikah.” [...]

“Parents will not kill a girl refusing to get married, but you only have two choices – either you marry or you run away.” (Danish Immigration Service & Land Info (February 2014) *Update on security and protection issues in Mogadishu and South-Central Somalia: Including information on the judiciary, issuance of documents, money transfers, marriage procedures and medical treatment*)

SWDC refers to the Somali Women Development Centre.

A document by *Emory Law* states in relation to the minimum age to marry:

“The minimum marriage age is 18 years for both parties. The female party may marry at 16 years with her guardian’s consent, and the Court may grant an exemption from the minimum age requirements in case of necessity. A girl who has reached 16 years but is under 18 years may be represented in the contract of marriage by her father (in the absence of the father, the guardians in order are: mother, grandfather, elder brother, uncle, a Court-appointed guardian or judge). The Court is also empowered to overrule the objection of a guardian to the marriage of a female ward between 16 and 18 years.” (Emory Law (undated) *Somalia*)

This document states in relation to registration of the marriage:

“Marriage is to be registered at the nearest District Court or authorised office within 15 days (40 days for residents of rural areas); failure to register is punishable by a fine. The essential elements of marriage as outlined in Article 6 are: proposal and acceptance by the contracting parties before two witnesses. A marriage contracted under compulsion is invalid.” (Ibid)

A document by the *OECD* states under the heading ‘Discriminatory Family Code’:

“Due to the years of conflict and collapse of the state and its institutions, customary law (also referred to as Xeer) and Sharia law in relation to family matters have taken the place of the legal and judicial system. As of 2013, a Provisional Constitution was still under review; the country has been ruled by a Transitional Federal Charter since 2004.

According to the 1975 Family Code, the legal minimum age for marriage is 18 years for both men and women, but women can marry at the age of 16 years with parental authorisation. Despite the law, early marriage is practiced in Somalia, with 2006 data showing that 22% of girls aged 15 to 19 were married, divorced or widowed. A recent report by World vision suggest that 16.8 million women were married before the age of 18; 8% before age 15. Although non-arranged marriages have become more common, reports suggest that arranged marriages, including forced marriages, still take place in the country.” (OECD Social Institutions and Gender Index (2014) *Somalia*)

A document by *Landinfo* states under the heading ‘Marriage and Divorce’ Section 2.5:

“Prior to the collapse of the Somali national state in 1991, the so-called wadaat - religious experts with competency to perform marriages – were appointed and registered by the authorities through the regional Khadi’s Court, administered by the Ministry of Justice and Religious Affairs. The person authorised to perform the marriage, the marrying couple (the woman not necessarily present), the woman’s guardian and two (male) witnesses - a requirement according to Islamic religious law, Sharia – would be present at the wedding ceremony. After the ceremony, the marriage would be registered and the couple would receive a marriage certificate.

This centrally administered system for appointments and registration was discontinued in 1991.¹¹ However, since 1991, local Sharia courts have to a certain extent retained some form of oversight and control over those

authorised to perform marriages. Marriage certificates have also been issued by Sharia courts in Mogadishu and other towns after 1991.

Prior to 1991, certificates were prepared by the local sheik and certified with a stamp from the Sharia court (Udlændingestyrelsen 1991). If the sheik himself was a member of the court, he could stamp the document himself. No national or local registers containing information on marriages certified by these courts exist, and the Sharia courts have only invariably kept possession of copies of the issued certificates. Hence it is very difficult or impossible to verify such certificates." (Landinfo (5 January 2009) *Documents in Somalia and Sudan*)

The same document by Landinfo states:

"Somalia has not had a functioning state government since 1991, and large parts of the territory are under no actual central administration or governing. This means that Somalia's inhabitants have been unable to obtain official documents such as ID cards, passports or various certificates for the past 17 years." (Ibid)

This document also states:

"Somalia held its last census in 1975. Currently, no national or local authority administers or possesses population data. The Federal Somali Transitional Government, TFG, appointed in the autumn of 2004, has not yet established any state institutions mandated to issue or register official documents (Interviews with representatives for various international organisations in Nairobi in June 2008). However, the authorities started issuing new passports via the United Arab Emirate Sharjah on 1 April 2007 (see point 2.8).

Consequently, all documents and certificates issued by various private agencies rely on information provided by the individual concerned (with witnesses when appropriate) or relatives.

All archives and public offices were plundered or destroyed during the civil war, leaving Somalia with no remaining registers, copies or originals which can be used for comparing or referencing documents and certificates." (Ibid)

A response from the *Immigration and Refugee Board of Canada* states:

"According to the Director of Research Resource Division for Refugees at Carleton University, there are no certificates of marriage in Somalia." (Immigration and Refugee Board of Canada (1 May 1990) *Somalia: Information regarding the status of marriage documentation in Somalia*)

The footnote states:

"As stated by the Director of RRDR at Carleton University during a telephone interview with the IRBDC on 15 and 18 May 1990.] The Director further states that marriages are religious affairs in Somalia, not civil ones. These statements are supported by the Manager of COSTI, Centre for Italian Scholastic and Technical Organizations located in Toronto, and an authority on Somali affairs residing in Ottawa." (Ibid)

3. Divorce

A Joint Report on the Fact Finding Mission by the *Danish Immigration Service and the Norwegian Land Info* noted on page 72:

“The Diaspora researcher in Mogadishu added that due to the fact that many Somalis marry at a very young age one can note a high divorce rate. Many marry at the age of 12 to 15 years of age and many people divorce and marry several times.” (Danish Immigration Service & Land Info (February 2014) *Update on security and protection issues in Mogadishu and South-Central Somalia – Joint Report on the Fact Finding Mission*)

A *Danish Immigration Service* report quotes Dr Hassan Isak, a lawyer from Baidoa, under the heading ‘Divorce proceedings’ as follows:

“Dr. Hassan Isak indicated that divorce could occur in two ways: if a conflict develops between the couple themselves or if a conflict develops between the families of the couple. If a conflict develops between the families, it is not compulsory for the couple to divorce; however it is unusual if they do not.

In order to proceed with a divorce, the husband must consult with three Dalaks (equivalent to three witnesses at the marriage). The husband can only consult with one Dalak at a time. After he has stated that he intends to divorce, he has three months to consider his decision. If he intends to continue with the divorce, he has to consult another Dalak after which a further three months must elapse before the divorce is concluded following consultation with the third Dalak. The proceedings may be suspended or cancelled at any time during this six-month period.

It is not usual for a wife to initiate a divorce, though she may pursue a divorce in the event of exceptional circumstances, if her husband is unable to support her financially (especially if he is based elsewhere in the country or abroad), or if he is unable to meet her sexual needs or is homosexual.” (Danish Immigration Service (17 March 2004) *Human Rights and Security in Central and Southern Somalia: Joint Danish, Finnish, Norwegian and British Fact-Finding Mission to Nairobi, Kenya*)

This report also quotes Jesper Mørch, Representative, United Nations Children’s Fund (UNICEF), under the heading ‘Child custody’:

“Mørch informed the delegation that in cases where parents divorce, a son under the age of seven, and girls up to the age of puberty, would normally be taken care of by the mother, although the father will still be the legal guardian. After this age, the children will be taken care of by the father or whomever he chooses to take care of them. In the case of a husband dying or otherwise disappearing, the custody of the children will be transferred to his family and/or clan.

A UNIFEM representative said that according to the Koran as applied in Somalia, children under the age of seven stay with their mothers in case the family is split up by divorce or other factors. After that age, boys normally return to the father or the father’s family. In principle the girls also return to the fathers but often they remain with the mothers. A woman has no recourse in

cases where her husband does not conform to these rules. The UNIFEM representative mentioned a case of a woman in Beled Weyne where the Sharia court had actually ruled in favour of her, but did not have the capacity to enforce its decision.

In cases where a child's parents divorce, Dr. Hassan Isak stated that the mother has custody of the children and resides at the family home. The father will move away. The father will continue to provide financial support to his family. After three months it is up to the mother whether she wants to leave the family home. While she continues to stay there, the father will provide support. If the mother is pregnant, the father must provide the mother with support for two years after the birth.

In cases where one parent dies, custody of the children will go to the remaining parent. Where both parents die, the families of the deceased agree between themselves who has custody of the children.

Where parents of a child are not married, the mother's mother (grandmother) has custody of the children. " (Ibid)

A document by *Emory Law* states in relation to divorce:

"The Court may authorise divorce only after reconciliation efforts (of up to 60 days) have failed, and the Court may not authorise more than one *talaq* at a time. Divorce by a minor or insane person, or pronounced under compulsion is declared invalid. Either party may seek a judicial dissolution on the following grounds: incurable disease of the other spouse making cohabitation dangerous or impossible; disappearance of the other party for a period of over four years; habitual failure to maintain by the responsible party; serious disagreement between spouses making conjugal life impossible (after reconciliation efforts of up to 60 days); perpetual impotence or sterility of the other party; and the other spouse's sentencing to over four year imprisonment. The wife is entitled to seek a dissolution if the husband has been granted permission to marry polygamously by the District Court, on condition that there are no children from the marriage. Where the reason for a *talaq* or *faskh* is deemed to be the husband's fault, the Court shall order him to maintain his former wife for three months to one year; if the wife is deemed to be at fault, the Court shall order her to pay her husband a sum not less than her dower in compensation. The mother is entitled to custody of male children until the age of 10 and female children until the age of 15, with the Court empowered to extend custody until age 18 for the male or female ward if s/he is not able to look after him/herself. If the mother remarries and the husband is within the prohibited degrees to the ward(s), or in case she is widowed and remarries, she may retain custody. Maintenance of children is the duty of both parents until the age of majority for sons and until marriage or until she is able to support herself through gainful employment for the daughter." (Emory Law (undated) *Somalia*)

This document also states under the heading 'Judicial Divorce':

"either party may seek judicial dissolution on following grounds: incurable disease of other spouse making cohabitation dangerous or impossible; disappearance of other party for period of over four years; habitual failure to maintain by other party; serious disagreement between spouses making conjugal life impossible (after reconciliation efforts of 60 days); perpetual

impotence or sterility of other party; and other spouse's sentencing to over four years imprisonment.

Wife is entitled to seek dissolution if husband has been granted permission to marry polygamously by District Court, on condition that there are no children" (Ibid)

The book, *Culture and Customs of Somalia*, states:

"In the case of a divorce, *furis/furniin*, the husband vocalises the divorce formula in front of a qadi or a wadaad in the presence of witnesses. In most cases, much reconciliation effort either by the qadi or wadaad and close relatives precedes any dissolution of marriage. Women may sue for divorce by going to a qadi's court in towns: in the countryside, divorce is sought by a woman usually after she leaves the conjugal home for that of her parents or relatives, who would then, in case of irreconcilable differences or cruelty, demand the husband pronounce the divorce formula. In the case of the husband's refusal to do so, the woman and her relatives would petition for divorce before a qadi's court. The rate of divorce is not known statistically but it can be said to be low. Being divorced does not carry any social stigma for either party, and both parties usually remarry." (C. Abdullahi, Mohamed Diriye (2001) *Culture and Customs of Somalia*, Greenwood Publishing Group)

4. Marriage between Non-Nationals and Nationals

No information was found on marriage between nationals and non-nationals in Somalia in sources consulted by the Refugee Documentation Centre within time constraints.

Marriage between two Non-Nationals

No information was found on marriage between two non-nationals in Somalia in sources consulted by the Refugee Documentation Centre within time constraints.

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