

© UNICEF/UNI165227/Holt

Synthesis of the risks and likelihood of pushback against the abandonment of harmful practices
Country Snapshot

Somalia

▮ RISK OF EXPERIENCING PUSHBACK: HIGH

RISK OF →
EXPERIENCING
← PUSHBACK

Somalia has one of the highest prevalences of both FGM and child marriage in the world. This is attributed to political instability, climate change, culture and religion.

The level of risk of pushback has been determined through a desk review and in-country consultations, undertaken in 2024.

Somalia has one of the highest prevalences of child marriage and female genital mutilation (FGM). Nearly 45 per cent of Somali girls are married before the age of 18, significantly higher than the global average. Meanwhile, 98 per cent of women and girls undergo FGM, a staggering figure that highlights the pervasive nature of these practices.¹ Harmful practices, deeply entrenched in Somali society, are often justified by cultural and religious beliefs, serving as mechanisms to preserve family honour, ensure social acceptance, and provide financial security through dowries. This document examines the drivers, risks, and evolving discourse around child marriage and FGM in Somalia, drawing on desk reviews, consultations with local and international stakeholders, and a workshop held in Mogadishu in December 2024. By highlighting cultural and systemic barriers as well as emerging advocacy efforts, this analysis seeks to provide actionable insights for addressing these deeply rooted challenges and advancing the protection of Somali girls and women.

¹ Federal Government of Somalia, 'Somalia Health and Demographic Survey', 2020.

Synthesis of the risks and likelihood of pushback against the abandonment of harmful practices

In Somalia, the persistence of child marriage and FGM is deeply intertwined with cultural, religious, and systemic factors. While promising progress has been made in Galmudug, where all forms of FGM were outlawed in February 2024, and in Jubaland, which approved a 'FGM Zero Tolerance' Bill in April 2025, harmful practices remain widespread, particularly in rural and pastoralist communities.

Long-standing sociocultural norms and practices driving pushback: Cultural and religious beliefs play a central role in the perpetuation of child marriage and FGM in Somalia.

- **Social norms and traditions:** FGM is widely seen as a rite of passage, signifying a girl's transition to womanhood and ensuring her marriageability. Communities view it as essential for preserving family honour, with uncut girls often stigmatized or excluded from social and cultural activities. Similarly, child marriage is perceived as a way to safeguard family honour and prevent out-of-wedlock pregnancies, which are heavily stigmatized in Somali society.^{2,3} However, a 'culture of silence' often surrounds these practices, limiting open dialogue even in spaces where they are normalized. For instance, one key informant noted: *"Typically, discussions about FGM and child marriage are not common. In wedding settings, women may briefly mention FGM, but it's not often talked about in depth. For example, girls who had undergone FGM used to feel fearful on their wedding day"*.⁴ This silence reinforces the continuation of harmful practices by preventing community-wide reflection or dissent.
- **Religious influences:** Religious leaders, particularly from conservative groups, continue to advocate for FGM, framing it as a 'Sunnah' (religious obligation) in their interpretation of Shafii Islam. They differentiate FGM and female circumcision, framing FGM as pharaonic version of the practice, and circumcision as the type 1 FGM, preaching that female circumcision is a necessary act of purification, ensuring a girl's moral integrity and aligning with Islamic teachings.⁵

This interpretation reinforces the practice in rural areas where these leaders hold significant authority. Child marriage is also justified on religious grounds, with some leaders officiating underage marriages. They rationalize this by confounding the age of majority (18 in the Provisional Constitution) with the age of maturity in Sharia law, when a girl can fulfil her religious obligations like wearing a hijab and fasting during Ramadhan – this is further entrenching the practice.⁶

- **Generational pressures:** Older women, including grandmothers, are often among the strongest advocates for FGM. They view the practice as integral to cultural identity and necessary for maintaining family and community traditions. Younger generations frequently face pressure to conform, even when aware of the harms associated with these practices.⁷ Opposing the practice also risks exposing them to retributive gender-based violence. Knowing this, mothers and grandmothers are usually looking to protect girls from violence and the shame of never finding a husband due to the singular importance of marriage in Somali society.

Economic and systemic barriers: Economic hardship and systemic weaknesses exacerbate the prevalence of child marriage and FGM in Somalia.

- **Economic pressures:** Child marriage is inextricably linked to conditions of low socioeconomic status and poor education. It is often seen as a survival strategy, particularly in impoverished communities and internally displaced persons (IDP) camps. Dowries provide critical financial support for families struggling with poverty, drought, or displacement.⁸ Similarly, FGM is perceived as enhancing a girl's value in the marriage market, increasing her family's economic prospects.⁹ Practitioners of FGM rely on the procedure as a source of income.¹⁰
- **Weak legal frameworks and enforcement:** Somalia's legal framework surrounding FGM and child

² Borgen Project, 'Solutions in the fight against child marriage in Somalia', <https://borgenproject.org/child-marriage-in-somalia/>

³ Sheikh Abdi, Maryam et al., 'De-linking Female Genital Mutilation/Cutting from Islam', 2008.

⁴ KII6, IRC, Somalia

⁵ KII7, UNICEF Country Office, Somalia

⁶ 28 Too Many, 'FGM in Somalia and Somali land: Country Profile', 2021.

⁷ UNFPA, 'Community knowledge, attitudes and Practices on FGM: A case study to inform the Dear Daughter Campaign', 2022.

⁸ 28 Too Many, 'FGM in Somalia and Somaliland.'

⁹ UNFPA, 'Community knowledge, attitudes and Practices on FGM: A case study to inform the Dear Daughter Campaign', 2022.

¹⁰ Global Citizen, 'COVID-19 Lockdowns in Somalia Are Putting More Girls in Danger of Child Marriage and FGM', 2020.

marriage is fragmented, with inconsistencies and gaps that undermine efforts to protect girls and enforce accountability. The Offences of Rape and Indecency Bill, drafted in December 2023 but not yet passed, permits child marriage and weakens protections against sexual violence, and has been widely criticized by both local and international actors. Efforts to align Somalia's legal framework with international standards, such as the Convention on the Rights of the Child, remain incomplete.¹¹ On 1st October 2025, Somalia's House of the People endorsed the African Charter on the Rights and Welfare of the Child, with presidential endorsement pending. The Children's Act (2018) sets the legal marriage age at 18, but has yet to be adopted due to religious resistance – it does not align with Sharia law. The age of maturity was lowered to 15 in March 2024, following a successful pushback against protecting children, further jeopardizing progress, legitimizing early marriages and weakening protections.¹² While FGM is criminalized in some regions, such as Puntland, where the Sexual Offences Act (2016) was enacted, Jubaland where a 'FGM Zero Tolerance' bill was approved in 2025, and Galmudug state, which outlawed all forms of FGM in February 2024, enforcement remains limited.^{13,14} Customary laws often prioritize preserving clan relations and traditional practices over protecting the rights of girls and women, further undermining national and international efforts to eliminate child marriage and FGM.¹⁵ Law enforcement mechanisms are underfunded, undertrained, and often inaccessible, particularly in remote regions.¹⁶

The role of conflict, climate change, and displacement:

Conflict, climate change, and displacement are deeply intertwined in increasing girls' risk of child marriage and FGM in Somalia. These factors exacerbate economic vulnerability, disrupt social structures, and compel families to adopt harmful coping mechanisms.

- **Displacement and vulnerability:** Over 2.6 million Somalis currently reside in IDP camps, with 80 per cent living in informal settlements. These camps are often overcrowded, lack basic services, and provide limited protection, leaving women and girls especially vulnerable to sexual violence and exploitation. In such precarious conditions, families frequently resort to child marriage to protect daughters from violence or to secure financial stability through dowries.¹⁷ Furthermore, the absence of robust legal frameworks and effective governance in IDP camps allows harmful practices to persist unchecked.¹⁸
- **Climate-induced crises:** Recurrent droughts and floods, exacerbated by climate change, have displaced thousands of Somali families. Events like Cyclone Gati and prolonged droughts have destroyed livelihoods, particularly among pastoralist communities, leaving families unable to sustain themselves.¹⁹ With men struggling to provide for their households, families increasingly marry off young girls to reduce economic burdens and secure financial resources.²⁰
- **Conflict and instability:** Prolonged instability caused by armed conflict and inter-clan disputes forces many families to see child marriage as a form of protection. Armed groups like Al-Shabaab, as well as militia violence, increase the risks of sexual violence for young girls, prompting parents to arrange marriages to shield them from further harm.²¹



¹¹ African Union, 'Letter of Urgent Appeal to the Government of The Federal Republic of Somalia on the Sexual Intercourse Related Crimes Bill, 17 August', 2020.

¹² Public Interest Law Alliance, 'Somalian Constitutional Change Lowers the Age of Maturity Leaving Children Potentially Vulnerable', 10 April 2024, www.pila.ie/resources/bulletin/2024/04/10/somalian-constitutional-change-lowers-the-age-of-maturity-leaving-children-potentially-vulnerable

¹³ UNSOM, 'On farewell visit, UN Special Representative hails Galmudug's anti-FGM law', 12 May 2024, <https://unsom.unmissions.org/farewell-visit-un-special-representative-hails-galmudug%E2%80%99s-anti-fgm-law#:~:text=%E2%80%9CGalmudug%20is%20the%20first%20Federal,of%20female%20genital%20mutilation%20%E2%80%93%20FGM.>

¹⁴ United Nations Population Fund, 'Puntland passes law against sexual offences', 2016.

¹⁵ Sababi Institute, 'Adapting Somali Customary Justice Practices and Procedures Evidence on the potential for and pathways to reform', 2023.

¹⁶ Ifrah Foundation, 'Legislation and policy frameworks for Somalia: Lessons from the frameworks and structures common to successful Female Genital Mutilation/Cutting (FGM/C) campaigns in neighbouring countries', 2023.

¹⁷ Barre, Hussein, 'Sexual and Gender Based Violence against Internally Displaced Women in the Camps of Mogadishu, Somalia', 2022.

¹⁸ Strategic Advocacy for Human Rights, 'Somalia's Call for Legal Reform: Addressing Gender-Based Violence', 2024.

¹⁹ Mulhern, Owen, 'Cyclone Gati Hits Somalia', 2020.

²⁰ Warsame, M. et al., 'Early marriage and teenage deliveries in Somalia', 2023.

²¹ United Nations, 'Abducted, Recruited, Forcibly Married, Detained: Children in Somalia Endured Staggering Levels of Grave Violations', 2020.

Evolving Trends and Discourse on Harmful Practices

The strongest advocates for change are community groups, particularly women-led organizations, which are active in conducting campaigns. These local organizations, often self-supported or sponsored, partner with other organizations, such as UNICEF, to play a key role in initiatives like community care and community-led interventions. These efforts focus on challenging social norms, with the Government also playing a major role in combating harmful practices. Religious leaders have also become vocal advocates against practices like female circumcision. Additionally, community-based child protection committees now actively visit IDP camps, openly campaigning and raising awareness, which is a significant shift compared to previous approaches.

Key Informant Interview, Somalia

The discourse around child marriage and FGM in Somalia is evolving, shaped by advocacy efforts, shifting cultural norms, and legislative developments. While progress has been made, resistance remains deeply rooted, particularly in rural areas where harmful practices are closely tied to cultural and religious identity.

Community and religious engagement: Community and religious engagement are critical to shifting norms around FGM and child marriage in Somalia, as traditional and religious leaders influence both the perpetuation and rejection of harmful practices.

- **Faith-based advocacy:** Religious leaders have begun to play a more significant role in advocating for elimination efforts. In Puntland, an Islamic fatwa was issued dissociating FGM from Islamic teachings, marking a pivotal moment in shifting the narrative around the practice. Religious leaders and scholars increasingly support reinterpretations of Islamic texts that emphasize the harm caused by FGM and its incompatibility with Islamic principles.²²
- **Community-driven efforts:** Local women-led organizations, such as the Somali Women Development Centre (SWDC) and Somali Family Care Network (SFCN), are at the forefront of challenging harmful norms through community engagement and awareness campaigns. These organizations provide

critical resources, such as shelter for survivors of child marriage and education programmes that raise awareness about the risks of FGM. International organizations, such as the UNFPA-UNICEF Joint Programme on the Elimination of FGM (UNJP-FGM), have supported these efforts. The UNJP-FGM has made significant progress by developing the National Action Plan to End FGM, organizing grass-roots outreach campaigns, and mobilizing religious and traditional leaders. For instance, in Phase III of the UNJP-FGM, over 33,745 girls received health and social services related to FGM, and 2,540 girls were protected from undergoing the procedure.²³

Resistance and pushback: Despite advocacy gains, resistance to FGM and child marriage persists in Somalia, reflecting the adaptive nature of pushback and its ability to undermine progress.

- **Cultural and religious backlash:** Traditional leaders and conservative religious figures often argue that FGM and child marriage are integral to Somali identity and morality. This pushback is further reinforced by generational divides, with older women advocating for the continuation of FGM as a rite of passage and preparation for marriage.^{24,25}
- **Legitimization of FGM:** The medicalization of FGM presents an additional challenge. Increasingly, hospitals in major towns are advertising that they conduct FGM 'in a safer way', and wealthy families are opting for health-care professionals to perform the procedure, believing it minimizes harm while preserving cultural and religious significance. This shift complicates advocacy efforts by reframing FGM as a 'safer' procedure rather than a harmful violation of girls' rights.²⁶ Similarly, some opt to perform a less invasive version of FGM by making a 'small nick' to meet cultural expectations symbolically. Despite the perceived reduced harm of these versions of FGM, they legitimize the practice and complicate abandonment efforts.
- **Digital misinformation:** Platforms like WhatsApp and Facebook are used to spread misinformation about FGM and child marriage, framing them as

²² UNICEF, 'UNICEF-UNFPA Engagements with Faith Institutions and Religious Actors in 17 Countries in 2023', 2024.

²³ UNICEF, 'UNFPA-UNICEF Joint Programme on the Elimination of Female Genital Mutilation Accelerating the elimination of an extreme form of violence against girls', 2022.

²⁴ Sheikh Abdi, Maryam et al., 'De-linking Female Genital Mutilation/Cutting from Islam', 2008.

²⁵ UNFPA, 'Community knowledge, attitudes and Practices on FGM: A case study to inform the Dear Daughter Campaign', 2022.

²⁶ Crawford, Sheena and Sagal Ali, 'Situational Analysis of FGM/C Stakeholders and Interventions in Somalia', 2015.

essential for moral and cultural preservation. This digital pushback complicates advocacy by reinforcing harmful norms in communities with limited access to alternative narratives.²⁷ Resistance is also amplified by misinformation and limited access to media, particularly among women in rural areas. Traditional media outlets often perpetuate harmful stereotypes, framing FGM and child marriage as necessary for maintaining family honour and cultural continuity. With 92.7 per cent of Somali women lacking access to mass media, advocacy campaigns struggle to penetrate these communities and counter deeply ingrained beliefs.²⁸

- **Language and terminology:** Conventional wisdom in Somalia defines FGM as only the pharaonic version of the practice, or type 4, and female circumcision as the sunna or type 1 FGM. The latter is perceived as less harmful and is encouraged and widely practised. This is, in part, a result of previous advocacy campaigns that were unclear or imprecise in their language, as well as translations in the Somali language, leaving room for this misunderstanding. Many religious leaders also promote this narrative.
- **Cross-border FGM:** Families in border regions near Kenya and Ethiopia evade enforcement by accessing practitioners in neighbouring countries. Similarly, Kenyan and Ethiopian Somalis who live close to the borders with Somalia also commonly travel there for their daughters to undergo the practice, resulting in a seasonal surge in FGM cases between July and August during school holidays. The presence of cultural ties on both sides of porous borders and the as yet immature and poorly enforced laws forbidding FGM in Somalia, create ample opportunities for cross-border FGM to occur. This highlights the need for regional cooperation and harmonized legislation to address cross-border dynamics effectively.²⁹

Shifting perceptions: Despite resistance, there are promising signs of change in Somalia, driven by youth engagement, public declarations, and culturally sensitive advocacy approaches.

- **Youth-led movements:** Somali youth are increasingly leading advocacy efforts, using social media and grassroots campaigns to challenge harmful practices. Local organizations, often working in partnership with international actors, are leveraging culturally relevant methods such as poetry, storytelling, and music to challenge harmful practices. Campaigns like the Dear Daughter Campaign by the Ifrah Foundation have effectively mobilized young people to advocate for change, using creative and culturally resonant approaches to engage their communities.³⁰ Youth-led movements are powerful drivers of change, but their reach is often limited to urban areas and digitally connected communities. Expanding their influence to rural areas through partnerships with local leaders can help bridge this gap. Additionally, women-led movements have gained traction, with local groups like the Somali Youth Development Network (SYDN) organizing grass-roots efforts to empower women and girls. These movements focus on building community awareness, providing support for survivors, and creating safe spaces for open dialogue about child marriage and FGM.³¹
- **Public declarations and advocacy:** Faith-based engagement has also undergone significant evolution. Some religious leaders are moving away from conservative interpretations that justify harmful practices and are instead emphasizing the value of education and the protection of girls. In Puntland, over 84 religious and community leaders have publicly denounced FGM, demonstrating a shift in attitudes toward the practice.³² Furthermore, 150,000 people in Puntland were reached with anti-FGM messages through social media and caravans, laying the groundwork for broader acceptance of the 'FGM Zero Tolerance' bill. Public declarations are symbolic victories that signal cultural shifts. However, their impact depends on sustained advocacy to translate these declarations into community-wide behaviour change.

²⁷ UNICEF, 'Tracking Key Insights on Harmful Practices (Child Marriage and Female Genital Mutilation)', 2024.

²⁸ UNICEF Somalia, 'Somalia: Multiple Indicator Cluster Survey 2006', 2006.

²⁹ UNFPA, 'Beyond the Crossing: Female genital mutilation across borders: Ethiopia, Kenya, Somalia, Tanzania and Uganda', 2019.

³⁰ Ifrah foundation, 'Dear Daughter Campaign to End FGM in Somalia', <https://ifrahfoundation.org/campaigns/dear-daughter-campaign-end-fgm-somalia>

³¹ Ibid.

³² UNICEF, 'UNICEF-UNFPA Engagements with Faith Institutions and Religious Actors in 17 Countries in 2023', 2024.

Conclusion and Path Forward

Countering pushback against efforts to eliminate child marriage and FGM in Somalia requires targeted, culturally sensitive, and multi-faceted strategies. Pushback arises from entrenched cultural norms, religious misconceptions, economic dependencies, and misinformation, which collectively fuel resistance at both the community and systemic levels. To address these barriers effectively, interventions must focus on strengthening legal frameworks, engaging trusted local leaders, addressing economic incentives, and amplifying the voices of survivors. These strategies should aim to shift narratives, build trust, and foster local ownership of efforts to protect Somali girls and women.

The following recommendations provide a unified path forward:

- **Strengthen legal and governance frameworks to counter resistance:** Close legal loopholes that enable child marriage and FGM, such as conflicting provisions in the federal Rape and Indecency Offences Bill and the Provisional Constitution, and prioritize the enactment of the 'FGM Zero Tolerance' bill in Puntland and the anti-FGM law passed in Galmudug to set a national standard. Build the capacity of law enforcement and judiciary systems to address community-level resistance by ensuring perpetrators are held accountable while protecting survivors. Develop localized enforcement mechanisms in rural areas and IDP camps to address pushback from communities prioritizing customary law over statutory protections.
- **Maintain and expand engagement of community and religious leaders to mitigate cultural pushback:** Collaborate further with progressive religious leaders to counter narratives framing these practices as religious and traditional obligations. Encourage public declarations by community and religious leaders denouncing FGM and child marriage, using their influence to shift perceptions at the grass-roots level. Support culturally relevant advocacy campaigns that respect Somali traditions while challenging harmful practices, using storytelling, poetry, and religious sermons to build trust and reduce resistance.
- **Expand education and awareness to address misinformation and build support:** Launch targeted awareness campaigns on community radio and social media to counter misinformation framing child marriage and FGM as cultural or religious imperatives. Equip youth with knowledge through school curricula that focus on child rights, gender equality, and the harms of child marriage and FGM, clarifying that there is no such thing as 'female circumcision' and encouraging zero tolerance to empower them to challenge harmful norms. Leverage traditional storytelling and community dialogue sessions to engage resistant communities in constructive discussions. Peer-to-peer education efforts for adolescents and children can prove effective in conservative settings.
- **Address economic drivers of pushback by offering viable alternatives:** Expand cash transfer programmes and school meal initiatives to reduce families' reliance on child marriage as a survival strategy, particularly in IDP camps where economic pressures are severe. Address the economic root causes of pushback by engaging families in at-risk communities with financial support to keep girls in school.
- **Support survivors to strengthen advocacy and counter silence:** Establish safe spaces and shelters for survivors of FGM and child marriage, offering psychosocial support and reintegration pathways that demonstrate the value of protective measures. Amplify survivor voices to counter community denial of harm, using testimonials to foster empathy and awareness in resistant areas. Train health-care and social workers in rural regions and IDP camps to support survivors effectively and to advocate against harmful practices, bridging gaps in access and understanding.
- **Foster regional and international collaboration to address cross-border dynamics:** Strengthen regional partnerships with Kenya and Ethiopia to combat cross-border FGM and child marriage practices, addressing the movement of families seeking to evade local enforcement. Work with regional bodies, such as the African Union or the Intergovernmental Authority on Development, to harmonize legal frameworks and enforcement strategies that reduce pushback stemming from transnational dynamics.

Effectively countering pushback in Somalia requires understanding and addressing the cultural, economic, and systemic factors that drive resistance. With coordinated, community-centred strategies, it is possible to transform resistance into acceptance and create lasting change for Somali girls and women.

References

- 28 Too Many, 'FGM in Somalia and Somali land: Country Profile', 2021.
- African Union, 'Letter of Urgent Appeal to the Government of The Federal Republic of Somalia on the Sexual Intercourse Related Crimes Bill, 17 August', 2020.
- Borgen Project, 'Solutions in the Fight Against Child Marriage in Somalia', <https://borgenproject.org/child-marriage-in-somalia/>.
- Dr. Sheena Crawford and Sagal Ali, 'Situational Analysis of FGM/C Stakeholders and Interventions in Somalia', 2015.
- Federal Government of Somalia, 'Somalia Health and Demographic Survey', 2020.
- Ifrah Foundation, 'Dear Daughter Campaign to End FGM in Somalia', <https://ifrahfoundation.org/campaigns/dear-daughter-campaign-end-fgm-somalia>
- Ifrah Foundation, 'Legislation and Policy Frameworks for Somalia: Lessons from the Frameworks and Structures Common to Successful Female Genital Mutilation/Cutting (FGM/C) Campaigns in Neighbouring Countries', 2023.
- Maryam Sheikh Abdi et al., 'De-linking Female Genital Mutilation/Cutting from Islam', 2008.
- MENAFN, 'Why Somaliland Women Are Displeased with the Newly Passed Sexual Offences Law', 2020.
- Nita Bhalla and Mohammed Omer, 'Outrage as Somali Parliament Drafts Law Permitting Child, Forced Marriages', 2020, <https://www.reuters.com/article/world/outrage-as-somali-parliament-drafts-law-permitting-child-forced-marriages-idUSKCN2571ZZ/>
- Sababi Institute, 'Adapting Somali Customary Justice Practices and Procedures: Evidence on the Potential for and Pathways to Reform', 2023.
- SWDC, 'What We Do', <https://old.swdcso.org/what-we-do/protection-and-response-of-gbv/>.
- UNFPA, 'Beyond the Crossing: Female Genital Mutilation Across Borders: Ethiopia, Kenya, Somalia, Tanzania and Uganda', 2019.
- UNFPA, 'Community Knowledge, Attitudes and Practices on FGM: A Case Study to Inform the Dear Daughter Campaign', 2022.
- UNICEF, 'Concerted Efforts of FBOs to Abandon FGM & CEFM in Ethiopia: A Consolidated Report', 2017.
- UNICEF, 'Ethiopia Demographic and Health Survey (EDHS)', 2016.
- UNICEF, 'Good Practices on the Elimination of Female Genital Mutilations and Child Marriage Programme in Southern Nations Nationalities and People's Region', 2022.
- UNICEF, 'Tracking Key Insights on Harmful Practices (Child Marriage and Female Genital Mutilation)', 2024.
- UNICEF, 'UNFPA-UNICEF Engagements with Faith Institutions and Religious Actors in 17 Countries in 2023', 2024.
- UNICEF, 'UNFPA-UNICEF Joint Programme on the Elimination of Female Genital Mutilation: Accelerating the Elimination of an Extreme Form of Violence Against Girls', 2022.
- UNICEF Somalia, 'Somalia: Multiple Indicator Cluster Survey 2006', 2006.
- United Nations, 'Abducted, Recruited, Forcibly Married, Detained: Children in Somalia Endured Staggering Levels of Grave Violations', 2020.
- United Nations Population Fund, 'Puntland Passes Law Against Sexual Offences', 2016.
- UNSOM, 'On farewell visit, UN Special Representative hails Galmudug's anti-FGM law', May 12 2024, Accessed on February 6 2025, <https://unsom.unmissions.org/farewell-visit-un-special-representative-hails-galmudug%E2%80%99s-anti-fgm-law#:~:text=%E2%80%9CGalmudug%20is%20the%20first%20Federal,of%20female%20genital%20mutilation%20%E2%80%93%20FGM.>