

COMPARATIVE APPROACH TO SOCIOCULTURAL DETERMINANTS OF THE BEHAVIOR OF MIXED GROUPS IN PES: "CASES OF SCHOOLS IN OUEME AND COLLINES DEPARTMENTS" IN BENIN

WABI Sakariyaou Alabi¹, Pascal C. DAKPO², ABALOT Emile-Jules³ and ASSOGBA H. Prosper⁴

1. Doctor in Science of Education, Auxiliary Master of CAMES, University of Abomey-Calavi (Benin), National Institute of Youth, Physical Education and Sport, Laboratory of Social and Human Sciences.
E-mail: sakariyaouwabi@gmail.com
2. Doctor in Science of Education, Master of CAMES, University of Abomey-Calavi (Benin), National Institute of Youth, Physical Education and Sport, Laboratory of Social and Human Sciences.
E-mail: pascaldakpo@gmail.com
3. Doctor in Science of Education, Master of CAMES, University of Abomey-Calavi (Benin), National Institute of Youth, Physical Education and Sport, Laboratory of Social and Human Sciences.
E-mail: aemilejules@gmail.com
4. Certified teacher of Physical Education, University of Abomey-Calavi (Benin), National Institute of Youth, Physical Education and Sport, Laboratory of Social and Human Sciences.

Abstract: *This research proposes to make a comparison of the sociocultural determinants of the behavior of mixed groups in EPS. It will highlight the permanence of inequalities between boys and girls in the school environment and understand the effects of mixed education on the training of high school students in high schools and colleges. Specifically, it will identify the influence of socio-cultural factors on student behavior in mixed groups. To this end, sixty-four (64) students were interviewed through a semi-directive interview in eight (08) secondary schools in the departments of Ouémé and Collines. The results show that the relative participation and reluctance of girls to physical and mixed sport is explained by the influence of socio-cultural factors underlying education in the rational environment. Therefore, it is the responsibility of PSE teachers to consider the influence of these factors when dealing with mixed groups during practical PE courses.*

Keywords: *Mixed group, sociocultural determinants, behavior.*

1. INTRODUCTION:

The socio-cultural approach of sporting practices is marked by a dominant questioning, which guides the vast majority of works. Using sporting activity as the main criterion of distinction between social groups, many theories of social stratification, as well as statistical tools allowing a quantitative approach to the latter, do not sufficiently take into account the plurality of the logics of differentiation and hierarchization crossing societies. Indeed, there are many other social distinctions on the basis of hierarchies and power relations between social groups: gender (mixed), ethnic origin (social discrimination), disability, sexual orientation, place of residence, religion, family form among these distinctions, we develop the example of gender inequalities. While the gender breakdown of data on gender diversity in PSE reveals some of the inequalities in sports performance between boys and girls, it fails to capture the pervasiveness of gender inequalities in the different spheres of social life. (Abalot & al., 2015).

Nowadays, school directives impose three hours per week of physical education and sports in our high schools and colleges. What differs from one school to another is the organization of these courses. Some schools organize physical education and sports classes together with girls and boys of the same class, while in others the two genres are separated. Nothing is imposed as rules or guidelines with regard to gender diversity in Physical Education and Sports classes. This absence of instructions leaves the colleges to find solutions of their own. (Balliger and Burnier, 2015). This theme seemed important to us, as future teachers of Physical Education and Sports (PSE), in order to provide education for the realization and fulfillment of all.

The aim of mixed education is to promote the acceptance, growth and integration of all, the improvement of the relationship between men and women, access to knowledge and socio-cultural values. In a word, it is the national unity that is sought after. The question is whether this unit is, today, observed in the school environment.

Previous work on mix PSE in secondary school conducted by several researchers shows that not only girls but also boys do not fully participate in activities when they are learning in mixed groups. To explain these situations, some authors argue as fundamental reasons:

- age differences between students;
- differences in physical abilities between the two sexes (Bodjrenou, 1994).

It follows from this assumption that the relative participation and reluctance of girls to physical and mixed sport is explained by the influence of the socio-cultural factors underlying education in traditional area. The present research aims to highlight the persistence of inequalities between boys and girls in the school environment and to understand the effects of mixed education on the training of high school students in high schools and colleges. Specifically, our goal is to identify the influence of socio-cultural factors on student behavior in mixed groups and to find approaches to the problems of integrations or insertions of some and exclusion problems of others.

1.1 Problematic

Historically, and again in the relatively recent past, the sports world was considered a "men's affair". The woman's task was to manage household chores and was too fragile for such activities. From an early age, we observe a less interest of women when it comes to activities with confrontation or rivalry.

More precisely, it is about all the situations where it is necessary to measure oneself to the others thus to realize a performance. The authors associate the masculine practice with all that is related to technique, training, performance, attachment to the collective whereas the feminine practice is assimilated to modes of playful practice, physical maintenance, attachment for personal purposes or relational aspects. We then see the development of more or less connoted sports activities: so-called feminine physical practices such as dance, gymnastics where direct confrontation is absent and where the search for aesthetics dominates and so-called masculine practices such as team sports or oppositions or confrontation is very present and strength or power dominates. (Tirmarche, 2012).

The fundamental law in the Republic of Benin (N ° 90-032 of 11th December 1990) in its article 26 on the code of equality between the two sexes, illustrates the question by the fact that "the State ensures equality for all before the law without distinction of origin, race, sex, religion, political opinion or social position. Even better, she continues, adding that "the man and the woman are equal in law. The state protects the family and especially the mother and the child. He looks after the disabled and the elderly. Through this discourse, we can understand that the equality of rights between men and women is recognized before the Beninese legal authorities in the eyes and eyes of all without exception.

Observations on several PSE courses in a mixed group point out that students engage in reluctant behaviors. These can be explained by the fact that young girls are afraid of bodily contact and are reluctant to engage in duels to win the ball with opponents of the opposite sex. Regularly reporting the anxiety of danger to their bodies, they avoid contact, they flee the ball in these sports. Some predict their defeat and no longer strive (no physical commitment) to beat the competitor. Others have a certain modesty in exposing certain parts of their bodies, which sportswear cannot avoid. As for boys, as far as team sports are concerned, they are discouraged every time they make passes to girls. All this leads some boys to no longer want to accept girls in their groups for competitive events.

This is a superficial analysis of the social behaviors of individuals, in situations that do not take into account their cultural practice. Are not these behaviors more or less old in their life or in the history of the society to which they belong? How can we understand and explain them independently of the frame of reference of the value system in which their action fits. It is then necessary to locate and research the root causes, far from the education they receive. This analysis of the facts leads us to ask a certain number of research questions:

- what are the factors (intra- or extracurricular) that influence the behavior of students in learning situations in mixed PSE groups?
- how do students prefer to practice physical education?
- does this preference depend on the activities practiced?

2. METHODOLOGICAL APPROACH:

2.1 Sample of research

64 students (32 boys and 32 girls) were selected and distributed in schools as shown in the following table:

Table 1: Sample size of selected target group

DEPARTMENT	SCHOOLS	GIRLS	BOYS	
OUEME	DOWA	4	4	8
	DJASSIN	4	4	8
	ATCHOUKPA	4	4	8
	AVRANKOU	4	4	8
COLLINES	GLAZOUE 1	4	4	8

	OFFE	4	4	8
	MAGOUMI	4	4	8
	OUEDEME	4	4	8
	TOTAL	32	32	64

2.2 Data collection tools

We used as a data collection tool, the semi-directive interview. This technique was chosen according to its characteristics. According to Unrug quoted by Wabi (1990) in his thesis, "the technique itself consists in asking a question of departure or rather to propose a subject for discussion. Subsequently, it is a question of allowing the interviewee to speak or even to help him to speak by means of "reminders" without directing his speech. This technique on the verbal level is coupled with an attitude that could be called "attentive neutrality". It's about showing a constant interest in what is said without favoring one aspect or another".

2.3 Conduct of the investigation

To carry out the semi-directive interview with the subjects, we went freely to the different targeted colleges and to the hours of the PES course. Each time, we administer a question of departure to the students and we ask them other questions drawn from the answers produced. We recorded them using the tape recorder.

2.4 Data processing

The information collected was processed manually and statistically with the software "STATISTICA version 7.1". The interviews were transcribed and exploited. The data collected were grouped according to the themes addressed. The relative frequencies in terms of numbers and percentage were determined in each case for the questions asked to the respondents. A cross-tabulation made it possible to relate each answer returned by the subjects respectively to the setting environment (department, urban or rural environment) of their school and their sex. The level of significance of the tests was set at $p < 0.05$.

3. Results

Table 2: Nature of the reasons justifying the difficulties encountered in the practice of PSE in a mixed group.

REASONS	OUEME n=32		COLLINES n=32		P(Girls)	
	GIRLS	BOYS	GIRLS	BOYS	Value likely P	Value likely P
Mockery	7 (43,75%)	6 (37,5%)	10 (62,5%)	6 (37,5%)	P= 0,1482	P=0,50
Touching	4 (25%)	0 (0%)	6 (37,5%)	0 (0%)	P= 0,2258	P=0,50
Virility aggressiveness of boys	2 (12,5%)	0 (0%)	2 (12,5%)	1 (6,25%)	P=0,50	P=0,0003
No physical commitment	4 (25%)	7 (43,75%)	1 (6,25%)	2 (12,5%)	P= 0,0204	P=0,293
Physical incapacity	0 (0%)	3 (18,75%)	0 (0%)	1 (6,25%)	P= 0,50	P=0,0087
Lack of will	1 (6,25%)	6 (37,5%)	0 (0%)	10 (62,5%)	P= 0,0003	P=0,0838
Laziness	0 (0%)	4 (25%)	0 (0%)	7 (43,75%)	P= 0,50	P=0,1365
Indisposition by the sight of the body	0 (0%)	2 (12,5%)	0 (0%)	3 (18,75%)	P= 0,50	P=0,3149

Table 2 shows that 7 girls subjects, 47.75% of the Ouémé department surveyed, mention that mockery of boys is a source of difficulties encountered in the practice in a mixed group while 10 girls (62.5%) from Collines department surveyed evoked the same reason, with a non-significant difference ($p = 0.1482$). The touching of boys

during the practice of PS in mixed groups is the second reason mentioned by the girls of the two departments, that is to say 25% in Ouémé and 37.5% in Colline, with no significant difference ($p = 0.2258$).

In the case of boys, 6 subjects, or 37.5% of Ouémé department surveyed, mention the lack of will of girls as a source of difficulties encountered when practicing in a mixed group, while 10 subjects represent 62.5% of the Department of Health. Hills surveyed evoked the same reason, with a non-significant difference ($p = 0.0838$). Mockery of girls during the practice of PSE in mixed groups is the second reason mentioned by boys in the two departments, namely 37.5% in Ouémé and 37.5% in Collines, with no significant difference ($p = 0.50$).

Table 3: Reasons for education received at home

REASONS	OUEME n=32		COLLINES n=32		P(Girls)	P(Boys)
	GIRLS	BOYS	GIRLS	BOYS	Value likely P	Value likely P
Parents said not to have too much fun with boys	8 (50%)	0 (0%)	2 (12,5%)	0 (0%)	P= 0,0147	P= 0,50
Parents did not say anything about	7 (43,75%)	15 (93,75%)	11 (68,75%)	15 (93,75%)	P= 0.0832	P= 0.50
At church, girls and boys are separated	4 (25%)	5 (31,25%)	6 (37,5%)	5 (31,25%)	P= 0,2258	P= 0,50
We usually play together	1 (6,25%)	0 (0%)	3 (18,75%)	1 (6,25%)	P=0,008	P= 0,0003

50% of the girls surveyed in the department of Ouémé and 12.5% in the department of Collines, say that parents said not to play too much with boys, with a significant difference ($p = 0.0147$). While, 43% of the subjects surveyed in Ouémé and 68.75% of subjects surveyed in Collines, say that parents did not say anything about it, with a non-significant difference ($p = 0.0832$).

In boys, Table 3 shows that 15 subjects are 93.75% of the respondents in the two departments, claim that the parents did not say anything about it, with a non-significant difference ($p = 0.50$). Similarly, 5 subjects or 31.25% of the subjects surveyed in both departments say that in the church, girls and boys are separated, with a non-significant difference ($p = 0.50$).

Table 4: Reasons for selecting or not using PSE mixed practice

REASONS	OUEME n=32		COLLINES n=32		P(Girls)	P(Boys)
	GIRLS	BOYS	GIRLS	BOYS	Value likely P	Value likely P
Boys will help us in balloon sports	12 (75%)	0 (0%)	9 (56,25%)	0 (0%)	P=0,1365	P= 0,50
It does not bother you	2 (12,5%)	3 (18,75%)	4 (25%)	5 (31,25%)	P=0,1861	P=0,2103
I am comfortable when I am in a homogeneous group	4 (25%)	4 (25%)	7 (43.75%)	4 (25%)	P= 0,1365	P= 0,50
It does not benefit us at all	0 (0%)	12 (75%)	0 (0%)	12 (75%)	P= 0,50	P= 0,50

Table 4 shows that among girls, 75% of respondents in department of Ouémé and 56.25% in department of Collines, say that boys will help them in ball sports, with no significant difference ($p = 0.1365$). While, 25% of the subjects surveyed in Ouémé and 47.75% in Collines, say that they are comfortable when they are in a homogeneous group, with a no significant difference ($p = 0.1365$).

For boys, Table 4 shows that 4 subjects, or 25% of the respondents in both departments, say that they are comfortable when they are in a homogeneous group, with a non-significant difference ($p = 0.50$). Similarly, 12 subjects or 75% of the subjects surveyed in both departments say that it does not benefit them at all, with a non-significant difference ($p = 0.50$).

4. DISCUSSION:

The Basic Law of the Republic of Benin (No. 90-032 of 11 December 1990), in article 26 of the Code of Equality between the two sexes, states that "the State guarantees equality to all without distinction of origin, race, sex, religion, political opinion or social position "; better adds that: "the man and the woman are equal in law". It thus forces State or local authorities at various levels and the community to assume their duties towards students regardless of gender, religion, and social background. This implies that, whatever the environment in which the student evolves, there should be no obstacle to his social and academic development. But, this is still not the case.

The present study, based on the results of the interview given to the students, shows that almost half of the respondents in the Ouémé department and more than half of the respondents in Collines department, have difficulties in practicing PSE based on activities requiring participation in mixed groups. Thus, the mockery and touching of boys are the fundamental reasons mentioned by them. A comparative analysis of these data allows us to understand that the girls of the Department of the Hills (62,5%) are successive of not being able to practice EPS in the mixed groups while it is the opposite in the establishments of Ouémé (47.75%), therefore a non-significant difference ($p = 0.1482$). (Table 2). We can join Ahossi, (2016) who, after his study on the "demotivation of girls in physical education and sports in mixed schools: the case of the secondary schools of Porto-Novo and surroundings", shows us that the lack of enthusiasm observed among girls during mixed physical practices is explained by the influence of the socio-cultural factors underlying education in the traditional environment.

An analysis of some of the answers given by boys (37.5% of Ouémé department and 62.5% of Collines department surveyed), shows the lack of will of girls as a source of difficulties encountered during the practice in a mixed group. This high rate of 62.5% in the department of the Hills, allows us to understand that the boys surveyed do not approve the company of the girls in the practice of EPS. (See Table 2)....

A study of the data in Table 3, shows a high rate of girls in the department of Ouémé are 50% whose parental education or family inculcates not to stay with boys for the practice of PSE. This rate is due to the fact that students in this community state that: "parents said not to have too much fun with boys" (interview of November 2016). This rate is presented more strongly in the Hills with 68.75% of subjects surveyed, saying "that the parents did not say anything" but to pay attention with the boys (interview of November 2016). Which justifies the significant difference ($p = 0.0147$). In this sense, we join Bodjrenou, (1994) in his work on "the psychosociological approach of the behavior of girls in mixed groups in physical education and sports: case of low-Oueme", to understand that the behaviors of passivity and reluctance to mixed sport, can be understood as the result of the survival of socio-cultural habits; and the persistence of the negative image that female sports practice projects in mentalities. Similarly, Bryant (1974) approaches the subject in the same direction, showing that the family as a basic cell of the social fabric, exerts an early and profound influence on the child, assigns a role, punishes and rewards types of behaviors, model of its value system.

A comparative study of the male data found in Table 3 shows that 15 subjects are 93.75% in both departments, claiming that: "the parents did not say anything about it", hence the insignificant difference ($p = 0.50$). 75% of girls surveyed in the department of Ouémé on the choice of the practice of EPS in mixed groups approved this idea despite the possible difficulties they may encounter and say that "boys will help them in balloon sports ". This high rate found in the department in Ouémé, is not constant in that of the Hills but drops to 56.25% of the girls surveyed. The difference is therefore not significant ($p = 0.1365$). (Table 4). For boys, Table 4 shows that 4 subjects are 25% in both departments, claiming "that they are comfortable when they are in a homogeneous group" (interview October 2016). At the same time, 12 subjects or 75% of the subjects surveyed in both departments claim that "it does not benefit at all", with a non-significant difference ($p = 0.50$).

This comparative analysis of these data allows us to understand that boys, unlike girls, are at a disadvantage in the practice of mixed group PSE. In the analysis of the results of our interviews, we were surprised by the frequency of appearance of certain answers of the type:

"The parents said not to have too much fun with the boys"

"The parents did not say anything about it, but they just say pay a lot of attention to the boys,"

"In the church, girls and boys are separated"

These are formulas so full of meaning that we must think about them.

In any society, the act of driving, guiding a child or an adult by tearing him away from an initial state that is considered to be out of date remains the foundation of education. Education appears as an art which consists in provoking in the educated, the desire and the ambition to grow, to perfect itself, to understand its possibilities and to better realize its own personality.

In the traditional environment, this education, with regard to the sex of the children is separated. This separation is related to three fundamental aspects.

- **Religious aspect**

Belief in the divine presence of a being or a thing, has made religion appear as a social morality that regulates the behavior of individuals in society. Beninese society is no exception.

For a long time, popular beliefs, instruments of spiritual knowledge, have given rise to fabulous visions that have erected against the mixed education of children. Religious doctrines about the difference in nature between man and woman have always advocated the separate education of children. Many religious practices in history are a revelation and continue to be so. For the church, there was no question of giving a mixed education to children. The proof is that the schools were separate. On the one hand, girls' schools were taught in which nothing was left to do. For the religious, this vision of the education of the children finds its foundation in the words of God. The relationships to the body of the woman are differently perceived and treated than those of the man in the church. For example, in the Catholic religion, the woman has a role of mother, nun or servant. It is removed from the great functions of priestly responsibility. These reports fueled a mentality that mixed education would lead individuals to sexual relations, outside of marriage: therefore to sin and loss.

Provisions are therefore made not to contravene the prescriptions: In the hall of the church the men occupy a row and the women another. Among Muslims, while praying women remain behind men. This justifies the formula that "In the church, girls and boys are separated" These beliefs and visions that traditional society has ritualized, have certainly influenced the educational action of adult generations in the tradition of the guidelines of education of individuals, from their infancy. This education, as Durkheim (1980) has said, is "the means by which society perpetually renews the conditions of its own existence".

- **Socio-historical aspects**

In traditional society, daily life is organized around traditional activities that derive from the primary needs of man to feed, clothe, dress and shelter. These activities, which are the very foundation of the existence of Beninese society, range from ancestral plowing practices to gathering activities, hunting and fishing. They are exclusive to men. So while the boy is in the field with his father, the girl stays at home for housework or accompanies her mother to the market.

We thus see how traditional activities inherited from history (rural work, housework, commerce, etc.) have helped to define the responsibilities of parents (father and mother) in the education of their children :

- for the father, get the boy to drive and manage a home. To do this, he must be strong, resistant, and courageous, enduring etc. It must then initiate him to activities that can make him acquire and develop these qualities.
- for the mother, it's about getting the girl to be a mother. The qualities he needs are grace, flexibility, courtesy, charity, cleanliness, and so on.

This social distribution of family burdens has certainly generated a mode of corporal treatment because of the educational purpose. Thus, the responsibility of one or the other in the education of the children is exerted with such force that, to miss it is to appear like a bad mother or a bad father, not only in the eyes of the society, but also at the level of individual consciousness.

- **Sociocultural aspects**

Many socio-cultural practices recognize the differences between men and women. Generally, it is ritual or initiatory practices that make the exclusivity of individuals according to their gender. For example, the "ORO" sects in the Nago region (Sakété, Kétou, and Pobè), "ZANGBETO" (guardian ghosts of the night) in Porto-Novo and the "EGUN" (ghosts) in Porto-Novo, Ouidah, Glazoué etc., constitute cultural areas reserved exclusively for men. They impose social behaviors on individuals. This leads them to regulate, consequently, the socio-cultural life of children. This is how a separation of certain cultural spaces is created. For example in Dangbo women have a backwater where they bathe and which is different from that of men. There are sacred forests, or before a certain age the woman must not set foot there.

These various restrictions on accessibility to socio-cultural values seem to modulate socio-educational behaviors to cultural realities. The education of children as a social value cannot escape this adaptation. The present study allows us to say that the mixing of groups in PES plays a big role in the choice of practice to be carried out by the pupils in the two departments, in the sense that it is not only a source of many difficulties listed above but There are also many benefits whose major influence lies in the socio-cultural or religious environment in which they are educated. This observation allows us to say that our hypothesis, according to which, the relative participation and the reticence of the young girls to the physical and mixed sport practice are explained by the influence of the socio-cultural, historical and religious factors which underlie tend education in the rational environment, is verified.

5. CONCLUSION:

Our investigations provided a rich opportunity for us to better understand the difficulties that students face in mixed practice in PES and also to understand the reasons behind their difficulties.

To properly conduct our study whose main objective is to highlight the permanence of inequalities between boys and girls in the school environment and to understand the effects of mixed education on the training of high

school students in high schools and colleges, we conducted an analysis of the various works related to our research theme to show the originality of our survey subject. In this context, we used the non-probabilistic method with the maintenance tool in data collection. Sixty-four (64) survey subjects were selected in eight (08) institutions at four classes per school with two students per class including one girl and one boy. Thus, we were able to show that a high rate of girls in the department of Ouémé are 50% investigated, whose parenting or family education asks not to stay with boys for the practice of PSE. This rate thus presented is contrary to that observed in the department of Collines with 68.75% of subjects surveyed. This observation allows us to say that our hypothesis, according to which, the relative participation and the reticence of the young girls to the physical and mixed sport practice are explained by the influence of the socio-cultural, historical and religious factors which underlie tend education in the rational environment, is verified.

The question that arises from these results is to know what measures to adopt to alleviate this difficulty situation that students encounter in mixed practice in PES. Thus, we hope that the present study will draw the attention of the PES teachers and especially the politico-administrative authorities at various levels on the evolution of this phenomenon which hampers the development of the good mixed practice in PES of the pupils, so that the suggestions made can be taken into account for the good of all.

REFERENCES:

1. Abalot, E.J., Wabi, S., Attikpa, A., and Fagbohoun, A.J., (2015). "Sports, Gender, and Sustainable Development: The Legacy of a" Gender-Sensitive "Distribution of Practices" Article March 2015.
2. Adedji, J.A. (1978). "Social Change and Women in African Sport" International Social Science Journal, UNESCO. Paris, 215-225.
3. Ahossi, M., (2016). Demotivation of girls in physical education and sports in mixed schools: case of colleges of Porto Novo and surroundings. INJEPS License Brief, Porto-Novo P.28
4. Balliger, D., and Burnier, M., (2015). Diversity in Physical Education and Sports "Advantages and Disadvantages Perceived by High School Students" MAS Diploma Secondary Education II
5. Bodjrenou, B. D. (1994). A psycho-sociological approach to the behavior of young girls in mixed groups in physical and sports education: the case of the lower Oueme. Long essay to obtain a master's degree in STAPS. Porto-Novo : INJEPS/UAC. 86p
6. Durkheim, M., (1980). Education and Sociology, 4th Edition, 12.P
7. Ordinance No. 75-30 of June 23, 1975, Orientation Law and by Decrees 75 -134 and 75 -135 of June 23, 1975
8. First sports charter drawn up after the Etats Généraux. Dated February 25, 1991, Title 2, Chapter II and III.