

**TRADITIONAL PRACTICES AND GIRL EDUCATION IN RURAL DRC:
EXPLORING THE VOICES OF LUBA GIRLS**

Submitted in fulfilment of the requirements for the degree of

MAGISTER EDUCATIONIS

In the Faculty of Education

At the Nelson Mandela Metropolitan University

Port Elizabeth, January 2017

PROMOTER: Dr M Khau

DECLARATION

I, Kyungu Lubaba Lubadi, student number 200317768, hereby declare that "*Traditional practices and girl education in rural DRC: Exploring the voices of Luba girls*" for Magister Educationis is my own work and that it has not previously been submitted for assessment or completion of any postgraduate qualification to another University or for another qualification. All sources used or quoted have been indicated and acknowledged by means of complete references using the APA 5th edition style of referencing.

Signed

Date: _____

ACKNOWLEDGEMENT

The realization of this thesis was made possible through the participation of numerous people either directly or indirectly.

I wish to thank the almighty God for life and strength during this time.

I thank my supervisor Dr Mathabo Khau for her support and encouragement when days were dark. I pray that God will grant you strength to continue supporting more young African scholars.

I wish to express heartily my gratitude to the following people and institutions that have played a vital role for the realization of this dissertation:

- To the G.M.(Methodist Church) team and, especially to you **Lisa Katzenstein Gomez** and **Amina Hanine** for attending to our daily financial support, advice and encouragement for the realization of this work.
- I thank wholeheartedly, my wife Ginette Kasongo Nkandu (Nana) including my beloved children Hilde Lubaba Mwamini Christina, Maloba wa Banze Ruth, Sandra Umba Nkulu, Lubadi Pascal Blaise, Nana Kasongo Lubaba and Naomi Ilunga Lubadi Kanyengwe.

I would also like to thank the following people:

Kaka Lubaba Mwamini Beja, Kaka Kyungu Jeannette, Kaka Kabila Mukala Jeanne, Tutu Yumba Kyele wa Yangala and your wife Lubaba Jeanette wa Kwampa, Tutu Kalenga Lupahula Adalbert for inspiration and encouragement toward my education.

DEDICATION

I wish to dedicate this work to my late grandfather Kasongo Bwana Kisasa and my late father Lubaba Lubadi Rehema Mulala Bure (Sha Kayombo) and my beloved mother Maloba wa Banze Kapetela Ruth (Lutheni) who taught me that education is the key to a good life.

To my late sisters Banze Phylis wa Maloba, Nday Euphrasie, Biti Kasongo, Mukalay Banza Astride, and my late twin sister Kabange Numbi.

ABSTRACT

Girl child education has been a challenge for many African countries due to the patriarchal gender order of communities. This is not different in the Democratic Republic of Congo where son preference is still rife. This study sought to explore how girls in rural Lubaland in DRC experience their schooling in relation to the traditional gendered practices.

A qualitative approach to research was employed within an interpretive paradigm. Young school going girls were purposively selected from two rural schools in Malemba and Mwanza. A total of 18 girls became participants to the study. Data were generated through the use of drawings and focus group discussions to explore how the girls saw themselves as girls and students at home, on the way to school and at school. This was done in order to understand how they experience their schooling lives.

The findings revealed several gendered challenges that the rural girls experience daily in terms of gaining access to and succeeding in schools. The challenge of son preference and gender role stereotyping created challenges for girls at home, while lack of facilities for girls' sexual health and long distances to school created challenges for girls on the way to school. At school the girls experienced challenge of being unable to afford school fees and corporal punishment. If these challenges are to be eradicated, there is need for all stakeholders in education, including traditional leaders and communities to deconstruct the gendered dynamics that position women and girls as subordinate and not deserving of an education.

Contents

TRADITIONAL PRACTICES AND GIRL EDUCATION IN RURAL DRC: EXPLORING THE VOICES OF LUBA GIRLS	1
KYUNGU LUBABA LUBADI	Error! Bookmark not defined.
DECLARATION	1
ACKNOWLEDGEMENT	2
DEDICATION	3
ABSTRACT	4
ves.....	4
LIST OF DRAWINGS AND PHOTOGRAPHS	9
LIST OF TERMINOLOGIES	11
Baluba:.....	11
Disao:.....	11
Ditefu:.....	11
Great Katanga:	11
Great Upper Lomami:	11
Kwikana:	11
Nkongolo:	11
Makoke/Tuminwa:	12
Matungulu: I	12
Mwanza:	12
Pèse:	12
Shankadi:	12
LIST OF APPENDICES	13
CHAPTER 1.....	14
INTRODUCING THE STUDY	14
1.1 INTRODUCTION.....	14
1.2 EXPLORING GENDER ROLES AMONGST THE LUBA TRIBE OF THE DRC	17
1.3. THE CHALLENGE OF GENDER ROLES IN THE DRC	18
1.4 STATEMENT OF THE PROBLEM	19
1.5 RESEARCH AIM AND OBJECTIVES	20
1.6 RESEARCH DESIGN AND METHODOLOGY	20
1.7 CONTEXT OF THE STUDY.....	21
.....	22

Figure 1.2 Map of Malemba Nkulu territory (CAID Map, 2015).....	22
1.8 OUTLINE OF CHAPTERS.....	24
CHAPTER 2.....	26
LITERATURE REVIEW	26
2.1 INTRODUCTION.....	26
2.2 WHAT IS GENDER ABOUT?	26
2.3 ACCESS TO EDUCATION IN DRC.....	28
2.4 HINDRANCES TO GIRLS' ACCESS TO EDUCATION	29
2.5 BARRIERS TO GIRLS' EDUCATION	36
2.6 ADVANCING GIRLS' EDUCATION AND GENDER EQUALITY	38
2.7 THEORETICAL FRAMEWORK	39
2.8 CONCLUSION	41
CHAPTER 3.....	42
RESEARCH DESIGN AND METHODOLOGY.....	42
3.1 INTRODUCTION.....	42
3.2 RESEARCH APPROACH	42
3.2.1 Research paradigm.....	43
3.2.2 Research design	44
3.2.3 Participatory Research	44
3.2.4. Visual Arts-Based methods.....	45
3.2.5 Sampling Procedures and Population	46
3.2.6 Data generation methods.....	47
3.2.6.1 Drawings.....	48
3.2.6.2 Focus group discussion	50
3.3 DATA ANALYSIS.....	50
3.3.1 Working with Data	51
3.3.2 Data analysis techniques	53
3.4 ETHICAL CONSIDERATIONS	53
3.4.1 Deception prevention and voluntary participation	54
3.4.2 Avoiding of harm.....	54
3.4.3 Informed consent.....	55
3.4.4 Permission	55
3.4.5 Anonymity and Confidentiality	55
3.5 TRUSTWORTHINESS	56
3.5.1 Credibility	56

3.5.2 Confirmability	57
3.5.3 Transferability.....	57
3.5.4 Dependability	58
3.6 CONCLUSION	58
CHAPTER 4.....	59
DATA PRESENTATION AND DISCUSSION	59
4.1 INTRODUCTION.....	59
4.2 GIRLS’ EXPERIENCES OF SCHOOLING IN RURAL DRC	61
4.2.1 Experiences on the way to school	62
4.2.2 Experiences at school	70
4.2.3 Experiences at home	83
CHAPTER 5.....	91
CONCLUSIONS AND RECOMMENDATIONS.....	91
5.1 INTRODUCTION.....	91
5.2 ACTION STEPS TO PROMOTE GIRL ACCESS TO EDUCATION	91
5.2.1 Action steps: on the way to school.....	92
5.2.2 Action steps: at school	92
5.2.3 Action steps: at home	93
5.3 RECOMMENDATIONS FOR FURTHER RESEARCH	94
5.4 CONCLUSION	94
REFERENCES	95
APPENDICES.....	117
APPENDIX A.....	117
Assent Form for Child participants	117
APPENDIX B	119
APPENDIX C	123
Principals’ Invite French.....	123
APPENDIX D.....	128
Preamble letter	128
APPENDIX E	130
Formulaire des élèves participants	130
APPENDIX F	132
Project Information Statement/Letter of Invitation to Girls (over 18yrs)	132
Aims of the Research.....	132
Significance of the Research Project.....	132

Benefits of the Research to Schools.....	133
Research Plan and Method.....	133
Invitation to Participate.....	134
APPENDIX G.....	135
CONFIDENTIALITY CLAUSE	136
APPENDIX H.....	137
ETHICAL CLEARANCE LETTER	137
APPENDIX I.....	138
PERMISSION LETTERS.....	138
PERMISSION LETTERS.....	139
PERMISSION LETTERS.....	140

LIST OF DRAWINGS AND PHOTOGRAPHS

Figure 1.1	Map of the Democratic Republic of Congo
Figure 1.2	Map of Malemba-Nkulu territory
Figure 4.1	School A- in Malemba
Figure 4.2	School B in Mwanza Seya
Figure 4.3	Drawing of a bridge across the Kakungwa River
Figure 4.4	Drawing of leaners crossing a river without a bridge
Figure 4.5	Flooded road in Malemba
Figure 4.6	Drawing of a boy attacking a girl for love (Je t'aime)
Figure 4.7	Drawing of a dangerous bush along the way to school
Figure 4.8	Young recruited Mai-Mai fighters
Figure 4.9	Drawing showing girls dodging school to go to inner-labia elongation camp.
Figure 4.10	Drawing of improvised camp in bushes for inner labia elongation
Figure 4.11	Typical toilet in rural DRC
Figure 4.12	Toilet in School A
Figure 4.13	Drawing of a school with national flag at assembly point and, one shared toilet for both girls and boys
Figure 4.14	Photograph of a classroom in School B
Figure 4. 15	Drawing of two empty hands depicting poverty
Figure 4.16	Learners being expelled from school for non-payment of fees

Figure 4.17	Drawing depicting a teacher beating a child with a whip at school
Figure 4.18	Drawing depicting a teacher manhandling a child at school
Figure 4.19	Drawing of a bundle of straw for thatching a roof
Figure 4.20	Photo of the itchy bean plant
Figure 4.21	Drawing of a pregnant girl sent away from school and being ignored at the clinic
Figure 4.22	Drawing of pregnant and over-aged girls being expelled from school
Figure 4.23	Drawing depicting a girl preparing food
Figure 4.24	Drawing showing a young girl taking care of a sick parent at home
Figure 4.25	Drawing showing a girls' home chores
Figure 4.26	Photograph of a young girl fetching water for the family
Figure 4.27	Drawing of schooling leaners working in an open mining site

LIST OF TERMINOLOGIES

Baluba:	A term used to designate the 'Luba' people of the Luba Empire in the great Katanga province (<i>luba</i> , sing and <i>Baluba</i> , pl.).
Disao:	Luba mainland's traditional circumcision done to young males of the ages 5 to 12 years, with a sharp stone blade or sharp herb called ' <i>kapete ka tata/Father's knife</i> ' used to take away the foreskin. <i>Nswaty</i> tree leaves were applied on the covered wound and within a week wound was healed. The young men are then told to go try to have sex with a virgin girl. This practice is called <i>kulala-kanyinga</i> /to break the calabash.
Ditefu:	Means traditional sharp stone blade or herb used for circumcision by the Luba centuries ago (see explanation above in disao).
Great Katanga:	Means the former Katanga province
Great Upper Lomami:	Means the former Haut-Lomami District which is now a new province of the same name.
Kwikana:	Inner labia elongation, a Luba female secret and traditional practise done from the age of 7 onward through the use of an extracted juice from a plant commonly called ' <i>kyula Mulundu</i> ' a frog creeper plant.
Nkongolo:	Name given to the founder of the Luba Empire. Nkongolo means the rainbow

Makoke/Tuminwa:	Monkey banana (<i>spinosum</i> , <i>strychnos</i>)
Matungulu:	Indigenous onions eaten by the schooling learners and monkeys.
Mwanza:	<i>A small kingship and village linked historically to other smaller villages' inside and outside Malemba-Nkulu and the DRC. These villages are called under the same name in the great Katanga province and especially in Malemba-Nkulu (Mwanza-Seya, Mwanza-Sope, Mwanza Kisungu, Mwanza-Luandwe, Mwanza-Katondo, Mwanza-Mwanza-Mutombo, etc.). According to the Luba legend Mwanza village is historically linked to Mwanza in Tanzania, Mwanza in Moba territory, Mwanza in Ankoro (Great Tanganyika district), and Mwanza Mpungwe in Bukama territory today.</i>
Pèse:	<i>itchy/velvet beans or cow itchy, wild itchy bean (English), mucunapruriens, fluweelboon (in Dutch) or pois-vélu/poismascate (French).</i>
Shankadi:	Mastermind, intelligent and wise person.

LIST OF APPENDICES

Appendix A	Assent Form for Child participants
Appendix B	Project Information Statement/Letter of Invitation to school Principals
Appendix C	Principals' Invite French
Appendix D	Preamble letter
Appendix E	Assent Form for Child participants
Appendix G	Project Information Statement/Letter of Invitation to Girls
Appendix H	Girls' consent Form (over 18yrs)
Appendix I	Ethical clearance certificate
Appendix J	Permission letters

CHAPTER 1

INTRODUCING THE STUDY

1.1 INTRODUCTION

It is an agreed notion that women are important actors in development and they possess the potential to initiate economic growth (Dlodlo, 2011). All across the Democratic Republic of Congo (DRC), there have been increased calls for gender mainstreaming particularly as it concerns women and the girl-child. For instance, in the rural *Luba areas* girls/women who are the main thrust of this study have had their access to education limited and sometimes outright stalled in total violation of the United Nations 'Universal Declaration of Human Rights Art. 26 (2) which asserts that "education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom" (UNUDHR, 2011, p. 3).

Dlodlo (2011) avers that competencies and skills are the two critical factors for productivity which can allow young rural *Luba* girls the access to income and technological information and break the cycle of female's skills limitations for the nation. Dlodlo (2011) further argues that when women are denied access to these tools, they and their families are deprived of the income they need, and this reduces skills levels and limits productivity of a nation.

Peterson (2011) is of the opinion that though there have been efforts in recent years to improve the lot of women in the DRC, particularly as it concerns access to formal education, it is pertinent to note that such efforts have yielded little or no fruits as girl-child enrolment in schools, particularly amongst the rural *Luba* tribe of the DRC has not witnessed any significant increase. There is still work to be done on the psycho-social effects anchored with the roles afforded to the rural girls.

According to Peterson (2011), the DRC has among the world's highest rates of children out of school. The Multiple Indicators Cluster Survey (MICS, 2011), shows that the net primary attendance rate is 75% and the net secondary attendance rate

is 32%. While low secondary school attendance rates have certainly been affected by the violent conflicts, the declining education situation can be traced to the structural adjustment era of the 1980s, when the Zairian national budget went from 25% to 7 % of national state expenditure (Peterson, 2011).

The absence of women in most of DRC's social structures and economy in one way or another can negatively affect the society and reduce the number of female students admitted for formal education. For instance, although rich in natural resources and mineral wealth, the majority of rural girls/women in DRC seem to be the most obstructed in education in the world. Despite this, the DRC's constitution (2006) Art.13 (1) opines that:

...no Congolese person may, in matters of education or access to public functions or any other matters, be subject to any discriminatory measure, whether resulting from a statute or from a measure of the executive, on the ground of his/her religion, family origin, social condition, residence, views or political convictions, or membership of a certain race, ethnicity, tribe, cultural or linguistic minority.

According to UNICEF (2012) there is a common and extremely dangerous distrust in Congo between the various ethnic groups. For example, dissensions have persisted between the Luba of Katanga who claim to be settled in the mainland and those who moved away from Katanga to the Kasai province. Belonging to a particular religion usually becomes the uniting force of each community. Thus, aligning with the position of UNICEF (2012), Shapiro (2003) asserts that the support provided by the church in Congo in terms of health provision and education is a dominant role played by churches in communities. 60% of Congolese people are Roman Catholic and 20 % are Protestant, with 10% belonging to syncretism sects; and the last 10% observing traditional religions.

The DRC's cultural and linguistic diversities have significant influence on girls and women's education attainment. This is pertinent because Congolese and Luba children are not taught in their natural languages. The Democratic Republic of Congo's background shows that with a population of over 62 million people, there are more than 200 ethnic groups with as many languages, dialects and customs.

The commonly spoken languages are French, *Lingala*, and *Tshiluba* (Shapiro, 2003).

Romaine (2002) also asserts that due to the diverse nature of the DRC people, different administrations have struggled to fashion out a home-grown approach to fostering girl-child education and increased enrolment of girls in school. This unfortunate trend is the major motivation behind this study which seeks to explore the impact of gender roles, violence and traditional practices on the education of the girl-child in the Democratic Republic of Congo (DRC). Specifically, the study looked at the impact of such gender roles amongst the rural *Luba* tribe of the DRC.

According to the United States Information Department (USAID, 2012), one of the biggest challenges plaguing girl-education in the DRC is inconsistency of government policies. The numbers of 6 year old children entering school has decreased from 22.5% in 1995 to 13% in 2001. This situation may not be unconnected to the socioeconomic factors and the war situation which often disrupts schooling. This implies that over-aged children, physically challenged and rural adults and young girls' rights to education can be hampered by negative factors such as war, natural catastrophes, and long distances from home to school.

Lumumba and Dri (2006) are of the opinion that all Congolese girls' education is a fundamental human right because it underpins all other rights and, it is an essential instrument of sustainable human development. Thus, UN Resolution 217 a (iii) of 1948 opines that fundamental human rights are not to be exercised contrary to the purposes and principles of the UN preambles. In the same vein, pertaining to youth education in DRC, Save the Children (2011, p. 7) alleged that "people between the ages of 15-24 years of age represent an estimated 20% of the DRC population. Congolese youth have lived all or most of their lives in violent regional conflicts which waged between 1996 and 2003 and which continue in parts of eastern DRC today". This has had an unfortunate impact on dialogues, cultural liberation, economic independence, and the creation of healthy leisure activities for many youth in the country.

1.2 EXPLORING GENDER ROLES AMONGST THE LUBA TRIBE OF THE DRC

African societies, the DRC inclusive, have been plagued over the years by certain stereotypes and beliefs that belittle the womenfolk. Thus, whenever gender issues are discussed, particularly in a patriarchal society like that in Africa, various definitions spring up. Khau (2010, p. 78) is of the opinion that:

...gender is a social construct; which asserts that the expectations, capabilities and responsibilities of men and women are not always biologically determined. The gender roles assigned to men and women are significantly defined, structurally and culturally, in ways which create, reinforce, and perpetuate relationships of male dominance and female subordination.

Khau (2010) also argues that families, educational institutions and churches socialize girls and boys to behave in certain ways and to play different roles in society. They are rewarded or punished for their behavior in relation to established cultural norms as a way of encouraging them towards conformity. "This conditioning and stereotyping could easily have the effect of questioning the capability of girls and women to perform certain tasks. Repeated regularly, it may solidify and become difficult to deracinate from the mental frames of people" (Njogu and Mazrui, 2005, p. 33).

Women's economic independence is a major step in bridging inequalities, and fostering self-esteem and well-being. "Economically independent women are more likely to assert and demand their rights whenever they are violated. They are also likely to mentor girls and function as their role models" (Njogu, 2005, p.27). Inequalities appear within families, the economy, legal structures and in cultural productions like mass media. Inequalities, gender related power differentials and violence against women are reinforced through norms, practices and values embedded within social interactions (Njogu, K. 2005, p.28).

Furthermore, Njogu (2005) believes that the common practice of preferring sons may contribute to deny girls' access to education and reduce their opportunities in life. It is common in most African countries to see the husband putting much pressure on the wife to 'give him a male child'. This pressure often has untold strains on most marriages in Africa. Even when the child is male, there is often a new type of pressure on the male child to act like a 'man/a father, a family head' and not be 'girl, a woman, a mother', further demeaning the girl-child. In line with this argument, congratulations and praise in the *Luba* culture stress the importance of being a man through sayings such as '*wi kalume*' (which means congratulation you are a man). On the other hand, the feminine praise of '*we kakaji*' (you are the best woman) seems not to be often used to praise women unless it is at the time of giving birth.

Njogu, K. (2005, p. 28) adds that "perceptions that politics and economics are principally the preserve of males may lead to disparities in political, economic and social participation, decision-making and leadership". This often leads to most organizations preferring male staff or bosses over females. In spite of these deprivations, it is important to recognize that women's empowerment is an important part developing a nation, building peace and resolving conflicts. The issues surrounding son preference in the majority of the *Luba* families seems to undermine efforts in peace building and security in the family in particular and the community as a whole.

1.3. THE CHALLENGE OF GENDER ROLES IN THE DRC

Poverty and related gender roles are worrying mostly in developing countries and more specifically in Africa. Global discussions have been held regarding these issues during the Beijing World Conference on Women (1995), the African Women's Conference (1995), and the World Conference on Social Development (1995). The United Nations General Assembly in the year 2000, decided that promoting women and girls' ability to become autonomous was an efficient means in the fight against poverty. The DRC war has, however, created numerous

barriers to education for women and children including obstruction to fundamental rights for decades.

Although in this new era a few rural women and girls are becoming defiant to the *Luba* traditional culture in family, schools and the church, the persistent discourses in education seem to be deepened due to gender roles and inequalities in educational and socio-economic spaces. Indeed, when people become defiant to tradition as well as to prescribed policies, they open a window into deep rooted societal problems. There are few qualitative studies undertaken by researchers stressing the impact of gender roles on the education of the rural *Luba* girls in the DRC. This study is therefore needed to understand how the traditional practices of the *Luba* tribe manifest in the education of girl children in rural villages in the DRC.

1.4 STATEMENT OF THE PROBLEM

The ratio of girls to boys enrolled in schools across the DRC shows a staggering figure in favour of males. Hertz and Sterling (2004) argue that 60% of females of school age in the DRC are not in school. This unfortunate trend has undesirable implications as these young girls grow up to become illiterate mothers saddled with the responsibility of transmission of cultural and moral ethos to their children thereby continuing the vicious poverty cycle._The statement of the problem needs to explore how *Luba* girls experience their gender roles in relation to their schooling in a related rural and conflictual area?

Indeed, beside wars, rapes and poverty, traditional practices can also result in several young girls of school age not being in school. This study hopes to critically explore the how traditional *Luba* practices are implicated in the education of rural *Luba* girls, through the voices of the girls themselves. It is hoped that the findings will aid policy shift towards enabling the girl-child to gain greater access to education and also create dialogue between rural communities and schools in order to create enabling environments for girls to access and complete their schooling.

1.5 RESEARCH AIM AND OBJECTIVES

The major aim of this research is to explore how *Luba* girls experience their gender roles in relation to their schooling. It also aims to explore what actions can be taken to promote girl-child access to education in *Lubaland* DRC.

In order to achieve the stated aims, the research questions for the study can be stated thus:

1. What are *Luba* girls' experiences of schooling in relation to their gender roles?
2. What action steps can be taken to promote girl-child access to education in the *Lubaland*, DRC?

1.6 RESEARCH DESIGN AND METHODOLOGY

The study is outlined as a phenomenological study and is situated within the qualitative approach and interpretive paradigm. The phenomenological approach of this study has allowed me to bring to the surface the issue of gender and girls' education in rural DRC (Springer, 2010). The study being descriptive and detailed takes on the qualitative approach to research and evolves around the interpretive paradigm as it tries to understand the lived experience of girls in relation to the phenomena under study (De Vos, Storydom, Fouche and Delport, 2013).

Convenient and purposive sampling methods were used to get the site and participants of the study (Burns, 2000). The results were generated from the chosen sample, using drawings and follow up focus group discussions as data generation methods. Thematic analysis was used to analyse data that was generated. Throughout the research process, steps were followed to be aware of

ethical considerations and to ensure trustworthiness (Krueger and Neuman, 2006; Creswell, 2005; 2009; Patton, 2002; Cohen, 2007).

1.7 CONTEXT OF THE STUDY

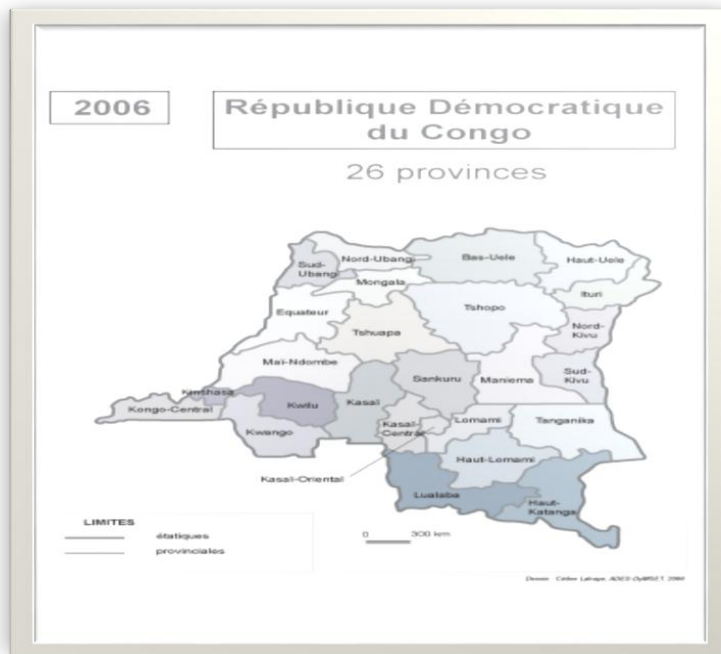


Figure 1.1 Map of the Democratic Republic of Congo
(Photo.<http://espacepolitique.revues.org/docannexe/image/1296/img-4-small580.png>)

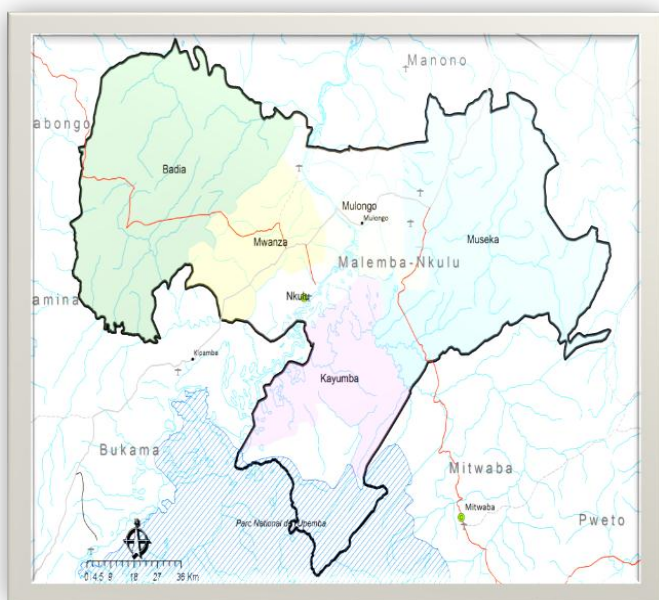


Figure 1.2 Map of Malemba Nkulu territory (CAID Map, 2015)

This study took place in Lubaland in the Democratic Republic of Congo. The first map shows the whole of the DRC while the second map just highlights the particular region in which Lubaland is situated.

The Democratic Republic of Congo straddles 2.34 million square kilometres and has a population of 71 million people, with 70% of these people living in rural areas. The population grows by 3.1% per year. The DRC's national income per capita was estimated at \$180 with more than 70% of the population living below the poverty line (UNICEF, 2013). Despite ongoing wars and occurrences of instability in the eastern part of the country where there are some rebel groups (UNICEF, 2013).

Ponabana (2014) avers that there are 11062 children who benefited from access to education and psychosocial activities among the war returnees in Pweto, Manono, Mitwaba and Malemba Nkulu, with the increases in displacement noted in Manono, Kabalo, Malemba and Moba. The IPIS (2008) states that the DRC has more than 200 different ethnic groups, with the Kongo, Luba, Lunda, and the Mongo making up the largest segments of the population. The Katanga has 43 ethnic groups and with the Luba being one of main groups (IPIS, 2006). These

ethnic groups have their social and cultural heritage by which they lived for decades.

Guthrie cited by Kansempe (2005, p.5) asserts that the Luba are classified in the linguistic zone 'L' which comprises eight languages namely the Luba, Pende, Samba, Kwese, Holu, Binji, Luba-lulua, Luna and Songe. Contrary to the preceding Jewsiewicki (2001, p.4), believes that 'Luba' is the name given to those people native to Kasai who use the Luba language when speaking with Whites. Kansempe (2005), in contradiction to Jewsiewicki (2001), opined that the Luba (Baluba Shankadi) people are concentrated in the former great Katanga province territories. Kansempe (2015) argued that it is in this province that the Luba Empire was founded in the vicinity of the Lake Boya. Also, in addition to the preceding Reefer (1981, p.3) described the Luba people as subsistence farmers who lived peaceful and communal lifestyles.

WHO (2006) and Kansempe (2005) state that Malemba Nkulu is neighbouring the territories of Mitwaba in the east, Kabongo in the west, Manono in the north and Bukama in the south. The territory of Malemba Nkulu is made of two localities namely of Mwanza and Badia including four chieftainships of Mulongo, Nkulu, Kayembe and Museka. With its 26.246 km² Malemba supports 19871 inhabitants who are Baluba Shankadi, speaking mainly the Luba language. However, the Kiluba, Swahili and French languages being commonly spoken, there are minority people related to the Luba who speak the Zela language in chieftainships of Kayumba and Museka.

According to the IPIS (2006) and WHO (2006, p.23) Malemba-Nkulu is rich in natural resources, having several lakes which include Lake Upemba. With its two seasons Malemba Nkulu territory climate is dominated by dry season in May till November, while the rainy season starts in October and ends in April. Malemba-Nkulu does not have access to industries, railways or tarred roads. For its accessibility and the evacuation of its products, Malemba-Nkulu relies on the Congo River. Malemba-Nkulu is rich in mineral resources such as Iron ore and Coltrane. These resources provide formal and informal employment for the people.

1.8 OUTLINE OF CHAPTERS

Chapter 1

This chapter introduces the study by briefly detailing the following: context and background of study, problem statement, the research aims and question, delimitation of study, research design and methodology, ethical measures and the skeleton structure of the research.

Chapter 2

In this chapter I explored the theoretical foundation of the study, in order to situate my study within the existing body of knowledge on gender and girl in relation to traditional practices and rurality. I also discussed the theoretical framework underpinning the study.

Chapter 3

This chapter provides a detailed description of the research design and methodology. I justify the use of visual participatory methodology as the choice for data generation for this study. The sampling strategies and data generation methods are outlined and discussed. Finally, the procedures for data analysis, ethical measures, and trustworthiness measures employed are discussed.

Chapter 4

In this chapter, I present the results generated from all methods used for generating data. I present the results from data generated using drawings. This showed the girls' experiences of being girls and students in a rural context in the DRC. I also present the data from the focus group discussion sessions that aimed to follow-up on issues generated from the drawings.

Chapter 5

In this chapter, I discuss the findings in detail under themes that were identified during organising and coding process. To substantiate the discussion, I include verbatim texts from the participants.

Chapter 6

In the final chapter of the study, I summarise the study, identify the limitations and draw conclusions. Recommendations for policy and further research are made from the findings of the study.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

The previous chapter introduced the study by presenting the aims of the study, the methods employed for data generation and the ethical implications thereof. This chapter presents literature related to the gender and education issues globally, regionally and locally in DRC. In the context of a postgraduate study,

...the literature review process involves the researcher in exploring the literature to establish the status-quo, formulate problem or research enquiry, to defend the value of pursuing the line of enquiry established, and to compare the findings and ideas of others with his/her own (Murray 2006, pp.108-109).

This chapter will also review the theoretical framework upon which the study is underpinned.

2.2 WHAT IS GENDER ABOUT?

Morojele (2009), says that gender is a form of social construct, some form of performance. According to Cranny-Francis (2003, p.36),

...gender gives a distinction between the male and the female in two categories: The first is by looking at the male and the female in activities that characterize their daily life and different behaviors. Yet as a daily action, and because it is noticed everywhere, it becomes difficult for girl child to apprehend its operation and existence.

Moolman et al (2007, p.85) stressed that

...the gender divide is one of the most significant inequalities, amplified by the digital revolution, and cuts across all social and income groups. Throughout the world, women face serious challenges such as economic,

social and cultural that limit or prevent their access to use or benefit from education.

Cranny-Francis (2003) further explains that the social structure of gender has not only distinguished it into categories but has empowered and privileged the male against the female in the society with arranged or distinctive roles. Mainly their roles are critical on a daily basis in the society. Artz & Smythe (2005, p. 36) stressed that, “women’s structured dependency on the men in their lives is nowhere more starkly portrayed than in relatively closed communities, such as those found in rural areas and on farms. Women still have less access to economic opportunities.”

According to Kevane (2004, p.1), gender is the constellation of rules and identity that proscribe and prescribe behavior for persons, in their social roles as men and women. Such rules may be deliberate or unintended. It can be assumed that gender encompasses socially constructed roles, which have influence on the behavior of men and women or boys and girls in the society, on their lives and activities. Hall (1990) supports the definition of gender from the biological point of view. While the biological composition of human beings or the physical characteristics that differentiate a male from the female is important for conceptualizing gender, it is equally important to take into consideration the environment in which the individual is socially brought up. In the same line, Cornwall (2008) noted that gender has generally gained attention in the development limelight and has been institutionalized in different ways.

The social construction of gender aligns with social constructionism which suggests that whatever people know as reality is partially, if not entirely, socially constructed. According to Butler (2012, p. 38),

...when something is socially constructed it does not mitigate the power of the concept. Take, for example, money. Money is a socially constructed reality. Paper bills are worth nothing independent of the value individuals ascribe to them. These basic theories of social constructionism can be applied to any issue of study pertaining to human life, including gender.

2.3 ACCESS TO EDUCATION IN DRC

The DRC's education is based on both national and international policies. Within the National Curriculum, National Exams are written in primary schools at the end of the primary school's cycle of 6 years (grade 6) and a Primary School Leaving Certificate is issued to successful learners. This exam is compulsory to public and private primary schools because it is through this exam that students gain access to secondary schools. The DRC education system requires that children earn at least 55% in all major subjects including mathematics, reading, speaking and writing to get a certificate (World Vision, 2007).

The Women Rights Instrument (2013) in DRC stresses that a large part of the Congolese population lives in extreme poverty. Children drawn from different families attend schools and are faced with a myriad of social and cultural challenges. Girls and women are made even more vulnerable to economic difficulties by the persistence of deep-rooted patriarchal and stereotyped behavior with regard to their roles and responsibilities. While articles 43 and 44 of the Constitution enshrine the promotion of Free Primary Education (FPE) and the elimination of illiteracy, there is a wide disparity between boys and girls in education, particularly at secondary level and beyond.

Firstly, education for girls and women in DRC has a bitter past created by both traditional culture and systemic barriers from one government to another. Bolamba et al cited by Shapiro (2003, p.283), argued that access to schooling for women was very limited during the early days of the DRC's independence. Thus, the colonial policies in education reflected the need of skilled and semi-skilled labor from male workers for the government and the private sector. According to Mungambi and Omari (1997, p.112), this "policy was enforced by gender constructions of both Belgian colonialists and the Congolese local culture on the ground, where women were already excluded from education because they were not deemed a necessary labor requirement".

Secondly, according to UNICEF (2012), before the independence of the DRC, religious groups developed the primary school education system while secondary schools were limited, and higher education remained under-developed. After the independence of the DRC from Belgium, there was considerable push to promote education throughout the Congo with emphasis on provision of access to education for girls. Even today, religious groups run the majority of schools in DRC, promoting single gendered schools. Other factors that have impeded the educational pursuits of women include cultural norms coupled with poor educational policies and family backgrounds (Shapiro, 2003). From the foregoing, one can safely argue that the elimination of gender disparity in both primary and secondary school in the DRC's system of education is one way of giving access to education for the rural girls.

2.4 HINDRANCES TO GIRLS' ACCESS TO EDUCATION

According to Mianda (2002, p.144), in Belgian Congo men were the first to receive academic instruction and they received it in French. This allowed them access to a prestigious social status. On the other hand, girls and women were offered academic instruction in indigenous languages (such as Swahili and Lingala) and focused on the acquisition of homemaking skills. This legacy of patriarchy is still persistent in modern day DRC. World Vision (2007) conducted a study recently in the Katanga region and the study indicated that there is an illiteracy rate of 99% among women the villages, with less than 40% in urban areas. Muriithi (2008, p.47) says that in Kenya for example, some girls are deprived of the opportunity to perform well because of the lesser value placed on education of girls.

The government of the DRC prides itself as having provided the means for children (particularly girls) to pursue their educational dreams. However, learners are expected to travel through dangerous routes before getting to school and also having to pay huge sums as school fees. This negates the government's claim of free access to education. The aforementioned challenges have led to the DRC having an unenviable record of one of the highest drop-out rates in Africa (The

Women Rights Instrument, 2013). Sowell (2002) believes that beyond the gender roles, rurality and low income, the fate of girls' and women's education is challenged by issues of lack of resources.

Barley and Beesley (2007, p.1) opined that rural schools face serious issues to provide qualified teachers and supportive school resources. UNESCO (2003) stressed that the voices of rural people tend to be tarnished in political arenas thus, when there is a limited resource to share they often lose. In the DRC and other countries, rural schools' lack of resources and poverty continue to impact negatively on children and especially girls. In support of the idea of promoting girls-child access to education, Barley and Beesley (2005, p.22) argue that "the research available to educators pertaining success factors in high-poverty schools is limited".

According to the World Bank (2011, p.2), "primary education the DRC is not free and many parents have to pay school fees as well as related costs such as for uniforms and equipment, which remain too expensive for most families." Furthermore, the World Bank (2011, p.2) report said that "parents pay fees that consume a significant portion of their income. School fees are normally US\$1 per child per month for most students, and US\$10 for private schools." This is a lot of money for parents who earn less than US\$200 annually. When parent's income, and especially the per capita income of a nation, is far below the family needs both children's education and the family's subsistence is well threatened.

One of the biggest challenges plaguing rural girls-education in the DRC is inconsistency of government policies on education. Viewing today's level of access to education the Africa Progress Panel (APP, 2010) shows that the net enrollment in primary education is increasing in many African countries. However, the reverse is the case with the DRC and Equatorial Guinea. The USAID (2011) Monitoring and Evaluation for the Africa Bureau Education Division argued largely that the DRC's education has deteriorated. The report stressed that:

...there is a general deterioration of public sector education, in particular the inadequacy of facilities, the dilapidated infrastructure, the dearth of pedagogical materials, the lack of motivation of teachers, the poor returns reflected in high

drop-out rates, the poor performance of students at every level, and the mismatch between the training imparted and the skills required by the labor market'. (p. 14)

Kamale (2014, p. 1) expressed his concerns by saying that "in Lubaland beside the lack of roads and skills required by the labor market, schooling children are sitting on the floor using their legs instead of school desks." He added that the Congo River or Lualaba is getting dry and fish species are rare, thus the Luba fishermen are struggling to survive. He argues that these fishermen are finding it difficult to send their children to school because misused natural resources and scarcity of resources has made life difficult for parents, and schooling girls cannot afford to pay their school fees.

Save the Children Southern Africa (2011) stressed that much research has already been conducted on the barriers preventing children from accessing formal education, with under-investment in education by national governments being consistently shown to be the main factor. In addition to these barriers preventing children/youth from accessing education, in the *Luba* lands there seems to be other unspoken factors such as poverty and gender disparities.

The world Bank (2001,p.23) in its policy research report on gender equity states that "even while most countries have a gender equity policy in place, regarding rights to control over property , men still remain more privileged than their female counterparts" with regards to economic stability, financial and political security. This view of woman's status has been in place for decades in the *Luba* society. At present, the forces which combine to hamper women's education and development in DRC could be viewed broadly to include:

...denial of access to education, early marriages, and subjugation by traditional culture to accept choices forced on them, discrimination and harassment at work, political disenfranchisement from elective and political appointment and exposure to cruel mourning rites upon the death of their husband (UNFPA, 2012, p.34).

A (2007) World Vision report states that many children work for their families in the form of expected cultural chores and as breadwinners from a very tender age.

This, unfortunately, means that these children are torn between focusing on their studies and providing for their households. This is not a problem for DRC only. Akam (2009, p.6) observes that in Cameroon, the continually dwindling economic status and the fact that most rural parents are illiterate do not render the home a very convenient place for girls to live and study. Not only are family sizes usually large, but the children may not have such basic materials like reading tables or even a separate room to study at their convenience.

According to UNICEF (2013), the number of girls in schools often decreases between the 1st to the 6th year in primary school (the last year in primary school). There still exists a deviation of rights among children in DRC, as boys are encouraged to attend school than the girls. The UNICEF (2013) report further claims that only one girl is admitted for every 12 boys at university entrance level, and there are no girls joining scientific or technical courses.

The International Rescue Committee (2010) expressed its concern about the state of girl-child education in the Congo when it stated that the country is lagging behind in its efforts at attaining Education for All (EFA). However, according to World Vision (2007), past efforts by the DRC government to promote girls' education have led to higher levels of girls enrolling in school.

Another challenge that impeded girls' education is the unbalanced division of labor. According to Fonjong and Athanasia (2007), skewed gendered division of labor is a major problem militating against girls' access to education in Africa. They remark that women and men have individual farms but the women have to meet the household activities besides cultivating their own farms and performing other duties for the family. Fonjong and Athanasia (2007, p.141) again argued that "women use children as their means of labor while men hire labor which in most cases are the women and the children." Women and children are said to comprise 50% of the family labor with only 4% being hired labor. This increased in demand for labor has a negative effect on the girl-child as she works for about 10 hours a day with very little time to study. The obvious imbalance in the division of labor means that family responsibilities are left to the girls as they become responsible not only to meet the household demands for food but also to educate their siblings.

Compounding this challenge is the unemployment of Congolese parents (UNICEF, 2010). The financial burden on parents to send their children to school is a major factor in the number of children who drop out of school or who go to school. The announcement of a policy on the provision of free primary education in 2010, signaled the dawn of a new era; one in which the right to free primary education could contribute to building peaceful, politically stable and empowered communities for sustainable development. UNICEF (2010) states that the new policy provides an opportunity for the sector to accelerate its proposed reforms. It added that this law would strengthen the equity focus in education by leveraging other resources to support the demand for education.

The Free Primary Education call also came with its own challenges. The increase in numbers of enrolled children created overcrowding in classrooms. Among several challenges facing the rural education, Morojele (2004), elucidate that there are conflicting realities raised by the dominant groups who are supposed to adopt the policies and implement them. Thus, the dominant groups always adopt policies and values that favor them at the expense of the dominated groups. Dominant groups often adopt government policies in their favor either in order to please political authorities or those who are in charge of the department or in favour of their economic interests.

Economic factors are responsible for widening the academic gaps between boys and girls in developing countries (Ignowski 2013; Juma et al. 2012; UNICEF 2010; Manwa 2010). High education costs have seen the male child being the preferred child to continue with his education. In rural and poor families, the education of girls is often seen as worthy of consideration only up to marriageable levels. The majority of Luba rural families let their school age daughters to leave their families to go live with the family of their betrothed. They stay in the betrothed family until they are of marriageable age, thus never get a chance of going to school.

According to the Free Slaves report (2013), the growing case of forced marriage in the DRC may not be unconnected to the fact that it is culturally accepted as a norm. The woman normally does not have to consent to the marriage as it is arranged amongst families. Early marriages are used as a way of preventing girls

from getting pregnant before marriage. Early marriage is a result of cultural, economic and social dimensions of gender discrimination, thus making it difficult to solve it in isolation. Studies have shown that child marriage can be eliminated through education (Lloyd and Mensch 2006). UNICEF (2004) has argued when a girl get more educated, she becomes less likely to be married early. Thus eliminating gender gaps in education is critical to ending the practice of early marriage. Implementing relevant laws and conventions can help governments in addressing discriminatory practices (UNFPA, 2004; Jensen & Thornton, 2003; Dagne, 1994).

The next challenge that impede girls' access to education is the availability of schools in their neighborhoods. The distribution of schools in most of sub-Saharan African countries is concentrated in urban areas, and there are large rural areas without schools. In some countries, children who want to go to school have to walk long distances through village paths to get there. In some situations, children walk many hours to and from school, and often hungry; an unwelcome experience to those who are young, ill, physically disabled, or girls, thus exacerbating inequalities (Ombati, 2012).

There are two dimensions to this concern: one relates to the distance travelled and the energy needed to travel the distance, often on an empty stomach. The next challenge relates to vulnerability regarding the child's security while going to or coming from school each day. Parents are unwilling to send their children especially girls to distant schools where the danger of being killed, raped, molested and subjected to other forms of abuse looms large (Abdi, 1998; UNESCO, 2009). In rural DRC, girls tend to drop out of school at a significantly higher rate when the distance to and from school is long. Ombati (2003) argues that in most of sub-Saharan African urban areas, girls are harassed both physically and verbally when they use public transport to and from school.

Lehman and Frederickson (2009) argued that the distance that must be traveled to school in terms of geography, the time and culture and the increased opportunity costs of school attendance in rural areas has led to a significant reduction. A child who has been walking long distance would not be able to do her school

assignment when she is already tired. On top of that, girls have several household chores which reduce their study time and reduces their energy and zest for studying. Save the children (2009, p.65), alleged that “physical access to primary school is not meaningful unless it results in sustained enrollment and regular attendance, progression through the cycle at appropriate ages, and meaningful learning that has utility.”

Ombati (2012, p.23) contends that girls’ access to education is further hampered by ongoing wars in the Democratic Republic of Congo, Somalia, and areas of Sudan. Amnesty International (2013), bitterly expressed its concerns about women and girls being the target of war lords in DRC, and that women and girls bore the horrific cost of intensified hostilities and were widely subjected to different forms of sexual violence, including rape, committed both by the rebels and armed groups.

Save the Children (2009) also argues that there are severe barriers that limit access to education, specifically in Conflict Affected Fragile States (CAFS). The position of an Affected Fragile States has been attributed to the DRC because of the fact that 70% of its population live in rural areas which are adversely affected by wars. The IPIS (2007, p.3), stressing about the insecurity caused by the armed groups that disrupted economic and education activities, says that:

...until the summer of 2006 the *Mayi-Mayi* militias were considered to be the greatest security threat in Katanga. Without any clear command structure and purpose they had been terrorizing the population for years, committing the most horrendous crimes. The most striking feature of these groups was the tendency among some of them, to eat their victims.

The shocking part of war is the cynical exploitation of thousands of young people as combatants. Children do not attend school during the war because parents may be afraid to let them, especially their daughters for fear that they will be abducted to become fighters or combatants' wives (Abdi, 1998; Boyden; IPIS, 2006; Ryder, 1996). Alluding to the same position, Richardson (2000, p.65) declares that

...some girls fall victim to general onslaught against civilians; while others die as part of a calculated genocide. Still other children suffer the effects of

violence or the multiple deprivations of armed conflict that expose them to hunger or disease.

That is why the Amnesty International (2013, p.79) alleged that women and girls, particularly those in villages targeted for looting and intimidation operations by armed groups, as well as those living in camps for displaced people were at particular risk of being violated.

For example, Radio Okapi on the 16 March 2013 stated that 82 rural girls aged less than ten years old were rescued from the hands of the *Bakata-Katanga* rebels who are fighting the DRC government for the independence of the North-Eastern Katanga region. Arguing upon the consequences of war upon girls' education the USAID (2011), opined that conflict can worsen the challenges contributing to low girls' school enrollment. IPIS (2008, p. 16) alleged that:

...after the surrender of the warlord Kyungu Mutanga Gedeon in May 2006, the large majority of the remaining *Mayi-Mayi* group have demobilized and disarmed. They have chosen to reintegrate into civilian life but this has proven to be difficult process.

Conflicts also result in a dramatic fall in student enrolments, displacement of teachers, looting of property and destruction of textbooks and damage of the educational curricula.

2.5 BARRIERS TO GIRLS' EDUCATION

Systemic barriers can be termed as the barriers that are as a result of government and other relevant bodies' negligence of duty as it regards education. The situation of overcrowded classrooms which is said to be one of the issues that can bring up confusion in class at the time of learning and teaching in the DRC is an example of a systemic barrier. For example, the World Vision (2007, p. 4)'s report points out that the "DRC strategy of growth and poverty reduction outlines issues related to gender, girls education and access to safe water. However, only 12% of people in rural areas have access to potable water and only 37% in urban areas."

Lack of access to education for girls has dire implications for both the girl and society at large. Educated girls become educated women, and educated women have been found to contribute positively to the economy of a community and indeed a nation. In fact, the degree of marital harmony or disharmony has been traced to the educational level of the woman. The family harmony seems to be possible according to Ka-Muzombo (2010, p.18) “women constitute the majority of the informal sector participants yet they are excluded when it comes to decision-making in talks on economic development.” For instance, Ugbede (2002, p.35) is of the opinion that conflicts in marriages are heightened among couples who are educationally incompatible. He states that “educational difference between the sexes further aggravate the social and economic differences between husband and wife.” For example, educated men are now pursuing educated women because uneducated women do not fit into their social networks and are not capable of responding to the requirements of their husband’s new status.

It has been noted by Mbuyi (1998, p.18) that:

...because of societal stereotypes and stigmatization on certain professions and subjects as the exclusive preserve of men and or women, most women in the DRC have been forced into less paid jobs like teaching, nursing services, agriculture, small scale food processing, secretariat duties, clerical duties, cleaners and middle level professional occupations.

According to Agbakwuru (2002) education makes one marketable due to the newly acquired skills thereby. Educated individuals lead healthy lives and practice habits that promote healthy living and longevity. Economic power and scientific/technological curricula in education for women/girls have a substantial power that can be used for the advancement of girls’ education and gender equality.

2.6 ADVANCING GIRLS' EDUCATION AND GENDER EQUALITY

Advocating for gender-responsive policies and creating intercessions that get and keep girls in school can be some of the key strategies of advancing girls' education. UNICEF (2010) has worked on improving school quality through supporting gender-responsive capacity-development and teacher training, and improving water and sanitation facilities for girls. Where girls faced other barriers to getting to school, UNICEF provided alternative learning opportunities through non-formal education and accelerated learning programs.

UNICEF (2010) also reinforced ground-breaking structures to boost school completion and increase rates of transition to lower secondary education through scholarships, stipends and cash transfers, which also helped to increase request for girls' education among households and communities. In addition, UNICEF maintained community-based enterprises to address discriminatory social norms and rules that prevent girls from contributing meaningfully in education. These efforts were supplemented by efforts to document best practices and assess programs to build knowledge on how best to improve gender equality in education.

A number of countries in West and Central Africa and South Asia have created mothers' associations or women's groups to provide scholarships for girls. In each case, girls' school registration and retention increased. In Mali, "2,200 mothers, selected by the community as the most poor, received a cash transfer which guaranteed the enrolment and retention of 2,331 children, 1,221 of them girls" (UNICEF, 2010, p.13). According to the UNICEF (2010, p. 14) report:

...the technical and financial support to 264 mothers' associations enabled 85,800 children, mostly girls, to gain access to and remain in school. The mothers' associations and women's groups serve to sensitize parents, especially mothers, on the importance of girls' education.

A better transition rate of rural schooling girls can be successful under the collaboration and efforts of both parents and school management. A scholarship program organized in partnership with the Girls' Education Movement in Uganda

brought 14,662 children (59 per cent of them girls) to school. A peer-to-peer education program in Zambia ensured that “90% of the girls in the program moved to the next level of education, either to grade 7 or grade 9, since the program began in 2012.” In Madagascar, “providing residential dormitories, scholarships and means of transport (bicycles and canoes) resulted in 66,814 girls enrolling in lower secondary school” (UNICEF, 2010, p.14).

2.7 THEORETICAL FRAMEWORK

The study is framed within social constructionist perspectives. This was chosen because of its potential to illuminate multiple and rich ways through which gender is constructed in/through social relations. According to social construction, our ways of seeing the world are produced by relationships rather than by outside realities (Gergen, 1999). This does not mean that there are no external realities, but that what is important in the study of humans is how we perceive and make sense of the world around us and it is our socially and historically constituted relations that determine this:

The social constructionist doesn't try to rule on what is or is not fundamentally real. Whatever is, simply is. However, the moment we begin to articulate what there is – what is truly or objectively the case – we enter a world of discourse – and thus a tradition, a way of life and a set of value preferences (Gergen, 1999, p.222).

Rather than seeking facts and truths, the social constructionist is interested in discourse, or those traditionally established collections, systems of social relationships, belief or 'knowledge', which we normally take for granted as if they were fact and which construct our gendered social identities. According to Burr (1995):

Our [gender] identity therefore originates not from inside the person, but from the social realm, where people swim in a sea of language and other signs, a sea that is invisible to us because it is the very medium of our existence as social beings. In this sense the realm of language, signs and discourse is to the person as water is to the fish (p.53).

Theories that subscribe to the social construction of gender help us to understand how gender is shaped and given meaning by the social structures of, and the social relations/interactions in, a society (Alsop, Fitzsimons & Lennon, 2002). Such theories can be (crudely) divided into two main categories. The 'discursive theorists' (Potter and Wetherell, 1987; Foucault, 1978) place emphasis on the meanings which are attached to being male or female within society, stressing the role of language and culture (Barrett, 1992). The 'materialist theorists' (for instance, Hennessy, 1993; Modo and Ogbu, 1998), on the other hand, stress the structural features of the social world that ensure that women and men, girls and boys are fitted into distinctive pathways within the society. These theorists emphasize concrete social relations, of work, family, sexuality and so forth (Hartman, 1982).

Discursive theorists (such as Foucault, 1986; Weedon, 1999; Wetherell, 1998) are characterized by their understanding of gender as a structure of subjectivity, which can vary greatly in different social locations. According to this analysis the construction of gender is seen as a process rather than a 'role' (Barrett, 1992). Culture and language are central to the processes of the construction of gender. Viewing the construction of gender as a process allows for the exploration of how meaning is constantly being reproduced and negotiated and can have contradictory and unexpected effects (Alsop, Fitzsimons & Lennon, 2002). This analysis provides a framework for understanding social change and the way in which, for instance, individual girls in the schools, through these processes of negotiation with meaning, constitute their world. It also illustrates how they challenge and subvert dominant forces (be they materialist or discursive) that instill gender inequality (Wetherell, 1998), particularly within the context of schooling.

Materialist theorists such as Wittig (1992); Delphy (1993); MacKinnon (1993); Hennessy (1993) are gender theorists who regard the social structures as systems of power and control which give rise to sets of social relations. According to this analysis the social relations of gender are ones in which girls and women are treated as inferior and subordinate to boys and men. Therefore, materialist theorists perceive gender divisions as exploitative and oppressive (Alsop,

Fitzsimons & Lennon, 2002). These theorists see gender differences as rooted in social relations which give rise to certain social practices that produce and reproduce gender inequality:

People are made into men and women [girls and boys] by particular positions which they are allocated in the social order. To understand what is to be a [girl or boy] in a given society is to grasp with the social relations involved. (Alsop, Fitzsimons & Lennon, 2002, p.68)

In other words, there is a material reality of gender categories which, even though socially constructed, constrains and forms boys and girls, men and women into categories. This analysis suggests that if boys and girls became what they are because of the social relations determined by the social positions allocated to them in their society, then without these relationships we cannot modify dominant constructions of gender and their concomitant inequalities. That is, it is through these relationships that gender inequality could be challenged. Therefore, gender inequality in schools cannot be addressed without challenging and changing the subservient social positions allocated to girls and women, as well as those allocated to boys whose masculinities do not conform to dominant constructions of what is to be a normal boy. This study uses this understanding to provide strategies through which we can challenge and possibly modify dominant constructions of gender which relegate girls particularly to subservience.

2.8 CONCLUSION

This chapter has reviewed relevant literature in relation to issues of gender globally and in the DRC in particular. It has presented some ideas on what gender is, followed by issues relating to access to education. It then presented the hindrances to education for girls, including the barriers to education. Finally it presented the section on advancing girls' education, followed by the theoretical framing of the study.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

In Chapter One, the research plan for this study was presented, while in Chapter Two an overview of studies conducted on gender and education, along with the theoretical Framework that supports the study were presented. In the current Chapter, a detailed exposition of the research design and methodology followed to obtain data for this study is provided.

A Research design details the general plan used when conducting a research study. Connely (2014, p. 187) states that “a clear connection should exist among the theory, the problem or phenomenon being studied, and the research method”, and this is done in this Chapter by providing an outline of the research approach, discussing the data gathering instruments used, procedures followed to ensure trustworthiness and explaining how data was analysed. Ethical measures considered while generating data are also described.

3.2 RESEARCH APPROACH

Creswell (2005) noted that when choosing a research approach, the important decision that the researcher should make is to match the approach to the research problem. In this section, the selection of the approach to this study is substantiated. Since the research is exploratory and aims to gain a deep understanding of the phenomena, the Qualitative Approach, the Phenomenological Interpretive Paradigm, and a Participatory and Visual Arts Based Approach were utilised. This research study benefited of the phenomenological Interpretive Paradigm, it interprets photographs and drawings generated by respondents as a vital sources of data. Importantly, using visual figures accompanied by writing interpretative technique was purposively used so that children can be able to express widely in a catholic manners that fit a large audience. Therefore, it has to be said that visual and qualitative approach entail some limitations but, beyond these obstructions qualitative and visual approaches seem to be both adult and especially child-friendly methods. The combination of

both sight and touch senses would be an advantage for children to use these variable tools to explore and understand their schooling experiences through writing and drawings.

This study used the qualitative framework to understand variables being studied and how they relate to each other. Creswell (2005) described a qualitative study as a method of exploring and understanding a central phenomenon, where the researcher asks broader and general questions from participants, generating their detailed views in the form of words or images and the data generated is analysed for description and themes. In a qualitative study, inquiry is done to understand human and social problems. A qualitative researcher believes that the social world is different from the natural world in that social meanings are constructed rather than discovered by an individual. Reality is subjective, thus thoughts, feelings and perceptions of their informants are important (Burns, 2000; Basit, 2010). Data is produced in the form of words and images, making it a qualitative research design.

The study looked at traditional practices and the education of girls, in order to interpret, contextualise and understand young girls' perspectives and how they experience their education in a specific context. Creswell (2005) and Denzin and Lincoln (2011) stated that qualitative research investigates social and human problems using multiple methods to gain data. I therefore interacted with participants using multiple methods to collect data.

3.2.1 Research paradigm

The research is positioned in the interpretive paradigm which is also referred to as the naturalistic paradigm, and focuses on an analysis of human perceptions and behaviours (Basit, 2010). Basit further noted that researchers working under this paradigm do not seek to generalise their findings, but instead seek to interpret social reality the way it is viewed by the research participants. People have different perceptions on how they view their world, thus subjectivity plays a major role in this paradigm. This is affirmed by Cohen, Manion and Morrison (2007, p. 21) who stated that an interpretive paradigm is necessary when "the central endeavour in the context of the interpretive paradigm is to understand the subjective world of human experiences". This study employed the interpretive

paradigm because it aims to understand the experiences and subjective views of learners on how they experience their education as young girls in a rural area and the meaning they make out of it.

3.2.2 Research design

The study is phenomenological and uses the Phenomenological research design which studies the emerging patterns of meaning making that people develop as they experience a phenomenon over time (De Vos *et al.*, 2011; Schreier and Asner-self, 2010). Patton, (2002, p. 115) defined phenomenology a way of understanding lived experience and perceptions of experience.

According to Kafle (2011), the episteme of this approach is concerned with what we know and how we came to know it, and the ontology concerns reality which can be external or produced by an individual's consciousness. Learners should be able to relate their subjective experiences of the phenomena of being girls and learners in a rural context in DRC. Using the Phenomenological design allows the provision of an in-depth understanding of these phenomena and also offers rich data from the experiences of learners by exploring what they perceived to be reality (Burns, 2013). This makes this method important to use for this study because the study investigated the experiences of young girls' lived experiences. In the quest, we are able to find meaningful understanding of young people on the phenomena and at the same time derive through reflection, what can be done to address the issues raised.

3.2.3 Participatory Research

Participatory research methods have been used as tools to elicit marginalised and excluded people's voices, to make their voices heard on social and developmental matters (Bowd, Ozerdem and Kassa, 2010). This methodology has been useful in disciplines such as sociology and anthropology, but is relatively new in the field of Education. Bowd, Ozerdem and Kassa (2010, p.2) stated that "unlike other research techniques, participatory techniques place extensive emphasis on the importance of harnessing the non-academic, local knowledge of the people

themselves in order to act upon and solve local problems". For this reason, purposively this research study used 18 schooling girls participants to draw and write about their schooling experiences in the rural Lubaland.

Babbie and Mouton (2001) also note that a participatory framework views the active involvement of affected societies as vital to the knowledge construction surrounding the phenomenon under study. The benefit of using participatory research methods is their ability to shift power to the participants in a more reflexive manner.

This methodology is used in this study to reflect on young girls' experiences of schooling. According to Paulo Freire (2000), learners are usually seen as empty receptacles, receiving knowledge and wisdom from their teachers. He argues that education should be approached in a two-way manner between learners and the teachers and should involve conscientisation and reflection. Knowledge grown from conscientisation, brings societal structural change as the oppressed become empowered (Freire, 2000). Thus, this study uses participatory methods with the aim of recognising that learners have their own community based and local knowledge that researchers need to tap from in order to understand their needs in learning. Using the participatory methods in this study has therefore allowed the young girls to reveal what it is that they experience daily in relation to their gender and education, bringing out their marginalised voices at the same time, and in a manner that they can feel empowered and less pressured. Any bias that occurred in this process was mitigated through the triangulation of methods used to generate data (Bowd, Ozerdem and Kassa, 2010).

3.2.4. Visual Arts-Based methods

Visual Arts-Based Methodology is an approach to participatory research that engages and mobilises people as a way of empowering them (Mayoux, 2008). The methodology is sometimes referred to as image based or art informed research methodology. Richards (2011) stated that using visuals is important to researchers who want research participants to present how they perceive their world. Richards

further noted that “visual methods can actually aid participation because images are often more accessible to people than dense academic text, and they also have a novelty factor which is likely to keep people stimulated and engaged in the research process for longer” (p.2).

Visual elicitation involves the use of drawings, photographs, filming, sculpture, painting or any methodology that can produce data in form of visual (Richards, 2011). A growing body of researchers are employing this methodology into their research (De Lange, Mitchell and Stuart, 2007; Khau, 2011; Leitch, 2007, Mitchell, De Lange, Stuart, Moletsane and Buthelezi, 2007). This methodology is particularly useful in studies that explore topics that are very hard to discuss (De Lange, Mitchell and Khau, 2012). The sensitivity of issues being addressed in this study informs the use of visual participatory methodology. Through the use of visual arts based methodology, participants felt less pressured on these sensitive issues. Due the traditional culture practices, this study used 18 Luba girls who were asked to draw and write so that they can express their experiences in light of their way or back to school, at school and at home. This was because, they had to express themselves through a drawing go-between and not directly speak about these topics (Denzin and Lincoln, 2011).

3.2.5 Sampling Procedures and Population

Maxwell (2005, p. 26) states that the sampling process begins with making “decisions about where to conduct the research and whom to involve in the research process.” For this study, the sample of the research was determined through a non-probability sampling approach which is necessary in research where it is hard to specify the samples of study. Non probability sampling is defined by Springer (2010) as an approach to sampling, where the likelihood of each member of the population to be selected as part of the sample is not known. The sample of the study was chosen using the convenient and purposive sampling methods.

According to Springer (2010, p. 108), convenience sampling is a form of non-probability sampling where the respondents are selected based on their ease to volunteer information, appropriate accessibility and nearness to the researcher.

This method was used in this study in that schools that are geographically near to the researcher location were selected. This assisted in keeping the financial and time costs to a minimum. Also, the chosen schools were schools that met all the requirements ideal for this study.

Purposive sampling was used to determine the sample size. De Vos *et al.* (2011) describe purposive sampling as selecting features of particular interest to the researcher to drive the sampling which, although being entirely at the discretion of the researcher, will be made up of elements that will ensure a credible sample is used. Basit (2010) also affirms that in Purposive Sampling, the researcher uses knowledge, discretion and experiences to choose the sample that suits the purpose of the study, instead of representation or generalisation. As the study is a small scale study that cannot be generalised, this type of sampling was used to choose convenient learners for the study.

School-going girls were drawn from a pool and asked to join the research project voluntarily. Nine girls from each of the two selected schools participated in the study thus making a total of eighteen participants. The participants could all communicate in Luba, Kiswahili and French.

3.2.6 Data generation methods

The paramount concern when generating data, is the need to obtain the right information from people and places (Basit, 2010; Creswell 2005; Robson, 2011; Springer, 2010). The study employed visual and participatory arts based methods (drawings) and a follow up focus group discussion as data generation methods. Using different methods allowed the generation of sufficient and diverse information which added to the relevance of the findings. Kingsley (2009, p. 534) states that “combining visual methodology with other qualitative research methods enhances the inherent strengths of each methodology and allows new understandings to emerge that would otherwise remain hidden if only one method were used in isolation”. It is for this precise outcome of generating valid and reliable data that various methods were used in the study.

The use of multiple methods facilitates the generation of numerous data that complemented and pointed out evidence that led to the answering of the research questions effectively and insightfully. The selected methods were therefore chosen to answer the research questions. The drawing technique provided information on what the girls experienced regarding their educational journey. The Focus group discussion sought to provide a follow up on the drawings and elicit meanings from the girls. At the initial stage of data gathering, participants were made aware that they can use any language suitable to them. As part of my field notes, I took photographs that could help the reader contextualize the girls' experiences. These are photographs of places and occurrences around the schooling life of rural girls in DRC.

3.2.6.1 Drawings

Drawings are part of the visual participatory methodology which is not new in research and is being used today in social research (De Lange, Mitchelle, Stuart, 2007; Motalingoane-Khau, 2010; Leitch, 2008). As clarified earlier in this study, this method has been selected to shed light on issues of young people's experience that are difficult to articulate (Stuart, 2007; Mitchell, 2008; Denzin and Lincoln, 2011). By using drawings, young people can also structure and facilitate their reflection on painful and often silenced subjects in a safer way (Leitch, 2008). Stuart (2007, pp.229) affirms that "within visual methodology, there is a vast body of work on the use of drawings as a form of expression, reflection and therapy". Also, Leitch's (2008) study commented on the significance of drawing's ability to shed light on young people experiences that could have been hard to articulate if it were to be done through wording. Leitch, (2008, p.51) further noted that, these drawings, though not artistically perfect, "permitted children to represent and tell a story of past and present scenarios within a safe ethical context and create tangible records that young people could refer to, reflect upon and explore verbally". This has been affirmed by Thomson (2008) who stated that "images communicate in different ways than words. This method has been used and noted for its effectiveness in eliciting the views of people in studies related to Sexuality, HIV and AIDS, despite its sensitivity.

In the HIV and AIDS Community of Practice (2011, p. 6), the drawing method is explained to be:

- Accessible and inexpensive methodology: quick, unthreatening and fun.
- Suitable data collection tool with both children and adults. Often useful with participants who have limited literacy skills.
- Can be powerful as visual metaphors can speak very loudly, thereby overcoming limited literacy and language barriers.
- Entry point into a vast range of critical issues.
- Provides insight into the participants' points of view.
- Makes use of the meanings that participants give to their images, rather than "reading in" your own interpretations.

The study employs drawing to provide a platform of expression for young peoples' views. Backet-Milburn and Mckie (1999) argue strongly that in Psychology, "drawings by children have been imbued with a range of meanings concerning their intellectual, emotional and mental development and wellbeing" (pp.389). Although drawings in psychology have been used for diagnostic and therapeutic procedures done by interpreting the meaning of drawings provided by their clients (Literat, 2013; Stuart, 2007; Thomson, 2008), in this study however, drawings were used not just to initiate a conversation as stated by Mitchell (2008), but also to understand how learners' as participants interpret their own drawings in relation to their experiences. He says it is not for the researcher to interpret their drawings.

The "draw and write" method as explained by Backet-Milburn and Mckie (1999) was applied. Here, learners were provided with a prompt that guided and stimulated them to produce drawings of how they see themselves as girls and students on the way to and from school. The aim of using the prompts was to start the drawing procedure. The emphasis was not on the quality of the drawing, but

on the information that the drawing depicted. For each drawing, learners were allowed to explain by writing what their picture portrays to contextualise the drawing in relation to the issue being studied (HIV and AIDS Community of Practice, 2011). The drawings were then presented to the group, where learners discussed the different drawings.

3.2.6.2 Focus group discussion

Creswell (2005, p. 215) describes focus group interviews as “the process whereby data is gathered through interviews with a group of people, typically four to six”. Using a Focus group form of interview rather than individual interviews saves time and fits this study as the investigated issue cannot be observed (Cohen *et al.*, 2007; Creswell, 2005; De Vos *et al.*, 2011; Robson, 2011; Springer, 2010).

The use of this method in this study was to understand and supplement the findings from the drawings. Focus group sessions were facilitated by the researcher so as to ensure goals were achieved (Robson 2011; De Vos *et al.*, 2011). A female research assistant was present in all group sessions as a facilitator. It was anticipated that learners might not feel comfortable talking about their gendered experiences to a researcher of the opposite sex. Focus group interview elicited information from learner’s written explanation on their drawings, affirming with Weber (in Robson, 2011) who described how images can be used to elicit information and stimulate the emergence of new data. Through reflective discussion, meaning regarding the visual depictions was developed within the group and discussions 9 girls per school were audiotaped and field notes taken during the process to maintain trustworthiness of data.

3.3 DATA ANALYSIS

Qualitative data analysis involves organising, accounting for and explaining the data so as to make sense of data in terms of a participant’s definitions of the situation, noting patterns, themes, categories and regularities (Cohen *et al.*, 2007). The purpose of analysing data is to extract meaning from data generated and

transform these into findings. Chech and Schutt (2012) also defined analysis as the “technique used to search and code textual, aural and pictorial data and to explore relationships among the resulting categories” (p.300).

This study used various data generation methods and thus generated textual, aural and pictorial data and demonstrated comparisons, contrasts and insights generated from data, as argued by Burns (2000). This research study is a phenomenological research, and explains the lived experiences of girls in relation to their education. Data generated was analysed to gain understanding of the meanings that learners make of their real world situations, relating to the issue under investigation.

3.3.1 Working with Data

The study used multiple methods to collect data, thus, data generated from various methods (field notes, drawings, explanations of drawings, audio recordings). The field notes describe the researcher’s observations and contains all that the observer thinks is worth noting (Patton, 2002). Taking field notes enabled me to keep track of the progress in the field and acted as a vital resource to compare against during transcription. These field notes together with audio-recordings and the written data from drawings were transcribed, typed and organised. Creswell (2005, p. 233) defines transcription as the process of converting audiotape recordings or field notes into text data.

Data collected in the local languages was translated to English using an assistant to assist in the conversion task from Luba/Kiswahili to English and back to Luba/Kiswahili, to ensure no data was lost during the translation process.

Punch (2010) focused on Miles and Huberman (1994)’s interactive model that presented components of data analysis and Fig 3.1 presents this model.

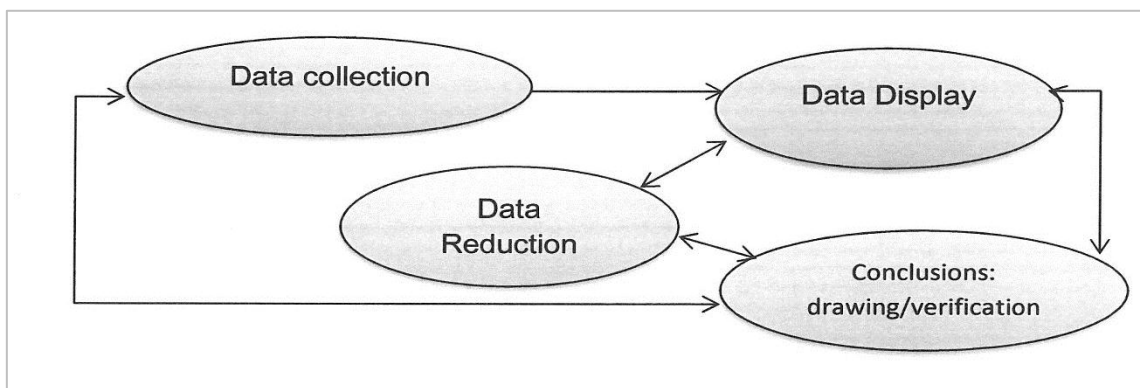


Fig 3.1 Components of data analysis: Interactive model (Punch, 2009, p.174)

According to Miles and Huberman (1994) data reduction happens through segmenting, editing and summarising at the early stage of data analysis; through coding or using any activity that involves ways of finding themes and patterns; and in the later stage of the analysis to explain and conceptualise the findings. Punch (2009) indicated that the aim of data reduction is to reduce data without losing information or strip the data from their context.

Data Display involves the organising, compression and assembling of information collected (Punch, 2009). This component is also explained by Basit (2010) as “a way of checking and tracking data to see what they are telling us and which areas need to be followed up and interrogating data to see where they are leading the researcher” (p. 185).

These two components of the model discuss two basic operations of data analysis: coding and creating memos. In this study, these components were carried out before data analysis. The large quantities of the generated data were organised by type (focus group and Drawings) and by sites and participants. Once transcription was done, data were coded (data reduction). Coding is a method of data analysis used to simplify data by categorising and organising it into manageable formats, making it easier to locate when needed (Punch 2009; Springer, 2010; Robson, 2011; Basit, 2010). The transcribed texts were read several times in order to make sense of the generated data before categorising them into their prominent and relevant themes, making the study Inductive.

The conclusions stage in Miles and Huberman (1994)'s interactive model implies drawing conclusions and verifying data. This is the stage that Springer referred to as the interpretation stage. According to Basit (2010), there is a need to interpret the data generated in a way that allows us to tell a comprehensible and coherent story about the phenomenon we are investigating. For this study, the reduced and displayed data were therefore interpreted allowing me to make conclusions about the phenomenon being investigated.

3.3.2 Data analysis techniques

Thematic analysis was used to analyse data that was generated from the drawings and focus group discussion. This method in this study was used to identify, analyse and report themes generating from the accompanying text/explanation from drawings and to follow up focus group interviews (Joffe and Yadley, 2004). A shared analysis approach was also utilised. This approach analyses drawings based on how a participant explains his/her own drawing (Mitchell *et al.*, 2011, p. 25). Robson (2011, p. 474) presented thematic coding analysis “as a realist method, that reports experiences, meanings and the reality of participants, or as a construction method which examines the ways in which events, realities, meanings and experiences are the effects of a range of discourses operating within society”. It is due to this explanation that thematic analysis was used to meet the first objective of the study. Triangulation of data generated from various methods (drawings, focus group interviews) strengthened the credibility and validity of the study.

3.4 ETHICAL CONSIDERATIONS

To respect the rights, privacy, dignity and sensitivities of the research participants and the integrity of the institution within which the research took place, ethical measures had to be considered (Cohen; 2007; Creswell, 2009; Springer, 2010; Patton, 2002; Krueger and Nayman, 2006). For this study, a number of ethical principles have been applied, in order to protect every participant from any

detrimental practices that might surface during the data generation process. Cohen, Manion and Morrison (2012) described sensitive research as that which poses threats and harm to the participants of the study. Topics that relate to gender issues can be very sensitive, especially in countries like the DRC with a very patriarchal gender order.

To ensure integrity, and for this study to be ethically compliant, prevention of deceptions, prevention of possible harms to participants, the right to withdraw, anonymity, confidentiality and informed consents as described in De Vos *et al.* (2013) were clearly defined. The following is a detailed description of how these stances were achieved.

3.4.1 Deception prevention and voluntary participation

Struwig and Stead (2001) described deception as a way of misleading the research participants, intentionally misrepresenting facts or suppressing information from participants. This is done to ensure the participant is able to decline participation at any stage of the research. Deceptions were prevented by all means in this study by communicating the research objectives and methods to potential participants well in advance. This means, learners knew what was expected from them from the initial stage of generating data. Participation in the study was voluntary and participants were not forced to take part in the project (DeVos *et al.*, 2013) and awareness of their right to withdraw from the study anytime was established.

3.4.2 Avoiding of harm

Participant may be harmed in a physical or emotional manner, and Babbies (2007) stated that the fundamental rules concerning ethics in social research is that no harm should come to the participants because otherwise this could violate the rights of the participant. Though emotional harm to the subjects of the study can be hard or difficult to predict, emotional and physical harm was avoided at all costs. Participants were informed beforehand on the potential impact of the research, thus creating room for them to withdraw from the study if they so wished.

3.4.3 Informed consent

The previous sections; 3.4.1 and 3.4.2, emphasised avoiding harming the participants and choosing them on a voluntary basis. These aspects form part of the informed consent. De Vos *et al.* (2013) stated that:

Obtaining informed consent implies that all possible or adequate information on the goal of the investigation; the expected duration of the participant's involvement; the procedures which will be followed during the investigations; the possible advantages, disadvantages and dangers to which respondents may be exposed; as well as the credibility of the researcher, be rendered to potential subjects or their legal representatives. (p.117).

Consent letters were distributed to learners over 18, and assent letters to younger learners as an agreement that they volunteered to participate in the study. In the informed consent letter, the objectives of the study, data generation methods and the techniques used to produce data were detailed. Another letter was designed for the parent/guardians of these learners as most of the learners are minors and are still under the guidance of their parents or caregivers. These letters were written in French and Luba. Written consent letters are necessary resources for both parties, and should be viewed as such (Henning 2004; Punch, 2009).

3.4.4 Permission

Permission to conduct this study had to be obtained from the NMMU Ethics Committee as well as the Department of Education Malemba Nkulu Region and the principals of the two schools where primary data was collected.

3.4.5 Anonymity and Confidentiality

Protecting participants' rights is imperative in social research. It is the researcher's responsibility to ensure that the participants' rights, such as the right to privacy, anonymity and confidentiality be upheld (Cohen, 2007; Creswell, 2009; Robson, 2011). Robson (2011) advocates that giving anonymity to participants when

conducting and reporting on a research project is the norm. To ensure anonymity and confidentiality, the following procedures were followed:

1. Participants were advised not to provide their names on anything that they produced (Drawings and explanations). This was done to ensure anonymity. They were also briefed at the beginning of the project that the school name would not be used in the writing up the findings. Instead a pseudonym was used.
2. Participants for the focus group were also briefed in advance about confidentiality. This was done to encourage them to keep information produced during group discussion as confidential as possible.

3.5 TRUSTWORTHINESS

To ensure integrity, it is required to portray the trustworthiness of the research results. Trustworthiness ensures that the research findings are “worth paying attention to” (Lincoln and Guba 1985, p.290). It ensures that there is a connection between participants’ experience and what was observed and the generated data. To ensure trustworthiness in this study, credibility, conformability, transferability and dependability criteria as identified by Lincoln and Guba, (1985) were employed. Here follows a discussion of these terms:

3.5.1 Credibility

Credibility is an analogue to internal validity (Patton 2002). Guba (1981, p.79) also describes credibility (truth value), to be concerned with “how one can establish confidence in the truth of the findings of a particular inquiry for the subjects with and in which the inquiry was carried out”. Various methods can be used to establish credibility in research (Creswell, 2009; Guba 1981; Shenton 2004). For this study, credibility was ensured by taking field notes and audio recordings during data generation; member checking was also employed. This means, the data collected from learners was verified with them to ensure accuracy. As the

study used different data generation methods, these methods were triangulated to justify and provide collaborative evidence between methods, informants and sites. Finally, much time was spent at the school itself. This engagement developed an in depth understanding and experience, and establish relationships of trust with participants in their natural settings (Creswell, 2009).

3.5.2 Confirmability

Confirmability is synonymous with objectivity and also referred to as neutrality. It refers to freedom from bias in research procedures and findings (Creswell, 2002; Shenton, 2004; Guba, 1981). Lincoln and Guba (1985) expanded the Confirmability concept by stating that it includes an audit trail that allows another person to ensure data (the process) confirms the findings (product). For this study, Confirmability was ensured through the provision of a detailed methodology. The participants' direct words and artefacts were used to confirm the findings, which was also discussed with participants in order to reduce researcher bias. The use of Participatory Research methods contributed to the triangulation of data and reflexivity, making the methods useful in alleviating biases (Bowd, Ozerdem and Kassa, 2010). Being reflexive is important in maintaining validity.

3.5.3 Transferability

Transferability is another criterion of trustworthiness. Transferability explains “the degree to which the findings of a particular inquiry may have applicability in other contexts or with other subjects” (Guba, 1981, p. 70). In this study, a detailed description of the study, the research design, the correlation between the investigated issue and the existing literature, the geographical location and sites, sample and sampling methods and duration of which data was collected were provided. In this way, replication of the research can be done by other scholars to confirm integrity in this study.

3.5.4 Dependability

Dependability, also referred to as consistency, “determine[s] whether the findings of an inquiry would be consistently repeated if the inquiry were replicated with the same subjects in the same context” (Guba, 1981, p. 70). To ensure dependability in this study, a detailed methodology section was provided to make it possible for other researchers to replicate this research study. The research questions were clearly stated. Learners’ verbatim words from drawings and discussions were supplied for comparative studies in similar or differing contexts.

3.6 CONCLUSION

In this chapter, the methodology to collect data is explained and discussed. The approach of the study is outlined, and the sample selection method justified. More information was also given on the way the data collected was analysed and the ethical consideration that was used in order to reduce threats to the trustworthiness of the study was also justified. I also presented my position as a researcher. In the next chapter the preliminary analysis of data collected from learners at sampled schools is presented.

CHAPTER 4

DATA PRESENTATION AND DISCUSSION

4.1 INTRODUCTION

This study explored how rural Luba girls experience their schooling in relation to traditional practices and the patriarchal gender order in DRC. In the previous chapter, the research design and data collection methods used to generate data were discussed. Data analysis procedures, together with the ethical considerations were also presented. Drawings and focus group discussions were used to generate data with 18 girls from rural schools in Lubaland, DRC. In this chapter, data obtained from the drawings and the follow up focus group discussions are presented. These data are presented in relation to the first research questions of this study:

1. What are *Luba* girls' experiences of schooling in relation to their gender roles?

Firstly, I present data generated in relation to the first research question. This is data from drawings, about how young Luba girls experience their schooling. This was done in response to a prompt which asked the girls to make drawings of how they see themselves as girls and students, at home, on the way to school and at school. Data emanating from the discussions in the follow up focus groups are also presented to provide clarity and depth on the data generated from the drawings. The girls' explanations of their drawings are used verbatim. They were not corrected for expression or grammar.

The study used pseudonyms for the two schools in order to protect the identity of the learners. The names of the schools used in the writing of the study are School A and School B. Pseudonyms were used when referring to students instead of their real names. Thus, the names that appear on the drawings are not participants' or schools' real names. In order to contextualize the girls' experiences, I present photos of the two schools where the girls got their

education. Figure 4.1 shows school A, in Malemba Nkulu, while figure 4.2 shows school B in Mwanza Seya.



Figure 4.1 School A in Malemba

School A is a government registered primary school (Grade 1 to 6) established in Malemba city on the Congo River shore. This rural village is dependent on the river for fishing and agriculture. Most of the parents are fishermen and subsistence farmers. Many children from poor families stay away from school to go fishing with their parents. Some get to school late due to fishing or farming chores in the morning before school.



Figure 4.2 School B in Mwanza Seya

School B is a government registered high school (grade 7- 12) which is a teacher training school in Mwanza Seya. This is a remote village in a deep rural mountainous and mining related area which is 600km from Lubumbashi. Mwanza Seya is close to Malemba city, a distance of around 15km. Most parents in this village rely solely on mining activities for their livelihood. Colombo-Tantalite and Iron-Ore minerals are mainly produced in Mwanza Seya and especially in Katondo village 7kms from Seya village. Because of poverty in families, some parents are forced to get their children out of school to work in the mines.

4.2 GIRLS' EXPERIENCES OF SCHOOLING IN RURAL DRC

This section looks into drawings of girls' experiences at home, on the way to school, and at school in relation to the first research question: *What are Luba girls' experiences of schooling in relation to their gender roles?* The data for this section is drawings and the accompanying explanations to the drawings. The accompanying texts were recorded verbatim.

4.2.1 Experiences on the way to school

The first drawing is that of a bridge across the *Kakungwa River*. This is the bridge which girls attending School A have to cross each day to and from school. The bridge is not a solid structure and thus poses a risk to those who cross it, especially where the planks have broken and there are spaces in between where one's foot can easily slip through. During the rainy season when the river is flooded, this bridge sometimes gets covered with water thus making it impossible for the girls to get to school. For this reason, when the river is flooded, children are told to stay home otherwise they could die. Thus, for their schooling safety there is a need for building stronger bridges across the *Kakungwa River*



Figure 4.3 Drawing of a bridge across the Kakungwa River

Bahati stated that:

...during the rainy seasons, most girls find it difficult to walk to and from school because of the flood that often comes from the Lualaba or Kamalondo (Congo River) bringing with it massive destruction and deaths. The paths to school are also badly destroyed making it impossible for us

girls to cross Kakungwa River with its impracticable bridges. The flood of waters makes it difficult for us to attend the school.

Nshimbi also commented that

On a daily basis, I always sleep and dream about the huge cold river that is ahead of us before reaching my school. I have to march through that early morning cold and cross the river every day before getting to school. This experience makes me sick and uninterested in learning as I am often too disturbed to grasp anything being taught.

This experience is shown below.



Figure 4.4 Drawing of leaners crossing a river without a bridge

The photograph below shows a flooded road in Malemba, which is one of the roads that the girls travel every day to school. During the rainy season, it becomes almost impossible to travel through. When the girls use this flooded road to school they arrive there wet and get punished for being wet. Sometimes they arrive late at school because they have to navigate the road carefully so that they do not slip and fall into the water.



(IPIS photo, 2015)

Figure 4.5 Flooded in Malemba

Petillonette says:

...then after being wet and late to school, most of time we get the blame for being wet and late to school. When we get to school, both friends living close to the school and the teachers start mocking us because we are wet. I always feel embarrassed; lose dignity when I arrive at school wet either by the rain or the early morning dew.

Adding to the discussion, **Nday** pointed out her experiences of travelling to school by saying that:

To go to school, I have to climb the mountain every day. This regular activity makes me sick and tired. Why is it that my parents don't want to move from our village to the village where I am studying because in my home village the government has not constructed schools?

Mudavanhu (2014) avers that flooding affects routes and schools in most rural African countries because often structures were built without building codes and were below standard, making them vulnerable to the compounding effects of floods. The plight faced by these learners is also experienced by teachers who

work in the rural areas and walk long distance in order to reach their respective schools.

The challenge of walking long and unsafe distances from home to school is compounded for the girls during their menstrual periods. This is shown in Kabila's statement below:

Kabila affirmed thus:

The fact that we mix with a lot of boys is just unhealthy especially for me as a girl. I have to pay a lot of attention to my menstrual times. It is rare to get sanitary pads at our school, the shops and even in the village. The distance I have to travel to get to school also negatively affects my concentration, because I regularly fear either to bleed on the way to school and I always make sure that boys should not see or know about it though walking with them. Particularly, I am always frightened that may be one day those naughty boys may rape me when we are returning home. This has really negatively affects [sic] me as it has limited my ability to concentrate on both school and home chores.

This fear of rape is made visible in the drawing that follows, which shows a boy attacking a girl and telling her that he loves her as shown by the words in the drawing 'je t'aime.'

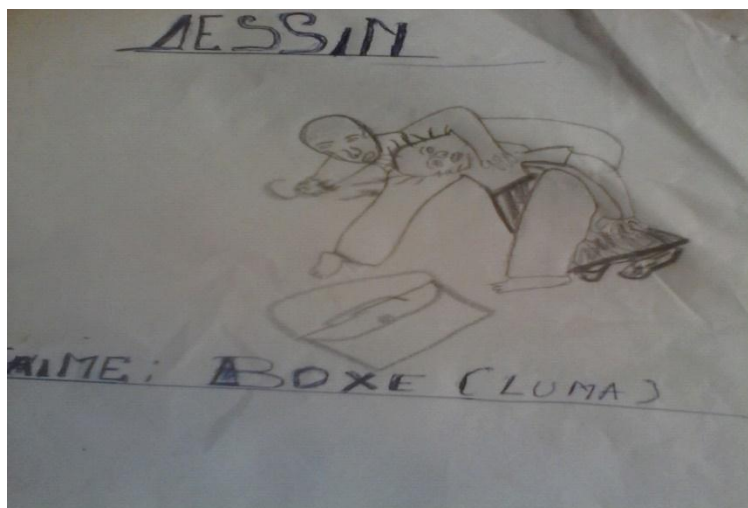


Figure 4.6 drawing of a boy attacking a girl for love (Je t'aime)

Apart from the fear of rape, there are wild animals in the thick bushes and forests along the way to school. This poses another challenge for girls who are afraid of being eaten alive by wild animals. Such thick forests are also hiding ground for the rebel forces and war-lords in DRC. Thus the danger of being abducted is also very high.

The drawing below depicts this issue.



Figure 4.7 Drawing of a dangerous bush along the way to school

Petillonette said that:

Indeed, there is no transport in our village; everyone relies on a bicycle, motorbike or walking on foot no matter long or short the distance may be. My worries at heart are that since the 2003-2005 Mai-Mai warriors who attacked different rural villages are still around and not even been under arrest. I am afraid that they may return and catch us by surprise as we go to

school. Today, many parents are still mourning for their young girls and boys who were recruited by force by Mai-Mai fighters.



Figure 4.8 Young recruited *Mai-Mai* fighters (IPIS, 2007)

Parents sending their teen girls to school in *Mwanza* and *Malemba* areas are often worried of the killings of travelers that are happening between villages in the absence of security officials. Assenting to the above assertion, Save the Children (2011,p.19) argued that armed attacks on girls on their way to school have a profound impact on their desire to attend school and achieve any reasonable success in life, thus they stay poor their entire life. This is because the young Mai-Mai recruits have no scruples in what they do to those they capture, sometimes resorting to rape as a weapon of war.

Ilunga highlighted a totally different angle of challenges to young girls' schooling in rural Lubaland. She states that:

On our way back from school, we spend time with our friends for ritual inner labia elongation in the bush because we are always running short of time because only Sunday is a free day. However, the Church activities also wait for us every Sunday. There is no time for taking care of our female bodies. We are well pleased to do it mutually in the bush alongside the road to

school because it has enough bushes to hide in. It offers many plants that we are using for inner labia elongation. Because it is not good for women to stay without doing it, it is our tradition and a better way to prepare ourselves before getting engaged in marriage as a woman that brings pleasure to the husband.



Figure 4.9 Drawing showing girls dodging school to go to inner-labia elongation camp.

Onda continues to say that:

A woman who does not take care of her body especially those who don't know (kwikana) inner labia elongation cannot be differentiated from men. A good woman/girl should be the one who does the preparation of her body for her husband to be happy through the inner labia elongation. Even though we are too occupied with daily schooling, sometimes we can do it in the bush on the way back from school or when go fetch water at the river.

Some girls dodge school to go to the bush to elongate their inner labia in preparation for marriage. This shows girls who value getting married more than their education, especially because they do not get any encouragement from either their teachers or their parents. This comes out in **Twite's** discussion below:

After that we also decided to do the women's things (kwikana). Therefore, I was very scared that if my parents can find out about what we were doing in the bush instead of going to school I will be in trouble. We waited for the time to go back home just as if we attended school. We were lucky because our parents are not checking our daily school work and assignments.



Figure 4.10 drawing of improvised camp in bushes for inner labia elongation

The practice of inner labia elongation is a traditional rite of passage in many African communities, including the DRC. According to Khau (2012), women who do not go through this rite are not regarded as real women and they are believed to be unpleasant to their men sexually. Thus young women who want to get good marriages are advised by their elders to elongate their inner labia.

4.2.2 Experiences at school

In this section I look at drawings and explanations that relate to the girls' experiences at school. The girls present several challenges that they face as girl students at school. Some of the challenges are systemic challenges such as lack of proper infrastructure like toilets and hygiene facilities for the girls' sexual and reproductive health.

Menstruation, in Luba tradition and practices is considered as a taboo that should only be known by women. In the Luba tradition no male even a father is allowed to talk about girls' menstruation. Therefore, when girls use the same toilets as boys, the boys may harass them regarding their menstrual blood, or even try to rape them. This is shown in the discussions that follow.

Petillonette remarked thus:

I started asking myself how my parents and especially my school seem to ignore the importance of my reproductive health. It is has been also my question and pain related to the experience we live in schools where female sanitary-ware is really lacking. As girls we used to share an unroofed toilet with boys. At the same time, the toilet is not safe. We are just using these toilets at our own risk. The risk is that one can fall into that deep bare hole or being surprise by a snake bite. The fear of these bare-hole toilets thus forces the learners to use the thick bush. In terms of menstruation protection measures, I carry an old cloth that I keep in my plastic bag. But, if I forget to bring it, in case of any menstrual time's surprise I use the soft tree leaf called 'Kisambila' leaf. This is a tree with soft leaves that is commonly also being used as toilet tissue as well as a menstruation pads

The photograph in figure 4.11 shows a hole in the ground, which is a typical toilet in rural DRC. The toilet has no roof and no door. This makes it difficult for girls to use the toilets during their menstrual periods due to fear of being seen or harassed by the boys. Figure 4.12 shows one of the toilets at School A which is in a thick

bushy and grassy area. This toilet poses a risk of snakebites and possibilities of being ambushed by boys or rebels.



Figure 4.11 Typical toilets in rural DRC



Figure 4.12 Toilets in School A

Petillonette also complained about walking through overgrown paths and bushes to get to the toilets saying that *“it is scary too because there are snakes all over”*.

Kabila argued that:

Most disturbing issue worrying me as a young girl is that we are girls exposed to health hazard as we share the same toilet with boys. I also

worried about the lack of toilet paper and female menstruation pads that we cannot even find easily at our local tuck shops. So, in my menstruation periods use piece of old cloths from my mother's African attires (kipindi kya kikwembe) to protect myself. If I cannot get one then I use to abscond my classes



Figure 4.13 Drawing of a school with national flag at assembly point and, one shared toilet for both girls and boys

Dyese also said

After a walk, when we reach our school premises some times when I am having my period I have to pay much attention so that no one knows about it especially my teacher and all the boys. As there are no desks in our class we seating on the dusty bricks. I find it very difficult to sit down and attend classes while forbidden to wear trousers in school even if it has a uniform color.

The photograph below shows a classroom in School B where **Dyese** is a student. There are no desks. The students seat on the brick structures and write on their laps.



Figure 4.14 Photograph of a classroom in School B

Khau (2011) highlights the plight of girls in developing countries by looking at her own experiences of having been a girl and a teacher in a rural school. The lack of facilities for girls' reproductive health creates challenges for many poor girls to access and succeed in their educational endeavors. According to Kirk and Sommer (2006), the Rockefeller Foundation report highlights the prevalence of overcrowded toilets in many sub-Saharan African schools. UNICEF (2005) has also observed that about one in ten school-age African girls do not attend school during menstruation, or drop out at puberty because of the lack of clean and private sanitation facilities in schools.

Apart from the problems posed by lack of infrastructure, the girls face challenges of meeting school requirements such as paying monthly fees or arriving at school on time.

Regarding the payment of monthly school fees, **Zouena** observed that:

The number of girls has recently been reduced from the second term because two of my colleagues and others seem to look for money or being tired of the daily walking. I doubt that they will return because they are living with their unemployed single mother who cannot afford to pay for them school fees. Their mother is almost empty handed, who depends only on selling traditional alcohol

The drawing below shows two empty hands that depict poverty of parents who cannot afford to pay the school fees for their children.



Figure 4. 15 Drawing of two empty hands depicting poverty

In the same vein, **Maloba** states that:

I am not pleased with the monthly fee payment system because most our parents are not working so that they can pay at the end of every month. We are paying this money in order to top-up the teachers' salaries and, if you don't pay you cannot attend classes or write your exams. They are

expelling us from classes because some of us we are unable to pay the monthly participation fees. This is very damaging our school achievements.

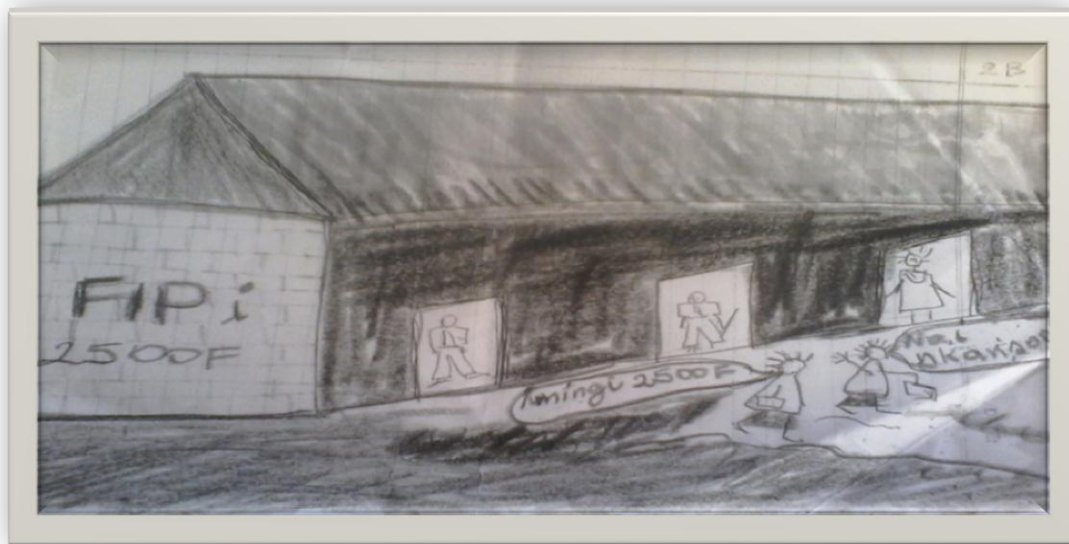


Figure 4.16 Learners being expelled from school for nonpayment of fees (2,500 francs)

The distance from home to school and the challenges of the terrain make it difficult for the girls to get to school on time or to arrive in a presentable manner, especially during the rainy season when they get to school wet.

This is discussed by **Mukalay** who remarked thus:

Walking the long distance from home to school is exhausting me a lot. ...when I arrive late at school after walking a long distance; even when I arrive sometimes a few minutes later, my teacher unlike the principal, does not have mercy. He keeps on saying to me that "if you are weak and unable to wake up early at five on the second cry of village hens, just stop coming to school. Even you don't finish your school you will obviously get married." Then thereafter this speech, he sends me to the school ground to plow and cut grass while others are learning.

Corporal punishment can be seen as one of the worrying and traumatizing aspects which rural schooling learners are facing on a daily basis in schools. Speaking on the challenges she faced, **Ilunga**, remarked thus:

The most disturbing issue for me is that we walk long distances from home to school make tired and it has become a serious threat to studies because of being always accused of getting at home late because of the hot day-tiredness. In the morning everyone is afraid to get late at school for fear of being punished by beating at school by my teacher. My teacher punishes everyone coming late and, even for a single absence in school. That is why I can't abscond school even for a single day



Figure 4.17 Drawing depicting a teacher beating a child with a whip at school

Speaking on the same account, another student **Amelda** remarked thus:

I get worried and traumatized when I arrive a few minutes later at school after walking a long distance. After this, my teacher says that if repeatedly come late to school, next time he will punish me harshly. He said that there are so many learners who live in the same village as me, and they always reach the school early. My teacher's speech often sounds in my ears as a threat to my peace. After this, I hate my teacher. I am sure that they will

punish or beat me with their whip, send me to do home-chores or to cut the grass in the school ground.



Figure 4.18 Drawing depicting a teacher manhandling a child at school

Another student, **Onda** said that:

I am often traumatized when I enter the school premises because of my teacher's ways of beating up students who perform below par. Not only that this teacher beat up children who fail but, he is also charging us with penalties of paying with brooms before writing his paper.

Another form of punishment that the girls face at school is abuse from their teachers. While some teachers use corporal punishment, some teachers verbally abuse their students in the classroom.

Mukalay states that:

I am really uncomfortable with my teacher's attitude in the classroom, because most of the time she is looking only at me. My teacher's look makes me always uncomfortable. I am a female like her but every time when she hears some class noise she is always accusing me of making

noise. Even if I was not speaking; she likes to insult and frustrate me and wishing me bad luck. In order to show to my class mates that I am nothing, she used to ask me difficult questions with presumption that I will fail to answer it. If it happens that I fail the question she will insult me using all kinds of abusive language. I am just thinking of leaving school

Save the Children DRC (2011, p.8) has argued that school girls in rural settings are often victimized by teachers who use abusive language, especially those of the same sex. Sometimes, teachers push learners either to the extreme of dropping off or considering themselves as useless in the society, or they make the learners fail their learning subjects and end up repeating their grades. Most public authorities including teachers in the DRC take advantage of women and children because the majority of the populations have no legal protection.

Apart from corporal punishment, the girls are asked to fetch straw for thatching school roofs or teachers' houses. They are sometimes sent out to fetch straw that can be used as brooms. The problem with this is that it is done during the school session while others are learning.

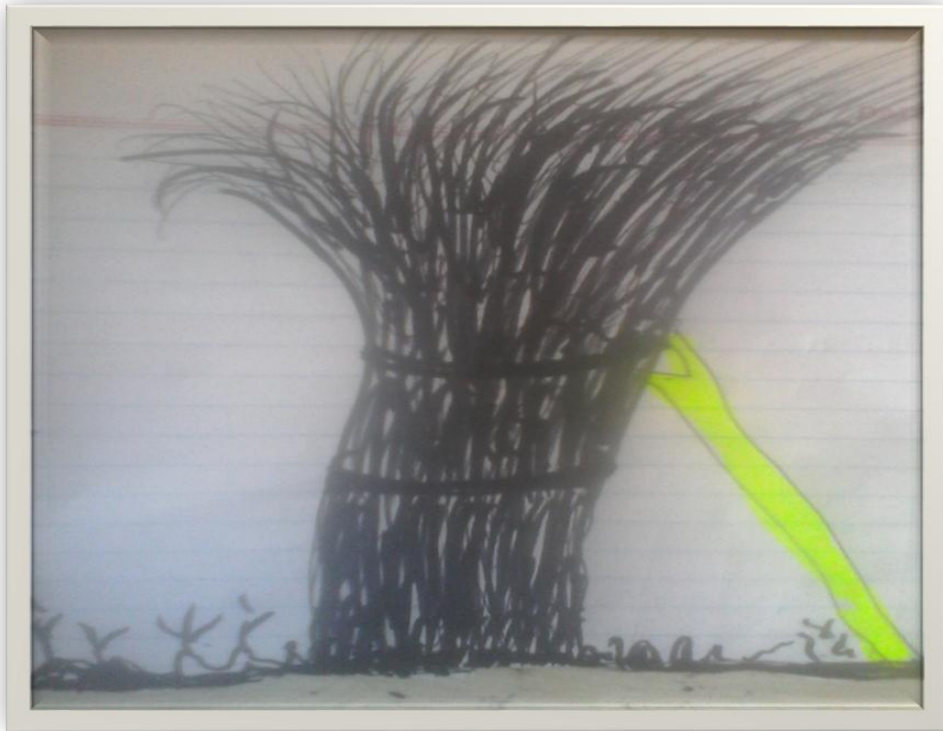


Figure 4.19 Drawing of a bundle of straw for thatching a school roof

Speaking on this issue **Mukalay** states that:

I saw the principal sending all those who came late to school to go cut grass as punishment of their late coming. Why can't they employ workers who could be in charge of sweeping our classes, cultivate the school ground and thatching our school with straw. I am at risk of stopping my studies because the principal and our teachers are regularly asking us to bring the bundle of straw to cover our leaking classes or their houses. Thus, my father has to cut straw for me because being a girl I am unable to go into the bush in the afternoon after school to cut the straw. It is a compulsory duty for all learners but the straw is becoming less in this season. Also, getting into the bush, I am not only afraid of snakes but also the itchy-beans because if I get in touch with it with its horrible irritation I will not be able to cut enough straws as they are close to each other.

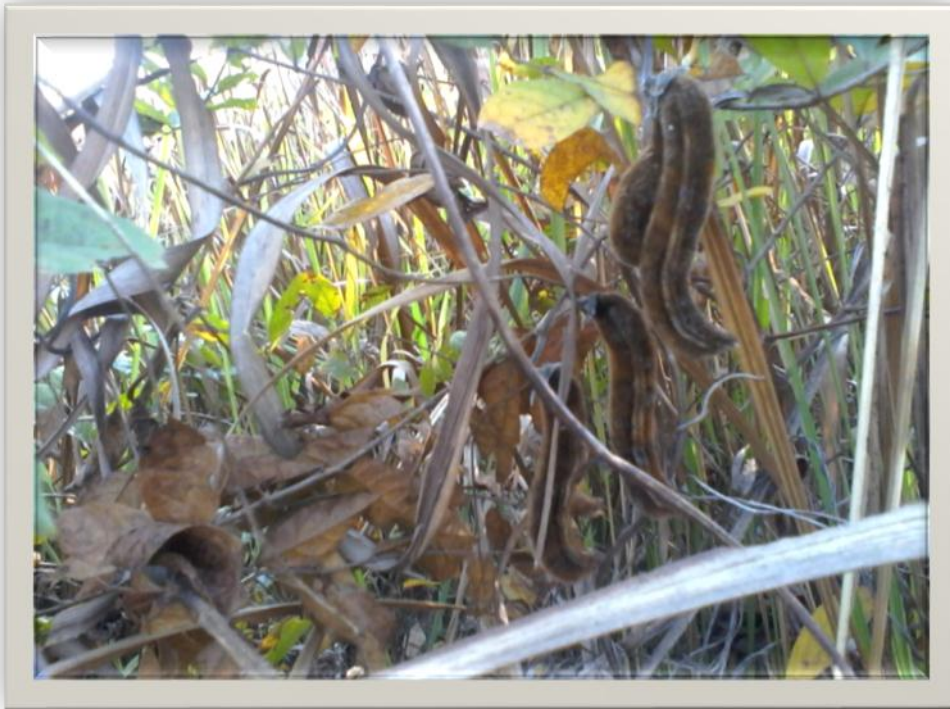


Figure 4.20 Photo of the itchy bean plant

The girls also talked about the challenges that girls get when they become pregnant at school. The harassment and ridicule they receive from peers and teachers discourages them from continuing their studies even if their pregnancy is still in the early stages.

Maria put forward the claim that,

It is amazing to see that our principal does not avoid touching girls bodies when approaching them for being pregnant while schooling. The lack of respect to girls' private issues is infringement to the women's rights. The DRC government has said that if a girl falls pregnant, is over aged or has a baby while schooling she should not come to school. Most teachers are already suspicious of me, including my colleagues who are mocking and discouraging me to attend my class as my pregnancy is still at it its early stage. Should I give-up or continue with my study?

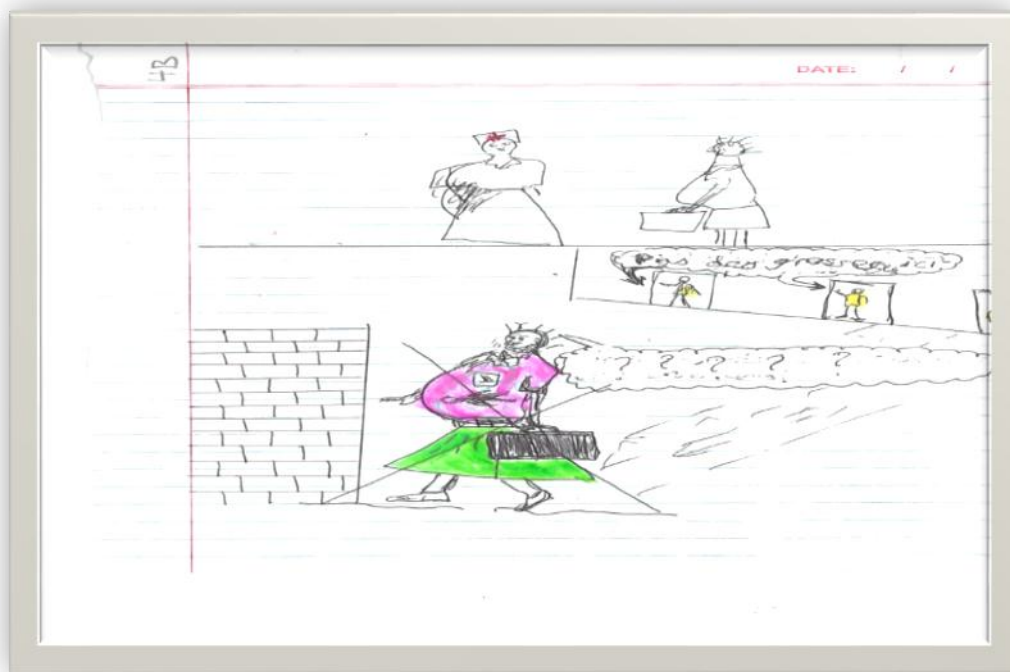


Figure 4.21 drawing of a pregnant girl sent away from school and being ignored at the clinic

The challenge posed by the expulsion of pregnant girls from school is that they lose the one place where they could get useful and lifesaving information regarding their reproductive health and the health of their unborn children. As shown in the drawing above, rural clinics are not very helpful to young girls who get pregnant out of wedlock.

In the same vein, another student **Matala** asserted thus:

I wonder why Church-led schools are expelling girls who get unwanted pregnancies and leaving boys to stay free while they are the authors of the pregnancies among school girls. I am seeing that our parents agree with these teachers and the Church leaders to punish only girls. It is really unjust to think that we are the only ones who are doing wrong

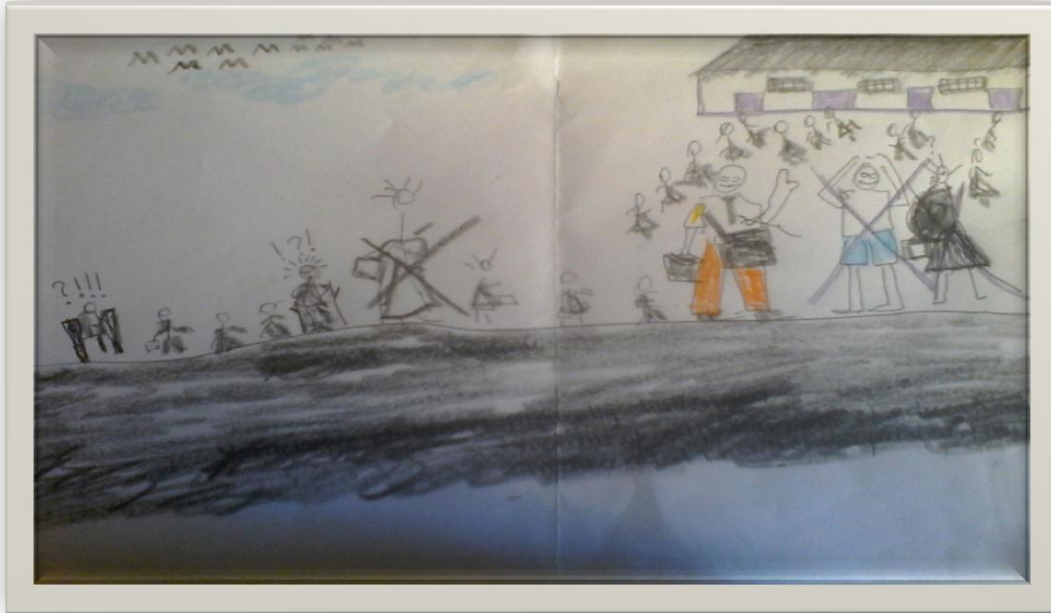


Figure 4.22 Drawing of pregnant and over-aged girls being expelled from school

Another student, **Amelda** states thus:

While I am willing to study with hope to finish my grade 10 even though it seems to be hard, my teacher keeps on encouraging me to get married at this age. The reason why I am late with my studies is because of war that disrupted my studies in Mulongo village then my parents moved here in Mwanza. So, all this time I was not studying we were hiding in the bush for two years and half. After returning in the village, the World Vision came in to sponsor our studies then I started going to school despite my age. They paid my school fees, and then here I am in class while my teacher does not want me to continue. One day I will report him. I wonder why he wants me to get married; I am only 20 years of age.

In response to all these challenges that the girls face at school, **Maloba** remarked that:

One of the biggest challenges we face as female students is how to first encourage each other as females to stand up and be bold enough to

positively compete with our male counterparts. Most males come to school heavily indoctrinated to believe females are less in capacity and ability than the males, thereby putting pressures on the females

Gerlock (2011) is of the opinion that gender issues must be integral to all work in education, child protection and the prevention of violence against children. This requires examining all school violence through a gender lens (including corporal punishment, expulsion of pregnant girls, and bullying) and responding with gender-sensitive solutions. Actors intervening in education can take advantage of existing global events such as the annual 16 Days of Activism against Gender Violence Campaign to promote this agenda. They can also work with agencies active in the global campaign to eliminate corporal punishment in schools. The elimination of corporal punishment in rural schools will make explicit the intersection between GBV and corporal punishment. The role played by gender norms and practices seems to be tolerated in diverse forms of violence embedded in the rural school's culture.

Culture and language are central to the processes of the construction of gender. Viewing the construction of gender as a process allows for the exploration of how meaning is constantly being reproduced and negotiated and can have contradictory and unexpected effects (Alsop, Fitzsimons & Lennon, 2002).

4.2.3 Experiences at home

This section presents the girls' experiences of being girls at home. It highlights the ways in which families and societies treat girls and women in relation to men. The drawing below shows a girl preparing food, which is one of the chores ascribed to women and girls in many communities.



Figure 4.23 Drawing depicting a girl preparing food

In relation to her role in the family, Kisasa argues that:

I don't feel happy because my younger brother does not respect me. I am saying this because my parents often declare him as a man who will inherit our father's riches. Most of the time when he hears this, he always wants to be above me even though I am the eldest. Is it because I am a female? What matters then? So am I only good at home for the household chores because I am taking over my mother's home chores?

Speaking on the challenges posed by chores, **Maria** avers that:

...there are so many chores that keep me too busy especially, for my father likes to shout at me if I don't do what he has asked me to do. Sometimes, I am getting confused and stressed with home chores as they obstruct me to revise my lessons. On one side I have to study while taking care of my younger sibling, cooking for the entire family, and washing clothes and dishes. I am always getting busy all the days and time without getting any rest. If the situation goes on like this, I will stop going to school because, after all I am seeing that I will not succeed.

Esther also added:

My parents were trusting my younger brother more, while loading me with a lot of home chores and ignoring that after walking long distance home from school I don't have a moment of rest, or a single hour to read and revise my lessons. My father blamed me for failing last year not knowing that my time is very short, that I am always busy all the time. My young brother doesn't have lot of house chores to do after school like me that is why he has enough time to read and play every day.

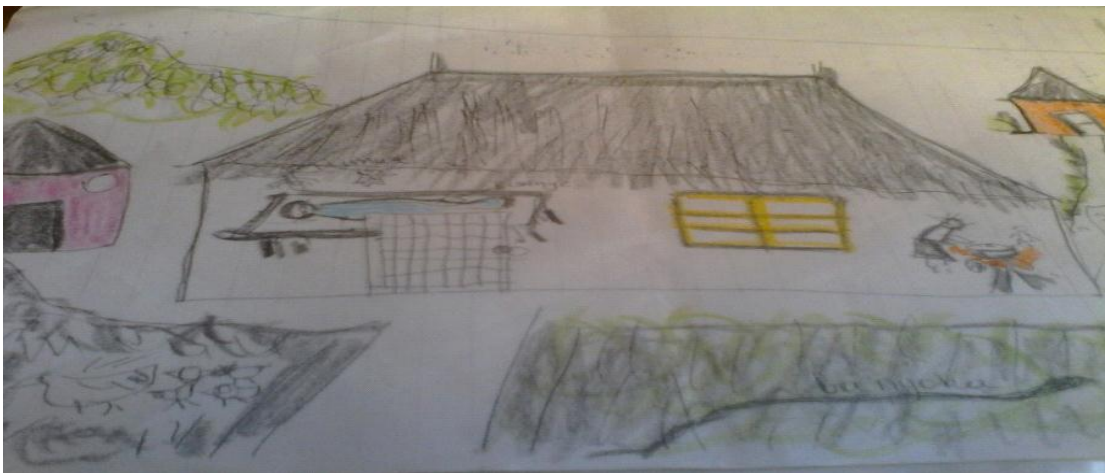


Figure 4.24 Drawing showing a young girl taking care of a sick parent at home

Maloba also has a similar experience. She says:

After school when I reach home, I sweep the kitchen, throw out the kitchen ashes, cut in pieces the fire wood and then peel and pound the dried cassava bread (ku kola ne kutwa lulundu lufite), then crush the cassava bread leaves (kupondu manyi a lulundu), then thereafter make a fire while I proceed to the river to fetch water. I have to put the vegetable pot on fire before to going to river fetch water. All these home chores have to be followed one by one as my mother said. Therefore, these tasks make me

tired and unable to read my school lessons while my parents are expecting me to pass with good result at school



Figure 4.25 Drawing showing a girls' home chores

The following photograph also shows an example of the household chores that girls carry out on a daily basis. It is a photograph of a young girl who is fetching water for the family from the river. One sign of true Luba womanhood is being able to put the filled bucket on the head and balance it without holding onto it. Thus, this young girl is showing her skills.

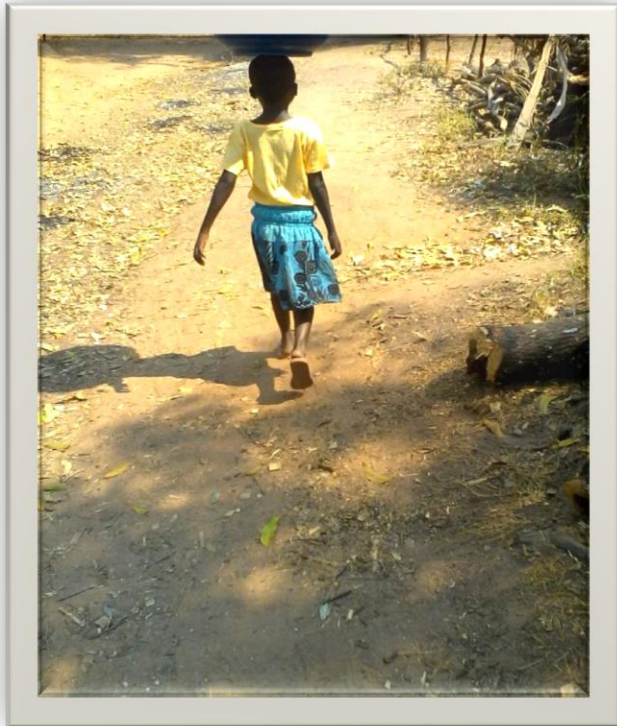


Figure 4.26 Photograph of a young girl fetching water for the family

The need to balance household chores and access to education between boys and girls cannot be overemphasized. According to Save the Children (2011), there is imbalance in the access to education between girls and boys in the DRC. Of the 136 youths in school at the time of the research, 59% of them were boys; 41% of them were girls. Girls usually stop going to school after primary school. Too much home chores can impede girls' studies and their future's life as a whole. Indeed when too much home chores are given to girls at home they can disrupt any school attainment thus, parents and guardians should measure the workload and the reading time for the sake of their children's education.

The World Vision (2007) states that women's voices in DRC are often not heard within the family. Through daily exposure to family life, children are taught certain cultural value systems. According to Morna (1999), discrimination against women still exists in many countries despite the many calls to end it since the first World Conference on Women in Mexico. She argues that in many African countries, modern judicial modifications exist side by side with customary laws and the sort

of issues that affect the equality of women consistently occur in the private as opposed to the public domain.

Apart from chores at home, many poor Luba families prioritize their sons regarding education. If there is shortage of money, it is usually the girls who are taken out of school and forced to get married. This creates a situation in which girls who pursue their education get mocked for not being married and are discouraged from continuing with their studies.

Narrating her ordeal, **Dyese** confirmed that there is a new awakening among the rural Luba girls pertaining both primary and high school achievement:

I do realize that most of my former classmates got married or have children before even reaching the 4th class in secondary school (grade 10). At the beginning of my 5th class (Grade 11), as I was not yet married, I became my aunts' subject of mockery. She and her daughters who did not go to school were often asking me questions and discouraging me from going to school. They would ask when I am planning to get married as I keep on studying.

Talking about girls' discouragement of attending schools, **Yumba** remarked that:

Do you know that in our Luba culture, every girl should be ambitious to get married at an early age? "But as a beautiful young girl, don't you know that if you get old no one will marry you anymore" said my mother? "Now you still say that you have to continue with your studies but you will pay back the time you are wasting now" my father commented. He went on saying that "we need to get dowry now, enough with your studies we don't believe that those teachers are just watching you being such a beautiful girl." I tried to tell them that I had a firm decision to achieve in my education, though no one would understand my strong conviction and accept my point of view.

Apart from son preference, there are other patriarchal traditional practices that make schooling for girls very difficult. **Kabila**, a girl born out of wedlock states her challenges thus:

It is very troublesome for me as a girl who has no financial support from my uncles because they don't even want me to visit my father or get any financial assistance from him because I was born out the wedlock. This restriction of getting in touch with my father is based on the Luba traditional practices that say that a child born out the wedlock (mwana-kamabula) has no rights. As it is in my case, I belong to my mother's family but I am not entitled to some natural rights. I have to work in mine to carry heavy quantity of soil in a basin and take it to the closest river for them to search the iron ore within the soil. Only boys are allowed to dig inside with men, but girls are only told to carry soil to the river for the owner of the bore hole mine who pays me according to the quantity I am taking the soil down the river. I am doing this at least every time I am free so that I can make enough money for the payment of monthly fees.

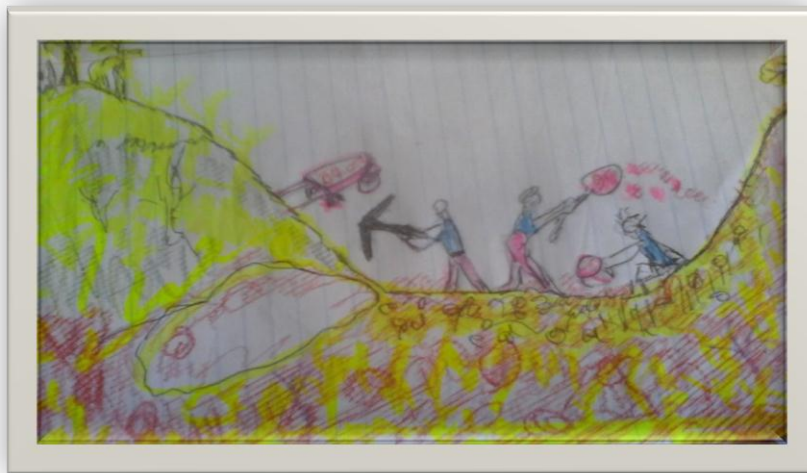


Figure 4.27 Drawing of schooling learners working in an open mining site

From the ongoing experiences of rural Luba girls in school, it is evident that girls face tough times in schools due to socio-cultural reasons. This is largely because of discriminatory practices against women and girls emanating from a patriarchal gender order. Cusack (1999, p. 54) states that “a large factor in the subordination, oppression and status of women is systemic conditioning, which originates from the family and the society.” Cusack also points out that male superiority and

authority are supported by religion and tradition, thus creating a collection of beliefs and myths that have been used as a justification for the way things are.

Ogundipe-Leslie (1994, p. 25) defines culture as “the total product of a people’s ‘being’ and ‘consciousness’, which emerges from their grappling with nature and living with other people in a collective group.” Kolawole (1998) continues by stating that in many African societies gender inequity is produced through the manipulation of culture. Thus, women’s negative image in society is derived from traditional constructions of reality. This leads to women and girls internalizing such negative images as their reality. Kolawole (1998) is also of the opinion that in many communities culture is used as a mechanism for oppressing women and promoting oppression and gender injustices against women in Africa.

According to materialist theorists such as Wittig (1992) and MacKinnon (1993), social structures are systems of power and control giving rise to social relations. According to this analysis, the social relations of gender are the ones in which girls and women are treated as inferior and subordinate to boys and men. This analysis is helpful in understanding the experiences of the girls. The girls show how they are treated as inferior at home as well as at school. Their teachers do not encourage them to continue with their studies, pushing them to get married. Their parents also do not see the importance of sending girl children to school. This is why materialist theorists perceive gender divisions as exploitative and oppressive (Alsop, Fitzsimons & Lennon, 2002).

This analysis suggests that if boys and girls became what they are because of the social relations determined by the social positions allocated to them in their society, then without these relationships we cannot modify dominant constructions of gender and their concomitant inequalities. Therefore, gender inequality in schools cannot be addressed without challenging and changing the subservient social positions allocated to girls and women, as well as those allocated to boys whose masculinities do not conform to dominant constructions of what it is to be a normal boy.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

In the previous chapter, the data generated by participants was presented and discussed. The data were presented according to what happens to the girls at home, on the way to school, and at school. The data highlighted the challenges that school girls face on the way to school such as: poor roads and bridges, flooding, long distances to school, and unsafe routes to school. At school, apart from being unable to afford the monthly fees, the girls face challenges of lack of proper toilets, corporal punishment, and physical and verbal abuse from teachers. Finally the data shows that the girls face challenges of being treated as inferior, unimportant and stupid at home. Their parents overload them with domestic chores which make it difficult for them to study, and they are often not given money to pay for fees, in preference to their brothers.

This chapter looks into the second research question: What action steps can be taken to promote girl-child access to education in the Lubaland, DRC? It aims to discuss what actions can be taken to ensure that girls in rural Lubaland can get access to education and succeed in their educational endeavors, based on the issues raised in the data. This chapter will also present the conclusions of the study and recommendations for further research.

5.2 ACTION STEPS TO PROMOTE GIRL ACCESS TO EDUCATION

This section addresses the second research question and highlights the possible action steps that could be put in place to enable better access to education for rural Luba girls. The action steps are presented in line with the experiences at home, on the way to school and at school.

5.2.1 Action steps: on the way to school

The girls travel long and unsafe distance from home to school. This creates a situation in which they get to school tired, unkempt and not in a conducive state for learning. The lack of roads and bridges makes it difficult for the girls to get to school on time. Thus there is a need for proper roads and bridges in rural communities to enable the movement of girls to and from school. There is also need to means of transportation to far away schools. Governments and the private sector can fund bicycles for individual students, or buses which can ferry students to school.

In terms of the safety of the children as they walk along the bushes and thick forests, there is need for communities to join hands and form a patrol on the roads to ensure that children get to school safely each day without fear of rape or abduction by the rebel forces. Parents can take turns to be on patrol duty to ensure that they do not lose their time for their other activities. Another possible action could be the government ensuring that armed forces or the police are available to patrol the roads during the times when children go to school and when they come back. This could go a long way in discouraging rebel forces from targeting school children.

5.2.2 Action steps: at school

After travelling long and unsafe roads to school, the girls are met by different challenges at school. They arrive late and are therefore punished for late coming. While it is a good practice to teach students to be at school on time, the circumstances of their getting to school should be taken into consideration and included in the planning of daily schedules and timetables for schools. Teacher training institutions should also ensure that trainee teachers understand the gender dynamics at play within communities so that they can be able to work with girls and their parents to ensure access and success.

During the rainy season the children get to school wet and are sent out of class for being wet. This practice disadvantages an already disadvantaged group. It would help such students if they were allowed to sit in their classrooms so that they do not lose on their learning. Schools can have a room in which learner who arrive wet can be received in, to dry themselves before proceeding into their different classrooms.

For the girls, another challenge they have is lack of toilets at school. Using shared toilets with boys especially when they are having their menstrual periods makes it difficult for the girls to take care of their personal hygiene. The fact that some of the toilets do not have any doors makes privacy a bigger challenge. Schools can get help from parents in building toilets with doors in order to give some privacy for the children.

The girls also state that when they have their menstrual periods they stay away from school because of lack of sanitary pads. They use any readily available materials as sanitary towels and this becomes unhygienic for them. The lack of sanitary towels is a challenge throughout rural African communities. An action that could assist in this situation would be for parents to improvise sanitary materials for their daughters using old pieces of cloth. While this is not the best option, it would go a long way in ensuring that their children do not stay away from school due to menstruation. Schools could also campaign to have private companies to donate sanitary towels to rural schools so that young girls could have access to hygienic materials during menstruation.

5.2.3 Action steps: at home

The patriarchal gender order in DRC poses a challenge for families to understand that girls and women are also important members of families and communities. The promotion of male dominance and female subordination makes it difficult for girls to access education and succeed in it. Thus there is need to raise awareness among communities regarding women and girls' rights to education. Families need to understand that girls and boys all deserve to be educated and that both can do

the chores in the family equally. Gender sensitisation would ensure that communities understand that doing household chores does not make a man effeminate. Changing the gendered stereotypes in relation to roles can go a long way in ensuring that girls stay in school and succeed in their educational pursuits.

5.3 RECOMMENDATIONS FOR FURTHER RESEARCH

This is a small scale study that looked at only two schools in rural Lubaland, and had a few students as participants. Thus there is a need for a larger study that samples more schools and more participants in the form of a survey.

There is also need for a study that explores how girls in urban areas in DRC experience their education. There could be significant similarities of differences that could enable the government to create educational policies that would benefit girls and women in the country.

5.4 CONCLUSION

This chapter has presented the conclusions of the study, including the possible action steps that can assist in enabling girls' access and success in education in rural DRC. The suggestions for possible further research have also been presented. It has highlighted the plight of rural girls in Lubaland and how girls experience their education.

Several studies have been conducted to show the importance of education for women and girls. However, based on the data from this study, it is clear that the dream of "No Child Left Behind" is still a faraway reality for many girls in rural communities like the one in this study. Thus concerted efforts are needed from governments and private sector stakeholders to ensure that girls and women do get access and get supported to succeed in their educational pursuits.

REFERENCES

- Abdi, A. (1998). History of Education in Somalia. Comparative Education Source: comparative Education. 34(3), 327.
- Adejumo, O. (1998). History of Education in Somalia. Comparative Education Source: Comparative Education, 1998. Comparative Education, 7(37).
- Africa Progress Panel (2010).Progress Panel has Congo deals in its sights. Retrieved from <https://www.ft.com/content/169d4c0c-b8c5-11e2-a6ae-00144feabdc0>.Retrieved this 27/08/2015
- Agbakwuru, C. (2002). The role of primary education in the promotion of Nation integration and cohesion. Knowledge Review, 15-23.
- Agger, I. (2006). Sexual torture of political prisoners. Journal of Traumatic Stress Volume, 2, 3(Journal of Traumatic Stress volume), 305-318.
- Alston, M. &. (2004). Fourth Annual iii Conference 2004. International Insolvency Institute.
- Alsop, Fitzsimons, A. &Lennon. (2002). *Theorizing Gender*. Cambridge: Polity Press.
- Amazon. (2005). The Feminist Theory: A Philosophical Anthropology. Amazon.
- Amnesty International Report (2013).The state of the World's Human Rights. London: Peter Benson House.
- Artz, L. & Smythe. (2005).Losing Ground: Attrition in Rape Cases.SA Crime...for victims of Sexual offences. Retrieved from <http://www.publiclaw.uct.ac.za/pbl/staff/dsmythe>
- Apple, M. (2011). Can schooling contribute to more just society? Education, Citizenship, and social justice, 3. Apple Dell look the other way, 239-261.

- Babel, S. (2009). [http:// www.iwmi.cgiar.org/publications/CABI_Publications/CA_CA_BI_Series/Community Law/protected/Ch%2009.pdf](http://www.iwmi.cgiar.org/publications/CABI_Publications/CA_CA_BI_Series/Community_Law/protected/Ch%2009.pdf). cgiar.
- Babbies, E. (2007). The practice of social research. In De Vos, A.S., Strydom, H., Fouche, C.B. and Delport, C.S. (2011). *Research at grassroots* (4th ed.). Pretoria: Van Schaik.
- Babbie, E. and Mouton, J. (2001). *The practice of social research*. Cape Town: Oxford University Press.
- Bailey, K.D. (2004). *Method of Social Research*. (14th ed.). New York: The Free Press
- Backwell, V. (2005). *Femist theory: A philosophy Anthology*. (ISBN-10:1405116617).
- Barley, Z.A. & Beesley, A.D. (2007). Rural school success: What can we learn? : *Journal of Research in Rural Education* 2007, 22(1). From <http://jrre.psu.edu/articles/22-pdf>. Retrieved this 12/02/2016
- Backett-Milburn, K. and McKie, L. (1999). A critical appraisal of the draw and write technique. *Health Education Research*, 14 (3), p. 387-398.
- Barret, M. (1992). *Words and Things: Materialism and Method*. In Barret and A. Phillips (eds). *Destabilizing Theory: Contemporary Feminist Debates* (pp.201-219): Cambridge Polity.
- Basit, T. N. (2010). *Conducting research in educational contexts*. London: Bloomsbury Publishing.
- Beckham et al. (1999). *The role of Higher education in building democracy*. Vol. 2: Maskew Miller Longman Cape Town
- Bernard, L. (2002). Chapter 4 Research Methodology and Design-NWU-IR Home-North... Retrieved from www.dspace.nwu.ac.za/bitstream/handle/10394/10699/Adam_Chapter_4.pdf?sequence... by A. Adam-2014. retrieved this 03/09/2015

- Bowd, R., Ozerdem, A., and Kassa, D.G. (2010). A theoretical and practical exposition of Participatory research methods. In Ozerdem, A and Bown, R. (Ed.), *Participatory research methodology: Development and post-Disaster/conflict reconstruction*, (p.1-18). Routledge.
- Burns, R.B. (2000). *Introduction to research methods*. (4th ed.). London, UK: Sage.
- Banks, W. (2011). Education For All (EFA). Retrieved 11 12, 2015, from <http://web.worldbank.org/website/external/topic/exterducation/content>
- Barley, Z. &. (2007). Rural School success: What can we learn? *Journal of Research in Rural Education* (1), 22.
- Baron, S. and Wheelwright]ght, S. (2003). The Friendship questionnaire: An instigation of adults with Asperger syndrome or high-functioning autism, and normal sex differences. In *Journal of Autism and Developmental Disorders*, 33, 509-517. from <http://rstb.royalsocietypublishing.org/content/358/1430/361> retrieved this 09/03/2015
- Baron, S. (2004). *Social Research Methods*. (3rd Ed). Oxford: University Press.
- Bernard, L. &. (2002). Chapter 4 Research Methodology and Design-. dspace.nwu.
- Bernard, O. &. (2007). Research common. Waikato. [Research common waikato.ac.nz](http://Research.common.waikato.ac.nz).
- Berret, M. (1992). Words and Things: Materialism and Method. In M. Barret & A. Phillips (eds) *Destabilizing Theory: Contemporary Feminist Debates* (pp 201-219). Cambridge: Polity.
- Beyers, C. (2012). Picture that: supporting sexuality educators in narrowing the knowledge/practice gap. *South African Journal of Education*, 32(4), p. 367-380.

- Bhana, D. (2010). Here in Rural areas they don't say that men and women are equal, constructing gender inequalities in the early years: Gender & Rurality, 84.
- Bill, M. (2009). The social work dissertation: Using small-scale Qualitative Methodology. (M. G.-H. UK, Ed.)
- Birch, I. L. (1995). Multi-grade teaching in primary schools. Bangkok:Asian Pacific Centre of Education Innovation for Development (APEID).
- Bowd,R.Ozeerdem,A. & Kassa,D.G. (2010).A theoretical and practical exposition of participatory Research methods. In Ozerdem,A.and Bown,R. (2nd ed.)Participatory research methodology: Development and post-Disaster/conflict reconstruction (p.1-18}.Routledge.
- Boek. (2009). Study on governance challenge for Education in fragile situations. (E. Trend, Ed.) Euro-Trend.
- Book, K. (2014, 04). African Inventors. Retrieved 04 28, 2016, from http://www.kumadoo.com/african_inventors.html.
- Birmingham, /. (2003). The Cambridge History of /Africa. (T. C. Africa, Ed.) The Cambridge History of Africa, 4(1600-c/790).
- Bronfenbrenner, U. (1994). Ecological models of human.Encyclopedia of education. (2nds ed., Vol. 3). Elsevier: Oxford.
- Bui.Y.N.(2009). *How to write a Master's thesis*. London: The university of San Francisco: Sage Publications Ltd London UK.
- Buttler,J.(1999).*Gender Trouble Feminism and the Supervision of Identity*.London:Routledge.
- Burns (2000).*An Introduction to Qualitative Research* (4th ed.).London: Sage.
- Burton, W.(1961). *Luba Religion and Magic in Custom and Belief*. Tervuren, Belgique: Musee Royal de l'Afrique Central.

- Burr,V. (1995).*An Introduction to Social Constructivism*. London: Routledge.
- Bless, C. a. (1990). *Fundamentals of Social Research Methods. An Africa Perspective*. Lusaka, Zambia: Government Printer.
- Cameron, D. (2005). Language,Gender and Sexuality: Current Issues and New Directions. *Applied Linguistics*.
- Check, J., and Schutt, R. K. (2012). *Research methods in education*. London: Sage.
- Clandinin, D. C. (2000). *Narrative inquiry: Experience and story in qualitative Research*. San Francisco: Jossey-Bass.
- COFAPRI. (n.d.). Education Key to Tackling Poverty and Violence: Breaking the Stigma and Silence of Violence. Retrieved 02 28, 2016, from <http://www.cofapri.org/blogs/54-drc-village-women.html>.
- Cohen, D. M. (2007). *Research methods in Education* (6th Ed. ed.). London: Routledge.
- Cohen,L., & Manion,L.and Morrison,K.(2012).*Research Methods in Education* (8th ed.).London:Routledge.
- Cohen L., Manion L., Morrison, K. (2007). *Research methodology in education* (6th ed.). London: Routledge.
- Cole,A. (2009). Shattered images: Understanding expectations and realities of field experiences.*Teaching and Teacher Education*. Shattered images: Understanding expectations and realities of field experiences.*Teaching and Teacher Education*, pp. 9,pp. 457-471.Retrieved from [http:// people.ucsc.edu/~ktellez/cole_knowles.pdf](http://people.ucsc.edu/~ktellez/cole_knowles.pdf).This 29/06/2015.
- Cole, A. L. (2001). *Lives in context: The art of Life history research*. Walnut Creek: Altamira Press.

- Collins, D. (2009). Portfolios of the poor. How the world's poor live on 2\$ a day. Cape Town: UCT Press.
- Connelly, L.N. (2014). Use of theoretical Framework in research. MedSurg Nursing, 23(3), p. 187-188.
- Creswell, J. W. (2005). Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research. Upper Saddle River, NJ: Pearson.
- Creswell, J. W. (2009). *Research design: Qualitative, Quantitative, and Mixed methods Approach* (3rd ed.). London: Sage.
- Coonrod, J. (2014). MDGS: Top to 10 Differences. United Nations.
- Corbin, J. S. (2008). *Basics of Qualitative Research* 3ed. California: Sage Publication, USA.
- Corbin, J. & Strauss, A. (2008). *Basics of Qualitative Research: Sage Publication*. London: Sage Publication.
- Cornwall, A. a. (2008). Conceptualizing empowerment and the implications for pro-poor growth a paper for the DAC poverty Network. Institute Development of Studies.
- Cusack, V. (1999). The western Australian Environmental Protection authority (EPA): its Structure, Functions and Performance 1971-1996. ECU.
- Cuud, A.E. and Andreassen, R.O., (2005). Feminist Theory: A Philosophical Anthology. Backwell Publishing, UK.
- Cranny -Francis (2003). Gender studies: Terms and Debates. On <http://www.amazon.com/Gender-Studies-Anne-Cranny-Francis/dp/0333776127>
- Davies, S. & Papp, V.G. & Antoni, C. (2007). Voice and Communication for Gender Non Confirming Individuals: Giving voice to the Person inside. Tandonline.

- Denzin, N. K., and Lincoln, Y. S. (2011). *The SAGE handbook of qualitative research*. London: Sage.
- De Lange, N., Mitchell, C., and Khau, M. (2012). More than a decade of addressing HIV and AIDS in education in South Africa. *SAHARA-J: Journal of Social Aspects of HIV/AIDS: An Open Access Journal*, 9(S1), S1-S2.
- De Lange, N., Mitchell, C., and Stuart, J. (2007). An introduction to putting people in the picture: Visual methodologies for social change. In De Lange, N., Mitchell, C., and Stuart, J. (ed.), *Putting people in the picture: Visual methodologies for social change*. (p. 1-9). Rotterdam: Sence.
- De Vos, A.S., Strydom, H., Fouche, C.B. and Delport, C.S. (2011). *Research at grass roots* (4th ed). Pretoria: Van Schaik.
- Department of Education(SA). (2001). Education shapes the soul of our society: Trisano August-September 2001. Trisan.
- Delphy,C. (1993).Rethinking Sex and Gender.Women's Studies International Forum, 16(1), 1-9.
- Development, G. G. (2014). Poorest countries hit hardest as world lags behind on Global Education Goals. *The Guardian*.
- Indicateur de Developement. (2015). Enseignement Primaire ,Secondaire et Initiation a la nouvelle Citoyennete a Malemba-Nkulu. Malemba: CAID.Retrieved from <http://www.caid.cd/index.php/donnees-par-province-administrative/province-de-haut-lomami/territoire-de-malemba-nkulu/?secteur=marche>.this 04/13/2016
- Dlodlo, N. (2011). Access to ICT Education for girls and women in rural South Africa: A case study.
- Erickson, E. (1968). *Identity, youth and crisis*. New York: Norton.
- Esere, M. (2001). Women empowerment and its challenges to gender counselling. *Journal of counseling and human Development* 1(1), 16-31.

- Finley, L. (2005). Reflexive embodied Empathy: a phenomenology of participant researcher intersubjectivity. *The Humanistic Psychologist*, 33 (4), 271-92.
- Fonjong, L. (2007). The Fortunate and Misfortunates of Women Rice Producers in Ndop, Cameroon and the Implications for Gender Roles. 8, 133-147.
- Fontana, A., & Frey, J.H., Denzin, N.K., & Lincoln, Y.S. (2005). The interview: From neutral stance to political involvement. In T. Oaks (Ed.).
- Foucault, M. (1981). *The Care of Self*. Trans. R. Hurley. Harmondsworth: Penguin.
- Free slaves Report (2013). The global Slavery Index. Walk Free Foundation. www.ungift.org/doc/.../2013/GlobalSlaveryIndex2013WEB1.pdf. Retrieved this 28/07/2015
- Freire, P. (2000). *Pedagogy of the Oppressed*. London: Bloomsbury.
- Gazette. (2011). Education (Vol. 555). Pretoria: South African government.
- Gerlock, A. (2011). National Health Collaborative on Violence and Abuse. nhcva.
- Gergen, K.J. (1999). *An initiation to Social Construction*. London: Sage.
- Ginsberg, E. (2004). Gender in urban Education: Strategies for student Achievement. (R. E. Inc., Ed.) Heinemann.
- Global Monitoring Report (2004). Women's Commission Report 2004-07. Tamar, Hong-Kong. Retrieved from http://www.siteresources.worldbank.org/.../Resources/GMR_2004.pdf
- Guba, E.G (1981). Criteria for Assessing the Trustworthiness of Naturalistic Inquiries. *Educational communication and Technology*, 29 (2) p.75-91.
- Hall and Phenomena. (2009). Women and the Crisis of Civilization Challenges to Regional Socio-Economic Development. sdc.
- Hennessy, R. (1993). *Materialist Feminist and Politics of Discourse*. Cambridge: Polity

- Hennink, B.A. & Hutter, I. (2011). *Qualitative Research Methods*. London: Sage Publication Inc.
- Henning, E. (2004). *Finding your ways in qualitative data*. In De Vos, A.S., Strydom, H., Fouche, C.B., and Delport, C.S. (2011). *Research at grassroots* (4th ed.). Pretoria: Van Schaik
- Henning, E., Van Rensburg, W., Smit, B. (2004). Finding your way in qualitative research. *Journal of social science* 26(1), p.39-41.
- Hertz, B. & Sperling, G.B. (2004). *What works for girls in Education*. New York: Council on Foreign Relations, Inc.
- HIV and AIDS Education Community Practice (2011). *Using a different lens for HIV and AIDS Education*. Port Elizabeth: HIV and AIDS Education research chair, NMMU.
- Homby, G. (2011). *Parental involvement in childhood education: Building effective school-family partnerships*. New York: Springer.
- Huberman, A. M. (1994). *Qualitative Data Analysis: An expanded Sourcebook*. London: Sage.
- Hydy, J. & Lamon, S.J. (1990). Gender differences in mathematics performance: A meta-analysis. *Psychological Bulletin*, pp.139-155.
- Hyle, A. & Kerney, K. (2004). Drawing out emotions: The use of participant-produced drawings in qualitative inquiry. *Sage journals*.
- ICT. (2005). *ICT and Development*. unescap.
- Ignowski, E. (2013). *Two Essays on Food Security in Zimbabwe*. Master of Science in Agriculture and applied Economics in the Graduate College of the University of Illinois, Urbana.
- Initiative, F. T. (2011). *A progress Report by the Education For All -First Track Initiative*. First Track Initiative. Washington DC. First Track Initiative.

- International, A. (2008). Exploration in the DRC fuels mining trade: Apple Dell look the other way. Corporate Action Network New York.
- International, A. (2013). The state of the World's human rights: Amnesty International Report. 78.
- IPIS. (2012). <http://reliefweb.int/report/world/ipis/report-annual-report-2012>
- Journal officiel de la Republique Democratique du Congo (2011). Constitution de la République Démocratique du Congo revise. (52eme année).Cabinet du President de la Republique.From [http:// www.droitcongolais.info/files/1.09.-Loi-constitutionnelle-du-20-janvier-2011_Revision-de-la-constitution.pdf](http://www.droitcongolais.info/files/1.09.-Loi-constitutionnelle-du-20-janvier-2011_Revision-de-la-constitution.pdf)this 29/02/2014
- Joffe, H., and Yardley, L. (2004). Content and thematic analysis. Research methods for clinical and health psychology. pp .56-68, California: Sage.
- John,V.& Rule,P. (2011). *Research. Your guide to case Study*. Pretoria: Van Schaik.
- Journal, I. E. (2001). WCCES Commission 6. 2.
- Jumaet et al. (2016) & Manwa (2010). (n.d.). Analysis of Non-communicable disease prevention policies in five Sub-Saharan Countries:Study protocol.
- Kafle, N. P. (2013). Hermeneutic phenomenological research method simplified. Bodhi: An Interdisciplinary Journal, 5(1), p. 181-200.
- Kalawole,C., Ogunsanya, M., & A.Edeyanju. (1999). Theories and principles of curriculum planning and development. In M.Ogunsanya and A.Edeyanju (Eds).Fundamental Principles of Education. Andrian Publication Series.Oyo, pp. pp.94-109.
- Kallaway1, P. (2012, July 31/2013). Yesterday &Today. Yesterday & Today, 7.

- Ka-Muzombo. (2010). Leadership, Gender and Poverty: Exploring Business Leadership Qualities of the DRC Congolese Refugee Women Living in Durban. Unpublished Master's Thesis. Durban: University of Kwa Zulu Natal.
- Kansempe, K. (2005). The soothsayers (Bambuki) and the Christian prayer petitioners (Balombi): A comparative and evaluative study of healing in the Luba Katanga era. Thesis presented for the degree of Doctor of Philosophy. Cape Town: The University of Cape Town South Africa.
- Karlsson, J. & McPherson, G. & Pampallis, J. (2001). A critical examination of school governance policy and implementations for achieving equity. In Motal E. & Pampallis, J. (Eds). *Education and Equity: The impact of State Policies for Achieving Equity*.
- Katongo, C. & Abdi (1998). (2015). Elongation of the Labia Minora: A violation of women's bodily. OSISA.
- Kearly, K. & (2004). Drawing our Emotions: The use of participant-produced drawings in qualitative inquiry. Sage journals.
- Kevane, M. (2004). *Women and Development in Africa: How Gender Works*. Lynne Rienner Publishers.
- Kingsley, J. (2009). Visual methodology in classroom inquiry: Enhancing complementary qualitative research designs. Retrieved from, <http://scholar.google.com/scholar?q=?Kingsley%2CJ,%29+and+the+combination+visual+methodologies&btn,this> 29/01/2016
- Khambule, D. (2012). Work for Justice. Issue 87, 25(87).
- Khau, M. (2006). Should I celebrate Nairobi +21? Being a woman in the age of HIV and Aids in Lesotho: Empowering women for gender equity, Nairobi+21. Agenda, 69.
- Khau, M. (2010). Women teacher talk sex: A gender analysis of women teachers experiences of teaching sexuality education in rural school in the age of HIV and AIDS. Unpublished PhD thesis. Durban: University of Kwa Zulu Natal.

- Khau, M. (2011). Growing Up a Girl in a Developing Country: Challenges for the Female Body in Education. *Journal Girlhood Studies* 4(2) & Winter Journals.
- Khau, M. (2011). Teacher sexuality depicted: exploring women teachers' positioning within Sexuality Education classrooms through drawings. In Theron, L., Mitchell, C., Smith, A. and Stuart, J. (Ed.). *Picturing research. Drawing as visual methodology.* (p. 119-132). Rotterdam: Sense.
- Khau, M. (2011). Growing Up a Girl in a Developing Country: Challenges for the Female Body in Education. *Girlhood Studies* 4(2), 130–147
- Khau, M. (2012). Sexuality education in rural Lesotho Schools: Challenges and Possibilities. *Sex Education*, 12(4), p. 411-423.
- Kimani, N. (2005). *Culture, Entertainment and Health Promotion in Africa.* Tweza Communications.
- Kim, B. (2001). Social constructivism. *Emerging perspectives on learning, teaching, and technology*, 1(1), p. 16.
- Kingsley, J. (2009). Visual methodology in classroom inquiry: Enhancing Complementary Qualitative Research design. *Journal of education research*, 55(4), p. 534-548.
- Kirk, J., & Sommer, M. (2006). Menstruation and Body Awareness: Linking Girls' Health with Girls' Education. <<http://www.kit.nl/smartsite.shtml?id=5582>> (accessed 2 August 2016).
- Kirui, W. (2006). *She is a woman after all: Patriarchy and females leadership in Kenya.*
- Krueger, L. W. and Nayman, W. L. (2006). *Social work research methods: quantitative and Qualitative application.* Boston New York: Pearson.

- Présidence de la République (2006). Constitution de la République Démocratique du Congo soumise a la revision de deux chambres. Journal Officiel de la RDC.(Constitution de la République Démocratique du Congo).
- Lazear, P. (2002). *Education in the Twenty-First Century*. California,USA: Hoover Institution Press.
- Lehman,P. & Frederickson et al. (USA). *Strengths-Based Batter Intervention: a new Paradigm in Ending Family violence*. New York: Spring Publisher.
- Leigh, T. (2014). In Congo, "educating girls is educating a nation". International Rescue Committee. <http://www.rescue.org/blog/congo-investin-in-girls-education>. Retrieved 02 28, 2015
- Leitch, R. (2008). *Creatively researching children's narratives through images and drawings*. In Thomson, P. (Ed.). (2009). *Doing visual research with children and young people*. (p. 37-58). London: Routledge.
- Lichman,M.(2010).*Understanding and Evaluating Qualitative Educational Research*.(3ed.) London: Sage Publications
- Letamo, G. (2004). HIV/AIDS-related Stigma and Discrimination among Lincoln, Y.S and Guba, E.G (1985). *Naturalistic Inquiry*. London: Sage.
- Lichtman, M. (2015). *Qualitative Research in Education*. Retrieved 03 24, 2015
- Literat, I. (2013). "A pencil for your thoughts": Participatory drawing as a visual research method with children and youth. *International Journal of Qualitative Methods*, 12(1), p. 84-98.
- Lloyd,C.B.& Mensh,B.S. (n.d.). *Marriage and Childbirth as factors in School Exit:An Analysis of DHS Data from Sub-Saharan Africa*.Population Council219. Retrieved 06 28, 2014, from <http://www.popcouncil.org/dfs/wp/212.pdf>.

- Lumumba,A.& N'Dri,T. (2006). Empowering of women in Higher Education in Africa:The Role and Mission of Research /ED.06/Africa/2/UNESCO Forum Occas. UNESCO.
- Machinu,G.& Minde,J.J. (2014). Rural Girls'Education Challenges in Tanzania: A case study of Matrilineal Society, social Science, 5(1): 10-15. Retrieved from http://Webmeets.com/files/papers/res/2014/147/trade-off%20-mission_2pdf.
- Madlala, S. (2005). *Women and leadership*. Agenda (65).
- Madriz,E.in Denzin,N.K. (2000). *Focus groups in Feminist Research*. In Y. Lincoln, & T. Oaks (Ed.), Handbook of qualitative research (pp. pp.835-850). CA: Sage.
- Mackinnon,C.A.(1993). *Only Words*. Cambridge Mass: Press.
- Makoelle, T. (2006). The state of inclusive Pedagogy in South Africa.Department of Education Psychology. Johannesburg: University of Johannesburg.
- Malaysia, U. O. (2015). The EJRRESFactors contributing to school dropout among the girls: A literature review. Retrieved 10 05, 2015
- Manwa,L.& Ndamba,M.(2010).A gendered dress code and how it influences the choice of dress by women in Zimbabwe.Retrieved from,<http://www.academicjournals.org/journal/JASD/article-abstract/19B58CF9070>
- Mansourian, Y. & Madden, A. (n.d.). Methodological Approaches in Web Search Research Electronic Library. Electronic Library, pp. 90-101.
- Maxine, G. (2003). Education as a Quest to Freedom: Reflections on Greene. Retrieved 07 12, 2015, from <http://www.jeteraps.scholarlinkresearch.com/...Education%20a%20 Quest % Freedom>
- Maxwell, J.A. (2005). *Qualitative research design: An interactive approach*. Thousand Oaks: Sage.

- Mayoux, L. (2008). Participatory Method. In De Lange, N. (2008) Visual participatory approaches to HIV and AIDS research as intervention in a rural community setting. *Journal of Psychology in Africa*, 18(1), p. 179-185.
- Meece,J.,Farmer,T.& Byun,S. (2013). Rural High School Aspirations & College Success for Rural Youth.From [http:// ed.psu.edu/crec/research/rural -high-school-student-aspirations-college-success-for-rural-youth](http://ed.psu.edu/crec/research/rural-high-school-student-aspirations-college-success-for-rural-youth).Retrieved this 10/12/2014.
- Meena, R. (1992). *Gender in Southern Arica: Conceptual and Theoretical Issues*. Harare: Jongwe Printer.
- Mertens, D. (2010). Research and evaluation in Education and Psychology: Integrating Diversity with qualitative, and mixed Methods. (N. S. University, Ed.) from <http://www.nova.edu/ssss/QR/QR15-5/mertens.pdf>.Retrieved (03-02-2015),
- Mianda,G.& Allman,J.,Geiger,S&Musisi,N. (2002). *Colonialism. Education and Gender Relation in Religion in the Belgian Congo*(2nd Ed.). Bloomington: Indiana University Press.
- Michell, P. (2006). *People and culture of Africa: Nations and Personalities*. New York: An InfoBase Publishing.
- MICS. (2011). Multiple Indicator Cluster Survey Summary Report of Ministry of Planning National Institute of Statistics in Collaboration with the UNICEF. UNICEF. UNICEF.
- Miles, M. B., and Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. In Punch, K.F. (2009). *Introduction to research methods in education*. London: SAGE
- Mitchell, W. (2011). Research Methodology. Cape Town: Oxford Southern Africa.
- Mitchell, C. (2011). *Doing visual research*. London: Sage.

- Mitchell, C. (2008). Getting the picture and changing the picture: Visual methodologies and educational research in South Africa. *South African journal of education*, 28(3), p. 365-383.
- Mitchell, C, De Lange, N., Stuart, J., Moletsane, R., and Buthelezi, T. E. (2007). Children's provocative images of stigma, vulnerability and violence in the age of AIDS: Revisualizations of childhood. In De Lange, N., Mitchell, C., and Stuart, J. (ed.), *Putting people in the picture: Visual methodologies for social change*, (p. 59-7). Rotterdam: Sense.
- Monserrez, M. (2006). The impact of Conflict on Secondary School Completion Rates in the Conflict-Affected Religions of the DRC: Continuing Challenges and Policies to address them.
- Morna,L. (1999). Women Political Participation in SADC an International IDEA-SADC Conference: Towards, Sustainable Democracy. International IDEA-SADC Conference. UNESCO.
- Morna,L. (1999). Women PoliticalParticipation in SADC an International IDEA-SADC Conference.International IDEA-SADC conference.
- Moreno, R. (2010). *Educational psychology*. Mexico: John Wiley and Sons.
- Morojele, P. (2009). Construction of Gender in the Context of Free Primary Education:A Multi-Site Case Study Case of Three Schools in Lesotho.Unpublished thesis for Doctor's in Philosophy. Durban: University of Kwa Zulu Natal.
- Morojele, P. (2004).What informs the Implementation Strategies of the Lesotho Free Primary Education?An analysis of Stakeholders'Perception at Pitseng Primary School.Med.Dissertation.Durban. University of KwaZulu Natal.
- Morrison, A. (2007). The Economic Participation of Adolescent Girls and Young Women: Why Does it Matter? Retrieved (07-20-2015), from http://siteresources.worldbank.org/INTGENDER/Resources/morrison_sabarwa/08.pdf: <http://>

www.siteresources.worldbank.org/INTGENDER/Resources/morrison_sabarwa08

- Mouton, E. (2001). How to succeed in your Master's and Doctoral Studies: A South African Guide and Research Book. Pretoria: Van Shaik Publishers.
- Mudavanhu,C.(2014). The impact of flood disasters on the child education in Muzarabani District,Zimbabwe:original research. Retrieved from <https://journals.co.za/content/jemba/6/1/EJC163444>
- Mulopwe,T.A.(2010). Histoire des Baluba:Bulopwe (le pouvoir Royal) et l'esprit Luba :Kyoto kya bana ba mbidi,ined.
- Mungambi, J. & Omari. K. (1997). The Church and Reconstruction of Africa. Nairobi: All Africa Conference of Churches.
- Muriithi, M. (2000). The role of women in the Church. Unpublished Master's thesis. Durban: University of Durban Westville.
- Murray, R. (2007). How to write a thesis. Open University,UK.
- Mutonkole,N.L. (2007). Les noms de personnes chez les Baluba. Lubumbashi,DRC: Editions decrease-ISES & Editions Mundula.
- Mbambi,A.M.& Muriithi, M.S. (2010). Gender inequality and social institutions in the DRC:WILF DRC-UK WILF. Retrieved 11-12- 2013
- Mbuyi, B. (1998). African woman who are you? Nairobi: Pauline publications.
- Mcambi, S. (2010). Exploring young women's experiences of teenage motherhood in schools: Agender Perspective .Unpublished Master's thesis. Durban: University of KwaZulu Natal.
- McLean,K.,Goldblat,B. (2011). Women's Social and Economic Rights. Retrieved 03 05, 2015, from <http://www.law.unsw.edu.au/profile/beth-goldblatt/publications>.

- McGuffey, C. S. (2008). Saving masculinity: Gender reaffirmation, sexuality, race and potential responses to male child sexual abuse. *Social problems*. 55 (2), p. 216-237.
- Mkhwanazi, N. (2010). Understanding pregnancy in post-apartheid South African township. *Culture, Health and Sexuality*. 347-358.
- Msane, T. P. (2005). Life histories of three African women school principal in the Ethekeini Region. Unpublished Master's thesis. Durban: University of Kwa ZULU Natal.
- Nanyanjo, H. (2007). Education inputs in Uganda: An analysis of actors influencing learning Achievement in Grade SIX. World Bank.
- Ngubane, T. (2011). Mechanical ventilation and injured brain vol.17, No.1(2011).
<http://www.sajaa.co.za/index.php/saajaa/article/view/717>
- Njogu, K. (2005). Culture, Entertainment and Health Promotion in Africa. Nairobi: Taweza Communications.
- Njogu, K. & Mazrui, E.O. (2005). Can Culture Contribute to the Empowerment of Women? Retrieved 03 05, 2015, from
<http://www.unesco.org/news/fileadmin/multimedia/hq/shs/pdf/culture-Women-empowerment.pdf>.
- Patton, M. (2002). *Qualitative Research and Evaluation Methods*. Thousand Oaks, CA: Sage.
- Peterson, D.S. (2011). Conflict, Education and Displacement: Conflict and Education. University of Ontario.
- Pierre, G. (2004). Africa South of Sahara: The Democratic of Congo. Africa South of Sahara.
- Preece, C. (2005). Research Method for adult Educators in Africa. (P. Education, Ed.) Pearson Education.

- Bonabana (2014).N.G.O Monitoring and Reporting to Enhance the Protection of Education in Situation of Insecurity and Conflict:South Kivu Province, DRC Finals retrieved fromhttp://www.cpcnetwork.org/wp-content/uploads/2016/03/CGCA_DRC-Final-Report-6.11.15.pdfthis 23/04/2016
- Punch, K.F. (2009). *Introduction to research methods in education*. London, SAGE
- Richards, N. (2011). Using participatory visual methods. Realities at the Morgan Centre, Toolkit, 17.
- Robson, C. (2011). *Real world research* (3rd ed.). London, Wiley.
- Romaine, S. (2002).The impact of language policy on endangered languages. International Journal on Multicultural Societies 4(2).
- Santrock, J.W. (2004). Education psychology (2nd ed.). New York: McGraw hill.
- Schreiber, J. B., and Asner-Self, K. (2010). *Educational research*. London: Wiley Global Education.
- Scott, D. (2013). *Theories of learning*. London, SAGE.
- Shenton, A.K. (2004). Strategies for ensuring trustworthiness in Qualitative research Projects. Education for information, 22 (2), p. 63-75.
- Springer, K. (2010). *Educational research. A Contextual Approach*. United States: Wiley.
- Struwig, F, W and Stead, G.B (2001). Planning, designing and reporting research. In De Vos, A.S., Strydom, H., Fouche, C.B. and Delport, C.S. (2011). Research at grassroots (4th ed.). Pretoria: Van Schaik.
- Stuart, J. (2007). Drawings and transformation in the health arena. In De Lange, N., Mitchell, C., and Stuart, J. (ed.). Putting people in the picture: Visual methodologies for social change, p. 229-240. Netherlands: Rotterdam-Sense.

- Tesch, R. (1990). Analysis for qualitative data. Retrieved from www.uir.unisa.ac.za/xmlui/bitstream/handle/10200/1961/05_chapter4.pdf, p.1992, 117.
- Turuk, M. C. (2008). The relevance and implications of Vygotsky's sociocultural theory in the second language classroom. ARECLS, 5, p. 244-262.
- Thabethe.N.& Mathe,N. (2010). *Research in Practice: Applied Methods for the Social Sciences*. Cape Town: University of Cape Town Press.
- The World Bank (2011). Education For All (EFA). Retrieved from <http://web.worldbank.org/website/external/topic/extereducation> content.
- Thomas, M. (n.d.). Blending Qualitative Research Methods in Thesis and Dissertations. 2003/DO/: 10.4135/97814129833525.
- Thutong. (2013). Barriers to learning and development: South African Government Resources. Retrieved 0529 2015, from <http://www.thutong.doe.za/ResourceDownload.aspx?id=375userid>
- Tompson, L. (1992). Feminist methodology for family studies. *Journal of Marriage and Family*, 54(Family), pp3-18.
- Trend, E. (2009). Study on Governance Challenges for Fragile Situations. Euro Trend.
- Ugbede, O. (2002). *Enhancing women education through technology*. Ibadan: University of Ibandan, Nigeria.
- UNDP. (2014). UNDP youth strategy 2014-2017: empowering youth, sustainable futures. New York, UN. Retrieved [05-07-2016] <http://www.undp.org>
- UNESCO. (2002). Mainstreaming the needs of youth. France: UNESCO. <http://www.unesco.org/youth>. Retrieved (06-04-2016).
- UNICEF(2005) Sanitation: The Challenge. Retrieved From <http://www.childinfo.org/areas/sanitation> (Accessed 1 April 2016).

UNAIDS. (2008). Report on the global AIDS global HIV/AIDS epidemic 2008.UNAIDS/08.25E...Retrieved from [http: www.unaids.org/sites/default/files/media_asset/jc1510_2008globalreport_en_0.pdf](http://www.unaids.org/sites/default/files/media_asset/jc1510_2008globalreport_en_0.pdf). (Accessed 05-08-2015)

UNESCO. (2002). Teachers perception about free primary education in Kenya.Background paper for the Education For All Global Monitoring Report 2003/4 Retrieved from [http:// unescodoc.unesco.org/images/0014/0014691e.pdf](http://unesdoc.unesco.org/images/0014/0014691e.pdf). (Accessed 03-08-2014)

UNESCO. (2011). *EFA Global Monitoring Report 2011*.2nd Revised. Paris,France: UNESCO.

UNFPA. (2011). Nordic Office Population Fact Sheet. Retrieved 02 13, 2012, from [http.unfpa.org/gender /employment2.htm](http://unfpa.org/gender/employment2.htm).(Accessed 02-07-2015)

UNICEF. (2012). PBEA-Annual Report-Final 2013-2017 submitted 1 Report: Learning for Peace advancing. Building Peace. Retrieved 04 18, 2016

UNPA. (2010). Gender Justice:Key to achieving the MillenniumDevelopment Goals. United Nations Girls'Education Initiative.((Accessed 10-12-2011).

USAID. (2011). Development of an Intervention to prevent School-Related Gender-Based Violence in the Democratic Republic of the Congo.The 139th Annual Meeting and Exposition. USAID.(Accessed 06-08-2015)

Vidrovich, C. (1997). *African Women a Modern History*.Translated by Raps B and Publishers). London: Western View Press.

Vygotsky. L.S. (1978). *Mind in society: the development of higher mental process*. Cambridge, MA: Harvard University Press.

www.thutong.doe.gov.za/resourcedownload.aspx?id=37391

- Wanda, I.B. (2007). Parental supervision and learners' academic achievement in rural Secondary School. PhD thesis of Doctorate in Philosophy. University of Zululand.
- Weedon, C. (1999). *Feminism, Theory and the Politics of Difference*. Oxford: Blackwell.
- Wetherell, M. (1998). Positioning and Interpretive Repertoire: Conversation Analysis and Poststructuralism and Dialogue. *Discourse and Society*, 9(2), 387-412
- Wittig, M. (1992). *Straight mind*. New York: Beacon.
- Witvliet, M. (2011). New Approach to International Development
- World Bank (2011). Education For All (EFA). Retrieved on <http://web.worldbank.org/website/external/topics/education/0...content>.
- World Vision (2007). Hope for girl child: A briefing Paper of the United Nations Commission on status of women at its 51st Session, February 2007
- World Health Organization (2006). Preventing vertical Transmission of HIV and AIDS in Kinshasa survey of 18 antenatal clinics. In *Bulletin of the World Health Organisation vol. 84n.12* Geneva Dec. 2006. Retrieved from, <http://www.scielo.org/scielo.php>? Retrieved this 05/20/2012
- Witvliet, M. (2011). New Approach to International Development Cooperation. Retrieved from, <http://www.contextinternationalcooperation.org>. Retrieved this 24/06/2015
- Woolfolk, A. (2010). *Educational Psychology* (11th ed). USA: Pearson.
- UDHR (2011). The universal Declaration of Human Rights. Retrieved from, www.ohchr.org/EN/Issues?education?Training/Pages?UDHREducationTraining.aspx. Retrieved this 23/09/2016

APPENDICES

APPENDIX A

Assent Form for Child participants

Traditional practices and girl education in rural DRC: Exploring the voices of <i>Luba</i> girls
--

25th May 2015

Explanation of the Study (What will happen to me in this study?)

The purpose of this study is to find out your experiences of being a girl and a student and how being a girl affects your schooling. This is done so that we can find ways of helping you to be able to attend school better and complete your schooling. You will be expected to make drawings of how you experience being a girl student at home, on your way to school, and at school. You will then be expected to write an explanation of why you have made the drawing and what it means to you. If you do not want to write about your drawing you will be allowed to talk about the drawing with the other girls and the researchers to tell them what your drawing is about. We will record this discussion if you allow us to do so. A copy of the result of the study will be given to the school authorities once the study has been completed.

Risks or Discomforts of Participating in the Study (Can anything bad happen to me?)

When you take part in this study we will make sure that you do not feel uncomfortable. Even if you decide to not take part in the study, nobody will be upset with you. You are free to decide to take part or to stop taking part in the study at any time. Just talk to the researchers and let them know your decision and how you feel.

Benefits of Participating in the Study (Can anything good happen to me?)

This study will help you tell your story about the things that make you sad/happy about being a girl student in Lubaland.

Confidentiality (Will anyone know I am in the study?)

We will make sure that nobody in the village knows about your participation in the study. Only your parents and the researchers will know about your participation.

Compensation for Participation/Medical Treatment (What happens if I get hurt?)

Your parents/guardians have been given information on what to do if you experience any discomfort during the study

Contact Information (Who can I talk to about the study?)

If you have any questions or problems about the study you can contact me at the Methodist Church in Lubaland, or send me a message at +27787713704.

Voluntary Participation (What if I do not want to do this?)

You can stop being in the study at any time without getting into any trouble

Do you understand this study and are you willing to participate?

YES

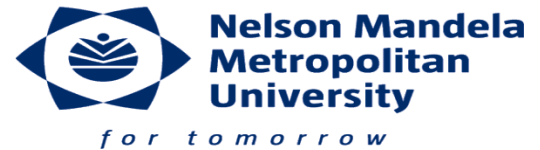
NO

Name of child

Signature of Child

Date

APPENDIX B



• PO Box 77000 • NelsonMandelaMetropolitanUniversity

Traditional practices and girl education in rural DRC: Exploring the voices of *Luba* girls

Project Information Statement/Letter of Invitation to School Principals

My name is Kyungu Lubaba Lubadi, and I am a Master's in Education student at the Nelson Mandela Metropolitan University (NMMU). I am conducting research on **Traditional practices and girl education in rural DRC: Exploring the voices of *Luba* girls** under the supervision of **Dr Mathabo Khau**, Faculty of Education, NMMU. The Ministry of Education has given approval to approach schools for my research. A copy of their approval is contained with this letter. I invite you to consider taking part in this research. This study will meet the requirements of the Research Ethics Committee (Human) of the NMMU.

Aims of the Research

The research aims to:

- Explore how rural *Luba* girls experience their gender roles in relation to their schooling. It also aims to explore what actions can be taken to promote girl-child access to education in Lubaland DRC.
- Determine how *Luba* girls position themselves and are positioned as girls and students within the education community in DRC.

Significance of the Research Project

The research is significant in three ways:

1. It will provide information about how *Luba* girls experience being girls and students in rural Lubaland
2. It will provide information about what action steps can be taken to promote girl-child access to education in rural Lubaland

3. It will provide schools and teachers with greater understanding about girls experiences of schooling, including the enablers and inhibitors to their participation in schooling

Benefits of the Research to Schools

1. Dissemination of results to schools
2. The results will inform whole-school development initiatives to promote girl-child access to schooling in Lubaland, DRC

Research Plan and Method

School girls will be asked to make drawings of how they see themselves as girl students in rural Lubaland, DRC. The girls will also be expected to write explanations of why they made their drawings. These drawings will further be discussed during focus group discussions, which will be digitally recorded, with the girls using a language they are conversant in. All prompts and questions will be translated into Luba and French to allow ease of communication with the girls. Permission will be sought from the learners and their parents prior to their participation in the research and prior to recording any conversations. Only those who consent and whose parents consent will participate. A female research assistant will accompany me in all field work. She will co-ordinate the drawings and discussion sessions with the girls in my presence, and she will discuss all ethical issues relating to the research. All information collected will be treated in strictest confidence; and neither the school nor individual learners will be identifiable in any reports that are written. Participants may withdraw from the study at any time without penalty. The role of the school is voluntary and the School Principal may decide to withdraw the school's participation at any time without penalty. The data that may be collected could be sensitive due to the challenges that the girls might portray regarding their being girl students. If a learner requires support as a result of their participation in the study, the Church at which I am a pastor has agreed to provide counselling to accommodate this. The information gained from this study will be used for scientific publications, and a full research report will be given to the school authorities.

School Involvement

Once I have received your consent to approach learners to participate in the study, I will

- arrange for informed consent to be obtained from participants' parents
- arrange a time with your school for data collection to take place
- obtain informed consent from participants

Invitation to Participate

If you would like your school to participate in this research, please complete and return the attached form.

Thank you for taking the time to read this information.

Kyungu Lubaba Lubadi
Researcher
NMMU

Dr Mathabo Khau
Supervisor
NMMU (+27415044861)
Mathabo.khau@nmmu.ac.za

Traditional practices and girl education in rural DRC: Exploring the voices of *Luba* girls

School Principal Consent Form

I give consent for you to approach girl students in Form 1 to Form 3 to participate in the study- Traditional practices and girl education in rural DRC: Exploring the voices of Luba girls.

I have read the Project Information Statement explaining the purpose of the research project and understand that:

- The role of the school is voluntary
- I may decide to withdraw the school's participation at any time without penalty
- Girl students in Form 1 to Form 3 will be invited to participate and that permission will be sought from them and also from their parents.
- Only learners who consent and whose parents consent will participate in the project
- All information obtained will be treated in strictest confidence.
- The learners' names will not be used and individual learners will not be identifiable in any written reports about the study.
- The school will not be identifiable in any written reports about the study.
- Participants may withdraw from the study at any time without penalty.
- A report of the findings will be made available to the school.
- I may seek further information on the project from Kyungu Lubaba Lubadi on +27787713704.

Principal

Signature

Date

Please return to: Kyungu Lubaba Lubadi (Will personally fetch the forms from Schools)

APPENDIX C

Principals' Invite French

“Les pratiques traditionnelles et l'éducation de la fille rural de la RDC: L'exploration des voix des filles Luba”

Information descriptive du project/Lettre adressée aux préfets des écoles

Kyungu Lubaba Lubadi, je suis étudiant de Maitrise en Education a l'université Métropolitain Mandela (en cicle NMMU). Je suis en train de faire mes recherches sur **“Les pratiques traditionnelles et l'éducation de la fille rural de la RDC: L'exploration des voix des filles Baluba”** sous la supervision du Dr.Khau, de la faculté de l'Education a l'université ci-haut citée

Les autorités de l'éducation m'ayant autorisé de contacter l'école où je ferais des recherches, voudriez-vous s'il plait de trouver ci-joint la copy de la letter d'autorisation. Je vous invite aussi s'il plait de prendre part à cette recherche en nous facilitant la tâche de rencontrer vos élèves. C'est avec espoir que cette recherche remplira les conditions requise telque recommandé par le comité (des Hummanites) d'ethique de l'université Métropolitain Mandela (NMMU)

But de cette recherche

La recherche vise à:

- Explorer comment la fille rural Luba, son rôle et son experience par rapport aux problèmes liés à la tradition et au genre tout au cours de ses études.
- L'étude vise aussi à voir quelle action peut-on prendre pour promouvoir l'accès de la fille/enfant à l'éducation dans le milieu de Baluba en RDC.
- Déterminer comment les Luba filles se positionnent et, comment elles sont considérées en tant que filles dans la communauté étudiante de la RDC.

L'importance de ce projet de recherche

Cette recherche est significative en trois volets :

4. Cette recherche va fournir des informations concernant les filles Luba et aussi promouvoir leur pouvoir et leur expérience en tant que filles et étudiantes dans le milieu rural Luba.
5. Elle va fournir des informations qui concernent les dispositions à prendre dans l'avenir pour promouvoir l'accès à l'éducation de l'enfant-girl dans le monde Luba.
6. Elle va fournir des informations ayant une large compréhension tant qu'aux écoles et enseignants concernant les expériences des filles dans leurs études ainsi que les faits motivateurs et d'inhibiteurs à la participation de leurs études.

Les avantages de cette Recherche pour les écoles.

3. Dissemencer les résultats dans des écoles, le Ministère de l'enseignement Primaire Secondaire et Professionnel (EPSP) et le public Luba tout entier de la RDC.
4. Les résultats feront tout d'une initiative de développement qui prône et promeut l'accès à l'éducation dans le milieu des Luba en RDC.

Plan et Méthode de Recherche

Les élèves engagés dans cette recherche seront demandés à dessiner sur un papier pour montrer comment elles se sentent en tant que filles et élèves tout en vivant dans ce milieu rural des Baluba en RDC.

Il sera aussi prévu que les filles écrivent aussi des explications qui démontrent pourquoi elles ont fait ces croquis. Ces croquis seront discutés dans les groupes de discussions en utilisant les langues qui leur sont familières.

Tous les guides-opérateurs ainsi que les questions seront traduits en la langue Kiluba et en Français pour ainsi permettre une bonne communication avec les filles. Une demande de permission tant auprès des élèves qu'auprès des parents pour une participation dans cette recherche.

Seulement les élèves des parents ayant approuvés la participation de leurs enfants y participeront. Une assistante m'accompagnera dans le champ de recherche.

En ma présence, elle se chargera de la coordination des croquis et des discussions avec les filles et elle discutera aussi des questions éthiques concernant cette recherche.

Toutes les informations récoltées seront traitées avec une confiance très stricte. Ainsi qu'aucun élève ne pourrait d'une manière ou d'une autre être identifiable dans les

rapports qui seront écrits. Les participants peuvent sans aucune condition de se retirer de cette interview ou bien continuer.

L'école joue un rôle de volontaire ainsi, le principal de l'école peut ou ne pas s'engager de retirer son école de la participation en temps voulu sans condition.

Les données qui seront enregistrées pourraient être sensibles du fait qu'elles porteraient sur les faits des filles en tant qu'élèves. Si un élève a une nécessité d'un support comme étant la conséquence de sa participation à cet engagement, mon Eglise ou je prêche en tant que Pasteur ayant accepté de lui apporter une assistance en conseil pour pallier à ces lacunes.

L'implication de l'école.

Une fois que l'approbation pour faire participer les élèves dans cette recherche est obtenue, je vais

Arranger pour obtenir l'approbation des parents des enfants

Arranger avec l'école le moment propice de collecter les données.

Obtenir auprès des participants l'approbation écrite.

Invitation à la Participation

Si vous souhaitez participer à cette recherche, veuillez compléter et retourner la page ci-bas attachée

Merci d'avance de votre temps ainsi que pour la lecture de ces informations

Kyungu Lubaba Lubadi

Researcher

NMMU

Mathabo.khau@nmmu.ac.za

Dr. Mathabo Khau

Supervisor

NMMU (+27415044861)

**“Les pratiques traditionnelles et l’éducation de la fille rural de la RDC:
L’exploration des voix des filles Luba”**

Formulaire de consentement du Chef d’établissement scolaire.

Par la présente je donne mon consentement d’approcher mes élèves filles de la classe depour participer dans la recherché sur les pratiques traditionnelles et l’éducation de la fille rural de la RDC: l’exploration des voix des files Luba. Ayant lu les informations descriptives du projet et le but de ce projet recherche je comprend que:

Le role de l’école est volontaire.

- Je peux decider de retirer la participation de mon école n’importe quel moment sans en être poussuivi ou payer une amende.
- Les filles élèves de cette école seront invitées a participer en tenant compte de leur propre decision et celle de leurs parents.Seulement les élèves ayant acceptées et ayant ete autorisées par leurs parents fairont partie de ce projet. Ainsi toutes les informations obtenues seront traitées avec stricte confidence.
- Les noms des élèves ne seront pas utilisés de même qu’ils ne seront pas identifiable d’une facon individuelle dans les raport d’étude écrit. L’école ne sera pas identifiée dans n’importe quel raport écrits concernant cet étude.
- Un raport qui montre les conclusions seront exposées et mises ā la disposition de l’école.
- Je pourais rechercher encore d’autres information sur ce projet
- Kyungu Lubaba Lubadi on +27787713704.

Chef d’établissement

Signature

Date

Prière retourner a: Kyungu Lubaba Lubadi (Will personally fetch the forms from Schools)

APPENDIX D

Preamble letter

Faculty of Education

NMMU

Tel: +27 (0)41 504-4861

Fax: +27 (0)41-504-4836

E-mail Faculty Chairperson: paul.webb@nmmu.ac.za

25th May 2015

Ref:

Contact person: Jackie Hay- Jackie.hay@nmmu.ac.za

Dear Student

You are being asked to participate in a research study. We will provide you with the necessary information to assist you to understand the study and explain what would be expected of you. These guidelines would include the risks, benefits, and your rights as a study subject. Please feel free to ask the researcher to clarify anything that is not clear to you.

To participate, it will be required of you to provide a written consent that will include your signature, date and initials to verify that you understand and agree to the conditions.

You have the right to query concerns regarding the study at any time. Immediately report any new problems during the study, to the researcher. Telephone numbers of the researcher are provided. Please feel free to call these numbers.

Participation in research is completely voluntary. You are not obliged to take part in any research. If you choose not to participate in the research, you will not be affected in any way and you will incur no penalty and/or loss of benefits to which you may otherwise be entitled. If you do partake, you have the right to withdraw at any given time, during the study without penalty or loss of benefits. However, if you do withdraw from the study, you should return for a final discussion in order to terminate the research in an orderly manner.

If you fail to follow instructions in such a way that the researcher believes that it is not in your best interest to continue in this study, or for administrative reasons, your participation may be discontinued. The study may be terminated at any time by the researcher, the sponsor or the Research Ethics Committee (Human).

Although your identity will at all times remain confidential, the results of the research study may be presented at scientific conferences or in specialist publications.

This informed consent statement has been prepared in compliance with current statutory guidelines.

Yours sincerely

Kyungu Lubaba Lubadi

RESEARCHER

APPENDIX E

Formulaire des élèves participants

Les pratiques traditionnelles et l'éducation de la fille rural de la RDC: L'exploration des voix des filles Baluba''

Le 25th Mai 2015

Explication de l'étude en vue (Qu'est-ce qui m'arrivera avant et après cette étude?)

Le but de ce travail c'est de découvrir et savoir sur votre expérience en étant qu'une fille et élève/étudiant, en tant que fille comment cela affecte vos études. Cette recherche se veut trouver les voies et moyens pour vous aider et vous rendre capable de pour suivre vos études et les achever avec aisance. Néanmoins, vous serez recommandées de dessiner sur un bout de papier vos expériences personnelles en tant que fille à la maison, en route vers l'école et à l'école. Vous serez aussi recommandées soit d'écrire une explication précisant pourquoi vous avez dessiné ce dessin et qu'est-ce que cela signifie pour vous. Et, si vous ne pouvez pas donner des explications sur papier concernant votre dessin, vous pouvez alors expliquer cela verbalement avec d'autres filles devant les chercheurs.

Les risques et faits embarrassants au cours de la recherche (Peut-il quelque chose m'arriver?).

En prenant part dans cette recherche rien de mal pourrait vous arriver. De même si vous décidez ne pas y participer rien de mal vous arrivera. A ce sujet vous êtes libre d'y prendre part ou arrêter à n'importe quel moment tel que vous voudriez. Tout simplement vous êtes prié d'informer le chercheur pour qu'il sache le motif de votre décision et ce que vous sentez.

Les avantages pour participer à cet étude. (Peut-il quelque chose de bon m'arriver?).

Cette recherche vous aidera à relater vos expériences concernant les choses qui, parfois vous rend heureux/triste tout en étant élève dans cette contrée des Baluba.

La confidentialité (Est-ce que quelqu'un peut savoir que je fais partie de cette recherche?)

Nous faisons tout notre mieux pour que personne ne sache dans ce village/cité que vous saviez participé dans cette recherche.

Compensation pour la participation/Traitement médical (Qu'advient-il si je me blesse?)

Vos parents/gardiens ont reçu les informations concernant ce qu'il faut faire au cas où vous vous sentez embarrassée durant la période de cet étude.

Information et contact (À qui puis-je m'adresser concernant cet étude?)

Si vous avez une question vous pouvez me contacter à l'Eglise Méthodiste de Manning Road à Durban ou bien laisser un message à ce numéro mobile 0787713704.

Participation volontaire (Que faire si je ne veux plus continuer avec ma participation?)

Vous avez le droit d'arrêter votre participation sans en être inquiété.

OUI

NON

Signature de l'élève

Date

APPENDIX F

Project Information Statement/Letter of Invitation to Girls (over 18yrs)

• PO Box 77000 • NelsonMandelaMetropolitanUniversity
• Port Elizabeth • 6031 • South Africa • www.nmmu.ac.za



Traditional practices and girl education in rural DRC: Exploring the voices of *Luba* girls

Project Information Statement/Letter of Invitation to Girls (over 18yrs)

My name is Kyungu Lubaba Lubadi, and I am a Master's in Education student at the Nelson Mandela Metropolitan University (NMMU). I am conducting research on **Traditional practices and girl education in rural DRC: Exploring the voices of *Luba* girls** under the supervision of **Dr Mathabo Khau**, Faculty of Education, NMMU. The Ministry of Education has given approval to approach schools for my research. A copy of their approval is contained with this letter. I invite you to consider taking part in this research. This study will meet the requirements of the Research Ethics Committee (Human) of the NMMU.

Aims of the Research

The research aims to:

- Explore how rural *Luba* girls experience their gender roles in relation to their schooling. It also aims to explore what actions can be taken to promote girl-child access to education in Lubaland DRC.
- Determine how *Luba* girls position themselves and are positioned as girls and students within the education community in DRC.

Significance of the Research Project

The research is significant in three ways:

7. It will provide information about how Luba girls experience being girls and students in rural Lubaland
8. It will provide information about what action steps can be taken to promote girl-child access to education in rural Lubaland
9. It will provide schools and teachers with greater understanding about girls experiences of schooling, including the enablers and inhibitors to their participation in schooling

Benefits of the Research to Schools

5. Dissemination of results to schools
6. The results will inform whole-school development initiatives to promote girl-child access to schooling in Lubaland, DRC

Research Plan and Method

School girls will be asked to make drawings of how they see themselves as girl students in rural Lubaland, DRC. The girls will also be expected to write explanations of why they made their drawings. These drawings will further be discussed during focus group discussions, which will be digitally recorded, with the girls using a language they are conversant in. All prompts and questions will be translated into Luba and French to allow ease of communication with the girls. Permission will be sought from the learners and their parents prior to their participation in the research and prior to recording any conversations. Only those who consent and whose parents consent will participate. A female research assistant will accompany me in all field work. She will co-ordinate the drawings and discussion sessions with the girls in my presence, and she will discuss all ethical issues relating to the research. All information collected will be treated in strictest confidence, and neither the school nor individual learners will be identifiable in any reports that are written. The participating children may withdraw from the study at any time without penalty. Your role is voluntary and you may decide to withdraw from participating at any time without penalty. The data that may be collected could be sensitive due to the challenges that you and the other girls might portray regarding being girl students. If you require support as a result of your participation in the study, the Church at which I am a pastor has agreed to provide counseling to accommodate this. The information gained from this study will be used for scientific publications, and a full research report will be given to the school authorities.

Invitation to Participate

If you understand this information and would like to participate in this research, please complete and return the attached form.

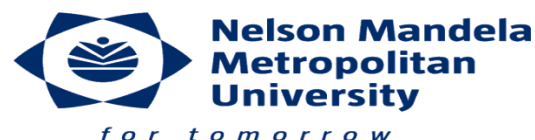
Thank you for taking the time to read this information.

Kyungu Lubaba Lubadi
Researcher
NMMU

Dr. Mathabo Khau
Supervisor
NMMU (+27415044861)
Mathabo.khau@nmmu.ac.za

APPENDIX G

• PO Box 77000 • NelsonMandelaMetropolitanUniversity
• Port Elizabeth • 6031 • South Africa • www.nmmu.ac.za



Traditional practices and girl education in rural DRC: Exploring the voices of Luba girls

Girls' Consent Form (over 18yrs)

I am consenting to participate in the study- Traditional practices and girl education in rural DRC: Exploring the voices of Luba girls.

I have read the Project Information Statement explaining the purpose of the research project and understand that:

- My role is voluntary
- I may decide to withdraw at any time without penalty
- Only girls who consent and whose parents consent will participate in the project
- All information obtained will be treated in strictest confidence.
- Your names will not be used, and individual girls will not be identifiable in any written reports about the study.
- The school will not be identifiable in any written reports about the study.
- I may seek further information on the project from Kyungu Lubaba Lubadi on +27787713704.

Name

Signature

Date

Please return to: Kyungu Lubaba Lubadi (Will personally fetch the forms at Church hall)
Methodist Church
Lubaland

CONFIDENTIALITY CLAUSE

I (name) _____ agree to keep all the project information confidential. I will not talk to anyone about who is taking part in the project and what they said during discussions.

Signature: _____

Place: _____

Date: _____

APPENDIX H

ETHICAL CLEARANCE LETTER



• PO Box 77000 • Nelson Mandela Metropolitan University
• Port Elizabeth • 6031 • South Africa • www.nmmu.ac.za

Chairperson: Research Ethics Committee (Human)
Tel: +27 (0)41 504-2235

Ref: [H15-EDU-ERE-021/Approval]

Contact person: Mrs U Spies

24 November 2015

Dr M Khau
NMMU
Faculty: Education
South Campus

Dear Dr Khau

TRADITIONAL PRACTICES AND GIRL EDUCATION IN RURAL DRC: EXPLORING THE VOICES OF LUBA GIRLS

PRP: Dr M Khau
PI: Mr L Lubaba

Your above-entitled application served at Research Ethics Committee (Human) for approval.

The ethics clearance reference number is **H15-EDU-ERE-021** and is valid for three years. Please inform the REC-H, via your faculty representative, if any changes (particularly in the methodology) occur during this time. An annual affirmation to the effect that the protocols in use are still those for which approval was granted, will be required from you. You will be reminded timeously of this responsibility, and will receive the necessary documentation well in advance of any deadline.

We wish you well with the project. Please inform your co-investigators of the outcome, and convey our best wishes.

Yours sincerely

Prof C Cilliers
Chairperson: Research Ethics Committee (Human)

cc: Department of Research Capacity Development
Faculty Officer: Education

APPENDIX I

PERMISSION LETTERS

School A

REPUBLIQUE DEMOCRATIQUE DU CONGO
MINISTRE DE L'ENSEIGNEMENT PRIMAIRE,
SECONDAIRE ET INITIATION A LA NOUVELLE
CITOYENNETE

EP. MUSWEDIBWE
MALEMBA

AUTORISATION D'INTERVIEW

N°EP. /7034383/ADIR/001/2015

Je soussigné ILUNGA LUTOBA Directeur de l'EP. MUSWEDIWE
N°SECOPE : 7034383 gestion non conventionnée, reconnais avoir reçu et
autorisé Monsieur KYUNGU LUBABA LUBADI étudiant de maîtrise en éducation
à l'université métropolitaine NELSON MANDELA (NMMU) en Afrique du Sud, de
faire son interview aux élèves filles jusqu'à la fin de son travail.



Fait à Malemba, le 10 Juin 2015

Pour l'EP. MUSWEDIWE
DIRECTEUR

ILUNGA LUTOBA

PERMISSION LETTERS

School B

ÉGLISE MÉTHODISTE UNIE
RÉGION ÉPISCOPALE DU NORD-KATANGA
DISTRICT ÉCCLESIASTIQUE DE MWANZA-SEYA
PAROISSE DE KABEYA .

KABEYA, 12 juin 2015 .

N° : 006/EMUNK/P.KAB/015

OBJET: Autorisation de Monsieur
KYUNGU LWBABA LWBADI de
faire l'interview aux élèves
filles de l'Institut MBAYO.

A Monsieur Kyungu Lwbaba Lwbadi
Étudiant à l'Université Nelson Mandela
En Afrique du Sud .

Monsieur Kyungu Lwbaba Lwbadi,

Nous conseil de l'Église Méthodiste-Unie
Paroisse de Kabeya, venons par la présente vous autoriser de faire l'interview
auprès de nos enfants filles qui étudient à l'Institut Mbayo. La
durée de votre travail est de 20 jours .

Monsieur, nous vous prions de faire vos
recherches dans l'amour et l'incorruptibilité envers Dieu notre créateur et Jésus-
Christ notre sauveur .

Pour le conseil de l'Église Méthodiste-Unie
Paroisse de Kabeya présidé par le Rév. NUMBI LUKENGO TIMOTHEE .



Rev TIMOTHEE NUMBI LUKENGO
PASTEUR

PERMISSION LETTERS

Department of Education circuit authority [in French]

REPUBLIQUE DEMOCRATIQUE DU CONGO
MINISTERE DE L'ENSEIGNEMENT PRIMAIRE,
SECONDAIRE ET INITIATION A LA CITOYENNETE
PROVINCE DU KATANGA

SOUS-DIVISION PROVINCIALE DE L'EPS-INC
MALEMBA-NKULU I

AUTORISATION DES RECHERCHES

N°MINEPPS-INC/S.PROVED/7016121/001./033./2015

Je soussigné KALENGA WA BULUNDU WELOS, chef de sous-division provinciale de l'enseignement primaire, secondaire et initiation à la nouvelle citoyenneté de Malemba-Nkulu I reconnais avoir reçu et autorisé Monsieur KYUNGU LUBABA LUBADI étudiant de maîtrise en éducation à l'université Métropolitaine Mandela (NMMU) en Afrique du sud à faire ses recherches sur les pratiques traditionnelles et l'éducation de la fille rurale en R.D.C, dans les écoles de cette sous-division de Malemba-Nkulu I, et cela jusqu'à la fin de ses travaux de recherche.

Je demande ainsi à tout chef d'établissement de cette juridiction de pouvoir lui faciliter la tâche pour un accomplissement intégral de ses travaux.

Fait à Malemba, le

20 MAI 2015



LE CHEF DE SOUS-DIVISION DE L'EPS-INC
MALEMBA I

KALENGA WA BULUNDU WELOS