

Attitudes of the entourage towards youth with intellectual disabilities practicing sport (case study).

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Abstract: *Our research is a trial of case study which aim to find the relationship between practicing sport by young people with intellectual disabilities in an ordinary environment (Ramzi) and the changing attitudes of their respective entourage taking as subject his neighbor (Mohammed). We used the technique of semi-structured interview in our investigation. This technique relies on the following three aspects of the attitude: cognitive and evaluative aspect, affective aspect and conative or behavioral aspect. For the analysis we opted for the simplified lexical analysis by studying the keywords used by our interlocutors qualitatively. The results confirmed that Mohammed's attitudes toward his neighbor Ramzi intellectually deficient practicing a sport in a regular club range between positive and negative depending on the social context.*

Keywords: *attitudes, environment, intellectual disabilities, sport.*

I. Introduction:

To explain any one behavior it is necessary to resort to the notion of attitude [1]. Attitudes guide behavior and remain fundamental to explain the relationship between stimulation and response. For Allport [2], Regan and Fazio [3], as well as for Fazio and Zanna [4, 5], whatever the origin of its formation (direct or indirect experience), attitude plays a fundamental role in the preparation and implementation of future behavior, thus attitude is exerting a directive and dynamic influence on the behavior.

In addition, by linking objects and situations, Allport [2], points out that attitudes are necessary to explain both behavior of the type contemplated by experimental psychology and social behavior. Contemporary authors define the concept of attitude as a set of mental states composed of judgment on objects, persons or events and predisposing the individual to act in a certain way. [6]

Over the years, attitudes towards people with intellectual disabilities have been the subject of several studies and reviews [7,8, 9, 10,11].

These studies suggest that the attitudes expressed towards persons with intellectual disabilities are in general favorable; however these attitudes become less positive when using measures that would bring the disable persons to the personal of valid persons.

In the same line of thought, Ammar [12] considers that valid persons express more positive opinions towards people with intellectual disabilities in absolute terms than in real situations. This author also mentions that several objective and subjective factors complicate the structure of attitudes toward persons with intellectual disabilities and make these attitudes resistant to change.

Attitudes are generally considered a part of the socialization process [13]. Many sociologists such as Poussin [14], took over the peer group as indispensable contributor of socialization. Studying inclusion is to study the process of the actors who make it by including the universe of meanings to which they refer. The signification of social inclusion is built up over the interactions between actors, thus, the social inclusion of people with intellectual disabilities is built in their relationships face-to-face. Therefore, its consideration leads us to focus on the interactions that take place between the main actors in the entourage of the mentally disabled person. Inter-human differences are the subject of a social selection process, numerous testimonies of people with intellectual disabilities and their representative organizations have highlighted it. The simple fact of having a disability is already causing discrimination where all the fear and dread that caused the infirmity in Arab-Muslim society is channeled to these disable people. Several studies agree on the importance of consistency between individuals in the same society and define integration as the processes by which the individual is called to live in harmony with others, to live with and not isolated or separated from other citizens [15]. Loubat [16] confirms that social participation is not restricted to material or institutional accessibility, which constitutes only a condition but undertakes the creation of relationships with others belonging to the same society. The obstacles to social integration of a person with intellectual disabilities are several and among them of people's behaviors. The quality of social relations developed between peoples with intellectual disabilities and members of the community is the essential element of a real social and community integration [17]. The successful social integration requires a willingness to integrate from the integrating environment and the individual who wishes to

be integrated simultaneously. Dumazedier [18] states the convergence of concepts of integration and adaptation by defining adaptation as the dispositif by which an individual enables to belong to a group and that integration is the mechanism by which the group accepts a new member. One of the main axes of the modified labeling theory concerns the sources and the consequences of stigma associated with mental disorder. It is based on the observation of discrimination affecting persons minted with mental illness and their families or their relatives. Link [19] indicated that the person labeled and treated as a psychiatric case undergoes a number of discrimination in income, employment, housing, health, etc., and will therefore be interested in the consequences of stigma and not its causes. So, how young people with intellectual disabilities operating in help centers for people with intellectual disabilities, and who are facing only their alike and deprived from the opportunity to participate in society can access the socialization?

In his book entitled from division to work, Durkheim [20] states the inclusive virtue of physical activities. Similarly Eberhard [21] and Massion [22] argue the contribution of sport and physical activity for the benefit of the disabled person at the fitness, learning sensorimotor functions and the social level. There are high expectations of the sport where other educational, employment or family policies failed. According to Gasparini [23], sport seems to allow the success of some peoples, despite ethnic, cultural and socioeconomic origins which are stigmatized elsewhere. Therefore, we strongly consider that ordinary clubs can provide opportunities for young people with intellectual disabilities to confront these mainly physical and social differentiations. The confrontation with the so-called 'normal' young athletes can promote the social integration of these young people with intellectual disabilities by erasing these distinctions, changing the attitudes of members of their neighborhood to no longer be marginalized.

II. Method.

In the present study we tried to evaluate the attitude of a neighbor of a young person with intellectual disability practicing sport in an ordinary club. Our interlocutor "Mohammed" 28 years old valid person, a firefighter in Tunis city is the neighbor of "Ramzi" who is 22 years old athlete with intellectual disability and member of athleticism team Zitouna Sport (Tunisia) since two years. We used the technique of semi-structured interview in our investigation. This technique relies on the following three aspects of the attitude: cognitive and evaluative aspect, affective aspect and conative or behavioral aspect [5]. We met Mohammed for the first time late April 2014. We explained to Mohammed that we want to interview the neighbors of people with intellectual disabilities while mentioning that we already had the agreement of Ramzi and that of his father. Mohammed was ready to tell us what he knows about his neighbor Ramzi, however he wishes we ask him questions so he could respond to our requests.

Our analysis of the interview was based on syntactic units. The syntactic unit is a sentence or group of words of verbatim; it can be verbal or linguistic unit (the key words in a sentence), a lexical unit (key words, adjectives, verbs, nouns ...) or psycholinguistics unit (ways to say, intonation, interjections ...).

III. Results.

In this research we opted for the simplified lexical analysis by studying the keywords ("Ramzi": name of the person with intellectual disability, "we" and "Normal") used by our interlocutor qualitatively.

We conducted a double coding that considers both the phrases and keywords in these phrases. First we have fully coded text into a sequence of sentences including a subject, a verb, a complement or a group of words, and then we spotted Keyword searching those that are equivalent or synonyms. Results are mentioned in the following table :

| | | | |
|--------|-----------|-----------|---------------|
| | Frequency | Belonging | Not belonging |
| We | 36 | 12 | 24 |
| | Frequency | Valid | Deficient |
| Normal | 12 | 9 | 3 |

IV. Analysais.

It is certainly the psychoanalysis which opened the way to the study of pre-nomination compared to the unconscious. During the interview, the interviewee cited several times (18 times) the name of his neighbor "Ramzi" (the person with intellectual disability). The multiple enunciation of the name of his neighbor with intellectual disability informs us about the nature of the positive emotional relationship between Mohammed (the interviewee) and Ramzi. Through the enunciation the name of his intellectual disability neighbor, our interlocutor does not only consider Ramzi an identifiable individual and separate entity but as a sociable person who can build relationships with those around him and his environment. Baptiste [24] considers the name of a child as a social address. Through this pre-nomination of his intellectual disability neighbor, Mohammed humanizes, individualizes Ramzi and asserts his identity [25].

In this line of thought Ben Rejeb, [26] in the second part of a chapter entitled *Contes*, first names and culture in the Maghreb goes on to say that "The child who has a first name is a child project manager " and considers that the name" reflects the life of the individual by placing him in a complex network of family, social, religious and spatiotemporal relationships. The first is relative to family and social combinatory. The act of naming allows to enter the child in the order of human relations, and subsequently to situate him socially.

Social exclusion refers to an idea of desocialization. Goffman [27] uses rather the concept of "stigmatization" based on a lack of belonging to society or social group. Persons who have a disability are particularly prone to stigmatization that can be explained in part by the fact that people deficient does not correspond to the social average or to the "standard". Social integration is based on the links formed between individuals and their relationships with each other. According to Barbusse and Glaymann [28], social integration procreates a sense of belonging to the group and allows a normal life in a society.

In his speech on several occasions Mohammed used the nominal pronoun "we" for example when he says "We're neighbors! We go out together. The use of "we" which sometimes means the group of which his intellectual deficient neighbor (Ramzi) is part, indicates that our interlocutor has awarded to Ramzi a sense of belonging to a group of young people called 'normal' neglecting his "abnormality".

The difficulty for the person with intellectual disability, as Goffman [27] accurates, is to feel and to monitor performance to avoid being too quickly labeled "disabled".

Faced to the so-called "valid" to their abnormality, deficient children are floating between two contradictory attitudes: either to hide their difference or to unveil it [29].

In meeting, the so-called normal or valid person tends to overvalue the actions of stigmatized person as if he was more deserving than another normal person. It is often agreed that the more people know each other, the more prejudices falls and this gives way to sympathy.

During repeated encounters the stigmata collapse, the frame becomes more personal and we can thus access to the others intimacy. This familiarity helps break down the attributes that stigmatize as notifies Goffman [27]. This explains the identification that Mohammed tries to attribute to his neighbor with intellectual disability by the use of the nominal pronoun "we." However, in some cases this is impossible because these attributes take too much space. Moreover, we must emphasize the weight of the society on the look that we can carry on disability. For Goffman [27], "whatever our relations with strangers or intimate, we always see the society introduce its finger unsparingly, coming until then put us in our place", which explains the use of the nominal pronoun "We" by our interlocutor, but this time in another context that refers to the group of young "normal" to whose "Ramzi" intellectually deficient neighbor is no longer one of them or no longer allowed to be one of them. Therefore we cannot imagine that we can simply move from one stage of categorization and concealment to a stage of acceptance and openness that Goffman [27] calls the notion of "continuum of relationship".

To assign a category belonging to a person we need to agree on the quota of attributes that it is common to find in such category of being. In other words, the standard is a set of criteria specific to the category to which people are attached. The standards discussed here are applied to identity; to the person this makes them a special type [27]. Through the connotation of "Normal", our interlocutor in some sequences of his verbatim no longer considers his intellectual deficient neighbor as intellectual impaired person but as a valid one. By linking anomaly and abnormality, Mohammed request on the fact that other people consider his neighbor as deficient despite that he shows no anomaly. Through this representation built on intellectual disabilities and his behavior, Mohammed tries to get his neighbor to feel and behave as a valid or "normal" person. According to Goffman [27], it is assumed that the more stigmatized individual is allied with normal, the more he comes to be conceived not stigmatic.

"We advise the stigmatized individual to consider himself as a human being as complete as anyone who, at worst, is excluded from what is, ultimately, no more than a field of social life among others. He does not represent a type or a category, he is a man" [27]. The use of "normal" by our interlocutor in his verbatim is not always in favor of his neighbor with intellectual disability. On the other way, in some sequences of the interview Mohammed puts limits on this representation on intellectual disabilities for example when he says "even I'm normal ..." and replace his neighbor in the category of persons with intellectual disabilities.

This change in behavior and performances is confirmed by Goffman [27] which considers that since it appears that normal peoples act politely with the stigmatized individual as if his disability did not count and as, on the other hand, the stigmatized individual tends deep inside to estimate himself, as normal as anyone, he can miss the occasion, and believe to be more accepted than he is.

The real character of a good adaptation is soon evident. This is to ensure that the stigmatized individual accept himself cheerfully and spontaneously as essentially identical to normal, while standing voluntarily away from situations where they might demonstrate tolerance they usually stay in their crew [27]. This good adaptation is based on what Goffman [27] calls "phantom acceptance". And a ghost acceptance is based on a normal phantom.

V. Conclusion.

This research has focused on the attitudes of members of the neighborhood towards youth with intellectual disabilities who practice sports. The results confirmed that the attitudes of our interlocutor "M" toward his neighbor "R" the intellectually deficient practicing a sport in a regular club vary according to social context.

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