

SENEGAL MUSLIM POPULATION: A DEMOGRAPHIC PROFILE

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Abstract

The variable *religion* was provided in the individual dataset of Senegal's 2005 DHS which refers to a sample of women in reproductive age. I merged the individual and the household persons datasets in order to determine the religious affiliation of all people. The merged file served to make the estimates of Muslims and non-Muslims in the entire household population. This article reports the results of the estimates assuming the following: (1) mortality trend complies with the UN medium assumption in the World Population Prospects; (2) fertility assumption was based on analyses of the most recent DHS data; (3) null migration. The initial population was derived from the figures of the last population census. Senegal's population is composed of 96 percent Sunni Muslims. The remaining four percent are mostly Christians.

Keys-words

Senegal, DHS, Muslim, Estimates, Merging.

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ملخص

سكان السنغال المسلمين: الملمح الديموغرافي

جاء متغير الدين في ملف مسح السنغال الديموغرافي والصحي لسنة 2005 والمرتبطة بعينة من نسوة أعمار الإنجاب. يمكننا مزج ملفي المعطيات الفردية (النسوة) وملف أعضاء الأسر المعيشية من تحديد انتماء كل الأفراد الديني. تم استعمال الملف الجديد (المزوج) لتقديرات مجموع عدد المسلمين وغير المسلمين بين أعضاء الأسر في مجموع السكان.

يقدم هذا المقال نتائج هذه التقديرات المبنية على الفرضيات التالية: (1) الوفيات تتم بموجب فرضية الأمم المتحدة المتوسطة، (2) تم بناء فرضية الخصوبة بالنظر إلى معطيات آخر مسح ديموغرافي وصحي، (3) غياب الهجرة الخارجية. وتم اعتماد التوزيع المرجعي للسكان من مخططات آخر تعداد. يتكون سكان السنغال في 96 بالمائة من مسلمين سنة. أما الأربعة الباقية فغالبيتهم مسيحيين.

الكلمات الدالة

السنغال؛ مسح الديموغرافيا والصحة؛ المسلمين؛ التقديرات؛ دمج ملفات البيانات.

Résumé

LA POPULATION MUSULMANE DU SENEGAL : PROFILE DEMOGRAPHIQUE

La variable religion a été demandée dans le cadre de l'EDS_2005 du Sénégal dans le questionnaire individuel, grâce à un échantillon de femmes en âge de procréer. En combinant le fichier individuel et le fichier des membres des ménages, on aura l'appartenance religieuse de toutes les personnes membres des ménages. Le fichier obtenu est utilisé pour estimer les Musulmans et les non Musulmans dans la population totale.

Cet article donne ces estimations au moyen des hypothèses suivantes: (1) l'évolution de la mortalité est représentée par l'hypothèse moyenne des Nations-Unies ; (2) l'hypothèse relative à la fécondité est construite à partir des données l'EDS la plus récente ; (3) la migration est supposée nulle. La population du Sénégal serait composée de 96 pour cent de Musulmans Sunnas. Les quatre pour cent restants seraient en majorité Chrétiens.

Mots-clés

Senegal, EDS, Musulman, estimations, fusioner.

1. Introduction

The aim of this paper is to provide a demographic profile of Muslims in Senegal. First, I present some background information about the country and the total current (2009) populations. Second, I present the data and the methods used to estimate the figures on which this paper is based. I discuss Muslims' demographic trends and trajectories from 2009 to 2019 and 2029, the dynamic of natural increase, and related social and economic issues. The report ends with a general conclusion. The paper includes separate appendices for the methods and data used to generate the information about Muslims in Senegal. Figure 1 provides a reference map of Senegal; a country of West Africa where the blending of democratic institutions and a tradition of religious tolerance make it one of the most interesting case studies.

Senegal is unique in the Muslim world with respect to its post-colonial political regime, as well as to its Islamic and African legacies. As Mazrui (1988, p. 501) puts it "The founder president of this predominantly Islamic state was Leopold Sedar Senghor. He presided over the fortunes of post-colonial Senegal for two decades in basic political partnership with the Muslim leaders of the country, the *Marabouts*." Senghor is a Christian raised by the missionaries in the Catholic tradition; he is a scholar of French language, and a poet. In recognition of his stature as he was elected to the *Académie Française*. 1 Senghor was elected president of Senegal in 1960 then reelected until 1980; that year, he willingly retired from the presidency. His successor, the then prime minister Abdou Diouf is a Muslim, married to a Catholic woman. He assumed the presidency and was elected three times before he was defeated by Abdoulaye Wade in the 2000 presidential elections. Abdou Diouf is currently, the General Secretary of the OIC (Organisation Internationale de la Francophonie), an international body that promotes the French language and culture in the world.

1.1. Demographic Background

According to the National Census of 2002, the total count of Senegal's de facto population was 9,552,442, with 4,886,712 (51.2 percent) females, and 4,665,730 (48.8 percent) males. The official estimate gives a total population of 12,171,264 in 2009. About 94 percent of the total population is Muslim according to this study's estimate. On average, 37 births and 10 deaths per 1000 population will occur in 2009, thus a growth rate of about 2.7 percent with little to no impact of international migration. Out of 1000 babies of both sexes born in the year, 59 die during the first year of life; that is on average 66 male and 52 female baby deaths. In 2009, a woman expects to live 61 years on average while a man expects to live 57 years. The average number of live births per women of reproductive age (15 to 49 years) is estimated to be about 5 live births.

It is commonly admitted that the overwhelming majority of Senegal's population is Sunni Muslim. Muslims in Senegal carry over an ancestral tradition of affiliation to Sufi orders, practice of Islam according the Malekite School of jurisprudence, recite the Koran according to the Warsh recitation, and write its script according to the Maghreb script. Non-Muslims in Senegal are mostly Roman Catholics or followers of traditional African religions. The third and last census of population in independent Senegal was conducted in 2002. Our search did not show any census based estimates of the proportion of Muslims. The lack of recent census data about religion leave us with no alternative but to use indirect methods and combined data sources to get the most reliable estimates possible. In this study, we combine information provided by the most recent national census of population, and data extracted from Senegal's 2004/2005 Demographic and Health Survey to calculate estimates of Muslims by sex and age for the whole country. We use standard demographic techniques to estimate current population (2009) and to project its growth a decade (2109) and two decades (2029) later.

1.2. Historical Background

In this section I highlight some historical features of Senegal that are prone to help make sense of the present and projected characteristics of Muslims in Senegal. It is believed that Islam has arrived quite early to present days Senegal; as early as the eleventh century, most probably spread by Muslim traders from Northern Africa. French colonization of West Africa also began fairly early; Senegal's identity remains deeply marked by both cultural realms. It is also the case that these streams of Western, Islamic and African culture gave Senegal an unexpected standing on the international scene and a role as moderator into inter-state affairs in Africa and beyond.

The Republic of Senegal emerged as a sovereign nation in 1960, the year of its independence from French colonial rule, and after a short-lived association with Mali. The towering stature of its first president dominated the political scene till his voluntary retirement in 1981.

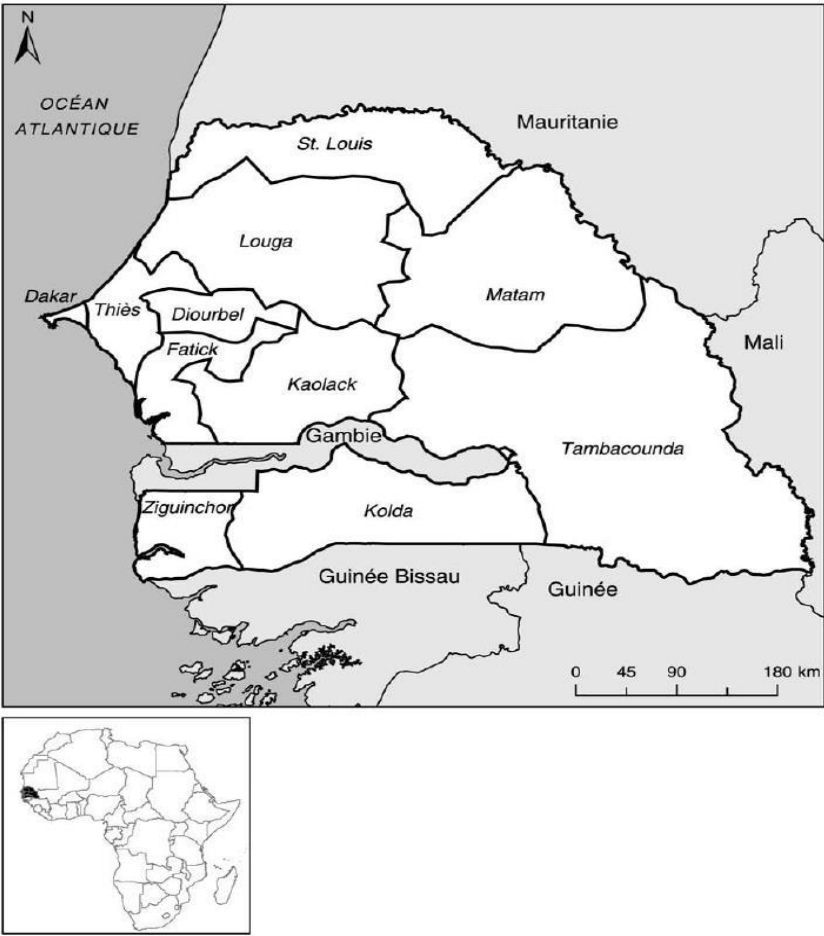


Figure 1: Reference map for Senegal

2. Data and Methods

Senegal participated in five waves of the Demographic and Health Survey beginning in 1986-1987 to 2008-2009 (1986, 1992-93, 1997, 1999, 2005, 2006, and 2008-09). Although I use the data extracted from the last survey to calculate the actual percent of Muslims, the earlier surveys also were useful in providing time series of fertility indices used to extrapolate the fertility trends over the time span of the projections. The data used to estimate the current figures of percent Muslim were extracted from the individual and household persons' files of the 2005 Senegal's Demographic and Health Survey, downloaded from the website of DHS Macro International. The United Nations' World Population Prospects 2008 revision provided the hypothetical trends of mortality and fertility. I also used other sources for comparative and assessment purpose to forecast the most likely future trends of mortality and fertility.

Senegal's 2005 Demographic and Health Survey (DHS) asked a question on respondent's religion. However, the variable *religion* is included in the DHS individual data file only. That file is composed of women in reproductive age (15 to 49 years old); it is a sub-sample extracted from the sample of households selected for the survey. In order to expand the variable 'religion' to the whole sample of all the persons in the household, I match-merged the individual data file with the household persons file. Then, using the weights provided in the household persons file, I proceeded to calculate the estimates of the percent Muslims in the whole population.

The Muslim population estimates are built on the following assumptions: (1) the mortality assumption is based on the United Nations medium assumption as shown in the World Population Prospects, the 2008 revision; (2) I built the fertility assumption using the series of total fertility rates calculated from DHS data; (3) I assumed a null international migration. The census 2002 total population counts and age/sex distribution provided the baseline for

estimating the initial Muslim population, which served for the calculation of estimates and projections.

The cohort component method is a textbook method widely used for demographic projections and forecasting. This study's estimates and projections resulted from its

implementation to project the males and female's population separately starting with 5-year age distributions of Muslims. This procedure has methodological and practical advantages: one of its methodological advantages is that a 5-year age distribution reduces the irregularities due to errors in age reporting, one practical advantage is data availability. The actual computing is done using the program FIVFIV by Shorter, Sendek and Bayoumy (1995).

3. Muslim Demographic Trends and Trajectories

3.1. Current (2009) Estimates of Muslim population and 2019, 2019 projections

In 2009, we estimate the total Muslim population living in Senegal to be 10,914,210. It breaks down to 5,732,641 females, and 5,181,567 males; thus, about 53 percent of the total who reported their religion as Muslims are females and 47 percent are males. The potential for growth is high and the population of Muslims is expected to reach 14,422,680 by 2019, and 18,433,460 by 2029, based on the natural growth only; that is to say no massive conversion to/from Islam neither massive migrations will occur; two hypotheses most likely to come true given the remarkable stability that characterizes this African West African country. The population momentum beyond 2029, defined as the growth due to sole effect of the age structure of the population before becoming stationary is approximately 41 percent.

3.2. Current Age-Sex Distribution, and the 2019, 2029 projections:

The 2009 distribution by 5-year age groups and by sex of Muslims in Senegal is typical of a young population; it is expected to remain so in the next decade as illustrated in the age pyramids (figure 1). This figure summarizes the information provided in table 1 in the appendix. Note the wide base of the 2009 age pyramid which testifies to the high level of current fertility and the remarkable stability of the uniform shape of the pyramid over the next two decades a testimony of persistent high level of fertility.

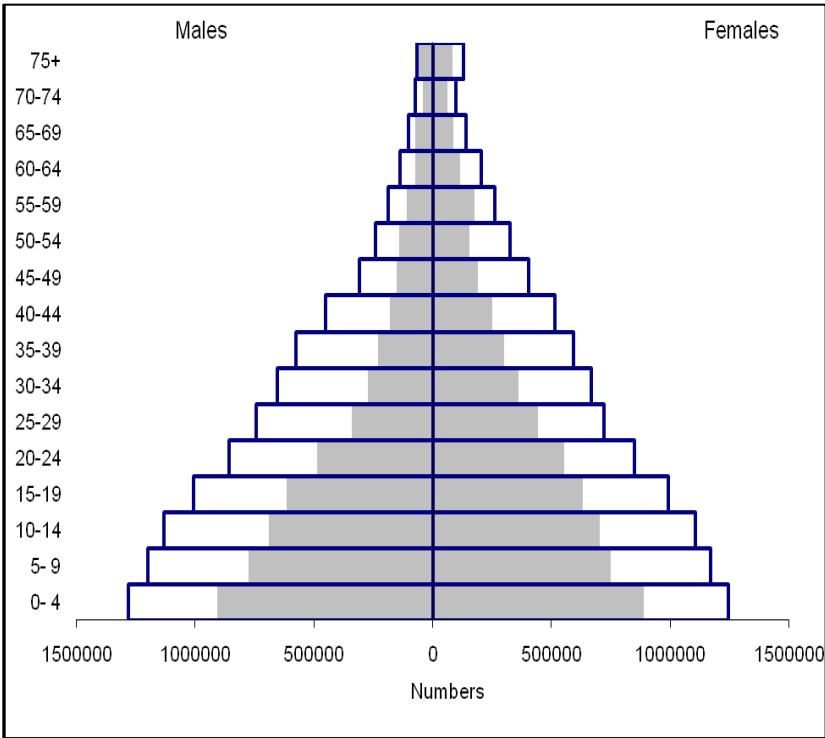


Figure 2: Current and Projected Age Pyramids of Muslims, Senegal 2009 (Shaded) & Senegal 2029

3.3. Overall Growth and Growth of Major Age Groups (0-14, 15-64, 65+)

The overall number of Muslims in Senegal is expected to grow by about 32 percent in the next decade, and about by 28 percent more during the second decade. This reality is reflected in the growth of major age groups as well as the very low proportion of the elderly aged 65 years and older. The current proportion of those 65 old and older is about 3.8 percent and will shrink slightly in the coming twenty years to reach about 3.3 percent overall. And, as expected, the proportion of elderly men will reach 2.7 percent, more than one percent point lower than the proportion of females in the same age group. The proportions of young people less than 15 years old will decrease very slowly during the next decade and in a more substantial amount during the second decade. However, the end of the period (2029) figures will be still high: there will be about 4.5 percent overall declines over the next twenty years. The proportion of adults aged 15 to 64 years old will continue to grow in about the same proportion as the previous age group.

Table 1: Current Estimates and Projections of the overall and major age groups of Muslims in Senegal in 2009 to 2029

Age groups	2009	2014	2019	2024	2029
Females					
0-14	40,80	40,30	40,20	39,20	37,40
15-64	55,20	56,00	55,70	56,90	58,70
65+	4,00	3,80	4,10	3,90	3,90
Males					
0-14	45,90	44,80	43,90	42,30	40,00
15-64	50,60	52,30	53,40	55,00	57,30
65+	3,60	2,90	2,70	2,80	2,70
Both					
0-14	43,20	42,50	42,00	40,70	38,70
15-64	53,00	54,20	54,60	56,00	58,00
65+	3,80	3,40	3,40	3,30	3,30

3.4. Trajectories of births, deaths, and natural growth 2009 to 2029

The trajectory of births will be growing during the next two decades. This growth is associated with a quasi-stable number of deaths for the same period. The expected result is a growing surplus of births of Muslim children (Table 3). This reality is reflected in the trajectory of the rate of natural increase which will decline by 4.4 percentage points over the next twenty years (Table 3). This growth will increase the total population by more than 5.5 millions over the next twenty years; that is about 48 percent increase overall.

**Table 2: Mid-year demographic indices for 5-year time periods
for Muslims in Senegal, 2009 to 2029**

	2009-2014	2015-2019	2020-2024	2025-2029
Population size	11708860	13459890	15368280	17374230
Yearly births	454065	496196	514406	535529
Yearly deaths	124631	123934	123769	124009
GFT=births/fem(15-44)	166	158	144	132
Birth rate	38,8	36,9	33,5	30,8
Death rate	10,6	9,2	8,1	7,1
Natural increase	28,1	27,7	25,4	23,7

3.5. Comment on Internal and International Migration

In some African countries, such as Ivory Coast, internal migration constitutes a sustainable avenue for people seeking to improve their economic conditions by moving from an agricultural poor area (the northern area in the case of Ivory Coast) to a more urban and more economically developed area (the southern area in the case of Ivory Coast). This does not seem to apply to Senegal. Nonetheless, there is a significant rural-urban migration flows in Senegal despite the fact that cities have high levels of unemployment, poverty, and a deficit of infrastructure investment. It is rather international migration which remains the safest avenue for migrants to improve their economic and social condition.

The patterns of migration flows into and out of Senegal are quite distinctive from what is usually expected in a country of Sub-Saharan Africa. First, traditionally, Senegal was a country of destination for migrants rather than a country of departure. Senegal received three streams of international migrants: the French colonizers, the Lebanese business people, and Africans from neighboring countries, such as Mauritania, Guinea, Guinea-Bissau, mostly displaced or refugees seeking safety from political and military turmoil at home. In 2006, the foreign population represented 2.8 percent of the total population of Senegal. Besides these traditional flows of migrants usually economically motivated, Senegal is home to more than 20,000

refugees, mostly from Mauritania, according to the 2002 United Nations High Commissioner on Refugees (UNHCR) data. The count of refugees and asylum seekers from Senegal is about 12,000. There is evidence of a turnaround since the 1990s with Senegal becoming more and more a country of emigration and new target destination emerging.

In Europe, France used to be the main destination for Senegalese emigrants. But due to entrance restrictions imposed upon Senegalese travelers, Italy, then Spain, and to a lesser extent the United States became important destinations to immigrants from Senegal in recent times.

4. The Dynamic of Natural Increase

4.1. Fertility Levels and Trends

Table 4 displays the fertility and mortality measures of Muslims during the 20-year period of estimate and forecasting. The figures refer to the mid-period of projection. It is a common belief that fertility in Muslim population is usually higher than in non-Muslims, and its decline is slower. It is also well known that the onset of fertility declines in Muslim populations lagged behind the general trends. Because the bulk of Senegal's populations are Muslims, a comparative assessment shall refer to other countries only. It seems indeed that Islam plays a role as a factor of high fertility. This probably has to do also with the Sufi ethos that is dominant among Muslims in this country. Compared to other Muslim perspectives such as the reformists' perspective, the Sufi perspective does support more traditional views and lifestyles including practice of polygamy and preference for large families. This indeed translates into a lagging fertility transition in Senegal.

Table 3: Mid-year Fertility and Mortality Indices for 5-year Time Periods for Muslims in Senegal, 2009 to 2029

	2009-2014	2015-2019	2020-2024	2025-2029
Total Fertility Rate	5	4,7	4,3	4
GRR	2,4	2,3	2,1	2
NRR	2,1	2	1,9	1,8
E(0) Females	60,5	62,5	64,3	66
E(0) Males	57,1	59,1	61	63
IMR Both	76,4	67,1	58,9	51
E(5) Female	62	63,2	64,3	65,3
E(5) Males	59,4	60,5	61,6	62,8

4.2. Mortality, Longevity and Infant Mortality Levels and Trends

Both Muslim male and female life expectancies at birth are comparatively low in Senegal but fare well compared most countries of Sub-Saharan Africa. There is an important potential for improvement over the next two decades. Following the United Nations medium assumptions, this study estimates life expectancy to reach 66 years for women and 63 years for men. Presently, still an important proportion of newborn do not reach their first birthday. Indeed, out of 1000 live births, 76 babies die before their first birthday. Although infant mortality will continue to decline, it still remains comparatively high; by the end of the forecasts in 2029 it will reach 51 deaths for 1000 live births. The AIDS epidemic might contribute negatively to the mortality trends. The expectation is that the negative impact of AIDS on mortality and longevity will be comparatively lower in Muslims than in non-Muslims, and lower in Senegal than in other Sub-Saharan countries.

4.3. Comment on possible impact of Migration

Senegal is a hub of cultural and religious exchange with a huge potential for expansion. Indeed, a Muslim nation that has been successful in building a post-colonial stable political regime, it is also remarkable by the positive way it managed its colonial legacy. Indeed, Senegal is fully integrated and is a dynamic actor within two distinct and very wide universes: the Muslim world and the *Francophonie* (French speaking populations); on the international political scene, the Organization of Islamic Conference epitomizes the first, and the *Organisation Internationale de la Francophonie* represents the second. It is thus expected that international migration of Muslim to and from Senegal will have an important impact of Muslims in Senegal, and in neighboring countries. Although the current migration and citizenship laws do not encourage immigration to Senegal, more adequate legal frameworks might emerge to reflect the changing social, economic, and political conditions on the international scene.

5. Socioeconomic Issues

Most Muslims in Senegal follow the Sunni mainstream majority in the Muslim world. And a strong network of Sufi orders dominates religious life of Muslims in Senegal. Given these characteristics, one would expect these people to be less receptive to modernization and foreign influence. It is not the case, Muslims of Senegal assumed both their Islamic, African, and French heritages in a unique way that is prone to develop into a model for others to emulate.

5.1. Gender and ethnicity

The ethnic composition of Senegal's population is dominated by three ethnic groups. The Wolof represent almost half of the population, while the other half is divided between the rest of the ethnic groups in which the Fula represent 22 percent, the Serer 13 percent, the Diola 5 percent, the Mandingue 4 percent, and the Sarakhole more than one

percent. The remaining twelve groups represent each less than one percent of the total population.

With regard to gender relations, and because of their adherence to Sufism which tend to perpetuate the traditional norms and beliefs, on one hand, and because of a long and steady exposure to French culture on, the other hand, gender relations among Muslims of Senegal illustrate a very specific brand which attempt to domesticate modernity rather than to be subjected to it. Indeed, it is not uncommon to find situation that in which the traditional norms and values conflict with the modern aspirations creating situations Western observers would find it hard to understand. One such situation is masterfully illustrated in the Senegalese movie production “Tableau Ferraille”.

5.2. Educational attainment by gender

Senegal experienced a long colonial legacy which provided a propitious setting the catholic missionaries to work on converting the indigenous populations to Christianity. Schooling was a privileged pathway for missionary activities. So, the missionaries were to some extent successful to create a tiny minority of African Catholics. Members of this minority often occupied high level position in government and civil service. However, the missionaries were not successful to create such a religious divide as is the case, say in Tanzania or Ivory Coast; what developed instead is a flexible border long the line of religion. It is even known that many Muslim children get converted to the Catholic religion by the missionaries, thus take advantage of the missionaries’ services but once they reach adulthood, they revert to the religion of their parents and grandparents, namely Sunni Islam

The indicators of education calculated from the 2004 DHS files show a very limited access to education even by the standard of other countries in Sub-Saharan Africa. Indeed, among those fifteen years old or older, about 68 percent of females and 54 percent of males did not attend even elementary school. Consequently, only 20 percent

males and 24 percent of females aged 15 years and above completed elementary education. These proportions are way below massive schooling for both males and females, and the disadvantage of girls is maintained during primary education. The gender disparities in secondary and post-secondary educations are even higher; only 10 percent of females 15 years old and older reached secondary education, compared to 17 percent of males in the same age category. Less than one percent of females and less a little less than three percent of males reached college or higher education.

5.3. Wealth Distribution

I did not calculate data on unemployment and economic development of Muslims. Nonetheless, I examined the distribution of the population aged 15 and above in the ‘household persons’ sample by wealth index and religious affiliation (See Appendix 3). The separate distributions of Muslims and non-Muslims separately show that the proportion of the “poorest” category is higher among Muslim than the overall average in the population, while the proportion of the “richer” among non-Muslims is higher than the overall average in the population. The observation is reflected in the distribution of the pooled data. Indeed the “poorest” category of non-Muslims is about 3.5 percentage points less than the overall weight of non-Muslims, while the “richer” category is almost three percentage points higher than the overall weight of non-Muslims. On the other hand, these two categories are respectively 3.6 higher and 2.7 lower than the overall weight of Muslims.

This observation runs according to expectations; first because the non-Muslim are a tiny minority of Catholic who became catholic through missionary conversion which was likely opened doors for socioeconomic promotion on one hand, and probably some Lebanese immigrants who usually are wealthy traders.

5.4. The rural/urban divide

Previous comment about internal migration highlighted the rural / urban divide by underscoring a persistent rural to urban migration flow despite the limited opportunities in urban settings. About 43 percent of the population is urban in 2004 and will probably continue to grow.

6. Conclusion

Muslims of Senegal represent a special case not much because of their demographic profile which is similar to any other Muslim population living an early stage of the demographic transitions, but because of three other characteristics put this impoverished West African Muslim nation in a strategic position: (1) The brand of Islam perpetuated in Senegal that emphasizes the spiritual dimension over the formal ritualistic practice epitomizes the tradition of tolerance in the Islamic religions; (2) the African identity of Muslims in Senegal qualifies; (3) the French legacy, including its Catholic and secular dimensions, which is perpetuated as much as the two other cultural dimensions. The way post-colonial Senegal has been able to manage these seemingly contradictory cultural streams and resulting political system is quite remarkable.

No less important than the previous characteristics are the links to Muslims in neighboring countries. They benefit the mediator role Senegal already plays in Africa and in the Muslim World. Indeed, the adherence of Muslims in Senegal to Sufism links them to their brethren in Northern Africa. For example, the founder of the Tijani order is precisely Northern Africa where the head quarter of the order is located. Beyond this spiritual link, there are three other common factors that are also important in shaping their Islamic Perspective: (1) the Malekite school of jurisprudence; (2) the Warsh recitation of the Koran, (3) as well as the North African script of the Koran transmitted through the Koranic Schools and medersate with their common tradition of memorization and writing of the Koran according to this Western school of Islam.

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Appendices

Table 1: Current Estimates and Projections of the Age-Sex Distribution of Muslims in Senegal in 2009, 2019, and 2029

Age groups	Current Estimates (2009)		2019 Projections		2029 Projections	
	Females	Males	Females	Males	Females	Males
0-4	888918	907149	1130621	1160266	1243199	1281968
5-9	749812	776636	1001797	1024160	1167747	1199427
10-14	700261	692819	860100	875200	1105902	1132346
15-19	629286	616265	736851	762196	989522	1010032
20-24	551916	489233	684850	675642	846321	858635
25-29	440891	342349	611231	596009	721164	743000
30-34	360557	275831	533020	470662	667224	656180
35-39	300248	231017	423394	327535	592711	576473
40-44	249940	181712	343743	261218	513541	451454
45-49	189920	153999	283275	215078	403901	309489
50-54	154039	142910	231812	164662	322650	240781
55-59	174796	110501	171220	133809	259027	190603
60-64	114487	74642	132580	116416	203161	137293
65-69	87029	73824	139252	81564	139684	101616
70-74	60073	43663	80213	47376	95775	76530
75 &+	80468	69018	85459	61476	127833	68276
Totals	5732641	5181568	7449418	6973269	9399362	9034103
Grand Total	10914209		14422687		18433465	

Table 2: Senegal's population by language group in 1988

Language Spoken	Population	Percent
Baiant	46617	0,69
Bambara	64150	0,95
Bassari	5919	0,09
Coniagui	1098	0,02
Dlola	343352	5,07
Khassonke	1025	0,02
Malinke	24667	0,36
Mandingue	259236	3,83
Mancage	22065	0,33
Mandjaag	61201	0,9
Maure	43144	0,64
Peul	1502258	22,18
Sarakhole	91901	1,36
Serer	870063	12,85
Sole	38058	0,56
Wolof	3333333	49,21
Other	55644	0,82
Unknown	9686	0,14
Total	6773417	100,02

Source: US Bureau of the Census, International Data Base

Table 3: Senegal population by religious group in 1988

Religious Group	Population	Percent
Christians	291257	4,3
Khadir	738302	10,9
Lyene	40640	0,6
Mouride	2038798	30,1
Tidjane	3210600	47,4
Other Moslem	325124	4,8
Othen Religous Group	128696	1,9
All Religous Group	6773417	100
<i>Source: US Bureau of the Census, International Data Base</i>		

Table 4: Senegal population by Ethnic group in 1988

Language Spoken	Population	Percent
Balan	54398	0,803
Bambara	91071	1,345
Bassari	6195	0,091
Coniogui	1119	0,017
Diola	357672	5,281
Fula	108	0,002
Khassonke	1752	0,026
Laobe	18250	0,269
Lebou	56758	0,838
Malinke	28643	0,423
Mancage	23180	0,342
Mandingue	245651	3,627
Mandjaar	66605	0,983
Maure	67726	1,000
Peul	978366	14,444
Serere	1009921	14,910
Soce	42751	0,631
Toucouleur	631892	9,329
Wolof	2890402	42,673
Other	200957	2,967
Total. All Ethnic Groups	6773417	100,001

Source: US Bureau of the Census, International Data Base

Table 5: Distribution of Muslims 15 Years Old and Older By Educational Attainment

Percent 15 years old and older	Males	Females	Total
No Scholing, pre-school	54,4	67,9	62,1
Up to primary education	24,1	19,9	21,7
Up to secondary education	17	10,3	13,2
College or higher education	2,8	0,7	1,5
Total	98,3	98,8	98,5

Table 6: Distribution of Muslims and non-Muslims by level of Wealth

Wealth Index	Muslim (percent)	Other religins (percent)	Total (percent)
Poorest	18,3	12,1	17,6
Poorer	18,1	18,1	18,1
Middle	19,4	20,2	19,5
Richer	20,7	26,5	21,4
Richest	23,5	23,1	23,4
Total	100	100	100

Table 7: Distribution Wealth Categories by Religion denominations

Wealth Index	Muslim (percent)	Other religions (percent)	Total (percent)
Poorest	92,3	7,8	100
Poorer	88,7	11,4	100
Middle	88,3	11,7	100
Richer	86	14	100
Richest	88,9	11,2	100
Total	88,7	11,3	100

Population Momentum

The population momentum is calculated using the spreadsheet from Rowlands Box 9.3 on page 225 and the figures of mortality and fertility for the 2025-2029 period of projection, with the following parameters: (1) Gross Reproduction Rate = 2.0; (2) Female life expectancy at birth = 65 years. The resulting potential of growth beyond 2029 is approximately 41 percent.