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SPORTS, GENDER AND SUSTAINABLE DEVELOPMENT: THE LEGACY OF DISTRIBUTION "GENDERED" PRACTICES

¹ABALOT Emile-Jules, ²WABI Sakariyaou Alabi, ²Antoine ATTIKPA and ³ATTIKLEME Kossivi

¹Doctor in Sociology, Auxiliary Master of CAMES, University of Abomey-Calavi (Benin), National Youth Institute of the Physical Education and the Sport, Laboratory of the Social and Human Sciences

²Doctor in Science of the Education, Auxiliary Professor, University of Abomey-Calavi (Benin), National Youth Institute of the Physical Education and the Sport, Laboratory of the Social and Human Sciences.

³Doctor in STAPS, Doctor in Didactic, Titular Professor of CAMES, University of Abomey-Calavi (Benin), National Youth Institute of the Physical Education and the Sport, Laboratory of the Social and Human Sciences

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This comparative study of sports practices from physical exercises and traditional games actually makes a contribution to current thinking giving understanding and perspective reflections tools that structured sports social courses in Francophone Black Africa, particularly those of women through different cultural areas. Meeting in this regard, several case studies, the approach tries to deepen three key dimensions which question successively access to sport inequality, diversity in social relations with the body and bodily practices in micro African companies that are rather conservatories the supremacy of a more traditional femininity. On these aspects, the criteria for inclusion and / or exclusion defined by reference to normality, physical, biological, and current or potential mental functions, transformations proximity regardless of the immediate socio-cultural environment and finally, opening of sports practices to new populations in situation of confrontation with the difference that Goffman (1975) calls the topics "discredited" are probably a few variables that this study used to make them more readable all the problems that use the body as a reflecting material for sustainable development. In addition to reports of positive discrimination that men and women (gender), maintain the sports field and behind the appearance of a dislocation of hierarchies transmitted in microphones African societies (without technical body of the use of complex) must emerge a collective representation less stigmatizing the sexual distribution of body uses.

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INTRODUCTION

The gender marking of different socioeconomic and cultural spaces by the concept "gender"¹Abalot (1998) is increasingly considered in the scientific literature by sociological analyzes Fontayne and Sarrazin (2002) and Françoise (2002); socio-historical or anatomicophysiological Legres and Nothing (1990). Then taking support on the various uses of the body as a reflection of material in any process of sustainable development and as an "interface between the individual and

the social, Le Breton (2011), the objective of this study is to make it readable social dynamics gender ratio. Also interest and special way to the hearing of the sport we wanted it to be an essentially cultural heritage but very sensitive to biological, physical and mental, is to question the hegemony of social models and issues that obscure the more educational and pedagogical mission assigned to the body. Faced with globalization issues, and beyond contexts, the various agencies including UNDP incite to resist all forms of discrimination, inclusion and / or exclusion defined by referencing to normality or gender. At the same time, each institutional space invests the sport by its attributes (status of man or woman) and its specific roles and functions, appropriates singular way to satisfy his own purposes. In these interpenetrating spaces appear ideological, ethical and aesthetic positions on the social uses of the body that are based on identity, sociological and economic choices differ materially. Beyond a biological

*Corresponding author: ABALOT Emile-Jules

Doctor in Sociology, Auxiliary Master of CAMES, University of Abomey-Calavi (Benin), National Youth Institute of the Physical Education and the Sport, Laboratory of the Social and Human Sciences

¹Sex: refers to the biological differences between males and females

identity, there is a social construction of gender and tasks assigned to each group. In other words, sex² is biological and gender related to culture and / or social. The biological division of labor in advance (power to give birth to both sexes) and the distribution of roles (paternity germ fertilization) will organize between social actors of the family unit, all forms of individual representations and / or group on gender. Coarse pictures transmitted by the gender concept, the negative prejudices of discrimination, strong or weak sex and the resulting stereotypes they are sufficiently identified and prioritized to neutralize the language of discrimination, authority and competing powers who translated by the under-representation or unequal access to decision-making powers in key areas of development?

By signing this study in the logic of "the biologisation social and socialization of the biological" Bourdieu (1979) and the processes that are constructed gender inequality in all key development sectors (education, health, employment), central issue is to what extent the sports culture, broadcast from the education received by the body, can play a decisive role in neutralizing stereotypes on different body and passed from generation to generation?³

It follows from this premise, the following hypothesis: discriminatory practices and low membership girls sports culture are linked to socio-culturally centered biologisations social stereotypes. The feminization process of social spaces and their methods of appropriation appear in our view as key variables to better understand the social dynamics taking place in the relationship to gender. How then enable present and future generations to produce through the body uses a sufficiently accepted awareness of integrating gender concept in decision making? The specific objective is to review all the data collected on the eternal questions that biologism based on the natural identity of women and their mother function.

Theoretical approach

From the perspective of different theoretical approaches to the concepts (gender, stereotype, organization and / or development), who had to wipe various criticisms that are also away to answer a few questions of general sociology (on the concepts of culture, socialization, identity, norms, deviance and social stratification) is a systematic recourse to work with two specialized sociology. This is the sociology of organizations and / or the study of institutions and study of the cosmogony of African micro-cultures. It is in this perspective that within the body of knowledge built around the strategic actor theory developed by Crozier and Friedberg (1977), it is no longer possible to consider not only the acting is determined by the consistency of the system or environmental constraints. One must seek primarily to understand how to build collective actions from behaviors and sometimes conflicting individual interests them. So instead of connecting the organizational structure to a set of external factors, this

²Gender is a term that refers to culture; it concerns the social classification into male and female

³To achieve this goal and the complex use of technical body without country (Benin, Cameroon, Togo, Senegal and others) it is to identify the representations that are micro-societies of the diversity in the social uses of the body and to see how gender is perceived in this cosmogony. Does the chosen context is representative of 54 countries (French or Portuguese speaking) that account Africa? In any case the reference framework to characterize the social uses of the body far beyond the scope of local particularities; it is global as the Olympic

theory apprehends as a human built, very much like symbolic interactionism well studied by Goffman (1973). In continuation of the approaches that addresses gender inequality and unequal distribution of men and women in the different sectors and after the classic opposition between holistic and individualistic explanations are more recent analyzes presented, marked with a new focus to local dynamics, producing inequality.

The predominance of professional activity as social groups classification criterion is also found in the static ranking tools to account for the influence of social class on various practices and representations. By using "professional activity as the main criterion for distinguishing between social groups, many theories of social stratification, as well as static tools make a partial account of the plurality of logical differentiation and prioritization through the Companies" Bourdieu (1979). There are for this purpose, although other social distinctions foundation of hierarchies and power relations between social groups: gender, ethnicity (racial discrimination), disabilities, sexual orientation, place of residence, religion, and especially the form of the family. These tangible elements of culture that can be designated by the artifacts of the family culture can be broken through norms and deviance, behavior and collective representations and / or individual and especially by the presuppositions, assumptions, feelings, resulting taboos invisible and unconscious elements⁴. (Goffman 1973).

Most of the approaches discussed in this study survived various criticisms. First, aspects of culture beyond compliance and are accessible only through interpretation. Moreover, they presuppose more or less mechanical individual responses, and determined by a cultural model imposed from outside. Yet in an organization, the system of values and the system of rules are not frozen even as each actor has a relative autonomy. Evoking in our introduction the study of African micro societies' private use of any complex technical body "Abalot (2014), we chose to correct this bias of the gender approach by relying on the representations of micro-crops ; a study developed by Michel (1997). It analyzes organizations (including the institution of marriage) by combining the inputs of the culturalist school, qualitative sociology, symbolic interactionism, and socio-technical school.

Methodological Approach

This exploratory study of qualitative bill was carried in the specific context of African society's microphones which, although fundamentally patriarchal, preserved some relics of the old regime of matriarchy. To remain consistent with the multidisciplinary spirit of Sciences and Techniques of Physical and Sporting Activities (STAPS), a consulting available literature favoring relatives disciplines and / or related to rural sociology are: structural anthropology, ethnology, management science, environmental as well as political science, economics and management, among others, was conducted. The breakdown of artifacts or rational and tangible elements within the basic unit (the family) and analysis of behavioral norms, individual representation and / or collective allowed to question the social dynamics in terms of globalization institutions and socio-economic practices. Secondly, the limited phenomenological approach, made the study of relevant and specific environment was

⁴Stereotype is defined as belief ready-made, unthinking, mundane opinion, devoid of originality.

avored. The concentration of cultural intertwining with the vagaries of the uses of the body of the sport and their interaction with institutional innovations have helped to make it more readable cosmogony for micro namely links between patriarchy and matriarchy, cultural heritage and institutional techniques, analysis visible forces lined invisible energies, representations, prejudices and taboos in the genus, which make diversity of education received by the body and other forms of bodily practices bypass areas of standards and sporting values " called universal." Specifically, we have conducted an observation of sports practices, when not channeled towards meeting the gender identities and ethical rules, generates threats to the survival of humanity. The analysis carried out proceeds from a cross of the document data, observation of ground and content of speech of 15 subjects (politicians, guaranteeing African traditions). It is the domination of languages, gendered discrimination and the various opinions issued on women engaged in tangible and sporting activities of interest⁵.

PRESENTATION OF THE RESULTS

African micro societies: without complex technical cultures of gendered body use

Sport was built as a male institution. Created by men and for men, it is, from the outset one of the most favorable environments for the reproduction of the order of its kind and one of the most reticent to any transformation. Moreover, Mennesson (2005) describes the sport socialization as a construction of gender. While the pervasiveness of male was arguably a screen for historians unsophisticated initially new categories of analysis developed around the exclusion of women, body uses and male sociability. The widespread use since the early 1980s, the genre as analytical category in North American sports history work is a measure of its low use in French research. Work on social gender relations, overcoming a history of domination, studies on masculinity or on homophobia are very recent.

But first, how to set the sport that originally was built as a masculine institution? Given the diversity of definitions of sport and the many theoretical debates of the 1960s and 1970s that are far from being completely closed, it is also the weight of the institution that takes Brohm (1976) to define the sport as "an institutionalized system of competitive practices dominant physical, delineated codified conventionally set whose stated objective is, on the basis of a comparison of performance, achievements, demonstrations, physical benefits to appoint the best competitor (the champion) or record the best performance (record). " While some consider continuity between the plant uses (wild body, machine body, the body working tool), games and sports as and as the degree of institutionalization and increasing competition without use the same concept, most historians reject the thesis of continuity and of the identity of concepts. However, the history of great Greek competitions of the VII century BC to the fourth century, when they were banned, evidenced for example, a clear process of secularization, professionalization and institutionalization makes the debate more complex. Search fields are not similar because sport is an object and gender is a concept became a category of analysis.

Even as the history of women and sport were born around the same time (the early 1970s), their common marginalization within the discipline of history could bring them closer because sport has himself even built as a male institution. It has become more professional thereafter. The professional activity so often served as distinguishing criterion in the development of many theories of social stratification, as well as statistical tools allow a quantitative approach to the latter. But if these approaches make insufficient account of the plurality of logical differentiation and prioritization through the companies it develops other social distinctions foundation of hierarchies and power relations between social groups including; social constructions related to sexual orientation, environment and family. These distinctions and beyond the classic opposition between holistic explanations Bourdieu (1984) and individualistic Boudon (1973) data collected in our



Les Amazones vierges du Dahomey

(Current Benin)

⁵Phenomenology: Husserl, it is a philosophical method that seeks to reverse things and describe them as they appear to consciousness, regardless of any constituted knowledge.

context are presented in terms of dynamic companies producing community of unequal access the development processes between men / women. So far "we know the various ways to practice the games, often ephemeral and repetitive do

not necessarily refer to specific driving techniques."Callède (2007). It is precisely this culture of the ephemeral, specific to African societies, which opposes rules that characterize the sport. However, the French sociologist, Callède justifies a contrario that "the playful confrontation is not comparable to competitive sport because sport is characterized by a hierarchical organization that ensures and formalizes both the current rules, the classification competitors, competition levels and spatial scales of reference. " How African societies they appropriated these specific motor skills in sports that do not necessarily refer to traits that characterize the warriors fighting?

Sketch a typology of African matriarchal societies

African micro-cultures, although fundamentally patriarchal, preserved the relics of the ancient matriarchal system. To this end, women are free until the end of the nineteenth century to practice trades men. However, once married, they become the property of husbands that equip or "buy". A key feature of the mode of operation of these primary institutions in form but solid in the background is from the despotism that prevails and comparable to those of the Ashanti people, hairdryer, etc. While the royalty system is carefully pressed the visible body strength and the invisible energies of the gods of the land. Customary kings have unlimited power and have the life rights, death and property of their subjects. According to tradition, he reigns in the bushes, ghost kings, in whose name the place of tax levies and vexations of all kinds. In terms of the defense of the territories, there are control systems that allow the systematic inclusion of women warriors in all conflicts. The Amazons of Dahomey (now Benin), with a semblance of matriarchy, represent a former all-female military regiment. They are so named by historians because of their similarity to the semi-mythical Amazons of ancient Anatolia.



The Amazons use the technique in which they excel: the art of combat.

The savage body (be strong to be useful)

A- Report to the body, survival and defense tool

Conflict with France and the invasion of West Africa by the Europeans accelerate in the second half of the nineteenth century and in 1890 the king Béhanzin starts fighting the French forces during the First War of Dahomey. According to Holmes, many French soldiers are reluctant to take or load are undermining the bayonet, fearsome warrior women. This hesitation causes the death of many French soldiers. However, according to some sources, the French army lost several battles

not because of these hesitations but because military skills are undermining.



The Amazons of King Behanzin: a structured feminine army

The French are truly amazed by their courage as they do not hesitate to brandish the heads of their enemies that they savagely beheaded destabilize; and when they manage to confront them physically, they are often winning. While the French introduce a certain distance with their guns and bayonets, they seek to find a way to create a physical confrontation. In a case of force majeure such as this one, the Amazons use the technique in which they excel: the art of combat. They attack by balls rolled to go under the hedge of bayonets and to interfere in the enemy ranks. Their boldness surprised and, if successful, they often top. Sent real commandos from the first skirmishes with the French, they enjoy the element of surprise in the first attacks of guard posts and they report to the king savagely decapitated some heads of Senegalese soldiers. But soon, despite their number, impetuosity and determination, they suffered heavy losses. Finally, strengthened by the Foreign Legion and having better weapons including machine guns and a cavalry and a naval infantry, the French inflict on Dahomeans ten times greater losses than their own. After several battles, they end up winning. The Legionaries write later about the "incredible courage and audacity" of the Amazons.

The latest Amazon of Dahomey died in 1979. The predominance of the technique in which the Amazons great namely "the melee technical" questions the logic of differentiation and prioritization through companies. Likewise, the behavior of women warriors helps us to relativize the approach, perspective and allows the exchange between researchers advocating where necessary, a less rigorous comparative between gender. The articulation of social diversity around the shapes of plant crops, has little impact on gender in Africa. But the transplant of the Olympics, for example has not a hold on the diversity of perennial crops remained physical and maintained by intergenerational ties. The work of anthropologist Le Breton (2011), for example, illuminate this perspective. The apparent strength of the community, (and we understand that this is the kind) integrating nature, doubles as invisible energies. therefore impossible to conceive the game world and physical challenges without reference to the power of the gods of the land. Faced with the modernization of society, including sport carries the influences, the re-creative ability of the technique of close combat of the Amazons, represents moments and / or social norms bypass locations.

B- The body, work tool, instrument playing and measuring become sports practices

Even if it remains in a local context, sport cannot be reduced solely to a few foreign practices. The different body uses have probably through sport, in common. They do not have less relative autonomy which, in the case of its kind, makes sense. Sports called "masculine" like boxing or football, sports called "female" as the maintenance gymnastics or sports less connoted like mountaineering, the case studies confirm the existence of processes and different behaviors in each institution studied. Furthermore, sports are not practiced or appreciated in the same way as the position of each in terms of class and "race." Hence the need to cross these categories with that of gender, as well as offer here differently Louveau and Bancel, (1998). In part stamped agreed readings of male domination and analysis often too inclusive on the exclusion of women and their laborious institutional recognition by the sports world, the history of sport and gender operates today a return on prospects developed initially, interviewing multiple ways in which to build, dialectically, but specific and nuanced, the gender relations. Because sport is not just a matter of institution, regulation or speech; it is also and above all work on the body. It acts on it through practice, equipment, space, clothing, images and imagination as much as by the rational organization of human relationships.

Gender differences or gendered: Attributes innes conflict and / or socially acquired

Provided that sport carries the influences of society, the kind of work according to some Thery (2007), far from the simple expression of substantialist essentialist beliefs about the person, is a concept that lends itself to analysis organizational structures and social relations. Through a discussion that brews a number of data collected and from a comparative approach, anthropological, assumed in this study seeks to place the gender dimension of social life at the center of development education sustainable. Gender as we mentioned initially through biological differences (between man and woman), are an enigma on which, sociologists, historians and / or psychologists are still trying to develop sufficiently shared repositories and accepted by all and this according to the selected settings. Besides one could have reservations about an approach that compares very different things, namely: technological heritage of individualistic societies and social practices for micro interpreted by ethnologists, and anthropo-sociologists. But if this study claims this comparative perspective that allows to suggest that the modern concept of sexual body is rooted in the organization of industrialized societies, we finally realize that the cultural hegemony created by this type of institution just shake the vision of holistic societies where the individualist ideology is contrary to Community Relations. Even more interesting, this juxtaposition of forms of social organization, however necessary as there is in any organization that both interlocutors, able to unite and start a family with obviously different biological functions. so inspiring is the conclusion of the book "Gender Equality and Family naturalism" Thery (2007 ...) pushes further its reflection in the field of kinship and analysis marriage as a steadfast tool box which underpins the whole of the social organization of gender distinction. It creates socially the children's father's wife gives birth. He founded parentage. Now, with the advent of what is called the "thinning" that is to say that the decision to marry or not to

"unmarry" has become a matter of personal conscience, it does is marriage but filiation which represents the "axis of an ordinary family." We now understand one of the major issues, namely the assessment of the effects of the upheaval meaning given to the marital institution.

A- Thinning, Unfinished Business

Marriage loses its status as a "common core" to the maternal line and paternal filiation in the Western kinship system, to become a universal law of the abstract individual, carrier itself the "universal human". It is indeed a real drama of society because the naturalist overhaul of the relationship opens the family institution to identity temptation score of the population and families. But the democratic right should know neither heterosexual nor homosexual or bisexual, because the law is only for legal persons, and not to real human beings, with their own mental and physical characters. This new approach to the genre will significantly reduce the threshold or double threshold gender but at the same time it will deeply undermine the morals and the question of sexual difference (gender as attribute and human identity) than the distinction of sex (gender as social relations attribute). Will it then forwards to a new social organization that redraws a particular way, the language system of the sex distinction? This crucial question escapes she bit the issue of men and women when reports notes that the distinction male female "generates in traditional societies not one, but four major forms of sexual relationship: the opposite sex the same gender, undifferentiated sex and sex combined "this classification or better this social stratification opens the way for new questioning of the nature of the modern organization of the family shaken by the questioning of gender.

B- The Family: starting point of any organization

The perspective of a new family "contradicted" encourages thinking to ask beforehand if a family can be characterized in its features as an organization; there are at least three levels of interpretation of the family culture. While most aspects of culture beyond compliance and are only accessible through an interpretation of social reality, it is clear that the three levels we have identified and classified does not necessarily have links to or consistencies of causalities. Therefore, building on the theoretical model developed by Crozier and Friedberg (1977) in their collective work: the actor and the system; the constraints of collective action, the approach attempts to illuminate the strategies developed by the two focal points to lead the family, their scope and consequences caused by their behavior in different socio-economic sectors, politics and sport. Indeed, this theory postulates that any organization with its own objectives, (starting a family in this case) is structured by a formal system coupled with an informal system, but influenced by a relevant and specific environment. This institution includes within it various individuals who constantly combine their objectives and those specific to the organization strategy. Knowledge of an organization adheres to three levels of analysis including: systems analysis, strategic analysis and environmental analysis. The first two levels are linked and even difficult to distinguish. They are complementary because without systemic analysis, strategic analysis would be only speculative and deterministic. These two approaches are also, in a sense, because opposite: strategic analysis allows each actor "to calculate, or to preserve its interests in negotiating with its partners" (inductive logic) and

systems analysis "seeks a set of consistent and hierarchical purpose and tends to impose on him through the outcome of games he should play "(deductive logic). Regardless of the relevant and specific environment of the organization that deserves prior and objective analysis, it is at the first two logics (inductive and deductive) lies the relevance of this theory in the case study of institution of marriage.



A modern army are women

Analysis and Summary of Results

The undermining of the institution of marriage by gender concept as we mentioned initially through biological differences (between man and woman), are an enigma on which, sociologists, historians and / or psychologists attempt yet sufficiently develop shared repositories and accepted by all and this depending on the selected settings. Besides one could have reservations about an approach that compares very different things, namely: technological heritage of individualistic societies and social practices for micro interpreted by ethnologists, and even anthropo-sociologists. But if this study claims this comparative perspective that allows to suggest that the modern concept of sexual body is rooted in the organization of industrialized societies, we finally realize that the cultural hegemony created by this type of institution just shake the vision of holistic societies where the individualist ideology is contrary to Community Relations. Even more interesting, this juxtaposition of forms of social organization, however necessary as there is in any organization that both interlocutors, able to unite and start a family with obviously different biological functions. Suspended between nature and society, organized by the "natural" hierarchy of man and woman, Thery (2007) evokes the conjugal family is the natural origin of social life.

The modern gender difference by building the social contract philosophers then puts sexual difference to the origin of all sociability, which eventually led to a substantiation of gender issues. For twenty years, many researchers tend to emphasize feminist depending Thery (2007), the fact that the naturalization of normative institution of the nuclear family by the social contract philosophers had serious consequences for women. This is among other things the justification of

patriarchal power that builds on the vision of the family as the natural entity deriving additional age and gender relationships and the emergence of "spontaneous" in it a form of government hierarchical; excluding women blow of the social contract, designed as a civic link active citizenship is therefore sovereignty. Today, the author quoted above now points to a third consequence (more sociological than political) of the imaginary transformation of a normative institution origin of all sociality, that of substantiality of gender issues.

With the modernization of society, the relationship between men and women are changing and it is increasingly referred to "sexual difference" as if the score of humanity has fallen into two classes. The roles become natures and statuses identities. The attributes of the partners of a social life turn into physical and psychological attributes of the human species. In other words, the distinction between man and woman ceases to be perceived as a normative distinction describing social relations (mother-daughter, uncle-niece, etc.) to substantiver and appoint two great classes "natural" to different people, man and woman. This social, economic and cultural dynamics has resulted in African micro-cultures with low contribution of functional literacy for example, sustainable human development of rural women since developed outside of an objective analysis prior conditions members of changes. Thus, the Human Development Index (HDI), a composite measure for overall observe the relationship between economic growth and cultural and social development can not be achieved without widespread literacy among women who when it becomes functional, it represents the basic mechanism, the fundamental lever for control of technological innovations, the optimal use of financial resources and finally to better management of human capital. In other words, the study pushes further reflection and adheres to the definition used by Souguena (1995), which proposes to designate under the term continuing education development, the type of education to implement for support the development process. A type of education designed so as an instrument to contribute to the integral and sustainable development of the African citizen, and this from a multidisciplinary perspective, democratic and versatile. continuous process throughout the life that define three main areas: development education and gender equality, the concept of education for solidarity between the sexes and stimulation to the spirit of integration of the kind.

The low rates of female participation in the process of sustainable development

But the social costs generated by the lack of continuing education for sustainable human development (taking into account the ecosystem, environmental protection, preservation of the human species, plant ...) results in exacerbation of the great societal issues namely:

Groups affected the most vulnerable in the three areas of human development (longevity, education and income), which assess the Gender-specific indicator of Human Development Index (GDI) is still women.

After a review of social stratification, the report on sustainable development in Benin in 1998 (Cotonou United Nations Development Programme (UNDP), 247p gathered statistics.FawudijiAho, Pederson and Boya) reveals a strong representation female heads of households. Better, 46% of poor urban households headed by women, while this

proportion is only 26% for non-poor urban households. Moreover, the calculation of the share of women in labor income revealed that women whose proportion was 52% of the working ratio in 1996, contributing to income as a proportion of 23%. Thus, on the one hand, women are more affected than men by income poverty, and secondly, their contribution to national wealth seems devalued. From the perspective of human poverty, it also appears that it is women who are affected by the most critical of illiteracy, as higher. (82% against 58% for men in rural areas and 54% against 28% for men in urban areas). It is in this sense that the studies conducted by the authors are intransigent and can be summarized in a low Gender Empowerment Measure (GEM), in all sectors of development. With the figure of 0.229, the GEM in Benin will be well below the average for emerging countries (0.367) or the world average of 0.418. Therefore, the high illiteracy rate of women in Benin is 75.4% does not facilitate their social integration and is not likely to induce a lasting change in the variables that underlie gender and human development. The health education by the dual role of production and reproduction of the woman can be made functional to economic growth, higher living standards and the social, legal, political, and institutional women. (Abalot 1998) This set of variables to be both consistent and interdependent, were analytically interpreted, but obviously they light relative to each other, the reasons that led to the decline of the central values conveyed by the traditional formal school.

Legally, text analysis reveals that legal constraints based on customary rights, Beninese legislation inspired by the French penal code, or the Family Code do not allow the actual liberation of women stereotypes. The fundamental law of 26th August 1977 even though it represents a significant advance, relating to sexual discrimination, the gains remain to be improved in terms indices participation both social, economic, cultural and sports. An attempt to prioritize these stereotypes, holding successively: The tool language of both metaphor and substance of social ties, the domination of languages, chauvinistic behavior, forced marriages, wife inheritance, gender discrimination, mother of the role and affectivity, the veil, the sharia law etc. All these prejudices dictated by the language of the rule will significantly reduce the participation of women in the development process.

On the typically sporting and bodily practices, the body was used successively as a working tool, play instrument and measurement prior to codify to become "sport" So are evoke the different uses of the body through ages and through body status. A distinction is because the wild body (be strong to be useful), the encrypted body (measuring instrument), the body machine or technical object current, total body or didactic current (be fulfilled and autonomous) and cybernetic body or current information. They then retain that wild body cybernetic body disappears the notion of the natural body that is to say where the body can not directly intervene, the man uses the technical object, which is not without danger. The company knows the enormous sociological transmutations and sport carries the influences of these changes in terms of call stratification of social classes. Regarding bodily practices, new uses introduce the wave of extreme sports with a heavy dose of technical objects that display the other levels of holding (the notion of sexual body). Regarding the current sports (being the best), the findings must be qualified and under-representation of women should be attributed to social conditioning, the expression of personality traits or gender roles or sport

experience. Better, opening investigations into societies where the notion of the body predominates wild notes of the introduction of sport in Africa.

Yet practices on the continent have they started a sign of development? Rather, they resulted in reference to philosophical anthropology explored by Game (1977) an "against society" contradicted. For in societies without complex technical body use, women are upstream and downstream from all the major decisions. Now the sport system has its standards must learn to decipher and respect at risk of exclusion. But the paradox reveals that African countries came partly in the industrial and technological system while adopting adding value to their crops through occult forces. The example of the Amazons that we have discussed at length perfectly illustrates that the bodies of representation forms conceal visible forces and invisible energies. This is another approach to the sociology of the body must be put forward studies on the bypass strategy called universal sport standards.

Conclusion

At the end of our analysis, it appears that the social organization which redraws special way the binary issue of gender relations in the opposite sex, the same sex, undifferentiated sex and gender combined, has deeply shaken the institution of marriage. Despite circumvention strategies of social actors (adoption of children, sexed transplantation, surrogate mothers, etc.), marriage loses its common set of status to the maternal lineage and paternity, becoming the name of the democracy, universal right of an individual generated so abstract, carrier itself contradicted a company. Now if this right to democracy should not lead to heterosexuality or homosexuality or bisexuality because despite this new naturalistic rebuilding ties of fatherhood, the persistence of gendered discrimination and under-representation of gender in key areas of sustainable human development to take two main reasons. On one hand, the naturalist overhaul kinship opens the family institution to identity temptation score of people and families. On the other hand, the language system both metaphor tool and substance of the social bond begins to erode to the point where the representation forms of individual and / or collective gender become powerless against this new social dynamic.

Under these conditions the new family, another "organization contradicted" confirms the questioning artifacts from the family culture consist of tangible items such as: housing, dress code, morphology, the official story, the short values for new construction of gender. So these deconstructions of social kind of process or (re) socialization will be strengthened around the new standards or deviance as accepted behavior and valued in society or social group. Ideally, these potentially divergent socialization process where the individual is an entity through which the contradictions, the construction of identity is more in the context of this study in a subjective construction of an individual that broadcasts in the collective plural values contradictory and which it is made. Thus drawing on the body uses in the professional activity as the main criterion of social stratification and discrimination between sexed groups, analyzed data makes insufficiently account of the plurality of logical differentiation and prioritization through companies. Indeed, there are many other social distinctions the basis of hierarchies and power relations to social groups related to

gender, ethical origin, disability and especially to sexual orientation in body uses in general and sports in particular.

This is where the issue of this paper is twofold because it has proven through different cultural areas, reference tools that structured forms of sexual representation of the body in Benin as in some African micro societies. It is in this forward-looking vision that understanding sexual discrimination must take into account the presuppositions, assumptions, dubbed visible feelings of invisible forces that are accessible only through an interpretation of social facts. Finally, and particularly with regard to sports culture, the study showed that it is commonly accepted that men and women develop differentiated representations about the Sports and Physical Activities (APS). The various approaches that corroborate our results, bind the specific area of the APS sociological analyzes, socio-historical, anatomicophysiological but especially to the education received by the cultural environment in the body. Discrimination between men and women in Africa is positive discrimination in the image of the great aunts (Tangninôn): priestess and guarantors of tradition. To this end, it appears that Tangninôn status is acquired through the spirits of ancestors. It is a special agent of socialization and chairs the great ritual ceremonies, including that of the rite call the spirit of ancestors. The latter made her, a mysterious character. It is this mystery which partly justifies the plurality of opinions, speeches interpretations on the usefulness of this institution that traditional media a must for the conservation of a primacy of the feminists. Discrimination between genders in developed countries is rather stimulated as artificial. Especially remember that the right to sexual difference is for legal persons, and not to real human beings, with their own psychological and physiological characteristics. But the effort of scientific understanding of gender discrimination has operated in reverse. This effort should go a step analytical identity, before clearing a perfectible and objectively accepted explanation about the negative prejudices that confine bodily practices in preconceived representations. The man and woman are not comparable on a sexual level; however they must be compared in their biological socialization for sustainable development. Beyond the positive reports discriminatory and / or negative that gender maintenance in different social fields and behind the appearance of a dislocation of hierarchies transmitted in African micro societies must emerge a collective representation less stigmatizing the gendered distribution of uses social body.

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