



Childbirth of parturants at home and difficulties in registering their children in civil status in ouassa-pehunco

Adolphe Ahonnon¹, David C Akouete², Jules Marie Gandagbe³, Alassane Boukary Biga⁴, Sinagonrigui Gniré Maroufatou⁵

¹ Assistant Professor, National Institute of Youth, Physical Education and Sport, Social Psychology Research Unit and Animation (UR-PSA), CAMES Universities, University of Abomey-Calavi, Benin

² Lecturer, National Institute for Youth, Physical Education and Sport, Laboratory of Human and Social Sciences (LASHS), CAMES Universities, University of Abomey-Calavi, Benin

³ Assistant Professor, University of Abomey-Calavi, Benin

⁴ Lecturer, National Institute of Youth, Physical Education and Sport, Social Psychology Research Unit and Animation (UR-PSA), CAMES Universities, University of Abomey-Calavi, Benin

⁵ Student, National Institute of Youth, Physical Education and Sport, Social Psychology Research Unit and Animation (UR-PSA), Sciences and Techniques of Socio-Educational Activities, University of Abomey-Calavi, Benin

Abstract

Home delivery and nonregistration of births are a persisting phenomenon in some localities of northern Benin, especially in the department of Atacora in particular in Ouassa-Pehunco. The main objective of this research is to analyse the home delivery implications on the home birth given the corollary of the declaration or of the non-registration of children and with no recourse of adequate services, of midwives as specialists, and people in charge of the declaration and children registration after some home deliveries. The research is qualitative in nature, carried out with fifteen women who gave birth at least once without medical assistance, two ANIP responsible, those of the first and third district of Ouassa-Pehunco commune with the help of the interview guides. The results obtained by the latter indicate. That the cultural, socio-economic and institutional factors are the elements that contribute to the non-declaration and to the non-registration of children after some home deliveries. Parents and new-borns are the most exposed to the possible impacts of the home birth, which impacts affects the socio-professional life of the new-born. Moreover, cultural, socio-economic and institutional problems favour the non-declaration and the non-registration of the births after some deliveries several reforms have been implement by the Benin government by creating services to make easier the registration of the births in all local authorities supported by intern actional organizations at the local government.

Keywords: home delivery, registration, births, declaration, secure birth certificate, socio-professional life ouassa-pehunco

Introduction

The problems related to home births and the registration of certain children at the level of civil status services and other services, especially children born at home, remain a worrying situation. Indeed, a negligible proportion of parents in low-income countries, and moreover in rural areas, continue to favour births outside health establishments. This is a real factor that encourages the phenomenon of non-registration and/or declaration of births for births that took place in homes. The open portal to home birth and the barriers to vital event registration and other registration services are enormous.

According to UNICEF (2019), birth registration levels tend to be nearly universal in Western Europe, North America and the Middle East. About 60% of births are registered in South Asia and 91% in East Asia and the Pacific. However, less than 50% of all births are registered in Africa. In Burkina, for example, despite the efforts made to improve the registration of civil status events, it is clear that there is still a long way to go to achieve universal registration of civil status events. The national rate of birth registration within the legal two-month deadline was estimated at 49.4% in 2017. (Louis, 2019). The socio-cultural, economic and

political behavioural causes that influence birth registration is located at the individual, family and community level (UNICEF, 2002). According to UNICEF estimates, (41%) of births worldwide in the year 2000 were not registered, undermining the right of more than 50 million children to an identity, name and nationality. In 39 countries, at least 30% of children under five were not registered at birth (UNICEF, 2001). In Senegal, one in five children (20%) is not registered in the civil registry and is thus deprived of their fundamental right to an identity (UNICEF, 2019).

However, in many developing countries, national averages show disparities between various regions, or between urban and rural areas. In Niger, for example, the proportion of children registered in urban areas is more than double that of rural areas (85% against 40%). We observe that most of the unregistered children tend to be found in areas where the population has little awareness of the value of birth registration, where no campaign has been carried out with the public, where the network of civil status is insufficient, or whose cost of registration is high. It is with this in mind that in urban areas birth registration is more widespread, which would mean that children born in rural communities are less likely to be registered than their counterparts in

cities. In this perspective to find a beginning of solutions to this state of affairs to declare article 60 of the (Personal and Family Code, 2004) says this "In rural areas, the problem of unregistered births arises significantly, despite the new strategies developed in recent years by the Beninese government to remedy the problem of identification of the natural person".

However, by Law N ° 2020-34 of January 06th, 2021 on special provisions for the simplification and dematerialized management of the registration of civil status events in Benin, the time limit for the declaration of birth is thirty (30) days, counting from the date of delivery. Having a birth certificate continues to be a big concern for many children who cannot be enrolled or kept in school until the sixth year of primary examinations.

This is the case of many schoolchildren in exam class, and apprentices in apprenticeship who are unable to compile the files to take exams and competitions and end up abandoning school or their job. According to a study carried out in March 2009 in the town of Toffo by the Regard d'Amour Foundation, the results show that of the 15,245 deliveries carried out from January 2005 to March 2009, 11,676 birth declaration forms were established by the centers of deliveries, or 82%. And out of 11,676 files established, only 8,187 or 74% were withdrawn by the parents. The number transmitted to the civil status center for the establishment of birth certificates amounts to only 8,843, or approximately 58% of the children born. This means in concrete terms that 42% of children born in the period mentioned above will not be able to have a birth certificate without going to court to obtain a judgment, or authorization for transcription. In fact, in most communes of Benin, the current situation concerning the registration or declaration of births after birth at home in the civil registry or other registration services is not yet encouraging, because at the level of administrative structures many irregularities due to constraints, fraud and poor knowledge of the texts exist. In addition, the adoption of the Sustainable Development Goals (SDGs) by the United Nations General Assembly in September 2015 has raised birth registration to the rank of human development priorities. SDG 16 includes a target that specifically aims to ensure legal identity for all, including through birth registration by 2030. These systems produce crucial statistics, including birth registration that are essential for achieving sustainable human and economic development.

The investigations carried out in 2022 at the UN in the field of birth registration have shown that in Benin across all the regions concerned by the initiative, more than 50,000 births have been registered via the 132 since the launch of the telephone line. This represents approximately one in eight births in a year nationally. This number is expected to increase as more people learn about the telephone service.

Moreover, despite the efforts made by the Beninese leaders through the new reforms put in place to facilitate birth registration, the commune of Ouassa-Péhunco is still among the communes suffering from the phenomenon of non-registration of births after certain deliveries. home. Faced with the persistence of this phenomenon, we asked ourselves the following question: what are the reasons underlying the persistence of home births and the non-registration of births in Ouassa-Péhunco?

In view of the research question, we postulate that the non-registration of births is linked to home birth, the distance

from public services, cultural and socio-economic difficulties in certain localities in Ouassa-Péhunco.

The objective of the research is to analyze the incidences of home birth given the corollary of the declaration or non-registration of children. Specifically, these are:

- identify the causes of the persistence of home births which hinder obtaining the birth declaration form at the maternity ward and the difficulty of registering the child;
- show the perspectives that can help midwives and parents to declare and register births after certain home births.

1. Methodology

In this chapter, it will essentially be a question of reviewing all the processes and techniques that have been put in place to collect the data, as well as the conditions under which this research was carried out.

This approach will take into account the following items:

- the nature of the research;
- the survey population;
- sampling;
- survey tools.

1.1 Nature of the research

The nature of this research is qualitative because it makes it possible to highlight, on the one hand, the causes of the non-registration of births after home births and, on the other hand, to show the perspectives that can help midwives and parents to register births. after some home births.

Consequently, it required a documentary analysis, the development of an interview guide on which the survey focused to collect information relating to the subject from the targets.

1.2 The survey population

The population is defined as the set of all the elements about which we want to refer. The survey population or parent population is the set of subjects on which a study must focus based on the information to be collected. In order to obtain as much information as possible on the impact of home births and obtaining a secure birth certificate on the socio-professional life of the newborn in Ouassa-Péhunco. The investigations focused on women who gave birth at home. Thus, out of respect for the principle of triangulation, it includes women who gave birth at home, agents and officials in charge of ANIP, district heads in the municipality of Ouassa-Péhunco.

3 Sampling

Sampling is a process for defining a sample in survey work. It is a question of studying a selected part to establish conclusions applicable to a whole. In other words, sampling is a precise selection of targeted people to carry out an interview, a survey or a questionnaire (Gaspard, 2019). Compared to our research, the fieldwork took place in two districts of the commune of Ouassa-Péhunco.

3.1 Sampling technique

In the context of this research, the sample was determined on the basis of the non-probability method. It is this method that was used to collect information from the targets.

The accidental sampling technique therefore consists of forming a sample by letting the researcher select statistical

units from among those found in a specific place and time. Thus, only the people concerned present during the survey and who meet the inclusion criteria were taken into account.

The inclusion criteria are among others:

- be a woman who gave birth at home;
- be a resistant district chief in the commune of Ouassa-Péhunco
- be an official in charge of ANIP residing in the municipality.
- agree to take part in the survey;

As regards the officials in charge of the ANIP and the district heads, the reasoned choice technique was used. This technique has allowed us to have reliable and precise information from the subjects indicated and who master the issues related to this phenomenon. Likewise, this choice is made because of the nature of our research and given the means available for maintenance.

3.2 Sample size

The sample size is the total number of subjects from whom the information was collected in the field. For this research, not being able to interview all the women, not only because of the very short time for data collection in the field but also because of their field work. To do this, it was decided to conduct the survey with:

- fifteen (30) women because they have given birth at home at least once. So, they are better placed to provide information on the research topic;
- two (02) officials of the ANIP (National Agency for the Identification of Persons), because they are the most concerned in terms of the process of obtaining secure birth certificates in the two districts taken into account. They constitute an essential link of the present research;
- two (02) district heads, because they are responsible for birth registration.

In short, these targets were chosen because they are deemed best placed to provide information regarding the research topic.

The different targets identified made it possible to create a survey universe summarized in the following table:

Table 1: Distribution of the survey population

Target group	Sampling technique	Size
Women who gave birth at home	Random choice	30
The managers of ANIP	Reasoned choice	02
District heads	Reasoned choice	02
Total		34

Source: Field data, (2022)

From the analysis of the table above, it appears that the sample size is composed of 34 subjects.

4. Investigative techniques

For the collection of information from the sample, two techniques were used, namely: documentary research and interview. To this end, these techniques have been used because it is felt that one without the other would be insufficient on its own to fully understand the aspects of the different concerns.

4.1 Field tools

As part of this research, the technical instruments necessary for carrying out the fieldwork are used. It is a portable

Android device with which interviews are recorded. The tools used are documentary research and the interview guide.

2. Presentation of results

The results from the data collection work are presented in this section before moving on to their discussion.

2.1 Presentation of the results from the interview guide addressed to women who gave birth at home

Box 1: Perceptions of home birth

Giving birth without anyone, without going to the hospital means giving birth at home.
L. M. (saleswoman)

It is clear from this extract that home birth is one that takes place without medical intervention.

Box 2: Perceptions of home birth

If I give birth alone at home without going to the hospital, it is a home birth.
F.G. (housekeeper)

It is clear from this extract that a home birth is one performed without any outside assistance.

Box 3: Perceptions of home birth

Home birth means someone who doesn't know the way to the hospital
S. A. (housekeeper)

According to the words of this parturient who was the subject of our research, home birth refers to ignorance with regard to motherhood.

Box 4: Perceptions of home birth

If I give birth at home, it means home birth.
A.O. (housekeeper)

Here, we understand that a home birth is any birth that took place outside the maternity ward, so at home.

Box 5: Perceptions of home birth

Birthing at home without a woman from the hospital, that's what it means to birth at home.
S. A. (housekeeper)

It is clear from this extract that home birth refers to childbirth without the assistance of qualified personnel in the field.

Box 6: Reasons for the persistence of home births

I have my herbal teas that I usually drink when pregnancy has come. I can't go to the hospital and a woman will see my penis and tell me that I'm smelling, that I don't wash myself, so I prefer to have a child in a room alone. If my husband's mom is there, she helps me cut the placenta.
L. M. (saleswoman)

Through these words of the parturient being the subject of our study, we understand that the attachment to beliefs in the matter of traditional medicine and the bad behavior of midwives towards pregnant women during deliveries in the maternity ward encourage and contribute to the persistence home births.

Box 7: Reasons for the persistence of home births

Someone is giving birth at home because someone is not at home and now the birth has happened and no one decides to give birth at home. You can also give birth at home when all the women in the house have gone to the field.

F.G. (housekeeper)

From the comments of this interviewee, it appears that the absence of other women in the house during field work forces some women to give birth at home.

Box 8: Reasons for the persistence of home births

The women in the hospital slap the pregnant women during childbirth, because of that some women get used to giving birth at home, between us women you will hear when you go to the hospital to give birth there the women of the hospital will slap you despite your pain. So, they prefer to give birth at home or give birth in mom's room.

S. A. (housekeeper)

Through this extract, it turns out that some women decide to give birth at home because the midwives do not welcome them, despite their labor pains. This behavior on the part of midwives pushes most women to give birth within the family.

Box 9: Reasons for the persistence of home births

Some like me like that, give birth next to the mother because she can help me cut the placenta, if my husband does not have a motorcycle and we are on the farm, how can I go to the hospital? He told me to close my eyes and give birth at home.

A.O. (housekeeper)

From this extract, it appears that some women decide to give birth at home because a grandmother or mother-in-law with experience in home births can help the parturient by helping her, for example, to cut the placenta. In addition to this factor, the respondent underlines the lack of means of transport as one of the obstacles preventing her from giving birth in the maternity ward because of the distance that separates her residence (the farm) from the maternity ward.

Box 10: Reasons for the persistence of home births

Women give birth at home because they don't have any difficulties often, when labor pains start before going to the hospital, the child falls at the same time in the house.

S. A. (Saleswoman)

It emerges from these remarks that some women always give birth at home because they do not often experience difficulties when labor pains surprise them, so they give birth quickly at home when they are delayed in taking them to the maternity ward.

Box 11: Procedure for reporting births that took place at home

When I finish giving birth and my husband comes back from the field, we can go to the hospital to do childbirth papers, and if not, if he has no money, I stay with my child. at home.

L. M. (saleswoman)

It turns out from this excerpt that weak monetary power could prevent a couple from declaring and/or registering their children who gave birth at home.

Box 12: Procedure for reporting births that took place at home

When I give birth quickly there, we can quickly go to the hospital to take papers, from the hospital we go to the mairiyor, come back to the hospital quickly and go again to the arrondissement, they will give us more papers before sit at home. When you go to the public services, your problems will decrease to get birth papers for your child.

F.G. (housekeeper)

This excerpt shows that the process of declaring and registering a child born at home begins at home, continues at the maternity ward and ends at the town hall.

Box 13: Process for declaring births that took place at home

"When most women finish giving birth at home, their husbands go to the public services for the rest. »

S. A. (housekeeper)

It appears from these remarks that the process of declaration and registration of children who gave birth at home is the responsibility of the spouses of the women who gave birth.

Box 14: Process for declaring births that took place at home

"...On market day, he goes to the arrondissement to tell them that his wife has given birth, and that he wants to do birth papers..."

A.O. (housekeeper)

Through these remarks, it appears that the parturient has more or less knowledge of the process to follow to declare and/or register her child.

Box 15: Process for declaring births that took place at home

"After giving birth, the husband goes to the hospital to tell the women in the hospital: my wife gave birth; if the parturient used to go to prenatal consultations. The husband will run to go to the town hall to declare the child..."

S. A. (Saleswoman)

It emerges from this extract that after the birth at home the father of the child will declare the child if the parturient was previously going to prenatal consultations, otherwise the child remains undeclared.

Box 16: Impacts of non-declaration and non-registration of births that took place at home

"...Child without papers cannot go to school, he cannot become an apprentice, birth papers do a lot, when you want something without papers, it is a lot of suffering. Birth paper means a lot..."

L. M. (saleswoman)

From this extract, it emerges that the birth certificate is of capital use in the professional life of the newborn in the sense that it allows him later to be able to learn a trade.

Box 17: Impacts of non-declaration and non-registration of births that took place at home

"Child without birth papers, you are not counted in government, child is not in life. This child will have many problems in his life. »

F.G. (housekeeper)

This parturient who was the subject of our research maintains that the birth certificate occupies a very important place that should not be neglected in the life of a child in the

sense that the existence of the latter will not be recognized in the state civil without the latter.

Box 18: Impacts of non-declaration and non-registration of births that took place at home

"All children who do not have a birth certificate cannot become an apprentice driver, for example. Birth certificate, in my opinion, means birth paper..."
S. A. (housekeeper)

It is clear from these remarks that the birth certificate has an essential importance in the life of the child, and especially in his future professional life.

Box 19: Impacts of non-declaration and non-registration of births that took place at home

"If we don't have birth papers there, you can't do labor. If a woman gives birth at home without birth papers, it's empty. »"
S. A. (Saleswoman)

From this extract, it appears that the birth certificate is a necessity in the sense that without it the existence of the child is not valid.

1.1 Presentation of the results from the interview guide sent to district heads

Box 20: Reasons for the persistence of home births

"What pushes good ladies to give birth at home is that there are several causes or I was going to say several parameters, the first parameter is in relation first of all to the hassles that the wise men subject them to -women, for example a lady who is not ready to give birth and they put her down while giving her infusions or they either ask women to walk a long distance, which is a chore for them, on that, a lot of women abstain. Many of these women mostly prefer to stay home until they give birth. The other thing is that there are some who feel that the matrons who help them give birth at home there is better and more efficient than going to the hospital. If you look at this parameter, it is linked to ignorance, and you also look at the fact that they do not often go to prenatal consultations or they do not go at all. The second parameter is linked to poverty..."
O.I. (CA)

This excerpt shows that some women continue to give birth at home out of ignorance and because of the high costs of health services.

Box 21: Reasons for the persistence of home births

"In my opinion, several reasons are at the root of the persistence of home births. There is the complex of being consulted or having one's nudity seen by another person outside the maternity ward, the low purchasing power of the couple, the distance from the health center, the conservation or the weight of culture. or also the tradition despite its often-deadly consequences, the bad reception of certain health workers, the ransoms and rhythms with the high cost of the products, the lack of information for certain women. »"
O. G. (C. S. A.)

For this respondent, several reasons are at the root of the persistence of home births. This state of affairs is due to the low purchasing power of couples, the distance from the

health center, the conservation or the weight of culture or tradition. These reasons are the basis of the persistence of home births and most of the time block the reporting process.

Box 22: Process for registering births that took place at home

"Concerning the registration of births at home, it is also done like births that have taken place in the maternity ward, with the only difference when it comes to births at home, the parent is obliged to go to the district to declare the birth of his child or there is the act of recognition of paternity which is there. To obtain the act of recognition of paternity, the author of the pregnancy gives his surname and first name and the surname and first name of his wife, and now we register in a register where he must sign, and there is a number that 'we attribute to him, he gives at the same time the first name of the child that the SA keeps and it will attach to his act of recognition of paternity and which thereafter to be able to make the normal registration. Now after that, there is a form which is given to the parents, and it is this form which is completed in triplicate, a form which is given to the parents, and there is another form which our agents send to the head of the service of civil status and another sheet that we give to the ANIP focal point for completion. »"
O.I. (CA)

It appears from this extract that the act of recognition of paternity intervenes in the declaration and the registration of the child.

Box 23: Process for registering births that took place at home

"After a birth at home, the parents go to the maternity ward (for other care for the mother or the child, optional for some mothers) and to the district in order to withdraw the certificate of recognition of paternity with the mention that the baby was born at home. This act of acknowledgment of paternity is signed by the head of the borough and countersigned by the declaring parent who submits a signature to the register of signature deposit. A birth form is duly established or completed containing the information of the newborn, his father and the mother (first name of the newborn, surname and first name of the father and the mother, personal identification number of the father of the mother if they have one, coded place of birth, place of establishment of the coded form, sex of the child, time of birth, date of birth, day, month, year, signature and contact of the district secretary having established the form. After filling in this information, a digital declaration is made of each birth to the head of the civil status department of the town hall who currently holds the power to make the digital declarations in order to attribute to the child's declaration number mentioned on the form. This birth form is subdivided into three parts: the first form is sent to the civil status office of the town hall, which also files it with the person in charge of the municipal unit of 'identification one of people. The second form is rigorously completed at the arrondissement for home births. The third form is given to the parent who has the duty to go and make the request at his own expense to the person in charge of the UCIP based at the town hall. The latter in turn transmits the data to the ANIP which establishes the secure birth certificate of the child itself. No

big difference between births at home and those of maternity concerning the declarations. Only the places of birth change. The minority of parents, especially those in rural areas, do not make declarations after home births because they do not yet have information on the necessity or importance of birth certificates. »

O.G. (C.S.A.)

According to the comments of this respondent, it appears that the declaration and registration always begin with the information on a form which reports the parents' address (surname, first names, domicile, etc.). It is only after filling in the said form that a declaration of the child is made.

Box 24: Impacts of non-registration of births on the socio-professional life of children born at home

“The impact that this can have on the socio-professional life of the child is that a child who is not registered does not have the right to a birth certificate. Without a birth certificate, this child cannot do anything in his life, even if he is illiterate or not, he will need the birth certificate to do certain activities. The consequences are enormous because a child without a birth certificate cannot have access to certain public services and that is what is unfortunate. »

O.I. (CA)

It is clear from these remarks that the indispensability of birth registration. Indeed, birth registration is quite essential in the sense that without it it is impossible for the birth certificate of the child to be established. Also, it should be noted that without the birth certificate the child will not be able to benefit from certain prerogatives, and therefore will not be able to have access to public services.

Box 25: Impacts of non-registration of births on the socio-professional life of children born at home

“An undeclared child can have several difficulties in socio-professional life. This child after a few years may have difficulty enrolling in school or taking a CEP examination at the appropriate time, this newborn will not be recognized or counted in the national register, difficulty getting married. »

O.G. (C.S.A.)

From this excerpt, we understand that a child who does not have a birth certificate is later confronted with a certain number of difficulties such as the difficulty of being enrolled in school, of having the nationality of his country or to be legally married.

2.2 Presentation of the results from the interview guide sent to RAVIP staff

Box 26: Process for declaring and registering births that took place at home

“Even if it is after home birth and immediately both the mother and the child went to the hospital, the midwife asks for information such as the RAVIP receipts which she will fill out, and after she send you to the district to collect the paternity form and the head of the district will sign and the parent also signs, and it is on the basis of this information that we fill in the declaration forms. For births at home, the declaration is made as before. The father or the mother of the child goes to the district to declare the birth and like that, it is the form of recognition of paternity that the secretary of the district fills in with the information namely the name, the first name, the date, place of birth, addresses

and information of the mother, surname, first name, date, place of birth and then contacts. Now they are registered at RAVIP. We ask for their RAVIP receipt so that we can insert the RAVIP number. If they are not registered, the child cannot be declared. After this step, there is a three-part form to be detached, the first part is intended for the parents with the paternity recognition form, the second form is intended for the civil status center more precisely for the ANIP agent, and the third record is kept at the district level.

»

D. M. (Civil registrar)

From the comments of this respondent, it appears that the process of declarations of births having taken place at home and those of births having taken place at the maternity ward is the same. Also, it turns out from the words of this interviewee that the paternity recognition form is mandatory in the process of declaring the child.

Box 27: Process for declaring and registering births that took place at home

“Before, when there is a birth at home whose parent goes to the district level thirty days at most to declare the birth at the district level. Now, births that take place in a health center there, it is the health center that makes the declaration and the parent then goes to the district level. Now, with this new mechanism, it is not easy for parents living in the rural world, it is true that it is the same process. The only difference is that there is the paternity recognition card that came into play or the marriage certificate. So before declaring a birth now, you have to take the paternity recognition form or you bring your marriage certificate. So if it's birth at home, you go to the district level and that's where they will issue you the paternity recognition card and at the same time you give the newborn's nominative information. The borough secretary will transcribe on a form by now following the information that was given on the paternity recognition form or the marriage certificate that the parent brought and these two papers attached to make the request for the secure act of her child at the town hall. This new mechanism creates a lot of worries because the process is no longer the same; which discourages some parents and tends to let go of the process. Without a birth certificate, a person's life is ruined. »

S.T. (ANIP Manager)

It emerges from these remarks that the process of declaration of births having taken place in the maternity ward is almost the same as that of births at home. The respondent affirms that also the new mechanism for some parents in rural areas creates a lot of worries especially the process of obtaining the act of recognition of paternity.

Box 28: Process for declaring and registering births that took place in the maternity ward

“The declarations of home births and those of births at the maternity ward are the same process. »

D. M. (Civil registrar)

It appears from these remarks that there is no difference between the process of declaration of births having taken place at home and that of births having taken place at the maternity ward.

Box 29: Impacts of non-registration of births on the socio-professional life of children born at home

“The impact of not registering newborns is that this child

will not be registered in the database at the national level. This child also will not benefit from anything related to the birth certificate with regard to school, even to vote he will have difficulties and he will not be considered a Beninese.

»

D. M. (Civil registrar)

It appears from these remarks that the civil registrar who was the subject of our research that a child who does not have a birth certificate will not benefit from any prerogative; he will then be deprived of the right to vote, education and nationality.

Box 30: Secure birth certificate

“The secure birth certificate is an act issued by ANIP. It is also a single paper which represents at the same time the strain and your section n°1. Anyone who has done the RAVIP and who has his RAVIP receipt, he alone can do the secure birth certificate. »

S.T. (ANIP Manager)

From these remarks resulting from the interview which was made with this ANIP agent, it appears that unlike the old birth certificate, the secure birth certificate includes both the counterfoil and the individual. Also, it should be noted that only those who have previously done the RAVIP are likely to have the secure birth certificate drawn up.

Discussion

In this part, a number of essential points have been addressed, namely: the achievement of the objectives, the reliability and validity of the results, the limits of the results and finally a comparison of the results with those of other authors.

1. Achievement of research objectives

This research was carried out on the delivery of parturients at home and the difficulties of registering their children in the civil status in Ouassa-Péhunco. To achieve this, a survey by interview guide at the level of women who gave birth at home, officials responsible for declaration and registration of births and heads of district followed by an appropriate non-statistical treatment on the representative sample have been made. It has been identified the elements on the persistence of home births, the reasons for this persistence, on the process of declaration and registration after home births and the impacts of non-declaration or registration of these births on life. of the newborn and to promote new strategies or new mechanisms for declaring and registering births in the commune of Ouassa-Péhunco.

2. Reliability and validity of study results

This qualitative research made it possible to use the probability sampling method with the technique of reasoned choice for those responsible for registering births and heads of districts responsible for declaring births and the snowball technique for women who gave birth at home to constitute the sample. All these precautions ensured the good quality and reliability of the data collected.

3. Reasons for the persistence of home births

From box 20 and 21, it appears that several reasons favor the persistence of home births. From these results, it appears that many women continue to give birth at home despite the existence of maternities because of the low monetary power of the couple in certain rural areas. There is also the fact that

these women who want to give birth have no one around to assist them. Thus, they are sometimes forced to give birth alone at home without any assistance, and this does not facilitate the process of declaration and registration of children. Also, it should be emphasized that the tradition and sometimes the distance that separates the residences of the parturient from the maternity is one of the reasons that push some women to give birth at home. This result corroborates with the conclusions of the work of De Banguirys (2012) ^[1] when he points out that for some pregnant women, especially those who live in rural areas, since the structures are not accessible on foot, prefer to receive treatment and give birth at home rather than embarking on a long and arduous journey to reach an ill-equipped health center. Indeed, a poorly equipped health center comes down to the bad reception that midwives reserve for women wanting to give birth (Box n°8 and n°20).

According to boxes 6 and 7, attachment to traditional medicine beliefs encourages the persistence of home births. Also, the lack of financial means of some households, especially those in rural areas, prevents the approach of the process of declaration or registration of certain home births. The complex of being consulted or having one's nudity seen by another person outside the maternity ward, the low monetary power of the couple, the distance from the health center, the conservation or the weight of culture or also tradition despite its often-fatal consequences, the bad reception of certain health workers, the lack of information for certain women constitutes the main reasons which favor the persistence of home births (Box n°21).

These reasons encourage home births and most of the time block the declaration process. This result is in line with the conclusions of the work of Rakotondrabe (2001, 2004), and of Fournier and Haddad (1995) ^[3], and of Stinson (1984) ^[8] when they show that in certain communities, most families decide to give birth to their baby at birth. within the family because of their economic precariousness and their inability to cover health costs and initiate the process of registering the birth of their children. In other words, other women are forced to give birth at home because of the weak monetary power of the couple.

Another reason favoring the persistence of home births according to boxes 20 and 21 is the distance from the maternity ward of the women's households. Indeed, the distance that separates households in rural areas from maternity wards very often does not allow able-bodied women to access care from public services, due to the husband's lack of means of transport. Further on, Fournier and Haddad (1995) ^[3] explain that the remoteness of health centers and birth registration services in the countryside or in certain landlocked areas were finding a means of transport to reach the health center is difficult, women from these backgrounds have no alternative but to give birth at home, which makes it difficult to register the birth of their child. As for Sarah (2020) ^[9], she points out that access to civil status registration poses cross-cutting problems that can be financial and geographical in nature. Financial barriers typically include both direct costs, such as registration fees, and indirect costs, including vacation and travel costs.

Some parents neglect the importance of the declaration and registration of births after certain home births, which creates a great problem in the socio-professional integration of the

newborn after. United Nations (1995) explains the reasons for low attendance at birth registration and registration centers. This is the ignorance of the importance of a civil status document, the long distances to travel to obtain civil status documents (especially in rural areas). This ignorance can be seen in the ranks of certain women who give birth at home in the sense that they do not fully realize the importance of the birth certificate in the socio-professional life of a child (Box n°11).

The process for declaring births that took place at home and that of births that took place in the maternity ward is the same. Only, the new mechanism for some parents in rural areas creates a lot of worries, especially in terms of the process for obtaining the act of recognition of paternity. It should be noted that the new strategies put in place by the Beninese State put some parents in difficulty concerning the declarations or registration of births because of a lack of information, especially in rural areas (Boxes n°26, n°27 and #28). In this regard, the United Nations (1995) think that the long distances to travel to obtain civil status documents (especially in rural areas) pose a problem, United Nations (1995).

In view of the results previously presented, analyzed and discussed, we can say that our hypothesis according to which "non-registration of births is linked to home birth, distance from public services, cultural and socio-economic difficulties in certain localities in Ouassa-Péhunco is confirmed. »

Conclusion

This research has a certain amount of interest, because it has made it possible to take a look at the reasons for the persistence of home births on the one hand and the importance of the declaration and registration of births through new strategies on the other hand.

At the end of the results obtained, we can note that home birth is a persistent practice in certain localities, more precisely in rural areas in the commune of Ouassa-Péhunco. The research is of a qualitative nature carried out with 15 who gave birth at home, two (02) ANIP officials and two (02) district heads of the commune of Ouassa-Péhunco. It presents enormous risks and inconveniences on the health of the mother and on the socio-professional future of the newborn. Several factors contribute to home births and the non-declaration and/or registration of births. Indeed, the cultural approach is a very important first element that contributes to home birth. Its persistence is linked to some extent to the attachment of socio-cultural values. The institutional approach explains that the remoteness of public services, the lack of adequate equipment and the poor reception of certain officials of these public services are reasons that favor home births and the non-registration of births after home births. Finally, the socio-economic approach underlies the low monetary power and the lack of means of transport. These three approaches explain the reasons for the persistence of home births, which does not facilitate the task of birth declarations and registrations. The hypothesis states that the non-registration of births is linked to home birth, the distance from public services, cultural and socio-economic difficulties, hence the confirmation of our hypothesis. The resulting investigations also show that several causes are at the root of home births and non-registration of births. Nevertheless, it must be recognized that the provisions have been made with the aim of reducing

the maternal mortality rate and to facilitate the process of declaration and registration of births by international, national organizations and other social actors.

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