

Study on the needs of missing migrants and their families in Senegal

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Chapter 1: Background of the study

Introduction

More than 2,100 migrants died in West Africa and on the region's overseas routes to Europe between 2014 and 2022, according to data from IOM's Missing Migrants Project (MMP)¹. Moreover, the circumstances in which migrants disappear vary and it is sometimes difficult to establish the death with certainty. Indeed, it is also possible that the missing person is alive but does not have the possibility or the will to communicate with his family, because of detention or the fear of detention, for instance. Finally, according to the International Committee of the Red Cross (ICRC), it happens that "*the body is never found or, if it is, it isn't correctly identified or documented*"². The adversity encountered in the complex and costly search process itself, without knowing whether the loved one is dead or alive, further increases the proportion of suffering associated with the disappearance.

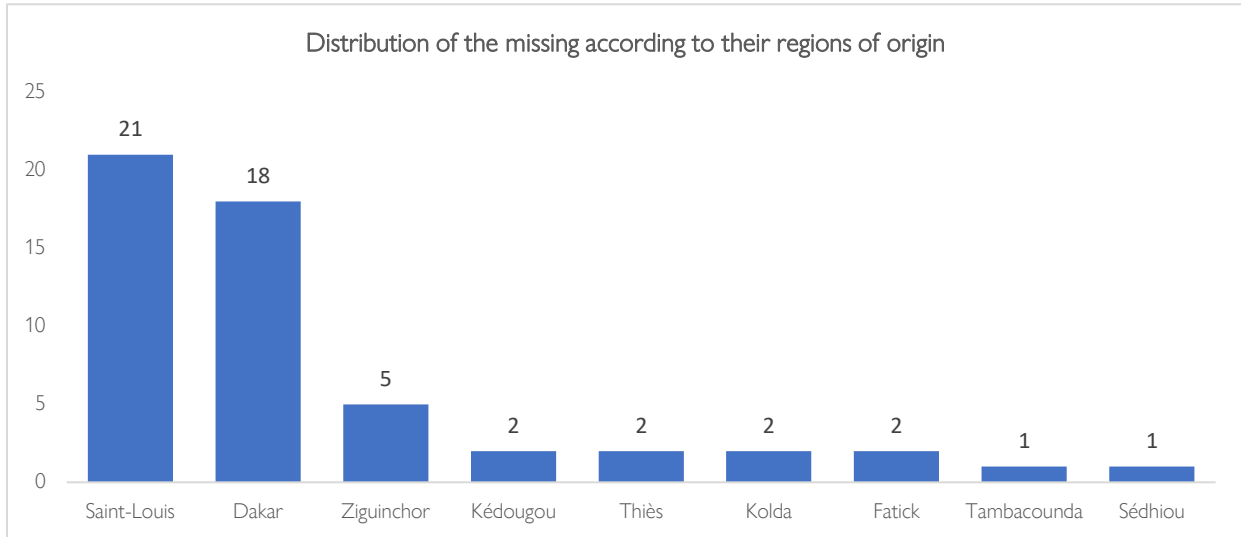
Issues of the dignity of families and of the dead therefore accompany the issues of strengthening the legal protection systems and material assistance for families. In the spirit of respect for International Law and Human Rights on the rights to life, liberty and security of the person, this study focuses on assessing and evaluating the needs of missing migrants and their families in Senegal. "Barcelona or death" ("*Barça or Barsakh*" in Wolof); the study on migrant families to their deceased not only informs us of their needs, but also takes stock of the evolution of the migratory phenomenon in Senegal towards Europe and the associated needs for political, legal, and humanitarian action.

Methodology

The interviews of migrant families in this study were conducted in November 2022 among fifty-four families. The survey methodology consisted in the adoption of qualitative interviews based on semi-open questionnaires, which allowed the quantification of data a posteriori. The questionnaire contained different sections, ranging from general information on the family, to questions on economic and administrative or legal difficulties, through those on psychological and psychosocial problems as well as on the coping mechanisms developed by families. The questionnaire included open questions, which the families could answer freely, and closed questions, i.e., with predefined answers. It should be noted that the results presented here are indicative due to the small sample size. Under no circumstances can figures be expressed as a percentage, and the data collected must be understood as qualitative data allowing the highlighting of strong trends.

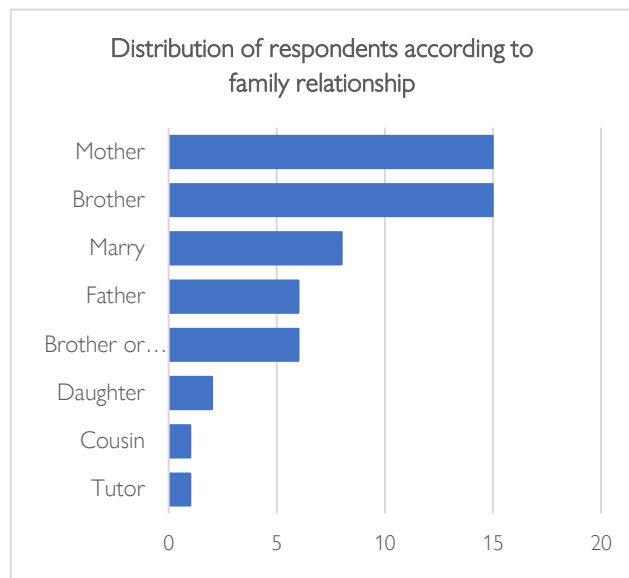
¹ Missing migrants, non-existent solutions ? Review of Goal 8 of the Global Compact on Migration in West Africa, IOM, 2022.

² Missing migrants and their families, ICRC 2013.



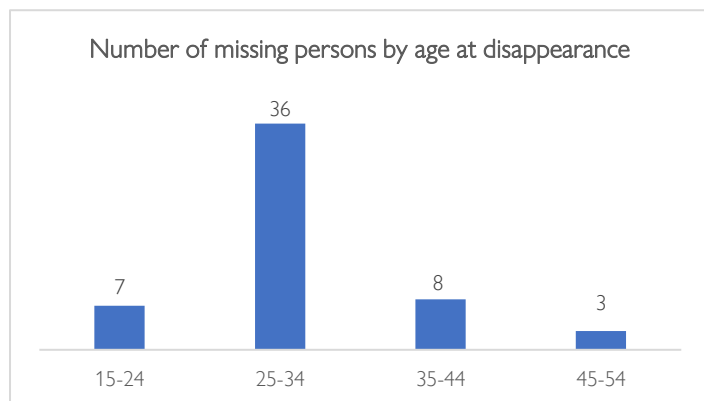
Families were met throughout Senegal and were interviewed, among a variety of family members: mothers, fathers, brothers, sisters, wives, children, cousins, or guardians.

All the 28 interviewers were trained and signed a confidentiality agreement before going into the field. Interview notes were taken on paper and reported electronically following the interview. The word processor responses were then copied one by one and systematized into Excel to form a database. At the same time, various interviews were held with resource persons, in particular the authorities, migrant associations, and humanitarian organizations such as the ICRC, with a view to acquiring a better understanding of the migratory phenomenon and the question of missing migrants.

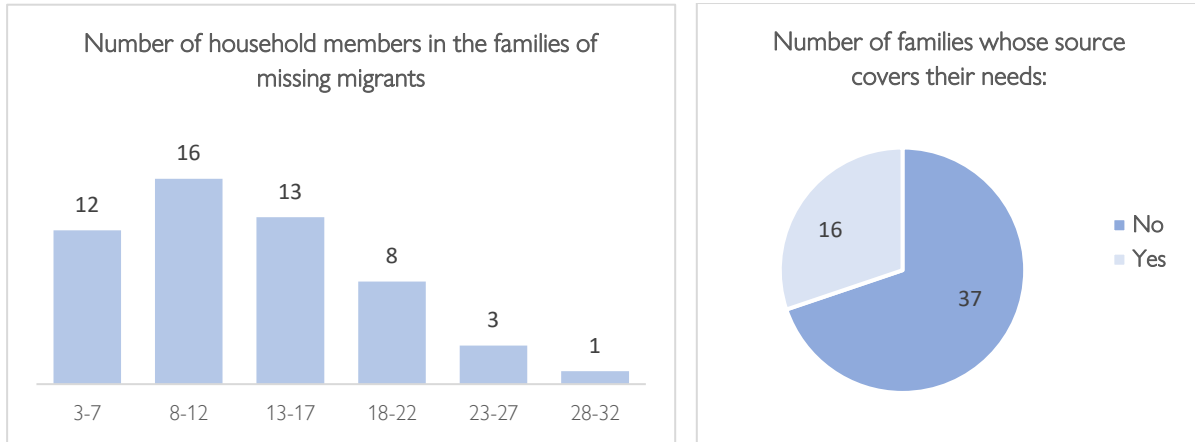


Profiles of missing migrants and their families

The missing migrants were mainly men between 25 and 34 years old. This age group corresponds to an age for which, in Senegal, men contribute significantly to the financial support of the household. Two missing women were included; they were 27 and 37, and both mothers.



The families interviewed are families of fishers, farmers, and small traders, with often large households whose needs are not covered for all.

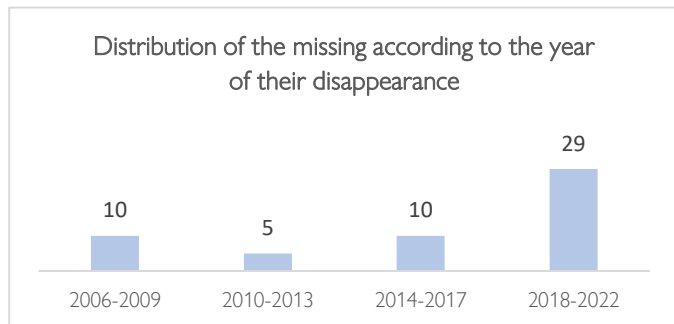


Chapter 2: Study results

The conditions of disappearance and the perception of death

After a wave of departures from West Africa to Europe through the land route, and via Mali towards Niger and Libya, then crossing the Mediterranean (Central Mediterranean route), Senegal has seen since 2019, and especially in 2020, an upsurge in the use of sea routes towards Spain (“Barça” in Wolof), even if it means risking their lives (“Barsakh” in Wolof).

The sample of families interviewed have relatives who disappeared between 2006 and 2022, which allowed for a wide range of situations and the presence of a small number of cases of migrants who took the land route, but with a focus on the most recent disappearances.



The issues are different depending on whether we represent the family or whether we are authorities fighting against this trafficking.

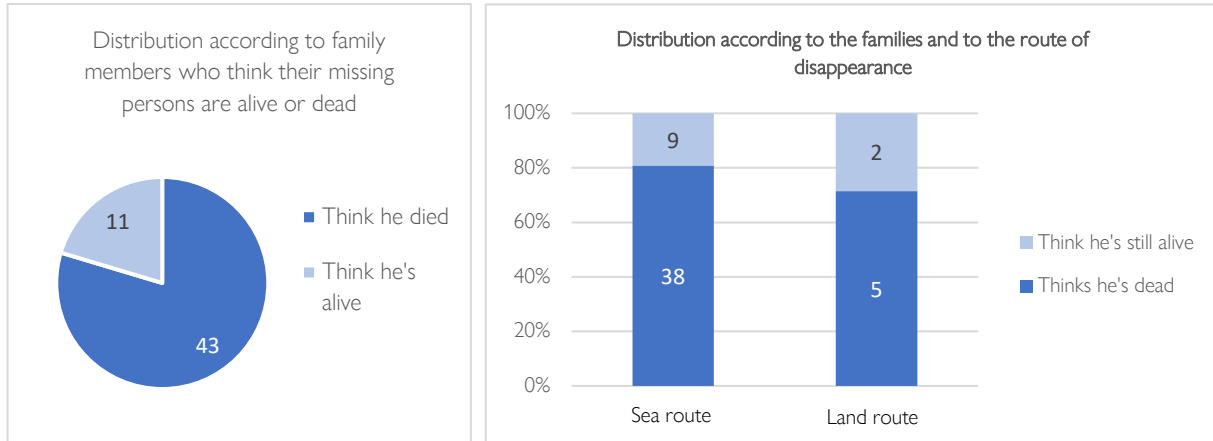
For the family, the absence of news of a migrant, after a long time, following an overland journey, can insinuate that the latter is probably deceased or that this migrant is in detention somewhere on his route. ; making communication impossible. On the other hand, the absence of prolonged news after taking the West African Atlantic route could be the cause of death by drowning.

Whatever the assumptions, the families of the missing persons continue to search for their loved ones until they receive the confirmation of what happened to them. This sometimes makes it

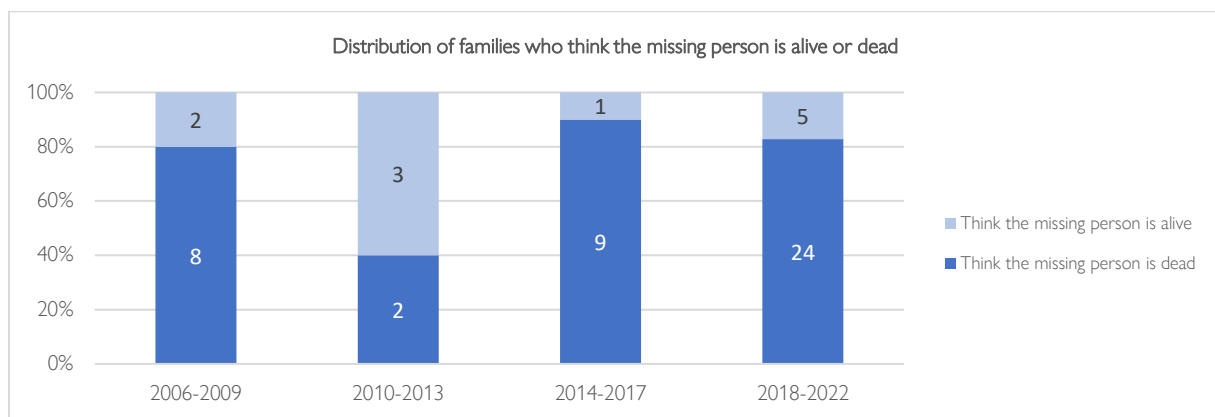
difficult to grieve. It is true that in certain circumstances a migrant might not want to reconnect with his family until his situation improves³.

Most family members who think their loved ones are dead have been:

- either in contact with a co-traveler or with the smuggler informing them of the death,
- or, have no news of the missing person for several years.



It is interesting to note that the proportion of respondents who believe that the missing migrant is still alive is lower than in 2013: during the survey of families of missing migrants conducted by the ICRC in Senegal⁴, 31 per cent of family respondents believed that their missing loved ones were still alive, compared to 11 out of 54 people interviewed during this study. The eleven family members interviewed who think their relative is alive have either consulted a marabout or a witch doctor who tells them that the relative is alive but in difficulty. In some instances, families have not heard from the recently disappeared person and still have hope. This belief can sometimes persist over time:



Some family members cannot come to terms with the death, creating a split in the family. This is the case of Oumy, 56-year-old mother of Adama, who disappeared in 2017 after going overland

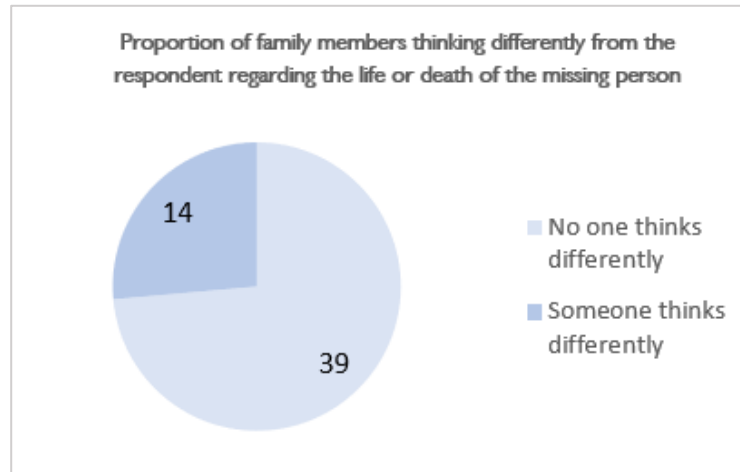
³ Where are they? Ottilia Anna Maunganidze and the International Committee of the Red Cross Searching for missing persons and meeting their families' needs, 2021.

⁴ Missing migrants and their families, ICRC 2013.

through Libya. Without news since 2017, she went to see a marabout who told her that her son is still alive, and she wants the authorities to visit Libyan prisons to search for her son, although the rest of the family believes that he passed away and she lost her mind.

This belief that the disappeared person is still alive is stronger and more shared in the family if the disappearance is recent:

“I think he is alive because we contacted the witch doctors (marabouts) and they told us that he was still alive and that he is being held somewhere. My mother says she feels her son is still alive,” reports Marou Adama Sarr, older sister of a man who disappeared in 2022, Dakar region, interviewed on November 20, 2022.

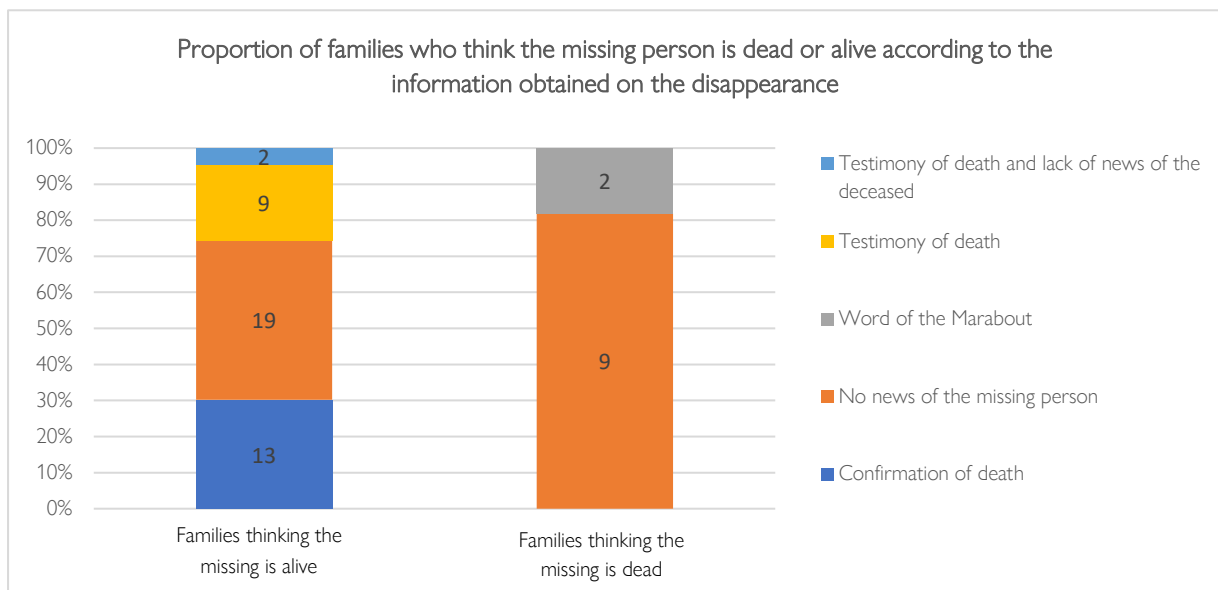


The effect of information and research on the confirmation of death

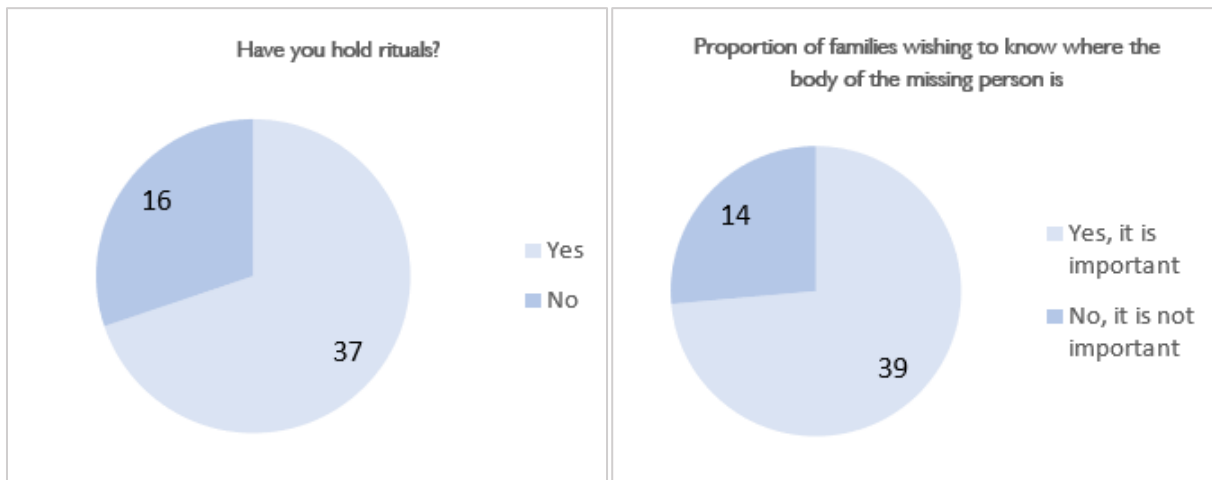
The level of information about the death and the conduct of a real search allows the family to accept the fate of the deceased:

“I even called my brother who is in Spain to search for prisons in Spain. But after his search, he declared that my son died” reports Amy Diamé, mother of a missing person in 2018, Dakar region, interviewed on November 21, 2022.

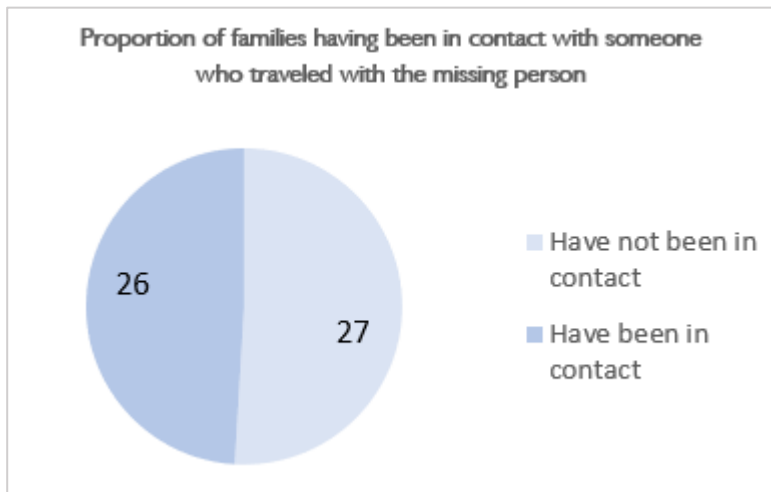
The lack of extended news is not enough in all cases, as the survey shows:



This has a direct impact on the ability to mourn, as shown by the many disappearances without rituals and the proportion of families wishing to know where the body of the deceased is:



However, many families manage to contact someone who traveled with the deceased, which can help to come to terms with the death. Among these, contacts with smugglers are references of choice, since twenty-six families out of fifty-four have been in contact with someone who traveled with the missing person, including twenty-three with the smuggler:



“The family asked our uncle who is in Spain to do some research. Since he was in contact with his missing nephew, it was him who managed to reach the smuggler by phone call and the latter confirmed the disappearance to him.” Mariama Yaffa, sister of someone who disappeared in 2020, Tambacounda region, interviewed on November 20, 2022.

The need for families to know what has happened to their missing loved one when the news does not come directly from another migrant or the smuggler results in the undertaking of a search, most often without success.

These searches were carried out mainly through other migrants who left at the same time as the disappeared person, and failing that, through migrant networks (nine cases), contacts abroad, visits to transit countries or through the Red Cross (one case in Ziguinchor).

The ICRC's work to re-establish missing migrant family links

The ICRC runs, in partnership with the Senegalese Red Cross (CRS), the Support Program for the Families of Missing Migrants. The program takes place in the regions of Dakar in Thiaroye, Saint-Louis in Gandiol, Ziguinchor in Oussouye and in other areas of the interior and south of the country: Bounkiling, Kolda, Tambacounda, Goudiry, Koumpentoum, Bakel and Mbour. About six hundred families have directly benefited from the program since the effective start of the program in 2015 and about two hundred families of the disappeared have been followed since 2022. The Restoration of Family Links (RLF) component of the program aims to support search to find out the fate of the disappeared through the activation of the Family Links Network and field research, the use of the Trace the Face tool or the mobilization of other humanitarian organizations and competent national authorities.

None of the respondents interviewed appealed to the authorities. However, it does happen that families contact the Red Cross, with success as for the aforementioned family from Ziguinchor, or without success:

"I don't know what happened to him. I called his number several times but it didn't work. We've done rituals to find out if he's still alive, but we don't have an exact result. He is no longer alive. We contacted the Red Cross giving his identity, but no one found him or contacted him" mentions Abdou, brother of a man who disappeared in 2017, Kolda region, interviewed on November 20, 2022.

The search is done through informal means since the visit of the relative in the field is made difficult by search costs which are significant for the families:

"I wanted to go to Morocco to look for my brother and I did everything possible to raise the money, but it was complicated for me. We tried through people we know in Morocco and Spain to obtain information, but it failed because the practice of migrating is not legal and we can only count on relatives" reports Oumou, sister of someone who disappeared in 2020, Dakar region, interviewed on November 20, 2022.

When families seek information on the disappearance of their parents, they turn to other migrants but very rarely to the authorities because they believe that reporting to the police or the gendarmerie would amount to denouncing an irregular act. They are therefore unaware of Senegalese Law, which considers migrants to be victims and not culprits (unlike smugglers, who are subject to legal investigation). The only support from the authorities mentioned by two respondents is economic, with a financial support of 200,000 XOF coming from the mayor of Yarakh during the ritual ceremony, and a sum of 900,000 XOF given by a deputy, also during a ritual ceremony. Support for research from the authorities is only very rarely considered, and if they are contacted, it is without success:

"We contacted some authorities who had come during the ceremony of the rituals but since then there is nothing. We did everything on our own. For the smuggler, we were told that the police took him" said Ahmadou Bamba Gueye, brother of a man who disappeared in 2021, Saint-Louis region, interviewed on November 21, 2022.

Moreover, it's true that the authorities do not have the means to carry out the cross-border investigations necessary to search for missing persons, and themselves have little information about missing migrants. To date, the National Division for the Fight against Migrant Smuggling (DNLT) does not have a system for collecting and centralizing data relating to missing migrants that would allow information to be restored. In addition, information exchange between police forces in neighboring countries is still difficult, despite sustained efforts to build capacity in the various countries concerned. This system could be set up as part of technical support and included in standard operating procedures.

The subject is more important as the confirmation of death following the search seems needed for the construction of the story of the disappearance by the family. Thus, although Thierno's family, originally from Hann Marinas in Dakar, who disappeared at sea in 2006, had heard from his death following the return of several migrants who had traveled with him, his brother had the need confirm this information by traveling to Morocco to meet people who might have more information. Without success to recover the body, he returned home to confirm the death of his brother and the story of his co-traveler. After a first little ritual conducted following the return of the other surviving migrants, it was following the brother's unsuccessful search and his return that the real mortuary ritual could be organized.

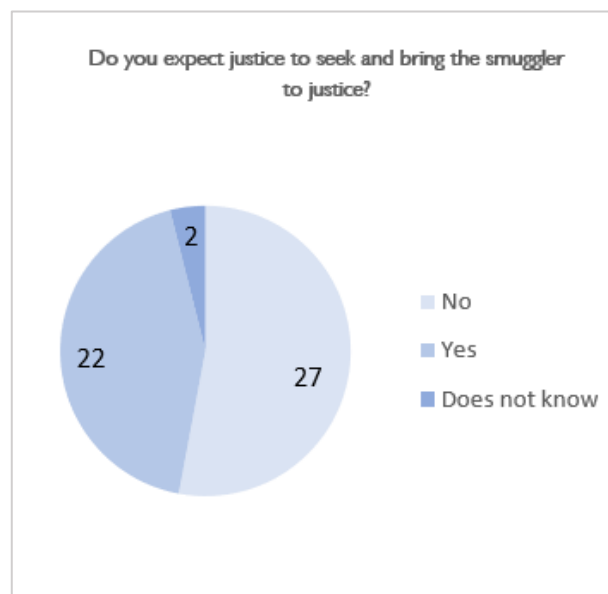
Social medias can also be a new intelligence tool, to finalize the construction of the story of the disappearance:

"I hadn't heard from him for a while, so I asked friends in Morocco if they heard from him. They told me that when someone decides to board, they only tell a few people about it. He gives his friends contacts of people to call if something bad happens to him. These people never called me. They resorted to marabouts and sometime later I saw on social medias that he died" Pierre, brother of a man who disappeared in 2019, Ziguinchor region, interviewed on November 22, 2022.

Finally, among the fifty-four families of missing migrants met in the regions of Senegal, less than half want the smuggler to be searched for and brought to justice.

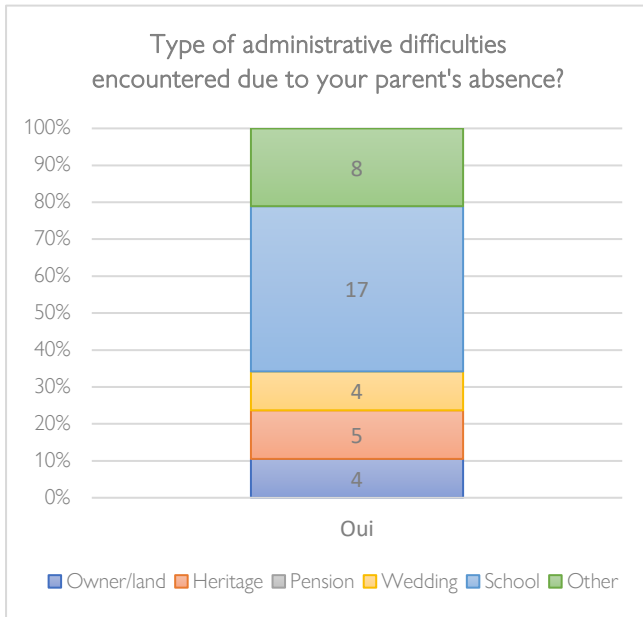
Indeed, for many families, the important thing is the search for their missing relative and not the hunt for the smuggler because it is the relatives who made the decision to embark on this journey.

Others think they should be hunted down because they are responsible for the disappearance of their loved ones. Opinion may also change over time:



"At first, we wanted the smuggler to be arrested, we thought it was his fault. Then we learned that he was a fisher himself who wanted to migrate, and that he was just like us. We gave up" says Thierno, brother of someone who disappeared at sea in 2006, originally from Hann Marinas in Dakar, interviewed on November 20, 2022.

The challenges of status and documentation: the importance of the declaration of absence



According to our survey, 22 out of 54 families surveyed encountered administrative difficulties due to the absence of their relative. However, among the administrative difficulties encountered, schooling represents a major part of the difficulties encountered, more related to the economic impact. Indeed, schooling in Senegal is often paid for, and the disappearance of the contributor can cause a school problem: "Since the disappearance of my brother, it is I who have to provide his daughter's schooling until now" explains Vincent, brother of someone who disappeared in 2020, Dakar region, interviewed on November 20, 2022.

Inheritance is a recurring problem:

"Since the disappearance of my husband, I have not received anything with regard to the inheritance of my husband's property", Khady, wife of a person who has disappeared since 2006, Saint-Louis region, interviewed on November 21, 2022.

"My brother had a few animals and after his disappearance the sharing of these animals led to quarrels within the family," Sadio, brother of a person who disappeared in 2020, Kédougou region, interviewed on November 23, 2022.

Other than property and inheritance, marriage is also a critical issue:

"My missing son's wife is still at home waiting for confirmation of her husband's death since 2020. She has not looked for another husband" explains Waly, father of a man who disappeared in 2020, Saint-Louis region, interviewed on November 22, 2022.

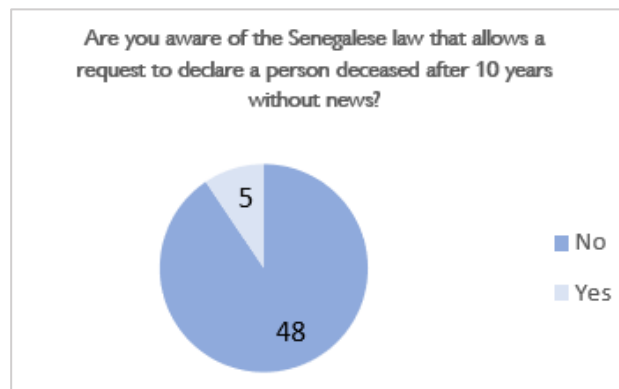
These administrative questions result both from a lack of knowledge of the mechanisms for declaring absence to be able to start the process, but also from the complexity of these procedures.

Indeed, article 16 of the Senegalese Family Code defines the absentee as a "person whose absence of news makes the existence uncertain". The missing person is the person whose absence occurred

in circumstances putting his life in danger, without his body having been able to be found. It is by the declaration of absence, ratified and validated by a court that divorces can be pronounced, and by the declaration of death that the inheritance can be claimed. However, these two declarations are subject to complicated and long processes.

Thus, family members can apply for a declaration of presumption of absence after one year of disappearance (Article 17). As soon as the application is filed, the court appoints a provisional administrator for the property who may be the spouse who stayed at home, the curator with absence of interests, the representative left by the person of whom there is no news or any other person of his choice. If there are minor children, the court declares them subject to the system of legal administration or guardianship. The process is long before the absence is declared but rises rights: one year after the filing of the request, the court, depending on the results of the investigation, may declare the presumption of absence. Two years after the declaratory judgment of presumption of absence, the court may be seized of a request for a declaration of absence. Divorce can then be requested on the grounds of absence (article 22).

About the declaration of death from which may rise inheritance rights, Article 23 states that ten years after the last news, any interested party may introduce before the court which declared the absence, a request for declaration of death. These measures are unknown to most respondents:



For the cases of this study who were aware of this legislation, it was the Red Cross that was able to raise awareness among them, through their program dedicated to migrant families. However, none of the people interviewed had taken steps to declare their absence or death. Among the larger sample of the 2012 ICRC family survey (228 interviews), 5 per cent of those interviewed said they had taken steps to obtain a document attesting the disappearance. For families still hoping for the survival of the loved one, the declaration of death amounts to recognizing the disappearance of the loved one, but it is above all the lack of knowledge of the law, the difficulty of implementing it and its uselessness for cases where marriages are not registered which predominates to explain the phenomenon.

These figures must indeed be compared with the registration of marriages at the town hall, which is not systematic while religious marriages predominate.

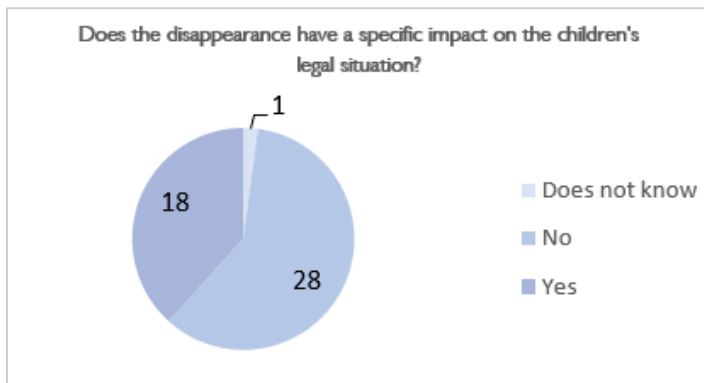
In Islamic Law, if a person is reported missing, it is necessary to wait four years without news to declare his death, and widowhood must then last another four months and ten days before the woman is able to remarry.

De facto, women end up remarrying if they wish, even without a declaration of absence:

“My missing brother's wife had a four-year-old boy and was pregnant with a baby girl when my brother went missing at sea in 2006. At first, she lived between us and her parents, who didn't live there but extremely far, and she ended up going back to her parents and leaving us the oldest one, who is still with us - he is my son now. She remarried in 2017, she has another child now” explains Thierno, brother of someone who died in 2006, originally from Hann Marinas in Dakar, interviewed on November 20, 2022.

Similarly, the inheritance procedure can be initiated in accordance to Islamic Law without there being any contradiction with the Senegalese Law in matters of succession, except about natural children. This legal analysis is confirmed by the facts:

“On the religious level, the property is distributed according to well-defined charters and the distribution will be made for his children, his wife and his family” explains Seynabou, mother of a person who disappeared in 2021, Thiès region, interviewed on November 23, 2022.



The impact on legal family status is also significant. Among the fifty-four families interviewed, twenty-eight families stated that the disappearance had a specific impact on the legal situation of the children. They mention difficulties accessing the birth certificate for the education of children.

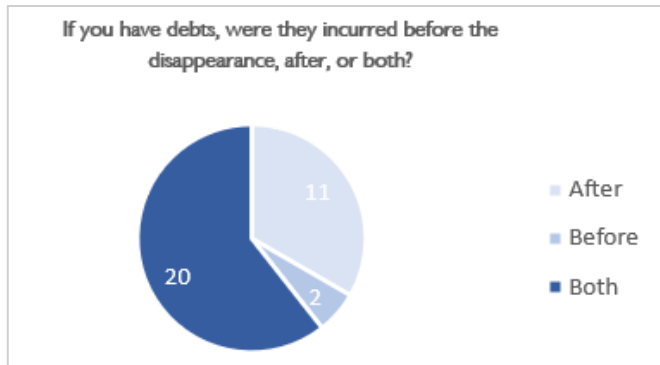
However, the documentation allowing to change the legal guardian is not requested, and in most cases, the changes of guardians take place outside any administration:

“Since my brother disappeared, his wife stayed at home for the duration of her widowhood, but afterwards she returned to her parents. His son stayed with us and now he is still here. His son does not yet have papers because we have not made a declaration to the administrative and judicial authorities to obtain a death certificate” says Moussa, brother of a man who disappeared in 2006, Hann Féraïlle district in Dakar, interviewed on November 21, 2022.

In addition, child custody can create conflicts if the woman wishes to remarry and to keep her children, or on the contrary, she may feel abandoned by her in-laws with whom she lives following the death of her husband:

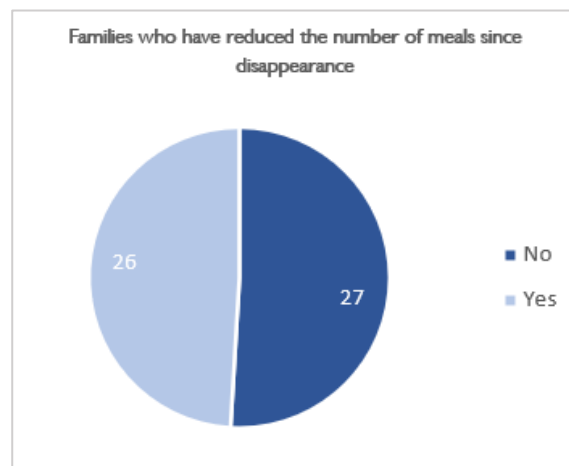
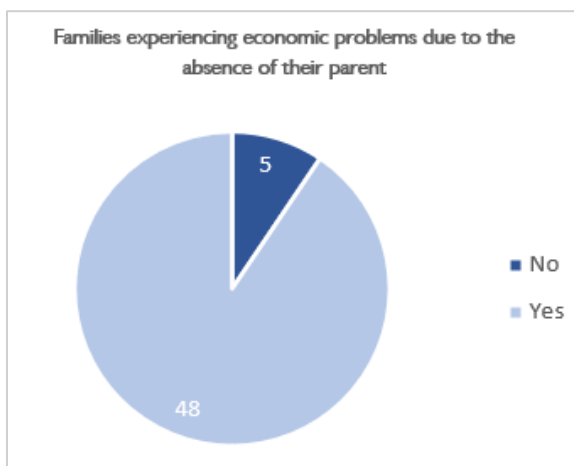
“The wife may experience financial problems and cannot leave behind her children, whom she must raise. Sometimes she feels alone and abandoned, she may even be kicked out of her husband's house” says Khady, wife of a man who disappeared in 2006, Saint-Louis region, interviewed on November 23, 2022.

Finally, the social roles of reference person within the household can change, sometimes upsetting the authority roles of families, but it is for the economic contribution to the household that this change is burdensome for the family.



The economic impact of absence

Most families report an economic impact due to the migrant's absence, and almost half of them have had to reduce their number of meals:

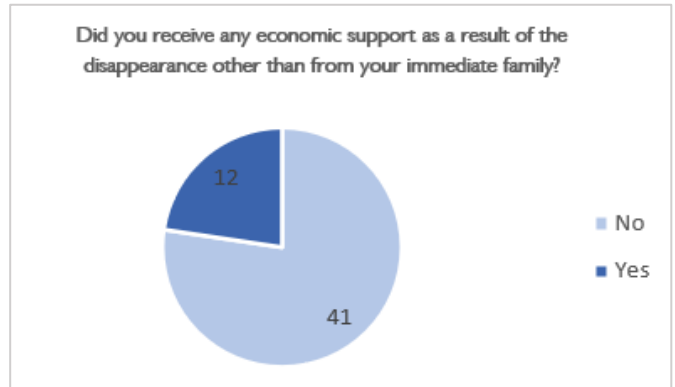


In the case of the disappearance of the family member being the economic provider of the household, the absence has an impact on their economic situation, according to the interviewees, directly on daily expenses, the purchase of food, the schooling of children, the payment of water and electricity bills, the rent, the clothing for the holidays, among others.

Debt is noted for thirty-three families out of fifty-four, and debts occurred after the disappearance for thirteen cases:

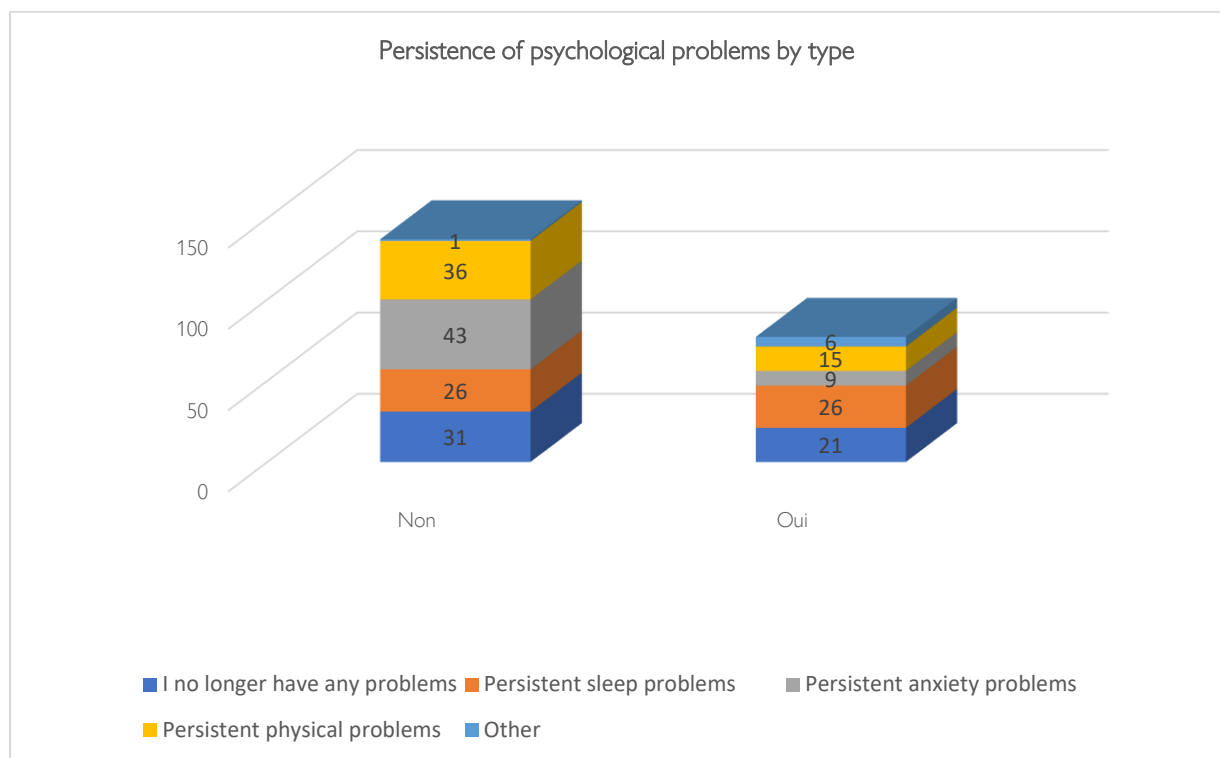
“Economically we have problems on all fronts, including food, declining living conditions, and we can no longer make ends meet. We are destabilized and tired of this situation. We are also in debt after his disappearance for food, electricity, water, the corner shop... [tears]” Aida, mother of a migrant who disappeared in 2021, Saint-Louis region, interviewed on November 23, 2022.

However, these difficulties tend to fade over time. For families who had lost their loved one between 2018 and 2022, 19 out of 36 (around 2/3) had reduced their number of meals, while for families who had lost their loved one between 2006 and 2017, 7 families out of 17 (about 1/3) had reduced their meals. The need for economic support or income-generating activity is therefore important for these families, especially for the first years, noting they received little financial support outside of their close family.



The psychological and social impacts

The psychological impacts are significant and are manifested by anxiety and lack of sleep and the effects persist over time for half of the respondents:



The announcement can have effects on physical problems: *"My big sister had a cardiovascular accident when she received this bad news"*, explains Moussa, brother of a man who disappeared in 2006, Dakar region, interviewed on November 20, 2022.

Abdou Khadre, brother of a man who disappeared in 2019, Saint-Louis region, interviewed on November 21, 2022, recounts the impact on his mother: *"We were surprised by this news, our mother*

has since become sick, distraught, disoriented, and discouraged. Physically, mum can no longer hold on since she often even refuses to leave her room and she no longer eats as well as before.”

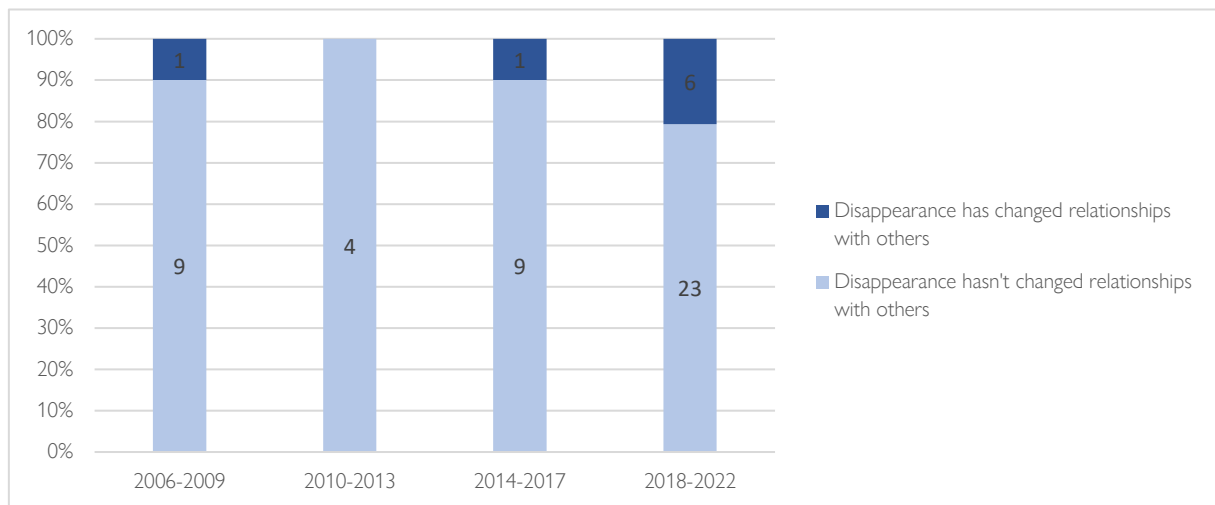
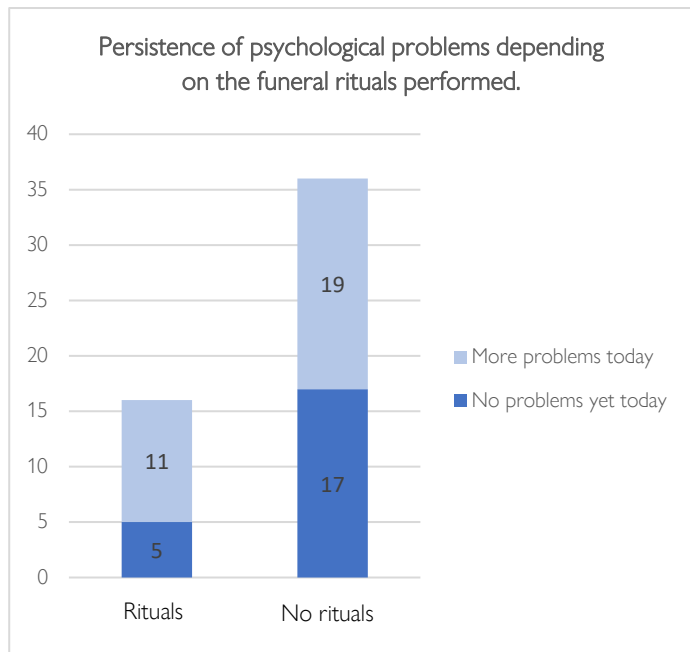
The doubt on the death and the difficulty in mourning remain elements that can lengthen the time of the psychological effects of the disappearance and slow down the process of family resilience. This concept is described by Pauline Boss as the unresolved suffering caused by uncertainty to the fate of a missing person: it is an ambiguous⁵ loss.

Thus, we observe a greater proportion of persistence of psychological problems among families who have not performed a funeral ritual than among those who have performed it. Though, there might be a bias in the fact that all dates of disappearance are analyzed combined:

Furthermore, relationships with others (families, communities) have not changed for most respondents (only eight out of fifty-four mention a change), but for some, the psychological impact that the disappearance has had on some parents affects relationships:

“You know since his disappearance a lot of things have changed, sometimes I feel anger, especially with his father, he can't mourn. Sometimes we clearly feel that he is absent, and this has affected our relationship within the family” Ousseynou, cousin of a person who disappeared in 2022, Sédhiou region, interviewed on November 22, 2022.

Some families also feel stigmatized (14 out of 54), but the relationship to others seems to have changed especially for the most recent disappearances:

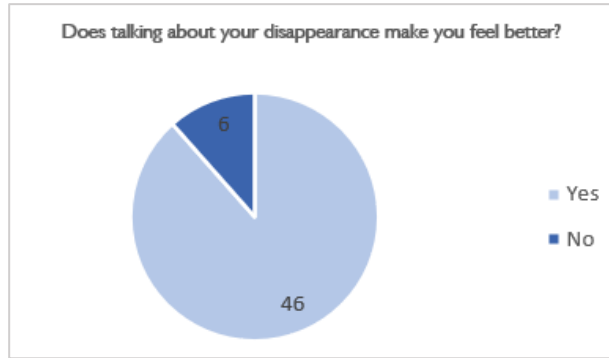


⁵ Missing migrants and their families, ICRC 2013.

Finally, talking about their problems makes them feel better for most family members according to our study.

The psychosocial support aspects of the ICRC Program for the Families of Missing Migrants are also one of the elements most appreciated by the families, especially the support groups.

These support actions are particularly useful when the possibility that the loved one is dead coexists with the possibility that he is alive, but also in the case where the parents played a



role in encouraging the departure of the deceased, inflicting a feeling of guilt in relation to the presumed death as well as a “social guilt linked to beliefs about the notions of success and failure (...)”. The *"ligueyou ndeye"*, literally "mother's work", is a belief deeply rooted in many ethnic groups in Senegal, according to which the success (or failure) of a person in life is linked to their mother's behavior within her marriage, reports the ICRC's 2013⁶ study on families of missing migrants.

In conclusion, the attitude of families towards the plight of missing migrants and the needs for psychological support vary from one family to another and according to the contexts of the disappearance, the time elapsed, and the social norms of the community.

Chapter 3: Recommendations

Recommendations to transit countries linked to Senegal and to the Senegalese State

Needs for transnational coordination mechanisms are essential to facilitate research. Since 2019, Mauritania and Morocco have become the first countries towards which migrants who have left the Senegalese coasts find themselves (either after having failed from their boat or in transit). Transnational political approaches, interstate and regional coordination could strengthen actions in favor of missing migrants, and even save the lives of these migrants before they disappear. While Mauritania accompanies rejected Senegalese migrants from Morocco or whose canoes have been intercepted at sea to the country's borders, there is de facto cooperation with the police, for reasons of information exchange. Strengthening police and judicial cooperation, based on migrant protection and non-criminalization agreements, could facilitate research processes at the state level. Furthermore, agreements between the countries concerned could include facilitating access for humanitarian and international organizations working to support the search for missing migrants to data and information produced and exchanged on the movement of migrants, interceptions, accidents, and arrests, with the aim of informing the families of missing migrants. In the absence of

⁶ Need to support families of missing migrants: Recommendations from the IOM Project “Assessment of the Needs of Families of Missing Migrants in the Central and Western Mediterranean,” IOM 2022.

concrete implementation of ECOWAS regional initiatives, bilateral agreements on the migration issue and the issue of missing migrants are recommended.

Recommendations to the Senegalese State

The recommendations of the IOM Project "Assessment of the needs of Migrant Families Missing in the Central and Eastern Mediterranean" establish that under International Human Rights Law, States are obliged to uphold the right to life, which includes the right of all individuals to be treated with dignity after their death, and have an obligation to conduct effective investigations into deaths of uncertain cause, to identify the deceased and to provide information to their families. This procedural obligation also applies when individuals are reported missing in life-threatening circumstances. Families have the right to participate in investigations as part of the state's procedural obligation to defend the right to life. More generally, they have the right to know the fate and whereabouts of their missing relatives and enjoy corresponding rights under International Humanitarian Law (the "right to know") and International Human Rights Law (the "right to the truth").

For this, two elements are key:

- Standardize at national level the collection of information on missing migrants and the remains of deceased migrants and establish clear procedures so that data is exchanged only for humanitarian purposes and centralization of this data at a level accessible and consultable by organizations humanitarian organizations working in support of the search for missing migrants.
- Maximize the chances of identifying the remains of deceased migrants by creating the conditions for rapid or subsequent identification, while ensuring dignified treatment of bodies and related information.

In addition, the simplification of the principles and stages relating to the Family Code in terms of declaration of absence, associated with information campaigns with town halls for the purpose of disseminating information could have an impact on the resolution of a few administrative issues related to disappearances. Legal reform is therefore recommended.

The inclusion of these principles and the adoption of strategic guidelines on the theme of missing migrants and related issues may be adopted for the National Migration Strategy being validated in 2022, as well as its Action Plan.

Recommendations to international and humanitarian organizations working on the search for missing migrants and support to their families

International and humanitarian organizations working on the search for missing migrants and support to their families will be able to act:

- By proposing the technical strengthening of the capacities of state agents to deal with cases of missing and deceased migrants, including:

- in terms of rescue and search,
- in identification,
- in terms of support for the creation of a data collection system, an information system, the digitization of information and its backup and protection.
- By supporting the families of missing migrants during the search and identification process.
- By supporting families to meet specific needs, including psycho-social, immediate economic and legal needs, where applicable.
- By supporting the Senegalese State to improve data and their use.
- By supporting the Senegalese State in its processes of adopting transnational political approaches, participatory approaches and international partnerships and funding.

Finally, the needs of non-Senegalese should be considered by these organizations. The non-criminalization of migration in Senegal is an asset to be exploited to implement a legal framework favorable to their protection within the framework of bilateral agreements between the States from which non-Senegalese migrants originate, and Senegal.