

# THE SCHOOLING OF YOUNG INDIGENOUS GIRLS IN THE SCHOOL DISTRICT OF NGO

**Okoua Beatrice Perpetue Ph.D**

Teacher-researcher at Marien Ngouabi University, Brazzaville-Congo.

**Abstract:** Education is the basis of all societies. Its aim is to transform undifferentiated beings at birth into beings who are members of societies capable of contributing to their substance and their development. It constitutes a catalyst for the reception of knowledge and seems to be the best shared thing in the world. School has become the preferred environment for Bantu and indigenous children. But indigenous children in particular, girls always drop out of schools temporarily and permanently. This study was carried out in the school district of Ngo in the department of Bateke plateau located 250 km from Brazzaville. Data collection was facilitated by the questionnaire, semi-structured interview, observation and documentary analysis. The results obtained confirm the main hypothesis, according to which there are socio-cultural and economic factors that hinder the schooling of young indigenous girls the main causes: unfavorable living conditions parental illiteracy, solicitation of labor work of indigenous girls, the language of teaching and learning.

**Keywords:** Schooling, Temporary Abandonment, Young Girls, Natives, Ngo.

## Introduction

Education refers to any process of development and improvement of individuals. It is done under the action of others and of oneself in certain cases. Education is the foundation of all societies. Its aim is to transform beings, indifferences at the birth of beings who are members of societies capable of contributing to their substance and their development. It seems the best shared thing in the world, because it is impossible to meet a being who would be social without being educated in one way or another. An education is generally inseparable from social evolution because it constitutes one of the forces which determine it. However, does it equally affect all the social components of a country's population? This question can be asked with relevance about the natives of Congo Brazzaville.

Indeed, in the Republic of Congo, the problem of the integration of indigenous peoples in general and the school integration of indigenous children in particular has become very current. Schools already exist and welcome indigenous children. But their education throughout the school year does not seem to be acquired by these students. Aboriginal children do not lack the physical and intellectual capacities to cope with school learning.

The Congolese State, having taken this problem to heart for more than a decade, has spared no effort for the realization of this great wish consisting in integrating the indigenous populations within the Bantus and also their offspring in the school world. From the specific legal provisions, by adhering to this option we are interested in the study of the schooling of young indigenous girls in the school district of Ngo.

Placing the problem of the schooling of the Congolese indigenous girl is to show the good done or the importance of the law n ° 5-2011 of February 25 Promoting and protecting the rights of indigenous peoples

in its articles 17, 18, 19.20 and 21. We cannot talk about the promotion of peoples without going through the education of the child. Can we affirm that certain socio-cultural and economic determinants easily allow the education of these young girls? Our study has a social, cultural and intellectual interest. Future manager of some components of the education system, we have chosen to educate young indigenous girls in the Ngo school district. This study aims to understand the phenomenon of abandonment and identify its causes.

### General study context

Education today has become the means by which any society trains its members from the role of Iole. Through it, individuals improve, transform and evolve. Congolese society is made up of two major social groups (the Bantus and the natives formerly called pygmies). For more than a decade, the Republic of the Congo has resolved to educate all children, including indigenous children, to allow them easy development with a view to gradually integrating adult society, as Emile Durkheim points out in these words: "education is a socialization of the young generation in accordance with the demands of society". He replies "the man that education must realize in us is not the man such as nature has made him, but such as society wants him to be"<sup>1</sup>. This ambition has been supported since the nationalization of education under Law 32-65 of August 12, 1965 by the respective school laws, the most recent of which referred to n° 25-95 of November 1995 on the reorganization of the education system in the Republic of Congo provides in its Articles I and 2 respectively:

- ✓ Article 1 paragraphs 1: "Everyone has the right to education. All education is placed under the supervision and pedagogical control of the State. The State ensures equal access to education and professional training. Public education is free. Basic education is compulsory".
- ✓ Article 2: "Every child living on the territory of the Republic of the Congo has the right, without distinction of origin, nationality, sex, belief, opinion or fortune, to an education which ensures the full development of his intellectual, artistic, moral and physical aptitudes as well as his civic and professional formation".

Through these legal provisions, the Congo considers education as a right for all people in general and in particular for all children living in the territory of the Republic of the Congo.

With regard to indigenous children, their education is taken into account in Law No. 5-2011 in these articles 17, 19, 20 which stipulate respectively:

- ✓ **Article 17**, paragraph 1: "The State guarantees the right of access, without distinction, for indigenous children to all levels and all forms of education within the national education system".
- ✓ **Article 19**: "The State develops and implements educational programs and appropriate structures which correspond to the needs and way of life of the indigenous populations".
- ✓ **Article 20** paragraphs 1: "A native adult literacy system adapted to their cultures and languages is hereby established".

Furthermore, for more than a decade, interregional initiatives in favor of education have been taken through the education for all (EFA) movement<sup>2</sup>. Under this movement, the Republic of Congo has subscribed to the goals of Education for All (EFA) since 1999 (JOMTIEN Conference in Thailand).

<sup>1</sup> Emile Durkheim (1913), pedagogical evolution in France

<sup>2</sup> Education for All (EFA) goals. Dakar Forum 2000

On this occasion, the commitments were made by the participating countries, among other things, that of ensuring quality basic education for all children, young people and adults. It is about meeting the learning needs of all children as well as adults in 2015 <sup>3</sup>. Before these commitments, a retrospective look in the context of the schooling of children allowed us to identify some data below:

- ✓ During the year 2007-2008, 628,081 schoolchildren were enrolled in primary school, including 326,734 males and 301,347 females. Girls represent 47.97% of all staff. The enrollment rate is 116.40% for both sexes <sup>4</sup>.
- ✓ From 2008-2010, the enrollment rate increased to 126.8% and from 123.7% in 2008-2012 <sup>5</sup>.

It should be noted that the increase in the enrollment rate is associated with a high rate of repetition, which amounts to 20%.

From these data, the analysis of the inventory carried out by the Education Sector Strategy (SSE) 2012-2020 of December 2010 shows the progress made with a strong increase in the number of students enrolled, but also the difficulties to which the system Congolese education is faced and why. He must find answers <sup>6</sup>.

Out of 100 pupils enrolled in primary school, at least 70 manage to complete a full cycle in 2010, 80 in 2011 and 75 in 2012.

In addition, Goal 2 of education for all (EFA) aims to ensure that all young people, more specifically girls, children living in difficult circumstances and those belonging to ethnic minorities have access to and complete a full primary education. free and of good quality in 2015 <sup>7</sup>.

In view of these figures on the completion of the primary cycle, Congo is far from achieving this objective because in Congo. A certain number of pupils do not complete the complete primary cycle. Among the children who leave school, the most remarkable are the indigenous children and more precisely the young girls.

Also, in our capacity as an active teacher from 2000-2007 in the department of Lekoumou, in Komono , we noticed that young indigenous girls did not complete their primary cycle for several reasons.

Faced with this observation and today future framework for the supervision of educational activities, we are going to think of carrying out a study on the schooling of young indigenous girls in the school district of Ngo, one of the administrative and educational entities in which there are several indigenous families. .

The purpose of this study is to know certain problems which arise in the education of young native girls attending the schools of this school district. But at our hearing, some observers wonder why should we educate young Aboriginal girls? The perfectly disturbing question no longer needs to be asked. We say yes, young indigenous girls have, like any Congolese child, the right to education, the right to be given knowledge.

<sup>3</sup> Education for All (EFA) goals. Dakar Forum 2000

<sup>4</sup>Moise BALONGA, Research Methodology M1/IEP ENS 2014-2015

<sup>5</sup>SAME

<sup>6</sup>Education Sector Strategy (ESS.2010-2020) of December 2010

<sup>7</sup>Goal of Education for All (EFA). Dakar Forum 2000

But what knowledge? How to dispense<sup>8</sup> to this group of children, although Congolese, whose culture is different from that of the Congolese Bantu?

It would be the backdrop for our thinking.

We can simply put forward for information purposes that the rate of net primary schooling in the Congo was 50% in 2006, whereas 26.8% of young indigenous people questioned during the KAP survey declared being educated at the primary level. Added to this is the interesting experience of the schooling of indigenous children, led by the international partnership for Human Development (IPHD) in the department of Lékoumou, which seeks to improve access to school for many young people ( UNICEF ,2006 p.114) <sup>9</sup>.

These latest data show that the school environment is familiar to these Aboriginal peoples despite the difficulties they encounter there.

The objective of our study is to understand on the one hand the phenomenon of the under-education of young indigenous girls, and on the other hand to detect the causes of their dropping out of school in the school district of Ngo.

It should be pointed out that this under-education has inspired a great deal of research, including that of the IPHD. The causes have been identified at all levels, namely:

- ✓ The absence of schools or its remoteness;
- ✓ School fees and very expensive school fees;
- ✓ Hostility from Bantu students and teachers;
- ✓ The school calendar and the life of shifted semi-nomads;
- ✓ The level of education of Aboriginal parents.
- ✓ Parents' lack of interest in studies;
- ✓ The early marriage ;
- ✓ Empowerment;
- ✓ The use of girls for labor by the Bantu.

These causes identified by previous research are no doubt at the origin of the school dropout of indigenous girls in Congolese schools in general.

It is useful and necessary for us to carry out an in-depth study on the causes of school drop-out among indigenous girls in the school district of Ngo in order to identify the specificity. Our study has a three-dimensional interest, educationally, socially and culturally.

Educationally, Study identifies the causes of the temporary and permanent abandonment of indigenous girls enrolled in primary school to make our modest contribution to the remedial approach in order to keep this group in school;

At the social level, knowledge of the causes will raise the awareness of the indigenous populations on the interest of school as a means of their integration among the other groups of Congolese society;

<sup>8</sup>Analysis of the Situation of Indigenous Children and Women in the Republic of Congo.  
 UNICEF June 2007

<sup>9</sup>UNICEF, the situation of children 2006, December 2005 p. 114

- ✓ At the cultural level, the study makes it possible to indicate strategic avenues for educating young indigenous girls and adults for their literacy because most of them are illiterate.

To achieve the goal and the interest already presented we have formulated research questions and hypotheses, defined the objectives.

There is one main question and two secondary questions.

What are the socio-cultural and economic factors that affect the schooling of young indigenous girls in the school district of Ngo?

From this main question arise the following sub-questions:

- ✓ Do repetitions, repeated absences, temporary abandonments due to the solicitation of labor from young indigenous girls promote their lack of interest in school and consequently their school dropout?
- ✓ What are the real factors that affect the learning process of young Aboriginal girls in the school environment?

Any research question is underpinned by hypotheses, we have formulated a main hypothesis and two secondary hypotheses.

We have formulated the following main hypothesis:

Socio-cultural and economic determinants are the main factors that cause difficulties in schooling and academic success among young Aboriginal girls.

The following secondary hypotheses were identified:

- ✓ Repeating a year, repeated absences, temporary dropouts due to the solicitation of labor from young indigenous girls promote their lack of interest in school and consequently their dropout.
- ✓ The culture different from that of the Bantu already familiar at school for a long time, the foreign learning and teaching language, the lack of accommodation effort (mutism or frustration during learning) are the real factors which are at the origin of school failure in the learning process of indigenous girls in school classes in the Ngo school district.

From this questioning and these hypotheses, we distinguish namely: a general objective broken down into specific objectives

Analyze the phenomenon of abandonment of young indigenous girls in the school district of Ngo.

This research consists of the following specific objectives:

- ✓ Identify the main causes of school dropout and failure among young Aboriginal girls.
- ✓ Propose remedial strategies to promote the full enrollment of these girls in primary school.

## Methodology

All research work requires a methodology. In this part we report on the methodological approach which, in the desired direction, influences the collection of data and the acquisition of the necessary information relating to the objectives set.

The dc Ngo school district has 22 schools for 4,580 students. Of these, only eight (08) receive indigenous students. It is in these schools that we carried out our surveys.

## Sampling

### The sample.

Our sample was based on the four (4) categories of the population (native girl teacher supervisors, native parents) concerned in the eight (08) schools selected (investigation sector).

This sample looks like this:

The population of indigenous girls is 131. This sample of indigenous girls is randomly selected from which 3 indigenous girls per school, 3 multiplied by 8 gives 24. Our sample of young girls in the Ngo school district is 24 girls. indigenous.

**Table n°I. Summary of the samples on the populations**

Effective Categories/subject	Populations	Samples
Framers	11	11
Teachers	22	22
Students (girls)	131	24
Parents of students	24	24
Total	188	81

*Source: our survey, April 2019.*

These samples of supervisors and teachers were retained by the principle of renewal of the population, i.e. 1 supervisors out of 11 and 22 teachers out of 22.

As for those of Aboriginal girls and Aboriginal parents, we have:

- ✓ for operated girls a random choice at the rate of 3 female students per school, i.e.  
 $3 \times 8 = 24$ .
- ✓ for native parents (same principle as for girls) either  
 $3 \times 8 = 24$ .

We have a total of 81 subjects investigated.

We retained in our sample 22 teachers. 11 supervisors, 24 native daughters and 24 native parents, a sample of 81 subjects surveyed.

## Data collection instruments

All research work requires the researcher to use instruments to collect relevant and effective data in order to establish scientific facts.

The instrument is a tool, a means used to carry out research work in order to achieve the expected results.

To enable us to obtain reliable results from our study, we used four (04) data collection instruments, namely:



- ✓ Observation using an observation grid;
- ✓ Interview using an interview guide;
- ✓ The question sheet.
- ✓ Documentary analysis

We presented each element before its use in the field,

## Observing

Observation is a scientific process which consists in considering with sustained attention the manifestation of phenomena as they occur without the intention of modifying them. It is given the observation of the facts as they occur naturally without the researcher directly intervening.

It is a central method of research, a scientific process of investigation which is done using the sense organs from an observation grid Containing indicators or variables to be observed.

Observation allowed us to look for ourselves at the family and school environment of indigenous girls in the Ngo school district to discover the living conditions of indigenous girls in family and school environments.

## The interview

By interview, we mean a conversation between two people with a specific objective. The particularity is the direct contact between the two interlocutors. It is therefore the direct means of obtaining the information sought from the subjects surveyed.

There are several types of interview, but the most widely used in the social sciences is the semi-structured interview, the purpose of which is to collect answers to questions asked using the interview guide, which serves as a monitor. For our study, we chose the semi-structured interview.

It involved indigenous girls, indigenous parents and educational supervisors. The interviews undertaken with these actors enabled us to collect their opinions on the causes of school dropout for these girls.

## The quiz

The questions are focused around the current situation of school drop-out among young indigenous girls in the school district of Ngo;

- ✓ the causes of Aboriginal girls dropping out of school;
- ✓ approaches to solutions to reduce this phenomenon.

## Documentary analysis

It is an action that consists of consulting one or more documents, making a meticulous examination in order to extract useful information for an investigation.

In our case, the documents that we were able to use are

- ✓ Statistical reports;
- ✓ Quarterly evaluation reports;
- ✓ Tables of attendance rates for Aboriginal girls.

## Conduct of the investigation

The survey took place between April 5 and 30, 2016, marking a climate of trust and satisfaction. We had been received by the head of the school district (ICCS) of Ngo on April 5, 2016 for courtesies after which he ordered the statistics officer to inform us about reliable data according to our needs.

It was for us to analyze the documents allowing us to collect data on the rate of school dropouts, the school attendance rate and the school results of indigenous girls. During the same period and gradually we interviewed the educational supervisors, distributed the questionnaire to the teachers and observed the two school and family environments of the indigenous girls.

We also traveled to indigenous villages to conduct interviews with indigenous girl students and their parents representing the sample selected for this survey.

## Mode of data processing.

After analyzing the data collected, we proceeded to establish the themes by instrument. The analysis and interpretation of the results are also done gradually as the results are presented in the tables in chapter IV. The data collection instruments are removed from the inspection for supervisors (ICCS, CPP), at school for directors and teachers.

## Results and discussion

### Results obtained from the teachers' questionnaire

#### The causes of school dropout among young Aboriginal girls.

**Table n°02** : Opinion of teachers on the causes of dropping out of school

No -	Causes mentioned	Effective	%
01	✓ Repeated absences due to seasonal activities.	22	100
02	✓ Displacements of native parents.	22	100
03	✓ Repetitions.	18	81.81
04	✓ Parental poverty.	18	81.81
05	✓ Lack of personal will.	15	68.80
06	✓ Illiteracy of native parents.	15	68.80
07	✓ Early marriage.	14	63.60
08	✓ Autonomy.	14	63.60

*Source: Our survey. April 2019*

Looking at this table, we see that all the teachings are:

- ✓ 100% affirmed that the school dropout of these young girls is due to repeated absences, seasonal activities and displacements of the native parents.
- ✓ 18 teachers or 81.81% underlined the repetition and the poverty of the parents.
- ✓ 15 teachers or 68.80% mentioned the reason of lack of personal will of these girls and the illiteracy of the native parents.
- ✓ 14 teachers or 63.60% gave early marriage and the autonomy of these indigenous girls as causes.



All these causes mentioned by the teachers revolve around internal and external factors and have unfortunate repercussions on the lives of young girls in particular and that of the Aboriginal population in general. They claimed 100%:

- ✓ Socio-economic underdevelopment, literacy and illiteracy as consequences of school dropout among young indigenous girls.
- ✓ Socio-cultural and economic dependence was also mentioned by all the teachers interviewed as one of the consequences of dropping out of school.

**Table n<sup>o</sup> 3: Approaches to solutions**

No -	Solution approaches	Effective	%
01		22	100
02	✓ Material and financial support for indigenous girls	22	100
	✓ The opening of literacy centers for indigenous populations.		
03	✓ Recruitment of native parents in local businesses.	20	90
04	✓ Construction of indigenous-specific schools (indigenous teachers and students)	16	72.72
05	✓ Involvement of parents in the education of their children.	14	63.60

*Source Our survey, April 2019*

The solution approaches estimated by the teachers on the reduction of the phenomenon of abandonment are the following:

- ✓ 22 teachers or 100% estimate the material and financial support of young indigenous girls, the opening of literacy centers for indigenous populations.
- ✓ 20 teachers, or 90%, are requesting recruitment and training in teaching or in businesses in the locality of native parents.
- ✓ The construction of schools specific to indigenous people (indigenous teachers, indigenous students) or 72.72% or 16 teachers believe this.
- ✓ 14 teachers or 63.60% want the involvement and or awareness of parents in the education of their daughters.

### **Results obtained from the interview with the educational supervisors.**

With regard to pedagogical supervisors, we have school principals, pedagogical advisers and the inspector. The interview consists of two (02) parts: General information and survey questions.

## Causes of young Aboriginal girls dropping out of school.

**Table n°3: Causes mentioned by the educational supervisors.**

No -	Causes	Effective	%
01	✓ Displacements of native parents.	11	100
02	✓ Repeated absences due to seasonal activities.	11	100
03	✓ Use of girl labor.	09	81.81
04	✓ Repetitions.	09	81.81
05	✓ Parental poverty.	07	68.80
06	✓ Parental illiteracy.	07	68.80
07	✓ Early marriage.	06	54.54
08	✓ Autonomy.	06	54.54
09	✓ Lack of personal interest in school.	06	54.54

*Source: Our survey, April 2019.*

Examination of this table shows that all the educational supervisors, ie 100%, confirmed that dropping out of school is caused by the displacement of native parents and by repeated absences due to the practice of seasonal activities.

- ✓ 9 supervisors or 81.81% mention the reason for the use of girls' labor in field work and the repetition caused by these girls in the school environment.
- ✓ 7 supervisors or 63.63% affirm that the poverty and illiteracy of the parents are at the origin (the dropout of these girls).
- ✓ 6 educational supervisors, i.e. 54.54%, mention the problem of early marriages with elderly men, the autonomy forced by parents unable to take care of their daughters from a certain age, and also the lack of interest staff for the school of these young girls.

Regarding the consequences of this abandonment, the educational supervisors highlighted the increased illiteracy among the indigenous population, the poverty of the community and the inequality of opportunities between members (gender). 50% of this population mention unwanted pregnancies, sexually transmitted diseases.

The school, which would be a way out for these sleeping people, does not allow them today to achieve this definition because of the school dropout of their daughters. To reduce the phenomenon of abandonment, should we find likely solutions? In response to this question, the supervisors have proposed a few approaches to solutions.

## Approaches to solutions proposed by supervisors

**Table n°4** : Approaches to solutions

No -	Solution approaches	Effective	%
01	Economic support for Indigenous families and girls	22	100
02	Awareness of the indigenous communities on the merits of the school	22	100
03	Employment of native parents in companies.	18	81.81
04	The opening of literacy centers.	18	81.81
05	Material and financial support for indigenous girls.	16	72.72
06	Construction of indigenous schools	16	72.72

*Source: Our survey, April 2019.*

The table above shows the solutions likely to reduce the phenomenon of young Aboriginal girls dropping out of school.

100% of supervisors offered psychological and economic support to indigenous families and girls. They want to raise the awareness of the native communities on the merits of the school;

81.81% of supervisors want indigenous parents to be recruited and employed in local businesses and the opening of literacy centers for indigenous populations;

72.72% wanted the financial and material support of indigenous girls with the construction of mixed schools (indigenous, Bantu). They ask that the Government effectively support international organizations (IPHD, WFP, UNDP) in their humanitarian actions.

The supervisors' proposals go in the direction of improving the socio-economic and cultural conditions of young indigenous girls for their integration into school.

## Results of the interview with the indigenous girls

### General information

This survey allowed us to distribute the 24 Aboriginal girls by level of study.

**Table 5** : Distribution of native girls surveyed by level of study

Level	CP1	CP2	CE1	CE2	CM1	CM2	Total
Girls	03	05	08	08	/	/	24
Total	03	05	08	08	/	/	24

*Source: Our survey. April 2019*

This table shows that:

The CPI class was represented by a number of respondents, i.e. 12.5%.

The CP2 class was represented by 5 students, i.e. 20.88%.

The two classes of CE1 and CE2 are represented by 8 students each, i.e. 33.33%. On the other hand, the two girls enrolled in CM1 had already dropped out of class and school. The CM2 class has not enrolled Indigenous students of any gender since October of the 2015-2016 school year.

### **The current situation of young Aboriginal girls dropping out of school.**

At this stage, the 24 indigenous girls questioned, that is 100%, affirmed that the phenomenon of dropping out of school exists. Girls drop out of school in droves in the second term. Many don't come back. This phenomenon of dropping out of school is recurrent in the school district of Ngo and mainly affects young indigenous girls.

### **Causes of Aboriginal girls dropping out of school**

**Table n°6 : Causes revealed by Aboriginal girls**

NO -	Causes	Effective	%
01	Help for parents	24	100
02	We will engage in lucrative Bantu activities	20	83.83
03	Lack of materials and school supplies.	20	83.83
04	We don't like the Bantu school	19	79.16
05	We are afraid of Bantu children and teachers.	16	66.66

*Source: Our survey, April 2019.*

The table above shows us the causes that lead indigenous girls to abandonment:

- ✓ 24 indigenous girls, or 100%, drop out of school in order to help their parents with farm work.
- ✓ 20 girls or 83.83% get involved in lucrative activities with the Bantus.
- ✓ 20 indigenous girls or 83.83% underline the lack of school supplies to follow their complete cycle.
- ✓ 19 girls or 79.16% affirm that they do not like the Bantu school.
- ✓ 16 girls or 66.66% say that they are afraid of the pupils and teachers flin all.

In view of the different causes that have just been highlighted by the native girls, it is therefore a question of confirming that all these causes mentioned are sources of abandonment. They justify the poverty, the lack of personal will and the inferiority complex on the part of indigenous girls in the face of the Bantu.

Regarding the consequences of dropping out of school for these young indigenous girls, they said that they cannot read or write because they drop out in the lower grades. In addition, the indigenous populations are marginalized, underemployed and impoverished by the Bantu who exploit them at lower cost.

## Solution Approaches

**Table n° 6:** Approaches to solutions proposed by Aboriginal girls.

No -	Solution approach	Effective	%
01	Building Our Own Schools	24	100
02	Train indigenous teachers	24	100
03	Keep us in boarding school	22	91.66
04	Give work to our parents	20	83.33
05	Literate our parents	18	75
06	Make our parents aware of the importance of school	16	66.66
07	Give us a small scholarship	14	58.30

*Source: Our survey. April 2019*

Reading this table reveals very important approaches to solutions.

- ✓ 24 girls or 100% are in favor of having schools built for them with the training of native teachers.
- ✓ 22 girls or 91.66% want to be kept in the school's boarding schools.
- ✓ 20 girls or 83.33% are in favor of recruiting their parents in companies.
- ✓ 18 girls or 75% are for the awareness of the indigenous people on the importance of school and 14 girls or 58.30% are looking for a small scholarship in their favour.

All these proposals go within the framework of improving the socio-economic and cultural conditions of the populations, the conditions likely to maintain the indigenous girls in primary school.

## Results of the interview with the parents of young indigenous girls

### General information

The survey presents: 16 men or 66.66% out of 24 and 08 women or 33.33% out of 24. All indigenous parents have at least one daughter who attends primary school in the school district of Ngo.

### The current situation of young

#### Aboriginal girls dropping out of school.

In this regard, 24 parents of indigenous girls, i.e. 100%, recognized the phenomenon of school dropout among their daughters.

Parents interviewed confirmed that their daughters enrolled in primary school do not complete their school year. They give up en masse from the month of March temporarily for some and definitively for others. This is a frequent phenomenon which affects all the schools in the Ngo school district to which young native girls are admitted.

# **The causes of school dropout among young Aboriginal girls.**

**Table n°7:** the causes mentioned by the parents of pupils for the school dropout of their daughters.

No -	Causes	Effective	%
01	The lack of personal will.	24	100
02	Absences and repetitions respected.	22	91.66
03	Girls' solution to socio-economic activities and in marriages.	20	83.33
04	The inferiority complex of indigenous girls in the face of their Bantu classmates.	16	66.66
05	Poverty.	14	58.33
06	The migratory movements of parents.	10	41.66

*Source: Our survey, April 2019*

Table 15 shows us that:

- ✓ All the 24 parents of indigenous girls, that is 1000/n, underlined the lack of personal will of their daughters for school;
- ✓ 22 parents or 91.66% said that their daughters dropping out of school is caused by repeated absences and repetitions;
- ✓ 20 parents or 83.33% are aware that they ask their daughters for various activities;
- ✓ 16 parents, or 66.66%, mentioned the inferiority complex of their daughters in the face of their Bantu classmates;
- ✓ 14 parents or 58.33% declared the lack of financial support which hinders the education of their daughters.
- ✓ 10 parents or 41.66% said that seasonal migratory movements are the cause of their daughters dropping out of school.

The causes mentioned by the parents reflect the socio-economic and cultural realities of the indigenous populations of Ngo.

Consequently, the school dropout of young girls has repercussions on the lives of indigenous peoples.

All the parents interviewed declared that illiteracy, the underdevelopment of populations, the marginalization of indigenous peoples by the Bantu... are the consequences due to the school dropout of young girls.



## Approaches to solutions

**Table n°8 : Approaches to solutions**

NO -	Solution approaches	Effective	%
01	Finding work for parents of students.	24	100
02	Literate and educate parents	20	83.33
03	Provide school materials and supplies regularly.	20	83.33
	Open boarding school		
04	Award a scholarship to these girls.	18	75
05	Train and recruit indigenous teachers.	14	58.33
06		12	50

*Source:*

*Our survey, April 2019.*

This table provides us with the following information on the approaches to solutions expressed by the parents of Aboriginal girls:

- ✓ All parents or 100% gave the reason for finding work to Aboriginal parents;
- ✓ 20 parents or 83.33% claim to be literate and aware of the importance of school;
- ✓ 83.33% expect their daughters to receive regular equipment and school supplies;
- ✓ 18 parents or 75% asked to open boarding schools to their daughters;
- ✓ 14 parents or 58.33% are in favor of granting a scholarship to indigenous girls;
- ✓ 12 parents or 50% wanted the training and recruitment of native parents in teaching and other professions (businesses) for some of them who have reached a good level of education.

It is for the care of indigenous populations and their daughters that these solution approaches must be taken into account to keep them in school.

## Results obtained from observation

Observation is this step that allowed us to obtain reliable data by looking at the different living environments of young Aboriginal girls, particularly the family and the school.

The results obtained are as follows:

- ✓ Lodging;
- ✓ Furniture;
- ✓ Family size;
- ✓ The distance travelled;
- ✓ Arrangement of Aboriginal girls in the classroom;
- ✓ Attitude of Aboriginal girls at mealtimes and during recess

## Housing for the native girl

All the 24 indigenous girls, i.e. 100% visited, live in mud huts covered with straw. These huts are in poor condition

These living conditions of these girls cannot promote the education of the latter.

## **Native Girl Furniture**

All the girls observed, that is a percentage of 100%, do not have a chair or table to write on.

## **Family size**

By observing these girls, we consulted that 22 girls or 91.66% in a family of more than seven (07) members 02 girls or 8.33% live in a family with at least seven (07) members.

Many girls come from large families

## **The distance to be covered.**

This fuzzy investigation showed that:

- ✓ 22 evening tilles 91.66% cover less than one kilometer
- ✓ 3 girls or 12.50% travel one kilometer
- ✓ 2 girls or 8.33% travel two kilometers.

It should be noted that most of these girls observed do not encounter any difficulties in getting to school.

## **Arrangement of these girls in class.**

Regarding the disposition of these girls in class, our impressions go into the meaning of congratulations and encouragement towards teachers.

All the girls in particular, they raise natives in general, sit on the same benches as the Bantu pupils. There is therefore no discrimination among the pupils (Bantu and indigenous) in the class.

## **Attitude of Aboriginal girls during recess**

By observing these girls, we noticed that 12 indigenous girls, or 50%, easily integrate the Bantu environment. Those who feel frustrated end up deserting the school environment.

## **The place occupied by Aboriginal girls at the time of meal**

It was a question of observing young native girls at mealtimes.

Meals are offered to all students of the two waves (mutinee and afternoon) during the second recess at 11 a.m. sharp for the morning wave and at 4 p.m. for the afternoon wave.

All the girls (Rantous and indigenous) or 100% are seated together. They receive the same portion of food: each pupil has his own plate.

## **Results of the documentary analysis**

This analysis allowed us to observe the absences, dropouts and school results of indigenous students in the Ngo school district during the year 2015-2016. We relied on teachers' call registers, attendance curves, back-to-school statistical reports, quarterly reports for the year 2015-2016 from IEPA Ngo.

## Indigenous Girls in Ngo School District (2015-2016)

**Table n°9 :** Number of indigenous girls in schools in the Ngo school district.

Level Schools	CP1	CP2	CE1	CE2	CM1	CM2	Total
Allion	07	02	03	/	01	/	13
Ayama	15	09	06	08	/	/	38
Koumou	06	05	03	02	/	/	16
Integration	03	03	02	01	/	/	09
Ngo II	04	02	01	/	01	/	08
Nasah	03	08	04	02	/	/	17
ONIANVA	06	06	04	01	/	/	17
Back to school	05	04	02	02	/	/	13
Total	49	39	25	16	02	/	131

Source: IEPA Ngo 2018-2019 back-to-school statistical report.

This table tells us that:

There are more girls in the classes of CP1, CP2 and fewer pupils in the classes of CE1, CE2.

- ✓ The CM1 class has only two (02) students.
- ✓ That of CM2 does not present any student. So it doesn't exist

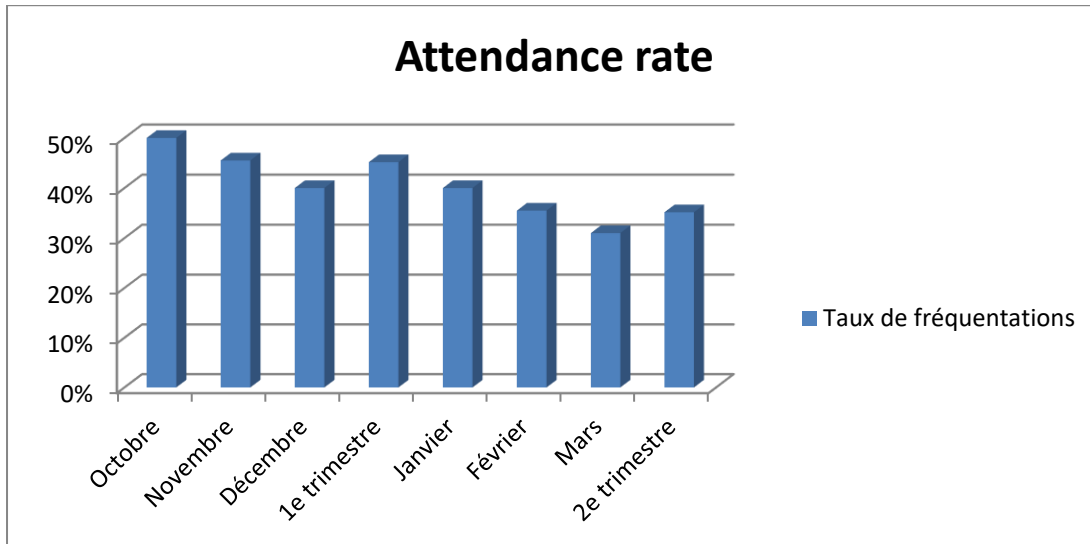
We see that students drop out en masse from CE1.

**Table no. 10:** Distribution of monthly and quarterly school attendance rates in the school district (year 2019-2020) of Ngo.

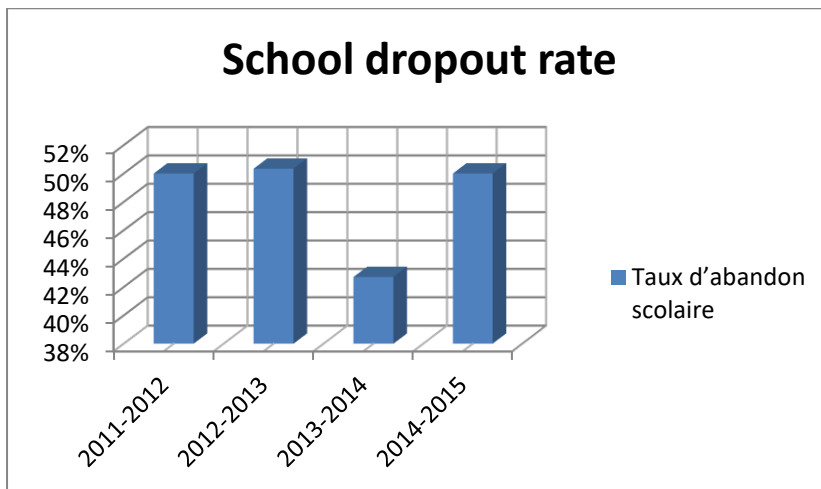
Months and quarters (2019-2020)	Attendance rate
October	50%
November	45.50%
December	40%
1st trimester -	45.16%
January	40%
February	35.50%
March	31%
2nd trimester -	35.16%

Sour: EPA Ngo Quarterly Report Year 2019-2020

These attendance rates show that Aboriginal girls who enroll en masse are gradually dropping out. Attendance rates decrease gradually, varying from 50% at the start of the school year to 31 to 35% in the second quarter of the same school year.



**Graph 2: Representation of school dropout rates for indigenous girls (year 2019-2020) in the Ngo school district**



This graph shows that the frequency rates of these girls are still decreasing, which explains the increase in the dropout rate of young Aboriginal girls during the school year.

**Table n°11: Representation of school dropout rates for indigenous girls in the Ngo district 2015-2020**

School years	School dropout rate
2015-2016	50%
2016-2017	50.34%
2018-2019	42.70%
2019-2020	50%

*Source: Ngo IEPA statistical report*

### Suggestions

It is always customary that after a search, we end up with a series of suggestions which are solutions to the problems detected during the investigation. These suggestions target the mentality of all the actors in the school.

### Discussion

With reference to the results of the various interviews carried out with teachers, supervisors, girls and indigenous parents, we are able to say that indigenous girls have difficulty adapting to school in the school district of NGO because of the socio-cultural and economic conditions of the families, school variations and the student himself.

They do not complete the full primary cycle and they shine with temporary and permanent school dropouts. Thus, this phenomenon of abandonment has unfortunate repercussions on the lives of indigenous populations and that of girls, and appropriate solutions are necessary to keep these groups of students in school in order to promote their development. To meet the challenge of schooling for the children of the indigenous populations, there was the creation of ORA schools which are an experience in the education of indigenous children in forest areas. They use methods based on observation of the environment. ORA stands for Observe-Think-Act. "After two or three years of apprenticeship, learners are supposed to integrate primary schools in the formal sector" (Education Sector Strategy, 2015. P.54) ". These preparatory schools will try to limit all these phenomena mentioned in our work. For our study, the analysis of the situation of children and women in the Congo in 2013 gives us approaches to solutions and has notably established that "These bridge schools represent the only opportunity for indigenous children to access schooling. (2014, p.123).

### Suggestions for teachers.

- ✓ Establish permanent contacts with native parents to explain to them the importance and the validity of the school and to interest them in the functioning of the latter in the groups of the "educational communities"
- ✓ Plan a challenge from time to time in the classroom with rewards to motivate Aboriginal students on work and school attendance
- ✓ Facilitate indigenous-Bantu mixing during recreation games and meal times (school canteens):
- ✓ Be flexible and lenient in the control of school materials and supplies for Aboriginal students to encourage their attendance.

### **Suggestions for educational supervisors.**

- ✓ Solicit ministerial authorities for donations of school supplies to encourage the education of Aboriginal students;
- ✓ Collaborate closely and sincerely with all social partners in the search for adequate solutions to the solar problems of indigenous students;
- ✓ Initiate a special emulation with special prizes for indigenous students;
- ✓ Encourage the special emulation of indigenous girl students in the different schools through gifts;
- ✓ encourage teachers who supervise indigenous students and promote their rapid integration among Bantu students.

### **Suggestion to the Department.**

- ✓ Strengthen international organizations (IPHD, WFP, UNICEF...) in their humanitarian actions (teaching materials, supplies...);
- ✓ Build boarding schools to house indigenous students to avoid dropping out of school;
- ✓ Promote sound and fair management of credits intended for the resolution of
- ✓ native issues;
- ✓ Recruit native parents in business and in education among those who have reached a significant level of study;
- ✓ Promote a national literacy policy and non-formal education with a view to eradicating illiteracy and illiteracy among indigenous people;
- ✓ Promote an awareness campaign to raise the awareness of the Aboriginal people on the importance of education.

### **Conclusion**

At the end of our work relating to the school dropout of young indigenous girls in the Ngo school district, it is important to emphasize that this study has enabled us to discover the causes of their school dropout.

The aim was to show the extent of the phenomenon of young indigenous girls dropping out of school while seeking to identify the causes of this abandonment, to specify its consequences and to propose approaches to solutions likely to reduce the abandonment of indigenous girls. at school.

Finally, we relied on the questionnaire with the teachers, the interview with the educational supervisors, the native girls and their parents.

The results obtained allowed us to understand this phenomenon. All the subjects surveyed all affirmed the existence of school dropout among native girls for several reasons, namely:

- ✓ Causes related to the socio-cultural and economic determinants of indigenous families: poverty, underdevelopment, illiteracy...



- ✓ School causes specific to the girl herself, learning difficulties and school success (repeated repetitions, seasonal or temporary absences, inferiority complex, lack of personal will... do not promote schooling of the native girl.
- ✓ Causes related to permanent parents do not facilitate the adaptation of the native girl to her school life.

We have always underlined that the school dropout of these girls has led to several consequences among which we cite: illiteracy, underdevelopment of the population, unwanted pregnancies, sexually transmitted diseases, inequality of opportunities between members (gender)

The resolution of the problem of schooling for young indigenous girls, like the solutions proposed previously, depends largely on the application of Law No. 5-2011 of February 25, 2011 on the promotion and protection of the rights of indigenous populations. in its articles 17, 18, 19, 20 and 21.

This is why we could not talk about the school integration of indigenous children, without however talking about the overall integration of indigenous populations. Because integrating the native also means succeeding in the schooling of the child.

It is also true that any research carried out always has limits and ours is not spared. But our major concern is to see those responsible for education take this problem into consideration with a view to providing effective solutions.

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14131 Alder St NW, Andover, Minnesota, USA

zapjournal@gmail.com, editorial@zapjournals.com

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