



Research Article

Gender, Sexual and Reproductive Health: The Obsession with Sexual Performance among Young People in the Commune of Yopougon (Abidjan-Cote D'ivoire District)

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Abstract: Since the development of historical linguistics, it has been observed that the Ancient Greek language contains a significant number of words with no Indo-European etymology, which have been designated as a Pre-Hellenic substratum in the Indo-European Greek language. These words include toponyms, anthroponyms and divinity names, among other loanwords. The present study enquires into the origins of this substratum in the Ancient Greek language of the 1st millennium BCE. Although mainstream archaeolinguistics argue mainly for an Anatolian origin of this substratum, linguistic evidence will be presented herein for an Eteocretan influence in the formation of a significant part of it. Several examples are provided for well-known cases of proper nouns and other loanwords, along with examination of some linguistic data and, finally, conclusions, concerning the linguistic characteristics of this substratum and of Ancient Greek.

Keywords: Gender, Sexual health, reproduction, obsession, performance, Youth.

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INTRODUCTION

In medicine, the word sexuality usually refers to behaviours that contribute to the exercise of sexual function. With Freud and psychoanalysis, this term has taken on a broader meaning: it is used to designate all the pleasures of the body that this author calls "erogenous pleasures", whose research is considered by him to be fundamental in the emotional development of the child. The genesis of this sexuality is referred to as "infantile sexuality", which describes the modalities, conscious and unconscious, of the search for pleasure during development, whose avatars are going to resound notably on the exercise of the genital sexuality of the adult, but also on the global organization of the personality (P. Bizouard & P. Duverger, 2008, P.128).

The relationships between adolescence, youth and sexuality have been transformed since the second half of the 20th century, as have the relationships between youth and the adult world. This change must be situated within a long historical evolution, and within a more general social framework. From a rather negative view of juvenile sexuality, subject to a double moral standard according to gender and an obligation of restraint and chastity (for women), there has been a shift towards a representation of young people's commitment to sexuality as normal and expected, even if it is accompanied by strong invitations to responsibility and self-care (M. Bozon, 2012, P.121). At the same time as youth was being prolonged (Galland, 2011, cited by M. Bozon, idem), a genuine sexual autonomy of young people, based on internalized controls rather than external disciplines, was thus established, as shown by the results of the survey on the context of sexuality in France (Bajos, Bozon, 2008, cited by M. Bozon, idem). Paradoxically, however, the emergence of a private autonomy of adolescence and youth goes hand in hand with an explosion of adult concerns. This sexual alarmism, which borders on moral panic about

youth, is one of the repercussions of the end of direct adult control. Concern for youth extends beyond sexuality (M. Bozon, *idem*).

While the gender issue was introduced and developed by Anglo-American feminists in the early 1970s, the "gender" issue has had a hard time gaining a foothold in French feminist studies and, a fortiori, in universities and research institutes. Several interrelated reasons can be advanced for this. We often refer to the polysemy of the term gender in French: meaning in grammar, in the classification of naturalists, in literature, in the common language. In its meaning of social sex distinct from biological sex, "genre" was initially used in an awkward way because it required definition each time. Above all, the weak institutionalization of feminist or women's studies in France has not allowed for a truly interdisciplinary structure in a field that is nonetheless characterized by its transversality¹ (I. Löwy & H. Rouch, 2003, PP.5-6).

The idea that gender and sexuality issues deserve to be thought about together is not new. However, it has been slow to take hold and is still not self-evident (Christophe Broqua and Fred Eboko, 2009, P.3). According to the authors, in a seminal text published at the time when the notion of gender emerged at the heart of feminist theory, Gayle Rubin(1998) develops the concept of the "sex/gender system", which she defines as "the set of arrangements by which a society transforms biological sexuality into products of human activity and in which these transformed sexual needs are satisfied" (G. Rubin, *idem*: 6 cited by Christophe Broqua and Fred Eboko, *idem*). Along with social sex, gender translates sexual orientation: "Gender is not only identification with one sex; it also implies that sexual desire is oriented towards the other sex" (G. Rubin, *op.cit.* cited by Christophe Broqua and Fred Eboko, *idem*).

The sexual debut is an essential aspect of the socialization process (G. Balandier, 1984; R. Courtois, 1998 cited by F. Bakass & M. Ferrand, 2003, P.1). It is a major component of social control and the way in which it occurs provides information on how each society constructs the social and gender identity of its members, and reveals the different forms of identity and the rules of behaviour imposed on girls and boys (M. Bozon, 2008 cited by F. Bakass & M. Ferrand, *idem*).

Recent representative surveys indicate that in most societies, first sexual intercourse takes place at a younger age today, and is more dissociated from sexual activity and sexual life, with the formation of unions (a more recent development for girls) than in previous cohorts (M. Bozon, 2002; Wellings *et al.*, 2006 cited by F. Bakass & M. Ferrand, *idem*). In some parts of the world, however, it is difficult to obtain concrete results and it is still difficult to assess the extent of the phenomenon. In Arab countries in particular, it is considered unacceptable, even "immoral", to even ask men and women at what age they first had sex (F. Bakass & M. Ferrand, *idem*).

For (Mr. Bozon, *idem*), at the heart of the concern for young people is their access to sexuality. As late as the 1950s, institutions, local communities, adults and parents closely monitored young people's associations. Traditional controls on sexuality were both repressive and motivational and were based on a double moral standard. Women were to be prevented as much as possible from entering women's sexual lives before marriage, while men were encouraged, directly or indirectly, to learn about sex or love life. The control of juvenile sexuality is a key issue in the reproduction of the gender order. Both women and men are expected to assume the asymmetrical gender postures that prioritize them (P.123).

In view of the above-mentioned findings, the author (M. Mazurette, 2018) mentions the duration of erection, number of orgasms or partners, etc... The race for figures mainly concerns men. If it is legitimate to want to be a good lover, we can invent another scale for this. What is a good lover? Exceptionally, we tend to agree on a few criteria: one should have functional organs, pay attention to the other's pleasure, have a minimum of curiosity (M. Mazurette, *idem*). Luckily, these good intentions telescope with our obsession for financial market-style

¹ Transversality claimed at the "founding" colloquium of Toulouse Femmes, féminisme et recherches (1982), then by the ATP of the CNRS Recherches sur les femmes et recherches féministes (1983-1987) quoted by (I. Löwy & H. Rouch, *idem*, P. 6)

accounting. Hence the equations not pricked by cockchafers: the good lover lasts 41 minutes, offers an hourly average of 2.6 orgasms to his partners, his sexual repertoire includes 343 elements and 2,887 sub-categories (M. Mazaurette, idem). For the author, on this count, one could reach the top of the sexual podium (reminder: this podium does not exist) by humiliating or mistreating one's playmates, by making a series of "conquests" without creating connections, and for the most audacious, by pouring "concrete" into one's penis. With such good moves, you don't need enemies. On this aspect, the author asks us to start with our most basic requirement, which is to "insure". For (Mr. Mazaurette, idem) according to the codes of performance, the penis must be hard, and remain hard. Not obvious for an essentially flaccid and highly emotional organ. Moreover, without wanting to push open doors, an erection is used to ejaculate - not to restrain oneself (M. Mazaurette, idem).

Then, for (Mr. Mazaurette, idem), we come up against an inadequate idea of normal performance (five to six minutes of sexual intercourse on average, according to (the Journal of Sexual Medicine in 2005 cited by (Mr. Mazaurette, idem). One French person in two overestimates the duration of a classic penetration (Zavamed 2018 study). These misunderstandings are all the more embarrassing since staying hard is not very useful. Endless penetrations can cause pain (7.5% of women experience pain during sex, according to the International Journal of Obstetrics & Gynaecology in 2017 - a low estimate since, according to Wikipedia, the figures can rise to 21%). Not to mention the weariness, 50% of women have already faked it: stopping the intercourse is one of the main reasons why they are so secretive (Journal of Sex Research, 2010 cited by M. Mazaurette, idem). Not surprisingly, when women are asked to describe the ideal length of penetration, they give it four minutes less than men (Journal of Sex Research, 2004 cited by (M. Mazaurette, idem). A classic performance scale consists of counting the number of partners (for the most frenetic among us, in order to obtain four-digit tables with several decimals). However, if you've had a bunch of sexual partners, it's not necessarily because of your charm. For the author, you could be perfectly incapable of loving sexual partners over time or be infinitely incapable of making you love them (M. Mazaurette, idem).

In view of the above-mentioned findings, our exploration showed that in the District of Abidjan, there is a juicy market of unbridled quest for sexual power and sexual performance. The desire to satisfy one's libido has become a major preoccupation of the populations in Abidjan. Indeed, sex has become the main subject of predilection. According to the latest Demographic and Health Survey (DHS) carried out in 2011-2012 by the National Institute of Statistics (INS) at the initiative of the Ivorian government², 20% of girls aged between 15 and 24 have already had sexual intercourse before the age of 15. This rate is less than 14% among boys in the same age group. This is most often unprotected sex and not in line with the ABC (Abstinence, Be Faithful, Use a Condom) strategy, which is a sexual education policy based on risk reduction that combines a strict abstinence approach with education on safe sex practices. In addition, 32% of girls aged between 20 and 24 have had a child before the age of 18, the survey says. Contraceptive prevalence among young people is 13.9% nationally. National HIV prevalence is 3.7%. The health regions of Abidjan have a higher prevalence (5.1%) and account for nearly half of the active population (47%). In 2016, new infections will affect mainly women aged 25-49 and young women aged 15-24.

HIV prevalence is increasing rapidly among women aged 15-29: 0.2% at 15-17 years, 1.7% at 18-19 years, 4.9% among 23-24 years and 5.6% among 25-29 years. They have early relationships and relationships with older men increasing the risk of infection. In 2016-2017, 8462 cases of STIs were recorded among young people aged 15-24 in school settings. In the same year, 4502 cases of early pregnancy were recorded. In this respect, there is an affluence of the population of Yopougon consuming erection-inducing drugs. Many young men buy products for sexual doping on a daily basis. The explosion of the aphrodisiacs market has developed and the practice has become part of people's habits. The result of these sexual behaviours is to perform well during sexual intercourse with one's partner. It is believed that these aphrodisiacs are responsible for situations that end up in

² Institut National de la Statistique (INS) Enquête démographique et de Santé (EDS) réalisée en 2011-2012, à l'initiative du gouvernement ivoirien, Available at: <https://www.afriksoir.net/cote-divoire-20-des-filles-ont-deja-eu-un-rapport-sexuel-avant-15-ans-ins/>, Document consulted on 14 November 2019 at 23:49 GMT.

hospital emergency rooms for the lucky ones and for others turn into tragedies that shame forces them to reveal. It is therefore a real problem in the perpetual quest for sexual performance³.

Faced with these alarming figures and these socially and normally disturbing facts, the NGO Messi (Youth Mission for Education, Health, Solidarity and Inclusion), in collaboration with the Association of Women Lawyers of Côte d'Ivoire (AFJCI), has initiated an advocacy project called "Educasso" (National Institute of Statistics (INS), 2011-2012). This project, which benefits from the technical support of the Senegalese NGO RAES and funding from Amplify Change, aims to contribute to a better inclusion of comprehensive sexuality education (CSE) in the school curricula of Côte d'Ivoire. To achieve this, these two organizations have undertaken since July 3, 2019, in Abidjan, information and awareness-raising activities with key stakeholders such as religious leaders, women and youth, media professionals, parents and teachers, in order to promote the support of these communities and that of decision-makers. "This approach consists of deconstructing prejudices and stereotypes around CSE in the community and providing tools adapted to the different stakeholders to address the current reproductive health challenges of adolescents and young people," explains Marie Laure Tohuri, programme manager at the NGO Messi (National Institute of Statistics (INS), 2011-2012). In light of the above, what are the social logics of the construction of identities among actors through sexual performance? As a provisional answer, let us note that: Sexual performance participates in the construction of the identity stakes of the actors. To this end, this study analyses the identity issues raised by the actors' positions on sexual performance. Specifically, it is a question of: i) Defining the perception of sexual practice among actors; ii) Describing the process of legitimization of sexual practices among actors; iii) Describing the systems of relationships built around sexual performance; iv) Identifying the stakes of sexual performance among actors.

Drawing inspiration from the work of Pierre Bourdieu (1964), for whom the social field is a space for legitimising positions, proposes a model of structural homology in which social actors elaborate social representations in accordance with their positions in the social space. This trend, developed in Geneva by W. Doise's team (1986 cited by J.C. Vladimir, 2013, P.22), draws from Pierre Bourdieu's concepts of field structure and habitus to define social representations as: "principles that generate positions that are linked to specific insertions in a set of social relationships and organize the symbolic processes involved in these relationships" (P. 85). These generative principles reflect the idea that sexual performance contributes to the construction of actors' identities. This line of thought is relevant to this study in that it explains, through the sociological characteristics of individuals, the variability of their positions on a controversial subject (W. Doise, 1986 / 1985, cited by J.C. Vladimir, idem). L. Negura (2006) agrees with this when she argues that: "These sociological characteristics of individuals often hide identity dynamics that are translated into social and symbolic relations of power, among other things, having a certain effect on the way social representation organizes the discourse around sexuality. These identity dynamics have an effect on the behaviour of individuals, which in turn has a symbolic charge (p. 47). In relation to this study, the data that will be collected in this work will enrich the debate on the justification of the positions that individuals take with regard to sexual and reproductive health. Above all, however, it will highlight the resources available to actors for the construction of their identities through sexual performance. This observation allows actors to legitimize a total autonomy with regard to the offers of sexual practices.

A review of the literature reveals that few studies seek to understand how young people are currently appropriating sexuality (a controversial issue) and what identity strategies they are implementing in this regard as a result of the debates it is generating around sexual and reproductive health. The results of this study are likely to contribute to further discussion. It should be noted that despite this deficiency, some empirical research shows the interest of such a perspective. For example, the conclusion of research conducted by J.T. Hernandez and R.J. Diclemente (1992) on identity development and sexual risk behaviours among 18- to 22-year-olds suggests that

³ Society & Culture, 2015, : Sexual potency, long-lasting erection...Here's the dark side of these drugs that make "boys" again Why men use drugs to have sex the serious revelations of doctors, Available at: www.linfordrome.com/society-culture/21920-potency-sexual-power-long-lasting-performance-at-bed-face-of-these-medications-who-you-get-boys, Document consulted November 14, 2019 at 11:15 pm.

subjects who have an identity profile reflecting a lack of psychosocial involvement (diffusion, foreclosure) are those who engage in the most risky sexual behaviours (J.C. Vladimir, 2013, P.16).

METHODOLOGY

Site and Survey Participants

The study took place in Yopougon in the District of Abidjan from 10 December 2019 to 21 December 2019 inclusive among 36 young people including 15 women and 21 men. We interviewed both males and females because perceptions of a fact differ depending on whether one is male or female. The sample was conditioned using the nonprobability sampling technique. In this regard, Matthieu Wilhelm (2014, PP.7-8) teaches us that: "Non-probability sampling is characterized by an additional assumption about the target population: the homogeneity of the distribution of the observed character. Thus, the selection of individuals participating in the survey is not necessarily purely random. This is a very strong assumption, which is rarely verified. The respondent-driven sampling (RDS) method belongs to the family of snowball methods. The main idea of snowball sampling is to increase the size of a sample by using the social networks of the people recruited. The RDS technique takes up this idea and adapts it to be applicable. However, the purpose of the RDS method is quite different since it is to estimate proportions of sub-populations within the sampled population". Furthermore, the eligibility criterion for our college of informants was their status as women and men. Above all, the fact that the resource persons interviewed had already used stimulants such as aphrodisiacs for their sexual performance or potency.

Data Collection Techniques and Tools

This study was essentially qualitative. Several techniques were used in this research in order to obtain a body of data that was available, accessible and consistent with the subject of the study. We opted for two modes of collection: Documentary exploration and semi-structured interviews. Documentary exploration allowed us to take stock of the current situation with regard to our research topic. We consulted methodological works and specific works on sexual and reproductive health. The syntheses and critiques of these documents helped us in the choice of our subject and in the development of the theoretical and methodological framework of this study. The semi-structured interviews consisted of an oral face-to-face, direct contact between us and the interviewed actors. This exchange allowed the actors to express their perceptions and interpretations as well as their experiences of obsession and sexual performance.

Method of Data Analysis and Processing

The data collected from the above-mentioned actors were analysed under the prisms of the dialectical method and methodological individualism of Karl Popper (1956). The combination of the dialectical method and Popper's theory made it possible to understand the stakes of the different positions of the actors in the game of sexual relations related to the way sexual and reproductive health is constructed in a socio-cultural environment but especially in the search for the affirmation of one's masculinity and fertility. The dialectical method revealed the contradictions and strategies of the actors in the game of sexual relations.

RESULTS

The results of this study can be divided into three areas: the perceptions of sexual practice among actors; the process of legitimization of sexual practices among actors; and the stakes and relationship systems built around sexual performance.

Perceptions of Sexual Practice among Actors

For Moscovici, "the content of a social representation is made up of three types of elements; opinions, attitudes and stereotypes. Indeed, the process of objectification allows the representation to become a cognitive framework and to guide perceptions and judgements about behaviour or inter-individual relationships" (S. Moscovici, 1976). To this end, for the respondents in this study, sexual intercourse is: "*an exchange between two(2) or more persons. It is an exchange in which one demonstrates one's attachment and love to one's partner by*

confronting one's genitalia. "(G. M, Yopougon, December 10, 2019 at 10:00 a.m.). It emerges from this observation that recourse to sexual practices is not a simple game of libido satisfaction. But sexual intercourse requires a symbolic dimension of communication, a constructive exchange between two actors with a common ideal of conveying a message of affection and attachment to a human value that is the other. In the same vein, one respondent explains: "*Sexual intercourse is an exchange of pleasure between a man and a woman.*" (K. A, Yopougon, 10 December 2019 at 11 a.m.). The concept of "pleasure" refers here to the satisfaction of the libido, but above all to the blossoming of the body in its entirety. Clearly, sexual relations legitimize the "love" relationship between man and woman. It is thus essential or indisputable to speak about couple without however, speaking about sexual intercourse; point of anchorage in a couple relationship. It does not matter whether the couple is legitimized before an administrative or customary authority.

Moreover, according to the interviewees, there is an age for resorting to sexual practices: "*For me, the people who can resort to sexual practices are those who are of puberty age.*" » K. A, Yopougon, December 10, 2019 at 11:30 a.m.). It should be noted that most individuals are aware that sexual practices constitute a stage of individual maturity. Puberty announces for respondents the starting point for sexual relations. However, respondents do not take into account the consequences of sexual practices at puberty. By ricochet, "*In this respect it is very relative, each era has its realities and each era has its constraints. Before, to have access to sexual intercourse one had to go through a kind of initiation rite, but nowadays sexual intercourse is done very early as soon as one feels ready.*" (M. K, Yopougon, 10 December 2019 at 1 p.m.). It should be noted that in Africa, particularly in Côte d'Ivoire, sexual maturity was not necessarily linked to age. Any sexually mature person went through a school of initiation where some girls were familiar with excision, a stage of preparation for sexual practices but of training to enter the sexual game. In addition, boys were subjected to physical tests such as working in the fields (using archaic tools to uproot palm trees to extract palm juice or wine, etc.). It was after these activities that the individual enjoyed the status of maturity and therefore had sexual intercourse.

Respondents gave several reasons for sexual practices (intercourse). This is illustrated by the following statement: "*Sexual intercourse helps you to enjoy yourself and, above all, to be in good health, and this has even been said on television; I watched a program where they talked about the benefits of sexual intercourse. It is said that one sexual intercourse is equivalent to a 7 km run.*" (N. A, Yopougon, December 12, 2019 at 9 am). Respondents are aware of the assets of sexual intercourse. They see sexual intercourse as a physical activity in the same way as a sporting activity. This perception of the actors of the practices of sexual intercourse comes to comfort or legitimize the actors in their positions on the use of sexual intercourse. It is from this perspective that explains: "*It is first and foremost for a physiological need. We men make love to show our attachment to the woman we love and also to procreate.*" (G. M, Yopougon, December 12, 2019 at 10 am). It is clear from this statement that the actors identify two roles that legitimize sexual practices: that of proving one's affection for the woman on the one hand and that of proving one's procreation on the other. Respondents have different appreciations of sexual practices. "*I think sex is a good thing because it gives me pleasure. Especially when I do it with the one I love, when I see that she enjoys it, I like it. In addition, let's not forget that it is a means of reproduction*" (G. M, Yopougon, December 12, 2019 at 3pm).

Process of Legitimization of Sexual Practices among Actors

The results of this study confirm the findings of the study by E. Petitpas, 2008 cited by A. Giami (2019, P.3) stating that: "The concept of sexual rights remains controversial and is not immediately accepted among jurists. For the authors Kismödi, E., *et al.*, 2014 cited by A. Giami (2019, P.4), "the issue of sexual rights has already been the subject of numerous studies and controversies in the international community. We wish to highlight how the links between the discourses on sexuality included in the health and human rights registers have been articulated to give rise to "sexual rights". For the authors mentioned above, sexual practices are legitimized by an existential right. For them, every individual has the right to have sexual relations in complete freedom without any prior constraint. Indeed, there is a process of legitimization of sexual practices from one society to another. This process somehow legitimizes sexual practices even if there are constraints in any activity, whether sexual or not, that would not prevent individuals from reaching their visions. As a result, the process of legitimizing sexual

relations goes through stages of socialization, which this respondent describes as follows: *"I started having sex after puberty. I began to have sexual intercourse strictly speaking, that is, penetrative sex, at the age of 15. Otherwise, I started long before that. There is no age for sexuality in my opinion, but we don't yet talk about love before puberty."* (R. G, Yopougon, December 15, 2019 at 10 am). Individuals have mostly started sexual practices at the age of puberty. The age that marks for them a point of maturity to satisfy their libido. In addition, some individuals have sexual intercourse very early. That is to say, in adolescence: *"It's the fact of seeing it on television, on the Internet, so we want to reproduce what we see"* (N. A, Yopougon, December 15, 2019 at 11am). For actors, the media are channels of information and training in sex life. Individuals very quickly resort to sexual practices thanks to the media, but above all the environment in which individuals emerge constitutes a social space for legitimizing sexual practices. The following statement illustrates this case: *"I am because of my older brothers. I followed him everywhere and they already had girlfriends, but I didn't have any yet. One day they decided to find me a girlfriend. In the beginning, with the girl they found me, we only kissed each other, that's what we saw on TV in the movies. In the movies the actors always start by kissing each other but then they end up under the sheets, we don't know what happens under the sheets so we could only do that. And one day one of my older brothers asked me if I had ever had sex with my girlfriend, I told him that I hadn't and I didn't know what he was talking about with a girl we were just kissing and that's when he told me what I should do, but before that I noticed that every time I kissed the girl I got erections but I was ashamed to have sex"* (R.). G, Yopougon, December 16, 2019 at 4 p.m.). These comments by the respondent suggest that it was not an easy thing to engage in sexual practices. Dating and sharing sexual experiences with family and friends is a trigger for their sexual life. To add to this: *"Television and Internet access made it easier for me to have sex. In addition, the company of my friends allowed me to resort to sexual practices."* (N. A, Yopougon, December 17, 2019 at 2pm). The socio-cultural context in which individuals evolve constitutes a social space of sexual vulnerability for individuals who are beginning or freshly entering the sexual game. It is in this vein that explains: *"There is also alcohol, when you drink you are very excited and by dint of doing so it becomes a habit to the point where the day you don't have any you are not comfortable."* (T. O, Yopougon, December 17, 2019 at 5:00 p.m.).

Issues and Relationship Systems Built Around Sexual Performance

"Sexuality, in its general sense, is of considerable importance for the formation of the human psyche. It is inseparable from the problem of love" (P. Lanarès, 1968, P. 38). It is clear from this observation that sexual intercourse participates in the formation of the individual personality. It could be said that sexual practices have a positive consequence on the evolution of the individual. For the author (P. Lanarès, idem): "The two assertions: conjugal structures of the adult psyche, the psychological unit of relations with others, are the lived expression of this anthropological and methodological requirement; in no case is sexuality a separate issue". According to the author (P. Lanarès, idem), sexuality is not separated from the behaviours observed in a relationship with others. It is an integral part of the formation or legitimization of the status and role of the individual. The following statement illustrates this case: "Sexual relations consolidate the relationships of couples. Sex reconciles and allows mutual forgiveness" (D. F, Yopougon, 18 December 2019 at 7pm). For his part: "Sexuality is inseparable from the person from an anthropological point of view, sexuality appears to be a crucial notion, because an individual is unthinkable outside his or her sex. From birth, the individual is specified by this meaning. All psychology will be sexual if not sexual" (P. Lanarès, idem, P.39).

The stakes of sexual performance among the actors make it possible to construct relationship systems of a sexually dependent nature on the one hand and on the other hand to consolidate a relationship that can lead to the legitimisation of the relationship, i.e. marriage. Sexual performance allows actors to affirm and value their sexual identities. "My girlfriend promised me fidelity because she recognizes that she is sexually satisfied by making love with me" (D. O, Yopougon, December 18, 2019 at 4:00 pm). Let us note in this regard that sexual intercourse creates dependency between individuals. Let's illustrate with this comment: "I cannot be unfaithful because my boyfriend makes love to me very well and I am happy. I don't think I see the same pleasure with someone else. However, if I have a sexual urge, I don't hesitate to ask my boyfriend for it. There is no shame in that. He fills me up sexually" (T. N, Yopougon, December 19, 2019 at 6 p.m.). That's how he explains: "My girlfriend is happy during sex, when I don't come quickly. I am forced to be tough to satisfy her" (K. L, Yopougon, December

19, 2019 at 4 p.m.). It is worth mentioning that sexual performance is an element of attachment to others. It allows the sexual partner to obtain enough sexual pleasure. I like it when my husband has a lot of stamina during sexual intercourse," he says. The more enduring he is, the more I reach sexual orgasm and I am satisfied" (Y. M, Yopougou, December 20, 2019 at 5 p.m.). In a way, this statement confirms the major issue of sexual performance in a love relationship.

DISCUSSION OF RESULTS

In short, this study analyzes some socio-cultural factors that guide and legitimize the positions taken by the actors with regard to sexual conduct. The study showed that observance of social practices related to sexual performance enables actors to value their sexual identities. This behaviour for the actors is at the origin of the acquisition of social values stemming from socialisation in order to avoid the dislocation of the couple's relationship but above all to guarantee the trust of satisfying the sexual desires of their sexual partner or sexual partner. Nevertheless, the information and experiences lived by the actors allow the consolidation or legitimization of the couple's relationship through the ideology of "sexual power or endurance". Thus, the possibility of having long-term sexual relations with one's partner or sexual partner is high. Sexual performance allows actors to legitimise or affirm their sexual identities; the more sexually performing the actors are, the more they develop ideologies of "confirmation" of their sexual and reproductive health.

It emerges that the main challenge is to perform sexually within a cultural category with a view to preserving the sexual and reproductive health of men and women. On this basis, the present study does not come close to the results of

(P. Lanarès, 1968, P.39) showing that "Sexuality is inseparable from the person from an anthropological point of view, sexuality appears as a capital notion, because an individual is unthinkable outside his or her sex. From birth the individual is specified by this meaning. All psychology will be sexual if not sexual". We would like to highlight how the links between the discourse on sexuality that is part of health on the one hand, and the discourse on the socialisation of the individual on the other, have been articulated to give rise to "sexual performance".

Moreover, the present results of this study have shown some socio-cultural burdens of sexual performance. These socio-cultural burdens included the nature of perceptions of sexual practices among stakeholders on the one hand, and on the other hand, promoting the values of sexual and reproductive health in the context of issues related to sexual practices. Moreover, in the context of the dynamics of the object of the sociology of sexual and reproductive health, one could not merge into a unilateral logic of the actors' interpretation of sexual practices. Indeed, the barriers that distinguish each of the popular knowledge and experiences of sexual practices and their internal homogeneity are reexercised. The pole of reflection on sexual practices is now placed at the centre of the analysis of the plurality of disciplines in the social and medical sciences, all this for the sexual and reproductive health of individuals. In the light of the above-mentioned findings, it is worth mentioning that socio-cultural burdens are directly associated with the performance of sexual practices. Similarly, taking perceptions into account in the practice of sexual relations is therefore an important issue constituting a condition for the sexual and reproductive health of women and men.

CONCLUSION

This study is a contribution to the sociology of sexual and reproductive health. It examines some of the socio-cultural factors that legitimize the behaviours of actors with regard to obsession with sexual performance. This study was essentially qualitative with adequate survey tools. This allowed us to arrive at the results according to which the perceptions and knowledge of the actors interpenetrate and legitimise their sexual behaviour. In fine, it should be noted that lived experiences or the relationship with the environment constitute the primary and indissociable authority in terms of the actors' morals, behaviour and sexual conduct. This idealization of cultural values is accompanied by an ethical hyper-normativity on the part of actors belonging to the same social space. Each actor displays a behaviour of obsession with sexual power in order to enhance his or her male or female identity. Let's remember that the observance of aphrodisiac practices linked to "sexual potency" and the enhancement of one's sexual identity such as virility and endurance during sexual intercourse, allows actors to demonstrate obsession with sexual performance. This attitude for the actors is at the origin of a

behaviour acquired during their socializations and of avoiding the weakening of couple relationships. Nevertheless, the use of aphrodisiacs allows actors to consolidate or legitimize a couple relationship. Thus, the possibility of having sexual relations that can lead to the satisfaction of their partners' libido is high.

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