

1: Senegal International Travel Information

Included in this monograph is a survey of legislation relating to the growth, distribution, and composition of Senegal's population. The primary purpose is to provide, in a reference format, a compendium of Senegalese legislation potentially affecting these 3 aspects of Senegalese demography.

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The territory of modern Senegal has been inhabited by various ethnic groups since prehistory. Organized kingdoms emerged around the seventh century, and parts of the country were ruled by prominent regional empires such as the Jolof Empire. The present state of Senegal has its roots in European colonialism, which began during the mid-19th century, when various European powers began competing for trade in the area. The establishment of coastal trading posts gradually led to control of the mainland, culminating in French rule of the area by the 19th century, albeit amid much local resistance. Senegal peacefully attained independence from France in 1960, and has since been among the more politically stable countries in Africa. Major industries are fish processing, phosphate mining, fertilizer production, petroleum refining, construction materials, and ship construction and repair. As in most African nations, agriculture is a major sector, with Senegal producing several important cash crops, including peanuts, sugarcane, cotton, green beans, tomatoes, melons, and mangoes. With it being a multiethnic and secular nation, Senegal is predominantly Sunni Muslim with Sufi and animist influences. French is the official language, although many native languages are spoken and recognized. Senegal has been a member of the Organisation internationale de la Francophonie since 1960.

History of Senegal

Early and pre-colonial eras[edit] Archaeological findings throughout the area indicate that Senegal was inhabited in prehistoric times and has been continuously occupied by various ethnic groups. Some kingdoms were created around the 7th century: Eastern Senegal was once part of the Ghana Empire. Islam was introduced through Toucouleur and Soninke contact with the Almoravid dynasty of the Maghreb, who in turn propagated it with the help of the Almoravids, and Toucouleur allies. This movement faced resistance from ethnicities of traditional religions, the Serers in particular. In the Senegambia region, between 1300 and 1500, close to one-third of the population was enslaved, typically as a result of captives taken in warfare. The empire was a voluntary confederacy of various states rather than an empire built on military conquest.

Colonial era[edit] In the mid-19th century, the Portuguese landed on the Senegal coastline, followed by traders representing other countries, including the French. It was only in the 1800s that the French began to expand onto the Senegalese mainland after they abolished slavery and began promoting an abolitionist doctrine, [20] adding native kingdoms like the Waalo, Cayor, Baol, and Jolof Empire. French colonists progressively invaded and took over all the kingdoms except Sine and Saloum under Governor Louis Faidherbe.

Independence [edit] On April 4, 1960, Senegal and the French Sudan merged to form the Mali Federation, which became fully independent on 20 June 1960, as a result of a transfer of power agreement signed with France on 4 April 1960. Due to internal political difficulties, the Federation broke up on 20 August 1960, when Senegal and French Sudan renamed the Republic of Mali each proclaimed independence. Senghor was a very well-read man, educated in France. He was a poet and philosopher who personally drafted the Senegalese national anthem, "Pincez tous vos koras, frappez les balafons". Pro-African, he advocated a brand of African socialism. Europeans and Africans on the Rue Lebon.

In 1980, President Senghor decided to retire from politics. The next year, he transferred power in to his hand-picked successor, Abdou Diouf. Senghor moved to France, where he died at the age of 84. However, the union was dissolved in 1993. Despite peace talks, a southern separatist group Movement of Democratic Forces of Casamance or MFDC in the Casamance region has clashed sporadically with government forces since in the Casamance conflict. In the early 21st century, violence has subsided and President Macky Sall held talks with rebels in Rome in December 2014. Domestic politics on occasion spilled over into street violence, border tensions, and a violent separatist movement in the southern region of the Casamance. Abdou Diouf served four terms as president. In the presidential election of 2000, opposition leader Abdoulaye Wade defeated Diouf in an election deemed free and fair by international observers. Senegal experienced its second peaceful transition of power,

and its first from one political party to another. On 30 December President Wade announced that he would sign a peace treaty with the separatist group in the Casamance region. This, however, has yet to be implemented. There was a round of talks in , but the results have not yet yielded a resolution.

2: Senegal Population () - Worldometers

Senegal covers a land area of almost , square kilometres (76, sq mi) and has an estimated population of about 15 million. The climate is typically Sahelian, though there is a rainy season.

The country takes its name from the river that runs along its northern and eastern borders, forming the frontier with Mauritania and Mali. A poetic etymology from the Wolof people states that the name derives from the local term Sunugal, meaning "our dugout canoe" everyone is in the same boat. The Republic of Senegal became independent in after three centuries of French colonial rule. Dakar, the capital since independence in , lies on the Cap Vert peninsula, the most westerly point in Africa. Although predominantly Muslim, Senegal is a tolerant secular state, whose peoples have lived together peacefully for several generations and have intermingled to some extent. Islam is a potential unifying factor. Wolof is the national language. The spread of education and increased economic opportunity have modified a traditional social structure based on kinship, but the majority of the people adhere to the traditional values of Kersa respect for others and Tegin good manners. This sense of a national identity is not shared by the Diola populations in the forest areas of the Casamance, who since December have been engaged in an armed insurgency to separate from the Islamized northerners. Senegal, situated on the western tip of Africa, covers an area of 76, square miles , square kilometers. It is bordered on the north by Mauritania, on the east by Mali, on the south by Guinea and Guinea-Bissau, and on the west by the Atlantic Ocean. Agriculture is based largely on the cultivation of peanuts, millet, and sorghum. Like most Sahelian countries, Senegal has an important livestock sector that periodically is decimated by drought. Niokolo Koba National Park is situated in the southeast and is one of the most important reserves for large mammals in West Africa. The population of approximately ten million includes indigenous peoples, and a non-African population that is mostly French and Lebanese. The population is divided into twelve ethnic groups, each with its own customs and dialect. The largest single ethnic group is the Wolof, who makes up over one-third of the population. Although French is the official language, it is spoken only by an educated minority, and Wolof has become a lingua franca towns and markets, schools, and interethnic marriages. Animals, songs, flags, and colors have served as national symbols since before independence. The national flag has bands of green, yellow, and red. A green five-pointed star appears in the center of the yellow band. The color green symbolizes the forest and hope. Yellow stands for the savanna, and red for the blood spilled in the fight for liberty. In preparation for Independence Day, there Senegal is a week of celebrating the flag and the national anthem. The words of the national anthem were written by Senghor. The coat of arms shows a gold lion in profile on a green base, framed by the rays of a gold five-pointed star in the upper left corner. The state seal has the coat of arms on one side and a baobab tree on the other, with the national motto: History and Ethnic Relations Emergence of the Nation. Paleolithic and Neolithic wall paintings, tools, and pottery have been found in the Senegal River valley. After the tenth century, the people of Senegal were in constant contact with North Africa. Arab and Berber caravans came regularly to trade and arrived periodically as invaders looking for territories to conquer and convert to Islam. In the fourteenth century, the Wolof empire, which extended from the Senegal River to the Gambia River, included six states: Gradually, other European merchants followed, including the French, who established their first settlements in in the Senegal River, on the island of Saint-Louis, which became the base of all French activity and expansion in West Africa. In , the French government declared Senegal a permanent French possession, abolished all forms of slavery, and granted full citizenship to those born in Senegal. This enabled the people of Senegal to elect and send a deputy to the National Assembly in Paris. In , General Louis Faidherbe, a colonial administrator, was given the assignment of pacifying the continuously battling kingdoms along the Senegal River. He created the Tirailleurs Senegalais corps of Senegalese riflemen , an army of local volunteers under French commanders who achieved international fame during World War II. By , the French government, which had embarked on a "Grand Design" to conquer as much territory as possible, had completed the conquest of most of the parts of West Africa not occupied by the British, the Portuguese, and the Germans, and Dakar was designated the capital of all French West African territories. The development of

state schools provided education for Africans, and scholarships gave them the opportunity to receive higher learning in France, creating an educated African elite. In , Senegal and the French Sudan decided to merge and form the independent Mali Federation, but it was not a success. Both countries then declared individual independence. On April , Senegal was proclaimed an independent nation. Senegal is a land of traditions, and its people, although heterogenous, share a strong sense of national identity deeply rooted in Thiossane, a word used by the Wolof as well as the Serer Fulani , that means "history, tradition, and culture. Although French is the official language and the main language of instruction in the schools, even the most educated people are far from being "black Frenchmen" culturally. The Dakar Wolof dialect has become the national language, especially in the urban areas and among the youth. The largest single ethnic group is the Wolof 43 percent of the population , followed by the Pular also called Peulh or Fulani, nearly 25 percent, and the Serer more than 15 percent. Smaller groups include the Diola, Mandink, and Soninke. Despite this cultural heterogeneity, interethnic strife does not exist and generally no group seeks autonomy on ethnic grounds or political independence except in the Casamance region. Since the early s, the Casamance has seen the development of a separatist movement, and since , there has been conflict between local guerrillas and the army. Casamance is substantially less Islamic and less Wolof than the rest of the country. The presence of Europeans, mostly French usually called Toubabs by the Senegalese and Lebanese each accounting for 1 percent of the population has not caused serious friction or hostility. The country was tolerant of non-Senegalese Africans who came to live and work until the outbreak of violence Mauritania over grazing disputes curtailed their immigration. The Wolof have preserved their ethnic identity as a result of their openness to other groups and people. For centuries they have lived side by side with the Serer, Tukolor, Fulani, Mandink, and Diolas and have traded and intermarried with these neighbors. Although they have fought neighbors in the past, today the relationship is one of tolerance and mutual jokes, which are known among the Wolof and the Fulani as Kal.

Urbanism, Architecture, and the Use of Space Lebou fishing people who settled in Dakar in the eighteenth century were looking for a safe haven. They founded their new site in and called it Ndakarou. Dakar occupies the southern end of the Cap Vert peninsula. On a plateau about hundred feet above the sea, the administrative structures left from the colonial era include the Presidential Palace, City Hall, the Chamber of Commerce with its yellow bricks, and the Court House, which was built in The tall modern buildings, handsome residences, Women harvest rice from a field in the Casamance River region. The main Senegalese dish is chep-bu-jen and consists of rice with vegetables and a spicy sauce. Adjoining the business section is the old and crowded quarter called the Medina, a jumble of old buildings, shacks, and narrow streets. On the western side, beyond the Medina, are the impressive buildings of the University of Dakar and the fashionable suburb of Fann. Dakar has many mosques, the most impressive of which is the Great Mosque, and numerous churches and cathedrals. In rural areas, dwellings differ in type and in the materials used for construction but are adapted to the climate and the village way of life. Important activities and social occasions are shared on the pencha, where people gather to chat and discuss village matters. Food and Economy Food in Daily Life. The basic food is rice cooked with a spicy sauce and vegetables. The national dish is chep-bu-jen, the Wolof word for rice with fish. Cooked in a tomato sauce with boiled fish and a few vegetables carrots, cabbage, and green peppers , chep-bu-jen is originally from the city of Saint-Louis. Yassa, a dish from Casamance is chicken or fish marinated in lemon juice, pepper, and onions and then baked. It is accompanied by plain white rice. Food Customs at Ceremonial Occasions. On ceremonial occasions, festive meals that include roasted or grilled meat with beans or French fries are eaten. Couscous steamed millet with vegetables, mutton, and gravy is a ceremonial dish. At the end of each meal, strong and sweet tea is drunk. Except in areas where it is prohibited, alcohol is available. The limited economic growth it has achieved since independence is interrupted periodically by drought conditions that can send the economy into severe recession. The most important food crops are millet and sorghum; large quantities of rice are imported. Cotton, rice, sugar, and market-garden produce are grown. The national currency is called the CFA franc. Land Tenure and Property. Primarily small family farms are worked chiefly by family labor. After independence, the National Land Tenure Law of gave the state rights over all rural land and in theory abolished rents paid to absentee landlords. Under this arrangement, the state would become the steward of the land and allocate land rights to those who worked it.

Before independence, traditional local systems of land tenure were based on African customary law, which allowed the local nobility or the head or chief of a village to receive crop shares and land rents from former slaves and people without land. Under the new law, which was part of a package of socialist reforms, owners with permanent buildings on their land were given six months to establish deeds for their plots. All land was divided into four categories: The cooperatives became the basic sources from which farmers could obtain seeds, tools, credit, and marketing facilities for their crops. Agricultural and manufactured products are sold, including foodstuffs and household goods. The informal sector provides inexpensive goods and services for the urban poor who cannot afford to buy the goods produced by the formal industrial sector. There is an enormous market for cheap used clothing, which often is smuggled into the country and permits families to clothe their children at a relatively low cost. Industrial output is determined largely by agricultural performance. Most major manufacturing is located in and around Dakar. Food processing is the largest activity, accounting for 43 percent of industrial production. Groundnut extraction is the major agricultural industry. Other industrial production includes fishing, phosphate mining, chemicals and oil, metal and mechanical industries, and the construction material and paper industries. In terms of light industry, the craft sector is very active. It includes handmade textiles; gold, silver, and iron smithing; pottery making; woodworking; basketry; leatherworking; and other traditional crafts.

3: Senegal - Wikipedia

The Population of Senegal (-) chart plots the total population count as of July 1 of each year, from to The Yearly Population Growth Rate chart plots the annual percentage changes in population registered on July 1 of each year, from to

Human Rights Watch urged repeal of the law, Article The page report, " Fear for Life: Violence against Gay Men and Men Perceived as Gay in Senegal ," includes interviews with dozens of people who have faced threats and violence at the hands of both the police and others in the community. It looks in detail at two key incidents: The report also examines several other cases that show how police arrests under Article While the law ostensibly criminalizes conduct, not character, it is in fact used as a tool for targeting certain "types" of individuals, Human Rights Watch said. One of the interviewees spoke about the impunity with which the police mistreated him: They stripped me naked and beat me. I was detained for two months. They abused me, called me goorjigeen [and abusive names]. They stuck needles under my nails to get me to admit [I was gay]. They tore my head, forehead, and face. I was beaten on my arms, buttocks, back. This happened for three days at the police station. I was beaten every day. They also said they would kill me. While there was no evidence of homosexual conduct in the pictures or elsewhere, police arrested several of the men in the photos. The men were soon released, but a massive public outcry, fueled by religious rallies, sermons, and sensationalist media coverage, led to a spate of threats and attacks over the following months, driving many gays into hiding or exile. A court sentenced them to eight years in prison, again in the absence of any evidence of homosexual conduct. Though the men were released in April , many lost their jobs, became alienated from their families and communities, and now struggle to survive. The personal accounts in "Fear for Life" illustrate how a charge of homosexuality, even in the absence of evidence, is easily intimidating and can provoke attacks and ostracism. The violence and persecution also have a negative impact on public health, leading people not to seek health care and HIV testing, counseling, and treatment. The report also explores the manipulation of public sentiment by some Senegalese political and religious leaders who have been instrumental in creating a climate of virulent homophobia. It also documents the prominent, one-sided, and at times hate-mongering coverage by many Senegalese media outlets. Senegalese interviewed by Human Rights Watch described being insulted, beaten, stripped, threatened, and tortured in jail as well as attacked and blackmailed in the community, with no recourse to justice or protection from the police or from community members and religious leaders. Those who are arrested and face abuse at the hands of the police also face violence from members of the public after they are released. More often than not, Human Rights Watch found, the police fail to protect people who face vigilante violence or threats of violence because of their sexual orientation or gender expression. Senegal is obliged under domestic, regional, and international law to protect and promote the rights of all Senegalese. Senegal is a party to the International Covenant on Civil and Political rights, which guarantees the right to liberty and security of person to all and prohibits arbitrary arrest and detention article 9. It guarantees the right to privacy article 17 ; freedom of expression and association articles 19 and 22 ; and equality and non-discrimination articles 2 and

4: Africa :: Senegal – The World Factbook - Central Intelligence Agency

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

The boys were brought to the police station, where the shackles were removed. The groups urged authorities to sustain the momentum with investigations and prosecutions of teachers and others who commit serious violations against children. During the first half of , at least five children living in residential Quranic schools died, allegedly as a result of beatings meted out by their teachers, known as marabouts, or in traffic accidents while being forced to beg. The deaths and other abuses highlight the urgency with which the government should penalize those responsible for abuse and regulate the traditional Quranic schools, known as daaras. Anyone forcing them to beg would be fined or imprisoned, he warned. According to local activists and media, several other regions have also begun the initiative, which authorities plan to extend nation-wide. Though arrests of abusive marabouts have increased slightly over the past year, courts in Senegal have prosecuted only a handful of cases, most involving deaths or the most extreme abuse; forced child begging is almost never prosecuted. Among the cases Human Rights Watch documented in Over the past decade, many Quranic teachers have taken advantage of the unregulated system to exploit and mistreat the children in their care. Living and sleeping environments in the offending daaras are cramped and unhygienic. Long hours on the streets begging put the boys at risk for physical and sexual abuse. Many Quranic teachers regularly administer corporal punishment, and numerous children have died as a result of abuse or neglect, including nine in a daara fire. In the U. Trafficking in Persons Report , which ranks countries on their efforts to combat modern-day slavery, Senegal was downgraded from Tier 2 to Tier 2 Watch List. Countries are ranked from Tier 1, the highest ranking, to Tier 2, Tier 2 Watch List, and finally Tier 3, the lowest and most serious ranking. By no means is every daara exploitative. However, many others have operated as businesses under the pretext of teaching the Quran. The daara, lodging over 30 children, lacks clean water and has limited electricity. The children sleep on the concrete floor without protection from malaria-carrying mosquitos. The boys, who did not know their ages, were from the far-south region of Kolda and could not explain why they had been taken north to Dakar. Hundreds are also trafficked by marabouts to Senegal each year from neighboring countries. These include cases of physical abuse, attacks, rape, traffic accidents, and death due to assault or battery. Six cases involved chaining or physical abuse of at least 15 boys. The remaining 10 incidents occurred outside the school while the boys were begging, or in one case when a stranger entered a Quranic school. The majority of incidents took place in the Saint-Louis and Dakar regions, followed by some in Diourbel and Louga. The head marabout was not arrested. The head marabout was not held accountable, and police released the assistant with instructions not to beat children any more, a local activist told Human Rights Watch. The body was then exhumed by order of the prosecutor, an autopsy was performed, and the teacher and gravedigger were arrested and referred to the prosecutor. In February , the police rescued about a dozen children with their legs shackled by iron bars from a daara in Diourbel, kilometers from Dakar. The boys, from 6 to 14 years old, were taken to the police station, where metalworkers were called to remove the bars. A local journalist who witnessed the scene provided a photo of the shackled children to Human Rights Watch. However, the prosecutor ultimately dropped the investigation. A medical certificate identified the cause of death, and the Quranic teacher was arrested, tried, and sentenced to two years in prison. In late , two cases of abuse by Quranic teachers occurred in Saint-Louis. Both cases resulted in arrests, convictions, and several months in jail. The beating stripped the skin from his back and caused infection. In the photo, the wounds had partially healed. He woke up very late and it was morning, and he was afraid to return to the daara. When he did return, they beat him with a rubber whip made from a tire. It gave him serious infections on his back. After three days of rest, the marabout sent him back out to beg. He was sick and in terrible shape, but they sent him out to beg anyway, because he had to reimburse the days he had run away and the days he had rested at the daara. The Quranic teacher was arrested and awaits trial. Rape and Attacks In and , five cases of

rape or sexual abuse were reported by AEMO social services coordinators, child rights activists, and the media. In all of the cases, begging in the streets left the children vulnerable to sexual offenses and attacks. Throughout , four other known cases occurred. They brought him to hospital, but before arriving he was already dead. More than half resulted in arrests and prosecutions, a positive trend over prior years, but only some of those arrested have been convicted. Among the other 10 cases of rapes, attacks, and car accidents by people not connected to the Quranic schools, though some resulted in arrests and prosecutions, none resulted in investigations or sanctions against Quranic teachers for neglect. Prior to , the last known convictions for forced begging occurred in . Nevertheless, officials have a duty to report all criminal abuses against children irrespective of the action taken as a result, and authorities have an obligation to investigate abuse and neglect they are aware of even when it is not formally reported to them. However, they noted a continued lack of motivation among numerous other prosecutors. The first step is the local neighborhood. The population used to say that cases of mistreatment were not serious if nobody died, but now everyone denounces them. Second step, at the police level: But today, each time a child is mistreated or beaten to death, the prefect is notified and he asks the police to pursue the case. Now the prefecture and the police work together to advance justice. The third step is the prosecutor, but he is not always comfortable interpreting the law due to the pressure he experiences. The challenge now is, how to give the judiciary more liberty to freely carry out its duties? A social worker for a region in southern Senegal echoed the concern about a lack of response from many local prosecutors. I see many, many instances of mistreatment of children less than 5 years old in the streets, with injuries or sicknesses, dirty and not well dressed. I send reports to the prosecutor each week, but the cases are not pursued. In May, President Macky Sall made a statement before the Council of Ministers reiterating the need to accelerate passage of the draft daara regulation law. Most recently, in late June, President Sall announced the order for the removal of all street children, beginning with Dakar. He stated that those forcing the children to beg would be fined or imprisoned. Though the incident sparked national outrage and led to a number of government promises, few have been fulfilled. There were no prosecutions following the Medina fire. In late , the Interior Ministry announced that, in addition to the sole existing Juvenile Justice Unit Brigade des Mineurs at the central police station of Dakar, special offices to handle cases involving children would be installed in all other police stations. In addition, the national anti-trafficking task force periodically trains police and members of the judiciary on how to prevent human trafficking. The task force has also developed a database to collect information on trafficking-related cases around the country, though training of judicial personnel on use of the database is progressing slowly. A law drafted in would require all such schools to adhere to minimum standards, submit to state inspections, and eliminate begging. Due to an extended amendment process, the law has yet to be presented to the National Assembly. The law is currently under review by the Ministry of Education and the national federation of Quranic teachers. International law also affords children the rights to health, physical development, education, and recreation. The state, parents, and any de facto guardians are obligated to fulfill these rights. Few prosecutors open such investigations on their own initiative. As a result, only the most severe cases are pursued. While the AEMO representative for Saint-Louis said he has encountered and reported a number of recent cases of abuse, the coordinator for another region said that he has only handled cases of about 15 runaways and not abuse. Many non-governmental and non-profit organizations lack the legal training or funding to regularly provide legal support. A report by the anti-trafficking unit after a visit to Saint-Louis stated that most groups do not make use of the opportunity offered to them by law to file complaints on behalf of victims in order to allow prosecutors to open criminal investigations. Without updated, comprehensive information that is widely shared, the scale of the problem will remain unclear to authorities. Recommendations To the Senegalese Government On the Application of Laws Against Forced Begging and Abuse As the initiative to remove children from the streets is carried out, ensure that their rights are respected during the transition, that the transit centers are monitored and adhere to international standards, and that children are swiftly reunited with their families; Enforce the anti-trafficking law no. Information collected should be shared among all actors. Your tax deductible gift can help stop human rights violations and save lives around the world.

5: West African Giraffe Conservation | African Wildlife Foundation

Abstract. Leiden: African Studies Centre (ASC Research report, no. 5), p. , This preliminary survey provides, in a reference format, a compendium of legislation potentially affecting the growth, distribution and composition of the population in Senegal.

Independence from France in 1960. Prior to enactment of Family Code in 1962, family relations were governed by Christian, Islamic and customary laws, or under civil code. Work on codification of uniform personal status law began in 1958 with comprehensive listing of customary laws applied in Senegal, ending with publication of 68 officially recognised customary regimes. Family Code drafted by Commission for codification passed into law and came into force January 1st 1962. Family Code regulates marriage, divorce, succession and custody, with separate section for Muslim succession law. As of 1962, government established working group to adapt national legislation to conform with international instruments ratified by Senegal. Schools of Fiqh Majority of population is Maliki. Minority of population follows indigenous religions or is Christian mainly Roman Catholic. Article 1 declares that Senegal is a secular state. Court System Senegal took steps to abolish separate customary courts and establish unified judicial system after independence in 1960. Tribunals of first instance and assize courts decisions appealable to courts of appeal. Court of Cassation is highest appellate court. The legal system is based on the French civil law system. Senegal gained independence from France in 1960. Prior to the enactment of the Family Code in 1962, family relations were governed by Christian, Islamic and customary laws, or under the civil code. Work on codification of a uniform personal status law began in 1958 with a comprehensive listing of customary laws applied in Senegal, and the publication of 68 officially recognised customary regimes. A commission for codification was established in 1958 and began by issuing a questionnaire investigating customary practices. The Family Code that was drafted passed into law and came into force January 1st 1962. The Code regulates marriage, divorce, succession and custody, with separate section for Muslim succession law. As of 1962, the government established a working group to adapt national legislation to conform with the international instruments ratified by Senegal. A minority of the population follows indigenous religions or is Christian mainly Roman Catholic. Constitutional Status of Islamic Law: The Constitution was adopted on 3rd March and has been revised numerous times. Senegal took steps to abolish separate customary courts and establish a unified judicial system after independence in 1960. The Supreme Court or Court of Cassation is the highest appellate court. The minimum marriage age is 20 years for males and 16 for females, with provision for judicial discretion for permitting underage marriages for serious reasons. Each party must give free consent, even minors, and parties under 21 years require parental consent. Lack of free consent or parental consent is grounds for nullification of marriage. Marriage registration is obligatory. If a marriage is to be contracted under one of the customary regimes recognised in Senegalese law, the parties must inform the officer of civil status one month prior to the marriage. Non-registration is punishable by a fine but does not determine the validity of a marriage. Polygamy is permitted, but the groom must register his option for a monogamous, limited polygamous or polygamous up to four wives regime upon the registration of his first marriage, and the option is for life. It may only be altered to lower the number of wives further. Wives are entitled to equal treatment in polygamous unions. The husband is identified as the head of the family. Although maintenance is defined as an obligation of both spouses during the subsistence of marriage, the obligation is principally that of the husband and his failure to maintain is provided as a grounds for the wife to seek dissolution. Extra-judicial divorce is not permitted. Either party may seek a judicial dissolution on the following grounds preceded by reconciliation efforts by the judge: In case the husband sought the divorce on grounds of incompatibility or incurable illness of the wife, the obligation to maintain is transformed to obligation to pay alimony. In case the divorce is judged to be the exclusive fault of one party, the judge may grant the other party appropriate compensation. Custody is determined by judgement of the court and may be granted to either party or to a third party according to the best interests of ward. Law reporting is through the Journal Officiel. International Conventions with Relevant Reservations: Senegal signed the CRC in 1984 and ratified it in 1985, without reservations.

6: The World Factbook – Central Intelligence Agency

Demographics of Senegal, From UN estimates; Number of inhabitants in millions. According to the revision of the World Population Review [1] the total population was 16,, in May , compared to only 2,, in

Senegal is generally a very tolerant society, and 95 percent of the Senegalese population practice Islam. Be mindful of local social and cultural mores. Senegalese law requires all persons to carry valid personal identification at all times, and authorities may detain anyone, including U. However, to minimize inconvenience in the event of theft, it is recommended that U. Senegal has a cash economy. Avoid using ATMs in Senegal. You may be able to transfer from the United States using one of the commercial wire-transfer companies. Same-sex sexual relations are criminalized in Senegal. LGBTI individuals routinely face discrimination. Several high-profile cases of arrest under these laws have occurred in recent years. Travelers Who Require Accessibility Assistance. There are almost no accommodations made for individuals with disabilities in Senegal. The few that exist are inadequate or very different from what you will find in the United States. Rape is a crime in Senegal punishable by up to 10 years in prison in Senegal. However, it is rarely prosecuted. Spousal rape is not a crime. Domestic violence which causes lasting injury is punishable by up to twenty years in prison and, when it causes death, is punishable by life in prison. However, the law against domestic violence is rarely enforced. See our travel tips for Women Travelers. Health Several hospitals and clinics in Dakar can treat major and minor injuries and illnesses; however, medical facilities outside Dakar are extremely limited, and unprepared to handle major injuries. There is inadequate inpatient psychiatric care and limited office-based psychiatric treatment in Dakar. Water supplies often carry disease-causing microorganisms. Wash raw vegetables and fruits in a bleach solution before eating. We do not pay medical bills. Be aware that U. Medicare does not apply overseas. Make sure your health insurance plan provides coverage overseas. Most care providers overseas only accept cash payments. See our webpage for more information on insurance providers for overseas coverage. We strongly recommend supplemental insurance to cover medical evacuation. The following diseases are present:

7: Senegal: Law Promotes Violence Against Homosexuals | Human Rights Watch

Abortion in Senegal – In Senegal, the abortion law is both restrictive and unclear. Although the country's criminal code completely prohibits pregnancy termination, the code of medical ethics allows an abortion if three doctors testify that the procedure is necessary to save a pregnant woman's life.

8: Demographics of Senegal - Wikipedia

SENEGAL. Code PÃ©nal. Article Quiconque, par aliments, breuvages, mÃ©dicaments, manoeuvres, violences, ou par tout autre moyen, aura procurÃ© ou tentÃ© de procurer l'avortement d'une femme enceinte, qu'elle y ait consenti ou non, sera puni d'un emprisonnement d'un an Ã cinq ans et d'une amende de Ã francs.

9: Senegal Crime Stats: www.enganchecubano.com

Special Circumstances: Senegal is generally a very tolerant society, and 95 percent of the Senegalese population practice Islam. Be mindful of local social and cultural mores. Be mindful of local social and cultural mores.

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