Knowledge and Attitudes
amongst Teacher-Students in Senegal
regarding Girls’ Right to Education:

- A qualitative study concerning the disparity in school attendance due to gender

A Minor Field Study
Bachelor Thesis by
Pia Niemi and Emma Cete
Supervisor: Maud Edgren-Schori
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"Only if women play a full and equal part can we build the foundations for enduring peace – development, good governance, human rights and justice”

Kofi Annan

Emma Cete and Pia Niemi

Abstract

Despite Senegal’s ratifications of the UN Conventions CRC and the CEDAW, a noticeable discrepancy regarding secondary school attendance due to the pupil’s sex has been recognized in enrolment and fulfilment ratios. (www.unicef.org, 2011a) The main issue to be examined in this thesis was the teacher-students’ knowledge of girls’ right to education and their attitudes concerning the difference in pupils participating in secondary schools based on the pupil’s sex and how the matter is being addressed amongst teachers. Qualitative interviews were carried out amongst teacher-students at University of Cheikh Anta Diop, Dakar. We reflected upon the collected material mainly through theories of feminism and social constructivism, and moreover briefly through post-colonialism and structural functionalism, as well as in relation to previous research. We found that the respondents lacked deeper juridical knowledge concerning right to education. Overall the respondents expressed an ambiguity in their gender awareness, and their perception of girls’ education in relation to cultural traditions. The main obstacles for girls schooling were gender cultural traditions and socio-economic factors.

Keywords: human rights, women’s rights, children’s rights, children, education, teacher-student, teacher, gender, convention, law, implementation, Senegal

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<thead>
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<tr>
<td>CEDAW</td>
<td>The Convention on the Elimination of all forms of Discrimination Against Women</td>
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<td>CRC</td>
<td>The Convention of the Right of the Child</td>
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<tr>
<td>FASTEF</td>
<td>Faculté des Sciences et Technologies de l'Éducation et de la Formation</td>
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<td>FAWE</td>
<td>Forum for African Women Educationalists</td>
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<td>OSAGI</td>
<td>The Office of the Special Adviser on Gender Issues and Advancement of Women at the United Nations</td>
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<td>SCOFI</td>
<td>Scolarisation des Filles</td>
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<td>UN</td>
<td>The United Nations</td>
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<td>UNICEF</td>
<td>United Nations International Children's Emergency Fund</td>
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1. Induction and Problem

1.1. Current Situation and Statement of the Problem
At the World Conference on Education for All, sponsored by the United Nations, in 1990 in Jomtien, Thailand, it was agreed to universalize primary education and heavily reduce illiteracy by 2000. Although progress was made worldwide the goals were not achieved by 2000. During the World Education Forum, 2000 in Dakar, Senegal, the achievement of Education for All was postponed until 2015. (Caucutt & Kumar, 2006) According to UNESCO’s EFA Global Monitoring Report (2003/4) the goals of Education for All within the Dakar Framework for Actions include free primary schooling for all eligible children and improvement of the quality of the education. In all societies women’s choices in both work and leisure are more limited in comparison to men’s options. An essential factor of gender disparities is inequality in the access and performance in education. Through the Framework as well as the Millennium Declaration gender disparities in primary and secondary schooling is being recognized and are to be eliminated by 2005, and more over to achieve equality throughout education until 2015. (UNESCO, 2003/4) Amongst the regions being particularly recognized as behind target, during World Education Forum 2000, was that of sub-Saharan Africa, sSA. Factors correlating with this include economic conditions, permissions of child labour and allowance of families making enrolment decisions. Between 1990 and 1998 regions such as Latin America, East Asia and the Caribbean remarkably increased enrolment ratios in primary education, approaching 100 per cent, whilst the average rate of about 55 per cent in sub-Saharan Africa barely changed during this period of time. (Caucutt & Kumar, 2006)

The teachers’ role and position concerning girls’ education and reinforced gender discrepancy in school are of great importance, e.g. studies from sub-Saharan Africa shows that sexual abuse of girls by teachers rarely has any legal consequences in reality. However teacher training seldom include gender awareness. (UNESCO, 2003/4)

Hence above written, the aim of this study was to examine teacher-students’ knowledge and attitudes concerning girls’ education. Additionally we aimed to understand the to-be teachers’ perception of girls’ possibilities and obstacles in
completing secondary school. Though abundantly many studies verify the importance of teachers’ attitudes of the gender aspects in the pursuit of gaining gender equality in schools, we have found that notably few studies have been carried out concerning the teacher’s knowledge of the rights of the child, and actually found none that would address exactly the same problem as we aimed to in this study. We consider it to be relevant to understand how the knowledge and attitudes amongst teacher-students are regarding girls’ right to education. This is due to the fact that teaching includes a representative and authoritarian role of the government with academic knowledge but also a role of a participant of the local community with interaction with families of the children and pupils (Campbell & Covell, 2001). Based on this and that one’s knowledge of a matter is directly correlated to one’s attitudes and behaviour concerning the matter (Ibid.) we found it highly relevant to study both knowledge and attitudes amongst the to-be teachers of Senegal, which is a country in current development but still facing challenges, not least when it comes to gender equality in schools.

1.2. Purpose of the Study and Questions at Issue
The main issue to be examined was the teacher-students’ knowledge and attitudes regarding the girls’ right to education and their attendance in school.

Our thesis was based on the following questions:

- How is the teacher-students’ knowledge concerning girls’ right to education with regards to the CRC, CEDAW and the Senegalese legislation?
- How is the general gender awareness amongst the teacher-students?
- How is girls’ right to education recognized and addressed amongst the teacher-students?

1.3. Background

1.3.1. Education as Human Rights, Global Development and Social Welfare
The right to education was stated in article 26 in the Declaration of Human Rights, 1948 by the nations of the world, including declaration of compulsory and free of charge elementary education (United Nations, 1948, article 26). The right to education was yet again stated and further pinned down in article 10 in The Convention on the

Educational institutions play an important role in the democratic process by giving women and men possibilities, knowledge and involvement in society. In order to fully develop one’s potential as an individual, as well as one’s participation as a citizen, education is essential, thus inequality in education is to be understood as a major infringement of the rights of women and girls. (UNESCO, 2003/4) A study made by Sida yet again stresses the importance of education and highlight education as fundamental in relation to democratic development. (Sida, 2010) According to UNICEF, societies gain when girls are educated since educated women tend to have fewer and healthier children, who attend school and stay in the education system longer in comparison to children of uneducated women. Educated women are more likely to be an active part in the family and in the community. They share their skills and knowledge within their communities, which promotes a positive cycle. (www.unicef.org, 2011b) The correlation of educated women and reduction of fertility is particularly strong in Africa, moreover fertility decline is strongly correlated with economic and social benefits for the families as well as the society over all. (UNESCO, 2003/4)

During the World Conference on Women in Beijing (1995) the issue regarding girls being underrepresented in education was addressed, recognizing various aspects resulting in girls’ poor academic performance and an early dropout from schooling. Highlighted factors were, amongst others, customary attitudes, shortage of women teachers, teenage pregnancies and child labour, early marriages, lack of funds and lack of adequate schooling facilities, and gender inequalities in society at large as well as in the family, involving heavy domestic responsibilities for the girls. (Hodgkin & Newell, 2007)

1.3.2. CRC - Convention on the Rights of the Child
As a result of acknowledgement of children’s vulnerability the United Nations General Assembly, adopted the Convention on the Rights of the Child, CRC, on the 20th November 1989 and it has since then been ratified by 192 countries (Hodgkin & Newell, 2007). The UN Committee on the Rights of the Child monitors the
compliance of the implementation of CRC. The 1990 World Summit for Children estimated that two thirds of the world’s 100 million children without basic education were girls and set goals for increasing the education of girl children.

Article 28 states children’s right to education with following preamble:

States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular make primary education compulsory and available free to all. They shall also take measures to encourage regular attendance at schools and the reduction of dropout rates.

The CRC requires its signatories by article 42 to “make the principles and provisions of the Convention widely known, by appropriate and active means, to adults and children alike”. Hodgkin and Newell (2007) bring out that rights are of little use to people unless they are aware of them. The Committee on the Rights of the Child has emphasized the importance of disseminating the Convention’s principles to all segments of the population, and has suggested that CRC should be incorporated into school curriculum and in to the training of all persons that work with children. (Hodgkin & Newell, 2007)

1.3.3. CEDAW- The Convention on the Elimination of all forms of Discrimination Against Women

In the statute of the United Nations, the equal rights of males and females were clarified for the aim to eliminate the discrimination regarding race, religion and sex.

In 1964 the UN Women’s Rights Commission was formed and in 1967 the General Assembly of the UN adopted the declaration to abolish discrimination towards women. The Convention on the Elimination of all forms of Discrimination Against Women, CEDAW, was adopted by the General Assembly in December 1979, (UN Women, n.d.) and has since then been ratified by 173 countries (UNESCO, 2003/4).

In 1995, 40 000 women gathered for the fourth Women’s Rights Conference compiling the final Declaration of Women’s Rights which were adopted by the governments of the world. (UN Women, n.d.)

The definition of discrimination against women is described in the convention as following terms:
Any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

CEDAW article 10 states women’s right to education with following preamble;

States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women.

1.3.4. Senegal

Senegal is a country in West Africa that covers a land area of almost 197,000 square kilometres, and had, 2010, an estimated population of about 12.4 million. It is a former French colony that became independent in 1960 and is a republic with a presidency. Senegal has a wide variety of ethnic groups, with Wolof as the largest single ethnic group, and, as in most West African countries, several languages are widely spoken. The official language is French, used regularly by a minority of Senegalese educated in a system styled upon the colonial-era schools of French origin (Koranic schools are even more popular, but Arabic is not widely spoken outside of this context of recitation). Additionally most people speak their own ethnic language and the most widely used language is Wolof. The predominant religion in Senegal is Islam, which is practiced by approximately 90 per cent of the country's population. Life expectancy in 2009 was 56 years and 42 percent of the population was, in 2010, urbanized. (Unicef, 2011b)

1.3.5. Senegalese Educational Laws and Educational System

Senegal signed CEDAW in 1980 without reservations, and it was ratified in 1985. CRC was both signed and ratified 1990, without reservations. By ratifying the State agrees to undertake the obligations of the CRC and CEDAW, and their national governments commit themselves to protect and ensure children's and women’s rights and they agree to hold themselves accountable for this commitment before the international community.

Despite Senegal’s ratifications of the CRC and the CEDAW, recent statistics in Senegal show an alienation between the laws and how they are being followed in the country. During 1996-2003 the primary school attendance for boys was 51 per cent
and for the girls 44 per cent. According to secondary school enrolment ratio, from 1998-2002, 22 per cent of the boys and 15 per cent of the girls attended, which shows a noticeable difference in girls’ attendance in secondary school. The illiteracy rate among adolescents (15-24 years) 2004-2008 was 58 per cent amongst males and 45 per cent amongst females. (Unicef, 2011a)

Articles 21 and 22 of the Constitution of Senegal, adopted in January 2001 guarantee compulsory and free of charge access to education for all children up to the age of 16 (Appendix 3). However, there is neither a watching brief in the system nor enough schools and teachers to provide education for all within the age of compulsory school, thus the law is not incorporated in the reality.

According to Pôle Dakar, achieving the objectives of Education for All by 2015 represents an enormous challenge for most countries in sub-Saharan Africa. Inadequate resources or high population growth are often cited as major obstacles to overcome. (Pôle Dakar, 2004) Amelewonou, Brossard and Gacougnolle (2004) underline that demographics (calculated on the basis of data from the UNESCO Institute for Statistics and United Nations population data) predict that the number of children in the age of primary schooling in Sub-Saharan Africa will grow from 106 million in the year 2001 to 176 million children in 2015. On the scale of Sub-Saharan Africa, it comes to recruiting 4 million teachers by 2015 in order to achieve the goals of universal primary education. (Amelewonou et al., 2004)

Amelewonou et al. (2004) highlight that teachers are both guardians of the policies of the system and tools of ensuring children an education of good quality, and therefore the teachers’ role can be considered more central than ever in this fast growing need of schooling opportunities. The vast need of teachers that the system expansion will result in, puts high demands on methods of teacher recruitment, teacher-training, salaries and organisation. (Amelewonou et al., 2004)

The Senegalese compulsory school, based on its French equivalent, is divided into primary school, ages 6-11, and secondary school, ages 12-16 (Unicef, 2011b) The compulsory schooling is followed by Lycée, which provides a BAC-certificate, and further on by the university.
Until 1992, pedagogical training from the national teacher-training at FASTEF/University of Cheikh Anta Diop was required to have permission to teach in middle and secondary schools. Around 1992, teachers began to be recruited directly from the university just after finishing their university diplomas, but without having pedagogical training. This policy adjustment was done in the race to meet the Millenium Development Goals concerning universally schooling for all children by 2015, resulting in over-crowded classrooms in Senegal and the lack of teachers became evident. The Ministry of Education in Senegal has now made a complement to this new strategy of teacher recruitment by creating regional in-service teacher-training poles. (McElroy, Hayden & Douyon, 2010)

1.3.6. Gender Disparity and Education in Senegal
Since the past 20 years, Senegal has committed to pursue gender equality in education and currently has a progressive political support for this. This commitment is manifested by the country’s signing of conventions, plans and directories. A major national plan for Senegal and specific regional plans are outlined in the policy document Plan de développement pour l’Education des Filles au Senegal pour 2009-2011 of the Ministry of Education. These plans are arranged around three aspects of intercession in girls’ education: access, quality and managing. (McElroy et al., 2010)

Senegal’s quest to achieve the Millennium Development Goals has increased gender parity index in primary schools between 2000 and 2006 from 0.88 to 0.98. Although this is a significant accomplishment there still are many girls who are not attending school. The rate of girls’ enrolment in school was 26.7 per cent for middle school and 8.0 per cent for secondary school (Tall Thiam & DPARE/ME, 2006). In addition to this, a major concern is the female dropouts and the number of girls’ who do not complete their secondary schooling for several varying reasons. Enrolment rates include pupils in Koranic schools, which might give a false image of actual enrolment ratio in the country. There is a critique, among educationalists and human rights organisations in Senegal, towards the fact that there is no governmental control over the Koranic daara schools, and therefore there are daaras, where the students are sent to beg in the streets instead of having a sufficient schooling. The research of Ndeye Tening Niang (2006) highlights that religious education can be in correspondence with children’s
rights but as daara schools are not controlled, economic interests can be governing in some cases and children mistreated and exploited, and a basic education is not necessarily guaranteed. (Niang, 2006).

Obstacles remaining in achieving gender equality in Senegalese schools are according to UNESCO (2003/4), among others, cultural factors keeping girls at home, improving the physical environment in schools and proximity, and securing the pedagogical teacher-training with gender awareness. According to the Gender Gap Index from 2010 Senegal was estimated to have a gender equality index of 0.64 (Hausmann, Tyson & Zahidi, 2010) and according to International Human Development Indicators from 2010 the equality in secondary schooling rated 0.563 (UNDP, 2011) (1 corresponds equality, 0 corresponds inequality).

Some significant organisations that stress the matter of girls’ right to education in Senegal are SCOFI launched by the government and NGOs as FAWE and INEADE etc. They arrange informational campaigns to the public through advertisements in media addressing awareness of the matter to both politicians and the public.

1.4. Delimitations of the Study
We did not aim to primarily study why there is a difference in school attendance due to gender, but to understand the teacher-students’ attitudes regarding the matter. Although the collected data contained material involving the respondents’ perception of why there is a gender inequity in education, this was not the focus of the study, but mainly to capture the respondents’ general thoughts upon the cultural context and gender issues related to that. We aimed to examine the teacher-students’ knowledge and attitudes regarding the girls’ right to education and attendance in school. Finally, our study is not to be confused with an evaluation of neither the teacher-education nor the respondents’ knowledge concerning the matter.

1.5. Definition of Concepts
1.5.1. Conventions
The UN Conventions are parts of International Law and thus to be understood as a product of a political discursive compromise and an externalization for universal moral. By ratifying, the state is obliged to implement the Convention.
Whilst the UN Conventions manifest global politics, theories of feminism and social constructivism rather explain how one understands and perceives the actual context. We did not aim to understand the implementation, but how the respondents perceived their surrounding world, and their attitudes regarding the questions at issue, thus the difference between the jurisdiction and the actual educational situation. Therefore we only reflected upon the collected material through theories that explain how one can understand the surrounding environment.

1.5.2. Gender
We define gender in this study with the support of OSAGI of the United Nations whom refer to gender as the social attributes and occasions associated with being male or female, and the relationships between men and women. These attributes, occasions and relationships are learned within a socialization process, and thereby context specific and changeable in time. According to OSAGI, gender determines what is anticipated, allowed and valued in a women or a man in a particular context. In most societies there are dissimilarities and inequalities between women and men in responsibilities consigned, activities accepted, access to and control over assets, as well as decision-making possibilities. (OSAGI, 2001)

1.5.3. Gender equality
Chan Lean Heng (2010) describes gender equality as men and women enjoying the same status and being in the same position to access resources and occasions:

Men and women have equal conditions for realizing their full human right and potential to contribute to national political, economic, social and cultural development, and to benefit from the results. It is the equal valuing by society of both the similarities and differences between women and men and the varying roles they play. (Chan Lean Heng, 2010)

Furthermore, the advancement of gender equality within the educational sites relates to maintenance the delivery of a quality education, meaning that key dimensions of quality would be absent in an educational system if it was discriminatory. (McElroy et al., 2010)

1.5.4. Attitude
Jung defined attitude as “readiness of the mind to act or react in a certain way” (Jung,
1921,p.687) and assorted the concept into dualities such as consciousness and unconscious, extraversion and introversion, and moreover, rational and irrational attitudes. (Jung, 1921) In a more narrow definition, attitude is recognized as an emotion connected to an object, a person or a situation. The emotion either being of a positive, negative or general nature (Helkama, Myllyniemi & Liebkind, 2000). In a broader sense, attitudes can be understood as a product of cognitions, affections and behaviour, and be based upon either one of the three aspects or a combination of them. (Augustsson, 2005)

2. Previous Research

2.1. Search Methods
A fair number of studies highlight the teachers’ knowledge or attitudes about children’s education in relation to children’s actual schooling. But to find previous research that touch upon the matter through a gender perspective, and furthermore from the aspect of teacher-students and teacher-education, preferably with a jurisdictional approach, was difficult. Additionally, we had to take into account that our fieldwork would highlight the matter in the cultural context of Senegal, thus studies addressing the matter in industrial countries would not be of equal relevance for us. We first searched for material concerning the matter globally, and then narrowed to the third world, followed by Africa, West Africa and finally Senegal. Since our study was to be evaluated in a Western academic context, our wish was to find previous research approved by Western academic standard, and, not least for our own ingesting, preferably written in English. However, mainly when understanding the context, we partly had to rely upon reports and studies from international organisations, such as UNICEF, and Sida since these often are major actors compiling evaluations and studies in this field.

We mainly found previous research through the databases African Lit and Academic Search Premier. The keywords that gave the most successful information were gender, education, teach* and Africa.

2.2. Summary of Relevant Studies

2.2.1. Discrepancy between Jurisdiction and Implementation
Hammad (1999) studied the process of implementing CRC in Jordan and stressed
aspects of how children’s welfare are recognized and dealt with in relation to national jurisdiction, political context and socio-economy situation. Factors contributing to the discrepancy between theory and practice, in the matter of implementation, can be the absence of a national framework or forum for coordination as well as lack of explicit national laws and policies. (Hammad, 1999)

2.2.2. Awareness of Children’s Rights in Teacher Training
In absence of education about the CRC, myths about children’s rights and notions of children as parental property will remain. There is evidence suggesting that by increasing adults’ knowledge of children’s rights their attitudes towards children’s rights become more positive and supportive. Campbell and Covell found that education of children’s rights resulted in a significant change in the way the university students perceived children and their rights, and as attitudes and beliefs are the fundament of behaviour, this would be of great importance for children’s emotional, physical and social development. (Campbell & Covell, 2001)

2.2.3. Gender Awareness and Attitudes amongst Teachers
Although many actions are taken by the Senegalese government to promote gender equity in education, insufficient teacher-training and existing socio-cultural gender norms proceed to be counterproductive and contribute to high dropout rates for the girls (McElroy et al, 2010). There is a general gender bias in favour of boys in classroom management. Verbal language, violence, harassment and sexual relations between students and teachers are factors resulting in many girls abandoning their schooling. Everybody is a product of gender construct in the society, and in Sub-Saharan Africa both students and teachers are inevitably socialized into basically patriarchal structures in the community. In the paper Challenges for teacher training it is discussed that economy, logistics and organisation combined with a general misunderstanding of what gender equity is, result in a disconnection between policy documents and the realities of the classrooms.

Masculine norms, as expected to be physically strong, risk-takers and breadwinners, exist in most cultures. Although this does not necessarily mean that men are conscious offenders of gender inequity, hence research suggests that both men and women might be unconscious carriers of institutionalized masculine norms. (McElroy et al, 2010)
In a study carried out in Zimbabwe, Gordon (1995) addresses that teachers’ and parents have different expectations of, and attitudes to the child’s school performance, based on the child’s sex. Girls tend to be treated as more suitable for domestic work and are considered weaker, lazier, more emotional, thus less able to perceive academic work in comparison to their fellow male students. Furthermore the study shows that girls also are frequently targets for sexual harassment and sexual abuse, which generally is ignored or underplayed by the teachers. The teacher not only stigmatise gender stereotypes, but reinforce barriers for the girls’ academic achievement and negatively affect their academic self-concept. The teachers did not acknowledge girls’ poor school performance as being due to negative influence from teachers or the school. Hence the teachers and the schools negate their responsibility and thus finding a solution to the situation. (Gordon, 1995) A study by the Ministry of Education in Senegal suggests that the lack of female teachers to act as role models and insufficient access to gender-aware teachers lead to unfavourable school environments and lower performance of girl students. (Tall Thiam & DPRE/ME, 2006)

The teachers’ role as more than providing knowledge within the formal curriculum, is addressed by Unterhalter (1999) in her study of schooling of South African girls. She stresses the teachers’ position as someone teaching ideas and attitudes, and affect dimensions of the pedagogy by women schoolteachers are brought up amongst the respondents in her study. Although memories of their childhood schooling brought association of cruelty, they still recalled emotions of love and inspiration when some teachers figured as important adults in the process of forming an identity. (Unterhalter, 1999)

2.2.4. Other Aspects in Society Affecting Girls’ Schooling
According to Montgomery and Hewett (2005), two educational inequalities persevere within Senegalese living standards. First, is that of urban families’ advantages, as amongst the urban children, even the poorest fifth is more conjectural than rural children to have attended school, to have completed at least four years of primary education and to be currently enrolled. Secondly, gender discrepancy exists. Girls suffer, in both urban and rural areas of Senegal. Girls’ disadvantages are less significant, but not at all obviated, in wealthier urban households. No systematic
decrease in female disadvantage is distinguishable in rural Senegal, even in the wealthiest of households. Thus income growth alone improbably will close the gap of educational inequalities between urban and rural areas and between boys and girls. (Montgomery & Hewett, 2005) UNESCO (2008) considers inequity between urban and rural areas, and poverty, to be major obstacles for girls’ schooling in Senegal. This is furthermore attested by the findings of Wilhelmsson (2000) that state socio-economic influences, sibling position, urban and rural households being factors contributing to the girls’ ability to access their right to education (Wilhelmsson, 2000).

Graham (2002) describes the African-centered philosophy as a holistic system based on cultural values, such as collective identity and inclusive character of family structure, esteeming interpersonal relationships and the interconnectedness of all things. Premise of a collective identity results in a collective responsibility and the individual is supposed to prioritize the needs of the family. Self-realization is obtained by engaging in caring for others and acting for the best of the collective. In an African worldview, the individual is generally perceived as a part of the collective and there is a spiritual aspect where people are seen as interrelated and connected to each other and their creator. (Graham, 2000)

3. Theoretical Framework

3.1. Epistemological Approach
Since we aimed to examine the teacher-students’ knowledge and attitudes regarding the girls’ attendance in school, and how the girls’ right to education is recognized and addressed amongst the teacher-students, our epistemological approach will be that of hermeneutics. However, the aim to understand knowledge and attitudes in relation to international conventions and national legislation, our epistemological approach could be that of sociology of law, thus implicate an analysis of the written law and how it is interpreted by the teacher-students. Nevertheless, we chose to analyse the material from a hermeneutic perspective, thus we consider it more interesting to focus on the teacher-students’ attitudes regarding gender discrepancy rather than their knowledge concerning the legislation of the matter. A hermeneutic epistemological approach implicates an analysis of the respondents understanding of the matter and how it is interpreted by the teacher-students.
3.2. Theoretical Approach
Of the previous research found, which is presented in the previous chapter, none had their material analysed through any specific theory. Although we did not find any inspiration or guideline from those studies when aiming to understand our collected material through a theoretical approach, our conclusion was to use theories of feminism and social constructivism to reflect upon the respondents’ answers regarding the questions at issue. This was due to enable a comprehension of both the attitudes regarding gender disparity and the way the respondents understood the relevant laws and their society and context. After having collected the material, we added theoretical aspects of post-colonialism and structural functionalism, in order to facilitate a more extensive analysis.

3.2.1. Feminism
The aspects of gender were reflected upon through feminist perspectives, mainly from Simone de Beauvoir’s (1949/2002) theory about the man as the normality and subject and the women as the aberration and object, which coincides with Hegel’s master-slave dialectic. Beauvoir’s existentialistic perspective of feminism conduced to the assertion that one is not born a woman, but becomes one. (Beauvoir, 1949/2002) Hirdman (1988) problematizes the using of dichotomy as a tool to understand social subordination and oppression of women; hence it might contribute to further stereotyping of men and female, where men represent strength and intellect, and the women represent weakness and emotions (Hirdman, 1988). There are no intellectual differences due to biological discrepancies between males and females. However the biological conditions regarding physical strength and reproduction result in female oppression in cultural contexts regarding e.g. marriage, motherhood and role as breadwinner. (Beauvoir, 1949/2002)

Traditionally the society provides the marriages as the given destiny for women and thus all women identify themselves in relation to marriage. Beauvoir describes the origin of marriage as an aim to realise the men as husbands and fathers, whilst the women were integrated as slaves in family constellations dominated by fathers and brothers, until they are given away as brides by men, to other men. The marriage is her livelihood and socially justifies her existence. Through marriage men seek verification upon their existence, however not verification of the right to exist. For
men it is a way of living, not a destiny and thus celibacy for men is socially acceptable. Although the concept of marriage has changed over time, and now is considered as a voluntary contract between two parts, the essence of the man being the breadwinner and thus more integrated in the community which continuously favours his position in intellectual, political and moral matter. This still results in the women being financially depending on their husbands and the women struggling to develop their career often have to do this in a less favourable position than the men. However, a woman does not fully gain her value until she enters motherhood, which still is the greatest hindrance to continue her career and to be financially independent, thus with options to negotiate their living conditions. The importance for a girl to get married explains the parents strong engagement in getting their daughters married.

The matter of birth control as a fundamental part for women’s self-determination is stressed by Beauvoir, whom problematize pregnancies and motherhood as the ultimate justification of her right to exist. Furthermore Beauvoir identifies the complex combination of being an attractive wife, a loving mother and a hard working mistress of the house; the pregnancies and household work drains her beauty, the children oppose the house’s tidiness and if she doesn’t fulfil her duties and satisfies her husband’s needs she fears to be abandoned and thus losing economical security and social status. The married woman and her motherhood is somewhat sacred, however only if the husband persist the role of head of the family and thus makes the children more depending on him even though the mother provides all the nursing. (Beauvoir, 1949/2002) Other aspects relating to women’s position concerns her contradicting role as a part of reproduction and thus attractive and sexual, on the other hand her virginity and her sensuality and sexuality to be given her husband exclusively. By this, she is responsible to not attract other men to arise their sexuality thus she ought to cover her body according to proper practices in order to retain her honour. (Ibid.)

Through these theories of feminism we aim to process the gender aspects of the collected material concerning the respondents’ perception of girl pupils as well as our comprehension of the respondents general gender awareness in relation to cultural stigmas.
3.2.2. Social Constructivism
Social constructivism has not only served as a settlement between some traditional perspectives from the 19th and 20th centuries (e.g. realism, rationalism, humanism and positivism), it also serves as a critical power as it doesn’t take the obvious or direct for granted. According to social constructivism, social actions are socially constructed rather than determined by nature, meaning that there is nothing hindering that they could be perceived differently. (Wennberg Barlebo, 2000)

Social constructivism emphasizes the social aspects of knowledge and the influence of cultural, historical, political and economic conditions of exercise. People understand things by adapting to socially shared representations of the world that they accept as reality. (Hacking, 2000) Central to the social constructivist theory is that knowledge is socially constructed, and therefore influenced by the prevailing spirit of the time of the society in which we live. The key to knowledge is, according to this perspective, the language hence it helps us articulate and understand the phenomena and concepts in our environment. Social aspects lie in the nature of language, as it requires interaction between people. (Wennberg Barlebo, 2000)

Hacking suggests that motherhood is not only a consequence of pregnancy and childbirth, but a product of historical events, social forces and ideologies. According to him there are socially constructed expectations on a mother to be naturally caring and feel connected to her child. Thus, there is a range of emotions that are legitimate for a mother and feelings directly antisocial and violating norms. (Hacking, 2000)

By analysing the material of the study through the perspective of social constructivism we aim to further understand how attitudes and knowledge are created and also how they may affect the gender aspect and girls’ carrying out secondary school education.

3.2.3. Structural Functionalism
Emile Durkheim introduced during the 1900s, sociology as an academic subject. He believed that society was more than just the sum of its individuals, and that the underlying structures of society needed to be studied to understand the forces that influence individuals' choices and actions. Durkheim came to divide sociology into
two main camps: the American structural functionalism (eg. Talcott Parsons and Robert Merton) and the French structuralism. Structural functionalism considers communities as social systems, whose parts (institutions) are classified by their function or importance of the whole. It focuses on internal relations between the system’s building blocks, and attaches no actual relevance to external influences or historical development. According to this perspective, society is seen as a superior structure in which social structures, norms, morals, beliefs and culture affect an individual’s behaviour, choices and thinking. (Meeuwisse & Swärd, 2002)

By applying this theory in the analysis, we aim to further understand how the structure of a society and community can affect gender disparity.

3.2.4. Postcolonial Aspects
Even though our main focus was not that of post-colonialism, we found it relevant to briefly be able to understand the empirical findings with regards to this theory. Post-colonialism is sometimes defined as a continuation of colonialism, through various relationships regarding power and control/production of knowledge (Nationalencyklopedin). Previously colonized countries are homogenously labeled as the ‘third world’ and these cultures are understood in relation and in contrast to Western colonialism. According to post-colonial theories, the industrial countries are still forcing their tradition of knowledge on the marginalized third world countries, thus a dualistic interpretation of the world is created. (Sharp, 2008) In the study When the first world goes local; Education and gender in post-revolution Laos, Bäcktorp stresses the importance of recognizing the local and contextual knowledge when implementing and sensitizing matter of education and gender in a third world country. (Bäcktorp, 2007) This correlates well with our objectives of comprehending how the two Conventions might be understood in a third world country. (Sharp, 2008)

4. Methodology

The field work was carried out between March 15th and May 11th while we were based in Dakar, Senegal.
4.1. **The Qualitative Research Method**
The objective of the thesis was to examine attitudes. To enable descriptive analyses with depths and reflective material we carried out qualitative semi-structured interviews, with teacher-students’. The aim was to understand their perspective/attitude to girls’ right to education. A quantitative approach with fixed alternatives for answers in inquiry forms would not give us an opportunity to collect profound material (Esaiasson, Gilljam, Oscarsson & Wängnerud, 2012).

4.2. **Search Methods**
The following databases were used:
Academic Search Premier, African Lit, Libris and Google Scholar.

The following words were used in various combinations;

**Swedish:** barn*, konvent*, utbild*, rätt*, attityd*, kunskap*, lärarstud*, Senegal*, skol*, genus*, kvinn*, flick*, barnkonv*, kvinnokonv*, implement*


4.3. **Our Prejudice of the Questions at Issue**
Due to our previous experience of West African contexts and the conclusions found in relevant previous research, our prejudice of the matter was to not find prominent gender awareness amongst the respondents. However we expected to come in touch with local people and organisations fiercely working with gender issues and an active debate in the society, sensitizing the matter from various aspects. Amongst the respondents we vaguely assumed that the matter of gender equality would interest the females more than the men and thus the females to more strongly address the matter and host more awareness upon gender discriminations.

4.4. **Procedure during the Field Work**

4.4.1. **Structure of the Teacher-Education at FASTEF**
The teacher training for secondary schools and high school at University of Cheikh Anta Diop is carried out at the institution of L’École Normale/FASTEF. Three main
programs are provided here:
1. CAE-CEM certificate: a two-year training for students with BAC degrees from the Lycée (equivalent to US High School), which qualifies teaching up to middle school level.
2. CAEM: a one-year program for students with Bachelor degree qualifying teaching up to secondary school and
3. CAES: a two-year program for students with Master degrees qualifying teaching up to Lycée.
Regardless of the Major, all the students have modules within psychopedagogy and legislation. The module of psychopedagogy involves sociology, psychology and pedagogy, and brings up matters such as adolescence, role and conduction of the teacher etc. There are no specific gender studies, but the issue of gender equality is integrated in the different subjects of psychopedagogy, where also cultural context is discussed. The module of legislation involves subjects as jurisdiction, administration and management. The status of teachers in the public function and his/her rights and obligations, are reviewed and financial management is being taught.

4.4.2. Selection of Informants
The selection of informants was teacher-students in the last semester of the CAES diploma at FASTEF. We decided to choose senior students in order to cover most of their education in their reflections and thoughts. Thus we hoped that interviews would reflect not only the respondents’ actual knowledge and attitudes, but also include elements of processing and problematizing the questions at issue within the teacher-education. We considered this relevant in order to gain an insight of the university’s role in the implementation of the Conventions, and more specifically FASTEF’s approach regarding addressing the matter of girls’ education.

Through our connection with the head of the linguistic institute at Cheikh Anta Diop University we met with department headmasters at FASTEF, the institution for the teacher training. We soon got the permission from the headmaster of the Department of English at FASTEF to carry out our field work at their department. On 12th April, we were introduced by the headmaster to class F1B2, which is the group of students with Master degrees in English in the final semester of the two years CAES diploma. We presented our study to this class, and handed out an information letter in French,
including the aim of the study and practical details regarding the interviews. A paper with answering alternatives ‘yes, I wish to participate as a respondent in your study’, followed by space for contact details and ‘no, I do not wish to participate in your study as a respondent’ was distributed (Appendix 5).

Since we aimed to approach gender awareness, we considered it to be highly relevant to have a gender balanced group of respondents, and thus highlight a possible difference between female and male students’ knowledge and attitudes regarding the matter. However the class of F1B2 consisted of 45 students, including only six females. 33 students had marked their interest to participate as respondents, out of which only two were females. A group of respondents consisting of two females and eight males would reflect the distribution according to sex within the F1B2 and with regards to ethical principles we preferred not to push the female students more than the male students to participate. Therefore we came to the conclusion not have an equal amount of female and male respondents.

4.4.3. Semi-Structured Interview Template
We decided to carry out interviews through semi-structured templates to enable capturing the respondents’ perception and understanding of the matter with little influence from ourselves (Kvale & Brinkmann, 2009). Many of the questions regarding gender were formulated with inspiration of an interview template made by Kate L. Webster (2010). Although having a clear structure, our approach was of a flexible nature, allowing us to reformulate questions if needed. (Kvale & Brinkmann, 2009)

4.4.4. Pilot Interview
After the completion of the interview template we carried out two pilot interviews, one with our female key informant (5th of April), whom is a student at the Master program of linguistics at Cheikh Anta Diop University, and the other (4th of April), with a male colleague of our contact person in the field, whom we considered to have general competence of current socio-cultural situation in both rural and urban areas of the country. By doing this we were able to understand how the questions could be comprehended and reflected upon and if adjustments were needed in order for the collected material to respond to the objectives of the thesis (Esaiasson et al., 2012).
4.4.5. Carrying out the Interviews
The ten interviews were carried out between 14th and 20th April, each lasting approximately 60 minutes. All the interviews were carried out in a, at all occasions nearly empty, café in a peaceful garden at the area of FASTEF. Both of us were present during all interviews since we considered it to be important for all the collected material to be perceived by both of us. By doing so we aimed to ensure that discrepancy in understanding the material would not occur due to us not having the same opportunity to digest the material and thus challenge the validity of the collection of the material. (Kvale & Brinkmann, 2009) This excluded assumption from the surroundings concerning our meeting with male respondents to be of a romantic nature, causing an uncomfortable position for both the respondents and us.

We took turns in leading the interviews, which enabled the interviewer to fully focus on the communication and interaction with the respondent, while the other more objectively and unbiased followed what was being said, took notes and was responsible for time keeping and the dictaphone. This also eased our own roles and expectation of each other during the implementation of the interviews.

4.4.6. Language and Interpreting
Even though we have a good knowledge of the French language, we were pleased to find respondents with Master degrees in English, thus all of the interviews were carried out in English to not misunderstand information on a more academic and nuanced level. It is discussed by Kvale et al. whom sensitize the importance of careful interpreting of vague and ambiguous expressions (Kvale & Brinkmann, 2009), hence that would have been more difficult to do in French than English for us. However the respondents were informed of our French skills, which enabled both them and us to occasionally express ourselves in French, when lack of English vocabulary occurred. Our respondents’ knowledge in English also enabled them to fully ingest the compiled thesis. The non-use of an interpreter during the interviews is furthermore motivated by enabling our total control of the understanding of the collected material, without room for a fourth part’s influences and comprehension of the communication (Wadensjö, 1998). The respondents were offered to have a French-English interpreter present during the interview if they wished so, however none of them did. To further increase our linguistic flexibility the interview template was translated into French,
this done mainly by us and then adjusted and discussed with our key interpreter. The information letter was translated by our two interpreters, and the final versions of both the information letter and the interview template were adjusted by a French teacher at the French department at FASTEF.

As legislative text is not easily translated and metaphrasing could jeopardize the authenticity of the jurisdiction, we chose to not translate the articles 21 and 22 in the constitution of Senegal. Therefore the original text in French is found as an appendix (Appendix 3). Moreover, we decided to write the thesis mainly in past tense, perfect and pluperfect.

4.4.7. Transliterating
We used electronic dictaphones so we both would be able to focus on the dynamic subjects of the interviews and to handle the material in an appropriate and adequate way, hence words and inflections would be permanently registered for us to re-listen to (Kvale & Brinkmann, 2009). The interviews were transliterated within a few days after each interview by the person who did the endorsement during the interview, hence that person had been able to more actively and disinterestedly take part of the communication with less interaction and involvement. This was based upon the discussion by Kvale et al. of transliteration often being carried out by a secretary, whom was not involved by the interview interaction (Ibid.). By doing so we aimed to re-ensure that the material was not deciphered but only recited. Words expressed in French were translated into English, non-adequate English grammar corrected and assentations etc. generally ignored. To enable a transparent presentation of the interview material and thus give comprehensive analysis upon that, but yet not challenge the ten respondents’ anonymity too much, we decided to quote them labelled with the alphabet’s ten first letters, in capitals A-J, which is marked before each citation.

4.4.8 Anonymity of Respondents
Regarding anonymity, we chose to describe the respondent group by origin, age, sex and previous experience of teaching, as an induction in the section of the result. However, when reproducing the material and quoting them, all personal details were left out. Due to the low number of females in the group of F1B2, as well as the low number of females volunteering to take part in our study, particularly the two female
respondents’ participation was of great value to us. These two females volunteered to participate, provided that we to the greatest extent possible, would preserve their anonymity. We comprehended their vulnerability in terms of anonymity as more fragile and exposed, thus we made the decision to not specify the respondents’ sex throughout the study, thus we acknowledge their wish to be anonymous. On account of this, the appellation of A-J of the respondents in 5.2.3. is disregarded and replaced with a gender-based categorization of the answers. We made no distinctions or comparisons between the female and the male respondents, but treated them as one uniformed group, in order to preserve the anonymity, particularly with consideration to the two female respondents.

4.4.9. Results and Analysis
The collected material was categorised based upon the questions at issue and the themes from the interview template, with the exception of the added section of ‘general gender awareness’, which was done in the interview template as well. When an overall perspective of the material for each category was distinguished, encapsulations were formulated. This was followed by chosen quotes to more clearly reproduce and reflect the material either they represented the majority of the respondents’ answers of the particular theme, or if it was of a more diverge character.

The thematized material was analysed through previous research as well as through the theoretical approaches of feminism and social constructivism. We decided to add the theoretical aspects of post-colonialism and structural functionalism after that the interviews were collected, hence we found an additional need to understand the respondents’ approach regarding those perspectives and enable a vague analysis upon this.

When digesting and analysing the material we did this with regards to the theory of hermeneutic interpretation of written text. The circle of hermeneutics refers to a continuous process between understanding a rather vague comprehensive picture and analysing the individual parts of the material. In order to expand the understanding of the material we aimed to find coherence in each part, to challenge the parts upon the comprehensive picture, to take into consideration the materials autonomy and yet not ignore our own prejudice. (Kvale & Brinkmann, 2009) This was particularly complex when we understood the material to be ambiguous and contradicting, e.g. when
theoretical awareness differed from the perception of daily life.

4.5. **Validity and Reliability**
Through the above written we aimed to achieve and maintain a high level of validity and reliability in our study as qualitative interviewing is sensible to the perception, interpretation and impact of the interviewer. We aimed to guard the authenticity and veracity by transparently declaring each and every part of the process in this thesis. (Kvale & Brinkmann, 2009).

We have reflected upon the possible factors threatening the validity of the study concerning the situation of the interview, and how we ourselves or the physical environment might have affected and distorted the answers of the respondents and thereby the result. Practical questions were related to the physical environment of the interviews; how a noisy surrounding might distract the respondent and also reduce the quality of the taping of the interview, as a dictaphone tend to be sensitive in registering all sounds. We came to the conclusion that it might be reasonable to carry out the interviews in a relaxed and informal environment rather than a university office or library, which could create a tense atmosphere and make the respondent feel questioned or evaluated.

4.6. **Generalizations**
To apply the findings of the study upon a wider context than that of our respondent group, is a matter of ability to generalize. This requires authenticity concerning validity and reliability. Since qualitative research, and thus this thesis, tend to be rather limited in volume of respondents, it is often difficult to generalize the findings of the material. However, our aim is not primarily to generalize the findings but to present an actual understanding of the respondents’ perception of the objectives in relation to their context. (Kvale & Brinkmann, 2009) Many of our respondents were generally interested in gender inequality, particularly in education, thus the material might not correspond well with teacher-students not being interested in the matter. Furthermore, our respondents are a group of, compared to their context, very well educated people, with a fair amount of academic and intellectual knowledge, thus they are not representable for the commonality in Senegal. However, we do consider the findings to somewhat be generalizable upon teacher-students in Senegal, hence they share the same cultural context and face the same gender discrepancy in the
educational system, and furthermore, our findings are based upon various opinions and is not to be considered as particularly homogenous. Finally, we consider the findings to correlate with some previous research addressing similar matters as well as the ongoing debate of gender and education in the Senegalese society.

4.7. Ethical Considerations

Research ethics in the humanities and social sciences, is described as a balancing act between improving society through knowledge and methods, the so-called research requirement, and individuals’ right be protected from mental or physical harm, humiliation or insult, the so-called individual protection requirement (Vetenskapsrådet, 2002, p.5).

The practical choice of opting to-be English teachers as selection of informants correlates with the ethical aspect of enabling all the informants to fully comprehend the compiled thesis. As we aimed to have fully voluntary participants in the study, we chose to make a presentation and collect sheets with interest of participation marked, so that others could not see who expressed an interest to be interviewed for the study. We were forced to reflect upon our initial plan of having a gender balanced group of respondents, as it turned out that only 6 out of 45 students in the class we had chosen, were females. To avoid pressuring the female students by approaching them in any specific manner, we chose to settle with the number of female students that showed their spontaneous interest. We chose to not focus on the sex of the respondents when analysing the empirical findings, so that the anonymity of the two female respondents would not be endangered.

When constructing the interview template we had many ethical considerations concerning how to express ourselves in the questions, aiming to retain the essence of the possibly sensitive questions and reach genuine answers without offending the respondents.

We were aware that there might be an effect amongst the respondents of wanting to please us by presenting both themselves and the Senegalese society in as positive light as possible, and that this could distort the empirical material. Some questions could have been perceived by the respondents as sensitive, concerning cultural and religious
values and norms, as well as deeply personal. This could be an even more sensitive issue as we were two Caucasian women, conducting the interviews and most of the respondents were men. We considered the risk of us affecting the respondents, and therefore also affecting the results of the study. Moreover, there might have been a possibility to be comprehended as provocative due to studying a gender issue when we, ourselves, originate from a culture where gender equality is rather developed, thus our awareness of the cultural context was of importance. Furthermore we are aware that the Conventions could be perceived as products of occidental cultures by the respondents, and therefore make us seem like experts who wanted to examine and evaluate the implementation and knowledge of the Conventions. We strived to be as clear as possible upon this matter, pointing out that we were not aiming to do an evaluation but to have a deeper knowledge of the gender awareness and cultural context for girls in Senegal.

In different cultures diverse norms of interaction with strangers are valid, in terms of initiatives relevant, immediacy, ways to pose questions etc. This requires the interviewer to become well acquainted with the new culture and some of the many verbal and nonverbal factors that could make that she ends up in error. (Kvale & Brinkmann, 2009) We took this in deliberation and finding out and adjusting ourselves to the cultural context of the study, was our primary consideration in both ethical and practical issues, such as how to dress and conduct ourselves, choosing the environment for the interviews etc. Although we both perceive us having an extensive knowledge and experience of the cultural setting of West Africa, we were aware that we probably couldn’t fully master all social codes in the field. It was although interesting to realize and experience how our prejudices met; both the respondents’ prejudiced ideas of us as European women and our society, as well as our prejudices about the gender awareness that we would encounter.

5. Results and Analysis

In this chapter the results of the study and an analysis of the results will be presented.

We have chosen to organise the chapter in three main sections:

- Knowledge and perception of CRC, CEDAW and Senegalese legislation
- General gender awareness
5.1. The Respondents Knowledge and Perception of the CRC, CEDAW and Senegalese Legislation

5.1.1. Knowledge concerning the CRC and CEDAW

Empirical Findings
All respondents said that they had some knowledge about the CRC, varying from having heard about it to more detailed knowledge.

C: “People are aware of these rights but they are not implemented in the system, especially in the rural area the parents are reluctant in sending children to school.”

All respondents answered that their possible knowledge about the CRC was not from the university, but rather from e.g. media, NGO campaigns or personal teaching experience. One of the respondents had already received information about the CRC in his own primary school through an NGO campaign. In general the respondents didn’t have any specific knowledge about art. 28 in CRC- the child’s right to education, but some had heard about it.
I: “I know it’s mandatory for parents to send kids to school. We know that Senegal has signed those Conventions, but unfortunately we are a poor country and they are not always practiced here. Parents don’t have money to send children to school.”

3 out of 10 respondents answered that CRC was being highlighted in the teacher-education at FASTEF.

J: “Now we have started talking about it, but it’s not a very big focus. They teach you the know-how and give you the tools of how to be a teacher. But when Conventions are concerned it’s up to you as a professional to read more about them.”

Almost half of the respondents answered that they had heard about CEDAW, but that they didn’t have any further knowledge of it.

J: “Yes, I know Senegal has signed something similar to that.”

Those who had heard about it had been informed through media during e.g. Women’s Day. Only two of the respondents had heard specifically about art. 10 - girls’ right to education, in CEDAW.

J: “I heard about article 10 in legislation class in FASTEF.”

All respondents except one answered that CEDAW was not being highlighted at all at FASTEF in the teacher-education. One of the respondents though stressed that gender awareness was being raised by individual teachers.

A: “No, but some teachers focus often on gender issues and are fighting against the conception people might have on women, which brings awareness. But not explicitly brought up here at FASTEF.”

Analysis
The respondents’ knowledge of the CRC and CEDAW were mainly ingested through media and work carried out by NGOs. Thus the role of the university seemed to be less important, concerning the sensitization of the two UN Conventions in Senegal. However, CRC seemed to be touched upon in the working field of the teachers, hence many of the respondents came across the Convention while teaching. Although very ambiguous answers, it seemed like children’s right to education not was specifically highlighted in the teacher education at FASTEF. Factors contributing to the
discrepancy between theory and practice, in the matter of implementation, can be the absence of a national framework or forum for coordination as well as lack of explicit national laws and policies (Hammad, 1999). Such factors were not specifically mentioned by the respondents, but the need of national legislation for compulsory education was brought up by several respondents later in the interviews (see section 5.3.).

5.1.2. General Opinions upon these UN Conventions and their Applicability in Senegal

Empirical Findings
Many respondents highlighted UN Conventions conceivably having a positive effect on development and enable equal education in Senegal, but expressed that they consider these conventions to be of a Western origin. Most respondents answered that it should be possible to implement the Conventions, although this would require willingness, change of cultural believes and tradition, and moreover, financial means to implement the Conventions, e.g. to provide education for all. Some respondents emphasized that hindrances for conventions would be the reluctance of people, especially in rural areas.

J: “Usually most of them are signed but not practiced because of financial or cultural problems.”

H: “Everybody has the right to be educated. Whatever the case, it shouldn’t be a western convention. It should incorporate every country’s own specific culture.”

A: “All these international conventions are worth developing in our society...(…)…we can’t only live in traditions if we want to be part of the global society.”

F: “But sometime information about the conventions doesn’t even go through to the people. Look, even we who are educated, I don’t know about these conventions.”

Analysis
Many of the respondents reflected upon the conventions with a certain alienation, referring to the Conventions and the global society as something outside of Senegal, as though Senegal was not being a part of the international context. Regarding implement jurisdiction and morals that is perceived as an external product Bäcktorp (2007) stresses the importance of recognizing normative aspects and the potential hegemonic status given developed countries, when defining gender and education. In
addition to cultural, religious and traditional aspects, factors such as reluctance amongst people, and financial and practical hindrances were addressed by the respondents concerning the implementation of the Conventions. Even though the respondents overall thought that the Conventions would have a positive impact of the Senegalese society, the possible alienation towards the conventions expanded from the elaboration of the Conventions, to moreover include the actual incorporation in their society hence the country relies upon external support in the realization of the Conventions.

5.1.3. Responsibility of the University Regarding the Implementation

**Empirical Findings**

Five of the respondents answered that the universities should take part in implementing the UN Conventions, and five that it was a responsibility that should be put on the government and ministry of education.

_I: “University is the place where the students of the highest level are trained so those people should really be in touch with everything that is concerning education…(..)…It’s not normal, for example that I don’t know of CEDAW…if I don’t know, who else will know?”_

All respondents except one considered that the matter of girls’ right to education should be addressed within the education at FASTEF.

_I: “Yes, that is something very important, and we teachers are the first ones that should know about it so that we can defend it…(..)…Women have long been marginalised and excluded from a lot of opportunities in our society. All those who are in charge and involved in education should take their responsibility and be in touch with girls’ rights; authorities, teachers and universities.”_

_G: “It could be put into psychopedagogie and legislation, for example in organised modules. Now we only talk about teachers’ rights.”_

_H: “Yes, teachers trained here will go out in the country. If their awareness is raised they will bring it with them to the schools.”_

Although the same respondent (see above) continues answering that teacher-education should not have focus on girls’ rights:

_H: “We are not here to be trained in girls’ rights. That would fail our education. We are here to learn about education and teaching to become teachers. “_
Analysis
To consider the academic institutions as an important forum for sensitizing the population on girls’ right to education, can be understood as a recognition of the respondent’s own position to advocate for the matter, hence it might refer to teachers’ potential and, perhaps, willingness to influence the issue. Or, to consider the university to not have an important role in sensitizing political aspects, may be seen as a tendency of not considering a teacher to have an actual influence on the pupils. This correlates with previous research stressing the teachers’ role as much more than just an accommodator of the official curriculum. Both Gordon (1995) and Unterhalter (1999) emphasize the teachers’ position of influencing the pupils’ academic achievement as well as their self-esteem and self-development.

5.1.4. Knowledge of Senegalese Legislation Concerning Compulsory Education

Empirical Findings
Two respondents were aware of the existence of the national Senegalese law of compulsory education for all children. One of them answered that it was compulsory up to 12 years of age, and the other up to 16 years of age. The other respondents answered that they did not know of any such law or that no such law even existed. Some of the respondents stressed that schooling was free of charge for everybody, or that fees of enrolment were just symbolic.

H: “It’s not obligatory, the Senegalese government just advice you. It may be a national law, but just advising parents.”

E: “No, frankly there is no law. Since there is no law, officials are trying to encourage parents, through media, to put their children in school.”

All respondents answered that Senegalese law concerning compulsory education was not being brought up at FASTEF. One respondent said that the matter was being discussed amongst teacher colleagues when outside the classroom. Many respondents described that in the module of legislation in their teacher-training, mainly teachers’ rights were discussed.

H: “No, main topics in legislation are concerned with the teachers themselves and how they should conduct themselves.”
A couple of respondents brought up the question of financing being central and that there are currently not enough schools and teachers in Senegal to send all children to school.

**Analysis**
The respondents’ lack of knowledge of the Senegalese legislation concerning compulsory schooling, show a difference between the context of jurisdiction and practical reality. According to the respondents, the matter of legal right to elementary education is not touched upon in the module of legislation. Socio-economic and national economical aspects were brought up, which might correlate with disclaiming the teacher domain’s liability and influence upon girls’ schooling. Amelewonou et al. (2004) attested that essential economical resources need to be found to be able to attain the goal of education for all by 2015 as well as statistics from UNESCO.

5.1.5. Conclusion of Analysis for 5.1.
Although most of the respondents stress the importance of sensitization of girls’ right to education, the role of the Conventions and the national legislation seemed not to be prominent factors in the awareness of the matter. Neither the Conventions nor the Senegalese legislation concerning compulsory school is being brought up and discussed at FASTEF, according to the respondents. The respondents addressed the UN Conventions with mainly positive attitudes but there was a certain alienation expressed concerning the Conventions as products of Western culture and politics, when they described their personal opinions regarding the applicability of the Conventions.

5.2. General Gender Awareness

5.2.1 Importance of Education and Expectations Due to Sex

**Empirical Findings**
When specifically asked if boys should be educated, all the respondents stressed without hesitation the importance of the matter. However when asked specifically whether girls should be educated, the answers were sometimes more ambiguous.

*B: “Yes, there are sectors needing girls, for example hospitals in gynaecology and as midwives.”*
Many of the respondents did overall express that they had the same **expectations of the academic performances** regardless of the pupils’ sex. None of them expressed any opinions suggesting that there would be any biological aspects contributing to discrepancy in intellectual achievement. Some respondents mentioned that girls were sometimes outperforming the boys.

B: “Girls should be helped to go beyond secondary school, they are weaker but have the same intelligence… (...)…At university boys and girls can do all. Girls are sometimes more intelligent.”

A couple of the respondents had the impression that **girls were more focused and disciplined** than boys. The respondents mentioned characteristics like being committed, serious, focused on details and motivated as being typically female.

A: “Some girls are more focused and serious… (...)…the system in the future may be turned upside down, the women will be leaders because they are more serious. When they decide to learn they do it!”

J: “Maybe they [girls] have been told that ‘you’ve been denied opportunities for long’ and that makes them want to prove something. Or maybe they are just good. Boys are sleeping sometimes, maybe because they have been dominant and feel confident that they will succeed. Sometimes pressure is good.”

However, one respondent was of a different opinion.

C: “Girls are sometimes more reluctant.”

Many of the respondents pointed out gender differences in **physical capability**, and furthermore, many of them considered **girl students to perform better in languages and boy students to perform better in science**. This was often reflected upon in relation to girls having less time to study due to household work and science requiring more study time. The difference was also explained by the upbringing and the families’ financial situation. These tendencies, both girls’ equal academic achievement and gender differences for certain subjects, was recognized by some of the respondents as related to discrepancies in **urban and rural** areas.
None of the respondents were of the impression that there are intellectual gender differences based on sex, which correlates with feministic theories abjeting intellectual discrepancy based on sex (Beauvoir, 1949/2000). The experience of girls performing better in languages and boys better in science was often seen as a result of differences in living conditions, i.e. girls having less time to study due to household work, thus undermining girls’ abilities to successfully perform in demanding subjects, such as science. This was furthermore reflected upon as a difference between rural and urban areas hence rural life involves more duties related to household. (Montgomery & Hewett, 2005) The stereotyped perception of boys outperforming in science and girls in languages was also found in the study of Gordon (1995). However, neither Gordon’s respondents nor the respondents in our study, reflected upon the matter as a result of possible expectations upon the pupils. (Gordon, 1995) The existing differences between boys and girls regarding the achievements in different subjects, or the level of focus, were further problematized, but somehow just ascertained by our respondents.

The theory of dichotomies between men and female, where men represent strength and intellect, and women represent weakness and emotions (Hirdman, 1988) might undermine girls’ self-esteem when performing in subjects considered by the teachers as intellectually demanding, which relate to Gordon’s findings upon the correlation between expectations and achievement (Gordon, 1995). The impression of girls being more focused might not be an expression of feminine trait, but could rather be seen as a result of girls having to perform better than boys to gain the same appreciation as fellow boy pupils, just as well as women have to struggle more than men in working life to achieve the same respect and approval (Beauvoir, 1949/2002).

The overall attitude to the importance of education seemed to derive more from the country’s need of development rather than the individual’s personal gain in the sense of self-realisation. Even though all the respondents expressed the importance of education for both boys and girls, there were sometimes underlying stigmas upon the reason of education, such as deducing girls’ education to be important due to the need of someone having professions less suitable for men, such as in the field of hospitals and gynaecology. Considering women to be more suitable for nursing professions as
these, could be interpreted as a social construction. According to social constructivism the tendency of women often working in domains like hospitals and elder care, would be explained by the socially constructed image of typical female characteristics and a commonly manifested perception of women, also acted upon by women themselves. (Hacking, 2000) This could be seen as an expression of a more holistic view of the community, where the needs of the community are in focus rather than those of the individual. Graham (2002) highlights that in an African worldview the individual in general is perceived as a part of the collective. Although education benefits a society’s development, the Conventions address the right to education as an individual right to self-realisation. (UNESCO, 2003/4) Yet again, a vague indication might be seen regarding discrepancy between CRC and CEDAW as a product of developed countries with focus on individualism, and the respondents’ context of a developing country and a more holistic orientated culture.

5.2.2. Suitability of Careers and Priority in Family Life based on Sex

**Empirical Findings**

When asked if they considered any certain careers to be more suitable for women or men, four of the respondents answered that physically demanding jobs were more suitable for men. None of the respondents answered directly that there would be any difference in suitability if only intellect was considered, but motherhood and being a wife would be difficult to combine with demanding careers.

*B: “Boys can be for example soldiers and work in sectors which requires strength.”*

*H: “For example if you have the career of a mathematician you wouldn’t fully be able to fulfil your role as a wife and a mother. If you don’t take care of yourself and put on nice clothes etc, you don’t look attractive…(…)…You may risk not finding a husband, or not even a boyfriend, when carrying on with studies. Not that girls can’t do certain things, but they should accept all the responsibilities that the work requires. For example if a woman who is a teacher gets pregnant, her students will fail and that will be her fault. She shouldn’t get pregnant if choosing this career.”*

*G: “In Senegal the man is head of the family and doesn’t like to be dominated by the woman, and being seen as nourished by his wife. It’s good for a women to have a job but no higher than the man. Her job should not be more important than his.”*

Some respondents highlighted though that there was a transformation taking place in the Senegalese society, making the job division disappear.
A: “Nowadays you find women in the army and there are male cooks. We no longer live in tradition. Senegalese society is going through a kind of transformation through equal jobs and education.”

However, aspects of differences in jobs’ suitability due to sex, not referring to physical differences, were brought up by a few respondents.

I: “There are only physical differences, no intellectual differences, even a women as a president could be excellent. But boys shouldn’t be secretaries, don’t know…as a man receiving too many orders…”

When asked what one should prioritize after compiling compulsory schooling with the alternatives “seek a job, further education or marriage” most of the respondents stressed the importance of further education, especially for boys. However, financial aspects were brought up as aspects of reality that could postpone further studies.

I: “If the economic situation of the family allows the boy to have a higher career instead of directly getting a job, then he should pursue his studies.”

B: “Girls also need education. There are some sectors like hospitals, gynaecology etc. where we need qualified women.”

H: “You can also be expected to be the breadwinner depending on the families conditions, and then need to prioritize work. Even women can be breadwinners, there’s no dogma on that. Otherwise I think you should prioritize education…(…)…”

Although many respondents stressed that further education was important for girls too.

C: “Further education for both girls and boys…You should be well educated to be a good manager…(…)…Experience has shown that if you have a girl managing a company the results maintained by a girl are better than by the boys. They [women] know how to manage better and that’s why they should be were decisions are made. Marriage shouldn’t be a hindrance for women…(…)…Whenever girls are in charge of their time, things are done properly.”

Regarding girls’ prioritization, marriage and motherhood were highlighted by most respondents as important aspects in life for girls, although also mentioning further education. Marriages were described as hindrances for continuing further education as well as having a career. According to some respondents it would be difficult for women to combine marriage and motherhood with high-positions, and therefore one of the roles would automatically be negatively affected. Stigmas of
unmarried and well-educated women were highlighted by the majority of the respondents.

I: “Marriage is a great hindrance in our country for a girl’s studies. After having a baby, the women is supposed to take care of her baby and responsibilities with her husband.”

E: “I wish girls to get high education to catch up with boys and want them to believe in themselves, although it might be difficult to combine marriage and studies. Many believe BA is enough for a girl. Having a car and a big house is success, but if you’re not married it doesn’t count as success. These are prejudices but reality.”

G: “In my experience I have never seen a husband less educated than his wife. Men here are afraid of women who are more educated than them. This is problematic because in our society getting married is very important.”

Getting married normally involves the wife moving in with the family-in-law, which according to one respondent might hinder the girl’s education further due to social expectations an norms.

F: “Having the non-studying co-wives demanding the girl to do a lot of household work. Studying is not seen as an excuse for not doing her part of the household work. There might be a lot of jealousy from the co-wives who might try to portrait the girl as a less good wife.”

Analysis
Mainly physical reasons were brought up justifying discrepancies in suitability of careers due to sex. However, a stigma reproduced and maintained of stereotyped careers could be distinguished. These stigmas could be seen as social constructions created in the continuous interaction between people, and therefore deeply integrated in the thinking and attitudes of the individual. From this social constructivist perspective women are also part of reproducing these social constructions and thus maintaining them, as expectations on women are not only projected on women by men, but also a common perception amongst women themselves. (Hacking, 2000)

This issue was addressed by one respondent who highlighted the social expectations that can exist in a family-in-law from the co-wives pointing out the wife, who strives for career or studies, as a less good wife.

Although most of the respondents addressed the importance of gender equity, more ambiguous perceptions were seen in this section, thus the respondents’ theoretical
approach might not always be integrated from theoretical attitudes to actual perceptions of the daily context. According to McElroy et al. (2010) masculine norms, as expected being physically strong, risk-takers and breadwinners exist in most cultures. Although this does not necessarily mean that men are conscious offenders of gender inequity, hence research suggests that both men and women might be unconscious carriers of institutionalized masculine norms. (McElroy et al., 2004)

Overall the respondents stressed the importance of further education if financially possible. A discrepancy regarding living conditions seemed to be the distinctness between grown up men and women compared to boys and girls. When the girl gets older, her task of household work expands and she encumbers with the social duty of becoming a wife, a mother and a caretaker in the extended family.

When married, the primary responsibility for the man is to be the main breadwinner. The position as a husband and father does not bring limitations automatically, but is mostly a matter of financial responsibility. The man’s position as the head of the family clearly correlates with de Beauvoir’s theories of the man as the norm, the woman as the second sex and her financial dependency upon her husband (Beauvoir, 1949/2002).

The expectations upon the woman’s position as a wife and mother contains obligations possibly complicating her further studies and careers, hence the marriage and motherhood socially justifies her existence, although still being the greatest hindrance to continue her professional career and be financially independent with options to negotiate her living conditions (Beauvoir, 1949/2002) Half of the respondents considered marriage and motherhood to be incompatible with certain careers and blame were laid, by one respondent, upon the woman if a pregnancy would coincide with her teaching, without considering the father’s responsibility on reproduction nor the school’s to responsibility to cover up with staff. According to Beauvoir the value of the woman is primary related to her role as a wife and mother, and education and job is secondary. If well-educated with successful career, but without marriage and motherhood, the woman’s social status will lose its value. (Beauvoir, 1949/2002) Stigmas of unmarried and well-educated women were also highlighted by the majority of the respondents, hence a well-educated woman will not
be attractive for marriage since most men would reject a woman with a social position and higher education than him, due to fear of her undermining his dominance and his respect in society.

A variety of cultural aspects were brought up by the respondents relating to the traditional stereotyping of men’s and women’s position, e.g. a man doing household work or nursing the children risk to be ridiculed, although a woman can contribute as a breadwinner, if not earning more money than her husband. Women are socially somewhat accepted in various areas in the society, such as education and career, as long as they fulfil their primary duties concerning marriage, motherhood and household work. On the contrary a man is not allowed to expand his living space to involve those traditional responsibilities of the women.

5.2.3. Be Born as the Opposite Sex

**Empirical Findings**

We rounded off the interviews by asking the respondents if they would have preferred to be born as the opposite sex. As mentioned in 4.4.8., the appellation of A-J of the respondents is disregarded in this section and replaced with a gender-based categorization of the answers. Nine out of ten declined, of whom six were male respondents saying that they would not wish to be women, because women are more burdened with e.g. household work, taking care of husband and children, and have a lower position in society.

“No cause I’m happy being a man. I think in Senegal it’s better to be a man, you don’t have a lot of responsibilities, having a job is enough for a man. Women have too many things; house, home, children, being devoted to her man...”

The two female respondents said they were happy being born as women. One of the women stressed the reason of being able to experience motherhood and the other that women do more things in life and they do it better than men.

“ No, I’m really happy as a woman. Women have many things to do and we are likely to do things better than men. Most of the time men just wait for the things to be done.”

“To be a woman is difficult. They give birth to a child, they suffer a lot. They cook. Even if men have heavy duties, girls and women are responsible for things that are not easy.”
**Analysis**

It is fairly notable that many of the male respondents that throughout their interview had expressed opinions of not seeing any major disadvantages in the Senegalese society for a woman, here stated that the reason they wanted to be men was the difficulties and hard work for women. This might be a result of a direct, personal question forcing the respondents to imagine themselves in the position of the opposite sex in the current society. Neither of the female respondents answered that they would have preferred to be born as a man, referring to motherhood and women being enterprising.

**5.2.4. Conclusion of Analysis for 5.2.**

The value of education seemed to derive from the country’s need of development rather than the individual’s personal gain in the sense of self-realisation. This could be seen as a holistic view of the community, where the needs of the community are in focus rather than those of the individual. Even though all the respondents expressed education being important regardless sex, there were sometimes underlying stigmas upon the purpose of education. The respondents had similar expectations of the academic performances regardless of the pupils’ sex, however girls having less time to study due to household work undermines her abilities to successfully perform in demanding subjects, such as science. This was not further problematized but somehow just ascertained by our respondents. Moreover this was reflected upon as a difference between rural and urban areas hence rural life involves more duties related to household.

Traditional dichotomies between men and female, and discrepancy regarding living conditions based on sex were addressed, such as stigmas of women’s destiny to prioritize fulfilling her duties of marriage, motherhood and household work and the men’s responsibility limited financial aspects. Women’s position as demanding was clarified amongst most of the male respondents when asked if they would prefer to be born as women. However, a man is not allowed to expand his living space to involve those traditional responsibilities of the woman, resulting in difficulties for women to neglect the duties of parenthood and household and thus difficulties to further her studies and career. Ambiguous perceptions were seen in this section, thus the respondents’ theoretical approach might not always been integrated from theoretical
attitudes to actual perceptions of the daily context.

5.3. The Teacher-students’ Recognition of Girls’ Right to Education

The two previous sections have formed a basis for this third section which concerns how the respondents acknowledge and address the matter of girls’ education and their right to being educated.

5.3.1. Obstacles for Girls Compiling their Education

**Empirical Findings**

A variety of reflections were brought up on girls drop out of school to a higher extent than boys. Some of the more frequent answers involved factors such as lack of means in the families, parents’ perception girls’ need of education, practical issues (distance to school and need to contribute to household work) and child labour. These factors were often understood to differ between urban and rural areas.

Respondents generally expressed girls’ education in rural areas to be less prioritized by parents and that the family economy often was poorer. Although many respondents stressed that life in urban Dakar is expensive. One respondent brought up that a low socio-economic status could lead girls to approach mature men in quest for money and means, and another respondent answered that girls might prefer working and earning her own money, and therefore dropout of school.

*D: “Most of the time it’s because of their parents. They will say the place for the girl is at home to work or that ‘it’s time for the girl to marry instead of going to school’. They believe higher education is only for boys. In Dakar things have changed, but not get in the villages and on the countryside.”*

*E: “Sometimes girls’ parents are not really aware of girls’ education, they just think girls are for child breeding and marriage. These parents don’t give the girls time for studies, only household work.”*

Moreover, most respondents highlighted marriages as an obstacle for girls’ schooling.

*J: “The main issue for the girls dropping out of school is that the girls sometimes get married early and can’t combined that with the studies.”*

*G: “From my experiences in rural areas girls most often drop out from school when they are 14-18 years old, with marriage being the biggest reason. Girls might be married around 15.”*
With or without marriage, pregnancies and motherhood was brought up by most respondents as an obstacle for girls to fulfil their education. Pregnancy outside of marriage implies a strong social taboo according to all respondents, but many stressed that this had become banalized because of the increased frequency.

J: “If you get married and start having babies you lose your focus, even when a boy get married it’s difficult because here in Senegal you have a huge responsibility to pay for your family.”

I: “It’s difficult to stop relationships between students and they are not forbidden. The problem is mostly concerning girls as these relationships often results in pregnancy.”

F: “Some girls get pregnant without having a husband, which is a taboo. It’s ok for a married and pregnant girl to stay in school…(…)…but often hard in practice, leading to girls dropping out.”

The majority of the respondents explained that demanding household work falls upon the girls preventing them from focusing on studies. By many respondents this situation was referred to as an even a bigger obstacle in rural areas.

F: “In Senegalese tradition only girls are supposed to do household work and if a man for example cooks it is badly seen.”

E: “In rural areas, on the other hand, there is a lot of household work which needs to be done like taking care of the farm, fetching water etc.”

One of the respondents described that it happens that lower educated men, not only accept, but also support their wives fulfilling of higher education. However, if a man helps out with the household work this is often met by negative comments by the family. Not everyone agreed that household work was an obstacle to obtain an education. One of the male respondents expressed the following:

H: “Household work is no obstacle for a girl’s studies, you can perfectly combine helping you mother and studying if you want.”

Obstacles brought up concerning the school environment itself were mainly harassments, violence and sexual abuse in schools. Most respondents brought up the issue of relationships between teacher and student as a major hindrance.

G: “Some girls drop out because of teachers beating them, both verbally and physically…(…)…Girls might be told things like ‘your equals are at home bearing children’, ‘chaddah’, meaning whore, and ‘you’re fat and you can’t understand anything’.”
I: “I’ve seen cases when teacher are having relationships with girl students and making them pregnant. This is more frequent in rural areas where parents are less educated than in Dakar. In Dakar these teachers are more often taken in front of justice by the parents and put to jail. “

F: “There are sexual harassments in schools and this is difficult to combat! It exists by both teachers and fellow boy students, but it’s most serious when an authority is involved. Girl students can be forced into romantic or sexual relationships with the teacher by the teacher’s threats of otherwise giving the girl bad notes or other problem at the school.”

A few respondents did not highlight any obstacles related to the school environment, the context of the society or traditions, but rather identified dropping out of school as lack of individual motivation and misbehaviour from the girl herself.

B: “Girls sometimes think ‘We don’t need to further our studies’. They consider themselves as future mothers and feel that they don’t need to kill themselves with studies.”

G: “Maybe the girl’s own behaviour might be an obstacle…(...)…Girls choose sometimes to frequent bad places and go out with boys who make them pregnant.”

On the question of whether girls’ dropouts from elementary school are being brought up within FASTEF most of the respondents answered that this was not specifically discussed. Some respondents answered that this was being touched upon in the subject of psychopedagogie in their education, and discussed amongst fellow students or colleagues in the field of teaching. This opinion was not completely shared, and some respondents explicitly answered that this was not brought up at all at FASTEF.

F: “No, we don’t discuss that. Not even in psychopedagogie. Maybe if there’s a text relating to the matter.”

G: “Yes, we discuss it, both out of the classroom with colleagues and in the subject of psychopedagogie. The teachers of psychopedagogie make students go out and do research and then come back to do presentations in class followed by debate.”

Analysis
Various types of obstacles to girls’ fulfilment of their schooling, were brought up by the respondents, and these could be categorized as external/societal, cultural and internal. External obstacles included factors such as financial and practical issues, e.g. distance to school, lack of means to send all children to school. Most respondents also brought up obstacles that could be seen as existing cultural tradition, which influences
parents’ perception of girls’ need of education, expectations on the girl to do household work and get married at a certain age. Gordon (1995) addresses the influence of both parents’ and teachers’ expectations upon girls, and that girls are often seen as weaker and more suitable for domestic work than boys. This matter is stressed by UNESCO as a major factor leading to girls dropping out from secondary school in Senegal, and is also expressed in most of the respondents’ answers.

Graham (2002) discusses in her article *The African-Centred Worldview* that the premise of a collective identity results in a collective responsibility, which could be related to what the respondents brought up concerning children’s duties at home and towards the family. As she states, self-realisation is obtained by engaging in caring for others and acting for the best of the collective.

If reflected upon through structural functionalism it would not be enough to raise awareness amongst parents concerning the importance of girls’ education, as the family is still a part of the collective and society. According to this perspective, society is seen as a superior structure in which social structures, norms, morals, beliefs and culture affect the behaviour, choices and thinking of an individual. (Meeuwisse & Swärd, 2002) This means that gender expectations and work division, for example in the household, need to change in society as a whole, for a change to take place in practice. If girls would not carry out all the household work with their female relatives, men would need to take part in these tasks. A change of perception and behaviour would require a change on several levels concerning how the world is looked upon, and constructed by its participants, the people.

Internal obstacles would be the girls’ own lack of motivation or interest, inappropriate behaviour in classrooms and engagement in sexual relationships resulting in pregnancies. Generally pregnancies were brought up by most respondents as a major obstacle for girls’ education, independently of the reason; it could be a result of sexual abuse or marriage. It was not the taboo of getting pregnant as an adolescent or outside marriage, rather the practical consequences in limitations of time for the girl, that were the possible obstacle for her studies. Many respondents brought up that the girl would not be dismissed due to pregnancy, but it would per se usually unable the girl to continue studying. The matter of birth control as a fundamental part for women’s
self-determination is stressed by Beauvoir, whom identifies pregnancies and motherhood as the ultimate justification of her right to existence.

Physical and verbal harassments and sexual abuse were brought up by many respondents as serious obstacles for girls to attend schools. Gordon’s study shows that not only are the girls in school in a male dominated environment but they are frequently targets for sexual harassment and sexual abuse, which is generally ignored or underplayed by the teachers. Moreover, the teacher not only stigmatise gender stereotypes but they reinforce barriers for the girls’ academic achievement and negatively affect their academic self-concept. (Gordon, 1995) Mc Elroy et al. highlight the issue of unequal power and positions between teacher and student, and how this might affect a girl student, who is victim of sexual abuse, not to report it at all. Some of the respondents also brought up the aspect of pressure that a teacher is in position to misuse, for example by threatening to give the girl bad marks in school, if she denies engaging in a relationship with the teacher. The girl might also be afraid of further negative consequences, as being excluded or negatively treated by the teacher, if reporting abuse.

In conclusion the respondents answers leads up to a reflection whether education is seen as a right of the child or the choice of the parents. According to the perspective of social constructivism our reality is socially constructed and based on and produced by social processes and structures. Therefore knowledge can never be considered as fixed, and is rather created in the social interaction with others, constantly evolving each and others’ perception of what the true knowledge is. Many respondents describe changing of tradition and cultural beliefs as a demanding process, which could be seen through social constructivist perspective, as due to having become valid, fundamental social constructions of the perception of values and family, and thereby being constantly reproduced in daily interactions. (Barlebo Wennberg, 2000).

5.3.2. Factors Helping Girls to Compile their Education

**Empirical Findings**
Approximately two thirds of the respondents highlighted ambition and motivation as factors that help girls to fulfil their education.
J: “Usually ambition! Children that come from poor families can have ambitions to overcome obstacles, climb the social latter and succeed. Rich children often don’t have the same ambition and take the money for granted.”

More over, the influences from the parents, such as their educational background, were addressed:

G: “As a sociologist said: ‘whenever a woman has an A-level, her children has at least a master.’ This is a connection I’ve seen too and how it can help pushing girls to go to school.”

I: “Parents are starting to realize that what they thought was a girl’s position is not reality. They see how many women have succeeded, have good jobs and can help their parents.”

Many respondents also mentioned that the teacher play an important role in encouraging a girl to study, both by directly providing her support and by talking to the parents.

D: “Teachers talking to parents to encourage girls to stay, which is more easy if the girl is succeeding in school.”

One respondent mentioned a religious aspect and girls’ veils as a protective factor.

F: “You’re safe and protected if veiled, then you are respected and there are no approaches from teachers.”

However, the most frequent factors that were addressed were those related to structure of the society, e.g. governmental support, scholarships and work carried out by both local and international NGOs.

I: “Throughout the country there are campaigns sensitizing teachers, for example posters in the teachers’ room saying ‘don’t touch our daughters!’”

F: “There are organisations supported by the government e.g. SCOFI gathering parents and officials and holding meeting and sensitizing them on girls’ education.”

On the question about what they thought should be done to facilitate girls’ education the respondents answered that elementary school should be made compulsory, scholarship programs should be developed and a better financing is needed to ensure education for all. One respondent brought up that sexual harassments should be avoided by having legal consequences.
E: “Law should be implemented to make school compulsory. The Senegalese authorities should develop a national convention to go in parallel with the UN conventions concerning education for all…(...)... In Senegal there is really no problem with enrolments, it’s rather a problem of fulfilment and staying in school.”

Analysis
When discussing factors helping girls’ fulfilment of secondary school, the respondents brought up girls’ own motivation and ambition and parental support and/or influence, although parents’ perception of girls was mentioned as a major obstacle for girls’ education in the previous section. According to the respondents’ descriptions, parents are becoming more and more aware of girls’ right to education. This might be the actual case, however, it could also be a result of parents becoming more convinced that girls’ schooling might be useful to the family, rather than perceiving education as a right per se for the daughter. The result of both these assumptions enables girls’ education, but due to different fundaments; seeing the girl as an individual human being with a right to education or seeing her usefulness to the collective/family. The empiric material from respondents raised the question whether children are conceived rather as property of parents or as individuals. Respondents also stressed the importance of economic aspects as financing through scholarships, and government and NGOs trying to raise awareness. When asked what should be done to ameliorate girls’ schooling, a majority of the respondents emphasized the importance of more financing and economic resources for education to be accessible to all. This correlates with the findings of Amelewonou et al. (2004) showing that the major quest for Education for All to be realized is the economic issue, at the moment preventing the Sub Saharan governments from even being able to offer schooling to all children if this would be the case. This correlates with the findings presented under the previous section 5.1., where the respondents identifies lack of means as a major problem when providing education.

One of the respondents stressed that wearing a veil would effectively protect a girl from being object to any kind of sexual harassment from both boy students and male teachers. This could be reflected upon both through a feministic approach and as an expression of the status of Islamic religion in the country. Through a feministic perspective it could be considered that women are seen as responsible for the sexuality of men, and therefore need to cover themselves not to awaken any sexual
desire in men (Beauvoir, 1949/2002). This relates to the statement of how a veil is considered a strong religious symbol, giving the veiled girl status, dignity and respect in a Senegalese social context.

Some respondents raised the importance of the sensibilization of the matter, which is carried out by NGOs. Education about children’s rights leads to a significant change in how adults perceive children and consider their rights (Campbell & Covell, 2001). This reflection is supported by social constructivist approach hence attitudes and behaviour are seen as socially constructed. Therefore campaigns including sensitation through discussions and seminars could be considered to be effective, since they involve the individual in interaction where personal opinions are expressed, opposed and challenged, and thereby possible, rephrased and changed in construction. (Barlebo Wenneberg, 2000)

5.3.3. The Responsibility for Girls’ Fulfilment of Elementary Schooling

**Empirical Findings**

A few respondents identified the parents as main responsible for allowing girls to fulfil their schooling. One respondent brought up that parents are the first ones to be seen as responsible as it is often due to them that a girl doesn’t go to school.

H: “The primary responsible are the parents, before the government. Because there are no laws or Conventions forcing children to school. So it’s the parents’ responsibility to bring their child to school.”

D: “I think it’s up to the parents, most of the time they are responsible of the education of their children. If children don’t go to school, it’s often parents who told them not to go.”

However the majority of the respondents thought that the responsibility for the fulfilment of girls’ education was shared by several actors. One respondent highlighted the girl’s own responsibility in the matter.

I: “For me it’s shared. Parents have responsibilities that start from home. It’s very important how the girl is educated by them. Some girls come with the idea of being inferior, because that’s what they’ve been educated with at home. Teachers are also a part in supporting the girls and the government is responsible for developing policies favouring education.”

F: “The government provides for opportunities, but the girls have to believe in what they do. This is a parental responsibility at a certain age, but also a self responsibility,
you need to have own ambition too.”

**Analysis**

Parents were seen as the main responsible of girls’ education by some respondents, although the majority answered that the responsibility for girls’ schooling was divided between several actors; government, parents and the girl herself (however still highlighting parents’ position as the most important). Considering the parents to be the main responsible corresponds with the holistic perception described by Graham (2002) where family and the collective are given the main responsibility concerning family matters such as children, rather than prescribe the government authority for those issues. This on the other hand, could mean that government has less power in implementing for example laws, if this is not done through campaigns or methods taking the holistic community structure into consideration. Here the respondents stressed the significance of NGO campaigns, and this might be understood as a result of them addressing e.g. families in villages directly through discussions and seminars.

**5.3.4. Development of the Respondents’ Own Knowledge, Attitude and Behaviour Due to Studies**

**Empirical Findings**

Most of the respondents considered themselves to **have more knowledge after studies** concerning children’s (girls’) right to education, but most of the respondents clarified that they have developed it in coherence outside of the university.

*C: “Yes, education for boys and girls was not really clear in my mind. I now know that the government makes efforts to make girls stay in school. I have more knowledge due to university but mainly from the outside, for example media and through my teaching experience.”*

Answers from the respondents varied when **change of thinking and attitudes** was discussed. Five of the respondents thought that they had not explicitly changed their way of thinking whilst the other five thought they indeed had changed their way of thinking, mostly due to their personal experience of teaching.

*I: “Yes, definitely. I’ve learnt a lot concerning for example legislation; what is expected from you and what kind of relationships a teacher should have with the students. …(…)…We consider ourselves having knowledge, but we often have cultural stereotypes. I have changed through experience, studies and the help of organisations like SCOFI. What I thought was reality changed, so did my way of perceiving things. Before I thought girls should stay at home, but nowadays I believe that they should be*
educated even to the highest level.”

F: “I myself already had the same thinking. Maybe because I already belonged to an intellectual family. I’ve always believed that women have to challenge men and show them that they are capable.”

C: “First I thought that if a girl studied for long time it would be a problem, making her lack recognition in society. I thought finishing elementary school was enough. Education at FASTEF has made me change my mind. I don’t want to marry a girl who is not educated.”

Some of the respondents answer that they have **changed their behaviour or way of acting when girls’ schooling is concerned.**

F: “I try to encourage the girls and make no difference between boys and girl. If I ask a boy I ask a girl.”

E: “Yes, I try to sensibilize, especially girls, to the importance of education and opportunities that it can give them in the future. I try to give good example of women who have succeeded in Senegal and that this is due to education.”

All respondents answered that they had **changed** in some way, **both as persons and as teachers.** Changes that were brought up were e.g. being more tolerant, responsible, flexible, understanding and showing more consideration in the interaction with others. Yet again, most of the respondents described that this change was not due to their studies but rather due to their teaching and personal experience.

I: “Yes, I thought we [boys and girls] were two different persons and were not supposed to have the same ambitions and do the same things. For example girls should be sweeping floors and cook. Now I tell my co-students ‘if I get married, I might be cooking for my wife and cleaning her room sometimes’.”

H: “Yes, it’s not just my studies, but also my personal experiences that have taught me tolerance. As a teacher you need to forgive and to be flexible. Learning more about the psychology of the child in psychopedagogie changes your own personality too.”

**Analysis**

A moiety of the respondents answered that they had not explicitly changed their way of thinking due to studies, whilst the others said that they had changed their way of thinking, although mostly due to their personal experience of teaching. Seen through the perspective of social constructivism, a change of attitudes, thinking or behaviour is not necessarily a process that is being acknowledged or recognized by the individual, as it is a social, unconscious process through time. (Hacking, 2000) An individual is, according to this perspective, constantly reproducing and therefore
enhancing or changing his/her perception of himself/herself or the surrounding world. Language is considered to be of great importance in social constructivist approach as enabling the person to put words on his/her experiences and thoughts, and thereby creating concrete perceptions of the world. (Barlebo Wenneberg, 2000) This could be related to how many respondents experience that they have developed and changed their attitudes during the teacher education, although not being able to describe in detail what the reason of this is. McElroy et al. (2010) highlight the importance of gender sensitive pedagogical teacher-training in the study *Teacher Training: the Superhighway to Gender Equity in Senegal* in order to challenge existing socio-cultural gender norms in the society and themselves.

5.3.5. Reflections upon the Respondents’ Position and Role as a Teacher

**Empirical Findings**

When asked how they would prefer to contribute as a teacher, most of the respondents answered that they would do this through raising awareness amongst both girls and parents, and by encouraging and motivating the girls in their studies. Some respondents mentioned informing the girls’ of their actual right to education.

> G: “Speaking frankly to the girls, letting them know about their rights but also their duties and what positions they could occupy. Letting the boys know that a girl is not an object.”

Almost all respondents described their position as a future role model for girls mainly consisting of aspects such as showing a good example by being responsible, behaving, talking and dressing correctly. One respondent mentioned being a role model by showing them that they, themselves, have succeeded in studying at a high level in spite of an origin of a poor, rural area.

> F: “As a teacher you should be a good example, I’ve had problems with female colleagues, who have been dressing sexy in front of the class. “

> E: “Motivation and encouragement. Show the students examples of women who have succeeded throughout history and politics.”

**Analysis**

Overall the respondents seemed to be concerned upon their position as teachers and acknowledged their role as an adult with a great impact and influence upon their students. Some of the respondents furthermore addressed their possible potential to
impinge not only the students but also the parents and the local community. Unterhalter (1999) highlights the teachers’ position as someone teaching ideas and attitudes and specifically the affect dimensions of the pedagogy by female schoolteachers are brought up amongst the respondents in her study. When reflecting upon their schooling, the grown-up respondents recall emotions of love and inspiration when some teachers figured as important adults in the process of forming an identity. (Unterhalter, 1999) When girls’ poor performance in school is not recognized amongst the teachers as a result influenced by the teachers, the teachers and the schools enable themselves to negate their responsibility and thus to find a solution to the situation (Gordon, 1995).

5.3.6. Conclusion of Analysis for 5.3.
The obstacles to girls’ fulfilment of their schooling were categorized as external/societal (financial and practical issues, e.g. distance to school, lack of means), cultural (parents’ perception of girls’ need of education, expectations on the girl to do household work and to get married) and internal (girls’ own lack of motivation and interest or inappropriate behaviour). The cultural aspects correlate well with the findings in 5.2. concerning traditions clearly limiting the options for girls and women. In addition, the physical and verbal harassments and sexual abuse were addressed as great hindrances for girls’ schooling. Although cultural aspects strongly were stressed amongst the respondents as hindrance for girl’s education, factors helping girls to fulfil their schooling mainly involved parents perception, financial structures, work carried out by NGO’s and girls own motivation when discussed. There is a contradiction between respondents pointing out tradition/cultural beliefs as the major obstacles to girls’ schooling although answering that the solutions would be found mainly in financing and legislation. This could be viewed as an expression of lacking resources being the main obstacle for education for all in Senegal. On the other hand, one might reflect upon these social constructions consisting of cultural traditions, as being acknowledged by the respondents as too demanding to change and therefore choosing to focus on more practical and easily accessible matters such as financing. Furthermore, a reflection whether education is seen as a right of the child or the choice of the parents was raised from the findings in this section. The responsibility for girls’ fulfilment of elementary education was mostly laid upon the parents although it overall was considered as a shared duty between the government, parents
and the girl herself. Many of the respondents considered themselves to have developed more skills and awareness regarding the questions at issue, however not specifically due to the university studies. Moreover, they addressed the importance of being a responsible role model as a teacher and conducting oneself accordingly.

6. Discussion

6.1. Discussion of Empirical Findings

Overall the collected data contained ambiguous reflections both within the respondent group, and, somewhat within the respondents themselves too. The constellation of the group was rather heterogeneous representing a variety of aspects of the cultural context in terms of origin, religion, education, age, work experiences etc. The ambiguity concerning the individual reflections are mainly understood by us as a theoretical awareness of the questions at issue, differing with the respondents perception of daily life and reality, as well as their internalized values and norms. The respondents lacked deeper knowledge of the relevant jurisdiction, and they were somewhat alienated from the UN Conventions CRC and CEDAW, thus the legislation seems to deviate from actual perception of reality. This shows a failure in the implementation of the signed CRC and CEDAW, and perhaps a post-colonial gap, hence the lack of respondents’ identification with the essence of the Conventions.

The issue of right to education was intermittently permeated by socio-economic factors such as national economy and families’ shortage of means. These aspects were often referred to as explanations of girls' deprivation of schooling. However, financial aspects alone, do not extenuate why girls in a much wider extend than boys are denied the right to education. Thus a fair comprehension of the matter ought to be considered as an issue of cultural gender traditions.

Although many of the respondents theoretically advocated gender awareness, when answering questions pin pointing their perception of gender in daily life, the awareness on gender discriminations was rather vague. Thus, gender stereotypes and women’s relegation to household work, marriage, motherhood and financial dependency on men, were not further impugned by the respondents, as limitations for women’s opportunities in life. The aspects of cultural gender expectations and
traditional duties, laid upon women were clearly recognized by the respondents, as obstacles for girls’ education. This finding correlates well with the obstacles identified during the World Conference on Women in Beijing (1995), when the issue regarding girls being underrepresented in education was addressed. Highlighted factors were, amongst others, customary attitudes, the shortage of women teachers, teenage pregnancies and child labour, early marriages, lack of funds and lack of adequate schooling facilities, and gender inequalities in society at large as well as in the family, involving heavy domestic responsibilities for the girls. (Hodgkin & Newell, 2007)

The respondents mainly entrusted matters of national economy and jurisdiction as solutions for girls’ completion of schooling, and did not clearly challenge or abject gender stereotypes. We interpret the wish to find financial and jurisdictional solutions on a matter mainly deriving from cultural gender stereotypes, to possibly be an abnegation of penetrating the core of the issue and thereby dealing with the essence of it. Finding a solution for the actual matter, instead of only the symptoms of the matter, might be more efficient in the long term. Contingently, this contradiction in the respondents’ answers, might be comprehended as a sequel of financial aspect being more evident and manageable in their perception.

The respondents’ recognition of their teacher position as influential, with abilities to affect the lives of their students beyond the official curriculum, is a sign of substantial responsibility, awareness and moreover an engaging approach of their role as teachers, e.g. many of them aimed to be involved in local work of change to promote girls’ right to education and gender equality in society. The respondents in less recognition of the influences that comes with the teacher position, were those who did not find it important to sensitize the issue within the teacher-education. In summation we consider that our questions at issue have been answered and well comprehended in relation to the theoretical approaches and previous research.

6.2. Discussion of Method
Overall we are satisfied with our choice of method. The theories and previous research functioned well as tools for analysing and comprehending the collected material. The hermeneutic circle enabled an excellent approach to constantly re-reflect on the different, and sometimes contradicting, material. Our choice to not reflect upon
the collected material with regard to the respondents’ sex was mainly due to ethical considerations, hence only two out of ten were females. However, as mentioned earlier, we did not come across anything specific in the material that arose any need to compare the females’ responses to the males’. Concerning the language, we noticed that sometimes the communication stumbled slightly, and that questions were not always understood due to a language barrier, however, our overall impression was that the lack of language skills did not impact the collected material. In summation we considered that the chosen method enabled us to compile this thesis in an adequate way.

6.3. Suggestions for Further Research
With regards to theoretical aspects, previous research and the findings of this thesis we consider it important to continuously stress the teachers’ position and role concerning the matter of girls’ compiling their schooling. Therefore we find it highly relevant to continue research and evaluations upon the objectives in order to ameliorate gender equality.
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Appendix 1 - CRC Article 28

1. States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:

(a) Make primary education compulsory and available free to all;

(b) Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;

(c) Make higher education accessible to all on the basis of capacity by every appropriate means;

(d) Make educational and vocational information and guidance available and accessible to all children;

(e) Take measures to encourage regular attendance at schools and the reduction of drop-out rates.

2. States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.

3. States Parties shall promote and encourage international cooperation in matters relating to education, in particular with a view to contributing to the elimination of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern teaching methods. In this regard, particular account shall be taken of the needs of developing countries.
Appendix 2 - CEDAW Article 10

States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:

(a) The same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas; this equality shall be ensured in pre-school, general, technical, professional and higher technical education, as well as in all types of vocational training;

(b) Access to the same curricula, the same examinations, teaching staff with qualifications of the same standard and school premises and equipment of the same quality;

(c) The elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education by encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the revision of textbooks and school programmes and the adaptation of teaching methods;

(d) The same opportunities to benefit from scholarships and other study grants;

(e) The same opportunities for access to programmes of continuing education, including adult and functional literacy programmes, particularly those aimed at reducing, at the earliest possible time, any gap in education existing between men and women;

(f) The reduction of female student drop-out rates and the organisation of programmes for girls and women who have left school prematurely;

(g) The same Opportunities to participate actively in sports and physical education;

(h) Access to specific educational information to help to ensure the health and well-being of families, including information and advice on family planning.
Appendix 3 - Constitution du Sénégal

Titre II : Des libertés publiques et de la personne humaine, des droits économiques et sociaux et des droits collectifs

EDUCATION

Article 21

L’État et les collectivités créent les conditions préalables et publiques les institutions publiques qui garantissent l’éducation des enfants.

Article 22

L’État a le devoir et la charge de l’éducation et de la formation de la jeunesse par des écoles publiques.

Tous les enfants, garçons et filles, en tous lieux du territoire national, ont le droit d’accéder à l’école.

Les institutions et les communautés religieuses ou non religieuses sont également reconnues comme moyens d’éducation.

Toutes les institutions nationales, publiques ou privées, ont le devoir d’alphabétiser leurs membres et de participer à l’effort national d’alphabétisation dans l’une des langues nationales.

Article 23

Des écoles privées peuvent être ouvertes avec l’autorisation et sous le contrôle de l’État.
Appendix 4 - Information Letter in English

To whom it may concern,

We are two students from the Department of Social Work at the University of Stockholm, Sweden, aiming to write our Bachelor thesis within the program of Social Work/Social Pedagogy during the spring 2012 in Dakar, Senegal. Our field work in Dakar is organised by the International Programme Office for Education and Training and supported and financed by the Swedish International Development Cooperation Agency, SIDA (l’Agence Suédoise de Coopération International au Développement, Asdi).

Through this study teacher-students’ approach regarding the matter of girls’ right to education will be addressed. Obstacles and opportunities concerning girls’ education will be raised as well as aspects related to the objective, such as the UN conventions, economics, law, culture, gender and traditions. Previous research stresses the importance of the teachers’ role regarding girls’ school attendance and academic achievement, thus we consider it relevant to examine how teacher-students approach the matter of girls’ right to education.

Our intention is to carry out qualitative semi-structured interviews amongst secondary school teacher-students within the last semester of their teacher education. We wish to carry out 12 interviews, approximately 45 minutes each, with an equal amount of female and male respondents. We aim to record the interviews with dictaphones to ensure that all information from the respondent is correctly understood. An English-French interpreter will be present during the conversations. The recorded material will be heard by the two of us alone and it will be deleted after the study is compiled. No names of respondents will appear in the thesis. The participation is entirely voluntary and may be discontinued at any time.

We gratefully appreciate any support you might be able to offer in order for us to compile our field work.

Please contact us by phone or email for further information.

Kind regards,

Miss Pia Niemi & Miss Emma Cete
XXXstreet 0, XXX XX City, Sweden
Portable: +221 XX XXX XX XX
E-mail: name@domain.com

☐ Yes, I’m interested in taking part of the study. Please contact me for an interview, see beneath:

Name & Surname: _____________________________
Telephone number: _____________________________
Email: _____________________________

☐ No, I’m not interested in taking part of the study.
Appendix 5 - Information Letter in French

A qui cela pourrait concerner,


A travers cette étude l’approche des étudiants-professeurs concernant le problème du droit des filles à l’éducation sera abordée. Les obstacles et les opportunités concernant l’éducation des filles seront soulevés de même que les aspects relatifs à l’objectif, comme les conventions des Nations Unies, l’économie, le droit, la culture, le genre et les traditions. La recherche antérieure ayant mis l’accent sur l’importance du rôle des professeurs concernant la présence des filles à l’école et les réalisations académiques, ainsi nous pensons qu’il est adéquat d’examiner comment les élèves-professeurs abordent le problème du droit des filles à l’éducation.

Notre intention est de faire des enquêtes qualitatives et semi-structurées parmi les étudiants-professeurs de l’école secondaire dans le dernier semestre de leur éducation professorale. Nous souhaitons faire 12 entretiens, approximativement 45-60 minutes chacune, avec un nombre égal de femmes et d’hommes. Un interprète Anglais-Français sera présent pendant les conversations et nous visons à enregistrer les entretiens avec des dictaphones pour nous assurer que toute information venant des personnes ciblées est correctement comprise. Les données enregistrées seront écoutées par nous deux seulement et elles seront ensuite effacées après l’étude. Aucun nom des personnes ciblées ne figurera dans le mémoire. La participation est entièrement volontaire et peut être arrêtée à tout moment.

Nous apprécions avec reconnaissance tout soutien que vous serez capable de donner pour nous permettre de réaliser notre travail de terrain. Contactez nous par téléphone ou par email pour des informations complémentaires, svp.

Cordialement à vous,

Mlle Pia Niemi & Mlle Emma Cete
Portable: +221 XX XXX XX XX
E-mail: name@domain.com

☐ Oui, je veux participer à l’étude. Svp, contactez-moi pour un entretien, voir au-dessous :
Prénom(s) & Nom: _____________________________
N° de Téléphone: _____________________________
Email: _____________________________________

☐ Non, je ne suis pas intéressé (e) par l’étude.
### INTERVIEW TEMPLATE

<table>
<thead>
<tr>
<th>Date:</th>
<th>Time started:</th>
<th>Time ended:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of the interview:</td>
<td>Track on the dictaphone:</td>
<td></td>
</tr>
</tbody>
</table>

**Background**

- Name:
- Age:
- Sex:
- Geographic origin: *(Rural or urban?)*

**Contact details to respondent**
- E-mail:
- Phone number:
- Address:

**Inception**

- Why have you chosen to become a secondary school teacher?
- In what subjects do you intend to teach?
- Have you studied anything else at the university (in addition to teacher training program)?
- What are your parents’ occupations?
- How many brothers and sisters do you have?
  - What are their occupations?
  - Are they academically educated?

**General gender awareness**

- Do you believe that boys should be educated?
  - Why or why not?
- Do you believe that girls should be educated?
  - Why or why not?
- Do you believe that boys and girls perform differently in certain subjects?
  If yes; - Which?
  - Why? *(are they more suitable?)*
- Do you believe that boys should seek a job, further education or marriage as their main career after secondary school?  
  - Why?

- Do you believe that girls should seek a job, further education or marriage as their main career after secondary school?  
  - Why?

- Do you believe that some careers are more suitable for girls and some for boys?  
  If yes; - Which?  
  - Why?

// How is the teacher-students’ knowledge concerning girls’ legal right to education with regards to the CRC, CEDAW and the Senegalese compulsory education? //

- Are you familiar with the Convention of the Rights of the Child (CRC)?  
  - What do you know of it? From where, if not from the university?

- How is the CRC brought up/highlighted within the teacher- education?

- Are you familiar with CRC Article 28 –the child’s right to education?  
  - How much do you know about it?

- Are you familiar with the Convention of the elimination of all discrimination against women (CEDAW)?  
  - What do you know of it? From where, if not from the university?

- How is the CEDAW brought up/highlighted within the teacher- education?

- Are you familiar with CEDAW Article 10 –the women’s right to education?  
  - How much do you know about it?

- Do you have any opinions regarding the conventions?

- Do you consider them to be applicable in Senegal?

- How is the Senegalese law concerning compulsory education attendance?

- How is that law brought up/highlighted within the teacher- education?

- Are there any legal consequences (i.e. for the child, parents, teacher, school) if a child drops out of compulsory school? (Finns det några påföljder om den obligatoriska grundskolan inte fullgörs?)

- What responsibility do you consider that the university has regarding the implementation of the CRC and CEDAW in the Senegalese society?

//- How is females’ right to education recognized and addressed amongst the
teacher-students’? //

- Do you consider that questions concerning girls’ right to education should be addressed within education of teacher’s?
  If yes; - By whom? (University/teacher-education? Literature?
  Principal’s/directories of secondary schools? Ministries in official information campaigns? Or?)

  If no; - How come?

(- Is it important to talk about and highlight attitudes in teacher-education about girls’ right to education? ))

- Is the matter of girl’s dropping out of secondary school brought up within education of teacher’s?
  - By whom? (Teachers? Literature? Fellow students?)

((- Do you consider that the CRC and CEDAW are applied enough within the teacher-education?))

- Do you consider yourself to have more knowledge now regarding the children’s (and girls’) right to education, compared to when you first began to study?
  If yes; - What skills have you developed regarding the matter?
  - Do you consider that the development of these skills is a result of the education or have you developed these knowledges outside the context of the studies?

  If no; - How come you consider yourself to not have developed any skills regarding the matter?

- Have you changed your way of thinking / changed your attitudes regarding girls’ right to education during your studies?
  If yes; - Is there anything specific that you have changed your view on? / In what way?

- Have you changed the way you act or behave on the girls’ right to education as a student during your studies?
  If yes; - In what way has it changed? (towards other people, political, argumentative, etc. ..)
    - Why do you think your way of thinking/acting has changed? (Due to studies?)

- Have the studies changed you as a prospective teacher and / or as a person?

- Who do you consider is responsible for the girls to fulfil their compulsory education?
  - How come you believe that?

---------------------------------------------------------------------------------------------

// How is the gender awareness amongst the teacher-students, with regards to the girls’ low attendance in secondary schools? //
- Why do you think that girl’s in secondary school drop out in a much wider extend than boys do?

- What are your expectations upon the academic achievement by girls and boys in secondary schools?

- What obstacles do you think girls face in secondary school which may contribute to them not completing their education?  
  (Practical issues? Cultural traditions? Sexual abuse?)

- What aspects do you consider have an impact of girls’ fulfilment of their compulsory education? (The family/cultural traditions/the school enviroment/economy?)

- What factors in school do you think help girls to fulfil their compulsory education?

- What is being done to improve girls’ attendance in secondary school?  
  - What needs to be done?

- How do you consider yourself, as a future teacher, to be able to contribute to facilitate girls' school attendance and education?

- How do you reflect upon your role as a future model for girls in school?

- If it were possible to become the opposite sex, would you change your sex?  
  - Why or why not?

Ending

- Is there anything else that you wish to add or ask?

Thank you for your participation!
Appendix 7- Interview Template in French

MODÈLE DE L'ENTRETIEN

Date: L'heure de début: L'heure de fin: Nombre de l'entretien: La piste sur le dictaphone:

Fond

Nom:
Âge:
Sexe:
Origine géographique:
(Rural ou urbain?)

Coordonnées :
E-mail:
Numéro de téléphone:
Adresse:

Début

- Pourquoi vous-avez choisi de devenir un(e) enseignant(e) du secondaire?
- Dans quelles matières avez-vous l'intention d'enseigner?
- Est-ce que vous avez étudié dans une autre faculté à l'université? (en plus du programme de formation des enseignants)?
- Quelles sont les professions de vos parents?
- Combien de frères et de sœurs avez-vous?
  - Quelles sont leurs occupations?
  - Sont-ils scolarisés ?

La sensibilisation au genre n' général

- Est-ce que vous croyez que les garçons doivent être scolarisés ?
  Si « oui » -Pourquoi?
  Si « non » - Pourquoi ?

- Est-ce que vous croyez que les filles doivent être scolarisées ?
  Si « oui » -Pourquoi ?
  Si « non » - Pourquoi ?

- Est-ce que vous croyez qu’il y a des différences entre les garçons et les filles dans certaines matières ?
Si « oui » - Lesquelles?
- Pourquoi?

- Croyez-vous que les garçons doivent chercher un emploi, poursuivre leurs études ou se marier, comme objectif principal après l'école secondaire?
  - Pourquoi?

- Croyez-vous que les filles doivent chercher un emploi, poursuivre leurs études ou se marier, comme objectif principal après l'école secondaire?
  - Pourquoi?

- Croyez-vous que certaines carrières sont plus adaptées pour les filles et certains pour les garçons?
  Si « oui » - Lesquelles?
  - Pourquoi?

-------------------------------------------------------------------------------------------------------
// Comment est la connaissance chez les enseignants-étudiants concernant des droits juridiques à l'éducation pour des filles en ce qui concerne la CDE, la CEDEF et de la scolarité obligatoire au Sénégal ? //

- Est-ce que vous êtes familier avec la Convention des droits de l'enfant (CDE)?
  - Que savez-vous de cela? Où l'avez-vous appris, si ce n'est pas à l'Université?

- Comment est la CDE est mise en œuvre au sein de la formation des enseignants?

- Est-ce que vous êtes familier avec l'article 28 -CDE du droit de l'enfant à l'éducation?
  - Qu'est-ce que vous savez à ce sujet?

- Est-ce que vous êtes familier avec la Convention de l'élimination de toute discrimination contre les femmes (CEDEF)?
  - Que savez-vous de cela? Où l'avez-vous appris, si ce n'est pas à l'Université?

- Comment la CEDEF est-elle mise en œuvre au sein de la formation des enseignants?

- Est-ce que vous êtes familier avec l'article 10 -CEDEF les droit des femmes à l'éducation?
  - Qu’est-ce que vous savez à ce sujet ?

- Est ce que vous avez des opinions concernant les conventions ?

- Pensez-vous que les conventions soient applicables au Sénégal?

- Comment est la loi sénégalaise concernant la scolarité obligatoire ?

- Comment cette loi est-elle mise en œuvre au sein de la formation des enseignants?

- Est-ce qu’il y a des conséquences juridiques (par exemple pour l’enfant, les parents, des enseignants, l’école), si un enfant abandonne l’école obligatoire?
- Qu’est-ce que vous considérez comme étant de la responsabilité de l’université pour la mise en œuvre de la CDE et la CEDEF, généralement dans les leur formations?

// Comment le droit des filles à l’éducation est-il reconnu et traité chez les enseignants-étudiants? //
- Considérez-vous que les questions concernant le droit des filles à l’éducation devraient être posées dans la formation de l’enseignant?
  Si « oui » - Par qui? (Université/cours spécial? Littérature? Principaux de de l’enseignement secondaire? Ministères dans des campagnes d’information officielles? Ou?)
  - Pourquoi?

  Si « non » - Pourquoi?

((- Est-ce que c’est important d’en parler et de mettre en évidence les attitudes sur le droit des filles à l’éducation dans la formation des enseignants?))

- Est-ce que la question de l’abandon de l’école secondaire par les filles est traitée au cours de la formation de l’enseignant?
  - Par qui? (Enseignants? Littérature? Autre étudiants?)

((- Considérez-vous que la CDE et la CEDEF sont appliquées suffisamment au sein de la formation des enseignants?))

- Est-ce que vous pensez, en fin de formation, avoir plus de connaissances au sujet du droit à l’éducation des filles, par rapport à quand vous avez commencé à étudier?
  Si « oui » - Quelles compétences avez-vous développées en ce qui concerne la question?
  - Considérez-vous que le développement de ces compétences est le résultat de la formation ou avez-vous développé ces connaissances en dehors du contexte des études?

  Si « non » - Comment se fait-il que vous vous considériez comme n’ayant pas développé de compétences en ce qui concerne la question?

-Qu’est-ce que vous pensez de l’éducation des filles avant votre formation?

- Avez-vous changé votre façon de penser/ modifié vos attitudes en ce qui concerne le droit des filles à l’éducation au cours de vos études?
  Si « oui » - Y a-t-il quelque chose de spécifique que vous avez changé dans votre point vue? / De quelle manière?

- Avez-vous changé votre façon d’agir ou de vous comporter à propos du droit des filles à l’éducation pendant vos études?
  Si « oui » - De quelle manière? (Envers les autres, politiques, argumentatif, etc ..)
  - Pourquoi pensez-vous que votre façon de penser/ agir a changé? (En raison des études?)
- Considérez-vous que les études vous ont changé en tant que personne ou futur enseignant ?

- Qui considérez-vous comme responsable pour garantir la scolarité obligatoire des filles?
  - Pourquoi pensez-vous cela ?

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// Comment est la sensibilisation au genre parmi les enseignants-étudiants, en ce qui concerne la faible présence des filles dans les écoles secondaires? //

- Pourquoi pensez-vous que les filles abandonnent l'école secondaire dans une plus large mesure que les garçons?

- Quelles sont vos attentes sur la réussite scolaire des filles et des garçons dans les écoles secondaires?

- Quels sont les obstacles auxquelles, selon vous, les filles sont confrontées à l'école secondaire et qui peuvent contribuer à les empêcher de terminer leurs études?
  (Questions pratiques: la distance à l'école? Les traditions culturelles? Abus sexuel?)

- Quels aspects considérez-vous comme pouvant avoir un impact sur la réalisation par les filles de leur scolarité obligatoire? (la famille / les traditions culturelles/ milieu scolaire /problèmes financiers ?)

- Quels sont les facteurs à l'école qui pourraient aider les filles pour réussir leur scolarité obligatoire?

- Que fait-on pour améliorer la scolarisation des filles à l'école secondaire?
  - Qu'est-ce qui doit être fait?

- Comment vous considérez-vous, en tant que futur enseignant, comme agent de changement pour être en mesure de contribuer à faciliter la fréquentation scolaire et l'éducation des filles?

- Comment réfléchissez-vous à votre rôle en tant que futur modèle pour les filles à l'école?

- S'il était possible de devenir le sexe opposé, changeriez-vous votre sexe?
  - Pourquoi ou pourquoi pas?

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Fin

- Voulez-vous ajouter ou demandez quelque chose?

Nous vous remercions de votre participation!