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SENEGAL



| SENEGAL

PRE-FIELD BRIEFING PACKET

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ABOUT THIS PACKET

This packet has been created to serve as a resource for the IMR Senegal Medical Team.

This packet is information about the country and can be read at your leisure or on the airplane. The final section of this booklet is specific to the areas we will be working near (however, not the actual clinic locations) and contains information you may want to know before the trip.

The contents herein are not for distributional purposes and are intended for the use of the team and their families. Sources of the information all come from public record and documentation. You may access any of the information and more updates directly from the World Wide Web and other public sources.



BACKGROUND

The area that today is Senegal once was part of the West African Empire of Mali, Ghana, and Tekrur. 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 1960 after three centuries of French colonial rule. Dakar, the capital since independence in 1960, lies on the Cap Vert peninsula, the most westerly point in Africa. Before independence, Dakar was the capital of French West Africa (AOF, or l'Afrique Occidentale Française), which included nine French-speaking West African states.

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). Terranga (hospitality) is a common word used by almost all of the country's twelve ethnic groups.

This sense of a national identity is not shared by the Diola populations in the forest areas of the Casamance, who since December 1982 have been engaged in an armed insurgency to separate from the Islamized northerners. The first president, Léopold Sédar Senghor, a Roman Catholic who presided over the nation for over twenty years, was a fervent advocate of African unity.

Read more: <http://www.everyculture.com/Sa-Th/Senegal.html#ixzz403Nnt3KP>





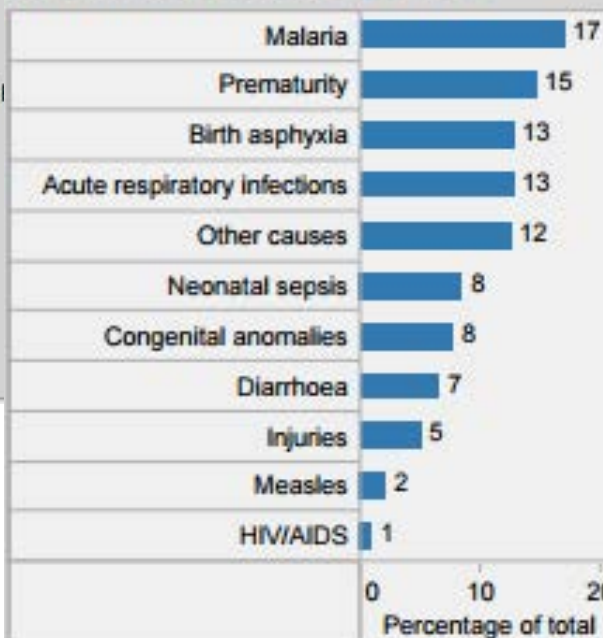
Senegal: WHO statistical profile

Basic statistics

Indicators	Statistics	Year
Population (thousands)	14133	2013
Population aged under 15 (%)	44	2013
Population aged over 60 (%)	5	2013
Median age (years)	18	2013
Population living in urban areas (%)	43	2013
Total fertility rate (per woman)	4.9	2013
Number of live births (thousands)	534.3	2013
Number of deaths (thousands)	99.4	2013
Birth registration coverage (%)	73	2012-2013
Cause-of-death registration coverage (%)	...	
Gross national income per capita (PPP int \$)	2240	2013
WHO region	African	2013
World Bank income classification	Lower middle	2013

... Data from 2007 onwards not available.

Distribution of causes of deaths in children under-5, 2013

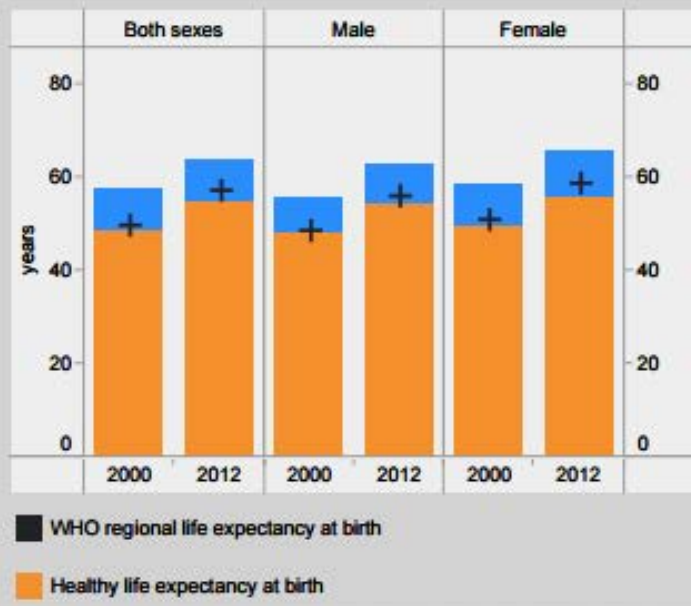


Life expectancy (years), 2012

		Country	WHO region	World Bank income group
Life expectancy	At birth	64	58	66
	At age 60	16	17	17
Healthy life expectancy	At birth	55	50	57

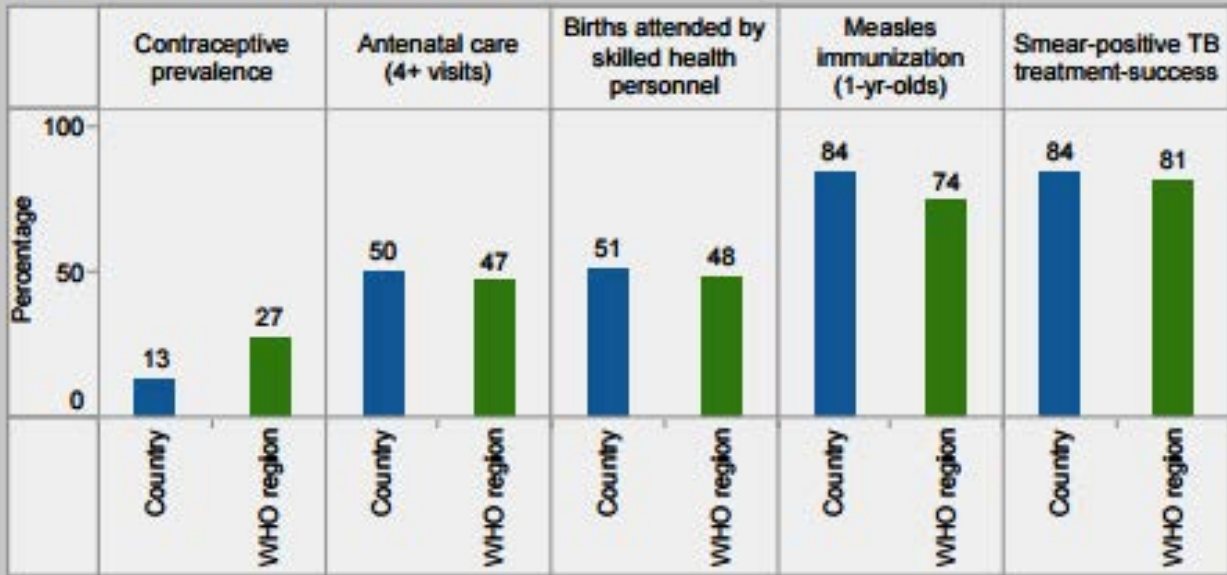
Life expectancy at birth for both sexes increased by 7 year(s) over the period of 2000-2012; the WHO region average increased by 7 year(s) in the same period.

In 2012, healthy expectancy in both sexes was 9 year(s) lower than overall life expectancy at birth. This lost healthy life expectancy represents 9 equivalent year(s) of full health lost through years lived with morbidity and disability.



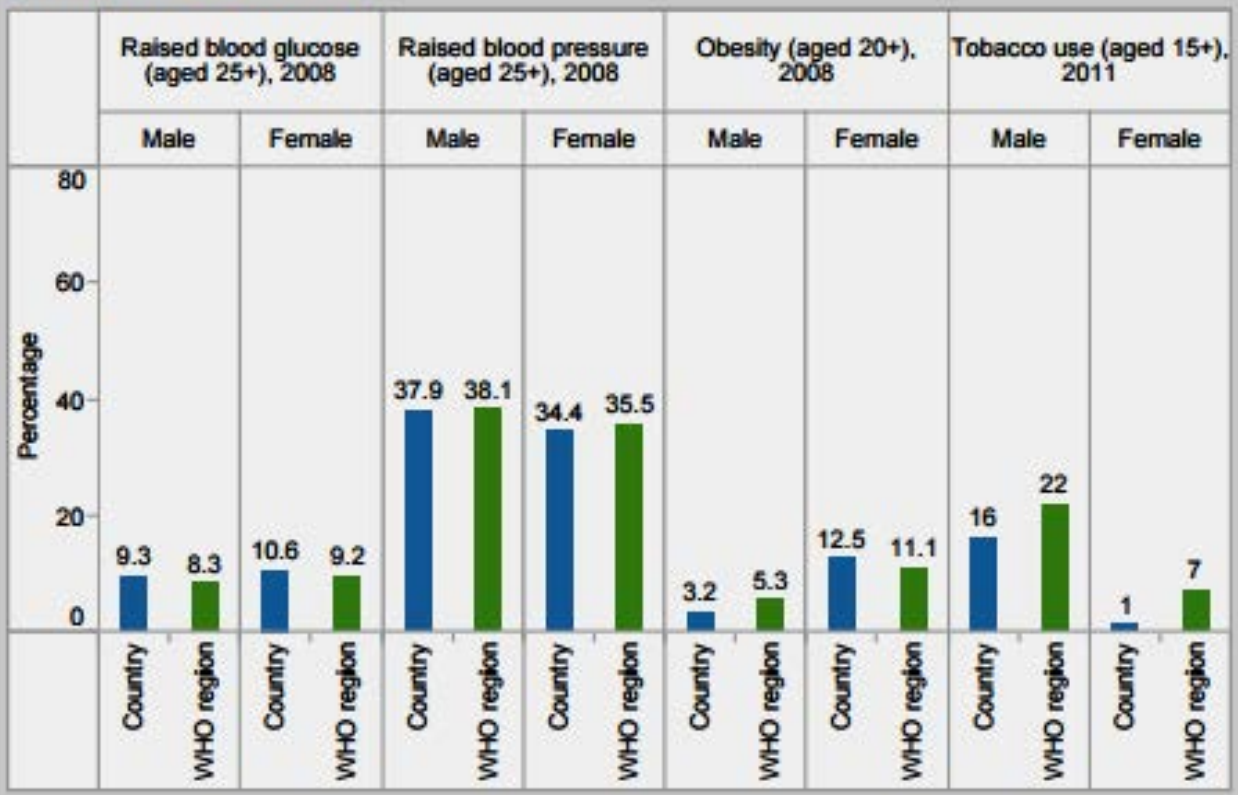
Utilisation of health services*

*Data refer to the latest year available from 2007.



... Data not available or applicable.

Adult risk factors



[HTTP://WWW.WHO.INT/GHO/COUNTRIES/SEN.PDF?UA=1](http://www.who.int/gho/countries/sen.pdf?ua=1)

Top 10 causes of death

Lower respiratory infections was the leading cause of death, killing 15.8 thousand people in 2012

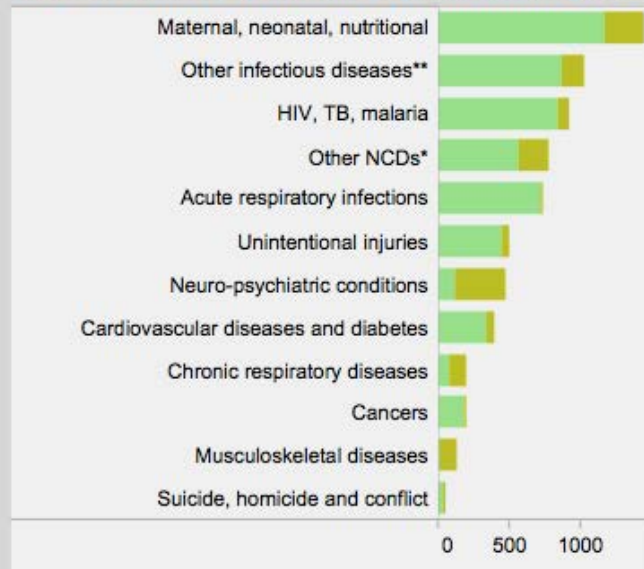
	No of deaths (000s) 2012	Crude death rate 2000-2012	Change in rank 2000-2012
Lower respiratory infections (16.1%)	15.8		
Malaria (8%)	7.8		
Diarrhoeal diseases (6.3%)	6.1		
Preterm birth complications (4.5%)	4.4		
Stroke (4.4%)	4.3		
Birth asphyxia and birth trauma (3.9%)	3.8		
Ischaemic heart disease (3.3%)	3.2		
Diabetes mellitus (3.1%)	3.0		
Meningitis (2.8%)	2.7		
Tuberculosis (2.7%)	2.6		

Rank decreased increased no change

Burden of disease, 2012

Disability-adjusted life years (DALYs) are the sum of years of life lost due to premature mortality (YLL) and years of healthy life lost due to disability (YLD).

DALYs, YLL and YLD (thousands) by broad cause group



*Other noncommunicable diseases (NCDs) including non-malignant neoplasms; endocrine, blood and immune disorders; sense organ, digestive, genitourinary, and skin diseases; oral conditions; and congenital anomalies.

** Infectious diseases other than acute respiratory diseases, HIV, TB and malaria.

YLL YLD

<http://www.who.int/gho/countries/sen.pdf?ua=1>

CLINIC REGIONS



DAKAR

Region Population: 3,137,196 (2013)

City: 1,081,222 (2013)

Dakar is the capital city of Senegal in West Africa. Over 1 million people live in Dakar (double that for the whole metropolitan area) making it Senegal's largest city. Dakar is located on the Cape Verde peninsula that juts into the Atlantic Ocean. It was first settled in the early 15th Century and the Portuguese arrived just a few decades later to set up slaving forts on Goree Island (Ile de Goree). Dutch, French, British and Portuguese colonialists vied with each other over the next 250 years for control over the slave-trade until it was permanently abolished by the French in 1815.

Today, Dakar is a sprawling, lively cosmopolitan city. Modern buildings stand side by side with impressive colonial architecture. Bustling markets selling everything from second hand clothes to livestock are scattered throughout. The nightclubs are legendary. It's a big African city so it's chaotic, crowded, dusty and a mix of the old and the new - pony carts compete with fancy cars and pedestrians crowd every street.



Dakar Coat of Arms

Dakar is a “primate city,” a major city that is the financial, political, and the most populous center of a country. The city is the country's primary administrative center, home to the National Assembly of Senegal and the Presidential Palace, formerly the French colonial government palace, rebuilt as the presidential palace.

The city has a urban area population of about 1 million inhabitants. The official language is French, but several other native languages are spoken, mainly Wolof, and Fula (Fulbe). The Wolof comprise the largest ethnic group in the city.

Dakar region, one of Senegal's 14 administrative regions, is the smallest and most populated region of Senegal, and almost 2.5 million people live in the area. The city of Dakar is a commune, (also sometimes known as commune de ville), one of the 67 communes of Senegal. It was created by the French colonial administration in 1887 by detaching it from the commune of Gorée. The commune of Gorée, created in 1872, was itself one of the oldest Western-style municipalities in Africa (along with the municipalities of Algeria and South Africa).

The commune of Dakar is ruled by a democratically elected municipal council (conseil municipal) serving five years, and a mayor elected by the municipal council. In 1996 the commune of Dakar, whose population approached 1 million inhabitants, was deemed too large and too populated to be properly managed by a central municipality, and was divided into 19 communes d'arrondissement with extensive powers. Most ministries and public administrations are located in the d'arrondissement of Dakar-Plateau (34,626 inhabitants), in the arrondissement of Plateau/Gorée. The densest and most populous commune d'arrondissement is Médina (136,697 inhabitants) in Plateau/Gorée. The Dakar region encompasses the city of Dakar and all its suburbs along the Cape Verde Peninsula.

BARGNY, MBOUR, and NGUEKHOKHE

City Population:

Bargny: 51,188 (2013)

Mbour: 232,777 (2013)

Nguekhohke: 27, 033

Mbour is located in the middle of the Petite Cote region, only 80km south of Dakar. Supporting a population of around 200,000, its Senegal's fifth largest city and one of the country's fastest growing. Bursting at the seams, many of the outlying cartiers are miles from a paved road, and half built houses can be seen everywhere, especially if you venture into the outlaying areas.

As a large city, Mbour contains a melange of all of the countries' ethnic groups and languages. While wolof is spoken widely throughout the city, and is the main form of communication among the Senegalese, one will also hear Sereer (as it is the second most dominant ethnic group in the city), and at times, Pulaar, French etc. Due to its place as a large city expanding rapidly, Mbour suffers from the high unemployment that is endemic to many cities in Senegal and around Africa. Many young Senegalese have left their villages and smaller towns in search of better opportunities in the tourist economy of Mbour and Saly. Finding work hard to find, they end up turning to the sex trade or hassling tourists. Try to understand in any bad exchanges with the Senegalese that they stem from a disaffection with the government and system that provides much less opportunities compared to the west.

TOUBA

Region Population: 900,000 (appx.) (2012)

City Population: 529,176 (2010)

Touba (Hassaniya: Ṭūbā "Felicity") is a city in central Senegal, part of Diourbel Region and Mbacké district. With a population of 529,176[1] in 2010, it is the second most populated Senegalese city after Dakar. It is the holy city of Mouridism and the burial place of its founder, Shaikh Aamadu Bàmba Mbàkke.

The Mouride brotherhood was founded in 1883 by Cheikh Amadou Bamba (1853-1927), a Sufi mystic and religious leader, who taught the virtues of pacifism and hard work, and established the city of Touba in 1887 as the spiritual center of his movement. Exiled by the French colonial government between 1895 and 1907 because of his growing influence, he was eventually embraced by the French and awarded the French Legion of Honor. Bamba died in 1927 and is buried in the great Mosque at Touba. He is said to have founded Touba under a large tree when, in a moment of transcendence, he experienced a cosmic vision of light. In Arabic, ṭūbā means "felicity" or "bliss" and evokes the sweet pleasures of eternal life



By tinofrey - Own work, Public Domain, <https://commons.wikimedia.org/w/index.php?>

in the hereafter. In Islamic tradition, Ṭūbā is also the name of the tree of Paradise. In Sufism, this symbolic tree represents an aspiration for spiritual perfection and closeness to God. His descendants have continued to lead the movement, which is now one of the fastest-growing religious communities in Senegal, with increasing political influence. Mouride communities have also flourished in major cities with large Senegalese immigrant populations, particularly New York and Paris.

The holy site remained a tiny, isolated place in the wilderness until his death and burial at the site of the Great Mosque, 40 years later. The Great Mosque was finally completed in 1963 and since its inauguration the city has grown at a rapid pace: from under 5,000 inhabitants in 1964, the population was officially estimated at 529,000 in 2010. Along with the neighboring town of Mbacké (founded

by Aamadu Bàmba's great-grandfather in 1796), the Mouride conurbation is Senegal's second largest urban area, after the capital region of Dakar.

Aamadu Bàmba Mbàkke, Senegal's most famous Sufi, was more than a spiritual master; he had a social mission as well, that of rescuing society from colonial alienation and returning it to the "Straight Path" of Islam. The city of Touba played a major role in both these endeavors. Life in Touba is dominated by Muslim practice and Islamic scholarship. A major annual pilgrimage, called the Grand Magal, attracts between one and two million people from all over Senegal and beyond, from as far away as Europe and America. Other minor pilgrimages occur throughout the year.

For Mourides, Touba is a sacred place. Forbidden in the holy city are all illicit and frivolous pursuits, such as the consumption of alcohol and tobacco, the playing of games, music and dancing. The Mouride order maintains absolute control over its "capital" to the exclusion of usual state-run civil and administrative services. The city constitutes an administratively autonomous zone with special legal status within Senegal. Every aspect of its city's life and growth is managed by the order independently of the state, including education, health, supply of drinking water, public works, administration of markets, land tenure, and real estate development.

Great Mosque

At the heart of the Mouride holy city lies its Great Mosque, purported to be one of the largest in Africa. Since its completion in 1963 it has been continuously enlarged and embellished. The mosque has five minarets and three large domes and is the place where Amadou Bamba, founder of the Mouride brotherhood, lies buried. The mosque's 87-meter (285 ft) high central minaret, called Lamp Fall, is one of Senegal's most famous monuments. The name Lamp Fall is a reference to Sheikh Ibrahima Fall, one of Bamba's most influential disciples. The mosque is frequently visited by tourists and worshippers alike.

The immediate vicinity of the mosque houses the mausolea of Amadu Bàmba's sons, the caliphs of the Mouride order. Other important institutions in the center of the holy city include a library, the Caliph's official audience hall, a sacred "Well of Mercy", and a cemetery. Shaykh Sidy Mokhtar Mbacké is the current leader of the Mourides. He is the seventh Caliph of Mouridism and is the second caliph to not be a son of Ahmadu Bamba Mbacké. Like his predecessors, he resides in a large compound on the main square facing the Mosque.

(https://en.wikipedia.org/wiki/Touba,_Senegal) (<https://archives.lafayette.edu/islam>)

COUNTRY OVERVIEW

Overview

Ethnic Groups: Wolof 43.3%, Pular 23.8%, Serer 14.7%, Jola 3.7%, Mandinka 3%, Soninke 1.1%, European and Lebanese 1%, other 9.4%

Religions: Muslim 94%, Christian 5% (mostly Roman Catholic), indigenous beliefs 1%

Location and Geography: Senegal, situated on the western tip of Africa, covers an area of 76,000 square miles (196,781 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. Senegal is one of only a handful of countries to have a near-enclave within its borders—the small nation of the Republic of the Gambia in the interior, which has a 740 km border with Senegal. The Gambia penetrates more than 320 km into Senegal, from the Atlantic coast to the center of Senegal along the Gambia River, which bisects Senegal's territory.

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 lowest point in Senegal is the Atlantic Ocean, at sea level. The highest point is an unnamed feature near Nepen Diakha in the Fouta Djallon foothills at 581 m (1,906 ft).

Demography: The population of approximately ten million includes indigenous peoples, and a non-African population that is mostly French and Lebanese. There are heavy population concentrations in the urban centers (Dakar, Thiès, Kaolack, Saint-Louis, Ziguinchor) because of rapid growth of the population and deteriorating environmental conditions that have made it difficult for people to live off the land.

Linguistic Affiliation: 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 in the towns and markets, schools, and interethnic marriages.

Flag and State Seal

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 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: "One people, one aim, one faith." The baobab tree is the traditional meeting place (the pencha) where discussions and political rallies take place.



<http://www.everyculture.com/Sa-Th/Senegal.html#ixzz403oXjV5N>



History

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: Baol, Walo, Cayor, Sine, Djolof, and Saloum. In 1444, the Portuguese turned the island of Gorée into a graveyard for sailors and established a profitable trade in slaves and gold along the coast of Senegal. Gradually, other European merchants followed, including the French, who established their first settlements in 1638 in the Senegal River, on the island of Saint-Louis, which became the base of all French activity and expansion in West Africa.

In 1840, 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 1854, 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 1902, 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.

After World War II, France's relations with some of its territories were marked by major colonial wars, a crisis that resulted in the acceleration of the decolonization process in West Africa. In 1959, 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 1960, Senegal was proclaimed an independent nation. The country's governing political party is the Senegalese Progressive Union (Union Progressiste Sénégalaise, or UPS), which was founded in 1949 and led by Léopold Sédar Senghor.

National Identity:

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." Since the World Festival of Negro Arts was organized at Dakar in 1966, institutions have been created or reoriented toward African traditions, including the Fundamental Institute of Black Africa; the Houses of Youth and Culture; the craft village of Soumbédioune in Dakar, which has become a center for Senegalese sculpture and goldsmithing; the Dynamique Museum; the Daniel Sorano Theater; and the tapestry factory of Thiès. 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 nation's precolonial traditions and long colonial history have helped forge a strong sense of national identity among the majority of the people, particularly the



populations north of the Gambia River, who share similar hierarchical social structures and Islamic traditions and adherence to Muslim brotherhoods.

Ethnic Relations: 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 1980s, the Casamance has seen the development of a separatist movement, and since 1990, there has been conflict between local guerrillas and the army. Casamance is substantially less Islamic and less Wolof than the rest of the country.

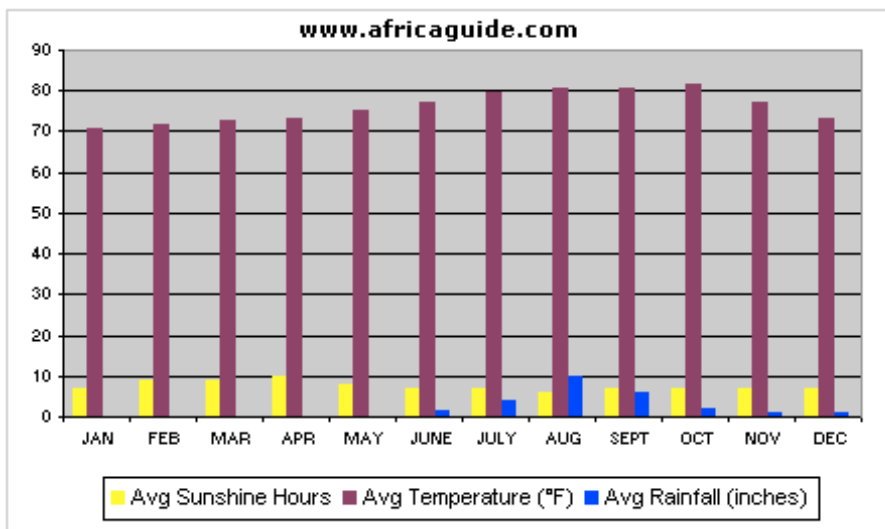
The presence of Europeans, mostly French (usually called Toubabs by the Senegalese) and Lebanese (each accounting for 1 percent of the population) has not caused serious friction or hostility. The country was tolerant of non-Senegalese Africans who came to live and work until the 1989 outbreak of violence 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. The Wolof accept any person who easily identifies with others' customs.

<http://www.everyculture.com/Sa-Th/Senegal.html#ixzz403ro9vi7>

Climate and Weather

Overview: Tropical; hot, humid; rainy season (May to November) has strong southeast winds; dry season (December to April) dominated by hot, dry, harmattan wind. Well-defined dry and humid seasons result from northeast winter winds and southwest summer winds. Dakar's annual rainfall of about 600 mm (24 in) occurs between June and October when maximum temperatures average 30 °C (86.0 °F) and minimums 24.2 °C (75.6 °F); December to February maximum temperatures average 25.7 °C (78.3 °F) and minimums 18 °C (64.4 °F).



Interior temperatures are higher than along the coast (for example, average daily temperatures in Kaolack and Tambacounda for May are 30 °C (86.0 °F) and 32.7 °C (90.9 °F) respectively, compared to Dakar's 23.2 °C (73.8 °F)), and rainfall increases substantially farther south, exceeding 1,500 mm (59.1 in) annually in some areas. Extremes in annual precipitation range from 250mm (10 inches) in the extreme north, to 1800mm (71

inches) in extreme southern coastal areas. In the far interior of the country, in the region of Tambacounda, particularly on the border of Mali, temperatures can reach as high as 54 °C (129.2 °F).

Demographics

Population: 13,975,834 (July 2015 est.)

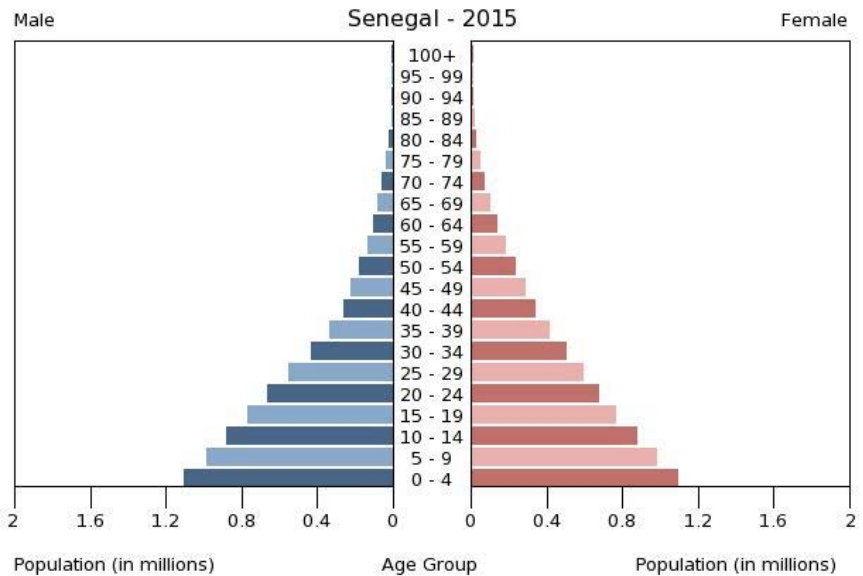
<https://www.cia.gov/library/publications/the-world-factbook/geos/sg.html>

Decennial Population

year	population est.
1950	2,476,638
1960	3,177,560
1970	4,217,754
1980	5,568,651
1990	7,514,201
2000	9,860,578
2010	12,956,791
2020	17,487,409
2025	20,036,744
2050	36,222,525
2075	55,834,732
2100	75,042,028

source: UN - WPP 2015 Revision (medium).

Age group	Male	Female	Total	Percent
0-14	2 803 218	2 613 066	5 416 284	42,07
15-64	3 405 742	3 598 146	7 003 888	54,41
65+	219 224	234 195	453 419	3,52



A population pyramid illustrates the age and sex structure of a country's population and may provide insights about political and social stability, as well as economic development. The population is distributed along the horizontal axis, with males shown on the left and females on the right. The male and female populations are broken down into 5-year age groups represented as horizontal bars along the vertical axis, with the youngest age groups at the bottom and the oldest at the top. The shape of the population pyramid gradually evolves over time based on fertility, mortality,

POPULATION STATISTICS

Median age: 18.5 years (2015 est.)
 Population growth rate: 2.45% (2015 est.)
 Birth rate: 34.52 births/1,000 population (2015 est.)
 Death rate: 8.46 deaths/1,000 population (2015 est.)
 Net migration rate: -1.59 migrant(s)/1,000 population (2015 est.)
 Urbanization: urban population: 43.7% of total population (2015)
 rate of urbanization: 3.59% annual rate of change (2010-15 est.)

Mother's mean age at first birth: 21.4 (25 - 29 y, 2010/11 est.)
 Maternal mortality rate: 315 deaths/100,000 live births (2015 est.)
 Infant mortality rate: 51.54 deaths/1,000 live births
 Life expectancy at birth: 61.32 years (2015 est.)
 country comparison to the world: 195
 Total fertility rate: 4.44 children born/woman (2015 est.)
 Contraceptive prevalence rate: 17.8% (2012/13)

Health Statistics

Health expenditures: 4.2% of GDP (2013)
 Physicians density: 0.06 physicians/1,000 population (2008)
 Hospital bed density: 0.3 beds/1,000 population (2008)

HIV/AIDS

HIV/AIDS - adult prevalence rate: 0.53% (2014 est.)
 HIV/AIDS - people living with HIV/AIDS: 44,000 (2014 est.)
 HIV/AIDS - deaths: 2,400 (2014 est.)

SANITATION**Drinking water source:**

improved: urban: 92.9% of population rural: 67.3% of population
 unimproved: urban: 7.1% of population rural: 32.7% of population

Sanitation facility access:

improved: urban: 65.4% of population rural: 33.8% of population
 unimproved: urban: 34.6% of population rural: 66.2% of population

Major infectious diseases:

degree of risk: very high
 food or waterborne diseases: bacterial and protozoal diarrhea, hepatitis A, and typhoid fever
 vectorborne diseases: dengue fever, malaria, and yellow fever
 water contact disease: schistosomiasis
 respiratory disease: meningococcal meningitis
 animal contact disease: rabies (2013)

NUTRITION

Obesity - adult prevalence rate: 8.3% (2014)
 Children under the age of 5 years underweight: 16.8% (2013)
 country comparison to the world: 40

LITERACY

definition: age 15 and over can read and write
 total population: 57.7%
 School life expectancy (primary to tertiary education): total: 8 years
 Child labor - children ages 5-14: total number: 657,216 percentage: 22% (2005 est.)
 Unemployment, youth ages 15-24: total: 12.7%

Economy

Senegal's economy is driven by mining, construction, tourism, fisheries and agriculture which is the primary source of employment in rural areas. The country's key export industries include phosphate mining, fertilizer production, agricultural products and commercial fishing and it is also working on oil exploration projects. Senegal relies heavily on donor assistance, remittances and foreign direct investment.

President Macky SALL, who was elected in March 2012 under a reformist policy agenda, inherited an economy with high energy costs, a challenging business environment, and a culture of overspending. President SALL unveiled an ambitious economic plan, the Emerging Senegal Plan, which aims to implement priority economic reforms and investment projects to increase economic growth while preserving macroeconomic stability and debt sustainability. Bureaucratic bottlenecks and a challenging business climate are among the perennial challenges that may slow the implementation of this plan.

Senegal is receiving technical support from the IMF from 2015-2017 under a Policy Support Instrument to assist with implementation of the Emerging Senegal Plan. Investors have signaled confidence in the country through Senegal's successful Eurobond issuances in recent years, including in 2014.

World Bank statistics show that just under 30 percent of Senegal's population lives on less than 593 CFA (\$1.25 USD) per day, and over 55 percent live on less than 949 CFA (\$2.00 USD)

GDP by sector:

agriculture: 17.1%

industry: 24.3%

services: 58.6% (2015 est.)

Agriculture - products:

peanuts, millet, corn, sorghum, rice, cotton, tomatoes, green vegetables; cattle, poultry, pigs; fish

Industries:

agricultural and fish processing, phosphate mining, fertilizer production, petroleum refining, zircon, and gold mining, construction materials, ship construction and repair

<https://www.cia.gov/library/publications/the-world-factbook/geos/sg.html>

Education

Primary Education

Secular education is compulsory and free in Senegal up to age 16, although this policy is not enforced in areas where Islamic education is preferred. A combination of poverty and an uncaring administrative attitude also drives many parents and children away. At the end of 6 years, pupils must write a common examination to determine whether they may study further.

Secondary Education

Secondary school is an uneven battleground between the haves and the have-nots, who compete for places at better schools. The losers who perform badly may end up in classes with ratios as high as 80:1, and many simply vanish from the education radar for ever. At the end of 2 years, a second examination bars all but the fortunate few from completing their secondary education cycle over another 4 years. Many girls never make it thus far at all, for by then they have been sent out to work in a backward society, or are already mothers.

Vocational Education

Children who are unable to find seats in secondary school classrooms drift away into the informal sector where they often apprentice themselves for a little training in return for no wage. A variety of donor agencies are trying to reverse this trend by introducing student-centered vocational training colleges.

Tertiary Education

Senegal Education There are 3 private and 3 public universities in Senegal. Gaston Berger University not far from Saint-Louis was established in 1996 and educates in both liberal arts & social sciences, and applied sciences & technology.

Cheikh Anta Diop University in Dakar is older, having begun in 1918 as an école africaine de médecine. Today, over 60,000 students benefit from education in humanities, sciences, engineering, medicine, finance, accounting, and law, all taught in French. <http://www.classbase.com/countries/Senegal/Education-System>



Talibé

A talibé (also called talibe, plural talibés, Arabic, طالب ṭālib, "student", lit. "seeker"; pl. طلاب ṭullāb) is a boy, usually from Senegal, the Gambia, Guinea, Guinea-Bissau, Mali or Mauritania, who studies the Quran at a daara (school). This education is guided by a teacher known as a marabout. In most cases talibés leave their parents to stay in the daara. The talibé's relationship with his marabout is one of "devotion and strict obedience." The marabout provides "guidance, protection, and intercession" for the talibé. A talibé's allegiance to his marabout is expressed through economic support or tithes.

The views on talibés in Senegalese society are diverse. Some individuals, ethnic groups and religious denominations promote the raising of talibés while others reject the practice. Among those who support it there is a range of views of the best way to manage a daara.

Many theories exist to explain the motivations of parents to send their children to a daara. These include; de facto fostering because of financial difficulties; securing a better future for the child by building a relationship with the Muslim brotherhood to which the marabout belongs, and; preparing the child for a career as a marabout. Donna L. Perry disagrees with those who portray parents of talibés as "ignorant traditionalists or economic victims," and marabouts as being "warped by the stresses of modernity." Based on interviews with Wolof farmers, she contends that the popularity of raising talibés remains essentially linked to West African values on child-rearing, rather than a response to "rampant population growth, intensified poverty, and neoliberal policy." The framing of the plight of talibés in socio-economic terms is, according to Perry, an intentional strategy of NGOs to "avoid accusations of cultural imperialism."

History: Daaras have existed for hundreds of years. They grew in significance during the French colonial period. The number of rural daaras declined during the latter half of the 20th century in favor of Arab-styled medersas (madrassa). Medersas grew in popularity as they enabled farmers to keep their children working

outside of school hours, provided a secular and Quranic education, and exposed children to fewer hardships. During this time many daaras moved to the cities.

In 1992, UNICEF launched a five-year operation to raise awareness about talibés, and sought to work alongside marabouts to improve talibés' living conditions. In 1997, this work was picked up on an ad hoc basis by NGOs. These agencies sought to avoid the shortcomings of UNICEF's model which supplied marabouts with resources which were not always used for the benefit of talibés. Instead, these humanitarian groups worked directly with talibés. Talibés continue to be a topic of discourse in Senegalese society.

Abuse of Talibés: Begging used to be characterized by the talibé asking for food to supplement the daara's supplies when it could not sustain its own demands from the harvests provided by the marabout's fields. The increasing number of daaras in urban settings has stemmed the traditional forms of support that sustained daaras. The prevalence of almsgiving in Senegalese society has made child begging profitable in cities. In the 1970s, some urban daaras ran seasonally, allowing for marabouts to return to their villages for the harvest. However, it became more economically viable for urban daaras to remain open all year round:

Over time, the marabouts started to stay in the cities...Why return to the village, where they had to work the land for long hours, when [in the city] a child comes daily with money, sugar, and rice? Perry warns that the above view can imply that only urban daaras exploit talibés. She contends that urban and rural daaras "are the same. There is just one difference: the urban talibé's 'farm' is the urban street, and [the] 'crop' he harvests is cash, and not peanuts."

Donna L. Perry "Muslim Child Disciples, Global Civil Society, and Children's Rights in Senegal: The Discourses of Strategic Structuralism" (2004) 77:1 Anthropological Quarterly 47

The practice of marabouts taking on talibés is seldom subject to state regulation, making it easier for abuse of this relationship to occur. The Senegalese government has recently created state-regulated daaras in order to reduce abuses. However, urban daaras with resident talibés form the most common form of Quranic schools.

Nature of the abuse: Some marabouts, instead of teaching their talibés about the Quran, exploit them for labour, typically through forced begging on the streets. The nature of this exploitation exposes such talibés to disease, injury, death, physical abuse and sexual abuse.

Forced labor: Recent studies show that talibés average just less than 8 hours per day, every day, begging. The exact sums that a talibé must yield each day vary between daaras. A survey of 175 talibés revealed that the average sum demanded by a marabout is 373 CFA (\$0.79 USD), rising to 445 CFA (\$0.94 USD) on holy days when greater almsgiving is customary. World Bank statistics show that just under 30 percent of Senegal's population lives on less than 593 CFA (\$1.25 USD) per day, and over 55 percent live on less than 949 CFA (\$2.00 USD). This highlights the difficulty talibés have in meeting the quotas requested by marabouts. In addition to financial quotas, some marabouts set quotas for basic foodstuffs such as sugar and rice.

Physical abuse: Talibés are sometime required by their marabouts to meet a quota of money or basic foods. Failure to meet that quota can result in physical abuse. Human Rights Watch (HRW) documented boys exhibiting scars and welts, usually resulting from the application of electric cables, clubs and canes.

In some daaras, an older, senior talibé, or assistant marabout will be responsible for punishing younger talibés who fail to return their daily quota, or are late returning. In other cases, a marabout might not supervise the children living in the daara, leaving the senior talibés to steal from the younger, as well as abuse them physically and sexually.[]

Inadequate care: Talibés are seldom provided with necessities such as basic shelter and food. Some are punished for failing to meeting their quotas by being refused entry into the daara. This forces the child to sustain even longer hours begging, or to sleep on the streets. Hundreds of talibés are estimated to flee abusive

marabouts every year, compounding the issue of street children in urban areas. The fear of punishments for not meeting the marabouts demands also increases instances of thefts by talibés.

Living conditions in urban daaras are often characterized by malnourishment, lack of clothing and footwear, exposure to illnesses, and poor medical treatment. In many cases, talibés are still required to beg while ill and to pay for their own treatment. Urban daaras are often sites of overcrowding and poor sanitation, and many lack running water. The poor structures which are sometimes converted into daaras leave the resident boys exposed to the elements.

Sexual abuse: Little research has been done on the extent of sexual abuse of talibés. HRW, however, noted several instances of rape in daaras by older talibés, or assistant marabouts. Other instances of rape were reported to have taken place outside of the daara against children living on the street who had fled from violence at their daara. These cases were recorded in interviews with talibés who witnessed the abuse, or with social workers assisting the victims.

Extent of abuses: A 2007 UNICEF study of child begging in Dakar, the capital of Senegal, found that “the large majority of child beggars (90%) are talibés.” UNICEF has estimated there to be between 50,000-100,000 begging talibés in Senegal. A 2010 report suggests that the number of talibés is on the rise. Other researchers, however, warn that “estimates on the numbers of street children rest upon largely elastic and nebulous definitions.” Indeed, there are no official statistics to substantiate these claims. Others respond that the rise of Arabic-maderas is causing the number of talibés to decline.

HRW has warned that the social status enjoyed by marabouts has emboldened “those responsible for the proliferation of forced child begging and other abuses committed by the marabouts against talibé children.” Perry cautiously agrees that “reverence of marabouts and respect for the talibé institution may be a dominant ideology, but it is not now, nor ever was, totaling or uncontested.”

Human Rights Issues: A variety of views exist about how the treatment of talibés engages international conventions.

Slavery: Some NGOs argue that, where a marabout acquires custody over a talibé in order to force the child to beg, this meets the definition of a practice ‘akin to slavery’, as defined by the Supplementary Convention on the Abolition of Slavery. That convention states that receiving a child “with a view to the exploitation of the child or young person or of his labour,” is a practice akin to slavery which is subject to the Convention.

Forced Labour: The Convention concerning Forced or Compulsory Labour describes forced labour as work “which is exacted from any person under the menace of any penalty and for which the said person has not offered himself voluntarily.”[42] The Convention goes on to impose a duty on signatory states to “completely suppress such forced or compulsory labour.” The International Labour Organisation (ILO) has opined that the practice of exploiting talibés for labour also falls within the ambit of the Convention on the Worst Forms of Child Labour. This is because, in its opinion, forced begging is akin to slavery, and because the labour exposes children to a plethora of dangers to their wellbeing.

Trafficking: Given the ILO’s views on forced begging, HRW has argued that marabouts, when transporting talibés with the primary intention of obtaining labour from them, are engaging in child trafficking. Article 3(c) of the Trafficking in Persons Protocol includes in the definition of ‘trafficking in persons,’ the “recruitment, transportation, transfer, harbouring or receipt of a child for the purpose of exploitation.”

Convention on the Rights of the Child (CRC): The CRC creates rights to adequate living standards for children, with regard to the means of the primary caregivers, as well as the means of the state to support the

primary caregivers.[47] HRW argues that states, parents and marabouts are in breach of CRC in failing to oversee the adequate housing, care and nourishment of talibés.

HRW also cites the following as other abuses of talibés which breach CRC.:

- Forced begging; HRW argues that this exposes talibés to considerable dangers. HRW documented cases of talibés dying in car accidents while trying to beg on the streets. The exposure to dangerous work, HRW argues, not only threatens the physical and mental security of talibés, but their lives.
- Corporal punishment; physical punishments in schools has been described by the UN Committee on the Rights of the Child, as a type of violence which CRC seeks to stop.
- Education; HRW argues that, where a child's education is almost entirely neglected due to copious hours of begging, this may amount to a breach of CRC.
- Sexual abuse; CRC requires states to take steps to protect children from sexual abuse.
- Leisure; where a marabout denies talibés leisure time, this may breach the child's right "to rest and leisure."
- Torture: Given the punishments used against talibés, such as stress positions and chaining, HRW argues that this construction of the Convention indicates that instances of torture are occurring against talibés.

United Nations "Convention on the Rights of the Child," 1577 United Nations Treaty Series 3; 28 International Legal Materials 1456 (1989), adopted 20 November 1989, entered into force 2 September 1990, ratified by Senegal July 31, 1990, arts 24, 27.

Human Rights Watch, Off the Backs of the Children: Forced Begging and Other Abuses against Talibés in Senegal (2010), <http://www.hrw.org>, p 4, 17, 21; Donna L. Perry "Muslim Child Disciples, Global Civil Society, and Children's Rights in Senegal: The Discourses of Strategic Structuralism" (2004) 77:1 Anthropological Quarterly 47

Diversity and Religion

Tribal and Ethnic Diversity: Although there are over ten ethnic groups in Senegal, five are predominant. The largest group is the Wolof who cluster in the northwest and centre of the country. The Hal Pularen group reside along the middle valley of the Senegal River, the upper valley of the Casamance River, and in the centre. The Joola live mainly in the lower Casamance valley. The Manding live in the middle Casamance valley. There is a small Lebanese minority who are generally merchants.

The vast majority of the population is Muslim, with small minorities following animist beliefs or Roman Catholicism or other Christian faiths. Many combine a formal religion with animist beliefs, practices, and ceremonies.

Religion: Religion plays a pivotal role in the Senegalese culture. Most people are religious in their own way and can sometimes be suspicious of people who do not practice any religion.

Freedom of religion is enshrined in the constitution. Senegal is therefore open to various religions and the various religious groups coexist in relative harmony. Although the majority of the population are Muslims, they often incorporate animist beliefs and practices into their religious practices as do the Christian minorities. Interfaith marriage is common as is the practice of having different members of the family following different faiths.

Animism: Animism is based on the belief that natural objects and idols or fetishes have magical power. Many Senegalese, whatever their religious adherence, to some extent believe in supernatural forces and that certain people, primarily doctors, herbalists, diviners, or marabouts (religious figures) have the power to utilize these forces. It is common to see people wearing amulets (called "gris-gris") around their waist, neck, arms, or legs.

People consult with diviners or marabouts to protect themselves against evil spirits, to improve their financial status or bring them love, to cure chronic illnesses, to settle disputes, or to place a curse on another person.

Culture

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 1795 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 1906. The tall modern buildings, handsome residences, and tree-lined avenues of the business and administrative district are thoroughly French in appearance. 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. On Goree Island, with its "House of Slaves," fortified bunkers and huge naval guns built during World War II are overgrown with vegetation.

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

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. Other sauces include mafé, domada and soupe kandja, (which is made from okra with fish and palm oil).

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.

Basic Economy: The country's market economy is based largely on agriculture. 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. More than two-thirds of the country's farms are less than ten acres in size; only 5 percent are more than twenty-five acres. After independence, the National Land Tenure Law of 1964 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: urban areas, reserves (including national forests and parks), farmland, and "pioneer zones." The law permitted the government to declare some of the less intensively occupied pioneer zones and cede them to groups and

organizations that were willing to develop them. The country's most prominent Muslim leaders own large estates in the pioneer zones. The government's decision in 1991 to transfer large tracts of protected forestland to the head of the Mouride brotherhood to be used by his followers for planting peanuts dealt a serious blow to the credibility of the land tenure policy. In a few weeks, thousands of Mouride followers' talibés had cleared the land, a process accompanied by the eviction of six thousand pastoralists and one hundred thousand animals from the forest area. The press and the international donor community sharply criticized the government's decision, which followed a pattern dating back to colonial days, when the French ceded large tracts of land to the Mourides to encourage peanut production.

Other reforms included the establishment of farmers' cooperatives and rural councils to replace traditional kin and patron-client networks. The cooperatives became the basic sources from which farmers could obtain seeds, tools, credit, and marketing facilities for their crops.

Commercial Activities. 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.

Major Industries: 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; leather working; and other traditional crafts.

Trade: Peanuts, phosphates, cotton, and fish and fishing products are exported. Fishing products, mostly canned tuna, provide direct and indirect employment for more than 150,000 people. As part of its diversification policy, Senegal became one of the first African countries to develop tourism as a major national economic activity. However, tourism suffered a major blow from the Casamance insurgency and the conflict with Mauritania. Cash crops include rice, cowpeas, maize, sugar, and livestock. Cement, refined sugar, fertilizers, and tobacco products are exported to neighboring countries. Food, capital goods, and petroleum are imported from France, Cote d'Ivoire, Nigeria, Algeria, China, and Japan.

Division of Labor: In the past, division of labor was practiced in farming. Before the rainy season, young men did the hard work of clearing the bush and preparing the land for sowing. Once it rained and the seeds began to sprout, women and children weeded. The constitution bans child labor, but instead of attending school, many children work in the family's fields.

Social Stratification

Classes and Castes: The society historically was organized into a hierarchy of castes, a rigid structure in which descendants of royal lines and nobles ruled over artisan castes and slaves. After independence, a new set of status criteria emerged. New means for achieving wealth, power, and status were introduced through the market economy and the development of the educational system. The modern elite includes successful businessmen, managers and professionals in the private sector as well as influential politicians, and highly educated individuals. The deterioration of living conditions has affected the life of the masses. Lepers, polio victims, and beggars are a common sight in the cities.

Symbols of Social Stratification: During the colonial era, nearly all the profits generated by the largest firms went to foreigners and the local nobility. The nationalization programs led by the government after independence favored a small number of citizens who entered into a new competition for status and power. The clans included successful businessmen, highly educated or politically well-connected individuals who were able to afford European-style living standards, including cars, modern appliances, luxurious villas or apartments, good schools, higher education for their children, and travel abroad. Investments in real estate, commerce, and agriculture were signs of achievement. In the rural hinterlands of the Cap Vert region, city dwellers own as much as 70 percent of the land. Jardiniers du Dimanche , or ("Sunday farmers") have invested in truck farms, orchards, and cattle-fattening operations, using loans from state-run banks. Corruption has contributed to the growing gap between the elite and the masses who are struggling to survive.

Political Life

Government: Senegal is a moderately decentralized republic dominated by a strong presidency. The president is elected by popular vote for a seven-year term and appoints a prime minister. The 1963 constitution provides for a civilian government composed of a dominant executive branch, a National Assembly, and an independent judiciary. A second legislative chamber, the Senate, was established in 1999.

Leadership and Political Officials: Called the "Poet President," Senghor was elected in 1960. As a student during the Depression years in Paris, he wrote poetry that helped launch the concept of Négritude. Inspired by the romantic vision of Africa of Harlem Renaissance authors and European ethnographers, Senghor exalted African culture. During his reign, the arts were well funded; he organized the Festival of Negro Arts in Dakar in 1966. His contribution to the founding of the Organization of African Unity (OAU) and Senegal and Gambia River Basin development associations won him respect as an elder statesman. Although a practicing Roman Catholic, Senghor developed strong ties with the Muslim brotherhoods, who supported him. Some Senegalese respected and revered him as the "Father of the Nation" even though they did not share his political views.



View of Dakar's Independence Square.

Senghor's political legacy was mixed. He provided the nation with a level of peace, political stability, tolerance, and freedom of expression that was rare in Africa. Unlike most African leaders, he knew when and how to give up power. However, by establishing a de facto one-party system, he contributed to the decline of his party's dynamism and thwarted the development of an opposition that could openly challenge national policies that had failed to stem economic decline.

President Abdou Diouf, who held office from 1981 to 2000, was a handpicked successor who peacefully stepped down after two decades in power. In a presidential election held in the year 2000, the forty-year dominance of the Socialist Party and Diouf's nineteen-year reign ended. In a second round of elections, he was defeated by Abdoulaye Wade, the leader of the main opposition party, the Senegalese Democratic Party.

Social Problems and Control. In the 1980s, Senegal, which had been largely free of ethnic, racial, and religious strife, began to experience those problems. Anti-Moor rioting and the mass exodus of Moors in 1989, the insurrection of separatist rebels, the fundamentalist Islamists who have emerged to challenge the

brotherhoods' religious authority and the legitimacy of the secular state, and students' unrest and frustration at the lack of employment opportunities after graduation are signs of a more turbulent and less tolerant society. Theft occurs frequently, and most of the time people beat the criminal before the police arrive; on many occasions, vigilante groups and mobs have tried to lynch suspected thieves. Civilians have no access to guns, which are used mostly by the military and the police. In urban areas, alcoholism and drug use (mostly cannabis) have become a major issue.

Military Activity: The army has demonstrated a firm commitment to civilian rule and loyalty to the regime in power. Diouf continued Senghor's policy of building up the army and using it as an instrument of foreign policy. The army was used to put down the insurgency in the Casamance and ensure peace and order on the borders with Mauritania and Guinea-Bissau in the late 1980s and early 1990s. The military forces number about fifteen thousand and are among the best trained in Africa.

Social Welfare and Change Programs

Poor economic management has led to the intervention of the International Monetary Fund and the World Bank in State programs and policies. Two decades of structural adjustment programs have reduced government spending in all public sector activities, including social services. Urban and rural dwellers have adopted creative survival strategies, that have helped them cope with difficult times.

In difficult economic times, individuals and communities increasingly rely on social ties to create solidarity networks. These ties include family, friends, ethnic groups, neighborhood associations, religious brotherhoods, and hometown networks. Village-based parent student associations have played an important role in financing school construction and providing school supplies and materials in rural areas. Village health committees have been organized to build maternity and village health centers and manage the distribution of medicines. In the countryside, farmers have launched their own irrigated agricultural projects. Nongovernmental organizations have helped finance these small-scale development activities.

Gender Roles and Statuses



Division of Labor by Gender. Women generally do most of the household chores of cooking, cleaning, and child rearing. With the growing exodus of young men from the villages, rural women have become increasingly involved in managing village forestry resources and operating millet and rice mills. The government has established a rural development agency designed to organize village women and involve them more actively in the development process. Women play a prominent role in village health committees and prenatal and postnatal programs. In urban areas, despite women's second-class status within Islam, change has proceeded rapidly in big cities, where women have entered the

labor market as secretaries, typists, salesclerks, maids, and unskilled workers in textile mills and tuna-canning factories.

The Relative Status of Women and Men: The position of women in most ethnic groups is one of dependence: husbands, fathers, brothers, and uncles all have rights over women and much of what they produce. Despite constitutional protections, women face extensive societal discrimination, especially in rural areas, where Islamic and traditional customs, including polygyny and Islamic rules of inheritance, are strong and women

generally are confined to traditional roles. About half of all women live in polygynous unions. It is estimated that only 20 percent of women are engaged in paid employment. Due to the fact that men are legally considered heads of the household, women pay higher taxes than men and employers pay child allowances to men and not to women. In urban areas, several women's groups have formed to address violence against women, usually wife beating, which is a common problem. The police usually do not intervene in domestic disputes, and most people are reluctant to go outside the family for help.

Marriage: In rural areas, parents often arrange marriages for their children. A young man may want a young woman, but his father decides whether she is suitable. A go-between often is appointed to investigate the woman's family background. If the father finds the family satisfactory, he sends the go-between to deliver kola nuts to the woman's parents. The parents accept the kola nuts if they approve of the young man. In matrilineal ethnic groups such as the Wolof, the mother's brother is sent on behalf of the groom to ask for the bride's hand. Along with kola nuts, money is given. Gifts such as a television set, a sewing machine, jewelry, and fashionable clothes are required from the groom. In Muslim families, most marriages are conducted at the mosque by the iman, or religious leader. Then a civil marriage takes place at city hall or the family court. The bride moves to the groom's house with great ceremony in which relatives and friends participate. In rural areas, young women sing ribald songs to provoke and entertain. Usually many days of festivities follow.

Domestic Unit: The core of a domestic group or compound is a nuclear polygynous or family. After marriage, a man brings his wife to his father's compound, but such residence is not necessarily permanent. In any domestic group, other people often live with the family, sometimes permanently and sometimes temporarily. Often these are kin such as the male head's unmarried or divorced sister, a sister's child, or a wife's child by a divorced spouse.

Inheritance: The debts of the deceased are paid before the estate is distributed among the heirs. If all the deceased's children are minors, his brother acts as trustee for the estate. He may marry the deceased's widow, but this is not common. If there is an adult son of the deceased, he acts as the trustee. When a married man with children dies, each son receives a full share in the estate, each daughter gets half a share, and the wives each receive an eighth of a share. A learned man often is called in to see that the distribution follows Islamic law, because few people make wills.

Kin Groups: The traditional social structure based on kinship and rigid stratification remains important but is being modified by the spread of education, the market economy, and the movement of people to urban and industrial centers. The presence of kin at life-cycle ceremonials is necessary for the achievement and maintenance of status.

Socialization

Infant Care: People value children greatly. A child is seen as neighborhood property, and so child care responsibilities are shared. Using a Mbotu, a brightly colored rectangular shawl, mothers carry babies closely tied to their backs during their daily occupations. Neighbors and family members take turns helping busy mothers. Abandonment of infants is rare, and the strength of family bonds limits the need for institutional care of orphans.



Child Rearing and Education: By the time a child is five or six years of age, he or she is taught good values and etiquette. A child should greet elders, help parents with household chores, avoid foul language, and listen to the wisdom of elders. In their early years, boys and girls play together. As they grow older, gender roles become more sharply defined, with the girls remaining more with their mothers to learn household chores. In almost all ethnic groups, boys are circumcised as part of the process of reaching maturity, but the practice of female genital mutilation has been made a criminal offense. Muslim children attend Koranic school until they are six or seven at which time they start a formal education. Corporal punishment in schools has become unacceptable to parents, particularly in urban areas. Formal education is free. The school system has primary, secondary, and advanced levels. Education is available to both sexes. There are many private schools, run primarily by Catholic religious orders.

Higher Education: Universities include the University of Dakar and the University of Saint-Louis. There are also several vocational institutes. As a result of student unrest and deteriorating conditions at the universities, the elite often sends its children to study abroad.

Etiquette

The day starts with greetings. Young men often shake hands, and young women curtsy and often bend down slightly on one knee to greet their elders. Foul language is not tolerated in public, and people usually resort to communication or "dialogue" to diffuse hostility and aggressiveness. People employ *Kal*, an institutionalized joking relationship that permits individuals within extended families, caste groups, and ethnic groups to exchange blunt comments when they meet even if they do not know one another. Comments frequently focus on eating habits, cleanliness, and intelligence. A person's social rating often is linked to how well he or she respects community values such as *Jom* (dignity or self-respect) and *Ham-sa-bop* (self-knowledge).

Religion

Religious Beliefs: Ninety percent of the people identify themselves as Muslims and are affiliated with one of the three principal brotherhoods: the Mourides, the Tijaniyya, or the Qadiriyya. Each brotherhood is distinguished by slight differences in rituals and codes of conduct. Each year, wealthy and middle-class people make the pilgrimage to Mecca. Despite the small size of the Catholic community (approximately 5 percent of the population), Senegal has produced one of black Africa's few cardinals.

Aspects of traditional religion are fused with Islam or Christianity. Many urbanized people still regard their ancestors as important spiritual leaders of everyday life, although Allah or God is worshiped formally.

Religious Practitioners: Many Senegalese believe that living people and spirits may control supernatural forces, and malevolent men often are feared more deeply than are evil spirits. The Wolof seek help from a *Jabaran-kat* ("healer"), who asks them to sacrifice a chicken to ward off the evil powers of a *doma* ("witch").

Death and the Afterlife: Death is considered a path by which one joins one's ancestors. When a person dies, loud mourning echoes from the house of the bereaved. Others sing and dance to celebrate the dead person and to send his or her spirit to heaven. The cult of the ancestors is practiced among many of the ethnic groups. Among the rural Wolof, household water jars are seldom cleaned because the spirit of an ancestor could come to drink at that moment and find no water.

Medicine and Health Care

As a tropical country and a poor nation, Senegal is challenged by numerous health problems, including parasitic, intestinal, venereal, and respiratory diseases. Poor sanitation is the main environmental factor that affects the level of health. Malaria is endemic and is a cause of premature death. Intestinal parasites are common because of polluted water. Gonorrhea is present in urban centers. AIDS is a major concern for the population and the health services. Other diseases include hepatitis, trachoma, and tuberculosis. The quality of medical care has deteriorated because of the decline in the number of hospital beds and medical personnel, the lack of medicines in public health facilities, and the appalling conditions of public hospitals.

Secular Celebrations

The major state holidays are New Year's Day (1 January), Independence Day (4 April), International Workers' Day (1 May). During the holidays, people cook ceremonial food and dress up in bright traditional outfits. Religious holidays include Christmas (25 December), and Good Friday, Easter Monday, Eid-al-Fitr, Eid-al-Adha, the Islamic New Year, and Muhammad's birthday.

Arts and Humanities

Support for the Arts. Artists are self-supporting and are forced to seek markets outside the country.

Literature. There is a strong tradition of oral literature that reflects the country's history, philosophy, morality, and culture. Since the 1930s, writers have produced novels, short stories, tales, and essays dealing almost exclusively with African themes. The country also has produced successful filmmakers.

Graphic Arts. Glass painting, a new popular art, depicts religious and historical scenes and personalities. Goldsmiths, weavers, and tailors produce jewelry, carpers, and clothing.

Performance Arts. The performance of traditional dances is a popular form of recreation, and children learn to dance at a very young age. Popular sports include soccer and a form of wrestling called Lamb (the Wolof word for "fight").

<http://www.everyculture.com/Sa-Th/Senegal.html#ixzz404HGn4Sq>

Poverty

Poverty indicators

- Number of rural poor (million, approximate) (2014): **4,702,346.6**
- Rural poverty headcount ratio at national poverty lines (% of rural population) (2011) **57.1%**
- Poverty headcount ratio at national poverty lines (% of population) (2011) **46.7%**
- Income share held by lowest 20% (2011): **6.0**
- % of Population below the poverty line **46.7% (2011 est.)**

Sources: World Bank Indicators and CIA Facebook

- Unemployment: 48% (2014)

www.time.com

- Almost half of the population of Senegal is illiterate, and 22% of all children (ages 5-14) are working, and not in school.

<http://www.thp.org/our-work/where-we-work/africa/senegal/>

The people of Senegal, like many of the poor across the world, spend much of their money on getting the necessities of life, such as food. The UNDP estimates that food averages 52 percent of Senegalese household consumption compared to the United States, where food only accounts for 8 percent of household consumption. For this reason, the Senegalese are vulnerable to increases in the price of basic foods. Because food is the highest priority, little money is left over to pay for other necessities such as clothes and shelter. The poor make up most of the urban population and live in run-down areas or makeshift shanty towns thrown together on land that is not paid for. Saving to escape the conditions of poverty is not an option, since the poor must spend all their money to survive.

The poverty of most of the Senegalese people stands in marked contrast to the wealth of the country's small elite. After independence, the elite comprised a few Senegalese businessmen in the private sector, influential politicians, government ministers, university professors, and political cadres (in this case, members of the Socialist Party) who worked for parastatals. As Sheldon Gellar notes in his book *Senegal: An African Nation Between Islam and the West*, the elite group is predominantly male, urban, highly educated, politically connected, and able to afford European-style living standards. Perks include the ownership of cars, modern appliances, nice villas or apartments, the provision of good schooling and higher education for their children, and opportunities to travel abroad. In the rural areas, Muslim clerics, known as marabouts, make up a wealthy agricultural elite. Gellar also notes that structural adjustment plans have increased the inequality between the Senegalese elite and the masses. While the standard of living for the poor has declined, the nation's wealthy continue to prosper.

<http://www.nationsencyclopedia.com/economies/Africa/Senegal-POVERTY-AND-WEALTH.html#ixzz404qY3twl>

Senegal is a geographically and culturally diverse country with 5 languages, a desert in the north and tropical climate in the south. This all exists within a country about the size of South Dakota. Praised as one of the most successful democracies in Africa, Senegal is making progress on many of the World Bank indicators of decreasing poverty. Yet, poverty in Senegal persists.

Challenges: Senegal still faces many of the challenges that are commonplace on the continent. Extreme weather causes crop failures, impacting the strategic economic sector of groundnuts. A ban on street beggars has taken the only source of income from many families, essentially hurting those the ban was supposed to help. Former dictator Chad Hissène Habré awaits trial, accused of ordering thousands of political killings in the 1980s. Additionally, a “long-running, low-level separatist war in the southern Casamance region” impacts the residents and detracts from the political cohesion needed to tackle a wide range of health and education problems. These are just a few of the high-level political and economic challenges facing this country.

Improvements: Despite the difficult political, economic, social and geographic terrain facing this country, there has been steady progress over the last few years. According to World Bank data, primary school enrollment has been steadily increasing to 86%. CO2 emissions are slowly but steadily decreasing. Also, the percentage of the national population living below the national poverty line is at a 10 year low.

Poverty facts and figures: A segment of the Senegalese population suffers from chronic poverty. Chronic poverty is defined by the Chronic Poverty Research Center as poverty lasting many years and possibly over multiple generations. The chronically poor are “often multi-dimensionally deprived and may experience preventable deaths early (and so are not even counted).” In Senegal, chronic poverty has marred the last 80 years of progress. There are more chronically poor than transitional poor (people who move in and out of poverty) or the non-poor. A report by the Chronic Poverty Research Center found that not only are 60% of

households “poor or vulnerable” but that there is a possibility that the poverty will be passed on to the next generation.

Events such as “loss of harvest, conflict, theft, flooding, divorce, loss of spouse, and/or loss of capital” drastically increase vulnerability. While there is little mobility between life-stages, the youth are more likely to escape poverty. Additionally, “older women [are] less likely to live in chronic poverty than their male counterparts.”

There are several other strongly correlated factors. First is an ethnic correlation. The minority ethnic groups Pulaar and Sereer are at an 83% risk of poverty, with the Dolar face an 80% risk of becoming chronically impoverished. The results on the geographic correlation to poverty yield that rural households are more likely to suffer from chronic impoverishment. Lack of education and child-labor are also strongly linked to poverty, particularly chronic poverty in Senegal.

Strategies: Social networks are an important social safety net in Senegal. Households often include multiple families who share resources and risks. The Chronic Poverty report suggests that the social network must play a key role in “developing human capital, agricultural investments, and improving food security, particularly in rural areas.” Entrepreneurship needs to be enabled via “endogenous development” in order to link development from villages to national level. A multi-sector inclusive approach is necessary because of the currently limited economic base.

Despite the uphill battle Senegal faces in reducing poverty, progress is being made and the momentum is being put to good use. Strategies for reducing poverty are being implemented by the World Bank and the United States Peace Corps with measurable results.

<http://borgenproject.org/poverty-in-senegal/>

ETIQUETTE

Greetings

- Men greeting Men - A handshake with the right hand is the most common form of greeting. Handshakes tend to linger a bit and it common for two men to continue holding/shaking hands through out the conversation.
- Women greeting Women - Verbal greetings tend to be the norm. A handshake with the right hand is generally acceptable as well. Handshakes tend to linger a bit and it common for two men to continue holding/shaking hands through out the conversation.
- Greetings between Men Women - Verbal greetings are the norm. A handshake with the right hand is generally acceptable as well in business and certain formal situations. It is best to allow the woman to initiate a handshake, if at all.
- Note: Greetings are very important in and consist of a lengthy exchange of questions regarding your health, the well-being of your family and general pleasantries. Sometimes it may sound like a broken recording as the same greeting is repeated each time you meet someone. Simple greetings may go on for 10 minutes or more. Always use the right hand.
- There is a minority of Senegalese, called “Ibado,” who are very strict Muslims and who can not touch those of the opposite sex. In this case, a verbal greeting will suffice.

Communication Style

- French is spoken by those who were educated in the French colonial school system, otherwise, three-fourths of the population speaks Wolof, making it the lingua franca. In general, communication is indirect in Senegal, especially when speaking critically with someone older or someone you do not know.
- People will often times use metaphors or an analogy to speak about delicate issues, as this is considered more polite than being direct.
- Personal relationships are highly valued, so it's best to not rush through greetings and maintain a positive and harmonious relationship with those you meet.
- People don't usually make direct requests, they state their needs. However, some Senegalese speaking to Westerners will make very direct requests - even if they don't actually expect anything to result from it.

Personal Space and Touching

- A little less than an arm's length of personal space is acceptable during conversations. This space tends to be greater between members of the opposite sex and less for friends and family.
- It is common to see men holding hands with other men while walking and talking. This is a sign of friendship.
- Touching while talking is accepted for men with men and women with women, but between genders there is usually less touching and more personal space given.
- It is taboo for religiously observant Muslim men to touch women and vice-versa.
- Members of the same sex will touch each other frequently while talking, but it is usually inappropriate for men and women to touch each other while talking - though less so in cities, among unmarried teens and twenty-somethings.

Eye Contact

- In general, direct eye contact is expected when meeting and greeting. During conversations though, direct eye contact can be seen as a sign of arrogance and one should often times look down when conversing.
- When speaking to peers of the same sex, direct eye contact is acceptable
- When speaking to elders or people of authority, indirect eye contact is the most appropriate.
- In more rural, tribal settings, one must not look at the chief in the eyes. Lowering your eyes is a sign of respect.
- Not making eye contact is a sign of respect when talking to elders or a sign of deference when speaking to strangers.

Views of Time

- Being punctual in Senegal is not highly valued. There is the mentality that things will happen when they are supposed to happen.
- When in a work/business setting, it is more professional to be on time; however, being an hour late is still common.

Gender Issues

- Back in the day, women were expected to stay at home, have lots of kids and take care of all domestic matters.
- In rural villages, the women still do stay at home, however, in the cities women are much more independent and work outside the home.
- It has been common practice for men to have more than one wife, with the first being highly respected and often seen as a sister figure to the younger wives. It is still normal for a man to have two or three wives in certain areas.
- In the larger cities women's roles are becoming more like their counterparts in the Western world. Many own businesses, a few hold positions of power, etc.
- It is acceptable for men to smoke, but generally not women.

Gestures

- Spinning the index finger at the temple is a way of saying someone is crazy.
- Thumbs up means good job.
- Sometimes people, kids especially, will point with their tongues.
- Hissing is a common way of trying to get someone's attention.

Taboos

- Using your right hand to shake, touch, eat food with, or handle money (or anything else) is a must. Using the left hand for these things is considered rude and dirty.
- In most areas, it is considered rude to let the bottom of one's foot or shoe point at someone. Feet should also not be propped up on chairs or tables.
- Not greeting someone when you see them is very offensive.

Law and Order

- The legal drinking age is 18 and not heavily enforced. As Senegal is 94% Muslim, many areas do not serve alcohol and it is inappropriate to bring alcohol in to those areas or drink in public.
- Penalties for possession, use, or trafficking in illegal drugs are severe, and convicted offenders can expect long jail sentences and heavy fines.

Dress

- Senegalese tend to value dressing well. Being well-groomed and having your clothes neatly pressed will go a long way.
- For Men- Nice pants, a collared shirt, and a tie. In many situations a tie is not needed. Avoid jeans and shorts for the most part.
- For Women- Conservative dresses, skirts, or pants and blouses are acceptable. Avoid clothes that are too revealing or tight fitting. Short skirts and thin strapped tops should be avoided.

Food and Gifts

- If invited over to someone's home, it is polite to bring a small gift, such as chocolate or pastries.
- When giving and receiving gifts, it is always advisable to do so with both hands or the right hand.
- It's a good idea to try the local food, especially "toebou ngeen," a rice and fish dish eaten for lunch almost everyday. Yasaah is also a common Senegalese fish dish.

Business and Negotiations

- Most Senegalese dislike confrontation and will avoid it all costs. This may lead to them agreeing to unrealistic time frames and contracts simply to avoid uncomfortable discussions. Talk may go in circles for a while and you may have to be the one to bring up difficult topics.
- Avoid any hard selling or high pressure sales tactics.
- Decisions tend to come from the top down and will most likely take awhile to be reached.

http://guide.culturecrossing.net/basics_business_student.php?id=179

LANGUAGE

French is the official language, but really only used regularly by a minority of Senegalese who were educated in colonial-style schools of French origin. Most people speak their own ethnic language. Three-quarters of the population speak the Wolof language, thereby making it the lingua franca of the country. There are actually five other major languages: Serer, Alpuular, Mandingo, Diola, and Bassari. Senegalese languages are primarily oral rather than written, although younger Senegalese can often write in their native language using a modified form of the Latin alphabet. However, Muslims may use the Arabic alphabet to write in their native language.

Wolof is also spoken in Gambia and Mauritania and is the native language of the ethnic group of the Wolof people. Like the neighbouring language Fula, it belongs to the Atlantic branch of the Niger-Congo language family. Wolof dialects may vary between countries (Senegal and the Gambia) and the rural and urban areas. "Dakar-Wolof", for instance, is an urban mixture of Wolof, French, Arabic, and even a little English spoken in Dakar, the capital of Senegal.

English	Wolof
Welcome	Merhbe
Hello (General greeting)	Na nga def (sg) Na ngeen def (pl) Salaam aleekum
How are you?	Jaam nga am? (<i>Have you peace?</i>) Na nga def?
Reply to 'How are you?'	Jaam rek, Yow nag? (<i>Peace only, and you?</i>) Mangi fi rekk, na nga def?
Long time no see	Gej na la giis
What's your name?	Naka-nga sant? Na nga tudd? Noo tudd?
My name is ...	Maa ngi tudd laa tudd
Where are you from?	Fan nga joge? (sg) Fan ngeen joge? (pl)
I'm from ...	Maa ngi joge laa joge
Good morning (Morning greeting)	Jaam nga fanane
Good afternoon (Afternoon greeting)	Jamm nga yendoo

Good evening (Evening greeting)	Naka ngon si
Goodbye (Parting phrases)	Ba beneen Mangi dem
Good luck	
Do you understand?	Dégg nga?
I understand	Dégg naa
I don't understand	Dégguma
Please speak more slowly	Ndax mën nga wax ndànk su la neexee?
Please say that again	Ndax mën nga ko waxaat su la neexee?
Please write it down	Ndax mën nga ko bind su la neexee?
Do you speak English?	Ndax dégg nga angale?
Do you speak Wolof?	Deg nga Wolof?
Yes, a little (reply to 'Do you speak ...?')	Wau, degg naa tuuti Wolof
Excuse me	Baal ma!
How much is this?	Ñaata lay jar?
Sorry	Baal ma
Please	La neexee
Thank you	Jai-rruh-jef
Reply to thank you	Agsil (sg) Agsileen ak jaam (pl)
Where's the toilet?	Ana wanaag wi?
Would you like to dance with me?	Buga nga fecc?
I miss you	Namm naa la
I love you	Begg naa la (<i>general</i>) Sopp naa la (<i>I admire you - when courting</i>) Nopp naa la (<i>between partners</i>)
Go away!	Deemal! or Dermal away!
Leave me alone!	Bayyi ma! or May ma jaam!
Help!	Wóoy!
Stop!	Taxawal!
Call the police!	Wooyal ma alkaati!

SAFETY

Crime: Pick pocketing and street crime, including in taxis and occasionally violent, are common in parts of Dakar, particularly around Place de l'Independence, the central area of the Plateau, the Western Corniche, and at the airport. You should take sensible precautions, avoid walking alone in the late afternoon and after dark, and avoid carrying valuables in public.

If you're expecting a greeter or driver to collect you at the airport, make sure they properly identify themselves before you set off. Bogus greeters are known to operate at the airport.

People are increasingly being targeted by scam artists operating in West Africa. The scams come in many forms (romance and friendship, business ventures, work and employment opportunities) and can pose great financial risk to victims. You should be very cautious about any requests for funds, a job offer, a business venture or a face to face meeting from someone you have been in correspondence with over the internet who lives in West Africa, including from people who claim to be victims of various Western African conflicts (notably refugees from Sierra Leone) or relatives of present or former political leaders.

Local travel: The Casamance region of south-western Senegal (between the southern border of Gambia and the northern border of Guinea-Bissau) remains affected by incidents involving armed separatist groups and banditry, particularly in the regions of Bignona and Sindian.

There has been an increase in clashes between the Senegalese army and suspected elements of the armed separatist group MFDC (Movement of the Democratic Forces of Casamance) resulting in injuries and deaths. Cars and local buses have been ambushed and their passengers robbed, sometimes violently, by armed men.

You should avoid all road travel in the Casamance region to the west of Kolda, other than on the main road from Ziguinchor to Cap Skiring (which is often used by groups of tourists during daylight hours) and on the main road north of the Guinea-Bissau/ Senegal border, from Sao Domingos to Ziguinchor. Land mines remain a problem in Casamance and de-mining operations are continuing. You should take local advice and stick to paved roads.

Take care if you are traveling near the border with the Republic of Guinea as there is an increased military presence.

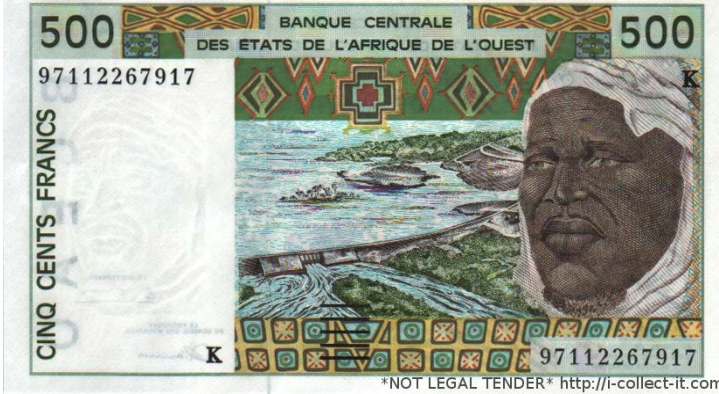
Road travel: While some main roads are of good quality, other roads can be poor especially during the rainy season from July to October. Torrential rains can cause floods and landslides. Monitor local weather reports and expect difficulties when travelling during the rainy season.

Driving standards are unpredictable. Some taxis and public mini-buses ('car rapide') are not roadworthy by western standards. Traffic in the Dakar area is heavy and you should take particular care and attention to avoid accidents. Driving after dark is more dangerous because of poor street and vehicle lighting. If you do have an accident you must contact the police and wait for them to arrive at the scene. In more remote areas you may need to go directly to the nearest police station to report the incident there.

Political situation: Avoid any demonstrations or large gatherings of people.

CURRENCY

NOT LEGAL TENDER <http://i-collect-it.com>



NOT LEGAL TENDER <http://i-collect-it.com>

NOT LEGAL TENDER <http://i-collect-it.com>



NOT LEGAL TENDER <http://i-collect-it.com>



Currency information:

You can not purchase CFA in the United States.

CFA (Communauté Financière Africaine) Franc (XOF) = 100 centimes. Notes are in denominations of XOF10,000, 5,000, 2,000,1,000 and 500. Coins are in denominations of XOF500, 200, 100, 50, 25, 10, 5 and 1.

Senegal is part of the French Monetary Area. Only currency issued by the Banque des Etats de l'Afrique de l'Ouest (Bank of West African States) is valid; currency issued by the Banque des Etats de l'Afrique Centrale (Bank of Central African States) is not. The CFA Franc is pegged to the Euro.

Credit cards: American Express is the most widely accepted, although Diners Club, MasterCard and Visa have limited use. Commissions are added for the use of credit cards and many businesses may not accept payments with foreign cards. It is best to carry cash for the majority of transactions.

ATM: There are ATMs throughout Senegal (although they are more limited outside the cities) and they are fairly widespread throughout Dakar. However, many do not accept foreign cards.

Travelers cheques: Traveler's cheques are easy to cash in Dakar. To avoid additional exchange rate charges, travellers are advised to take them in euros rather than dollars. There is limited or no acceptance outside Dakar, however.

Banking hours:

Mon-Fri 0800-1115 and 1430-1630.

Currency exchange: Money-changers can be found throughout Senegal, with exchange rates generally more favorable at border points. However, be careful to keep your money in a secure place and watch out for scams.

Senegal duty free: The following may be imported into Senegal by travelers over 18 years of age without incurring customs duty:

- 200 cigarettes or 50 cigars or 250g of tobacco.
- 1 bottle of spirits and 1 bottle of wine.
- 1 bottle of perfume and 1 bottle of eau de toilette.

Banned imports: Prohibited items include obscene publications, narcotics and subversive publications. Restricted items requiring a permit include firearms and ammunition, medicines (other than for personal use), meat and endangered species.

Banned exports: Restricted exports requiring authorization include leather, salt, gold and endangered species.

IMR recommendations on money

- Bring only the amount that you intend to spend on gifts or small personal articles, including snacks
- IMR does not pay for alcohol. If you intend to purchase alcohol, you are required to obtain and pay with a separate bill.
- You will be able to change money upon arrival. Please do so. We do not guarantee that you will be able to change money in small towns or during clinic.

TIME IN SENEGAL

At the specified time, local time in SENEGAL is GMT/UTC+0:00 (standard time). The time zone abbreviation is SST (Senegal Standard Time). Senegal has a single time zone. We always recommend for people that will have a greater than 6 hour time difference that you try to adjust your body as much as possible prior to travel and on the airplanes.

TIME IN SENEGAL						
Mountain Standard Time		SENEGAL		Mountain Standard Time		SENEGAL
12 midnight		7:00am		12 noon		7:00pm
1am		8:00am		1pm		8:00pm
2am		9:00am		2pm		9:00pm
3am		10:00am		3pm		10:00pm
4am		11:00am		4pm		11:00pm
5am		NOON		5pm		Midnight
6am		1:00pm		6pm		1:00am + 1 Day
7am		2:00pm		7pm		2:00am
8am		3:00pm		8pm		3:00am
9am		4:00pm		9pm		4:00am
10am		5:00pm		10pm		5:00am
11am		6:00pm		11pm		6:00am

EMBASSY INFORMATION

U.S. Embassy Dakar

Route des Almadies - B.P. 49

Dakar, Senegal

Telephone: (221) 33-879-4000

Emergency after-hours telephone: (221) 33-879-4444.

Facsimile: (221) 33-879-4050

The U.S. Department of State is unaware of any HIV/AIDS entry restrictions for visitors to or foreign residents of Senegal.

NOTE: For your safety, this information is also available on the back of your IMR badge.



CHILD DRAWING WATER FROM A VILLAGE WELL, EARLY MORNING, DJOURBIVOL, SENEGAL

WEBSITES

The following websites provide information on the country you are visiting. IMR highly recommends and encourages you to view these sites prior to departure. They are frequently updated and are a tremendous resource:

- ◆ Embassy of the United States for Senegal: <http://dakar.usembassy.gov/>
- ◆ Consulate online: <http://travel.state.gov/content/passports/en/country/senegal.html>
- ◆ Embassy of Senegal for USA: <http://www.ambasenegal-us.org/>
- ◆ State Department Travel Warnings: http://travel.state.gov/travel_warnings.html - c http://travel.state.gov/travel/cis_pa_tw/tw/tw_1764.html
- ◆ CIA publication: <https://www.cia.gov/library/publications/resources/the-world-factbook/geos/sg.html>
- ◆ Travel Health online: <http://www.tripprep.com/>
- ◆ World Health Organization: <http://www.who.int/>
- ◆ Center for Disease Control: <http://www.cdc.gov/travel/>
- ◆ CDC for Senegal: <http://wwwnc.cdc.gov/travel/destinations/traveler/none/senegal>
- ◆ CNN Weather Report: <http://www.cnn.com/WEATHER>
- ◆ Official Senegal Tourism Site: <http://www.senegal-tourism.com/>
- ◆ WIKI: <http://en.wikipedia.org/wiki/senegal>
- ◆ UNICEF Statistics: http://www.unicef.org/infobycountry/senegal_statistics.html
- ◆ News: <http://www.africanews.org>
- ◆ African Radio: <http://www.radios.com.br/>
- ◆ Lonely Planet: <http://www.lonelyplanet.com/worldguide/senegal>