

Rapport réalisé par Charlotte Duysens, pour le Conseil des Femmes Francophones de Belgique, dans le cadre d'une étude plus large au niveau européen sur l'éducation sexuelle, réalisée par le Lobby européen des femmes.

1. Ideal situation: importance of sexuality education

- **According to you, why is sexuality education important from a feminist perspective? Please, list all your thoughts about this issue. You can put ideas in bullet points or draft a paragraph(s).**

Sexuality education is essential to work on egalitarian relations between women and men because it is in sexual practices that there is the most seizure of power and mechanisms of domination and submission. So, sexuality education is an entry to work on this theme and to deconstruct the current logic used to analyse sexuality. Currently in Belgium, sexual and reproductive rights are seen as a matter of health, yet it is a matter of human rights. Sexuality education has to teach to young people a more global vision than just health: respect, tolerance, living together, etc. And so, has to aboard society thematic like street harassment, pornography, hyper-sexualisation, etc.

With this health approach, episodes like sexual violence are addressed by health professional such as sexologist or psychologist, yet those professional do not necessarily have a feminist vision. Feminism is the only point of view that analyses right away a problem or a phenomenon in terms of domination relations, and so, essential to take care of sexual violence cases. If we want more global political actions on sexual and reproductive rights, we need a more global view of them, and it start with sexuality education.

- **How is sexuality education linked to gender equality? Please, list all your thoughts about this issue. You can put ideas in bullet points or draft a paragraph(s).**

- Sexuality is where the most domination mechanisms exist, and so the most risks of an absence of gender equality.
- Sexually education is directly related to resulting social relationships, sexuality is mostly lived in interaction with others, so it is essential learn the construction of egalitarian relationships.
- In the current society, with being reduced to an object and hyper sexualisation, women and young girls are showed and seen like sexual objects. This phenomenon has a very strong impact on relations between women and men. Sexuality education can help young people to notice and understand those mechanisms.
- Pornography is now a way for young people to educate themselves to sexuality, yet it transmits standards of domination, violence and performance for men and submission for women. A very dangerous model for gender equality that has to be countered with a more positive one.
- With hyper sexualisation and pornographisation of society there is a trivialization of sex but at the same time talking about sexuality is still taboo. This contradiction leads to a lot of misconceptions and lack of information about sexuality and romantic relationships for young people.

- In an intercultural environment like Brussels, conceptions about women like virginity, abortion, contraception or role of women are being called into question. For young people in multicultural families there is sometimes a gap between dominant values in the familial framework and in the Belgian society. It is the role of sexuality education, in particular, to teach them those values.
- In multicultural families, we also can observe harmful traditional practices like forced marriage, female genital mutilation or honour related violence. It is essential to deconstruct those practices with young people.
- In some family environment, parents do not talk about sexuality with their children. Some young girls do not know their body or do not have basic information, in particular about contraception that also plays an important role in gender equality.
- In Brussels, some young people lives next to or in prostitution neighbourhood, what image of women can they have in this situation?

2. Current situation

a. Regulation on sexuality education

• By which means is sexuality education regulated in your country?

Since July 2012, Education to Social, Emotional and Sexual Life (EVRAS) is part of the school mission decree. Every school, fundamental or secondary, ordinary or specialized has to integrate EVRAS in its school project and has to implement EVRAS initiatives but with a complete autonomy for the shape and framework of those initiatives. Every three years, a school activity report has to be realized to indicate every EVRAS realization. A Support Committee was created to ensure the good application of those dispositions and the evaluation of their implementation.

In 2013, ten focal points are created inside Local Centres of Health Promotion to support schools with the implementation of their EVRAS project. Their missions are: to realize a review of EVRAS resources and needs; to make educational and methodological tools accessible for local actors and schools; to encourage EVRAS implementation with the establishment of a dialogue between all actors involved and the organization of meetings and specific trainings to respond actors' needs; the articulation and conversion on a global scale (facilitate partnerships with associative actors).

In June 2013, a protocol of agreement between the French Community, the Walloon Region and the French Community Commission of Brussels-Capital Region, relating to the generalization of Education to Social, Emotional and Sexual Life was adopted to create necessary synergies to facilitate a fast generalization of EVRAS for all students based in the Walloon-Brussels Federation. It establishes the co-responsibility of the different actors, a common standard for the different sectors concerned, an agreement on general objectives of EVRAS and a list of subjects that should be addressed. It also settles an analysis of the current situation.

This protocol specifies the role of every actor: School actors are responsible for the development and the implementation of EVRAS in school. They have to take EVRAS initiatives, in the framework of their autonomy. School direction and staff implement EVRAS project and actions. Psycho-medico-social Centres and Health Promotion at School Centres cooperate to the implementation of this process, to the networking between internal school resources and

external resources that can be mobilized in an individual or collective way. They participate to the identification and mobilization of internal school resources and have a good expertise of available external resources. External services (family planning centres and thematic organizations), are working in alignment with school, CPMS and CPSE project framework. They particularly should ensure that their interventions reinforce school actor competences.

• If the legislation were to be changed, who will be the authority responsible for proposing and approving the changes?

The French Community, the Walloon Region and the French Community Commission of Brussels-Capital Region. So, Minister-President of the French Community Government, Minister-President of the Walloon Government, Minister-President of the French Community Commission College, Minister of Obligatory School et Social Promotion, Minister of Health, Social Action and Equal Opportunity and Minister, Member of College in charge of Social Action and Family.

Government works jointly with other actors, in particular, it consults EVRAS Platform, composed by different associations as family planning centres federations or thematic associations (HIV, migrants, homosexuality or bisexuality, etc.). Also CPMS - CPSE representative and concerned administration members.

• What is the official framing for “sexuality education” in your country (“sex education”, “affective education”, etc.)?

Education to Social, Emotional and Sexual Life (EVRAS)

• Is sex education mandatory in schools in your country? Since when? In which type of schools (private/public; religious/secular)?

In June 2012, a decree project has been adopted by the Parliament of the Wallonia-Brussels Federation, making EVRAS (education to social, emotional and sexual life) a part of the mission of every type of school in Wallonia and Brussels, hence a mandatory teaching.

• Describe any conditions or opt-out clauses

According to the school mission decree every school has to implement EVRAS initiatives. Nevertheless their nature has not been defined. In the facts, we can observe wide variations in terms of EVRAS between schools and some of them have not implemented them yet. There are no prescribed sanctions in the case of a non-implementation. That’s why the Francophone government is currently working on an EVRAS generalization strategy (Starting with an inventory of every EVRAS initiative in every school in order to measure their needs).

b. Content

• Are there any minimum standards set for sexuality education? If so, please describe their content.

According to the definition of EVRAS in the protocol of agreement: education to social, emotional and sexual life (EVRAS) is an educative process that implies in particular a reflection in order to increase the ability of young people to make informed choices favouring the fulfilment of their social, emotional and sexual life, the self-respect and the respects of others.

It is about supporting young people until their adult age under a global approach in which sexuality is understood in a wider sense and includes in particular relational, affective, social, cultural, philosophical and ethical dimensions.

This process is implemented progressively in all schools of fundamental, secondary, specialized and alternate education organized or subsidized by Walloon-Brussels Federation. It is constructed during the entire schooling and implies all school community, with eventual support of external actors.

Setting out from their representations, knowledge, experiences and needs, EVRAS activities increase young people's knowledge, critical sense, know-how and know-how-to-be.

- Knowledge: facilitate the appropriation of clear and objective information about sexualized body, social, emotional and sexual dynamics, reproduction mechanism, contraception, Sexually Transmitted Diseases, questions about gender identity, sexual orientation, etc.
- Critical sense: raise awareness for the importance of social, emotional and sexual life around oneself and for oneself, for personal freedom, possible choices and each other's responsibilities; question, leave certitudes, deconstruct received ideas and stereotypes.
- Know-how and know-how-to-be: develop self-esteem, consciousness about their own needs, desires and values, develop consciousness about emotional and corporal experience, promote relationship attitudes founded on the comprehension of others, dialogue and differences acceptance, encourage the adoption of preventive behaviour.

As regional authorities manage Family Planning Centres, there are differences between Brussels-Capital and Wallonia's standards. French Community Commission College recently edited priority subjects to be discussed on EVRAS interventions, including young people's sexual violence. In Wallonia, family planning actors are more autonomous in the choice of subjects.

- **Is sexuality education incorporated into the curriculum?
If so how (for example, in biology, health education, citizenship, education for personal relationships, or integrated generally in the curriculum)?**

Not yet. But, a philosophy and citizenship class (CPC) will be added to the curriculum and EVRAS is going to be part of it. This class will be integrated in school program for primary school by September 2016 and for secondary school by September 2017. Furthermore, EVRAS has been integrated to official referential for philosophy and citizenship class for every type of primary school.

One hour of this class will be mandatory and one hour optional besides religion and "morale laïque". One of the impacts that we can expect from this change is that religion and "morale laïque" teachers will be asked to provide this new class. What about the training of those teachers? The same question remains relevant for other teachers. This question is presently being discussed. "Morale laïque" teachers denounce the fact that religion teachers are given equivalence for CPC when they often don't have pedagogical title.

- **What is the focus of sexuality education (biological, biomedical, psycho-social, personal relationships, health, gender equality, etc.)?**

According to the protocol of agreement, EVRAS will approach, in particular, in totality or

partially the above-mentioned topics:

- Respect: how to approach social, emotional and sexual life in a context of cultural diversity, how to respect better girls, boys, LGBT, etc.
- Romantic and sexual relationships: emotions, romantic relationship, sexual intercourses, discovery of desire, feelings and romantic choices, sexual liberty, liability to oneself and to the others, etc.
- Sexist and homophobic stereotypes, gender identity.
- Contraception: the means, the emergency contraception, etc.
- Sexual and reproductive health: Sexually Transmitted Diseases, HIV/AIDS, cervical cancer, puberty, sexual intercourses, risky sexual intercourses, sexual violence, domestic violence, etc.
- Sex and society: pornography and its accessibility on Internet, virginity, sexuality of people with disabilities, etc.
- Pregnancy (including adolescent), abortion, etc.

In fact, all field actors insist on the importance of adapting interventions to students' needs, interests and questions but all covered subjects are included in this list.

Also, the fact that CLPS, Local Centres of Health Promotion, have been chosen to be EVRAS focal points give an insight on the fact that EVRAS, and sexual and reproductive rights in general, are considered from a health perspective.

• **What are the different topics covered through the different age groups (Primary, secondary, high school, etc.) in school?**

Generally, EVRAS actors adapt topics to student interests or questions, so there are no fixed topics for specific age groups. Nevertheless, topics follow, logically, youth development.

- In kindergarten and beginning of primary school EVRAS is more about self-respect and respect to others, awakening of self and to others, sometime gender stereotypes deconstruction with activities around toys or colours, etc.
- At the end of primary school EVRAS is more about puberty
- In early secondary school, topics are more puberty, romantic relationships and sexual relations but in a more theoretical way.
- And in late of secondary school it is more about romantic relationships, sexual relations in a most practical way and sometimes parenthood.

Examples of subjects by group of age:

- 2nd or 4th class of primary school (6-8 years old): gender stereotypes (toys, jobs), emotions, limits, the capacity to say "no"
- 6th class of primary school (11-12 years old): gender stereotypes and puberty (menstruation for girls)
- 2nd class of secondary school (13-14 years old): genital anatomy, condoms, pornography, sexually transmitted diseases, gender stereotypes, pleasure, menstruation, virginity, gynaecological examination, female cycle, pregnancy, abortion, social networks, contraception, female genital mutilations, homosexuality, HIV/AIDS, romantic relationships, intimacy, the right age to be in love, school harassment, self-esteem.
- 4th class of secondary school (15-16): contraception, condoms, romantic breakup,

divorce, consent, the first sexual relation, LGBT parenting, abortion, rape, virginity, girls-boys friendship, masturbation, genital anatomy, gynaecological examination, pornography, pleasure, sexually transmitted diseases, day-after pill, forced weddings, hymen reconstruction surgeries, sexual orientation, women and men roles, body differences, adolescent pregnancy, hyper sexualisation,

Systematic topics: pornography (boys more than girls), homosexuality and homophobia, gender, gender stereotypes

Under-covered topics: violence, sexual violence, prostitution

According to EVRAS actors, it is really important to talk about sexuality differently than the way it is currently, with hyper sexualisation and pornography.

Regularly, school direction organizes an EVRAS intervention in reaction to an event that happened in school (pornographic images, sexual intercourses between students, rape, etc.). Then, topics covered would be related to this event.

- **What do you think of the content of sexuality education in your country? What is missing from a gender equality perspective?**
Please, also consult the EWL National Coordination.

Even if some topics need to be discussed more (sexual violence or prostitution), the majority of actors interview agreed on the fact that what is missing from a gender equality perspective are more about EVRAS implementation, mentality and capacities of EVRAS actors or patriarchal society than content.

First of all, almost all school, EVRAS is still realized by punctual intervention, two or three interventions of one or two hours per class and not for every class level. That is too little in general, and especially too little to talk about gender equality and bring about mentality changes.

Secondly, even if there were more interventions, those are useless if student are free to have sexist or homophobic behaviours at the school, if school actors have those same behaviours, in particular teacher giving more attention to boys than girls in class, or if sexist or homophobic stereotypes are present in class books. (About the latter, French Community Parliament adopted in June 2016 a decree introducing a new criteria of anti discrimination between women and men and equality promotion for the aggregation of school books). To change this, every EVRAS actor (family planning centre member or CPMS-CPSE member, etc.) and school actor (teachers, school direction, etc.) needs to receive an official and mandatory training on gender equality and have a positive attitude regarding to this matter. Gender equality has to be present in a transversal way on every class at every age. School actors have to be attentive to every sexist or homophobic attitude and sanction it. All school books needs to be reviewed to be free of sexist or homophobic stereotypes.

Thirdly, beyond schools, the lack of gender equality has to be controlled in society with a law regulation of hyper sexualisation in medias and pornography

Fourthly, EVRAS is a very feminine environment, yet all EVRAS agreed on the fact that a women-men couple is more effective for an EVRAS intervention. Awareness needs to be done in all EVRAS related studies to encourage young men to choose them.

Fifth, a specific attention has to be given to young women in technical, professional or art schools, because they more often quit school to get married or have kids. Students in technical, professional or art schools generally received less EVRAS interventions while they generally show more precocity in sexual behaviours.

Finally, women's groups and associations have a very little presence in schools and in EVRAS (and when they do, the number of schools doesn't permit a large intervention) and do not militate much to be part of.

CFFB position: Sexuality education takes time to evolve, some contents do not keep up with real situations and do not take account of subjects like hyper sexualisation, pornography, internet, etc. To structure EVRAS content we certainly need a mandatory common basis, for example a referential or specification need. It should also be extending on more levels to demystify the question and not only talk about sexuality in a physical way. Moreover, EVRAS should be part of university education for future teachers but also social and medical curriculum. Concerning family planning centres, the training is still too weak. Basic training is only one week and do not insist on thematic like violence. Programs evolve slowly and do not give enough importance to deontology and ethic. There is still resistances on the political level of family planning federations and some EVRAS animators do not question themselves about their job, they are overwhelmed or naïve. Some professionals also convey "masculinist" ideas; they used psychology theory to maintain traditional social roles. In francophone Belgium, psychologists and sexologists are mandatory part of the family planning centre panel. This is a positive input for the services quality but if those are influenced by the patriarchal teaching of psychology and didn't realize a critical analysis, they will confine patients or students in the traditional and no emancipative from gender roles approach.

Another difficulty lies in the confusion of the term "gender". In French, it reduces gender identity to sexual identity and sexual orientation (Sexual identity is the result of 3 dimensions: conviction, behaviour and partner; gender identity refers to social roles; sexualized identity is gave at birth ("Identité sexuée", Gaïd le Maner-Idrissi, 1997-2011). Both are important subjects to address but not simultaneously. In general, two hours workshops are not sufficient to see EVRAS. To work on EVRAS we need to ask ourselves questions such as: what content is necessary, who gave it, how, where, on what pace. It is essential to address a gender perspective in a transversal and specific way. It will permit to modify and improve access and control of anybody in his social, emotional and sexual life and respond to personal needs as much as strategic group interests and go beyond current cultural relativism that puts women rights in perspective.

- **What name would you give to "sexuality education" in your country, so that it reflects a feminist perspective?**
- **What name would you give that is strategic in your context (for example, to avoid negative reactions etc.)? Please, explain your choice.**
Please, also consult the EWL National Coordination.

Education to social, emotional and sexual life (EVRAS)

c. Stakeholders and power analysis

- **Who at governmental level has the responsibility on the issue? Are other levels involved?**

(regional, local, etc.)

Two levels of power are involved: Walloon-Brussels Federation (French Community) and Regions, Wallonia and Brussels-Capital.

• Who has capacity to set up the sexuality education programs?

The French Community, the Walloon Region and the French Community Commission of Brussels-Capital Region. Thus, Minister-President of the French Community Government, Minister-President of the Walloon Government, Minister-President of the French Community Commission College, Minister of Obligatory School et Social Promotion, Minister of Health, Social Action and Equal Opportunity and Minister, Member of College in charge of Social Action and Family.

Working group could be created, with concerned government members, in consultation with actors like Equality between Women and Men Direction or EVRAS Platform.

Also, as regional authorities finance family planning centres they have the capacity to impose some subjects for EVRAS initiatives, in Brussels more than in Wallonia.

• What agencies are responsible for provision (school teachers, school nurses, etc.)? Please explain which kind of teachers or professionals.

As schools keep their autonomy concerning the implementation of EVRAS initiatives, they can decide to give the provision responsibility either to internal actors such as teachers or health professionals or to external actors like organizations. In fact, internally, teachers of EVRAS related classes or teachers with special interests for this issue and Psycho-Medico-Social Centres or Health Promotion at School Services members implement EVRAS initiatives. More often, family planning centres and sometimes organizations with this theme proceed to the implementation of EVRAS interventions.

School health is organized in two different services Psycho-Medico-Social Centres for French Community Schools and Health Promotion at School Services for subsidized schools. Both services are public, free and have a weekly presence in schools. They both take care of student health and wellbeing. Their mission is: to promote harmonious student development, as a person and as a citizen by the mobilization of diverse resources to realize the student personal, school and professional life project. Psycho-Medico-Social Centres are composed by psychologists (psychological and educational consultants and assistants), social workers (social auxiliaries), nurses (paramedical auxiliaries) and a doctor, working in team. They have a greater attention for psychological and school orientation focus. Doctors, nurses, administrative staff and health promotion coordination compose health Promotion at School Services. Those services, working together, facilitate EVRAS interventions, student or parent individual support as well as collective animations or interventions.

Family Planning Centres are historical EVRAS providers. EVRAS interventions are part of their institutional mission. Regional authorities administrate them, thus their missions are different in Wallonia and Brussels-Capital. Brussels-Capital enounces a framework of special activities whereas Wallonia defines missions in a less operational way. Family Planning Centre members can be psychologists, sexologists, doctors, nurses, social workers or jurists. Thematic organizations (LGBT, migrants, etc.) are composed by experts of special topics. For all external

actors, contacts are made by organizations themselves or by schools. Before and after each intervention, a meeting is organized involving the school direction and the interested teachers. Before, to analysing needs and demands of the school and after for evaluation.

Some schools implemented EVRAS Cells. Those are multidisciplinary cells, composed by school direction, any interested teacher or educator, CPMS, CPSE and family planning centre. This project last 3 years and is supervised by a project assistant. The objective is to insert EVRAS in a global and long-term school project and so, ensure the continuity of the project. EVRAS cell, work on three steps: first, every actor is trained, and then they prepare EVRAS interventions and make partnerships and finally evaluate and adapt interventions.

- **Are there different types of school in your country (public/private; religious/secular, etc.)? Are there differences in terms of the provision of sexuality education?**

In Francophone Belgium there is two kinds of educational authorities: "*official*" (publics) including Wallonia-Brussels Federation, provinces, cities, municipalities and French Community Commission (COCOF) and "*libres*" (privates) including associations (non profit associations or others) confessionals or non confessionals.

From there, there is as well two school systems: "*officiel*" and "*libre*", three systems: Wallonia-Brussels Federation, "*officiel*" subsidized and "*libre*" subsidized or four systems: Wallonia-Brussels Federation, "*officiel*" subsidized, "*libre*" subsidized confessional and "*libre*" subsidized non-confessional.

According to field experts, there are no noticeable differences between the different types of school systems. As the EVRAS initiative is given to every school, thus differences in provision may vary in function of the personality of the direction or school staff and not in function of the type of the school system.

However, secondary school is divided in four types of education: general, technical, art and professional. In this case, field experts point out a difference between general and the other three types. General education receives more EVRAS initiatives. However, in technical, professional and art schools, we observe more early and risky sexual behaviour and a greater lack of information. Moreover, these schools are more open to EVRAS initiatives as schedules are more flexible for external interventions. Over the last years it seems that there has been an improvement in countering those inequalities.

Besides, fundamental specialised education exists for young persons with disabilities. Some associations are trained to offer EVRAS initiatives for this kind of public but they are only a few and can't cover all the needs. The sex life of people with disabilities is still a taboo. However, EVRAS in specialised education is one of the current priorities of the government.

In case of infraction, young people under age 18 are placed in Public Institutions of Youth Protection (IPPJ). In those institutions they also received EVRAS interventions. "Laique" counsellors give them individual "morale" assistance and "morale" classes, EVRAS take places during those classes. Generally, external actors from family planning centres are in charge of it and occasionally young people go visit the centres. The difficulty is that young people stay in IPPJ for a limited and sometimes short period.

• **Is there any mandatory training for the agents that provide sexuality education?**

The FLCPF (Fédération Laïque des Centres de Planning Familial – Lay Federation of Family Planning) is subsidised by the French Community Commission College to organize trainings. A large choice of basic and thematic trainings is offered but is not mandatory for every EVRAS actor. Only family planning centre members are obliged to have the basic training. Also, insufficient resources can limit the offer. For example, basic trainings are only four modules of 3 days or 6 days, not enough to accord necessary attention to large subjects like gender equality. FLCPF is present in the teachers training institute for short EVRAS modules. Family planning centres also work with continuing education or “intervision” methods. Some thematic NGO or organisations (migrant women, LGBT, etc.) provide trainings but also not mandatory and sometimes not related to school EVRAS. CLPS have a small but interesting offer of trainings and information sessions. CPMS and CPSE organize exchange of practices groups.

Training of EVRAS professionals depends mostly on their own will, resources and needs.

• **What is the role of women’s organizations involved in this issue? Are they consulted?**
• **Are there other NGOs involved? Which ones and in which way?**

Women’s organizations are rarely consulted. In Belgium, the major tendency is to refer to experts, as EVRAS is a matter of health, experts are family planning centre federations, psychologists or academics. "Femmes prévoyantes socialistes" Federation of family planning centres is a women organization and also a family planning centre and as such, involved in EVRAS.

Family planning centres and some thematic association (migrant women, LGBT, HIV/AIDS, etc.) are involved in EVRAS interventions and trainings.

EVRAS platform, created by "laïque" movement, "Laïque" Federation of family planning centres and "Femmes prévoyantes socialistes" Federation of family planning centres, is composed by associative actors like family planning centre federations or thematic association (migrant women, LGBT, HIV/AIDS, etc.) is consulted by government for making decision in terms of EVRAS.

• **What are the attitudes towards sexuality education from different stakeholders? Please, explain.**

All stakeholders are in favour of EVRAS but there is some reluctance on behalf of the government to impose efficient incentive measures. There is a will to enable schools to keep their autonomy concerning EVRAS implementation but still EVRAS offer is very unequal for students. Other stakeholders recognize the importance of EVRAS but there is a divergent opinion about the shape that it should take (punctual intervention by internal or external actors, transversal in every class, more or less autonomy for schools, EVRAS actors, priority, resources, etc.)

• **Who are the opponents to sexuality education if any? What are their arguments? Please, explain.**

First actor that could be an opponent is school direction, as EVRAS initiative depends on their will. A large number of arguments are given: schools are saturated by initiatives and political demands; parents would not agree on it; there are not enough resources (financial, human and in time); they do not want external actors into the school; there are other priorities; this is not the role of school; school has a morality role; this is a private matter. For LGBT interventions: we do not want this kind of things; we do not have this kind of things in here. Sometimes they are not against EVRAS but against some subjects like homosexuality, abortion, etc.

Then some teachers do not want to give or support EVRAS because that is not their role or because they are not trained to.

Sometime, there is some resistance from the parents, because their children are not supposed to be talked about those subjects.

Some extremist communitarian and religious groups (catholic, muslim, evangelist churches), because we cannot talk about those subjects or not on this way.

Some students are systematically sick on EVRAS days or get out of the class, because that is a private matter or because they are shocked.

Some groups are not against EVRAS but use them for their own objective. Sometime they enter into schools as EVRAS experts and can be dangerous in terms of disinformation:

- Anti-choice (Pro-life) movement and Catholic groups, like “Croissance”, defence of catholic point of view about sexuality, against abortion (sessions are generally paid)
- Industries, like “Durex”, publicity
- Some self-appointed sexologist or psychologist (sessions are paid)

• **If there any groups opposing to sexuality education, what is their power of influence? Please, explain.**

School directions have a real power of influence, but now limited by the inscription of EVRAS in school mission decree (even if no sanction exist). Teachers, parents and students resistances are also limited by it; EVRAS is now a school obligation.

Extremist communitarian and religious groups can have a significant impact on their own communities, but at society scale they are minorities.

Anti-choice or catholic groups have an impact in terms of disinformation and value judgment. “Croissance” already entered in an important number of schools. Ant-choice has a lot of resources and a very good communication strategy (websites, videos, etc.). They also have so-called health centres that discourage young girls and women to abort.

There already is a kind of peer control about EVRAS operator (for example, CPMS-CPSE transmitted the information about “Croissance”) but government is presently working on an institutionalized way of control.

• **What are the myths around sexuality education in your country? (for example, sexuality education leads to young people having sex earlier, etc.)**

- It is going to encourage young people to have sex, lead them to a sexual hyperactivity. Especially in specialised school, it is going to excite them, give them some ideas.

- There is a risk of trivialization, especially about abortion.
- It is going to interfere with family values and distract young people from their duties and obligations.
- Too soon or too hard for the age.
- For homosexuality or bisexuality, proselytizing, it is going to give ideas to young people

• Which other organizations/groups are in favour and can be allies to push for sexuality education? What is their power of influence?

- All members of EVRAS Platform: Arc-en-Ciel Wallonie, Centre d'Action Laïque, Comité belge Ni Putes, Ni Soumises, Fédération des Centres de Planning Familial des Femmes Prévoyantes Socialistes, Fédération Laïque des Centres de Planning Familial, Les Femmes Prévoyantes Socialistes, Latitude Jeunes, Centre Régional du Libre Examen, Plateforme Prévention Sida, Université des Femmes, Fédération des Centres Pluralistes de Planning Familial, Fédération des Centres de Planning et de Consultation, Amnesty Belgique, asbl Coordination Laïque de l'Action Sociale et de Santé and CSC Enseignement.
- Women's associations or networks: Conseil des Femmes Francophones de Belgique, Plateforme Abortion Right, Marche Mondiale des Femmes, Réseau des Femmes Migrantes, Réseau Mariage et Migration, Le Monde selon les femmes, la Voix des Femmes.
- Youth infrastructures: Maisons de jeunes, Associations d'Aide aux Jeunes en Milieu Ouvert (AMO), Youth movements like Scouts Federation (recently decided to work about gender), political party youth
- Parents associations
- Some syndicates, some Public Centres of Social Action (CPAS), some health insurance.

d. Provision of sexuality education

Please, when responding to this question, please take into account if there are differences among different type of schools (public/private; religious/secular, etc.)

• What methods are used in sexuality education in schools (for example, peer education; use of visual and mass media; formal classroom teaching, etc.)? Which is the main method used?

The most common method is workshop. EVRAS actors are always in pairs, the best combination is one woman and one man but that is not always possible because that is a very feminine sector. Animators try to construct the workshop from student's questions or reactions. They use tools to facilitate student's reaction: question box, agree or do not agree questions, "photo-language" etc. and initiate discussions and debates. If possible, small groups are preferred to facilitate exchanges. Often, when family planning centre members direct the session, one session is used to visit the family planning centre.

EVRAS initiatives are currently organized two or three times per class per year (one or two

hours), in 6th degree of primary school (11-12), 2nd and 4th degree of secondary school and 1st degree of specialized school. Teacher is present or not, according to preferences and sometimes that is the teacher of another class who is present to not embarrass students.

More and more schools also organized pedagogical EVRAS days.

• **Is sexuality education provided in mixed groups or in separate girls/boys groups in school?**

It depends on the student group, if students ask for it or if animators feel resistances to talk, generally from girls, they separate the group. Also depend of student's age, it is most common to separate girls and boys if there are younger. Often, the first session is separate and then the next one is mixed to share what have been told in separate groups.

• **Are there many differences between rural and urban areas?**

The first difference is about the number of EVRAS actors: they are many in Brussels and in cities in general and fewer in rural areas. The lack of EVRAS infrastructures is a problem for young people in terms of accessibility, choice and anonymity. On the other hand, network and partnerships between actors are stronger, that is a great advantage for EVRAS efficiency. Also, some unconventional actors like Youth Associations in Open Custody (AMO) are more active (the risk here is a lack of expertise). In urban areas EVRAS there is more concurrence and overlap, urban actors have more difficulties to work together.

The second big difference is about the environment. In Brussels in particular, youth population is more economically precarious and more multicultural. This requires a specific kind of EVRAS approach.

Schools are not more or less progressive or conservative in rural or urban area.

• **Is there good coverage of different groups of women (migrant women and girls, undocumented women and girls, Roma, lesbian, women and girls with disabilities)? Are their specific needs being met?**

There are a few organizations working on lesbian, migrant women and girls, undocumented women and girls and women and girls with disabilities thematic. EVRAS initiatives are made for lesbian and women and girls with disabilities but they are really insufficient. EVRAS for young people with disabilities is one of the government priorities.

Nothing is done for Roma.

• **In general, what is your opinion about the provision of sexuality education? (For example, scarce, not accurate, provided by conservative groups, etc.)?**

The EVRAS project looks good on the paper but there are still problems of its implementation: lack of common vision, resources and actors coordination, etc. The school mission decree is a good start but is too vague, some schools have difficulties to adopt the project, and they need more information and trainings about what an EVRAS project is. Furthermore, this decree is not binding, thus no sanctions are imposed in case of an absence of implementation. The fact that schools keep their autonomy to adapt EVRAS to their own situation is a good thing but they need common standards. Reluctances still exist on the government level to impose

standards to schools.

A lot of issues are pointed out by interviewed actors:

Should EVRAS take place in school? Yes, because school is mandatory until the age of 16, all young people spend years there and that this is the surest way to target them all. But, school can be a violent environment for people "different from the average". Furthermore, it is an unequal structure, with hierarchical relations between students and school staff, yet EVRAS is the teaching of equalitarian and non-discriminant relations. There is the risk of young people not being comfortable to talk about those questions with a school member.

School direction can be reluctant to implement EVRAS, some of them do not implement it at all. Also, they often ask for EVRAS intervention to limit risks (for example, teenage pregnancy) or manage a problematic situation (for example rape). The will to introduce EVRAS is rarely based on a positive global approach of young people's fulfilment. Very often, teachers or educators are too uncomfortable or not sufficiently trained to provide EVRAS.

In general, all actors insist on the fact that the actual EVRAS offer is way insufficient and should be extended to all classes and all ages. Sexual awakening can appear in very different ages and evolutions can be fast. Also, stereotypes emerge very early. In a current global multicultural society, newcomer or not, migrants can arrive with very different basis of values.

EVRAS actors, family planning centres or CPMS-CPSE in particular, are saturated. They can't cover all the needs of the education sector. Also, the training is insufficient and almost not mandatory. Cooperation between EVRAS actors is difficult, resources are rare and there is more concurrence than partnerships.

As EVRAS is only a series of punctual interventions, it can be intrusive or violent to talk about those subjects with unprepared young people. It can cause rejection amongst students. Also, young people's provocative attitudes are frequently related to the vision of the EVRAS actor they have (difference of social status and role) and to attitudes those actors expect or fear from them.

Multicultural classes need a specific approach. Schools where the phenomenon of positive discrimination is present do not even have biology class, so EVRAS can be perceived as a shock for students. There also can be a clash with family values.

A lot of solutions are pointed out too :

First of all, international recommendations about EVRAS should be respected, in particular from WHO.

EVRAS should be considered more than just punctual sexuality information sessions. All school actors, especially teachers, in a transversal day-to-day basis, in every class and education level, should manage education of general values like respect or gender equality. Therefore, teachers should be trained to those values, which should be incorporated in their studies. Other school actors should at least be sensitized. Educators can be a good alternative, also as referees. They have a daily presence and a proximate, less hierarchical relation with students. They should be trained for this position.

EVRAS should be incorporated in a global project that all school actors adopt and feel concerned about. EVRAS Cells are a good alternative as they enable a more global, coherent and long-term vision. They would allow a good analysis of school situations, objectives, resources and needs. They also can evaluate interventions and improve them.

Specific EVRAS actors, like family planning centres, CPMS-CPSE or thematic organizations would still do interventions as experts, to address more specific topics. A larger offer of official and mandatory training should be created for them. Some training, such as Master's degree in Gender Studies, already exists. The current project of an official EVRAS actors label would ensure the quality of the interventions (nevertheless, who would be responsible for it? And what about an LGBT friendly label?).

Also, EVRAS should be developed in youth centres, should nominate referees in youth associations and women's associations. It should also take place in structures like migrant hosting centres or structures for people living with disabilities. Multiplied interventions would allow reaching a large number of young people. Cooperation, inter sector relations and partnerships should be promoted. CLPS have here a great role to play.

Students should also be involved. For that, adults' regard on young people should change, they are not simply naïve or evil. There is a real request for EVRAS on behalf of young people. Involve them to the implementation would allow a real adoption of the project. Parents should also be taken into account.

Concerning the multicultural issue, having instructors coming from the same socio-cultural environment as the student could have more impact in terms of legitimacy and positive example.

Last but not least, adding more and more adjectives to the designation of sexuality education (Education to Social, Emotional and Sexual Life) does not make it more acceptable for society: sexuality should not be hidden.

• **Do young people get sexuality education from other informal means apart from school (non-formal education, young clubs, etc.)? Can you list these means?**

- Family Planning Centres
- Peers
- Medias, internet, social medias, websites (loveattitude, educationsensuelle, etc.)
- Youth centres
- Youth movement (like scouting)
- Awareness days, citizen days, diversity days

• **Have sexuality education programs being evaluated in your country? Can you share briefly the main outcomes of the evaluation?**

In 2002-2003 a study realised by PROMES-ULB and FUNDP showed the disparity of sexuality education initiatives : in thematic, time, actors, type of schools, etc. This study was the starting point of the current EVRAS project. Today, one analysis of the current situation has been made

about EVRAS resources in francophone secondary schools and one about EVRAS needs in francophone secondary schools. Both realised by CLPS, EVRAS support points, as a comparison of diverse EVRAS actor's opinions.

The first part of the analysis focuses on resources. Firstly, about type of schools touched by EVRAS interventions, we can observe that most of them are in general school (84%), then technical, professional and art school (around 75%), then specialised schools (36%) and finally in CEFA, alternating schools (25%). This is followed by an analysis of the characteristics of interventions. Activities: most of them are student workshops (80%) and after that, in a smaller percentage awareness days or presentation of services of different stakeholders. The interventions concerns mostly sexual life (42%), then social life, emotional life, relationship to oneself, professional services, EVRAS strategies. Age of students: 2, 3 and 4 classes of secondary, so between the age of 13 and 16. Finally, the analysis focuses on the role of actors and partners. CPMS and school direction, and after that teachers, CPSE and school educators mostly centralise. School staff, school direction, teachers or CPMS formulate the demand (students and parents for only 1%). Preparation is essentially made by CPMS, Family Planning Centre, school direction, teachers and CPSE. EVRAS initiatives are realized mostly by CPMS, Family Planning Centre, CPSE or teachers. And evaluation by CPMS, Family Planning Centre, direction, teacher CPSE or students. A situation analysis of EVRAS documentary resources has also been made.

The second survey is about EVRAS needs. First observation was made about EVRAS representations. There is a lack of shared definition and a vision that is more global in theory than on the field. About young people's EVRAS needs, all actors recognized the existence of those needs, but in a variable way depending on young people's situation. There is a variable evolution, with practical implications, which have to be adapted according to the targeted audience. The second observation is about the conditions for an efficient operationalization. The following elements should be taken into account as improvement: the existence of external, specialised actors; the continuity and complementarity of interventions and adapted resources for missions. The following elements should be taken into account as obstacles: the attitude of parents; the multiple political solicitations to schools; the lack of exchange between actors; the eventual lack of implication of school staff. Should be taken into account as facilitators: a request of training and information from actors; a choice and a dynamic from school. And finally, last observation is about teacher's standard profile. About EVRAS, teachers can be actors, agents, adherents or refractory.

3. Context information

e. Legal provisions related to gender equality or violence against women

- **Legal age of heterosexual/homosexual consent.**

Has it changed recently or is there any debate around this?

Please, describe briefly the EWL Coordination opinion about this if any.

In the penal code (art. 372 to 348 bis), any sexual intercourse with a minor under the age of 14 constitutes a rape, regardless to the age of the person committing sexual penetration. Between the age of 14 and 16, a sexual intercourse constitutes an indecent assault, liable to

proceedings even with the minor's consent. If the person doesn't consent "voluntarily and consciously" to the sexual penetration, the act is considered as rape. From the age of 16, the young person acquires the "sexual majority", that is she or he can validly agree to a sexual intercourse.

Some lawyers and magistrates want to reduce sexual majority to 14 years old, for the reason that some teenagers already have sexual intercourses before the age of 15. If this situation surely happens, the average age of the first sexual intercourse has not evolved for the last decades and remains around the age of 16 or 17.

The CFFB is against this project because in Belgium there are still few convictions for sexual violence against woman. Reducing the sexual majority to the age of 14 would expose teenagers to this situation. Moreover, according to a study from the association "Mémoire traumatique et victimologie", one out of four minor victim perpetrators is himself minor and for one out of five young women, the first sexual intercourse is a rape, perpetuated by the partner. The other reasons are: anxiety for young people around the "right age" to lose their virginity (in an already hyper sexualised society) ; the impossibility to choose freely without any social pressure ; the increase of gender inequalities and reinforcement of machism ; the young girl has very few protection in case of intercourse without consent ; sexual violence has strong lifelong consequences on health ; that's one open door for pedophiles that the CFFB refuses to accept ; the risk of reducing the penal majority. To conclude, instead of reducing sexual majority and increase the responsibility of young people without any support, the CFFB insists on a reinforcement of the EVRAS.

• **What is the legislation on abortion?**

Please, describe briefly its main characteristics and the EWL Coordination opinion about it if any.

The Lallemand-Herman-Michielsens law from 1990 establishes a partial decriminalization of abortion in Belgium. There is no infraction if a woman whose pregnancy puts her in situation of distress, asks a doctor to interrupt her pregnancy. The voluntary interruption of pregnancy (IVG) has to be performed under certain conditions:

- Before the end of the twelfth week following the conception;
- In a centre where the patient will receive information's and psychological support;
- The doctor has to inform the patient about risks and other solutions like adoption.

In the case of a request of voluntary interruption of pregnancy from minor women, law doesn't specify that she needs parents approval. Case law recognizes, by virtue of equality under the law, the right to the minor women to perform an act of responsibility regarding to her health. Members of medical staff and nurses have the right to refuse to practice an interruption of pregnancy, thus keeping total liberty of conscience. But, the doctor has to redirect the patient to a centre or a doctor that would accede to his request. With social security, abortion costs are very low.

The CFFB asks for a full decriminalization of abortion (three law proposals about this issue have been submitted in the spring of 2016). It has to be recognized as a right to health, insert in a larger legislation on reproductive and sexual rights and not as an offence, decriminalized under certain conditions. It has to be out of the penal code, that's a matter of women's right. Without legal and medically assisted abortion, women will expose themselves to clandestine

abortions, putting in danger their health and life.

Lately, some political parties proposed a law that would give the fetus a civil status. The official reason of this proposal is to allow the mothers who have experienced a miscarriage to grieve by register the fetus into the civil registry. For the CFFB this is a real threat to abortion right, it is a way to question abortion right and so, in the current context, to put it in danger.

- **Is there any legislation regulating pornography?**

Please, describe briefly its main characteristics and the EWL Coordination opinion about it.

In Belgium, legislation is only regulating pornography when children are involved.

Since 1995, penal code has an article that punishes "child pornography". More precisely, the acquisition, ownership and diffusion of images of sexual abuses on minors, as well as the fact of reaching it with full knowledge of the fact are liable of penalty (art. 383bis). It is still considered as child pornography if images only suggest the actor's minority. The same rule applies to drawings or illustrations created with a computer.

Article 383bis of penal code only applies to visual supports, but songs or texts relative to child pornography can be punished with articles 383 that penalizes public insult in common decency

Article 380ter of the penal code punishes publicity for child pornography material or his diffusion when it is addressed to minors or is referring to services proposed by minors.

The CFFB is currently working on elements showing that pornography trivializes all mechanisms of sexism and racism and promotes child criminality. CFFB also observes the pornographisation of society as analysed by Richard Poulin: "From magazines to publicity, from television to internet, from movies, the present society suffers a deafening "sexual *vacarme (constant noise)*" and a trivialization of pornography and *sex-commodity*. We are in an age of perpetual erotic provocation, of permanent sexual solicitation. The time is not to suggestion again, but to exhibition and prescription of standards to be followed."

- **What is the legislation on prostitution?**

Please, describe briefly its main characteristics and the EWL Coordination opinion about it.

Penal code, on his article 380bis, condemns solicitation or « a person, who, in a public space had, by whoever, will have by words, gestures or signs caused a person in the debauchery". The sentence is higher if the act involves children.

Article 380 of penal code condemns procurement in general. Higher sentences are provided when there is use of duress, when minors are involved and when procurement acts are committed within the framework of the activity of criminal association.

In the facts, procurement in Belgium benefits from an increasing impunity, prostitution is trivialized and no policies for prevention have been implemented. This impunity is possible because, since 1995, a slight change of the penal code tolerates real estate procurement provided that there is no unusual profit. That is, Belgian law condemns location of a room of a local for prostitution purposes only if an unusual profit is made. In reality, penal polities in Belgium are resigning.

For the CFFB, prostitution is part of the continuum of violence. So, it condemns procurement, human trafficking and the prostitution system in the name of his commitment to promote

values as well as the respect of human beings, equality between women and men and sexual liberation. That's why it reproves all forms of procurement, human trafficking, legalisation of prostitution and decriminalization of procurement, who would increase international human trafficking.

Observing the violence rate against women in situation of prostitution, we can say: that prostitution cannot be considered as a job or a business; that the prostitution system is a market applying sexist, class and racist parameters; that prostitution system is the unique consequence of a patriarchal society and that the concept of persons in situation of prostitution consent is not relevant faced to the fact that society has to guarantee human dignity.

To ensure this, it is essential to: condemn all forms of procurement and refuse decriminalization; give responsibility to pimp-client relation through criminalization of payment for sexual services; to ensure efficient support and protection of the persons wanting to get out of a situation involving prostitution, guarantee their access to courts if they want to file a deposition and implement medical, psychological and economic framework and concrete alternatives.

In conclusion the CFFB condemns the prostitution system and claims for its abolition, wants real and ambitious public policies developing an egalitarian and realistic long term society project, aiming at legislation of prostitution considered as violence against women and calling for the implementation of an exit support system for the persons keen to leave the pimping system.

f. Data

Please for each indicator provide information about the source and the year.

If official statistics do not exist or can be questioned, please, mention it and try to find information from other sources: NGOs, academics, etc. If you do not find anything, let us know: it can always be helpful to know what information is missing.

<ul style="list-style-type: none"> • % of population aged 15-24 (Please, provide the source and year for all the indicators) 	<p>11, 91% (2016)</p> <p>http://statbel.fgov.be/fr/statistiques/chiffres/population/structure/agesexe/ (N° women 15-19 + N° women 20-24 + N° men 15-19 + N° men 20-24)/ Total Pop = 309 219 + 322 282 + 346 964 +350 708)/ 11 200 000</p>
<ul style="list-style-type: none"> • Average age at 1st sexual intercourse 	<p>Between the age of 16 and 16,5 on average. This average has been stable during the last decade, one possible explanation is that extreme behaviour increase but is not represented on an average.</p> <p>- Ministère de la Communauté française, Direction de l’Egalité des chances, 2009, « La violence dans les relations amoureuses chez les jeunes âgés de 12 à 21 ans : une étude menée en Communauté française de Belgique, rapport final », Bruxelles.</p> <p>- Union Nationale des Mutualités Socialistes, 2009, « Enquête sexualité 2009 : « Jeunes, amour, sexe et respect » », Bruxelles.</p>

	<p>- Ministère de la Communauté française, 2006, « Adolescentes, sexualité et santé de la reproduction », Bruxelles.</p>
<ul style="list-style-type: none"> • Teenage pregnancy rate 	<p>On a global pregnancy rate, proportion of teenage pregnancy, under the age of 20, have been stable for many years: 4,3 % in 2000 and 4,1 % in 2009 (In most cases, pregnancies are the result of a misconception of different contraception methods).</p> <p>- Moreau N., de Smet P., Godin I. La santé des élèves de l'enseignement secondaire : résultats de l'enquête HBSC 2010 en Fédération Wallonie-Bruxelles. Service d'Information Promotion Éducation Santé (SIPES), ESP-ULB, Bruxelles, février 2013.</p> <p>But, according to ONE, Birth and Childhood Agency, early delivery, from minor mothers are growing : 316 in 2010, 357 in 2011 and 364 in 2012. CRlc No107-Enf.16 (2012-2013)</p>
<ul style="list-style-type: none"> • Teenage abortion rate 	<p>Percentage of abortion between the age of 10 and 18: 9,18%</p> <p>Percentage of young girl's abortion rate under the age of 19 is 14% of all abortions carried out during a year.</p> <p>- Données du Comité d'évaluation. 27 août 2012 rapport au Parlement fédéral: 1^{er} janvier 2010- 31 décembre 2011 Doc 5-1784/1 Sénat et Doc 53-2399/1 Chambre des représentants.</p>
<ul style="list-style-type: none"> • Percentage of young people not using contraception at 1st sexual intercourse 	<p>More than 9 out of 10 (94%) young people declare that they have been using contraception method during the first sexual intercourse. The same proportion of young people (93%) declares having used protection during the last sexual intercourse. In both cases, there are no significant differences between young women and young men, nor between their levels of education.</p> <p>- Moreau N., de Smet P., Godin I. La santé des élèves de l'enseignement secondaire : résultats de l'enquête HBSC 2010 en Fédération Wallonie-Bruxelles. Service d'Information Promotion Éducation Santé (SIPES), ESP-ULB, Bruxelles, février 2013.</p>

Please, try to find and provide information/data related to **body confidence**. It can be information coming from official statistics but also NGO studies, academic research or attitudes surveys. Please, provide always detail about the source and year.
It can be info/data on for example the following indicators or similar ones:

- Percentage of young women that cope with eating disorders

In Belgium, in 2014, around 6% of adolescents between the age of 14 and 17 have suffered from eating disorders, as anorexia or bulimia. Adolescence is the period where we observe the highest percentages. This proportion is higher for young women between the age of 14 and 17 (7,4%) but higher for young men between the age of 10 to 13 (7.2%). Risks of eating disorders are lower for people with high, long-term education than people with lower education.

Lebacqz T. Troubles du comportement alimentaire. Dans : Lebacqz T, Teppers E (éd.). Enquête de consommation alimentaire 2014-2015. Rapport 1. WIV-ISP, Bruxelles, 2015.

- Percentage of girls that stop doing something they love or that will benefit them (sports, schools) because they feel bad about their appearance.

No specific information found

- Percentage of women and girls that are held back from taking on leadership positions because of low body confidence/self-esteem.

Inequalities between girls and boys and between women and men at school.

School is a vector of a large number of inequalities in terms of leadership positions for women and girls. First, we can observe large differences in the school staff, basic school staff (preschool teacher) are composed of 99% women as top school staff (university) only 11% women are left. It is the same in the cases of decision-making or consultation organs. The higher we are in school hierarchy, the fewer women are in charge.

Concerning girls, they succeed on average more at school than boys. In every education level and in every class, even scientific. However, they are very few to choose trainings being more valued on the labor market, which are scientific and technical trainings. They are a very large number in the healthcare sector, services and art, and boys are more present in industry or applied sciences.

Why? In a general way, school implies content; all unofficial relations in school, are very important in the context of social sexual relationship construction for students. Yet, those are very often vectors of sexist stereotypes. Boys are in a dominant position regarding to their presence in school areas such as schoolyards, to the teachers attention and to the influence on classmates. Teachers, as adult figures, have an important role in student representations about social sexual relationships. Nothing has been introduced to raise awareness amongst the teachers regarding equality between women-men during their education. School manuals are also full of sexist stereotypes. Also, gender studies are not recognized as a specificity in the French Community. The study shows three main reasons for the lack of young women's presence in scientific or technical education: the representation they have on those studies, sexist stereotypes reflected by teachers and the lack of information about possible orientations of work or university studies.

Conseil des Femmes Francophones de Belgique, Commission Enseignement, 2014, « Egalité filles.garçons, Femmes/hommes dans le système éducatif, Bruxelles.

- Percentage of young women that play sports compared to men

Young people who are playing sports in clubs : every day : 6,5% of young women and 14,9% of young men ; more than once a week : 15% of young women and 27,5% of young men ; once a week : 13.6% of young women and 12% of young men ; between once a month and once a week : 5.2% of young women and 6.7% of young men ; less than once a month : 10.4% of young women and 8.3% of young men ; Yes, before but not anymore : 22.4% of young women and 15.5% of young men ; No, never : 26.9% of young women and 15% of young men.

Young person's doing sports less than 30 minutes a week: 23.4% of young women of high socioeconomic class against 1705 young men and 37.9% of young women of low socioeconomic class against 28.2% of young men.

In general in all sports federations there are around 30% of young women against 70% of young men (between the age of 0 and 25).

In ADEPS sports centres (Physical Education and Sports administration in Walloon-Brussels Federation) 10 types of activities are most frequently done by young women, 15 by both young women and young men and 44 activities are most frequently done by young men.

Adriaenssens, A. and Heine, A., 2016, « La mixité et les jeunes dans le contexte scolaire, le sport et les loisirs : Etat des lieux chiffré », Conférence, Fédération Wallonie-Bruxelles.

○ Other (please explain)

The impact of hyper sexualisation and pornographisation of society on young people's self-esteem and body confidence. Young people grow up in a hyper sexualised and pornographised society. In television, social media, news, internet, publicity, etc., sexist stereotypes dictate roles, attitudes and body standards for women and men. Young women are told that they only exist through their body. Very early society teaches them that they have to charm and seduce only by the valorisation of their body. Sexuality and love are only centred on sex and consumption. Young men only have models of free, strong, violent, and obsessed men. Pornography and its codes of performance, lack of feelings and domination relations are inserted in everyday life.

Centre d'Aide et de Lutte Contre les Agressions à Caractère Sexuel (CALACS) de Rimouski, 2009, "Hypersexualisation? Guide pratique d'information et d'action, L'Avantage : Rimouski.

The impact of sexist stereotypes in television on young people social representations and self-esteem. Young people still have a very traditional view of the way to share household chores between women and men. At school popularity is measured by beauty and sexiness for girls while for boys by beauty and funniness. Women traditionally have more feminine jobs (as hairdresser for example), and more often sacrifice their job for family life, being in charge of the organization of family life. Men have more physical jobs, with more responsibility and are more often responsible for financial stability of the house. The fact that young people are aware of stereotypes in television shows that there are not passive, but they do not necessarily develop a critical sense. Sexist stereotypes have an influence on young people's self-esteem. During group animations of this study, young women enounce regularly the fact that television lowers their body confidence. The more they watch television; the less confident they are with their body and weight. Is the impact of sexist stereotypes in television is stronger on young women from a lower socioeconomic class? They watch more television and more sexist TV shows as well.

Ministère de la Communauté Française, Secretariat Général, Service de la Recherche, 2007, «

Please, try to find and provide information/data on attitudes of young people towards violence against women and its prevalence. It can be information from official statistics but also coming from NGO studies, academic research or attitudes surveys. Please, provide always detail about the source and the year.

It can be info/data on for example the following indicators or similar ones:

- dating violence against women

In this study on violence amongst young people between the age of 12 and 21, the first observation is: for young people violence only refers to extreme acts like sexual or physical violence, with the image of raped or abused women. Thus they do not identify spontaneously verbal, moral or psychological violence. However, this kind of violence is omnipresent in young people's relationships, 9 out of 10 young person have been victim of it, and almost $\frac{3}{4}$ have been perpetrators. Bullies generally do not recognize themselves as such.

They consider it normal to be confronted to a situation of violence at some point. These acts are also hierarchized, some violent acts are judged more or less acceptable in regard of the presumed context. Physical violence (pushing, slapping in the face, braking things, threatening someone...) is the last observed phenomenon but still concern one out of seven young person. Young men use physical violence and acts of domination more than girls and young girls are more often victims of it. This difference is stronger when young people are older. Young women are more often commit acts of deny and manipulation. Aggressive behaviours are lower when young women are older, from the age of 18 years old we observe behaviours implying "abdication". After the age of 18, young people become closer to adult violence schemes.

The great majority of young people surveyed, victims or perpetrators, express diverse feelings concerning situations of violence. 12% of victims feel guilty and 9% of them are ashamed (young women are more concerned than young men and this feeling increases with age) Fear is also more felt by young women than young men. For perpetrators, we observe a positive correlation between frequency of violent behaviour and the feeling of guilt. Girls more than boys express guilt when they have violent behaviour to their partner. 27% of perpetrators say that they didn't feel anything in particular, boys more than girls. Perpetrators judge the use of violence more normal than victims. The most frequent a violent behaviour is, the more normal it is going to be judged by its perpetrator, there is a slide of the normality perception level.

Concerning the reaction to a situation of violence, there is a strong difference between the way the young persons think they would react and the way they really react. "End the relationship, "talk about it to your parents", "running away" are concretized in less than a half of the cases. The intention of talking about such problems with CPMS/CPSE or family planning centres is almost absent. Facing a situation of violence suffered by a relative, girls and boys, older or younger have principally 3 reactions: talking about it with the person concerned, talking about it with friends and taking about it with parents.

Ministère de la Communauté française, Direction de l'Égalité des chances, 2009, « La violence dans les relations amoureuses chez les jeunes âgés de 12 à 21 ans: une étude menée en Communauté française de Belgique, rapport final », Bruxelles.

Another study suggests that schools participate, unconsciously, to gender violence. School adults do not perceive it, and sometimes are accomplices in it. They massively identified to boys (and value them) and simultaneously take all their attention to girls (to assign to their presence and attitude the sexualisation of classmate relationships, or to make them evaluate the acceptable or unacceptable nature of their behaviour)

Mercader, P., Lechenet, A., Durif-Varembont, J-P., Garcia, M-C., Lignon, F., 2014, « Pratiques genrées et violences entre pairs : Les enjeux socio-éducatifs de la mixité au quotidien en milieu scolaire », Rapport de recherche CRPPC, Triangle, Bruxelles.

- Sexual violence against women and girls, including sexual harassment

On this study, the same reactions are observed for sexual violence than violence in general. Young people only recognize it when this is an extreme act, like rape. For example, non-consensual sexual touching is not associated to violence if the persons know each other or are dating. 24% of young persons concerned have a strong tolerance to sexual violence in the relationship, 41% a middle tolerance and 35% a zero tolerance. More conclusions about this issue are developed in the next point about understanding of consent.

Ministère de la Communauté française, Direction de l'Égalité des chances, 2009, « La violence dans les relations amoureuses chez les jeunes âgés de 12 à 21 ans : une étude menée en Communauté française de Belgique, rapport final », Bruxelles.

This other study depicts, that some people are devoted to sexual violence before the age of 18. 9% of women and 3% of men claimed to have suffered forced sexual touching or intercourse before the age of 18. However, a large part has difficulties to evaluate the gravity of their situation. 80% of the victims think that those facts are "quite serious" or "very serious", but one out of five people thinks that it is "not that serious" or "not serious at all". Men are proportionally more to consider it as not serious. An illustration of the impact of sexual violence is that attempt of suicide is higher amongst victims of sexual violence and even higher if those facts happen before the age of 18.

Pieters, J., Italiano, P., Offermans, A-M., Hellemans, S., 2010, « Les expériences des femmes et des hommes en matière de violence psychologique, physique et sexuelle », Bruxelles : IEFH.

88% of sexually active young people do give importance to mutual pleasure during a sexual intercourse. Respect in a romantic relationship is important for 99% of young people and 92% of them think that respect is important in the sexual relationship too. 10% of sexually active young people imposed at least once a sexual practice that the partner didn't wanted. 70% of young people always use a condom when they have an occasional partner. 85% of young people think that using a condom is a sign of respect to the partner. ¼ of young people think that condom is men's responsibility.

Union Nationale des Mutualités Socialistes, 2009, « Enquête sexualité 2009 : « Jeunes, amour, sexe et respect » », Bruxelles.

Concerning the special question of sexual harassment, we can observe a general change of

attitudes about street sexual harassment since 2012. In 2012, Sofie Peeters circulated her documentary “Woman of the street”: walking in the streets of Brussels and being sexually harassed filmed by her hidden camera. Since then, this issue is regularly exposed in medias, discussed in society and is now present in Belgian legislation. Institution for Equality between women and men registered a higher number of complaints ever since the video was aired.

Harlet, J., (2014), « Le harcèlement dans l’espace public, « ceci n’est pas de la drague » », FPS, Bruxelles.

Cyber harassment: Generally collective, it has specific characteristics: for a lot of young people, Internet is still a lawless zone, where they can do whatever they want, even without being anonymous. Modern technologies have also disinhibited properties, the absence of physical contact and anonymity make stalkers more violent. They do not perceive consequences of their acts and have so less empathy. “Slut shaming” is a stigmatization of certain attitudes or ways of dressing for young women, it mostly happens on social medias. We can observe the creation of Facebook groups like “Who is the ugliest person in school”. Data are currently insufficient and one of the reasons is that victims or perpetrators do not recognize those situations as harassment. They perceive it as “drama” more than “bullying”. However, young people denounce cyber harassment as a harmful activity that should be prohibited. According to the study, between 11% and 30% of young people are concerned by cyber harassment. However, there is a consensus on the fact that girls are more often victims than boys. Perpetrators are equally young women or young men. This phenomenon could be related to the fact that young women exposed themselves more on social medias.

Coordination des ONG pour les Droits des Enfants (CODE), 2012, « Le harcèlement sur Internet chez les jeunes. Analyse CODE », Bruxelles.

- tolerance towards controlling attitudes by young women compared to men

In the same study, four situations of violence have been experienced by more than 50% of surveyed young people: the partner wants to know with who and where the person is (71%), he/she stops talking or refuse to discuss (55%), he/she prevents to talk with others girls/boys (54%), he/she criticized, depreciates his/her partner (53%). This kind of violence related to a loss of liberty is more mentioned by young people between 15 and 17 (77%).

For young people, violence is often related to jealousy and there is a “normal” level of jealousy. For 38% of them, jealousy is a proof of love (44% against, 18% neutral). This belief is constant for young women and young men of every age. Young people who are in favour of this affirmation are very often victims or perpetrator of violence.

Ministère de la Communauté française, Direction de l’Égalité des chances, 2009, « La violence dans les relations amoureuses chez les jeunes âgés de 12 à 21 ans : une étude menée en Communauté française de Belgique, rapport final », Bruxelles.

- Understanding of consent by women compared to men

The first motivation for the first sexual intercourse is falling in love. But, 3% spontaneously said that they were obliged to have intercourse and 13% talk about the will to become an adult. Proportions are more or less the same for young women and young men.

Almost half of the surveyed young people have difficulties to accept that the partner refuses a

kiss. 34% has difficulties to accept that the partner refuses caresses et 17% has difficulties to accept that the partner refuses to have sex. Girls more than boys (82% against 68%) find unacceptable that the person insist on having sex if the partner do not want to. Boys more than girls find difficult to refuse to kiss, caress and having sex with their partner. Some correlations can be done between tolerance to sexual violence and expectations about the relationship. Among those who have a strong tolerance to sexual violence, 51% think that: "with more love, we can change the partner", 49% think that "jealousy is a proof of love and 21% think that is important to "renounce to my opinion to please my partner".

Ministère de la Communauté française, Direction de l'Égalité des chances, 2009, « La violence dans les relations amoureuses chez les jeunes âgés de 12 à 21 ans : une étude menée en Communauté française de Belgique, rapport final », Bruxelles.

15.3% of 16 years old girls had their first sexual intercourse because they were obliged to (against 7.2% of boys of this age). One out of 5 girls declares that the fact to be obliged to do so, is a factor that could make her having her first sexual intercourse, against less than one out of 10 boys. For 32.9% of boys between the age of 13 and 16, suffer or impose unwanted caresses is not an abuse (for only 17.2% a girls). For 15.5% of boys between the age of 13 and 16, being obliged to sexual intercourse is not considered as an abuse (against 4.9% of girls). 72% of young people between the age of 13 and 16 consider that being obliged to kiss someone on the mouth is not an abuse (72.8% girls and 70.5% of boys).

Observatoire de la Santé du Hainaut, 2009-2010

- consumption of pornography and effects on sexuality

More than 50% of young people aged between 15 and 24 have visualized pornographic images at least once on the last semester. 10% of minors see pornography at least once a week. 8% of the young people participating were faced to their first pornographic images before the age of 11. Only 16% of the minors escape from pornographic images.

60% of young participants think that those images are « a good vector of sexual education ». The third part of young people mentions spontaneously sexuality education as a positive effect of pornography.

For one out of five young people, seeing pornographic images is not pleasant. Among those, 9% felt obliged to visualize them. Young men have a more active research of pornographic images than young women. More than 15% of girls watch pornographic images against their will. Around 60% of young women disagree with the images that pornography conveys about women satisfied by those sexual practices. Only 4 out of 10 boys share this opinion.

Mutualité socialiste, 2006, « Jeunes et sexualité, dossier de presse de la Mutualité socialiste », Bruxelles.

- sex buyers and their attitudes towards women

No specific information found but reaction can go from this <https://www.youtube.com/watch?v=F3LkT13zcfk> to a total banalization and consumption.

- Others
 - It will be very interesting if you think of other indicators. Please, describe them.*
 - Violence of hyper sexualisation and pornographisation imposed by adults on young

people, like mini-miss contests.

- Sexual abuses, incest and its impacts on the young person's future, fragility to other violence.

4. Innovative practices

- **Please, share with us campaigns and/or sexuality education programmes that you find innovative and valuable, not only in schools, but also in non-formal education, TV, etc. Please, add a small description of why you find them innovative.**

- Website :

- "love attitude" : <http://www.loveattitude.be/> : family planning centres federations portal.
- "Education sensuelle" : <http://www.educationsensuelle.com/> : sensual education

- Pedagogical dossier about history and practice of abortion in Belgium
http://www.laicite.be/images/tinymce/docs/zone05/591igv_final.pdf (available in paper with DVD in <http://www.laicite.be/priorites/avortement-20120116125156> or in YouTube <https://www.youtube.com/watch?v=Kd-AMODEqAo>)

- "Sex and co", EVRAS during parties or festivals, family planning centres actors run an information stand at events. This is an interesting approach because young people come by themselves.

- Action-theatre sessions.

- "Les crocodiles", anti-harassment raising awareness by comics.

- "GRIS Wallonie" (School Intervention Group), a group of gay, lesbian and bisexual volunteer actors. The objective is to make interventions in schools to demystify homosexuality by young people. Volunteers testify about their lives in order to give positive model of homosexuality or bisexuality. Testimonies' strength is that they make very little space for homophobic arguments.

- "Et toi t'es casé-e?", campaign to break stereotypes about homosexuality and bisexuality
<http://www.ettoitescase.be/>

- "Girls day - Boys day" information about career choices without women-men stereotypes -
<http://www.gdbd.be/>

- EVRAS Cells in school.

- All logics, actions with the participation of young people, active pedagogy, mobilization of young people know-how.

- "Sex'etera bus", this bus can be used as a workshop tool for young people between the ages of 12 to 18, with topic like adolescence, love, first sexual intercourse, risks, the look of others, respect, hyper sexualisation, etc. It also can be a sensitizing tool for general public about HIV/AIDS and Sexually Transmitted Diseases.

- Awareness videos like this one : <https://www.youtube.com/watch?v=ZYDnRVasHiA> , using young people tools.

- EVRAS week, organised by CPSE, with playing activities supervised by health professionals, young people participate in small groups, it allows personalised discussion.

5. Demands

Please let us know here **what are your demands on sexuality education** (if you already have developed some) and **what change you would like to see in your country**, based on the analysis you have done through the questionnaire.

Sexual education takes time to evolve, some contents do not address real situations and do not take subjects like hyper-sexualization, pornography, internet, etc. into account. To be able to structure EVRAS content we need a mandatory common basis, for example a referential or concrete specifications to answer the needs. It should also be extended on different levels so as to demystify and clarify the question and not only talk about sexuality by addressing the physical issue. Moreover, EVRAS should be part of higher education degrees for future teachers, but also in university degrees within the social and medical curriculum. Concerning family planning centres, the training is still too weak. Basic training is only one week and does not emphasize on topics such as violence. Programs progress slowly and do not give enough importance to values and ethics. There is still resistance by the political level towards family planning federations and some EVRAS facilitators or coordinators do not question themselves about their job or its objective, and are very often inexperienced.

Some professionals also convey “masculinist” ideas, borrowing concepts of “evolutionary psychology” to maintain traditional social roles. In francophone Belgium, it is mandatory to have psychologists and sexologists as part of the “family planning centre” panel. This is a positive input for the quality of the services but if they are influenced by the patriarchal teaching of psychology and never fulfilled any critical analysis, they will confine their patients or students in a traditional and not emancipative gendered approach to their roles in society.

Another difficulty lies in the confusion of the term “gender”. In French, they tend to reduce gender identity to sexual identity and sexual orientation (Sexual identity is the result of 3 dimensions: conviction, behaviour and partner; gender identity refers to the construction of social roles; sexualized identity being given at birth (“Identité sexuée”, Gaïd le Maner-Idrissi, 1997-2011). Both are important subjects to address but not simultaneously.

Generally, two hours workshops are not sufficient to cover the subject of EVRAS. To work on EVRAS we need to ask ourselves questions such as: what content is necessary, who will provide for it, how, where, at what pace. It is essential to address a gender perspective in a transversal and specific way. It will allow to modify and improve access and control of anyone in his or her social, emotional and sexual life and answer personal needs as well as strategic group interests and go beyond the current tendency of cultural relativism that unfortunately questions women rights again and so undermining them.

What should be included in sexuality education to ensure that the **diversity** of women and girls’ needs are considered and addressed?

Sexuality education should start from an intersectional perspective. Foremost there should be more research about the needs of different women regarding sexuality education.

What would you like the EWL to campaign for at European level? (Knowing that sexuality education is not an EU competence)

The EU commission could adopt new indicators for reproductive health and make it a European competence.

What could be EWL demands, which would help you to make change at national level?

Make reproductive health and rights a fundamental right within the EU

6. Final questions

Is your organization/national coordination working on this issue? If yes, how? If no, why?

Yes. We are part of the Abortion platform, organize demonstration, work actively on lobbying for SRHR and are actively involved in monitoring Belgians on that issue whenever they are endangered; we do a lot of advocacy work and recently we printed a leaflet on abortion right, developed a position paper on the difference between dead born children and “stillbirth and stillborn” trying to protect abortion right within this difficult topic and context. We also plan to organize a symposium on cyber-bullying and cybersex in order to further educate EVRAS actors so as to incorporate these themes during their interactions and communications.

Would your national coordination/organization like to be involved in the EWL campaign on sexuality education?

Yes we do.

Would you like to develop further actions in your country?

Yes certainly if the law on dead born children is adopted, abortion right will be at risk and we will need to counter the movement. We also need /want to develop actions to raise awareness on that issue and we need to do advocacy work on removing abortion right from the penal code

Should you have any additional comment, please add it here:

For this study, I met or interviewed 30 persons:

- 7 actors of family planning centres
- 4 actors of family planning centres federations
- 2 actors of thematic association
- 1 school mediator
- 6 CLPS actor
- 4 feminist association members
- 1 Health Observatory member
- 2 CPSE members
- 1 CPMS member
- 2 Francophone government members