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L'Enracinement et L'Ouverture: A Relevant Global Citizenship Education in Senegal

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PIM78 IELR

A Capstone Paper submitted in partial fulfillment of the requirements for a Master of International Education at SIT Graduate Institute in Brattleboro, Vermont, USA.

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Abstract

As the international community strives to work together to respond to globalization implications in education, global citizenship education (GCE) has become more prominent in the educational agenda of the international community. While much literature has critiqued GCE's potential neo-imperialist effects in postcolonial contexts, there have been very few studies that have sought out the voices of key stakeholders, such as students, parents, teachers, and school leaders. A total of nineteen school leaders, teachers, parents, and students were interviewed to examine whether they found global citizenship education relevant to students in Senegal. The study found that global citizenship education was perceived unanimously as relevant, only if it were adapted to fit the Senegalese context. Given the participants rejected the neutral universal aspect of GCE, their definition of GCE did not match the definition found in the literature on GCE. Therefore, international scholarship on GCE should make room for contextualization in order to avoid the potential neo-imperialist effects it may have in postcolonial contexts.

Keywords: global citizen; global citizenship education; citizen; citizenship education; Senegal; postcolonial; elite school

Introduction

Over the past thirty years, as globalization has transformed the world's economic, political and social arenas, the international community, notably made up of international bodies such as UNESCO, UNICEF, Oxfam, among others, and national governments, has responded to this transformation through a shift in education policies. As the educational agenda of the international community has seen a broadening from a focus on access to a growing concern with quality, global citizenship education (GCE) has become more prominent in both policy and practice. Global citizenship education can be considered an educational paradigm, which, through the promotion of “a heightened discourse of global responsibility” equips learners with the necessary “global competencies” and “global consciousness” to tackle twenty-first century problems (Dill, 2013; Pashby, 2011, p. 428). The international community has encouraged the comprehensive implementation of GCE in the private and public sector, in curriculum, in teacher education and in student assessment. In fact, with its inclusion in initiatives such as the Sustainable Development Goals, the Global Education First Initiative, and the Post-2015 education agenda, global citizenship education has been presented as synonymous with quality education and as the necessary educational response to equip learners for the twenty-first century (UNESCO, 2015; UNESCO et al., 2015; United Nations, n.d.).

Senegal, like other low- and middle-income countries in Africa, Asia, Latin America, and the Caribbean, termed otherwise as countries in the Global South, has aligned itself with the educational agenda of the international community. In the late 1990s to early 2000s, in alignment with this agenda, Senegal's Ministry of Education greatly increased access to primary education: net enrollment in primary school increased from 57% in 2000 to 73% in 2012 (PASEC, 2014; World Bank, 2016). However, this was done at the expense of the quality of the education

provided. This ebbing quality in the public education system coupled with an emerging middle class has resulted in an explosion of the private education sector in Senegal in recent years (Caesura Capital, 2017; Lauwerier, 2016). While the international community pushes GCE as the necessary global response to this demand, one might ponder whether GCE is truly synonymous with quality education in Senegal. Lauwerier (2016) argues that it is impossible to answer questions about quality without analyzing whether the education provided is relevant, a factor often neglected in most research on education in Africa.

On the one hand, research on the topic of global citizenship education has shown persuasive evidence arguing for the merits of GCE, noting its ability to equip learners with the skills and attitudes necessary to compete successfully in the global labour market or to be able to efficiently tackle the world's most complex issues (UNESCO et al., 2015). On the other hand, some of the research has been quite critical of GCE, noting its potential neo-imperialist effects in non-western, post-colonial contexts (Andreotti, 2011; Howard et al., 2018; Parmenter, 2011; Pashby, 2011; Tawil, 2013). However, as noted by Lynne Parmenter (2011), there are very few studies that have specifically sought out the opinions of those most affected, its education practitioners, its learners, and its learners' parents. This failure has effectively silenced alternative narratives by neglecting to give voice or agency to those in the Global South (Parmenter, 2011); indeed, Parmenter (2011) makes a call for scholars to seek out the contributions of the majority. Ultimately, this paper is an answer to Parmenter's (2011) call to give voice to the majority and to Lauwerier's (2016) call to consider the relevance of GCE in Africa. In this way, it will answer the following question: To what extent do education practitioners, learners, and learners' parents perceive global citizenship education as relevant to learners in Dakar, Senegal? The findings of this study will contribute to a better understanding of

global citizenship education in Senegal. This study acknowledges its limits. It will not draw conclusive generalizations about all populations in Senegal, in Africa, nor in the Global South.

Firstly, I will contextualize the formal secondary education system in Senegal before outlining the conceptual framework, where I will offer a definition for global citizenship education. Next, in an overview of the current Francophone and Anglophone academic discourse of global citizenship education, I will analyze the impact of GCE in the Global South, review the present literature on GCE in Africa, and examine the relevance of GCE in the Senegalese context. This paper will then present the research design and methodology employed to answer the above research questions before presenting the findings and conclusion of this study.

Education System in Senegal

The formal education system in Senegal consists of pre-school education, primary education, secondary education, technical and professional education, and higher education. The formal system in Senegal can be divided into two categories: public (86%) and private (14%) (PASEC, 2016). Within the public system, it can be further divided into secular schools offering the national curriculum (82.71%) and government-funded Franco-Arab schools, offering the Senegalese program integrated with religious elements (3.29%) (PASEC, 2016). Within the private education system, it can be divided into several categories: private secular schools (8.04%); private Franco-Arab schools (4.01%); private catholic schools (1.46%); and others (0.5%) (PASEC, 2016). This paper will focus on one private secular secondary school, offering an international curriculum in Dakar, the capital city.

The public system is often seen as less desirable than the private system for a number of reasons (World Bank, 2016). Frequent strikes by both students and teachers have interrupted the

progression of class instruction, thus greatly affecting student performance on national exams (Ngom, 2017; Villalon & Bodian, 2012). Because of these factors, many families turn to private schools, where class instruction is uninterrupted, thus resulting in consistently better results than in public schools, as shown by the results in national assessments (Ngom, 2017; PASEC, 2016; World Bank, 2016). While under jurisdiction of the Senegalese national government, private schools are permitted to offer alternatives to the national curriculum, such as the French Baccalaureate, the International Baccalaureate program, or the American program.

It is relevant to note that, since 1982, the Senegalese national curriculum has required middle school and high school students to take civic education class, wherein students learn about the functioning of political, governmental, and judicial life in Senegal (Ciss, 2008). However, Ciss (2008) notes that due to difficult and unstable conditions this class has been known to not be included in the schedule for students under the pretext of there being an overload of class hours in the schedule already.

Conceptual Framework

Since the initial introduction of global citizenship education to the discourse of education in the 1990s, neither the international community nor academics have reached consensus over the definition of global citizenship education (Dill, 2013; Pashby, 2011; Tawil, 2013; UNESCO et al. 2014). UNESCO (2014), a chief contributor in the literature on global citizenship education has argued that it has been difficult to determine an acceptable definition of GCE because, rather than prescribing an approach to education, GCE is a term that provides a paradigm through which to view education and its practice. GCE offers a more holistic view of education, through which the focus is extended to “[the development of] knowledge, skills, values and attitudes learners need for securing a world which is more just, peaceful, tolerant, inclusive, secure, and

sustainable,” rather than just the transfer of foundational skills such as literacy or numeracy (UNESCO, 2014, p. 9). UNESCO encourages a comprehensive GCE implementation policy: on an administrative level, “at all levels of education in all capacities, in formal and informal education in curricular and extracurricular interventions,” and on a student level, “in all three domains of learning: cognitive, socio-emotional, and behavioural” (UNESCOa, 2014, p.16; UNESCOa, 2014, p. 14).

Other scholars have focused their analysis more on the idea of citizenship when defining GCE (Dill, 2013; Pashby, 2011). They argue that, in this globalized age, we must abandon ideas of citizenship confined to national borders. Pashby (2011) argues that citizenship, as referred to within GCE, is an extension of national citizenship that is maintaining its political associations. However, Dill (2013) moves away from this idea of political citizenship and argues that citizenship in the twenty-first century is more so “a moral idea, a vision of what the good person should be and what he or she needs in order to flourish and thrive in a cosmopolitan age” (p. 3). For Dill (2013), global citizenship education not only aims for the development of the skills and knowledge required to succeed in the global labour market, which are *global competencies*, but also an awareness of one’s self and the world, thus *global consciousness*.

In light of the inconsistency in a definition for GCE, certain scholars have also made an effort to categorize approaches to GCE (Andreotti, 2006; Tawil, 2013). The most cited within GCE literature is the distinction between the soft and critical approach (Andreotti, 2006). Andreotti (2006) notes that the while a soft approach is inherently superficial, going only so far as to raise awareness of global issues or promote global campaigns, the critical approach actually tackles the complexity of the global system and “empowers individuals to reflect critically on the legacies and process of their culture, to imagine different futures and to take responsibility for

decisions and actions” (p. 48). Similarly, Tawil (2013) notes a difference between more conservative, or minimalist approaches, and more progressive, or critical approaches. The former approach encourages “education about citizenship” while the latter encourages “education through/for citizenship” (Tawil, 2013, p. 3). Both scholars note that more conservative, soft approaches may only lead to reinforcing the system of global inequality that GCE is arguably aiming to tackle (Andreotti, 2006; Tawil, 2013).

While consensus over this definition has yet to be reached, this paper will propose an integrated definition, which is as follows: global citizenship education is an educational paradigm, which through the promotion of “a heightened discourse of *global responsibility*” equips learners with the necessary *global competencies* and *global consciousness* to tackle twenty-first century problems (Dill, 2013; Pashby, 2011, p. 428).

It is necessary to unpack this definition to understand each aspect key to the conceptualization of GCE. Firstly, much of the literature on GCE refers to this idea of “*global responsibility*” (Pashby, 2011, p. 428). A true student of GCE must feel a heightened sense of global responsibility, accomplished through a deep awareness of global issues and an understanding of “a common destiny” for all people (Pigozzi, 2006, p. 3); this student will become an active, engaged global citizen, who will respond to this imperative for global action and resolve twenty-first century problems. Secondly, Dill (2013) defines *global consciousness* as an awareness of oneself and other cultures or perspectives. Throughout the literature, this sense of a global identity is apparent: UNESCO refers to this as “a collective identity, which transcends individual cultural, religious, ethnic or other differences” (UNESCO et al., 2014, p. 9); Parmenter (2011) refers to this concept as “human-beingness,” whereby her participants across the world noted the “common experience and fate” shared by all humans (p. 373). Lastly,

GCE literature often alludes to Dill's (2013) *global competencies*, which are the skills necessary for economic and professional success in this globalized world. UNESCO amongst other literature makes a distinction between cognitive skills such as critical, systems, and creative thinking and non-cognitive skills such as social skills like empathy and intercultural communication skills required to work seamlessly with people across the world (UNESCO et al., 2014). I will use this definition to determine whether participant's views align with those found in GCE literature.

Citizenship Education in Africa

There is very little literature on GCE in an African context. When conducting research on GCE, I searched for anglophone and francophone studies in both Western-based research databases such as Google Scholar, JStor, and Taylor & Francis as well as African databases such as Education SubSaharan Africa and African Journals Online. While there was a dearth of research on GCE in an African context, there was a significant amount of literature on citizenship education (CE) in an African context. This literature like GCE literature has not reached a consensus on the definition of CE as it depends deeply on the national context and approaches CE from a variety of scopes: teacher education, pedagogy, curriculum, among others.

Much of this literature argues for the importance of citizenship education in an African context, whether it be CE in Kenya, Nigeria, Senegal, South Africa, or Zimbabwe. A large portion of the literature defines citizenship and citizenship education with communitarian values such as those evoked by the African philosophy of Ubuntu, or the idea that 'I am because we are' (Marovah, 2019; Meoa & Molohe, 2018; Schoeman, 2006; Wainana et al., 2011). Much of the literature also argues that citizenship education is a 'panacea' for all problems: corruption, economic inequality, ethnic tension, political instability (Koku, 2017; Okafor & Onwudufor,

2012). Most important to the scope of this paper, while much of the literature critiques current civic education at the national level (Ciss, 2008; Marovah, 2019; Meoa & Molohe, 2018 ; Spreen & Vally, 2012), some scholars specifically critique CE's omission of international understandings of citizenship as globalization plays a non-negotiable and inevitable role even at the national level (Arnot et al., 2018; Ciss, 2008; Marovah, 2019). However, the majority of the existing literature does not account for global realities within citizenship education in Africa based on my research.

Consequences of GCE in the Global South

With the rising prominence of GCE in the rhetoric of the international community, it has become the subject of much research and debate. Many argue that the practice of GCE in the Global South is neo-imperialist at its roots (Parmenter, 2011; Pashby, 2011; Van Oord, 2007). As noted previously, Karen Pashby (2011) views global citizenship as an extension of national citizenship. However, for Pashby (2011), the citizen-subject of global citizenship education is “the autonomous and European citizen of the liberal nation-state” who feels a heightened global responsibility to act (p. 430). In this way, GCE works to export western ideas of citizenship and reinforce systemic inequality without moving towards transformative change (Pashby, 2011). Similarly, concrete applications of GCE education, most notably such as the International Baccalaureate program, have been strongly critiqued for its expansion of a destructive monoculture (Rizvi, 2006; Van Oord, 2007). In an ethnographic study of GCE at an elite Ghanaian school, Howard, Dickert, Owusu, and Riley (2018) find this to be true; alluding to Andreotti's (2006) soft versus critical approaches to GCE, this study argues that this school implements a soft Pan-Africanist GCE that is “in service of the West world” (Howard et al., 2018, p. 511), as it only superficially promotes Pan-Africanism and thus unintentionally

reproduces the same unjust system in which they find themselves. This study concludes that the school must implement a more critical approach to GCE, which emphasizes an understanding of one's own cultural identity and acknowledges multiple ways of knowing in order to frame their approach to be "in service of Africa" (Howard et al., 2018, p. 512).

Many scholars have critiqued the discourse around GCE. Men from institutions in the USA, UK, Australia, and Canada have written the vast majority of literature on GCE over the past thirty years (Parmenter, 2011). According to Lynne Parmenter (2011), "this small minority, who are so unaware of the majority" only work to reinforce neo-colonialist, neo-liberal narratives (p. 379). Most interestingly, Quaynor (2018) argues that it is the discourse itself that is limiting GCE's applicability in non-western contexts, arguing that it is impossible to "[evaluate] the success of democratic citizenship education in one context based on a measure or concept developed in another context" (p. 374). She argues that ideas of citizenship must be generated through understanding of both western and non-western cultures. In a similar vein, Parmenter (2011) critiques the current literature's definition of global citizenship, noting that the exclusion of more spiritual aspects of citizenship from its definition limits its applicability in non-western contexts. Moreover, some have fought this idea that global citizenship education is only relevant to western contexts and have established the presence of GCE in Africa (UNESCOc, 2015). However, even the literature that discusses non-western, more specifically, African contexts, rarely gives voice or agency to those in the Global South.

GCE in Senegal

UNESCO has made an effort to expand understandings of the concept of global citizenship to traditional Senegalese societies. Most notably, a session held at the UNESCO African headquarters in Senegal found that "the concept of global citizenship already existed at

the regional level” (UNESCOc, 2015, p. 11). They list two examples in ethnic groups in Senegal—in Wolof, the word *Teranga*, meaning the foreigner is king, and in Serere, the word *fokk*, meaning the family in an extended sense (UNESCOc, 2015). This implies that global citizenship is not an imported concept to Senegal and that it has deep roots in Senegalese culture.

While there have been no studies specifically looking at different stakeholders’ perceptions of global citizenship education in Senegal, Ismaïla Ciss (2008), a Francophone, Senegalese scholar from University of Cheikh Anta Diop in Dakar, Senegal, in his critique of current civic education and more broadly citizenship education in Senegal, argues that present day civic education programs are “*décalés des réalités culturelles africaines* [out of touch with present day African realities]” and globalization will inevitably play a role in Senegal’s citizenship education (p. 8). Although, he warns that:

It must not mean the [engulfing] of local identities by Western culture which, under the mantle of this concept of globalization, offers other people a global model of modernity...a desire to impose a single way of thinking, a monoculture that operates like a steamroller...Globalization must not lead to acculturation, with its levelling effects of an anonymous, soulless world. This means that education for citizenship must be based on the concept dear to [Leopold Senghor, the first President of Senegal]: *l’enracinement - l’ouverture* [rootedness - openness]. (pp. 6-7)

In this text published in 2008, he addresses the potential destructiveness of a neutral universal citizenship education; in this way, he makes a notable allusion to the impact of globalization on citizenship education without naming it global citizenship education.

Furthermore, Lauwerier (2016), in his analysis of the quality of education in Senegal, defines quality education as “inclusive, relevant, and democratic” (p. 788). He notes that, in

Africa with its history of outside influence, most notably colonization and international aid, the relevance of education is an aspect often overlooked (Lauwerier, 2016). Links to global citizenship can be found in his study as he notes, “A relevant education would provide learners the capacity to tackle diverse problems in a local, national, and international environment” (Lauwerier, 2016, p. 790). He concludes his study by noting that Senegalese teachers experience a dilemma between the desire for relevance and the unfavorable educational environment on the ground, which thus negatively impacts the quality of the education provided in Senegal. While GCE is not the focus of Lauwerier’s (2016) study, it does outline a context in which GCE may succeed if deemed relevant.

All in all, there are no studies that explore the perspectives of the key stakeholders in the education system in Senegal on the global education policy of global citizenship education and its relevance to their local contexts. This study aims to do just that; it aims to give voice to key stakeholders, such as administrators, teachers, students, and their parents, who are so often forgotten or neglected in reference to international education policy making.

Research Design and Methodology

This study used a qualitative research methodology to answer the following research question: To what extent do education practitioners, learners, and learners’ parents perceive global citizenship education as relevant to learners in Dakar, Senegal? As the purpose of this study is to explore education practitioners, learners, and learners’ parents’ perceptions of GCE in Senegal, I chose a qualitative research methodology because as “fundamentally interpretive and emergent, qualitative research is systematic inquiry that is characterized by a stance of openness, curiosity, and respect” (Rossman & Rallis, 2012, p. 11). Furthermore, this methodology is characterized by a self-reflexivity of the researcher and active participation by participants,

enabling a collective ownership of the research, all factors which are necessary for culturally appropriate research (Keikelame & Swartz, 2019). In this way, I chose the qualitative research methodology to be culturally appropriate to a post-colonial, African context.

Sampling Methods

In this study, I used mixed-method, purposeful sampling strategies such as convenience, criterion, and snowball sampling. Due to the complications posed by the COVID-19 outbreak, I used convenience sampling to find the focal school. Convenience sampling helped me identify a target population through what is most easily accessible to the researcher (Palinkas et al., 2016). In order to select participants from this school, I used criterion sampling, a strategy to identify participants who meet a set of predetermined characteristics, and snowball sampling, a strategy to identify participants through the referral of other participants (Palinkas et al, 2016; Suri, 2011). I chose these three sampling methods because they “[narrowed] the range of variation and focus on similarities” (Palinkas et al., 2016, p.6).

Teranga Academy

The focal site of this study was Teranga Academy, a private, secular school in which I work as the Coordinator of the international curriculum program. It is important to know that this school is a middle and secondary school with Grade 6 to Grade 12 and only offers an international curriculum in the last two years. This school caters to a more affluent demographic of families in Dakar. Most families are upper-middle class and upper-class. While most families are Senegalese or Senegalese-American, -French, -Canadian, -Italian; there are some non-Senegalese students, although these students are from other African nations. There is only one non-African student at the high school level. There are a small number of students that are on scholarship.

Participants

Through my professional connection to potential participants, I was able to identify seven student participants, five teacher participants, five parent participants, and two school leaders.

Students. The criteria that influenced the selection of student participants were that this group had to represent all three grade levels and include both boys and girls at the high school level. In the end, I identified five girls and two boys, one of which was in Grade 12, three of which were in Grade 11 and the last three were in Grade 10. One participant was the daughter of one of the

Table 1	
<i>Participants in Focus Groups and Interview</i>	
Interviews with school leaders on March 21st, 2020	Focus group of students on March 26th, 2020
Mrs. Ndao Mrs. Wylie ^a	Awa, Oumy, Karim, Aminata, Fatima, Juliette, Mohamed
Focus group of teachers on March 26th, 2020	Focus group of parents on March 28th, 2020
Mr. Diatta, Mr. Sy, Mr. Niang, Mr. Basse, Mr. Tamba	Mrs. Dieng, Mrs. Wane, Mrs. Dia, Mrs. Camara, Mr. Thiam
<p><i>Note.</i> These are the pseudonyms given to each participant. Names were assigned randomly and are not to indicate a participant's religion.</p> <p>^aThe only non-Senegalese participant.</p>	

parent participants. It is important to note that I was unaware of any participants' socio-economic background at the time of the interview. However, based on the demographics of the school they are likely from upper-middle class to upper class families. One of the participants has lived abroad and it is likely that these students have travelled abroad for short periods of time.

Parents. The criteria for selecting parent participants were that each had to have children that attended the high school. I also wanted a mix of female and male participants. In the end, I identified four female and one

male participants; four parents had students in Grade 12 and one had a student in Grade 11. One participant was the mother of one of the student participants. At the time of these interviews, it is

important to note that I was also unaware of these participants' socio-economic background. However, all parents have lived abroad at one point in their lives as noted in their interviews.

Teachers. The criteria for teacher participants was that this group needed to include a range of teachers both women and men who had taught at the school for varying amounts of time. All five teacher participants were male because there were very few women teachers in the high school and of those that I contacted they did not respond in due time. Of the male teachers identified, three of them had taught at the school for over five years and two had taught at the school for under five years.

School Leaders. There were no criteria needed to identify the school leader participants as I interviewed all two school leaders at the school. Both participants were female; one was Senegalese and had worked at the school for over twenty years and the other was American just recently came to the school but had had much experience in education in Senegal.

Methods of Data Collection

I conducted focus groups and individual interviews in English with students who are all bilingual and with English-speaking school leaders, as well as in French with parents, teachers, and French-speaking school leaders. These focus groups and interviews generated a better understanding of stakeholder's perceptions of GCE's relevance to learner's interests.

Focus groups. I conducted three different focus groups: the first had seven high school students; the second had five teachers; and the third had five parents of students. Through these focus groups, I aimed to generate a new collective understanding of each group's perceptions of the relevance of GCE to learners in Senegal. The aim of collecting data through focus groups was to promote an authentic interaction within these homogenous groups. This facilitated the clarification of other's knowledge and the generation of new understandings (Rossman & Rallis,

2012). In order for this environment to be productive and interactive, I asked simple open-ended questions hoping to encourage interaction and prompt comment or question of others' opinions (Kitzinger, 1995). I audio-recorded these focus group sessions in order to be able to be more present during the proceedings. I encouraged authentic discussion and debate by taking a step back and asked probing questions for further clarification.

Each focus group session took place on Zoom and lasted for one hour. Due to the fact that these sessions were held on Zoom, we experienced a handful of Internet problems: both male student participants had to leave the interview half way through due to prior engagements; the only male parent participant came late to the interview, and one female parent participant had Internet connection problems, which influenced her ability to contribute during the middle part of the group interview; one very experienced teacher had to leave the group interview within fifteen minutes of joining due to limited Internet connectivity.

Interviews. I held semi-structured, individual interviews on Zoom with two members of the school leadership team. Through these interviews, I was able to understand the perceptions of GCE held by those in management positions. Interviews lasted around one to one and a half hours. By interviewing the participants in positions of power, I intended to exclude them from the focus groups in order to allow for more authentic interaction among students, parents and teachers respectively; secondly, interviews with these school leaders also aimed to crosscheck participant perspectives in order to reach a higher level of clarity and a better understanding of the whole picture. These interviews were semi-structured in the sense that I followed a question script, but I also pursued the necessary follow-up questions. In order to achieve clarity, I asked probing questions and often asked for clarification and illustrative examples when necessary. These interviews were recorded and transcribed.

Data Management & Analysis

To efficiently manage the collection of data, I maintained a Google Drive folder where I saved all transcripts, voice recordings, and notes from the field. This data will be saved until September 2020. First, I transcribed the data in its original language, either French or English, and employed member-checking, whereby I sent these transcripts back to participants so that they could edit or add to their contribution; no participants wished to add to or edit to their contributions. I did not translate the interviews except in cases where I translated direct quotes for inclusion in this paper. Next, I categorized the transcripts of the interviews and of the focus groups. In categorizing, I first coded the data by separating data into meaningful categories in English. From these categories, I began to look for patterns in the data before identifying key themes throughout the transcripts and the notes. This categorization was done completely in a Google Drive document. I ensured to employ both etic and emic approaches to categorization, allowing for both inductive and deductive reasoning when analyzing this data (Rossman & Rallis, 2012). While I had wanted to maintain a research journal in order to facilitate reflexivity throughout the process of collection, analysis, and interpretation, I found this was not feasible based on the time constraints as a result of COVID-19. However, throughout the data collection process, I reflected throughout the process by discussing the research, data, and findings with a peer. Through this, I was able to actively tackle my own assumptions and how these may affect the interpretation of the data. This enabled me to overcome my bias and be able to synthesize and interpret data accurately.

Credibility and Trustworthiness of Findings

In order to enhance the credibility and trustworthiness of my findings, I took a number of measures. Firstly, I made an effort to triangulate my data collection, by collecting data from four different sources: teachers, students, students' parents, and school leaders. In this way, the diversity in data collection sources allowed for cross checks across groups to generate new understandings and patterns across all data. Secondly, in an effort to practice culturally appropriate strategies, I employed member-checking by which all transcripts were sent to participants in order for them to not only check the information for accuracy but for them to send back any additional feedback that was added to this data. Thirdly, I plan to share the results with all participants. Lastly, throughout this research process, I consulted with a critical peer who was a sounding board for my questions and reflections. With her, I was able to unpack my assumptions in order to reach accurate interpretation of the data and articulate conclusions. These four strategies were culturally appropriate in a non-western, African setting in the sense that they promote the generation of collective knowledge and understanding, which is essential for authentically embracing participant's knowledge (Rossman & Rallis, 2012). These considerations ultimately reinforced the trustworthiness and credibility of the findings.

Ethical Considerations

In all research, although especially in studies involving children, ethical considerations must be made. Issues concerning risk/benefit analysis, privacy/confidentiality, informed consent, are necessary to take into consideration in order to balance the power dynamics between the researcher and the participants and ensure the research study is conducted ethically. These

considerations must be made with an understanding of the cultural context and the realities on the ground.

Risks and Benefits for Participants

In this study, there was minimal risk or benefit for all participants involved. The only risk to participants likely to come from this study was from the relationship between the researcher and the participant (Rossman & Rallis, 2012). Conducting research in non-Western contexts, where the researcher is a Westerner and the participant is not, is fraught with a lack of trust and suspicion due to centuries of betrayal, abuse, and oppression as a result of colonization. Therefore, the methodology was designed knowing that the good research practices such as member-checking, reflection with a critical peer, full transparency through informed consent forms, and open communication used in this study builds trust between the researcher and the participants (Keikelame & Swartz, 2019). Additionally, based on my pre-established relationship with participants, there was already a high-level of trust between myself and participants, proven by the eagerness of all participants to help me by participating in the study.

Privacy and Confidentiality

I took measures to ensure the privacy and confidentiality of the participants. Total privacy and confidentiality were impossible to guarantee in this study because of the nature of its methodology. In order to create a collective understanding of education practitioners', learners, and learners' parents' perceptions of GCE and its relevance in the context of this private secular secondary school in Senegal, it was necessary for focus groups of teachers, students and students' parents to interact and build on each other's understandings to reach clarity and a comprehensive understanding. In this way, it was impossible to maintain full confidentiality within these focus groups participants who met on Zoom. Although I asked all of my participants

to maintain confidentiality and not discuss the information shared in the focus group outside of the focus group meeting, I could not control their decisions. However, I worked to ensure confidentiality between the various groups of participants. These groups did not interact with other groups as all communication happened digitally. Furthermore, anonymity was maintained within the paper itself as pseudonyms were given to every participant and to the school. Consequently, participants felt that their privacy was protected.

Informed Consent

Each participant signed an informed consent form in English or French, depending on their preference. This form briefed them of the study's purpose, their ability to withdraw from the study at any time, and also what their expectations should be for participation (Rossman & Rallis, 2012). It was reiterated multiple times that participation was strictly voluntary and they could withdraw from the study at any time with no repercussions. Additional considerations were made for participants who were unable to read and write and for participants who were under the age of 18 at the time of the study. For the former, there was no instance of this; all participants were literate in French or English. Additionally, for the latter, the parents of each student and the student were expected to sign, respectively, the consent form and assent form. Initially, there was the option for participants to receive these forms electronically, using Google forms or physically in person. However, based on the social distancing measures due to COVID, paper forms were in no way possible.

Positionality

A researcher's positionality is a factor not to be neglected throughout the research process. Firstly, all participants were teachers, school leaders, parents, or students directly involved in the international curriculum program I coordinate at the Teranga Academy. This may

have created a power dynamic that may have affected the accuracy of the findings of the study. As the supervisor of these teachers and students who participated in this study, the findings may have been swayed towards what they think I would like to hear. It was essential that, in my communication with potential participants, I emphasized that participation in this study was completely separate from the school, it was voluntary, and that it would not affect their involvement in the school. I also made sure not to guide participants in their answers in any way. Additionally, based both on Senegal's colonial past and the Senegalese perceptions of power based on age and gender, my identity as a young, white American woman may have affected the data collection process. In order to combat any potential ways in which this could affect the data, I made sure to be rigorous and take the necessary ethical measures to ensure the trustworthiness of the study, as described above. I needed to create a professional, transparent environment in which my age, gender, race, and already established relationship did not unduly influence my participants' authentic engagement in this study. I did this by maintaining high standards of ethics and following through on all promises outlined in the informed consent form.

Furthermore, as I have been in this role for three years, I needed to be truly reflective throughout this process. I was coming into this paper with preconceived notions of how these participants may respond. As the College Counselor, I have seen that the majority of my students study abroad in Canada, the United States, or France after they finish high school. For me, this has created an assumption that all of my students have fallen victim to the 'West is Best' mentality, meaning that they value western forms of education and the opportunities that it would offer. Furthermore, the vast majority of the students, teachers, and parents at the school are Muslim. I assumed that this might play a role in shaping their perceptions of education. I

needed to tackle these assumptions, which were likely to affect my inductive reasoning and analysis of the data, in order to render the findings credible.

Limitations and Delimitations

This study only collected data from one private high school in Senegal, which naturally limited the scope of the findings. This study is not trying to draw conclusive findings about the perceptions of stakeholders on the relevance of global citizenship education, nor is it trying to make generalizations about the nature of education in Senegal. It must be acknowledged that the findings of this study cannot be taken as generalizable for the Global South nor for all of Senegal. This study limits itself to giving voice to a small population in Senegal, allowing them to express their opinions on the alignment of global citizenship education to their educational priorities.

Findings

The aim of this paper is to generate a better understanding of the perceptions of global citizenship education in Senegal. To generate a more holistic understanding of GCE in Senegal, this paper gives voice to those most affected by educational policy, yet least often heard: students, parents, teachers, and school leaders. In this way, this paper answers this research question: To what extent do education practitioners, learners, and learners' parents perceive global citizenship education as relevant to learners in Dakar, Senegal?

In these findings, I will first present participants' perceptions of the role education plays in Senegal to build an understanding of what education means for a variety of stakeholders in the Senegalese context. Next, I will present participants' perspectives about the impact of French

colonization of Senegal on education. Lastly, I will highlight participants' definitions and perceptions of global citizenship education's relevance to their lived experiences.

The Role of Education in Senegal

Education Shapes a Citizen

Participants conceptualized the role of education as a tool of socialization. In defining the role of education in Senegal, one has to ask oneself: what type of citizen does this society want, and how can it achieve this? Within their answers, participants focused on three main aspects an education must impart to its learners: a certain set of knowledge, values or attitudes, and skills.

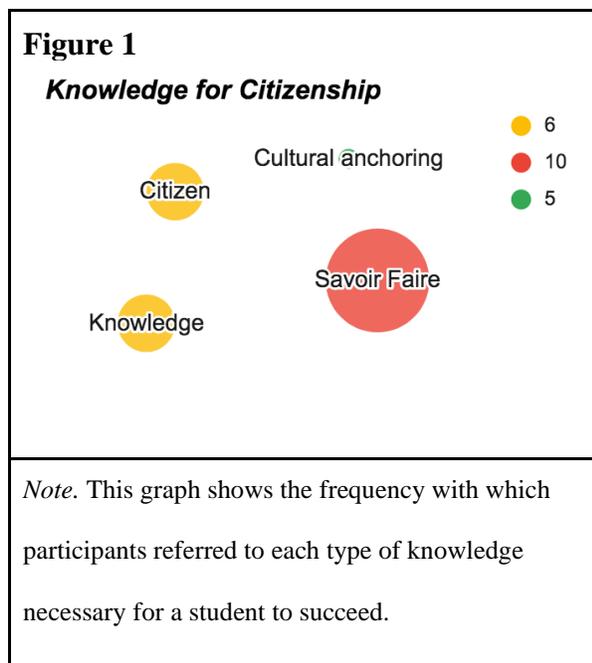
Participants reported that if an education in Senegal is relevant to its students, it will shape a citizen, who is an ensemble of knowledge, values/attitudes, and skills, meaning he is an open-minded critical thinker who is respectful to authority and who has an understanding of himself, his professional field, and his role in society.

Knowledge. Each group of participants seemed to begin to describe the purpose of education with reference to the acquisition of knowledge. Each participant seemed to differ in their description of the knowledge most necessary for a learner; however, three clear sets of knowledge emerged in the data: knowledge of one's culture, identity, self; knowledge of one's professional field; knowledge of society and one's role.

Firstly, knowledge of one's culture, identity, self, whether acquired at home, at school, or in society, was integral according to parents and teachers. According to three parents and two teachers, a student must have a certain "*anchorage culturel* [cultural anchoring]" (Mr. Thiam, parent, personal communication, May 28th, 2020), a term reiterated by the parents and key to both their perceptions of education in Senegal and their definition of GCE. Mr. Thiam further

added that key to this cultural anchoring is that “they must know their identity, where they come from, [know] their culture, appreciate it” (parent, personal communication, May 28th, 2020).

Mrs. Dieng agreed and added that Senegalese students must learn to “respect who [they] are, respect [their] own culture, values and tradition” (parent, personal communication, May 28th, 2020). Moreover, two parents and one student specifically argued that in a post-colonial country



such as Senegal, an understanding of Senegalese history, both pre- and post- independence, as well as knowledge of Senegalese languages such as Wolof, Serer, Pulaar was necessary.

Secondly, knowledge of one’s professional field, the ‘savoir-faire’, is the knowledge or expertise required to “be operational” in society (Mr. Diatta, teacher, personal communication, May 26th, 2020). This knowledge is determined and thus defined by the

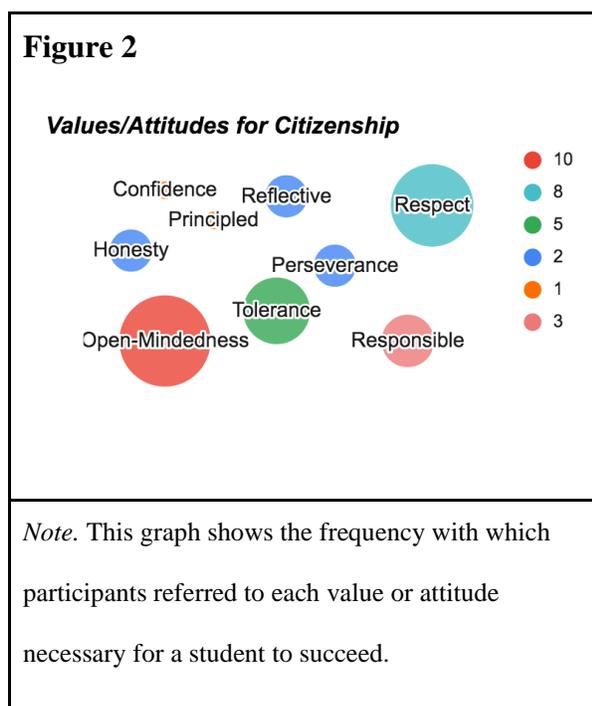
career path a student wishes to pursue. Ten out of 19 participants referred to this type of knowledge as a key takeaway from a good education. In defining the type of knowledge necessary for a student to acquire, participants quickly strayed away from ‘academic’ knowledge--reading, writing, basic science, and a general understanding of the world. Eight of these participants noted that it was impossible to define the exact academic knowledge necessary to succeed because it all depends on the career path the student wishes to pursue. Mr. Tamba contributed that the government is the one establishing and accrediting these programs, and thus

they define the type of citizen they want to have and then establish content and programs based on this (teacher, personal communication, May 26th, 2020).

Thirdly, knowledge of society and one's role in it is a knowledge of the "*les droits et les devoirs* [laws and citizen duties]" that govern the citizens of any given society [Mr. Sy, teacher, personal communication, May 26th, 2020). Six participants, most of whom were teachers, argued that this was integral to a good education. Some participants extended this to a knowledge of norms, rules, and values of a certain society, and three participants specifically spoke of a sense of duty or responsibility students must incur in order to be good, engaged citizens.

It is clear that knowledge takes on many forms in Senegal and that an education relevant to students in Senegal would make room for each: a knowledge of one's identity, knowledge of one's professional field, and knowledge of society and one's role in it.

Values and Attitudes. Consequently, participants agreed that education goes beyond the acquisition of knowledge and extends into the area of being. Education shapes an individual,



shapes one's values, behaviors, and thus one's thoughts, opinions, and actions. Participants agreed that a good education must inculcate a certain system of values in students. The participants insisted or repeated most often the following values, as shown in Figure 2: open-mindedness (which was noted by ten participants: four parents, five students, one school leader); respect (which was noted by eight participants: three parents, two teachers,

two students, and one school leader); tolerance (which was noted by five participants: one parent, three students, one school leader); and empathy (which was noted, reiterated and emphasized continuously by one school leader). Additionally, participants also briefly alluded to the following values or attitudes: curiosity, reflection, morality/ethics, honesty, perseverance, and confidence. Six participants held that these values and attitudes mentioned above are in fact universal and that no matter where one is in the world, education must teach a student respect, open-mindedness, and empathy. However, according to each of these six participants, it is the understanding of these values that must be contextualized. For example, the meaning of respect and open-mindedness will differ drastically according to the culture. Some participants saw these values, once contextualized, as fundamental to an understanding of one's identity or one's culture. Mr. Niang in particular insisted that this base set of Senegalese values is essential to knowing one's own identity:

On a dit que c'est le milieu qui détermine l'individu. Donc, quand le milieu détermine l'individu, le milieu transmet un ensemble de valeurs qui va montrer l'identité de l'individu. [It is said that it's the environment that determines the individual. Therefore, when the environment determines the individual, it transmits an ensemble of values which show the identity of the individual.]. (Teacher, personal communication, May 26th, 2020).

Parents, teachers, and Mrs. Ndao came back again and again to a certain set of core Senegalese values: most notably, respect for authority. It is clear that a value-based education is essential to making education relevant in a Senegalese context.

Open-mindedness. Ten out of 19 participants consistently described the purpose of education through open-mindedness or openness as a core attitude a student must require to

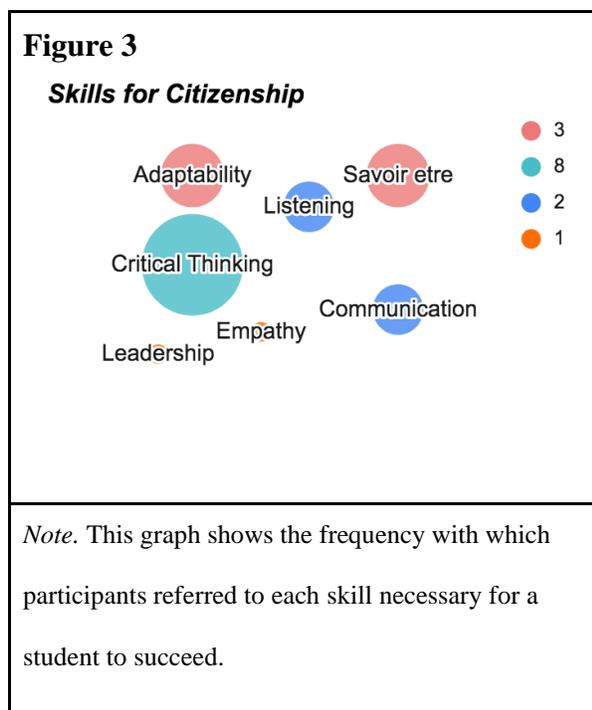
succeed. Awa stated: “Education is what opens people's minds and eyes to knowledge, to different ways of acquiring knowledge and different ways of sharing knowledge” (student, personal communication, May 26th, 2020). Here, open-mindedness can manifest in the acceptance of difference through learning about other cultures and other ways of knowing. Additionally, Mrs. Ndao noted how open-mindedness is so essential to learning as it opens up a student’s mind to what is being taught to them (school leader, personal communication, March 21st, 2020; student, personal communication, March 27th, 2020). Moreover, many participants reiterated that a student must have a sense of their identity and must know who they are and understand their culture before opening to other cultures; in fact, opening to other cultures is impossible without this base. Some participants put limits on this open-mindedness. For example, three teachers expressed that they did not believe that students should adapt their culture at its base, but rather adapt their behavior and actions when in different environments or cultures. These teachers saw culture as a rigid set of norms, values, and customs that are unchangeable. In contrast, Mrs. Ndao and two students stressed the fact that true open-mindedness means thinking critically about one’s culture and other cultures:

Quand on dit la culture, il faut respecter la culture, je prends dans ta culture ce qui est bonne...Si je vois que c'est pas bon, je ne le prends pas. S'il a bien reçu son éducation, il sait ce qu'il va prendre et ce qu'il ne va pas faire. Cela ne pose pas de problème [When we say culture, it's necessary to respect your culture, I'll take what's good from your culture...If I see a bad part of your culture, I won't take it. If [a student] has had a good education, he knows what to take and what not to take. This won't be a problem.]. (Mrs. Ndao, school leader, personal communication, March 21st, 2020).

Respect. Eight participants cited respect as a core value that must be learned through a good education in Senegal. Within their understanding of this value, Mrs. Ndao, teachers, parents, and students all included respect for others, respect for oneself, respect for institutions, and respect for rules. Key to the Senegalese understanding of respect is the “*respect de l'aîné*” or respect for elders. Based on the repetition of this value by all of the Senegalese participants, this respect for authority is key to the foundation of an all-encompassing Senegalese education. As said by Mrs. Ndao: “*Si un enfant sénégalais mettent en pratique sa culture; il devait être à l'écoute de ses aînés* [If a student puts into practice his culture, he should listen and obey his elders]” (school leader, personal communication, March 21st, 2020). Mr. Niang gave an example of how this may be different from a more western definition of respect: “For example...[in Senegal] you do not have the right to say to your father, ‘You are lying.’ For certain other societies, this isn’t so serious, but for Senegal this is very serious” (teacher, personal communication, March 26th, 2020). Moreover, Mrs. Ndao made a link between these two values, saying that Senegalese students are obligated to be open-minded, to listen to their teachers or parents, and they are also obligated to respect and to put into practice what their elders say (school leader, personal communication, March 21st, 2020).

Skills. The school leaders, the parents, and the students all agreed that it is important for a student to acquire a certain set of skills: both soft skills and hard skills, including as seen in Figure 3, critical thinking (which was noted by eight participants: one parent, two teachers, four students, one school leader), adaptability (which was noted by three participants: two parents and one student), listening (which was noted by two participants: one school leader and one student), communication and language skills (which was noted by two participants: one student and one

teacher), empathy (which was noted by one school leader), and leadership (which was noted by one parent). Mrs. Wylie, the only non-Senegalese participant, believed that empowerment



through these soft skills was the true purpose of education (school leader, personal communication, March 21st, 2020). She was the only participant to place such an overt importance on skills. This being said, two parents felt that this ‘savoir être’-- soft skills -- was integral to successful integration in social and professional society; and Mrs. Ndao determined that this ‘savoir être’ was essential to becoming a “well-educated” individual (school

leader, personal communication, March 21st, 2020). However, when asking teachers what skills were necessary for a student in Senegal to succeed, they often responded by alluding to values rather than skills.

Critical thinking. Eight participants noted the importance of critical thinking and defined this skill as the capacity to reflectively interpret what they are taught and what they experience in order to be able to develop and express their own opinions and ideas and put them into practice. Awa went so far as to note that, for her, being Senegalese and being educated in a school in Senegal, critical thinking was the skill most essential for her in order to be able to read between the lines of the Eurocentric curriculum taught to her (student, personal communication, March 26th, 2020). Moreover, a student must be able to critically engage with their culture and other

cultures in order to understand their culture and not impose their culture on others, according to Mrs. Ndao (school leader, personal communication, May 21st, 2020).

Education Shapes a Society

In their responses, some participants described the united, harmonious, fair society that education is working to shape. Here, this helps to generate an understanding of whether it is more relevant to socialize a student in Senegal for a global society or Senegalese society, and it helps to determine just how important globalization has been in these participant's perceptions of education in Senegal.

Only two participants explicitly outlined how an education should shape a society. However, a total of six students, parents, and teachers evoked themes of world unity. For example, Aminata stated that "education can be a way to unite people" (student, personal communication, March 26th, 2020), and that we must "evolve together as one planet" (Mrs. Dieng, parent, personal communication, March 28th, 2020). In this respect, participants implied that education must be a tool to shape a society that is more open, more tolerant, more accepting of other cultures and other ways of knowing; inherently, a society that discourages ethnocentrism, xenophobia, or racism. Mrs. Ndao ended her interview by stating the following: "What I wish is that one day...all students throughout the entire world will have the possibility to travel the world freely. Perhaps, this is utopic, but it would be a very good thing" (school leader, personal communication, March 21st, 2020). Additionally, teachers note that in Senegal the students must acquire this set of knowledge, skills and values in order to "live in harmony" together (Mr. Diatta, teacher, personal communication, March 28th, 2020).

However, if education really is a tool of socialization, this begs the question: what society are we socializing students to be citizens of? Mrs. Dieng overtly answered, “They must be trained to be citizens of the world” (parent, personal communication, March 28th, 2020).

However, many participants hinted at both global and local societies, implying an inevitable interconnection between the two. For example, teachers felt that both equally impacted the other. Mr. Tamba and Mr. Sy referenced the role of international governing bodies, such as the United Nations and its various agencies, who not only hold nations accountable but also play a key role in setting the educational agenda in Senegal (teachers, personal communication, March 26th, 2020). However, Mr. Diatta responded to this stating: “Senegal must be aware of what is needed on a global level, but we cannot ‘copy-paste’; we must contextualize” (teacher, personal communication, March 26th, 2020).

Education Goes Beyond the Classroom

While UNESCO urges for a comprehensive implementation of GCE in all types of education, many contributors to GCE literature limit their studies or analysis to the formal school setting (UNESCOa, 2014). Within the responses from all participants, but particularly the adult participants, it was evident that they seemed to attribute equally as large a scope to education as UNESCO (UNESCOa, 2014). They argue that “education is much larger” than just academic instruction that happens in a formal school setting (Mr. Diatta, teacher, personal communication, March 26th, 2020). Based on the answers of parents, teachers, and Mrs. Ndao, it is possible to categorize their understanding of education in Senegal, through the lenses of informal versus formal education or by religious, cultural, or formal/‘French’/‘Western’ education type.

As the participant accounts demonstrate, the first and most fundamental type of education is an informal cultural education that happens in the home, but can happen in school or in the

streets, or elsewhere, because, “a child is a child of everyone, and everyone can discipline or educate this child” (Mr. Sy, teacher, personal communication, March 26th, 2020). The second type of education is a religious education, which was referred to within the formal school context of Koranic schools or Franco-Arabe schools. Parents and teachers noted that many families decide to put their children in Koranic school before putting them in ‘French’ schooling, saying that Koranic school: “Opens the mind of the child...[they will likely] excel in [‘French’] education, in all grades, in all subjects, they would go very far” (Mrs. Dieng, parent, personal communication, March 28th, 2020). It is clear that some parents and teachers feel religious education is a solid approach to inculcating a system of values into their children and most validated this as a suitable form of education for their children.

The final type of education was non-religious formal education, called ‘French’ education by teachers and much of Senegal. This type of education includes public secular schools offering the Senegalese national curriculum, private schools offering the French curriculum, and all other private, secular schools. At a ‘French’ school, a student will solidify their interpretations and understanding of the world by receiving a wide breadth of academic knowledge that one “can’t learn from your uncles and aunts” (Mr. Basse, teacher, personal communication, March 26th, 2020). Mr. Thiam noted this type of education is viewed as “the pathway to success... or to a salaried job” (parent, personal communication, March 28th, 2020). It is important to note that parents, teachers, and school leaders agreed that education is highly valued. Thus, for it to be relevant, it must be far-reaching and go beyond the classroom.

Impact of Colonization on Education in Senegal

All participants agreed that French colonization of Senegal has had a tangible impact on education in Senegal. They discussed the important role language has played in education in

Senegal. Additionally, many participants discussed whether the current education system is contextualized to Senegalese learners. Lastly, they spoke of how these two factors may be leading to the erosion of Senegalese culture in some ways. As many contributors to GCE literature have argued that the neutral universality of the values, skills, and knowledge a citizen would acquire through GCE would disseminate a western monoculture that engulfs and obliterates local, non-western cultures (Andreotti, 2011; Parmenter, 2011; Pashby, 2011), it is necessary to understand the participants' perceptions of the impact of colonization on education in Senegal.

Language

When asked about the impact colonization had on education in Senegal, every participant began their answer with reference to language. Schooling and formal education happens in French, a language that “is not their own and that they don’t speak at home” (Mrs. Ndao, school leader, personal communication, March 26th, 2020). Awa notes how “limiting” it is that Senegalese students are “learning and living with two different languages” (student, personal communication, March 26th, 2020). Mr. Niang argued that this has resulted in a dismantling or disintegration of society in Senegal and an “acculturation” of French culture: “When we learn a new language, we are forced to learn the culture of this language and when we learn the culture of this language, there is a tendency to leave behind our own culture” (teacher, personal communication, March 26th, 2020). Of the six participants who referred to the role that language has played in education in Senegal, they agreed that this contributed to this idea that formal education is not suited to a Senegalese context.

‘French’ schooling is not Senegalese

Seven participants, including parents, students, and teachers, referenced this idea that ‘French’ education is not Senegalese. This idea becomes self-evident if one is to reflect even a little bit on this term: ‘French’ school. As noted above, participants say that ‘French’ schooling is a term used in Senegal to define any school that is non-religious and formal, even if it is a public school offering the Senegalese national curriculum. While all participants referred to the widespread use of this term in Senegal, many participants, including some students, parents, and school leaders, did make an effort to differentiate between public schools that offer the national curriculum and other schools that offer either the French curriculum or an international curriculum; teachers did not make an effort to differentiate and they used the term ‘French’ school widely throughout the interview. This term shows how much Senegalese society equates formal schooling with the French and how little they find themselves reflected in this education. Admittedly, as two teachers stated, the French system put in place pre-independence has deeply influenced the present-day public Senegalese education system.

In this way, many participants have expressed the idea that ‘French’ education is notably not Senegalese and has even oppressed Senegalese culture. Oumy, for example, stated: “I think our education makes us blind to our own culture and our realities” (student, personal communication, March 26th, 2020). Moreover, Awa shared this example:

For example, let's say I'm in an economics lesson when we are speaking about under development. The biggest factor that they highlighted in the lesson is that underdeveloped countries don't have the best climatic conditions and cultural conditions in order to evolve. Now that I believe was probably written by some European, Non-African probably that wrote the principles of economics in this lesson. (Student, personal communication, March 26th, 2020).

Awa went on to say the Eurocentric curriculum has taught her to think critically because she could not trust the knowledge given to her (student, personal communication, March 26th, 2020). One of the only explicit allusions to the necessity of ‘critical’ approach to GCE (Andreotti, 2011), which calls for a student to be reflexive and critical of what they learn. Moreover, two parents, many of whom attended private schools delivering the French curriculum admitted that there was very little about the curriculum that was Senegalese as they taught neither Senegalese history, nor Senegalese politics and governance (Mrs. Dia and Mrs. Camara, parents, personal communication, March 28th, 2020).

Furthermore, French schools or international schools are often the most expensive and most elite schools. Students noted that the reason they were at a school that is ‘international’ is because their parents believed either that this education is “better than a Senegalese education” (Fatima, student, personal communication, March 28th, 2020), or that this education will lead them to better opportunities abroad after graduation: “If I have my IB tomorrow, my parents are going to be the first ones to send me overseas to study” (Karim, student, personal communication, March 26th, 2020).

Curiously, while no participants found ‘French’ schools were culturally relevant to students in Senegal, it is clear that these parents still, albeit reluctantly, prioritized ‘French’ schooling as it is the tried and true pathway to success and a good salaried job.

We Are Losing Our Culture

Inevitably, colonization has had a lasting effect on education in Senegal and has impacted Senegalese culture. Throughout the interviews with the parents, teachers and school leaders, seven participants alluded to a cultural shift in Senegal. While some say that Senegal is westernizing, others just say it has evolved. For example, Mr. Niang blamed this change on the

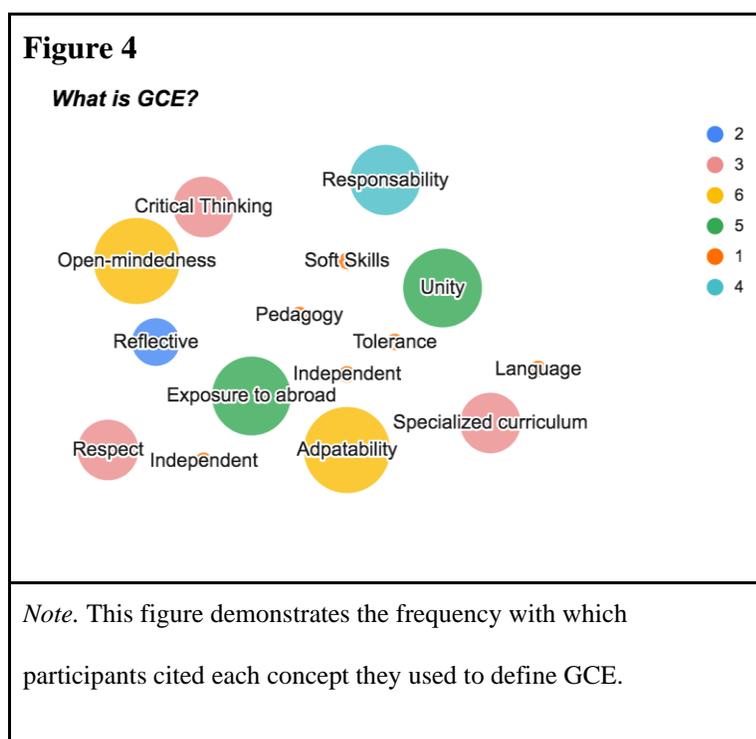
objectives of formal education: “In schools, we no longer educate, we instruct” (teacher, personal communication, March 26th, 2020). Mr. Diatta argued that this has resulted in a generational change in students; students are starting to question authority by valuing individuality over communitarian values (Mr. Diatta, teacher, personal communication, March 26th, 2020). This being said, it is unclear whether Senegal is truly evolving or ‘westernizing’. Most families that attend this private school in Dakar, Senegal are middle-class to upper-middle class families. Many of these families have already lived or studied abroad. Within the participant group, not one of the parents attended a public school offering the Senegalese national curriculum. In this sense, this demographic may have more access to the rapidly globalizing world than a less affluent demographic in Senegal.

Global Citizenship Education

It is important to note that I did not provide the global citizenship education definition I employed in this capstone paper to participants during the interviews and participants were not guided in any way when asked to define global citizenship education. Furthermore, it is important to note that participants were less eager to participate during this section of the interview; it is unclear whether this was due to their confusion over the technical term ‘global citizenship education’ or whether it was because this question was broached towards the end of an interview that was over an hour long. When asked to define Global Citizenship Education, collectively the participants focused on three aspects to reach a definition: focus on ‘the global citizen’, focus on the approach, focus on the society.

Of 19 participants, 13 participants sought to define GCE through describing a global citizen. While these participants agreed that the term global citizen is the most important way to define GCE, their manner in defining a global citizen varied greatly. As seen in Figure 4, some

focused more on the universal attitudes or values necessary for a global citizen: open-mindedness (which was noted by six participants: two parents, two teachers, and two students); respect for rules, other people, other cultures, and institutions (which was noted by three teachers); global responsibility (which was noted by three participants: two parents and one school leader). Others defined a global citizen through the skills a student must require in order to be an active, responsible citizen of the world: adaptability (which was noted by six participants: one parent, two students, two teachers, one school leader), critical thinking (which was noted by three participants: two students and one teacher), autonomy (which was noted by



one parent), multi-linguality (which was noted by one teacher).

It is important to note that there was a discrepancy in the scope of responsibility they required of a global citizen. Mr. Thiam alluded to a global responsibility, stating: global citizenship means “educating children in such a way that they have a sense of responsibility

beyond themselves, their family, their country--a responsibility on a global level” (parent, personal communication, March 28th, 2020). Mrs. Wylie’s remarks also echoed this point: “Empathy is global awareness. Empathy for me is being able to say local then global or global then local. They need to be responsible, they need to understand their responsibility in their

world in relation to others. In participants' perceptions of the role of education in general, many participants spoke of the socialization role that education played in that it formed citizens that knew their rights and their responsibilities" (school leader, personal communication, March 28th, 2020). However, not all participants agreed that a sense of responsibility went beyond a national level. Awa explicitly rejected the idea of global responsibility: "Although I am against ethnocentrism in all senses, I think that when it comes to certain situations and if your country is in a certain situation, I think the priority is actually yourself, focus on what you need to do for your country, and not necessarily what you need to do for the whole world" (student, personal communication, March 26th, 2020). Moreover, many participants' responses vaguely alluded to a societal responsibility without clearly noting whether they understood this to be Senegalese society or global society.

Of 19 participants, five participants defined GCE by describing the approach needed to be implemented to practice GCE. Mrs. Dia remarked that when she thinks of GCE, the first thing she thinks of is a specific pedagogy (parent, personal communication, March 28th, 2020); however, she did not specify the concrete steps to this approach. On the other hand, Aminata and Oumy insisted that GCE was a program that allowed students to specialize their studies based on what they wished to pursue after high school (students, personal communication, March 26th, 2020); parents, teachers, and school leaders did not specify whether this was true to them. Five participants equated GCE with international experiences such as studying abroad, hosting international students, or a diverse student body of a "*metissage* [mix]" of nationalities and cultures (Mrs. Dia, parent, personal communication, March 28th, 2020).

Lastly, only one participant explicitly referred to GCE within the context of the society it would create. Mrs. Wane argued that GCE is an education which aims to render the world "more

just, more tolerant, more peaceful” (parent, personal communication, March 28th, 2020).

Moreover, five participants evoked themes of unity and togetherness to explain this inevitability:

“the world is a village” (Mrs. Dieng, parent, personal communication, March 28th, 2020) and

“we must evolve together as one” (Fatima, student, personal communication, March 26th, 2020).

According to four participants, not only does Senegal need GCE to keep up and participate in the world, but so does every other country in the world: “Everyone must play the game” (Mr. Thiam, parent, personal communication, March 28th, 2020).

L’Enracinement et L’Ouverture, Rooting and Opening Up

Participants unanimously agreed that GCE is relevant to learners in Senegal based on their own proposed definition of GCE with the caveat that it must be adapted to the Senegalese context. In fact, so adamant, two participants described GCE as “extremely essential” and “very important” for students in Senegal due to the inevitability of globalization, the interdependence of economies, and the unimportance of borders (Mrs. Ndao and Mrs. Wylie, school leaders, personal communication, March 28th, 2020). Participants proposed different means of offering a contextualized GCE, and they seemed to work towards a consensus in their groups.

Firstly, Mr. Sy argued for “*l’enracinement avant l’ouverture*”, meaning rooting before opening up (teacher, personal communication, May 26th, 2020). This term indicates the necessity of having a solid education of one’s own culture before learning about other cultures or the world at large. Mr. Diatta and Mr. Niang took this term further by arguing for a prioritization of learning of one's own culture; these teachers implied that learning about the world and other cultures in Senegal was inevitable. (personal communication, March 28th, 2020). However, Mr. Sy found that “a balance” between local and global needed to be achieved in GCE (teacher, personal communication, March 28th, 2020).

Secondly, parents argued that an “*anchorage culturelle* [cultural anchoring]” was integral for a comprehensive global citizenship education in Senegal (Mrs. Camara, Mrs. Dia, Mrs. Dieng, Mr. Thiam, parents, personal communication, March 28th, 2020). These parents argue that a relevant GCE would allow for students to acquire a certain sense of identity, a knowledge of their own culture and of themselves. Parents argued that both rooting and opening up were equally important. Mrs. Camara further probed others, “When should students begin to learn about each of these aspects?” (parent, personal communication, May 28th, 2020). Mrs. Dia and Mrs. Wane agreed that both must start at the youngest age possible, noting that cultural identity can be taught in preschool through theater, song, and other creative and engaging ways (parents, personal communication, May 28th, 2020).

Thirdly, Mrs. Ndao and the group of students felt that adaptability and critical thinking were key to the contextualization of GCE because being a global citizen is having the ability to critically engage and adapt one’s culture. Key to this is having a deep understanding of one’s culture, *l’enracinement*.

Lastly, Mrs. Wylie, the only non-Senegalese participant, believed that contextualization could be acquired more subtly. In fact, she argued that students can contextualize their education through employing soft skills: students “identify what is important to them vis-a-vis the rest of the world...what is the mark that they want to leave? What does it mean to be Senegalese?” (Mrs. Wylie, school leader, personal communication, March 21st, 2020). In this way, GCE would empower students to contextualize their own education.

It is important to note that students seemed to assume that their current school is an example of GCE, whereas a public school offering the Senegalese national curriculum is not. Similarly, Mrs. Ndao implied that this school offers a GCE education by noting: “I would never

have seen the benefits of GCE if I wasn't at this school. I am forever grateful" and "GCE has only ever benefited our students when they leave this school" (school leader, personal communication, March, 21st, 2020). However, teachers and the other school leaders did not think that this school offers GCE. Mr. Diatta and Mr. Niang argued that students are too globalized and that they are not rooted in Senegalese culture (teachers, personal communications, March 26th, 2020). While participants unanimously agreed that GCE is relevant to its citizens, they clearly conceptualized it differently.

Discussion

The first big takeaway from the findings is how closely participants' general perceptions of education in Senegal align with their definition of global citizenship education. As seen in Figure 5 and Figure 6, certain key components from both their general perceptions and their definition overlapped: open-mindedness, critical thinking, adaptability, responsibility, unity, and respect. This overlap between their perceptions of education in Senegal and their definition of

<p>Figure 5</p> <p><i>Purpose of Education in Senegal</i></p>	<p>Figure 6</p> <p><i>What is GCE?</i></p>
<p><i>Note.</i> This figure demonstrates the frequency with which participants cited each concept they attributed to the purpose of education in Senegal.</p>	<p><i>Note.</i> This figure demonstrates the frequency with which participants cited each concept they used to define GCE.</p>

global citizenship education reinforce the fact that participants view their definition of GCE as relevant to learners in Senegal. It is important to reemphasize the role of context that shapes individual understanding of what GCE means for local communities, and how the concept of GCE, predominantly articulated and diffused by the Western scholars and practitioners, might not be relevant universally. There was not even one participant who argued that values or knowledge were the same universally. They acknowledged how little their current education system reflected their own culture. To this end, participants' perspectives resonated with Quaynor's (2018) argument that values/attitudes and knowledge must not be "[evaluated]...in one context based on a measure or concept developed in another context" (p. 374). It can thus be concluded that a Senegalese learner will have received relevant global citizenship education if they have a sense of cultural identity, including an understanding of the Senegalese interpretation of open-mindedness and respect; if they are critical thinkers ready to adapt to any environment, culture, or task; and if they are active, engaged citizens with a sense of responsibility beyond themselves.

This leads to the second big takeaway from the findings that participants' definition of GCE is both similar to and different from this paper's definition of GCE: global citizenship education is an educational paradigm, which through the promotion of "a heightened discourse of *global responsibility*" equips learners with the necessary *global competencies* and *global consciousness* to tackle twenty-first century problems (Dill, 2013; Pashby, 2011, p. 428).

Firstly, most parents, teachers, and school leaders, with the notable absence of students, agreed that a good education in Senegal is holistic and all-encompassing that must go beyond the classroom. In this sense, participants were likely to agree with UNESCO's understanding of GCE, which views GCE as more than an approach, it is an educational paradigm that must be

implemented in both informal and formal educational settings and in the curriculum and co-curriculum (UNESCO et al., 2014).

Secondly, participants also seemed to agree that *global competencies* were an essential part of GCE. Similarly to Dill (2013) and UNESCO (2014), participants listed both cognitive and non-cognitive skills, including critical thinking, social skills, time-management skills, communication skills, empathy, amongst others. They offered no contextualized set of skills strictly relevant to Senegalese learners. Similarly to Dill (2013), they agreed that a relevant education had to successfully prepare students to enter into the workplace and that GCE would give students the skills to adapt to the professional environment wherever they found themselves after finishing high school. They also all agreed that although important, this was not the most important aspect of GCE.

Thirdly, there was a notable discrepancy in participants' opinions regarding "a heightened discourse of global responsibility" (Pashby, 2011, p. 428). Global responsibility requires an awareness of global issues and an understanding of a common fate for all of humanity (Pashby, 2011; Pigozzi, 2006). Two participants upheld this point, arguing that global responsibility is necessary for global citizenship. However, while one participant rejected the idea of global responsibility, arguing for national responsibility in a postcolonial context, many other participants' responses vaguely alluded to a societal responsibility without clearly noting whether they understood this to be Senegalese society or global society. Many participants, specifically the teachers and one of the school leaders, discussed responsibility amongst other things in a Senegalese context and notably excluded it from their definition of GCE. This coupled with how unanimously they argued for a contextualized GCE could imply that they did not think that Senegalese students should be imbued with a heightened sense of global

responsibility. It was evident that the participants' opinions differed somewhat on this important part of this paper's definition of GCE.

Lastly, participants adamantly and unanimously disagreed with Dill's idea of *global consciousness*, a concept which includes a sense of collective identity, "which transcends individual, cultural, religious, ethnic or other differences" (UNESCO et al., 2014, p. 9).

Participants understood GCE differently as a balance between local and global: *l'enracinement* and *l'ouverture*. *L'enracinement*, or rooting in one's own culture, is the first step to providing a good education relevant to the Senegalese context whether it be GCE or not. Just as Lauwerier (2017) warns, participants complained of a notable lack of thought towards the relevance of the current 'French' education system to students in Senegal. Participants praised GCE greatly and found 'French' schooling to be in contrast to GCE. Where a 'French' education shapes a French citizen, a global citizenship education shapes a global citizen, a concept that has roots in traditional Senegalese society (UNESCOc, 2015). However, it is clear that if GCE is not properly contextualized to reflect the value-based education system that is so important to Senegal outside of the classroom, then GCE would do no better than the 'copy-pasted' 'French' education.

The third takeaway from the findings is that it is unclear which approach to GCE – soft or critical (Andreotti, 2006) – participants found to be relevant to students in Senegal. Their responses seemed to not fit neatly into either approach. On one hand, many participants' responses seemed to show that they were arguing for a soft, conservative approach to GCE that provided an "education about citizenship" (Tawil, 2013, p.3). For example, throughout their responses, participants spoke of learning about the other and accepting differences, implying a superficial interaction with different perspectives and ways of knowing. Additionally,

participants frequently stated that a good education would shape an open, tolerant, and equal society. According to Andeotti, these universalist attributes are indicators of the ‘soft’ approach to GCE as they imply a desire to maintain the status quo and this would likely continue to reproduce the status quo, which, according to participants, is a ‘westernizing’ Senegal who is slowly losing its culture. On the other hand, participants argued unanimously and adamantly against neutral universalism, a concept characteristic to ‘soft’ approaches. Furthermore, only two participants referenced the critical approach. These two participants, one student and one school leader, argued that in order to contextualize GCE in a postcolonial country such as Senegal, an education must teach children to be critical and reflexive in order to navigate a Eurocentric world. It was unclear whether other participants disagreed with this idea, but it was not mentioned outside the remarks of these two participants.

This leads to the fourth takeaway. Participants’ definition of GCE did not match up with the definition proposed in this way, and participants’ perceptions did not align with either of the proposed approaches to GCE. This suggests that participants did not find GCE relevant to students in Senegal. This has further implications for the universal definition of the GCE term. As Quaynor (2018) and Parmenter (2011) argue, GCE should be redefined because participants did not find the current definition inclusive of a postcolonial context such as Senegal. The definition must work to make room for a deep contextualization that emphasizes local more than it emphasizes global. Furthermore, the findings demonstrate that education that is truly relevant for Senegal is not global citizenship education but rather *citizenship education*. Clearly throughout their responses, participants emphasized citizenship and education’s key role in not only defining what type of citizenship but also shaping its students into citizens. This aligns with the key arguments put forward by the scholars on the continent. While there was a notable lack

of literature on GCE, there was a significant amount of literature on citizenship education. While much of this literature makes no reference to the effects of globalization and its impact on the nation, some scholars critique this omission (Arnot et al., 2018; Ciss, 2008; Marovah, 2019). These scholars argue that globalization cannot be ignored and has affected national understandings of citizenship. As noted by Ciss (2008), *l'enracinement* and *l'ouverture*, or rooting in one's culture and opening to others, are both key to citizenship education in Senegal. In fact, he argues that citizenship education as embedded in the 'French' system is "*plus ancrée dans des systèmes importés qu'adaptés aux préoccupations des sociétés africaines* [more rooted in imported systems than adapted to the concerns of African societies]" (p. 12). As the findings demonstrate, the participants would agree that citizenship education, if revamped to be contextualized to Senegalese realities would be the education most relevant to Senegalese learners, according to their perceptions of education in Senegal and their proposed definition of GCE. In this way, Pashby's (2011) critique of GCE is valid and further corroborated by this study's findings. The citizenship within global citizenship is just an extension of national citizenship. Therefore, this revamped citizenship education in Senegal would be clearly relevant to students because a relevant education "[provides] learners the capacity to tackle diverse problems in a local, national, and international environment" (Lauwerier, 2017, p. 790).

Conclusion

Over the past thirty years, global citizenship education has become more and more prominent in the educational policy of the international community. The literature positions GCE as both the imperative educational response to globalization and the key to quality education in the twenty-first century. However, much literature published in the West argues that, in a postcolonial context, global citizenship education promotes a destructive neutral universalism

that disseminates Western understandings of citizenship. This capstone paper aims to contribute to this scholarship by giving voice to the students, parents, teachers, and school leaders at Teranga Academy in Dakar, Senegal, in order to shed light on their perceptions of global citizenship education and its relevance to learners in Dakar, Senegal.

Participants unanimously agreed that GCE, when contextualized, is relevant for students in Senegal. However, their definition of GCE, which aligned closely with their perceptions of a relevant education in Senegal, did not match the definition conceptualized by international scholars. While GCE literature argued for a collective, global identity, transcending all other identities, participants argued for a GCE that prioritized local identities and local ways of knowing before embracing other perspectives. Furthermore, the critiques of GCE suggest that in order to avoid the potential pernicious effects of GCE in non-Western contexts, it is necessary to implement a critical approach, which would shape empowered, engaged global citizens ready to tackle 21st century problems. While participants in this study agreed that neutral universalism would be and is currently destructive in Senegal — country witnessing a westernization of society resulting in a loss of Senegalese culture, few participants saw the critical approach to GCE as the solution to a contextualized GCE.

All in all, the findings demonstrate that for the GCE discourse to be more inclusive in postcolonial contexts such as Senegal, the definition of GCE must prioritize contextualization in order to be relevant to its learners. Secondly, and most importantly, this study found that based on the current discourse on GCE, it is necessary to redefine citizenship education, not global citizenship education, to make it relevant to students in Senegal. Literature on GCE published in the West neglects to consider the literature published in Africa that clearly argues for the significance of citizenship education in an African context. Indeed, Parmenter's (2011) critique

holds true as this effectively silences alternative narratives. This tendency of over-reliance on Western concepts and theories is a tangible example of the destructive nature of GCE, which exports neutral universalism and delegitimizes non-Western perspectives.

Be that as may, it is clear that citizenship education in Senegal must be revamped (Ciss, 2008). A critical citizenship education is essential to tackling the system that undeniably privileges the elite Senegalese population at Teranga Academy. As Andreotti (2006) argues, some scholars tend to oversimplify the complex identities in the Global South, and the discourse must take into account “the complicity of the South itself in maintaining Northern dominance” (p. 44). Therefore, a critical citizenship education must tackle this complicity through critical reflexivity to combat inequality and injustice at the national and international levels. This is ultimately the pathway that will result in building a unified, tolerant, and open society so desired by these participants.

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Appendix A

Informed Consent Form Template for Parents and Teachers

Alanna Ross

SIT Graduate Institute

Capstone Research Project

SUBJECT: Informed Consent Form

Dear [Insert Participant Name],

I am a student at SIT Graduate Institute. I am doing research about global citizenship education in Senegal. In this letter, I will provide you a brief description of the research and invite you to participate. Participation is completely voluntary. You are welcome to reach out to me before you complete these forms with any questions or concerns.

The objective of this research is to generate a better understanding of teacher, student, and parents' perceptions of the relevance of global citizenship education in Dakar, Senegal. Your participation will entail one focus group session with 4 to 6 other [parents OR teachers] lasting about one to one-and-a-half hours. The interviews will happen on Zoom and they will be recorded.

There will be minimal risk in participating. If at any time you feel uncomfortable during a session, you do not have to respond to any questions. Additionally, there will be no direct benefit to participants besides any intellectual benefit procured through reflection on this topic.

Measures will be taken to ensure the confidentiality of all participants. Firstly, I will ask you and others in the group not to talk to people outside the group about what was said in the group. Secondly, I will protect the identities of all participants involved through the use of pseudonyms in this paper and any future publication. Participants should understand that they may be quoted directly but that their names will not be used in any part of the report. All data will be stored in a secure location. The finding of this research will be shared with all participants.

Please understand once again that participation in this study is strictly voluntary; you may withdraw from the study at any time without facing any repercussions. If you choose not to participate this will by no means have any bearing on your standing at the school. After the completion of the focus group, I will send you all notes from the session, which you are able to further comment on or modify.

I appreciate your willingness to give you time to this project to help me. If you have any questions, please feel free to ask me on Whatsapp (+221 77 679 94 34) or via email (alanna.ross@enkoeducation.com).

Thank you.

Alanna Ross

I have read the above and discussed it with the researcher. I understand the study and I agree to participate.

(signature)

(date)

Appendix B
Minor Consent Form

Alanna Ross
SIT Graduate Institute
Capstone Research Project

SUBJECT: Informed Assent Form

Dear [Insert Participant Name],

I am a student at SIT Graduate Institute. I am doing research about global citizenship education in Senegal. In this letter, I will provide you a brief description of the research and invite you to be part of this research. We have discussed this research with your parent/guardian and they know that we are also asking you for your agreement. If you need parental consent in order to participate in this research. However, if your parent/guardian gives consent and you do not wish to participate, you are not obliged to participate. Participation is completely voluntary. You are welcome to reach out to me before you complete these forms with any questions or concerns.

The objective of this research is to generate a better understanding of teacher, student, and parents' perceptions of the relevance of global citizenship education in Dakar, Senegal. Your participation will entail one focus group session with 4 to 6 other [parents OR teachers] lasting about one to one-and-a-half hours. The interviews will happen on Zoom and they will be recorded.

There will be minimal risk in participating. If at any time you feel uncomfortable during a session, you do not have to respond to any questions. Additionally, there will be no direct benefit to participants besides any intellectual benefit procured through reflection on this topic.

Measures will be taken to ensure the confidentiality of all participants. Firstly, I will ask you and others in the group not to talk to people outside the group about what was said in the group. Secondly, I will protect the identities of all participants involved through the use of pseudonyms in this paper and any future publication. Participants should understand that they may be quoted directly but that their names will not be used in any part of the report. All data will be stored in a secure location. The finding of this research will be shared with all participants.

Please understand once again that participation in this study is strictly voluntary; you may withdraw from the study at any time without facing any repercussions. If you choose not to participate this will by no means have any bearing on your standing at the school. After the completion of the focus group, I will send you all notes from the session, which you are able to further comment on or modify.

I appreciate your willingness to give you time to this project to help me. If you have any questions, please feel free to ask me on Whatsapp (+221 77 679 94 34) or via email (alanna.ross@enkoeducation.com).

Thank you.

Alanna Ross

I have read the above and discussed it with the researcher. I understand the study and I agree to participate.

(signature)

(date)

Appendix C

Parental Consent form

Alanna Ross

SIT Graduate Institute

Capstone Research Project

SUBJECT: Informed Assent Form

Dear [Insert Participant Parents' Name],

I am a student at SIT Graduate Institute. I am doing research about global citizenship education in Senegal. In this letter, I will provide you a brief description of the research and invite you to consent to your child's participation in this research. Whenever research involves children, we talk to the parents and ask them for their consent. After you have heard more about this study, and if you agree, then the next thing I will do is ask your daughter/son for their agreement as well. Participation is completely voluntary for both parties. You are welcome to reach out to me before you complete these forms with any questions or concerns.

The objective of this research is to generate a better understanding of teacher, student, and parents' perceptions of the relevance of global citizenship education in Dakar, Senegal. Your child's participation will entail one focus group session with 4 to 6 other students lasting about one to one-and-a-half hours. The focus group will happen on Zoom and they will be recorded.

There will be minimal risk in participating. If at any time your child feels uncomfortable during a session, he/she does not have to respond to any questions. Additionally, there will be no direct benefit to participants besides any intellectual benefit procured through reflection on this topic.

Measures will be taken to ensure the confidentiality of all participants. Firstly, I will ask your children and other students in the group not to talk to people outside the group about what was said in the group. Secondly, I will protect the identities of all participants involved through the use of pseudonyms in this paper and any future publication. Participants should understand that they may be quoted directly but that their names will not be used in any part of the report. All data will be stored in a secure location. The finding of this research will be shared with all participants.

Please understand once again that participation in this study is strictly voluntary; you and your child may withdraw from the study at any time without facing any repercussions. If you and your child choose not to participate this will by no means have any bearing on your standing at the school. After the completion of the focus group, I will send your child all notes from the session, which your child are able to further comment on or modify.

I appreciate your willingness to give you time to this project to help me. If you have any questions, please feel free to ask me on Whatsapp (+221 77 679 94 34) or via email (alanna.ross@enkoeducation.com).

Thank you.

Alanna Ross

I have read the above and discussed it with the researcher. I understand the study and I consent voluntarily for my child to participate as a participant in this study.

(signature)

(date)

Appendix D

Informed Consent Form for one-to-one individual interviews: Superintendent and Head of School

Alanna Ross

SIT Graduate Institute

Capstone Research Project

SUBJECT: Informed Consent Form

Dear [Insert Participant Name],

I am a student at SIT Graduate Institute. I am doing research about global citizenship education in Senegal. In this letter, I will provide you a brief description of the research and invite you to be part of this research. Participation is completely voluntary. You are welcome to reach out to me before you complete these forms with any questions or concerns.

The objective of this research is to generate a better understanding of teacher, student, and parents' perceptions of the relevance of global citizenship education in Dakar, Senegal. Your participation will entail one interview lasting about one to one-and-a-half hours. The interview will happen on Zoom and it will be recorded.

There will be minimal risk in participating. If at any time you feel uncomfortable during a session, you do not have to respond to any questions. Additionally, there will be no direct benefit to participants besides any intellectual benefit procured through reflection on this topic.

Measures will be taken to ensure the confidentiality of all participants. I will protect the identities of all participants involved through the use of pseudonyms in this paper and any future publication. Participants should understand that they may be quoted directly but that their names will not be used in any part of the report. All data will be stored in a secure location. The finding of this research will be shared with all participants.

Please understand once again that participation in this study is strictly voluntary; you may withdraw from the study at any time without facing any repercussions. If you choose not to participate this will by no means have any bearing on your standing at the school. After the completion of the interview, I will send you all notes from the session, which you are able to further comment on or modify.

I appreciate your willingness to give you time to this project to help me. If you have any questions, please feel free to ask me on Whatsapp (+221 77 679 94 34) or via email (alanna.ross@enkoeducation.com).

Thank you.

Alanna Ross

I have read the above and discussed it with the researcher. I understand the study and I agree to participate.

(signature)

(date)