



Master of Public Health

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Emotional and sexual life of teenagers of fourth year of secondary school from two deprived neighborhoods of the 19th arrondissement of Paris

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Abstract

BACKGROUND

Due to their low socio-economic indicators, Flandre and Danube-Solidarité districts have been established as priority zones by the French urban policy within the 19th *arrondissement* of Paris. The Atelier Santé Ville (ASV) is a public health actor in charge of improving access to social and health services. After assessing local needs, the ASV of the 19th and local professionals have defined the emotional and sexual life as a priority axis for action.

OBJECTIVES AND METHODS

In this study we aimed to understand how young people from these two districts, who evolve in a context marked by often conflicting values and stereotypes manage to build their own emotional and sexual life (ESL). To do so, we used a mixed-method combining quantitative and qualitative in a complementary way. We distributed 208 questionnaires in classes of fourth year in three secondary schools of the districts. In parallel we carried out and analyzed 14 interviews respecting inhabitants and gender proportions. We performed multivariate logistic regression analyses using Stata software, in particular to evaluate potential influences of family, social and religious norms on teenagers' representations about ESL. We also assessed the use of the Internet and viewing of pornographic images and their potential impact on young people's conceptions.

RESULTS

Teenagers surveyed appeared to be marked by traditional norms in the field of emotional and sexual life, partly transmitted by the social, familial and religious contexts in which they live. Beyond this, the world of sexuality that teenagers discover through the Internet and pornographic images partly leads them to qualify or call into question some of their ideas and conceptions. However, what teenagers value the most is their own experiences in this area.

CONCLUSIONS

Given the age of participants and the school setting in which the study was led, practices could not be explored much into details. Further research should be led in this area to examine whether the standard of virginity can lead teenagers to adopt specific practices.

Keywords: Emotional and sexual life; adolescence; pornography; religion; mixed-method

Résumé

La vie affective et sexuelle des jeunes de troisième des quartiers Flandre et Danube-Solidarité, inscrits en « Politique de la Ville »

CONTEXTE

Du fait de leurs indicateurs socio-économiques de défaveur, les quartiers Flandre et Danube-Solidarité, appartenant au 19^{ème} arrondissement de Paris, font partie des territoires prioritaires de la Politique de la Ville. L'Atelier Santé Ville (ASV) du 19^{ème} arrondissement, acteur sanitaire de cette politique, vise à améliorer l'accès aux soins des populations de ces territoires défavorisés. Après concertation avec les acteurs locaux, l'ASV du 19^{ème} a identifié la thématique de la vie affective et sexuelle comme un axe prioritaire d'action.

OBJECTIFS ET METHODE

L'objectif de cette étude a été de comprendre comment les jeunes, traversés par des valeurs et stéréotypes souvent antagonistes, entre tradition familiale et médias hyper-sexualisés, construisent une vie affective et sexuelle qui leur est propre. Son but est de mieux connaître la population jeune de ces deux quartiers, pour pouvoir définir de manière plus adéquate les actions préventives et informatives en direction de ces jeunes. Pour cette étude, nous avons choisi de développer une méthode mixte, en combinant un volet quantitatif et un volet qualitatif. 208 questionnaires ont été distribués dans toutes les classes de troisième de trois collèges situés dans les quartiers étudiés. Parallèlement, 14 entretiens ont été réalisés et analysés. Les réponses des questionnaires ont été analysées statistiquement à l'aide du logiciel Stata, en particulier afin d'évaluer l'influence des contextes familial, culturel, religieux et social sur les représentations des jeunes en matière de vie affective et sexuelle. Le recours à Internet et la confrontation à la pornographie et leur influence potentielle sur les représentations des jeunes sur l'amour et la sexualité ont également été examinés.

RESULTATS

Les représentations des jeunes interrogés en matière de vie affective et sexuelle sont marquées par un ensemble de normes traditionnelles, en partie transmise par les contextes sociaux, familiaux et religieux dans lesquels ils évoluent. Cependant, le monde de la sexualité auquel ils sont confrontés notamment à travers l'utilisation d'Internet et la découverte de la pornographie le pousse à remettre partiellement ces normes en question. Au-delà de ces influences diverses, il semble que les jeunes aient une réelle volonté d'autonomie dans le domaine de la vie affective et sexuelle.

CONCLUSIONS

Du fait de l'âge des participants et du contexte scolaire dans lequel cette étude a eu lieu, les pratiques sexuelles n'ont pu être explorées en détails. De futures études devraient s'intéresser à ce sujet, afin d'examiner dans quelle mesure la norme de virginité prépondérante est reflétée dans les pratiques spécifiques adoptées par les jeunes.

Mots clés: Vie affective et sexuelle; adolescence; pornographie; religion; méthode mixte

List of acronyms (French/English)

ACSE	Agence Nationale pour la Cohésion Sociale et l'Egalité des chances / National Agency for Social Cohesion and Equal Opportunities
ANRS	Agence Nationale de Recherches sur le Sida et les hépatites virales / National Research Agency on AIDS and viral hepatitis
APUR	Atelier Parisien d'urbanisme / Paris Urban Planning Agency
ARS	Agences Régionales de Santé / Regional Health Agency
ASV	Atelier Santé Ville / Health and City Workshops
CI	Intervalle de confiance / Confidence Interval
CMU-C	Couverture Maladie Universelle Complémentaire / Complementary Universal Medical Coverage
CUCS	Contrat Urbain de Cohésion Sociale / Urban Contracts for Social Cohesion
EDL	Equipe de développement Local / Local Development Team
ESL	Vie affective et sexuelle / Emotional and Sexual Life
GPRU	Grand Projet de Rénovation Urbaine / Great Urban Renewal Programme
GPU	Grands Projets urbains / Great Urban Programmes
HCSP	Haut Conseil de Santé Publique / High Council for Public Health
HDI2	Indice de Développement Humain 2 / Human Development Index 2
INED	Institut National d'Etudes Démographiques / National Institute for Demographic Studies
INSEE	Institut National de la Statistique et des Etudes Economiques / National Institute of Statistics and Economic Studies
LOV	Loi d'Orientation pour la Ville / Orientation Law for the City
LR-test	Likelihood-ratio test
ONZUS	Observatoire National des Zones Urbaines Sensibles / National Observatory of Sensitive Urban Zones
OR	Odds Ratio
ORIV	Observatoire Régional de l'Intégration et de la Ville / Regional Observatory of Integration and of the City
PNRU	Programme national de rénovation urbaine / National Urban Renewal Programme
PRAPS	Programmes Régionaux d'Accès à la Prévention et aux Soins / Regional Plans for the Access to Prevention and Health care
RMI	Revenu Minimum d'Insertion / Minimum Income for Insertion
WHO	Organisation Mondiale de la Santé / World Health Organization

Introduction

In her book “Parler de sexualité aux ados”, Dr N. Athéa (ATHÉA N., 2006) wants to refocus sexual education on teenagers’ concerns, to step out of an approach essentially centered on the prevention of risks of non-desired pregnancy and sexually transmitted infections. Due to the emergence of HIV, a mostly scientific speech has indeed progressively been developing in this field. Today, there seems to be a gap between this speech and the preoccupations of teenagers, who above all try to become familiar with “*this new, sexual body, prone to new drives, source of anxiety [and] fears [...]*” (ROBIN G. *et al.*, 2007). This task is made even harder for them due to the existing imbalance between on one side what C. Jouanno condemns as an “hyper-sexualization” of society (JOUANNO C., 2012) - mostly expressed through the omnipresence of sexual codes, first in the media and advertisement - and on the other side the taboo around sexuality persisting in numerous families.

Two years after its creation in 2010, and based on the needs expressed by professionals of the field, the Atelier Santé Ville (ASV) of the 19th *arrondissement*¹ of Paris has decided to focus its work notably on the “emotional and sexual life” of the youth. Part of this task has been to launch a study among young teenagers of fourth year of secondary school living in the two districts where the ASV works. These two districts of the 19th *arrondissement* of Paris have been identified as deprived and particularly needy neighborhoods by the French urban policy, the so-called “Politique de la Ville”.

The choice to study the “emotional and sexual life” has been led by the will to tackle sexual and emotional topics in every sense of the words, not to restrict them only to the potentially associated risks. Thus the emotional and sexual life here refers to emotional relationships between teenagers and to their sexuality. This concept also encompasses the notion of sexual health as defined by WHO Regional Office for Europe as: “*a state of physical, emotional, mental and social well-being in relation to sexuality and not merely the absence of disease, dysfunction or infirmity*” (WHO REGIONAL OFFICE FOR EUROPE).

Moreover, adolescence constitutes a transitional period during which the child is shaping his own identity, taken between “*dependence and will to emancipate*” from his family (ATELIER SANTÉ VILLE 19^{ème}, 2012). This stage of “*biologic, psychological and social transformation*” (ROBIN G. *et al.*, 2007) also matches for a lot of people the entering into sexuality. Indeed, the average age of

¹ In France, « *arrondissements* » refer to an administrative division. There are 20 of them in Paris.

the first sexual intercourse in France is currently of 17.6 years old for girls and 17.2 for boys (ANRS, INSERM, INED, 2007). The “*feeling of invulnerability*” (ROBIN G. *et al.*, 2007) specific to this age can also lead some teenagers to engage in risky behaviors, especially in the field of sexuality. For D. Lippe, “*adolescence and sexuality make a couple where uneasiness rules*” (LIPPE D., 2007). Studying young people from fourth year of secondary school, aged between 14 and 16 years old enables public health professionals to better understand this period when teenagers make their first choices and experiences in sexual behaviors, taken between their own desire and the norms they have been transmitted.

In this study, we aim to understand **how young people, who evolve in a context marked by often conflicting values and stereotypes** - between family and social norms and hyper-sexualized mass media – **manage to build their own emotional and sexual life.**

To answer this question, this report will first describe the context in which this study has been developed by presenting the internship organization and the legal framework. In the next section, the methodology used to carry out this research will be described in detail. The following part will first present the descriptive results of this study. The main results will then be analyzed and interpreted. This section will first point out the fact that family, social and religious contexts carry traditional norms regarding emotional and sexual life of teenagers. Later on, we will show that besides these norms, teenagers also meet with alternative ideas in this field through various sources of information. Finally, the last part of results interpretation underscores the fact that between family values and alternative information, young people seek to assert themselves and in fact adopt rather conventional practices. A conclusion including discussions on the limitations of this study and recommendations will conclude this thesis.

I. Context and topic of the study

A. Legal framework and presentation of the internship structure: the Atelier Santé Ville of the 19th *arrondissement*

a. Public health in the French urban policy (Politique de la Ville)

The Atelier Santé Ville (ASV) is an organization which has been created in the framework of the French urban policy. This policy finds its roots at the end of the 1970's (COUR DES COMPTES, 2002) when it appeared that the social housing buildings built post-war were very badly integrated into the rest of the cities. These districts, progressively abandoned by the middle class and thus lacking social diversity, have been described as “*exceptional territories, cumulating structural difficulties of a quick and monofunctional urbanism and social difficulties of its residents*” (ORIV Alsace, 2009). In a context of growing social and territorial inequalities, the French urban policy consists of an attempt to cope with the difficulties emerging in deprived areas as well as to maintain social cohesion in the country. Its main objective is to “*reassert the value of deprived neighbourhoods and to reduce territorial inequalities existing between urban places*” (MINISTÈRE DÉLÉGUÉ A LA VILLE, 2011).

The French urban policy focuses its action on five priority fields: housing and quality of life; employment and economic development; education; citizenship and crime prevention; and healthcare (MINISTÈRE DÉLÉGUÉ A LA VILLE, 2011). The choice to define health as one of the main intervention fields relies on the existing link between precariousness and health and on the idea that deprived neighborhoods face specific health problems. Social health inequalities persist in France: certain parts of the population, cumulating deprivation indicators, are particularly vulnerable to health problems. Population health depends on several determinants, among which socio-economic factors play a central role. In its 2009 report on social health inequalities, the French High Council for Public Health (HCSP) particularly underlines the influence of income, access to employment and working conditions on health, as well as living and housing conditions on health (HCSP, 2009). The link between precarious living conditions and health has been shown in numerous studies. The HCSP explains that “*precariousness is associated to an increased risk of morbidity, more particularly concerning mental health, communicable diseases and dependencies to different toxics (alcohol, drugs and psychoactive drugs) and to a low healthcare utilization.*”

In France, due to the “*social disparities in the territory occupation*” (HCSP, 2009) and the lack of socio-spatial diversity, social inequalities are very often also unequally spread. As a result, some pathologies (such as obesity) are more prevalent in more deprived areas. In this context, the French urban and public health policies converge into the Ateliers Santé Ville in an attempt to bring the most suitable answer to the specific health issues that deprived territories face. In the

framework of the French urban policy, health appears as a “*lever for social link rebuilding*” (RICHARD C., 2007).

b. The creation of the Ateliers Santé Ville to reduce social and territorial health inequalities

In the framework of the French urban policy, the Ateliers Santé Ville (ASV), created at the beginning of the 2000, constitute a new public health actor in charge of the reduction of social and territorial health inequalities. Their intervention framework has been defined by the Regional Plans for the Access to Prevention and health care (PRAPS)². Between 2004 and September 2011, 263 ASV centers were created in France (ACSÉ, 2011), in order to help the implementation of local public health policies targeted to deprived neighborhoods (SECRETARIAT GÉNÉRAL DU SIG, 2009).

The ASV centers have several missions, defined by the bill of the 13th of June of 2000³. First of all, they are in charge of identifying specific local needs. Based on this diagnosis, these organizations mainly work through the development of networks and partnerships between health professionals (municipal health services, health centres, mother-and-child protection, etc.), in a preventive and promotional approach. Their goal is to improve the access of the public to social and health services and promote the active participation of the population and of the local social and health partners. Finally, ASV centers are funded by local authorities and the National Agency for Social Cohesion and Equal Opportunities (Acsé), with the support of the Regional Health Agency (ARS) (SECRETARIAT GENERAL DU CIV, 2011). Our study has been carried out within the ASV center of the 19th *arrondissement* of Paris.

c. Specificities of the Atelier Santé Ville of the 19th *arrondissement* of Paris

The territory of Paris is under a specific Urban Contract for Social Cohesion (CUCS) signed in 2007 and extended until 2014. The Parisian CUCS mainly targets populations considered as the most vulnerable: immigrants, the youth, the elderly and women. In the field of health, the two main issues at stake are prevention and access to healthcare for the 330,000 inhabitants of the 14 CUCS districts (identified by the CUCS as the most deprived and needy). In the regional scheme for prevention of the ARS Ile-de-France, the 19th *arrondissement* has been identified as a priority zone for action as well as the 10th, 11th, 18th and 20th *arrondissements* (ARS ILE-DE-FRANCE, 2012). This priority has been established in relation to social and territorial health inequalities, based on the calculation obtained from the Human Development Index 2 (HDI2)⁴. According to this index, the score of 19th *arrondissement* is lower than the overall average of Paris.

² Article 71 de la loi n°98-657 du 29 juillet 1998 d'orientation relative à la lutte contre les exclusions

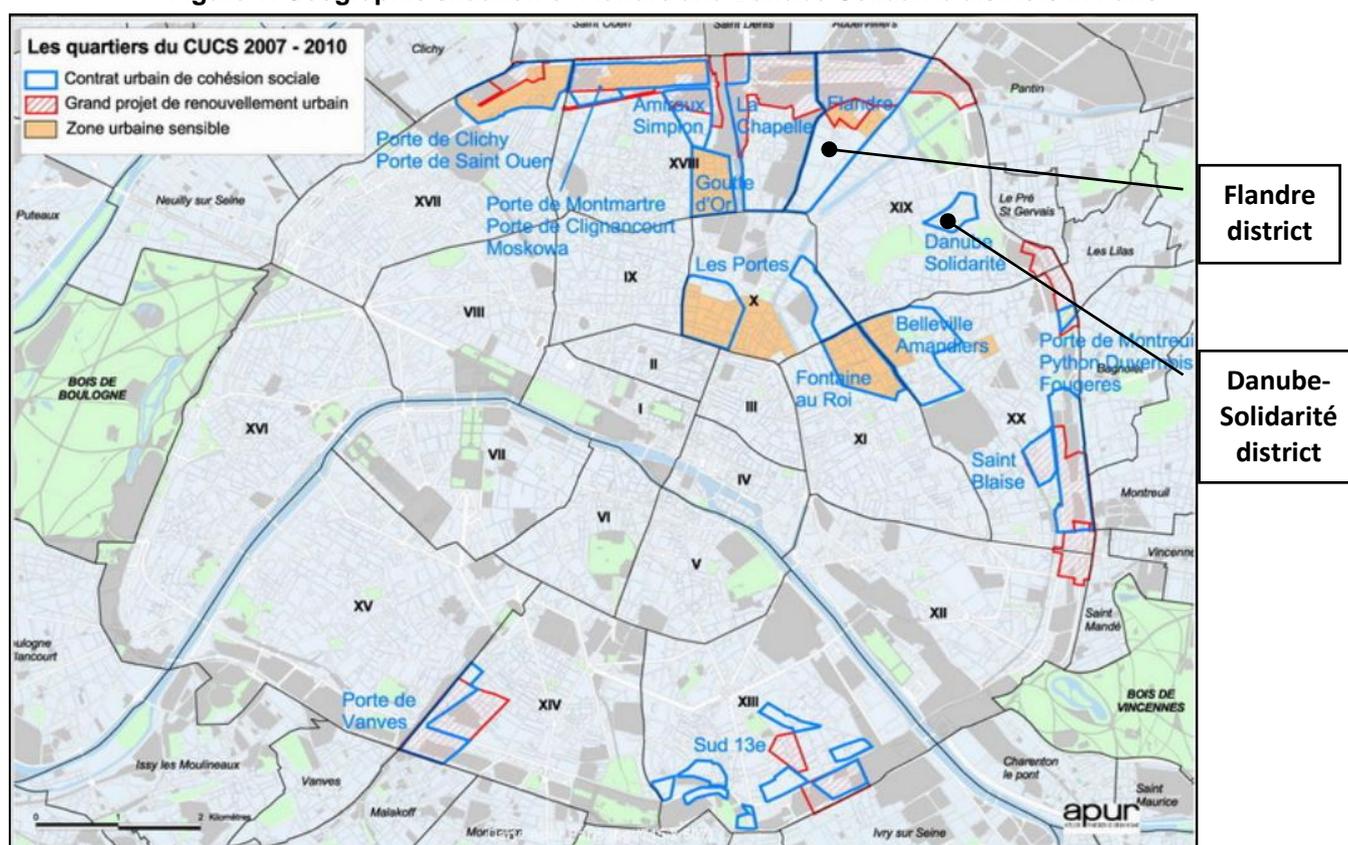
³ Circulaire n°DGS/SP2/2000/324 relative au suivi des actions de santé en faveur des personnes en situation précaire

⁴ The IDH2 is a regional version of the HDI in Ile-de-France region. Created by the MIPES, it takes into account health, education and living conditions, combined with more precise indicators available to the municipal level.

d. Targeted territories

Our study focuses on the two districts of the 19th *arrondissement* targeted by the French urban policy, where the ASV intervenes in priority: Flandre and Danube-Solidarité districts (Figure 1). In the Parisian CUCS, these two districts are part of the 1st priority classification, which underlines the severity of the difficulties that these districts face (ONZUS, 2010). The main demographic and socio-economic indicators of these two districts are summarized in the Table 1.

Figure 1: Geographic situation of Flandre and Danube-Solidarité districts in Paris



Source: apur with our annotations

Flandre district

Located in the North-West of the 19th *arrondissement*, Flandre district has been part of the Great Urban Renewal Programme (GPRU) since 2002. In this district, the “Cité Michelet”, constitutes one of the most important social housing estates of Paris, and has been described as “*homogeneous, compact and isolated*” (APUR, 2010a). In 2009, the Local Development Team (EDL) depicted the “*lack of animation and appropriation of the public space*” in the district, along with the “*monotony of the urban space*” (VILLE DE PARIS, Equipe de développement local, 2009). If the district has few green areas, it is however well equipped with sports and academic facilities. Moreover, several employment and cultural structures are located in the perimeter. Finally, concerning healthcare services, there are only few of them compared to the high density of the population.

Table 1: Main demographic and socio-economic characteristics of Flandre and Danube-Solidarité districts, compared to the average of Paris

	Flandre	Danube-Solidarité	Paris
Total number of inhabitants (Insee 2006)	44 850	9641	2 181 374
Proportion of immigrants	33,5%	27,9%	20,0%
Population without diploma (no diploma + primary and secondary school diploma)	45,6%	52,3%	25,2%
Proportion of households living under the threshold of low income	24%	25%	11%
Proportion of employees and manual workers in active population (1999)	45%	40,8%	29%
Number of RMI beneficiaries (Minimum income for insertion)	8,3%	9,6%	4,5%
Proportion of CMU-C beneficiaries (complementary universal medical coverage)	12,6%	16,3%	6,4%
Proportion of single-parent families living with children under 25 years old	27,5%	40,8%	27,6%
Proportion of the population under 20 years old	29,2%	30,4%	19,5%
Proportion of under 25 years old job-seekers	13,1%	10,8%	8,7%
Proportion of 1st year of secondary school students delayed by 1 or more years	28,1%	26,2%	16,3%
Proportion of social housing beneficiaries (État 2009)	58%	89,5%	15,9%
Store density (per 1.000 inhabitants)	9	6	30

Source : OBSERVATOIRE DES QUARTIERS PRIORITAIRES, 2010

Danube-Solidarité district

Located in the South-East of the 19th *arrondissement*, Danube-Solidarité district has become part of French urban policy priority areas and global project for the improvement of the living environment in 2002. In its 2010 annual report, the ASV of the 19th *arrondissement* explains that this district suffers from a certain amount of enclosure (ATELIER SANTÉ VILLE Paris 19^{ème}, 2010). New facilities have recently arose, such as the social and cultural centre Danube and other local organizations. These actions have revitalized the associative and partnership networks of the district. If no employment structure has been created in the district, new facilities for the youth and children have recently been built: from now on, their density is almost two times more than the parisian average (APUR, 2010b).

B. Topic of the study

a. The thematic of the emotional and sexual life within the ASV of the 19th

Within the ASV 19th, the emotional and sexual life has been defined as a priority axis for action. Concerning this topic, the ASV has proposed a project to the ARS Ile-de-France, in coherence with the objectives defined by the Regional Plan for Public Health of 2006-2010. The main goal of this project was to “allow young people of the French urban policy district of the 19th

arrondissement of Paris to acquire and maintain preventive behaviors, in a global approach of education to sexuality (ATELIER SANTÉ VILLE Paris 19^{ème}, 2010). Our study is part of this project.

b. Current state of knowledge

Emotional and sexual relationships comprise, besides their inter-personal dimension, a social one, as recalled by the psycho-sociologist T. Apostolidis (APOSTOLIDIS T., 2000). Beyond the individual desire, drives and choices that give them birth, they are expressed within cultural and social framed contexts. Emotional and sexual relationships, resulting from a “*social construction*”, are shaped by social representations, that is to say “*an organized and prioritized set of judgments, attitudes and information developed by a social group around an object*”. (ABRIC JC., 1996, quoted by ROUSSIAU N., BONARDI C., 2001). Hence force, studying sexuality and emotional life implies as well to explore the different factors that can influence them. Literature on such factors is abundant.

Recently, a parliamentary report released by C. Jouanno has emphasized the potential consequences of what she calls the “hyper-sexualization of society”, that is the “*omnipresence, in mass media, television, advertising and the Internet [...] of “sexually” oriented codes and messages*” (JOUANNO C., 2012). Beyond this, what brings the most concern currently and is the subject of a bitter debate among specialists, is the potential influence of pornography on the emotional and sexual life of young people (JOIGNOT F., 2012). Indeed, if the democratization of the Internet has enabled the youth to inform and express their questions without embarrassment, it has also favored the accessibility of all (even the youngest) to pornography.

Some experts consider that seeing such images at an early age could trigger a psychic upheaval in some teenagers. They also think that it could lead them to put the search for performance and orgasm at the real center of their sexuality (JACQUEMIN LE VERN H., 2004). Concerning the representations that pornography could promote, C. Jouanno explains: “*These contents have an impact due to the representations they convey about sexuality and about relationships between women and men centered on violence and domination between sexes. These contents give a distorted vision of sexuality. [...] They carry a degrading image of women as a sexual object. [...] They induce a serious confusion between sex and violence*” (JOUANNO C., 2012).

Contrary to this alarmism that F. Joignot describes as a “moral panic” (JOIGNOT F., 2012), H. Jacquemin Le Vern explains that if pornography gives an incomplete vision of sexuality, its influence on a “*structured*” teenager, capable of making the difference between virtuality and reality, is in fact limited. He further argues that “*it is the lack or refusal to dialogue [from the referring adults] which can be traumatizing*” (JACQUEMIN LE VERN H., 2004). This helps understanding the importance of the role that family plays in the construction of opinions and

practices of the youth in the field of emotional and sexual life. In their study, L. L. Meschke *et al.*, show that the quality of parent-child relationships and the values transmitted by parents do influence the emotional and sexual life of teenagers as well as their attitude towards risk-taking (MESCHKE L. L., *et al.*, 2002). Moreover, the impact of communication between parents and adolescents on emotional and sexual life has been the topic of several studies but remains unclear. Although parents can appear as “*preventive actors*” and “*care and norms producers*” due to their central role with adolescents (AMSELLEM-MAINGUY Y., 2006), sexuality and intimacy remain very sensitive topics to discuss. As for Y. Amsellem-Mainguy, the persistence of this taboo is often linked to “*religious convictions of parents*”. This underlines how important cultural and religious values can be on individuals’ definition of sexuality.

In a sociological study conducted in a socio-demographic context similar to ours, S. Patrick demonstrates that beyond the persisting intra-familial taboo about sexuality, an implicit difference is made between girls and boys regarding the sexual liberty they get (PATRICK S., 2002). I. Clair has developed a similar thesis, highlighting the asymmetry of girls and boys relationships in “working-class districts” (CLAIR I., 2005). She explains that control is exerted on young girls, notably through their old brothers, with the aim of perpetuating men supremacy on the family and social environments. According to H. Kebabza and D. Welzer-Lang, this potency goes through a control over the body and sexuality of young girls, and concentrates more specifically around the control of their virginity (KEBABZA H., WELZER-LANG D. (dir.), 2003). If I. Clair claims that girls of these districts have progressively internalized this “sexed distribution”, with sexuality going to men and feelings to women, Kebabza et D. Welzer-Lang show on the contrary that from now on, last generations call for equality as a right.

c. Objectives of the study

Armed with these debates and discussions, and applied to our context, our study aims at understanding how young people in Flandre and Danube-Solidarité districts, touched at the same time by antagonist values and stereotypes, between family tradition and “hyper-sexualized” mass media, build their own emotional and sexual life (ESL). The purpose of this study is to shed light on this issue, in order to give a better understanding of young people of these two districts, along with a more adequate definition of preventive and informative actions targeted to this population.

Box 1: Four specific objectives have been identified for this study:

- 1) Understand teenagers’ representations about ESL and evaluate the potential influence of family, social and religious norms on these representations;
- 2) Assess the use of the Internet and viewing of pornographic images and their potential impact on young people’s representations about ESL;
- 3) Get a further understanding about the ways adolescents get information about sexuality, and their knowledge and utilization of local structures of prevention and information;
- 4) Measure the prevalence of sexual practices among the respondents and evaluate the role of substance consumption, going out frequently and other factors.

II. Study population and methods

For this study, we have chosen to use a mixed-method, combining a qualitative and a quantitative part. This choice has been made in order to maximize the advantages of both methods (CRESWELL JW *et al.*, 2011) and to reach a deeper understanding of the topic. Based on the results of a questionnaire, the quantitative method allows us to assess the prevalence of several practices and the frequency of statements and opinions among the sample. Interviews, on the other hand, enable us to further explore underlying explanations and mechanisms leading to the expressed judgments and practices. The complementarity of both methods is of particular interest for the sake of this study.

A. Study population

This study focuses on young people attending fourth year of secondary school and living in Flandre and Danube-Solidarité districts. This mostly corresponds to adolescents aged from 14 to 16 years old. In the CUCS, the youth is identified as a priority target of development projects. This priority is justified by their “*lower academic level, the various discriminations that they suffer and the global trend of society to make them economically insecure*” (CUCS de Paris, 2007-2009). The age group is experiencing the transitional period of adolescence. For some teenagers, it is also the time of the first steps into sexuality.

B. Data collection

a. Literature review

In order to get a better understanding of the topic terms and to be able to develop tools for data collection, the literature review has been the first step of the study. The *ScienceDirect* online scientific database has mostly been used to search articles related to our study topic.

b. Quantitative section: paper-and-pencil questionnaire

A 75-question paper-and-pencil questionnaire has been designed to collect quantitative data (See APPENDIX V). 60 questions were closed-ended with multiple choices answers, 14 were half-opened questions (when respondents were asked to precise one modality of answer) and 2 were open-ended questions (at the end of the questionnaire, asking for suggestions). The choice to favor closed-ended questions (80% of questions) has been made due to the high non-response rate obtained for open-ended questions in a previous study carried out by another intern.

Box 2: Description of the six items of the questionnaire

- ✗ General information: age, sex, family structure, type of religion, etc;
- ✗ Living environment, well-being, consumption (tobacco, water pipe, alcohol, drug), etc;
- ✗ Opinions on different themes of ESL: marriage, homosexuality, masturbation, boys-girls relationships, etc; Opinion questions mainly use Likert-type scale.
- ✗ Practices: having had a boy/girlfriend, pornography viewing, sexual intercourse, HIV/AIDS screening use, etc. Teenagers who already had a sexual intercourse are then asked specific questions: age of the first intercourse protection, dialogue with partner, etc;
- ✗ Knowledge about risks linked to sexuality;
- ✗ Sources of information and dialogue about ESL. Knowledge and use of social and sanitary structures.

Selection of secondary schools for the distribution of questionnaires

For the distribution of questionnaires, secondary schools have been selected using an online service for academic division of the city council of Paris⁵. This website allows identifying the secondary school attached to the address of students. A street-by-street search determined the main secondary schools where students of Flandre and Danube-Solidarité districts go. In Flandre district, these are: Edmond Michelet, Georges Méliès, Edgar Varese and Sonia Delaunay (in order, with Edmond Michelet hosting the highest number of students from Flandre and Sonia Delaunay the least). In Danube-Solidarité district, secondary schools Georges Rouault and Henri Bergson have been identified, with Georges Rouault having the most students from the district.

Test and distribution of questionnaires

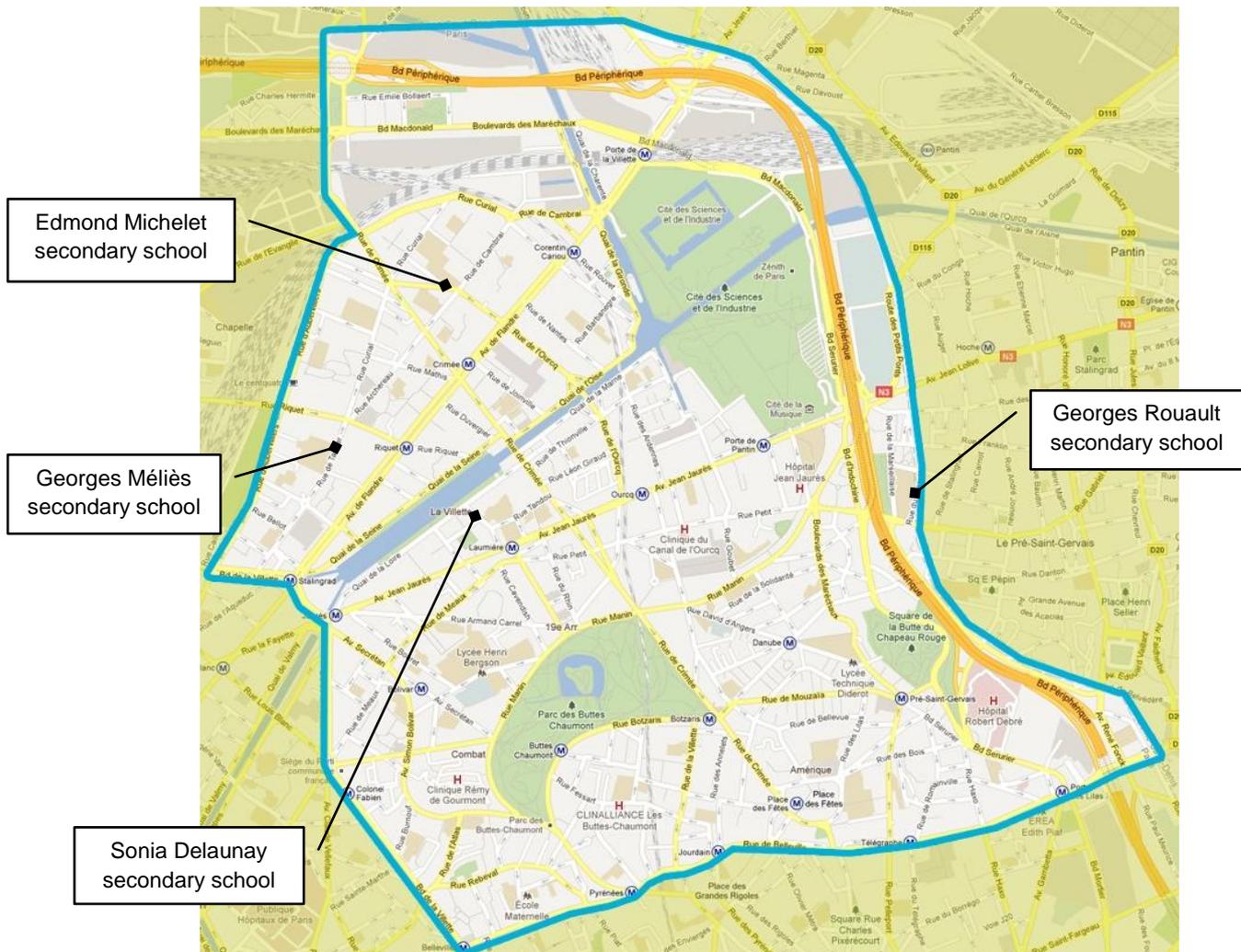
To ensure the understandability and relevancy of the questionnaire, it was first tested among 15 adolescents of the same age group, during an activity organized by the local organization Jeunesse Feu Vert.

Principals of the identified schools were contacted by the Coordinator of the ASV and myself, in order to request their consent for the distribution of the questionnaires. Participation to the study has relied on a voluntary basis from each school administration. Among the six identified schools, four accepted to participate in the study: Georges Rouault, Georges Méliès, Edmond Michelet and Sonia Delaunay (see Figure 2 for the localization of the schools). However, the agreement of one of them has been given under the condition of putting some sensitive questions off the questionnaire. Moreover, due to a delay, we were not able to include the results of questionnaires filled in Sonia Delaunay School in this thesis.

In each school, the questionnaire has been distributed in all the classes of fourth year. Each school counts five classes of this grade (except G. Rouault School with only four). For each class, the distribution of the questionnaires has been organized with the school administration during a class hour. The discipline chosen varied: if one school preferred biology class, others chose more randomly. We took care of the distribution of the questionnaires, in the presence of the concerned professor. Before circulating the questionnaires, we briefly introduced the ASV mission and the aim of the study. During this introduction, we insisted on the anonymity of the questionnaire and explained why the address was asked. We also systematically recalled students to answer individually and the importance of honesty. Lastly, we answered to questions of students in an individual way, and teachers stayed most of the time in the background.

⁵ Mairie de Paris, *Sectorisation scolaire*, online service:
<http://perimscoparis.fr/perimscoparis/jsp/site/RunStandaloneApp.jsp?page=schoolsearch>

Figure 2: localization of participating secondary schools in the 19th arrondissement of Paris



Source: <http://benoot.com/paris/plan-19e-arrondissement-paris-23079-21> with our annotations

On average, the whole process lasted 30 minutes per class: the length mainly depended on how cooperative the students were. Despite the apathy of some students, most of them shown determination in filling in the questionnaire. None of them orally expressed an opposition.

c. Qualitative section: interviews

In parallel to questionnaires, 14 interviews have been carried with the same target population. The purpose of these interviews has been to deeper explore teenagers' opinions and ideas, in order to reach a higher level of understanding of the underlying dynamics and influencing factors of their representations and to some extent practices in the field of emotional and sexual life. To organize these discussions, an interview grid has been designed to help carrying out face-to-face semi-structured interviews (See interview grid (in French) in APPENDIX V). Box 3 summarizes the main themes explored during these interviews.

Box 3: Main themes of the interview grid

- ✘ Quality of parent-child relation, permissiveness and control
- ✘ Intra-family dialogue about sexuality and affective relationships
- ✘ Practices of the adolescent in the field of ESL
- ✘ Opinion of parents on sexuality and affective life
- ✘ Girls and boys affective and sexual relationships in the district
- ✘ Friends: dialogue, opinions and influence
- ✘ Contraception and condoms
- ✘ Resources used to get informed
- ✘ Use of the Internet to get information and talk about ESL
- ✘ Pornography: viewing and reactions
- ✘ Teenagers' conceptions of the couple and sexuality

To guide the discussion and address selected topics, a series of questions were asked during each interview, in a more or less similar order. As a result, interviews were relatively directive, especially when respondents were not very talkative and simply replied by brief answers. However, beyond the questions listed, the method of reopening was used to broaden the discussion on various topics: the interviewer did not hesitate to come out of the prepared grid. The interview method is therefore in-between a semi-directive and directive one.

Selection and recruitment of interviewees

For the selection of the 14 teenagers participating in the interviews, an equal number (seven) of boys and girls were recruited. Concerning their district of residence, which is the main inclusion criteria for this study, the number of interviews conducted in each area was calculated based on the number of inhabitants of each district. As a reminder, Flandre area represents a population of 44,850 inhabitants, whereas Danube-Solidarité district only counts 9,640. Following these proportions, we should have carried 11 interviews with teenagers from Flandre and three from Danube-Solidarité. To ensure gender balance and a better representativeness for young people from Danube-Solidarité, the distribution of the interviews was made as follows: 10 interviews with teenagers from Flandre (five girls and five boys) and four from Danube-Solidarité (two girls and two boys).

To minimize selection bias, recruitment of the interviewees was done by meeting teenagers directly in the streets of the two targeted neighborhoods, parks nearby (mainly the park of La Villette), on sports facilities (outdoor), as well as outside the schools. We seized the opportunity of distributing the questionnaires to tell students that we would also be carrying out interviews, to inform them of our approach and to help them remember the interviewer. This first contact at the school greatly helped for later identification and may have facilitated their participation. Prior to the interviews, we have briefly recalled the goal of the study and solicited youth's participation. Interviews were done solely on a voluntary basis.

Interview process

Interviews were individual and took place directly at the place where the person was met - that is to say outside, on a sidewalk, in the grass or on a sports field. After consent of respondents, we recorded the exchange to facilitate the transcription. Only two interviews were not recorded and have been transcribed from memory during the day. On average, interviews lasted around twenty minutes. This rather short duration might be explained by the fact that participants were often in groups before the interview, and wanted to join their friends as soon as possible. After a certain amount of time, it became indeed difficult to keep their full attention. Most of the interviews took place in an atmosphere of trust, and some respondents did not hesitate to confide in the interviewer. In very rare cases the discussion did not evolve into a real dialogue, mostly because of the shyness of interviewees. For more details on each interviewee and interview context, please refer to APPENDIX IV.

C. Data analysis

a. Statistical analysis of questionnaire data

Inclusion and exclusion criteria

We first excluded from the analysis questionnaires where the respondent's address was not specified, the district of residence being, with the academic level, the inclusion criteria of our study. Under this rule, eight questionnaires were removed from the analysis. We only retained questionnaires from residents of Flandre and Danube-Solidarité districts. However, we considered that young people living in streets directly contiguous to these two districts could, due to their proximity and because they attend the same school, be assimilated to adolescents of both districts. We thus expanded our area of inclusion to a few near streets. A total of 28 questionnaires were excluded from the analysis based on the geographical criterion.

In addition, we only have kept questionnaires with a global response rate higher or equal to 70%. Seven questionnaires were considered as incomplete and were removed from the analysis. Finally, to ensure the reliability of the responses, we chose to exclude some questionnaires that seemed incoherent. Questionnaires were excluded in case of exuberant response (e.g. more than 20 siblings, or sexual partners, etc.), repeated erasures, or when conflicting answers were checked several times. Four questionnaires were excluded by this criterion. Altogether, among 265 questionnaires collected, 218 were analyzed, that is to say 82.3%.

Data entry and statistical method

Once questionnaires were filled, a data file was created using Epidata 3.1 software, and answers were entered with the same software. Data were then exported and analyzed with Stata[®]. After describing the study population, we selected the most relevant variables to answer our research

questions. This selection was made in accordance with the literature review. We also favored the answers that revealed a real trend and a clear position from respondents.

In bivariate analyses we compared the frequencies of answers across different groups using chi-squared tests or Fisher test when theoretical frequencies were lower than five. These preliminary analyses provided us with a better understanding of the variables structure and enabled us to identify the variables to be kept in the multivariate analysis. Multivariate logistic regression models reporting adjusted odds ratios (OR) with 95% confidence intervals (95% CI) were computed because dependent variables were binary. Lastly, we included explanatory variables one by one into the models and used a likelihood-ratio test (LR-test) to compare the fit of each model with the previous one and measure the significance of the explanatory variable studied. Box 4 briefly describes statistical models that were computed and included in this thesis. For more details on all statistical analyses performed and a complete list of dependent and explanatory variables, please refer to APPENDIX II.

Box 4: Presentation of statistical models

- Analysis of adolescents' outlooks on emotional and sexual life:

We first explored respondents' outlooks on different aspects of ESL: marriage, virginity, homosexuality, masturbation, etc. Each of these outlooks corresponds to an opinion expressed by teenagers through the questionnaires. Multivariate logistic regression models were created to assess the influence of gender, religious practice, pornography viewing and use of Internet to get information about sexuality on these outlooks.

- Analysis of factors influencing quality of intra-family dialogue about ESL

We examined the influence of gender and religious practice on quality of intra-family dialogue about ESL.

- Analysis of factors influencing sexual intercourse

Several models were also built to study the role of gender, religious practice, Internet use, pornography viewing, substance consumption and going out frequently on the fact of already having had a sexual intercourse.

- Influence of gender on Internet use and pornography viewing

To explore the gender potential difference in the use of the Internet to get information about sexuality and pornography viewing, two separate models have been constructed.

- Analysis of potential influence of sexual intercourse on visit to local social and health organizations

Finally, a last regression analysis was performed to understand whether the fact of having already had a sexual intercourse can explain a higher utilization of local specialized health and social organizations.

Potential confounders

To control for potential confounders of the examined associations, regression models have been adjusted mostly for age, sex, family structure and employment status of parents (see detail of adjustment in each result table). The choice of these variables has been made based on literature review and expert opinion.

b. Qualitative analysis of interviews

Once finished, interviews have been fully transcribed by the interviewer (on) computer. Their content was analyzed following thematic analysis method. This method consists in assessing

opinions, identify and categorize the main ideas expressed during the interview (Lilian Negura, 2012).

c. Combining quantitative and qualitative data

According to Greene *et al.*, there are five justifications why researchers should use mixed methods. Among them, complementarity “*seeks elaboration, enhancement, illustration, clarification of the results from one method with the results from another*” (GREEN *et al.*, 1989, quoted by BRYMAN A., 2006). Our analysis combines quantitative and qualitative data as described.

III. Descriptive results

A. Description of the questionnaires study population

Population studied through questionnaires included 218 teenagers. Proportion of girls in the population was higher (55.5%) than boys', and the majority of individuals were aged 14. 73.8% of the population lived with both mother and father, and 16.5% with their single mother. Overall, most of the study population lived in a family with at least one out of two adults working: only 7.5% of them lived in families where both adults are unemployed. Lastly, 70.7% of our sample practiced a religion. Table 2 summarizes the socio-demographic characteristics of the study population. For more descriptive results from the questionnaire, please refer to APPENDIX I.

Table 2: Socio-demographic characteristics of study population from questionnaires

Variables	N	n (%)	Median (Min-Max)
<i>Individuals</i>	218		
<i>Gender</i>	218		
Girls		126 (55.46)	
Boys		102 (44.54)	
<i>Age (years)</i>	217		14 (13-16)
13		2 (0.92)	
14		114 (52.53)	
15		81 (37.33)	
16		20 (9.22)	
<i>Secondary Schools</i>	218		
E. Michelet		80 (36.70)	
G. Meliès		84 (38.53)	
G. Rouault		54 (24.77)	
<i>District</i>	218		
Flandre		170 (77.98)	
Danube-Solidarité		48 (22.02)	
<i>Number of brothers and sisters</i>	207		2 (0-11)
<i>Family structure</i>	218		
Lives with mother and father		161 (73.85)	
Other			
<i>Adults' employment status</i>	212		
Family where at least one adult works		196 (92.45)	
Family where both adults are unemployed		16 (7.55)	
<i>Religious practice</i>	133		
Yes		94 (70.68)	
No		39 (29.32)	

B. Questionnaire response rates

Globally, response rates to questions concerning all individuals were very high (around 95% or higher). The only questions with significantly lower response rates were, as explained previously, questions that one school did not allow to be included on the questionnaires. These questions were related to topics that were judged as "too sensitive": knowledge questions on the potential risks associated with oral and anal sex, and a question about masturbation. Questions about religion were also censored in this school. This refusal was justified by the secularism of French schools. In these cases, overall response rates are around 60%. As we predicted, the two open-ended suggestion questions also obtained a quite low response-rate, around 60%.

IV. Interpretation and discussion of the results

A. Family, social and religious contexts carry traditional norms in the field of emotional and sexual life

a. Intra-family dialogue about emotional and sexual life is still difficult

Sexuality is generally a difficult topic to discuss within the family

In our sample, sexuality and emotional relationships appeared as topics rarely discussed within the family. Indeed, only 11.7% of the respondents believed they could "easily" discuss sexuality with their family, while 39.2% of them found it "difficult". In addition, only 13.2% of teenagers named their parents as potential interlocutor to talk about sex. Finally, 17.8% of the sample has the possibility to discuss these topics with family but prefers not to. (For more details on the description of answers related to this topic, please refer to APPENDIX I c.).

A very clear difference between mother and father

Moreover, among young people who choose to talk about emotional life and sexuality with their parents, there is a significant difference in the choice of the interlocutor between the father and mother. While 11.2% designated their mother as a contact person for talking about sex, only 1.9% of them designated their father, that is to say 5.7 times less. During interviews, this difference was also observed in half of the interviewees. If talking about sex and intimacy with their mother is in the realm of possibility for some, talking to their father seems impossible for many of them. In Interview No. 13, the girl seemed to be shocked even by the idea of discussing it with her father. She later explained that this position had been transmitted to her through education. "*But for me actually, I have been educated ... on the fact is I do not know ... I am not going to talk about... my boyfriend with my father, or ... it is more with my mother, my sister, etc..*" During interviews, it was mostly girls who expressed their difficulty to talk about sexuality with their father. The mother seems to be more frequently identified as the person in charge of intimate things. This difference has also been highlighted by Y. Amsellem-Mainguy, in the study

she carried out within a group of 42 girls (aged from 15 to 25 years old) from Ile-de-France region. She states: "*While the father is asked to talk about education or professional future, the mother becomes an interlocutor of choice within the family to talk about sexuality*" (AMSELLEM-MAINGUY Y., 2006).

Sexuality is often a taboo within the family

During interviews, sexuality appeared as a taboo for a majority of teenagers. We use the word taboo, defined as "*a ban which, even though not clearly pronounced, is well identified and visible in everyday practices*" by Y. Amsellem-Mainguy (AMSELLEM-MAINGUY Y., 2006). This taboo is expressed implicitly by a barrier or a shame that young people do not dare crossing. This feeling is well explained by the young man in the Interview No. 5, when saying: "*It's not that there is no right to [talk about sex], it is just that... no one dares talking about it, that is why.*" For many, getting over this taboo would represent a lack of respect towards their parents. It seems that many teenagers have absorbed this taboo or that in a sense they are satisfied with it, since the vast majority of interviewees explicitly state they do not want to speak about their love and sexual life with their parents. Only two girls expressed some frustration for not being able to talk more with their parents about these subjects. The following extract clearly shows it (Interview No.11):

Respondent: I wish I could talk... be more open with my parents.
 [...] I: Because ... well ... does the fact that they are not open on this issue disturb you?
 R: Yeah.
 I: Well ... why is it disturbing?
 R: Well ... because ... I can not... I have to keep everything in me... and I can only speak about it outside, it makes me...
 I: Yeah. You'd like ...them to...
 R: An attentive ear.
 I: Yeah? Ok. Do you miss that?
 R: Yes.

Religious practice as a factor strengthening the taboo

Beyond the discomfort and difficulty of talking about an intimate topic, 15.9% of the respondents declare that they are forbidden to speak of sexuality to their parents. Moreover, when exploring the influence of religion on the quality of intra-family dialogue on sexuality, it appeared that in our sample, teenagers practicing a religion were 2.43 times more likely to consider it difficult or forbidden to talk about sexuality within their family than those who did not practice a religion, with age, gender and family structure being equal (Table 3).

Table 3: Influence of religious practice on a difficult or forbidden intra-family dialogue on sexuality: multivariate logistic regression analysis (N=130)

	n (%)*	OR (95% CI)	LR-test
<i>Practices religion</i>			
No	22 (57.89)	1.00	
Yes	72 (78.26)	2.43 (1.01-5.85)	0.05

Adjusted for age, gender and family structure. *n (%) reports the number and proportion of individuals declaring intra-family dialogue on sexuality is difficult or forbidden, by religious group

Hence, this analysis reveals that if globally, sexuality remains a difficult topic to talk within the family; it is particularly true in contexts where religion plays an important role. In our analyses, there was no significant difference between boys and girls in this matter.

Besides the difficulty to talk about sexuality in the family, teenagers' conceptions of emotional life and sexuality seem marked by rather traditional norms.

b. A quite traditional conception of the emotional and sexual life

Marriage as a legitimizing framework for sexuality

In our sample, marriage remains an institution highly valued by young people. Indeed, 70.8% of them consider it as important or very important. Sexuality outside of marriage is not accepted by all, since 28.0% of the surveyed adolescents stated that having sex with their partner before marriage is forbidden. The norm of virginity before marriage is also still very present: 44.8% of respondents find it important for a girl to be a virgin before marriage (see APPENDIX I a.). These rather traditional conceptions with respect to marriage and virginity are much more prevalent among adolescents who practice a religion than among those who do not practice. During Interview No. 5, the young man highlights the role of religion in his decision not to have sex before marriage:

I: Do you think your parents consider you could have... a sexual intercourse ... at your age?

R: No, no.

[...] R: I won't do it.

I: You will not do it at your age?

R: Personally I prefer to do it uh... when I will get married.

I: When you will get married, ok.

R: Yeah.

I: Why is it... about... marriage?

R: I prefer when I will get married, that is why. First it is because of religion...

Table 4 details the influence of religious practice on four rather traditional statements of the youth concerning the emotional and sexual life. It shows in particular that young respondents practicing a religion are 5.53 times more likely to maintain that it is forbidden to have sex with their partner before getting married than others (with age, gender, employment status of parents and family structure being equal). It is particularly noteworthy that masturbation is a practice which remains largely taboo and shameful for a majority of young people, which is even stronger when they practice a religion (Table 4).

Furthermore, this standard of virginity is often transmitted by parents. In interviews No. 11 and 13, girls show that their parents want them to preserve before marriage above all for religious beliefs. "*R: My parents would like me to wait for marriage... I: Yeah? [...] R: In fact, we are Catholic, so...*" (Interview No. 11).

I: What do you think is your parents' opinion on the fact that you could have sex at your age?

R: It is forbidden.

I: It is forbidden? It is forbid ... well ...it is forbidden because...from what?
 R: My religion.
 I: Your religion? Are you a Muslim?
 R: Yes.
 I: Okay, uh ... And are you practicing?
 R: Yeah, we can say that. (Interview No. 13)

Table 4: Influence of practicing religion on four “traditional” conceptions of emotional and sexual life: multivariate logistic regression analyses

	N	n (%)*	OR (95% CI)	LR-test**
Maintaining the idea that marriage is important or very important				
<i>Practices religion</i>	117			
No		20 (51.28)	1.00	
Yes		82 (89.13)	6.11 (2.35-15.93)	0.00
Declaring that it is important or very important for a girl to be a virgin before marriage				
<i>Practices religion</i>	122			
No		16 (41.03)	1.00	
Yes		66 (75.00)	4.11 (1.73-9.76)	0.00
Maintaining the idea that it is forbidden to have sex before marriage				
<i>Practices religion</i>	103			
No		3 (10.00)	1.00	
Yes		34 (43.59)	5.53 (1.46-20.91)	0.00
Declaring that masturbation is “bad” or “dirty”				
<i>Practices religion</i>	124			
No		11 (29.73)	1.00	
Yes		45 (48.91)	2.57 (1.06-6.19)	0.03

Adjusted for age, gender, parents’ employment status and family structure. *n (%) reports the number and proportion of individuals maintaining these conceptions, by religious group. **LR-test compares the fit of each model with a previous one which did not include religious practice variable.

When exploring the speech and answers of the youth on the topic of sexuality, it also appears that teenagers associate very often sexuality to procreation.

A very strong link between sexuality and procreation

A considerable proportion of our questionnaire sample (29.3%) states that the purpose of a sexual intercourse is primarily to have children. This link appears repeatedly in the speech of adolescents during the interviews, such as in the second one, when the boy says: “I: What do you expect from a sexual intercourse? R: A child. I: A child? R: Maybe even two or three...” This same link can be found in the fear expressed by young people around pregnancy, which seems to be shared by their parents, as expressed by the girl in Interview No. 11:

"I: And concerning sexuality, did [your parents] talked to you about it?
 R: No.
 I: What about risks and stuff like that?
 R: They just told me that it is not right.
 I: They have just told you...
 R: But I know that it is not right, so uh...
 I: Not right in what sense?
 R: Well, if you become pregnant uh ... (laughs) ... very young, well it is not that good because ... it would not be well thought of...
 I: Yeah.
 R: ... and also, well ... it will be too much responsibility at our age.
 I: Yeah. So they themselves are more afraid of pregnancy ... I mean...of you being pregnant.
 R: Yes, precisely."

It seems that some young people do not dissociate sexuality from procreation and forget at the same time the very existence of contraception. This is particularly obvious in Interview No. 5: "I: But can we not have sex and protect, and so...not have children? A: This, I do not know, I do not know, I do not know." During questionnaires distribution, several students have also asked us what contraception was.

Sexuality and emotional life appear to be marked by traditional values: rejection of homosexuality is another example of these norms.

The heterosexual norm

Questionnaire results show that the acceptance of homosexuality is far from unanimous: only 48.6% of the sample considers as "normal" the fact that two people of the same sex love each other and have sexual intercourse (see APPENDIX I e.). In addition, 22.9% of the respondents expressed a real rejection towards homosexuality, explaining that they feel disgusted when seeing two persons of the same sex kissing or holding hands. If we did not directly ask questions related to this topic in the interviews, two boys talked about it for themselves, to strongly oppose it. In the first interview, the young man expresses a clearly hetero-centered view of sexuality:

I: And uh ...for you ... how would you define sexuality? Or... what do you think it should include?

R: A girl and a boy.

I: A girl and a boy...

R: Yes.

I: It cannot be uh... anything else?

R: It cannot be two boys, it cannot be two girls. "

The boy questioned in interview No. 2 goes further, by explaining that he talks about his love relationships with his parents above all to reassure them about his heterosexuality. "When I have a girlfriend, I tell them, [...] so they do not say: "my son does not have a girlfriend, he is with boys". The heterosexual norm is clearly displayed in his speech. Because homosexuality is feared, he wants to reassure his parents by providing proofs of what he considers as "normality". In this rather traditional context, an asymmetry progressively emerges between boys and girls and the freedom they get to have in their emotional and sexual life.

c. Social control exerted on girls and their emotional and sexual life in their neighborhood

The neighborhood: a microcosm preventing a released emotional and sexual life?

While overall the vast majority of the youth surveyed (89.8%) reported feeling good in their neighborhood, almost a quarter of them do not think it is possible to kiss a boy or a girl in public in their district (see APPENDIX I f.). In interviews, the proportion of young people being opposed to the idea to show themselves in their neighborhood with their boyfriend or girlfriend was very similar (4 out of 14). In addition, nearly half of the interviewees expressed their reluctance to engage into a love relationship with someone from the same neighborhood. This opposition

could find its roots in the way many respondents described the neighborhood, that is to say as a microcosm where everybody knows each other and where information, even false, spreads very quickly. In the first interview, the young man describes and criticizes this environment: "*I don't really like to go out with girls from this district. [...] Because then, too many people know it and too many people talk about it.*" In Interview No. 13, the girl explains in turn that she "*would not show herself with [a boy] in the neighborhood, that's for sure.*" She continues:

R: It means that even if I am with a friend of mine, they will say "yeah, that's her boyfriend" or they will spread ... rumors...

I: Girls are the one saying these type of things or is it boys?

R: It's moms.

[...] I: When you pass them in the street?

R: Yeah. If you are with a boy, that's it, you are done, it means it's your boyfriend, uh...

I: Yeah? And do you mind that sort of...

R: Yes, a lot.

The control of girls and of their sexual and emotional life

While some boys share this reluctance to go out with a girl from their neighborhood, it progressively becomes clear that this "supervision" is mainly exerted on young girls. In Interview No. 13, the girl described this imbalance:

I: And if a boy goes out with a girl, uh ... they will talk more about the girl or about the boy?

R: About the girl, yes.

I: About the girl?

R: Hmm.

I: It is systematic, uh...

R: Yes, the girl. Because the boy is a boy, he can do whatever he wants.

Besides, through interviews and questionnaires, it appears that emotional and sexual relations of young girls are not seen at all in the same way as for boys. While sexuality of boys is generally accepted, even when they are young, it is much less true for girls, who can quickly become subject to bad judgment or even be rejected.

This difference can be noticed in the questionnaires: if 46.5% of the respondents believe that "a boy who has sex with different partners is not respectable", they are 65.3% to suggest that this is the case for a girl (See APPENDIX I for more details). We also find that asymmetry in the interviews. In Interview No. 4, the girl explains: "*parents agree less on girls having a boyfriend early [...] Boys, on the contrary, are more free to have sex*". Boy from Interview No. 7 develops the same speech: "*For example, now, if a boy has sex with a girl, well, for a boy we will say that it is great but if it is a girl who has sex, we will call her bitch*".

This control over girls is partly exercised through their older brothers, characters whose role has been described by I. Clair (CLAIR I., 2005). Older brothers above all ensure the "protection" of their sisters from what they judge as "bad company". In Interview No. 4, the young girl gives details about the control exerted by boys of her family over her: "'I: *Do you show yourselves [her*

and her boyfriend] *together in the district?* R: "Yes, it does not bother me too much. But anyway the thing is that there are my cousins and my older brother who are in the neighborhood and talk to me about it, they make comments, and I do not like it. It is because they do not want me to dirty the reputation of the family."

The boys also clearly identify the role of older brothers in the control of the girls. In Interview No. 1, the boy explains he knows this situation well:

R: I don't really like going out with girls from the neighborhood.

I: Yes, why?

R: Because later on, there are too many people know that, after too many people talking. That's it. You never know, after it is ... based on older brothers, all that. If I know her older brother, it's not worth it. [...] There will be a problem.

I: If you know her older brother? What will he tell you?

R: He will tell me ... he'll tell me "how come you go out with my sister" all this already has happened here in the neighborhood. [...]

This role is described in details by the young man in Interview No. 8, who says it is a "*strange mentality*", rather peculiar to his district but at the same time states that "*they are right*":

R: That's ... because it's their sister, they want to protect her.

I: They want to protect her from what?

R: From...from bad company...

I: Yeah? From boys, I mean, from what they could do...?

R: Yeah.

I: Yeah? And for you it means protecting...from sex or...

R: Yeah...from... sex or smoking, or stuff like that.

I: Because bad company gives a bad reputation to the family, or...?

R: No, it gives a bad reputation for the person.

This young man recognizes the imbalance existing between girls and boys. However, he approves it, perhaps because it is in his favor. As shown by A. Yahyaoui *et al.* in their study, the influence exerted on young girls and on their sexuality is particularly expressed through the imposition of virginity ((YAHYAOU I A. *et al.*, 2010). In our sample, if 20.4% of the respondents maintain that it is important for a boy to be a virgin before marriage, they are 44.8% to assert it about girls.

The internalization of male dominance by girls

After describing such a gender asymmetry in the control over young people, it is noteworthy that this differentiation is often internalized by girls. In Interview No. 10, the speech of the girl corroborates this statement. She explains that a girl must "*respect herself*", that is to say not to go over the limits of the standards of good conduct.

R: Well [...], I think it's norm... well a girl is supposed to respect herself more [...]

I: Yeah? Respect oneself, what does that mean for you?

R: Well ... not doing whatever, I mean...with different boys.

I: Yeah? So a girl who has several...well several experiments with different guys this is not a self-respecting girl?

R: Well ... well no ... I won't say it like that. Maybe she wants to do this, but ... maybe deeper inside...maybe she is a good girl, but hey.

I: Yeah? But there are limits one should not cross?

R: Yes.

I: And...for you from when can we say it is...not very respectable?

R: When...I do not know ... when ... when she does it [has sex] regularly with several partners.

The analysis of the gender difference concerning answers to the questionnaire statement “*A girl has to be a virgin before marriage*” revealed a significant difference between boys’ and girls’ answers (OR=2.39, 95% CI=1.29-4.42), in a first model adjusted for age, parental employment status and family structure. However, when adding religious practice into the model, this difference was not significant anymore (OR=1.53, 95% CI =0.65-3.58). For both models, please refer to Table 1 (a, b) in APPENDIX III. It is still noteworthy that 71.4% of girls maintained this statement, and that they were 57.0% among boys. The standard of virginity seems to have been internalized by a lot of girls.

Furthermore, the analysis of the characteristics of adolescents declaring in the questionnaire ever having a sexual intercourse shows a clear difference between boys and girls. The latter are indeed much less numerous to report having had sexual intercourse than their male counterparts (Table 5).

Table 5: Influence of gender on the fact of declaring having already had a sexual intercourse: multivariate logistic regression analysis (N=122)

	n (%) [*]	OR (95% IC)	LR-test
<i>Gender</i>			
Girls	7 (5.69)	1.00	
Boys	22 (25.29)	11.81 (2.83-49.26)	0.00

Adjusted for age, parents’ employment status, family structure and religious practice. ^{*}Number and proportion of individuals declaring they already had sex, by gender category

This difference could find an explanation in girls’ internalization of the standard of virginity and of the control exercised over them and their sexuality. The consequences of having a sexual intercourse being heavier for girls (for instance in terms of bad reputation or rejection of the group), it could also be partly due to the fact that they were more reluctant to declare it in a questionnaire filled close to other young people.

Therefore, it appears that teenagers surveyed are marked by traditional norms in the field of emotional and sexual life, partly transmitted by the social, familial and religious contexts in which they live. However, in a society that some describe as “hyper-sexualized”, these young people also get in touch with a lot of alternative ideas and values, in particular through the Internet. It is interesting to examine to what extent teenagers integrate such ideas in the way they conceive their emotional and sexual life.

B. Teenagers are exposed to alternatives ideas through various sources of information

a. Identification and use by teenagers of other resources to get information and talk about emotional and sexual life

Friends are the first interlocutors identified to talk about emotional and sexual life

If young people rarely dare talking about sexuality or feelings within their family, they are much more likely to choose to confide or discuss about these topics with their friends. Indeed, 66.7% of teenagers who answered the questionnaire referred to their friends as interlocutors they would choose to talk about love and feelings. On sexuality, they are 44.4% to make that same choice. Interviews confirm that all young people speak, more or less frequently, about these topics with their friends. However, only half of them will sometimes approach these issues seriously, not only making a joke of it. For some teens, the subject of sexuality is considered too intimate to be openly discussed. In Interview No. 3, the girl explains that she speaks about love life and sexuality "*only a little bit, but not too much*". She says she speaks with her best friend, but "*otherwise, no, I do not talk too much about it, it's embarrassing.*"

Other members of the family

When talking about feelings and sexuality, other family members such as sisters, brothers and cousins also play an important role for adolescents. When speaking to someone of feelings, sisters were cited by 19.0% of our sample, brothers by 9.0% and cousins by 4.8%. Concerning the topic of sexuality, they are generally less solicited by respondents (see APPENDIX I c.). During interviews, 4 teenagers evoked a dialogue on emotional and sexual life with their brother, sister or cousin. The girl from Interviewed No. 4 explained that when she asks herself questions about sexuality, she talks either to her cousin or to her older brother, who, after hesitating, because he "*founds it weird*", replies, and seizes the opportunity to tell her to "*be careful*".

Hence, when the discussion with parents is not possible, or even forbidden, it often seems easier to broach the subject of sexuality with other family members.

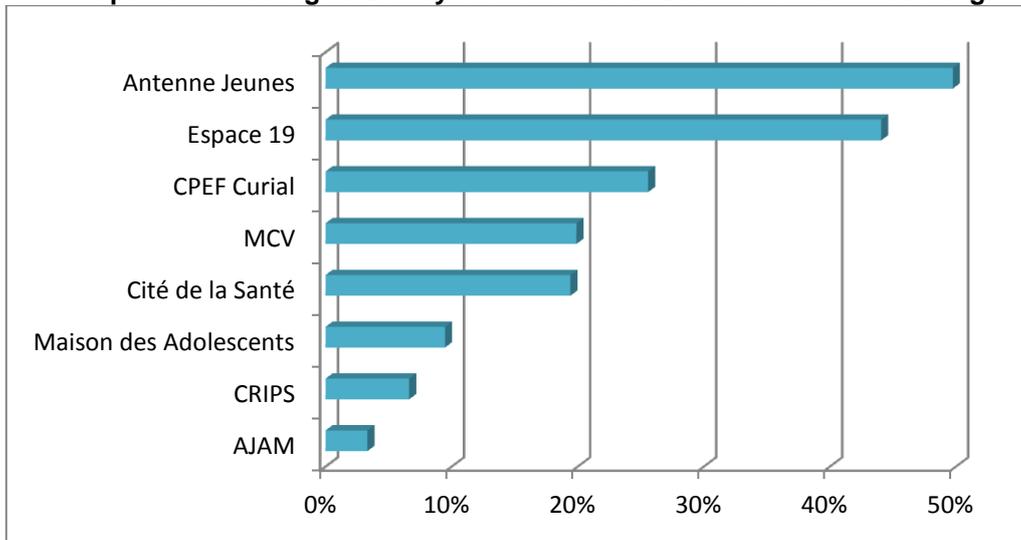
Social and health local organizations

Social and health local organizations are also resources that young people can use when they need to discuss or ask questions about these topics.

Graph 1 below shows the proportion of young people knowing each of the different health and social organizations presented. Overall, 19.9% of respondents did not know any of them. During the interviews, two young people talked about these organizations as places where they would choose to go if they wanted to learn or share about sexuality. Both of them already visited one of these structures with their class. This first contact in the framework of school, which took place in

group, seems to be a very good way for teenagers to identify the organization as an available resource in case of need and also to make them comfortable so they do not hesitate to return.

Graph 1 – Proportion of teenagers surveyed aware of each social and health local organization



CAPTION

- ✘ The Antenne Jeunes, Feu Vert, the Association des Jeunes amis du Marais (AJAM), Maison des Copains de la Villette (CVD), Espace 19, la Maison des Adolescents, the Centre d'Education et de Planification Familiale (CEPF) Curial are social and health organizations located in one of both study districts.
- ✘ The Cité de la Santé is a resource center which also holds preventive activities.
- ✘ The Centre Régional d'Information et de Prévention du Sida (CRIPS) organizes preventive and informative action on the topics of the sexuality and emotional life.

If a majority of young people surveyed know at least one of these organizations, only 19.42% of them have ever visited one of them to discuss or ask for information on sexuality, contraception, love life, etc. In addition, several of these organizations, rooted in the district (such as Espace 19, AJAM, Antenne Jeunes), are known by young people because they also offer activities outside the scope of emotional and sexual life. Besides, a considerable part of our sample does not feel fully interested by the topic of sexuality, partly because of their age, and thus do not necessarily feel the need to solicit expert advice. When analyzing the difference between teenagers who already had sex and others in going to these organizations, it appears that the foremost were 3.25 times more likely to have already gone to at least one organization to share or request information about sexuality, contraception or love life than the latter (with age, sex, parents' employment status and family structure being equal). (Table 6)

Table 6: Influence of having had sex on having gone to a social and health local organization for related information: Multivariate logistic regression (N=192)

	n (%)*	OR (95% CI)	LR-test
<i>Already had a sexual intercourse</i>			
No	28 (16.47)	1.00	
Yes	10 (35.71)	3.53 (1.18-10.58)	0.05

Adjusted for age, sex, parents' employment status and family structure. *Number and proportion of teens having gone to at least one structure, per sexual activity group

Lastly, as far as health professionals are concerned, the school nurse is rarely named by respondents as a person to whom they turn if they have questions about sexuality (only 6.6%). In addition, 82.5% of teens declare they would not discuss with their family doctor about sex or contraception. Among them, 43.4% justify by saying that they do not feel comfortable enough to talk about such an intimate topic with their doctor and a fourth of them fears he could reveal discussion content to their parents.

Hence, if family maintains a certain taboo around sexuality (especially in contexts where religion plays an important role) young people do not hesitate to call on other resource persons, such as their friends, siblings or sometimes by visiting an association, to inquire about the subject. In addition, many of them also find in the Internet a good mean to answer their questions.

b. Role of the Internet and influence of pornography on teenagers' conceptions of emotional and sexual life

Use of the Internet to learn about sexuality

In their paper, Patti M. Valkenburg *et al.* discuss the use of Internet by adolescents (VALKENBURG P. M. *et al.*, 2011). The authors claim that about a third of adolescents “*prefer online communication over face-to-face communication to talk about intimate topics such as love, sex and things they are ashamed about*” (SCHOUTEN AP., 2007, quoted by VALKENBURG P. M. *et al.*, 2011). They recall the three characteristics of the Internet that are particularly appealing for teenagers: anonymity, asynchronization (i.e. allows adolescents to reflect and edit what they write before send it) and accessibility. One of the girls interviewed summarized these characteristics, when, to the question “*Why do you choose to go on the internet?*”, she replied, “*Because it's personal, I can ask questions without anyone seeing me, without embarrassment, without anyone knowing it is me*”. In our questionnaire, the Internet is also identified as a source of information on sexuality by a third of the respondents. In interviews, the proportion of adolescents who report using the internet to learn about sexuality is a little over 40%. Some of them, such as the boy from Interview No. 7, very accustomed to using the Internet, immediately identify it as source of unlimited information:

I: When you ask yourself a question about sexuality, from whom or where do you go to get the answer?

R: I ... I ask the question to Google.

I: (laughs). Ok, so, on the Internet. And...why the Internet?

R: Because there are all the answers there.

A number of teenagers seem to have the “*automatism*” to use the Internet in case of doubts on every topic. As a result, they face abundance of information when looking for an answer to their personal question. It is worth noticing that boys in our sample use the Internet much more often than girls to learn about sexuality. (Table 7)

Table 7: Influence of gender on the use of the Internet to learn about sexuality: multivariate logistic regression analysis (N=125)

	n (%)*	OR (95% CI)	LR-test
<i>Gender</i>			
Girls	30 (24.39)	1.00	
Boys	41 (45.56)	5.56 (0.21-1.33)	0.00

Adjusted for age, parents' employment status, family structure and religious practice. *Number and proportion of teenagers using the internet to learn about sexuality, by gender.

Concerning the type of website teenagers use to obtain information on the Internet, interviews highlight the following: specialized sites, such as "Fil Santé Jeune" and Doctissimo, forums and blogs. If young people are particularly fond of chats and social networks like Facebook in their daily lives, they seem to use them only little to talk about emotional and sexual life, except with close friends.

In addition, during the interviews, adolescents who use the Internet to learn about sexuality seemed to be somehow ashamed to concede it. Very often they "confess" only by dropping hints. This timidity or shame is clearly seen in the speech of the young man in Interview No. 5:

I: Have you already gone on the Internet to uh...

R: No.

I: ... to learn about sexuality?

R: No.

I: Learn, eh!

R: Learn?

I: Yeah.

R: Yeah, it already happened to me but ... it's not ... they say everything and also nonsense sometimes, eh, so I do not believe them too much. I prefer when it comes from someone.

[...] Now that you say that no, I do not even believe I did ... perhaps I stumbled upon...by chance...

I: stumbled upon what?

R: Forums, stuff like that, yeah.

This defensive attitude adopted by young respondents to talk about their Internet use in the field of emotional and sexual life can probably be partly explained by the fact that this medium, in this field, is very often associated with pornography. This shortcut is made explicit by F. Joignot in the first lines of his article (F. JOIGNOT, 2012):

"Type "Woman "on Google. On the central column, we can read: "*Woman Wikipedia*", "*Woman Evène*", "*Femme Actuelle*" On the right column of ads: "*Hot women on cam*", "*They have sex*," "*Single Ladies*" (Meetic). Click on "*They have sex. Batifolage.com*". A couple half naked. "Oral sex, anal sex, amateur, orgy, big tits, facial. This is a porn website."

As described in this extract, surfing online can very quickly lead to pornographic websites, above all when looking for sexuality-related information. The next section shows that a high proportion of surveyed teenagers already faced pornography.

Most adolescents already saw or watched pornography, especially boys

Democratization of the Internet has facilitated the access to pornographic images for all. In the same article as cited above, the sociologist M. Bozon, interviewed by J. Joignot, shows that this

accessibility has made the viewing of pornography an "ordinary practice" among adolescents (BOZON M., interviewed in JOIGNOT J., 2012). Indeed it appears that 63.1% of young people in our sample already saw pornographic images at least once, either intentionally or accidentally. For more details about frequency of viewing, context and reaction, please refer to APPENDIX I g. Consistent with the above analysis on the use of the Internet, boys surveyed were 4.13 times more likely than girls to report that they had already seen or watched pornographic images (with age, parents' employment status, family structure and religious practice being equal). (Table 8)

Table 8: Influence of gender on reporting having already seen or watched pornography: multivariate logistic regression model (N=128)

Gender	n (%)*	OR (95% CI)	LR-test
Girls	62 (50.00)	1.00	
Boys	75 (80.65)	4.13 (1.74-9.80)	0.00

Adjusted for age, parents' employment status, family structure and religious practice. *Number and proportion of teenagers reporting having already seen or watched pornographic images, by gender

Very often, young people who report already seeing or watching pornographic images declare it was by accident (66% in the questionnaire, a little more in the interviews). In the questionnaire, they are however almost 19% (mostly boys) to admit they looked for these images on their own. In addition, 45% of our sample said they have been shocked at the sight of such images. By being confronted with pornography, teenagers discover another "world" of sexuality. The gap is huge between this world, in which everything is visible, crude and sometimes violent, and their family norms of modesty and taboo. This may partly explain why such a proportion of young people feel shocked by this type of images. It is therefore interesting to examine to what extent this confrontation may have an influence on young people's perceptions about sexuality and love life. Previously, we saw that their perceptions were stamped by rather traditional family and social norms. We wonder if the utilization of the Internet can limit this influence.

Use of the Internet to learn about sexuality and pornography viewing partially question the "traditionalism" of some teenagers' conceptions about emotional and sexual life

Information searched for on the Internet and pornographic images also convey specific values and a certain conception of emotional and sexual relationships that young people take into account to some extent. An analysis of different opinions expressed by the respondents reveals that seeing or watching pornographic images can influence some of the most "traditional" conceptions on sexuality and emotional life. Indeed, young people who often see or watch pornography are 4.42 times more likely to consider masturbation as something "normal and natural", than those who do not watch pornography at all or only rarely (with age, gender, parents' employment status, family structure and religious practice being equal). (Table 9) The persisting taboo surrounding masturbation is also largely questioned in adolescents using the

Internet to learn about sexuality (Table 10). With the same type of analysis, it also appears that young people watching pornography have less chance to support the idea that a girl who has sex with multiple partners is not respectable, all other parameters being equal (Table 9).

Table 9 : Influence of watching pornography on two statements related to emotional and sexual life: multivariate logistic regression analyses

	n (%) [*]	OR (95% CI)	LR-test
Declaring that masturbation is “normal and natural” (N=124)			
<i>Already saw or watched pornographic images</i>			
Rarely or never	34 (31.19)	1.00	
Often	17 (73.91)	4.42 (1.35-14.50)	0.01
Maintaining the idea that a girl who has sex with different partners is not respectable (N=117)			
<i>Already saw or watched pornographic images</i>			
Rarely or never	147 (82.12)	1.00	
Often	19 (57.78)	0.10 (0.03-0.39)	0.00

Adjusted for age, sex, parents' employment status, family structure and religious practice. *Number and proportion of teenagers maintaining each statement, by group of pornography viewing

Finally, opposition to homosexuality appears to be significantly much less pronounced among boys using the internet as a source of information about sexuality than among those who do not (Table 10). There is no significant change among girls concerning this topic.

Table 10 : Influence of using Internet to learn about sexuality on two statements related to emotional and sexual life: multivariate logistic regression analyses

	n (%) [*]	OR (95% CI)	p
Maintaining that seeing two same-sex people kissing or holding hands is “disgusting”			
<u>Girls (N=68)</u>			
<i>Already chose internet to learn about sexuality</i>			
No	16 (17.20)	1.00	
Yes	5 (16.67)	1.68 (0.37-7.62)	0.50
<u>Boys (N=52)</u>			
<i>Already chose internet to learn about sexuality</i>			
No	19 (39.58)	1.00	
Yes	9 (22.50)	0.26 (0.07-0.95)	0.04
Declaring that masturbation is “normal and natural” (N=121)			
<i>Already chose internet to learn about sexuality</i>			
No	12 (20.00)	1.00	
Yes	7 (53.85)	8.59 (3.01-24.47)	0.00

Adjusted for age, sex, parents' employment status, family structure and religious practice. *Number and proportion of teenagers maintaining each statement, by group of Internet use

Beyond the social, family and religious settings in which they live and which often pass them rather traditional values on emotional and sexual life, the world of sexuality that teenagers discover through the Internet and pornography partly lead them to qualify or call into question some of their ideas and conceptions.

Considering the different conceptions and values that teenagers are exposed to through all different sources of information, it is important to examine how these young people assert themselves and how this position reflects in their practices in the field of sexuality and love life.

C. Between family values and alternative information, young people seek to assert themselves and in fact adopt rather conventional practices

a. A majority of teenagers behave independently in this domain

Autonomy from parents and friends and centrality of the couple

If parents express their views and try to pass on their values regarding love and sexual lives, adolescents distance themselves quite clearly from these norms. Indeed, only a small proportion of adolescents in our sample give their parents' opinion a considerable weight, and state that they would probably be ready to break up a relationship if parents opposed. Instead, a clear majority (65% in the interviews) express a step back from their parent's position in this area. Many consider their emotional relationships as a private issue and the parents' opinion appears as secondary. For example, in Interview No. 10, the girl explains that she would not break up with her boyfriend if her parents were against their relationship: "*No because ... if I love him I will not ... I will not break up with him just for that. Well, they will learn to accept him.*" This girl, like other teenagers surveyed, highly values the feeling of love and believes that parents only have to adapt.

Young people interviewed seem quite serious and committed to their emotional relationships, as the duration of their relationships shows. Indeed, of all teenagers interviewed, 84.6% of them had already had a boyfriend or girlfriend (69.9% in the questionnaires). On average, these relationships have lasted (or still last) 9 months. Despite their young age, these adolescents engage in quite long relationships. In the field of their emotional life, young people that we met seek to make their own decisions and experiences, even if it sometimes meant opposing their parents. For more details on answers of teenagers concerning feelings, see APPENDIX I d.

Their attitude is very similar concerning their sexual life: it relies above all on their own decisions, as shown by the girl in Interview No. 10:

R: Well, they [her parents] may be shocked because they think I am too young, and because...my mother told me that ... at 18 I can have a boyfriend, but not now...

I: Yeah, to have a boyfriend ... uh ... it's not ... well, in her head is not for now, so uh, a sexual intercourse would shock her.

R: Yes.

I: Ok. And you what do you think of that?

R: Well I think that if it's serious between us, and we really love each other, then... then yes.

I: Yes you mean you can...?

R: Yes.

Similarly, 80% of the adolescents interviewed expressed a firm detachment from their friends' opinions concerning their emotional and sexual life. The young man in Interview No. 9 clearly expresses this distance, as evidenced by the following extract:

I: And what your friends think about your relationships, I mean, for example about your former girlfriend, is it important for you?

R: Well, that they get to know each other well, yes, but then they do not have a role in the relationship, [...], so uh ... no, not really.

I: Yeah. If they say they find her...not nice... uh, or ... do you care?

[...] R: I do not have to do anything, they have to get used to it.

Thus, in the way young people relate to their parents and friends' opinions and views about their emotional life and sexuality, we can see a desire for autonomy and a will to build their own way of thinking based on their personal experience. Girls, in particular, seek to avoid the control exerted over them that most judge as being unfair.

Girls' demand for equality

Indeed, if, as we have seen earlier (Part B. b.), a certain number of girls have internalized the social control exerted on them and over their sexuality, many on the contrary denounce it and claim for more equality with boys. When asked about the difference in permissiveness made between girls and boys in their love and sexual life, the girl from Interview No. 13 confides: "*I think it's stupid, because...a girl also goes out with boys, a boy also goes out with girls.*" In Interview No. 11, the girl denounces the unequal treatment that boys and girls receive when they engage in sexual intercourse:

R: [...] In fact they feel superior to us, actually.

I: Really? Yeah? What do you think of...of that?

R: This is ridiculous.

I: Yeah? What is ridiculous then?

R: There is no equality if that's like that! Because girls might have been raped, and...it's not necessarily their fault...

I: Yeah.

R: ... and boys ... why don't we laugh at them?

I: Yeah, ok. And, uh ... are you the only one who thinks like that, that it's ridiculous, or...?

R: Oh no, almost all of the girls, here.

In this extract, the young girl demonstrates and denounces the feeling of guilt around sexuality for young women. It seems that a change in attitudes regarding gender equality is progressively occurring, as young girls conceive this unequal treatment as unfair. This is also what researchers H. Kebabza and D. Welzer-Lang highlight in their study taking place in a similar context as our (KEBABZA H. and WELZER-LANG D., 2003), when writing: "*In the speech of oldest women in the sample, equality is seen as a goal. Young women, however, [...] consider equality as going without saying, as a right.*"

Beyond family, social and religious frameworks in which young people evolve, teenagers above all value their own experiences in this area, not afraid to oppose the limits imposed by their family and friends circles. Emotional life and sexuality appear as an area of personal experimentation and assertion. Moreover, teenagers show that they are able to stand back from the Internet and pornography contents, once more demonstrating a quite independent mindset.

b. The influence of pornography on teenagers' representations is limited

A certain detachment from online and pornographic contents

First of all, some adolescents show a real detachment from content they find online related to emotional life and sexuality, probably because they are used to go online and have developed an advanced culture of the Internet. This vigilance is enhanced in the Interview No. 5, when the young man, speaking of the answers found on the Internet, says: "It keeps contradicting itself sometimes, so I do not believe it too much." To ensure the reliability of the information found, one of them gives his preference to specialized websites and avoids forums (Interview No. 9):

I: What about forums and stuff like that, do you use them sometimes?

R: No, I am not interested with forums.

I: Why?

R: There are too many false rumors in it, false explanations, and all that ... I look for rather specialized websites and I look.

I: Yeah, ok. So, rather specialized websites, scientific websites.

R: Exactly.

I: And uh ... Okay so the answers you have found, finally, on the internet, does it match what you wanted to know?

R: Not all the time.

I: Yeah?

R: They often say false things, so one should be very careful.

I: Yeah?

R: We do not find all the answers.

It seems that young people need to be convinced by the answers they find before giving them credit. To ensure the accuracy of the information obtained, some criteria must be met. First in the Interview No. 7, the young man explains: "*Well, I will not go on a website and then get an answer... If I find the answer several times, well then it means that it is true*". As for the girl in Interview No. 10, she believes that the information found on the forums is true, when "*People [...] argue.*"

Furthermore, this same type of detachment can be found when it comes to pornographic images. Indeed, many of the interviewees are able to put these images in perspectives and distinguish fiction from reality. During the interviews, over half of the respondents clearly express this distance from images they have seen. The boy from Interview No. 1 says:

I: And uh... do you think that... it reflects the sexuality that you could have?

R: No.

I: No? Why not...?

R: Because it is... it is only commercial.

I: It is commercial, what does that mean it is commercial?

R: Well, uh ... this is stuff for sale ... I do not know...

I: Yeah.

R: I do not know, for me it is not reality.

[...] I: It's uh ... how is it different?

R: Mmm ... I frankly do not even know. You can see that it is not reality, I don't know how to explain, but...

[...] R: I don't know, but these are movies.

[...] R: They do it for ... they don't do it for pleasure, they only do it uh ... to make money so...

The fact that pornography is profit-oriented and mostly relies on actors who are paid to have sex without necessarily knowing each other are the main arguments teenagers use to claim that pornography does not reflect real sexuality.

In his article on adolescents and pornography, H. Jacquemin Le Vern takes up the thesis of P. Bouchard, explaining that when seeing pornography: "*The child will wonder about these images, and ask reference adults. It is the absence or refusal of the dialogue that can be traumatic*" (JACQUEMIN LE VERN H., 2004). The role of adults in desecrating pornographic image is also highlighted by the experience of the young girl in Interview No. 4: "*Well at the beginning I told myself I did not think it was like that to have sex, I was surprised. And then I asked my brother, and he told me that in fact it's not like that, in fact they ... they simulate in movies*". The intervention of her older brother enabled this girl to differentiate reality from fiction concerning sexuality. This example enhances the critical role of adults in this field. This role can however be difficult to play for parents when the topic of sexuality is not addressed at all.

Considering the detachment that adolescents show from online and pornographic contents, the influence of pornography on their conceptions of emotional and sexual life seems rather limited.

A rather limited influence of pornography on the studied representations

Therefore, it appears that the influence of pornography on the representations of the respondents is still limited. On a set of 13 representations studied, our analyses revealed a significant effect of frequently watching pornographic images "only" on three of them (because two of them are closely related only two representations are presented in Table 9). Moreover, when we compared answers of teenagers who declared they had never seen pornographic images versus those of teenagers who had already saw pornography, no influence was revealed. This result suggests that being very occasionally confronted with such images does not have any real impact on the perceptions of young people in terms of emotional and sexual life. This limited influence is probably explained by the fact that most of the adolescents are able to distinguish between fiction and reality.

Finally, if the study of teenagers' conceptions is essential to understand their emotional life and sexuality and the role of the different influencing factors, practices should also be examined. Indeed, beyond teenagers' speech, their practices shed light on the position and decisions they adopt while facing these different influences.

c. Sexuality of young people surveyed is still marginal

Before 17 years old, few teenagers surveyed already had a sexual intercourse

Despite the significant difference existing between girls and boys concerning their first sexual experience (shown in Table 5, Part A. c.), overall, young respondents who reported already having had a sexual intercourse are very few. Indeed, among all survey respondents, 29 of them

(13.8%) reported a sexual intercourse (for more details on practices, see APPENDIX I k.). Very similarly, they are 14% (2/14) among the interviewees. It is thus possible to assert that the young people surveyed match the quotation of Y. Amsellem-Mainguy: "In fact, the first sexual intercourse, the love story, is still the great adventure of adolescence. It still happens, on average, at 17 years old and a half" (AMSELLEM-MAINGUY Y., quoted by JOIGNOT F., 2012).

Sexual initiation is mainly influenced by gender, age, family structure and going out frequently

Furthermore, when assessing the potential influence of practicing a religion and choosing the Internet to learn about sexuality, it appears that none of these variables significantly changes the likelihood that teenagers already had sex (see APPENDIX III Table 2). A similar model including viewing pornographic images shows similar non significant results. If these two latter factors can shape to some extent the youth’s conceptions about emotional life and sexuality, however our study did not reveal a significant influence on their practices.

Lastly, further analysis allows identifying, within our sample, factors influencing the sexual initiation of young people. As seen previously, gender appears a central factor, and age also plays a significant role. Indeed teenagers are much more likely to have already had sexual intercourse at 15 compared to 14 years old, and even more at 16 compared to 14 years old (with parents’ employment status and religious practice equal). Finally, the fact that young respondents go out frequently (every day or almost every day) appears as a factor increasing their chance (or risk) of having had sexual intercourse compared to adolescents who rarely or never go out (after adjusting for all factors previously named). Table 11 details the results of this multivariate logistic regression analysis. A similar model including a score summarizing alcohol, tobacco, water pipe and cannabis consumptions did not give significant results.

Table 11 : Influence of age, gender and family structure on having already had a sexual intercourse: multivariate logistic regression analyses (N=119)

	n (%)*	OR (95% CI)	p
<i>Age (years)</i>			
14	8 (7.08)	1.00	
15	14 (17.95)	4.82 (1.22-19.07)	0.02
16	7 (38.89)	7.05 (1.11-44.71)	0.04
<i>Gender</i>			
Girls	7 (5.69)	1.00	
Boys	22 (25.29)	17.96 (3.44-93.77)	0.00
<i>Family structure</i>			
Lives with both parents	17 (11.04)	1.00	
Other	12 (21.43)	8.15 (1.96-33.85)	0.00
<i>Frequency of going out</i>			
Rarely or never	14 (9.21)	1.00	
Every day or almost every day	15 (27.78)	4.61 (1.06-19.98)	0.04

Adjusted for parents’ employment status and religious practice. *Number and proportion of teenagers who already had a sexual intercourse in each group. LR-test of comparison with previous model: p = 0.04

The role of these factors in sexual initiation had already been highlighted by several studies and in particular by E. Godeau *et al.* (GODEAU E. *et al.*, 2008). Despite the different set of values and norms transmitted to teenagers through their family and social frameworks, as well as through their friends and mass media, it seems that at the age of sexual initiation, factors influencing their entrance in sexuality are rather common. Among our sample, only a very low proportion of teenagers already had sexual intercourse before 17 years old, which is similar to the French national average.

V. Strengths and limitations

The following limitations of our study need to be discussed. First of all, it is important to keep in mind that data obtained from both methods, quantitative and qualitative, were declarative. This means that teenagers who answered the questionnaires and the interviews might have declared non exact facts, voluntarily or not. This is particularly possible when coming to a sensitive topic such as sexuality and emotional life. Questions can have appeared as indiscreet for some teenagers, or others might have been willing to hide some practices (such as pornography viewing), particularly due to the taboo that we previously described. To tackle this issue, we introduced in the questionnaire several modalities of answer to enable each view to be expressed, without being judgmental. For instance, when asking teenagers about their reaction towards homosexuality, we gave them the possibility to take an opposed stand on this issue. We also sought advice from different professionals (a sexologist as well as a person in charge of questions of methods at the CRIPS) to make sure that this tool was adapted. During the interviews, we tried to create an atmosphere of trust and adopted a neutral position.

The second limitation of our study relies on the sample size. Although we obtained an overall sample size of 208 people, the fact that some questions were not answered in one school reduced the number of observations available to perform our statistical analyses, thus reducing the statistical power and the precision of our estimations. This is reflected on the width of the confidence intervals obtained, (as seen in the results presented in Part IV) and might also explain some of the non-significant results. In particular, the religious practice, which is one of the main explanatory variables, was only answered by 133 respondents. Because our study was based on the voluntary participation from the school administrations, these constraints could not be easily overcome. However, the integration of results from S. Delaunay School may increase statistical power and enable to reveal other interesting results. This also underlines the difficulty that researchers can face when studying sensitive topics, such as sexuality, in an academic setting. In a territorial context where religion plays a central role, some of the school administrations expressed their fears of parents' reactions. At the very beginning, one of the aims of our study

was also to assess whether young people adopted specific sexual practices due to the virginity standard, such as anal and oral sex. Despite the interest of such topic in our study population, it appeared to be very difficult to ask such questions in the framework of schools. Besides, due to our small sample size and the age of our study population, sexual practices concern very few people and their study would require a much bigger sample size.

Concerning the representativeness of our sample in relation to the overall study population, we were not able to obtain the exact number of students of fourth year of secondary school from Flandre and Danube-Solidarité Districts. Although we obtained an estimate of the number of students of fourth year in the schools we could not go to (H. Bergson School counts 127, S. Delaunay counts 112 and E. Varese 102), however not all the students from these schools live in one of the two districts targeted, and the proportion of students living in these districts varies from one school to another. Yet, we distributed questionnaires on the schools where these proportions are the highest (ACADÉMIE DE PARIS, online service). Even though we cannot assert the representativeness of our study compared to the overall study population, we were able to distribute the questionnaire to the whole classes of fourth year of the three schools we went to.

Some students were absents this day and could not fill in the questionnaire: this could have created a selection bias, since absents may share specific characteristics such as school difficulties, which could be associated with at-risk behaviors, in particular in the field of sexuality. There was no mean to avoid this bias during data collection, since questionnaires were given in the school setting. However, to examine the potentiality of such bias, during questionnaire distribution, we asked for the number of absents and their gender. In further research, we could reduce selection bias by using weighting techniques.

Concerning the combination of qualitative and quantitative methods, results obtained from both of them were very often concordant, as seen in the result part, and qualitative data helped us clarifying and illustrating quantitative ones. Results obtained from the questionnaire enabled us to carry out statistical analyses to assess the influence of specific factors while taking into account potential confounders. Qualitative interviews brought us a deeper understanding of the context of study and underlying mechanisms. They also enabled us to be in direct contact with teenagers and get to know their reality, their school, their neighborhood, their teachers, their friends, etc.

VI. Recommendations and conclusion

The initial goal of this study was to help the Atelier Santé Ville of the 19th *arrondissement* to take further actions in the field of the emotional and sexual life of the youth, in order to help teenagers acquiring and maintaining preventive behaviors. To fulfill this goal, and based on the results of this study, we would like to make the following recommendations.

- First of all, this study shows that, if teenagers seek their autonomy in the field of emotional and sexual life, parents still have a central role to play, in particular concerning education to sexuality. Activities (such as group discussions as well as trainings) should be carried out with parents to make them aware of their role as educators and value transmitter. Because talking about sexuality is never easy for parents, such activities should focus on helping them identifying their own difficulties in discussing this topic and give them tools to make it easier. To prepare this work with parents, focus group discussions should be carried out in order to assess the needs.
- Sensitization activities about gender equality should be further developed and should include not only teenagers, but also their parents.
- Due to its high accessibility, the topic of pornography should be discussed, at an early age, in order to help teenagers differentiating fiction from reality. As we have seen, discussion is one of the best ways to desecrate these images and avoid children to be traumatized. This discussion should be led by referring adults, such as parents, as well as educators, who sometimes have a closest relationship to the teenagers.
- Furthermore, sexual education trainings in school settings should be systematized and start at an earlier stage in the curriculum. These trainings should include basic knowledge about contraception and risks and recall students where to go to access information and health care, as well as their rights to care (free access, confidentiality, etc.). Discussions about practices which are often taboo (masturbation, anal sex, etc.) should take place to avoid unawareness, notably of the associated risks. Visits to local social and health structures should also be multiplied in the school context, since it is a very good way for the youth to identify these resources and encourage them to use them.

Finally, in this study, our goal was to understand how young people construct their own emotional and sexual life, while evolving in a context marked by often conflicting values and stereotypes. Overall, this study shows that teenagers are influenced to some extent by their family, social and religious contexts. For some of them, this influence can be seen through the rather traditional conception of the emotional and sexual life they support. However, in this field, these young people are also exposed to alternative ideas by using the media, talking to their friends, sharing with professionals from health and social structures. These alternative ideas moderate the traditionalism of some young people's representations, but to a limited extent. Lastly, what stands out from our results is the central role given to the couple by teenagers, and the will to behave independently. Finally, at their age, sexual practices are still marginal, which is comparable to the French average. Further research should be led in high school to examine sexual practices in a similar context.

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**APPENDIX I: Selection of descriptive results obtained from the questionnaire,
ordered by topic**

Topic/ Questions	N	n (%)
a. Description of dependent variables used for models presented in the thesis		
<i>Statement: "Marriage is very important or important"</i>	216	
Disagrees		48 (22.22)
Agrees		168 (77.78)
<i>Statement: "A girl has to be a virgin before marriage"</i>	212	
Disagrees		74 (34.91)
Agrees		138 (65.09)
<i>Statement: "It is forbidden to have a sexual intercourse before marriage"</i>	179	
Disagrees		118 (65.92)
Agrees		61(34.08)
<i>Statement: "Masturbation is bad or dirty"</i>	132	
Disagrees		76 (57.58)
Agrees		56 (42.42)
<i>Statement: "Masturbation is normal and natural"</i>	132	
Disagrees		81 (61.36)
Agrees		51 (38.64)
<i>Statement: "A girl who has sex with different partners is not respectable "</i>	216	
Disagrees		50 (23.15)
Agrees		166 (76.85)
<i>Statement: " Seeing two people of the same sex kissing or holding hands disgusting "</i>	214	
Disagrees		165 (77.10)
Agrees		49 (22.90)
<i>Intra-family dialogue about sexuality</i>	214	
Easy		56 (26.17)
Hard or forbidden		158 (73.83)
<i>Already had a sexual intercourse</i>	210	
No		181 (86.19)
Yes		29 (13.81)
<i>Already saw or watched pornography</i>	217	
No		80 (36.87)
Yes		137 (63.13)
<i>Already used internet to learn about sexuality</i>	213	
No		142 (66.67)
Yes		71 (33.33)
<i>Already went to local organization to share or request information about sexuality, contraception or love life</i>	206	
No		166 (80.58)
Yes		40 (19.42)
<i>Knowledge score on sexually related risks</i>	132	
0, 1 or 2 good answers		46 (34.85)
3, 4 or 5 good answers		86 (65.15)
b. Description of answers related to religion		
<i>Believes in a religion</i>	138	
Yes		124 (89.86)
No		13 (9.42)
Does not know		1 (0.72)
<i>Type of religion</i>	124	
Buddhism		11 (8.87)
Christianity		32 (25.81)
Hinduism		4 (3.23)
Judaism		0
Muslim		77 (62.10)

<i>Religious practice</i>	133	
Yes		94 (70.68)
No		39 (29.32)
c. Description of answers related to dialogue and sources of information		
<i>Within the family, sexuality is a topic: (several possible choices)</i>	214	
Easy to talk about		25 (11.68)
Parents talk about it but he/she doesn't not want to		38 (17.76)
Hard to talk about		84 (39.25)
Forbidden to talk about		34 (15.89)
Does not know		43 (20.09)
<i>Persons chosen to talk about love and feelings (several possible choices) :</i>	210	
Mother		39 (18.57)
Father		8 (3.81)
Sister(s)		40 (19.05)
Brother(s)		19 (9.05)
Girlfriend/boyfriend		45 (21.43)
Friends		140 (66.67)
Trusted adult		12 (5.71)
Educator		1 (0.48)
School nurse		3 (1.43)
Other health professional		0
Never talks about it		44 (20.95)
Autre		17 (8.09)
<i>including</i> Cousins:		10 (4.76)
<i>Persons chosen to talk about sexuality (several possible choices):</i>	205	
Mother		23 (11.22)
Father		4 (1.95)
Sister(s)		19 (9.27)
Brother(s)		13 (6.34)
Girlfriend/boyfriend		21 (10.24)
Friends		91 (44.39)
Trusted adult		5 (2.44)
Educator		0
School nurse		0
Other health professional		2 (0.98)
Never talks about it		84 (40.98)
Autre		11 (5.36)
<i>including</i> Cousins:		7 (3.41)
<i>Sources of information on sexuality:</i>	213	
Internet		71 (33.33)
Magazines		3 (1.41)
Radio		9 (4.23)
Discussion with a member of the family		40 (18.78)
Discussion with friends		66 (30.99)
Discussion with school nurse		14 (6.57)
Discussion with another health professional		7 (3.29)
Goes to a local social or health organization		7 (3.29)
Does not look for information related to this topic		51 (23.94)
Does not know		38 (17.84)
Other		1 (0.47)
<i>Discusses with family doctor in case of question about sexuality or contraception</i>	194	
Yes		34 (17.53)
No		160 (82.47)
<i>If no, reasons for not discussing with family doctor (several possible choices) :</i>	136	
Does not feel comfortable to talk about an intimate topic with his/her doctor		59 (43.38)
Is afraid doctor talks about their discussion to parents		34 (25.00)
Already has someone to talk about it		53 (38.97)
Other		28 (20.59)
Including Did not feel the need		8
Does not have a family doctor		2

d. Description of answers related to feelings

<i>Main values of importance in a couple (put as first, second or third)</i>	206	
Physical attraction		61 (29.61)
Love		123 (59.71)
Respect		111 (53.88)
Money		16 (7.77)
Social status		7 (3.40)
Religion		43 (20.87)
Gender		16 (7.77)
Trust		118 (57.28)
Getting along well		90 (43.69)
Other		1 (0.48)
Does not know		30 (14.56)
<hr/>		
<i>To have a sexual intercourse, one should be in love</i>	215	
Totally agrees/ Rather agrees		164 (76.28)
Rather disagrees/ Totally disagrees		39 (18.14)
Does not know		12 (5.58)
<hr/>		
<i>« Feelings are a girl thing »</i>	214	
Totally agrees/ Rather agrees		24 (11.21)
Rather disagrees/ Totally disagrees		178 (83.18)
Does not know		12 (5.61)

e. Description of answers related to homosexuality

<i>Seeing two same-sex people kissing or holding hands ... (several possible choices)</i>	214	34 (15.89)
“It is as shocking as seeing two heterosexual people kissing or holding hands”		
“It is disgusting, they should rather hide”		49 (22.90)
“I do not care, everyone is free to do what he wants”		139 (64.95)
“I find it important and brave that they take responsibility for themselves”		58 (27.10)
“Does not want to take a position”		39 (18.22)
<hr/>		
<i>« It is normal that two people of the same sex love each other and have sex »</i>	212	
Totally agrees/ Rather agrees		103 (48.58)
Rather disagrees/ Totally disagrees		75 (35.38)
Does not know		34 (16.04)

f. Description of answers related to well-being and ESL in the district

<i>Feels globally good in his/her district</i>	215	
Yes		193 (89.77)
No		6 (2.79)
Does not know		16 (7.44)
<hr/>		
<i>Thinks it is possible to publicly kiss a boy/girl her/his district</i>	217	
Yes		122 (56.22)
No		54 (24.88)
Does not know		41 (18.89)

g. Description of answers related to pornography

<i>Has already seen or watched pornographic images</i>	217	
Yes, often		6 (2.76)
Yes, sometimes		31 (14.29)
Yes, once		100 (46.08)
No, never		80 (36.87)
<hr/>		
<i>If yes, pornographic image has been seen or watched on (several possible choices):</i>	141	
Video / DVD		20 (14.18)
Chat		10 (7.09)
Meeting web site		5 (3.55)
Pornographic website		45 (31.91)
Erotic or pornographic magazine		21 (14.89)
Erotic literature		6 (4.26)
Other (on cell phone, sex shop...)		19 (13.48)
Pubs sur internet (pop-up)		85 (60.28)
Does not know		14 (9.93)

<i>And seen in the following context (several possible choices):</i>	133	
Watched with a group of friends		27 (19.71)
Sent online by a friend		10 (7.30)
Sent online by a stranger		4 (2.92)
The adolescent looked for it by him/herself		26 (18.98)
Found a DVD/VHS/magazine/cartoon at home		9 (6.57)
An image appeared online (pop-up) by accident		91 (66.42)

<i>Has already been shocked by pornographic images</i>	193	
Yes		87 (45.08)
No		69 (35.75)
Does not know		37 (19.17)

h. Description of answers related to consumption of substances

<i>Tobacco</i>	217	
Everyday		4 (1.84)
Several times per week		3 (1.38)
Sometimes		12 (5.53)
Rarely		13 (5.99)
Never		185 (85.25)

<i>Water pipe</i>	218	
Every day		4 (1.83)
Several times per week		2 (0.92)
Sometimes		31 (14.22)
Rarely		30 (13.76)
Never		151 (69.27)

<i>Alcohol</i>	218	
<u>Frequency</u>		0
Every day		3 (1.38)
Some days during the week and week-end		2 (0.92)
Solely on weekend		23 (10.55)
Rarely		190 (87.16)
Never		

<u>Quantity consumed (average number of glasses)</u>	28	
1 or 2		23 (82.14)
3 or 4		1 (3.57)
5 or 6		3 (10.71)
7 to 9		1 (3.57)

<i>Cannabis</i>	217	
Every day / Several times per week		0
Sometimes		3 (1.38)
Rarely		6 (2.76)
Never		208 (95.85)

<i>Other drug</i>	209	
Yes		1 (0.48)
No		208 (99.52)

i. Description of answers related to going out

<i>Frequency of going out with friends after class</i>	214	
Every day or almost		58 (27.10)
Sometimes during the week (and week-end)		94 (43.93)
Only during week-ends		16 (7.48)
Rarely		32 (14.95)
Never		14 (6.54)

<i>Main activities when going out (several possible choices)</i>	197	
Meeting in the street to discuss		113 (57.36)
Going at each other's place		88 (44.67)
Going for a drink/coffee		14 (7.11)
Going to the cinema		61 (30.96)
Other		70 (35.53)
including Sport		26 (13.20)
Shopping		15 (7.61)

j. Description of answers related to knowledge about sex-related risks

<i>Do you think it is possible to be contaminated by a sexually transmitted infection during the first sexual intercourse?</i>	215	
Yes		165 (75.74)
No		12 (5.58)
Does not know		38 (17.67)
<i>Do you think it is possible for a woman to be pregnant after the first sexual intercourse?</i>	215	
Yes		188 (87.44)
No		9 (4.19)
Does not know		18 (8.37)
<i>Do you think there is a risk to be contaminated by sexually transmitted infections through oral sex?</i>	134	
Yes		51 (38.06)
No		18 (13.43)
Does not know		65 (48.51)
<i>Do you think there is a risk to be contaminated by sexually transmitted infections through anal sex?</i>	135	
Yes		49 (36.30)
No		24 (17.78)
Does not know		62 (45.93)
<i>Do you think there is a risk to be contaminated by sexually transmitted infections through vaginal sex?</i>	134	
Yes		95 (70.90)
No		2 (1.49)
Does not know		37 (27.61)

k. Description of answers related to practices

<i>Already had a boyfriend/girlfriend</i>	216	
Yes		151 (69.91)
No		65 (30.09)
<i>Already had a sexual intercourse</i>	210	
Yes		29 (13.81)
No		181 (86.19)
<i>If yes, age when first had sex (in years)</i>	29	Median 13 (min-max: 11-15)
<i>If yes, the first time, felt ready</i>	26	
Yes		19 (73.08)
No		7 (26.92)
<i>Already felt forced to have a sexual intercourse</i>	29	
Yes		4 (13.79)
No		24 (82.76)
Does not know		1 (3.45)
<i>Used a condom during first sexual intercourse</i>	28	
Yes		15 (53.57)
No		13 (46.43)
<i>If had several sexual intercourses, used a condom:</i>	22	
Each time		12 (54.55)
Sometimes		6 (27.27)
Never		2 (9.09)
Does not know		2 (9.09)
<i>Dialogue with sexual partner on contraception before having sex</i>	24	
Yes		7 (29.17)
No		17 (70.83)
<i>Dialogue with sexual partner on sexually transmitted infections before having sex</i>	25	
Yes		1 (4.00)
No		22 (88.00)
Does not know what a sexually transmitted infection is		2 (8.00)

APPENDIX II: Description of all statistic models performed

Dependent variables	Explanatory variables	Adjustment variables
1st set of models: each independent variable corresponds to a single model		
<ul style="list-style-type: none"> <u>13 answers to the following statements:</u> (Yes vs No or Agree vs disagree) <ol style="list-style-type: none"> "It is forbidden to have a sexual intercourse before marriage" "Seeing two people of the same sex kissing or holding hands disgusting" "A girl has to be a virgin before marriage" "Masturbation is bad or dirty" "It is normal to demand one's partner to have a sex" "A girl who has condoms with her is an easy girl" "Marriage is very important or important" "Masturbation is a man thing" "Masturbation is normal and natural" "It is possible to have sex with the only purpose of pleasure" "Feelings are a girl thing" "One can force his/her partner to have sex if he/she loves her/him" "A girl who has sex with different partners is not respectable" 	<ul style="list-style-type: none"> Gender Religious practice Pornography viewing Use of the Internet to learn about sexuality 	<ul style="list-style-type: none"> Age Parents' employment status Family structure
2nd set of models: each independent variable corresponds to a single model		
<ul style="list-style-type: none"> <u>4 Practices:</u> (Yes vs No) <ol style="list-style-type: none"> Already had a sexual intercourse Already had a boy/girlfriend Has already seen or watched pornography Has already used the Internet to learn about sexuality Had sex without condom 	<ul style="list-style-type: none"> Gender Religious practice Consumption of substances (index) Going out everyday 	<ul style="list-style-type: none"> Age Parents' employment status Family structure
3rd set of models		
<ul style="list-style-type: none"> <u>Intra-family dialogue about sexuality</u> (Easy vs hard or forbidden) 	<ul style="list-style-type: none"> Religious practice 	<ul style="list-style-type: none"> Age Gender Family structure
4th set of models		
<ul style="list-style-type: none"> <u>Having gone to a local social or health organization</u> (Yes vs No) 	<ul style="list-style-type: none"> Already having had sexual intercourse 	<ul style="list-style-type: none"> Age Gender Parents' employment status Family structure
5th set of models		
<ul style="list-style-type: none"> <u>Knowledge score about sexual risks</u> (2 or less good answers vs 3 or more good answers) 	<ul style="list-style-type: none"> Intra-family dialogue about sexuality 	<ul style="list-style-type: none"> Age Gender Parents' employment status

Notes:

- In the text, only selected results have been shown
- Each independent variable corresponds to a single model

APPENDIX III: Other results

Table 1: Influence of gender on the fact of maintaining that “it is important or very important for a girl to be a virgin before marriage”

Table 1 a: Multivariate logistic regression analysis (N=205)

	n (%)*	OR (95% CI)	LR-test
<i>Gender</i>			
Girls	85 (71.43)	1.00	
Boys	53 (56.99)	0.42 (0.22-0.78)	0.00

Adjusted for age, parents' employment status and family structure. *Number and proportion of teenagers who maintain that it is important or very important for a girl to be a virgin before marriage, by gender

Table 1 b: Multivariate logistic regression analysis (N=122) - After adjusting for religious practice

	n (%)*	OR (95% CI)	LR-test
<i>Gender</i>			
Girls	85 (71.43)	1.00	
Boys	53 (56.99)	0.65 (0.28-1.53)	0.32

Adjusted for age, parents' employment status, family structure **and religious practice**. *Number and proportion of teenagers who maintain that it is important or very important for a girl to be a virgin before marriage, by gender

Table 2: Influence of practicing a religion and choosing the Internet to learn about sexuality on having already had a sexual intercourse.

Multivariate logistic regression analysis (N=116)

	n (%)*	OR (95% CI)	p
<i>Practices religion</i>			
No	8 (21.05)	1.00	
Yes	13 (14.61)	0.98 (0.25-3.81)	0.98
<i>Already chose the Internet to learn about sexuality</i>			
No	15 (11.03)	1.00	
Yes	11 (15.94)	0.82 (0.20-3.47)	0.79

Adjusted for age, sex, parents' employment status, family structure and frequency of going out. *Number and proportion of teenagers who already had a sexual intercourse in each group. LR-test of comparison with previous model: $p = 0.79$

Table 3: Influence of quality of intra-family dialogue about sexuality on knowledge score about risks.

Multivariate logistic regression analysis (N=128)

	n (%)*	OR (95% CI)	LR-test
<i>Inter-family dialogue</i>			
Easy	23 (69.70)	1.00	
Hard or forbidden	62 (63.92)	0.73 (0.30-1.76)	0.47

Adjusted for age, sex and parents' employment status. *Number and proportion of teenagers obtaining three or more good answers (out of five), by group of intra-family dialogue

APPENDIX IV: Table describing interviewees and interviews contexts

No.	<ul style="list-style-type: none"> • Gender – School – Age - District of residence • Place of interview 	Context and impressions
1	<ul style="list-style-type: none"> • Boy – G. Méliès – Flandre • Sport facility in Flandre district 	<p>We met him on the street and came to sit in the sports facility, where quite a lot of young people were playing with noise. He was accompanied by friends when we met him. They called him several times to ask him to go, but he told them to wait. He answered every questions without any problem but was not very talkative.</p>
2	<ul style="list-style-type: none"> • Boy – D. Mayer – Flandre • Sports facility in Flandre district 	<p>In the sports facility, there were quite a lot of young people playing football, pacing up and down, with noise. At the beginning the boy was willing to answer, however, he did not seem to be used to discuss sexuality and thus felt sometimes uncomfortable, in particular with one question that he asked us to drop. In the end of the interview he seemed disconnected and impatient to leave.</p>
3	<ul style="list-style-type: none"> • Girl – G. Rouault - 15 years old - Flandre • La Villette park, in the grass 	<p>The girl recognized me because she had filled in the questionnaire in her School one week before. She did not hesitate to leave her group of friends and sit to answer my questions. She remembered I told the class that I would be carrying interviews. The interview took place in a good atmosphere; the girl was quite talkative and did not hesitate to confide in me. She seemed comfortable.</p>
4	<ul style="list-style-type: none"> • Girl – G. Rouault - Danube • La Villette park, in the grass 	<p>In the same park of La Villette, there was a bit of music but still it was rather calm. She also recognized me thanks to the questionnaires distribution. When I met her she was accompanied by a friend and her boyfriend. She did not hesitate to leave them to answer my questions. She seemed comfortable and was talkative. She did not hesitate to tell me intimate things;</p>
5	<ul style="list-style-type: none"> • Boy – E. Michelet - Flandre • Outside E. Michelet secondary school, on the pathway 	<p>I met him outside E. Michelet School, in a group of boys. When I asked the boys of the group to participate in an interview, they all designated him as someone who knows much about boys and girls relationships. The interview was done in a pathway, in Flandre district. The place was quite calm except for the noise of cars. He took his time to answer and did not seem to be in hurry or willing to leave. He seemed rather interested by the topic and by the questions. The atmosphere was friendly.</p>
6	<ul style="list-style-type: none"> • Boy – E. Michelet - 15 years old - Flandre • Outside E. Michelet secondary school, on the pathway 	<p>This interview was carried directly outside E.Michelet School, in the street. The boy was not talkative, and sometimes only answered by yes or no. I reminded him that the aim of the interview was to have a dialogue, but it did not change anything. I also asked him if he felt uncomfortable answering my questions or with the topic, but he said no.</p>
7	<ul style="list-style-type: none"> • Boy – G. Rouault - 14 years old – Danube-Solidarité • In the streets of Danube-Solidarité district 	<p>I met him in the street a Wednesday afternoon. I recognized him thanks to the questionnaires distribution, and that is how I started the conversation. He did not really remember me: he later explained that he had not filled in the questionnaire this day, because the teacher expelled him for being late. The interview took place on the stairs of a building, in the street. Sometimes people passed by, but it was rather calm. During the interview, he was not always totally focused because he had to meet a friend of his later on. He also played with his cell phone and received a call from this same friend. He asked him to come meet us. Apart from that, the boy was rather participative and we had a good contact.</p>

8	<ul style="list-style-type: none"> • Boy – G. Rouault - 15 years old – Danube-Solidarité • In the streets of Danube-Solidarité district 	<p>This boy was the friend of the boy from interview No.7. After talking to his friend who just answered my questions, he also wanted to participate. We stayed in the street, in the building stairs, and were several time interrupted by people entering the building, but the interview went well. His friends stayed nearby, in the street and sometimes made him laugh, but they could not hear what we are talking about. As his friend, he had not filled in the questionnaire because he was expelled. He was quite talkative, gave me details and did not feel uncomfortable confiding. We had a good contact.</p>
9	<ul style="list-style-type: none"> • Boy – E. Michelet - 15 years old (almost 16) – Flandre • In the streets of Flandre district, after meeting him outside Michelet School 	<p>I approached him outside E.Michelet School the day of the questionnaires distribution. He recognized me and quickly agreed to participate when I asked him. We stayed in the street of the neighborhood, sitting in a pathway. There was a little noise because of cars. The interview took place in a trusty and very friendly atmosphere and lasted quite long. It was very much like a discussion. He explained that he had repeated his fourth year of secondary School.</p>
10	<ul style="list-style-type: none"> • Girl – E. Michelet - 15 years old – Flandre • In Michelet School courtyard 	<p>The same day of questionnaire distribution in E. Michelet School, I met her outside the School. There was quite a lot of noise and people passing by, and some young people from the School saw us and sometimes came near. This context did not facilitate confession, and the girl was quite shy, but the interview went rather well.</p>
11	<ul style="list-style-type: none"> • Girl – E. Michelet - 15 years old – Flandre • Outside a building of Flandre district, after meeting her outside Michelet School 	<p>I met this girl outside E.Michelet School, at the end of a school-day. We sat outside her building, the place was calm, some people passed by but it was not disturbing. Good quality of discussion and good atmosphere, the girl had time, seemed comfortable and willing to talk about this topic.</p>
12	<ul style="list-style-type: none"> • Girl – G. Méliès - 14 years old – Flandre • Outside G. Méliès School, in the pathway. 	<p>I met her outside G. Méliès School, at the end of a school-day. We sat on a pathway, taking some distance from the rest of teenagers staying outside the school. At the beginning the place was rather calm, but became noisy because of a boy playing with a motorcycle in the street. The noise was rather disturbing for me. The girl was quite shy and little talkative.</p>
13	<ul style="list-style-type: none"> • Girl - G. Méliès - 15 years old – Flandre • Outside G. Méliès School, in a street nearby 	<p>I met her outside G. Méliès School, at the end of a school-day. She was discussing with a group of friends. I had to convince her to participate because she was hesitating, because she did not want to be recorded. I convinced her to participate, but she wanted to come only if her best friend accompanied her. She explained that her best friend knew already everything and that she had no secret from her. I accepted, and her friend did not take part at all in the conversation, since I explained it had to be an individual interview. We went in a street nearby the School, which was very calm. The interview went well, the girl was quite talkative and we were not disturbed.</p>
14	<ul style="list-style-type: none"> • Girl – G. Rouault - 15 years old – Danube • Outside G. Rouault School 	<p>Met outside G. Rouault School, she had filled in the questionnaire. She did not hesitate when I requested her participation. We sat near the entrance of the school, in a low wall, and were not disturbed. It was calm. Discussion was friendly. Before starting, she had told me that she only had 10 minutes. I still decided to carry the interview with the stress of having to cut after 10 minutes. Finally, she stayed more than 20 minutes; she did not seem to be in a hurry and took her time to answer. She seemed quite comfortable discussing this topic.</p>

APPENDIX V: Interview grid (in French)

I. Rapports et dialogue avec les parents et amis

1. Quelle est ta relation avec tes parents ? Comment la qualifierais-tu ?
2. Quelle est l'attitude de tes parents par rapport aux sorties, à l'école, etc. ?
3. Dans ta famille, est-ce que tu parles de tes relations amoureuses ? Et de sexualité ?
 - Si oui, de quoi parlez-vous ? (que de risques, ou autre ?)
 - Si non, pourquoi ? (vient d'eux ou de lui/elle ?)
 - C'est interdit ? Lié à quoi ? Qu'en penses-tu ?
4. Est-ce que tes parents t'ont déjà parlé ou donné des informations sur la contraception, les IST?
5. Est-ce que tu aimerais parler plus ou qu'ils te parlent plus de ces questions? Pourquoi ?
6. Et avec tes amis, est-ce que tu parles de tes relations amoureuses et de sexualité ?
 - Comment ? De quoi parlez-vous ?

II. Relations amoureuses et opinion/contrôle des parents

7. As-tu déjà eu un(e) petit(e) ami(e) ? Oui Non
8. Et actuellement ? Oui Non
 - Si oui, quelle est votre relation ? – Comment ça se passe ?
9. Si tu as/avais une petite amie, le dirais-tu à tes parents ? Pourquoi ?
10. Et s'ils l'apprennent, selon toi quelle serait leur réaction ? Pourquoi ?
11. Si tu ne veux pas qu'ils l'apprennent, que fais-tu pour ne pas qu'ils le sachent ?
12. Est-ce que l'avis de tes parents sur tes relations amoureuses compte pour toi ?
13. Est-ce que tu serais prêt à rompre parce qu'ils ne sont pas favorable à ta relation ?
14. Si tu as un(e) petit(e) ami(e) :
 - a. Est-ce qu'il/elle vient du même quartier que toi ? Pourquoi ? C'est voulu ?
 - b. Est-ce que vous vous montrez ensemble dans le quartier ? Sinon, pourquoi ?
15. Qui choisit le lieu où vous vous retrouvez pour vous voir ? Et pour quelle raison allez-vous là?

III. Relations sexuelles et influence des aux parents et des amis

16. As-tu déjà eu un rapport sexuel ? Si oui, à quel âge ?
17. Selon toi, que pensent tes parents du fait que tu aies ou puisses avoir des rapports sexuels aujourd'hui ? Pourquoi ?
18. Et toi, que penses-tu de leur opinion ?
19. Si tu dois prendre la contraception, comment fais-tu si tes parents ne le savent pas ? Où vas-tu pour te la procurer ?
20. Et pour les préservatifs, si tu en as besoin, où est-ce que tu te les procures ?
21. Si tes parents s'aperçoivent que tu prends une contraception ou que tu as des préservatifs sur toi, quelle serait leur réaction ?

22. Est-ce que tu fais quelque chose de particulier pour ne pas qu'ils s'en aperçoivent?
23. Est-ce que tes ami(e)s ont déjà eu des rapports sexuels ? - Qu'en penses-tu ?
24. Ce que tes amis pensent de ton/ta petit(e) ami(e), est-ce que c'est important pour toi ? Pourquoi ?
25. Est-ce que l'avis de tes ami(e)s a déjà influencé tes choix ?
26. Est-ce que tes amis ont déjà essayé de t'inciter à avoir un(e) petit(e) ami(e) ou à faire quelque chose avec une fille/un garçon ?

IV. Internet comme source d'information et rôle de la pornographie dans la VAS des jeunes

27. Lorsque tu te poses une question sur la sexualité, auprès de qui ou bien où vas-tu chercher la réponse ? Pourquoi ce choix ?
28. As-tu déjà choisi d'aller sur internet pour t'informer sur la sexualité ou les rapports amoureux? Pourquoi ?
29. Si oui, sur quels supports trouves-tu l'information ? Blog, forum, site d'information...
30. Les réponses que tu as trouvées correspondent-elles à ce que tu voulais savoir ?
31. Est-ce qu'il t'arrive de parler de sentiments ou de sexe sur les réseaux sociaux et chat ? Avec qui ?
32. Est-ce qu'il t'est déjà arrivé d'avoir une relation amoureuse avec quelqu'un rencontré sur internet ? L'as-tu rencontré dans la réalité ? Avez-vous eu une relation sexuelle par la suite ?
33. As-tu déjà vu des images pornographiques ? Sur quel support ?
34. Si oui, dans quel contexte ? Etait-ce intentionnel/voulu ou accidentel ?
35. Qu'as-tu pensé en voyant ces images pornographiques ?
36. Est-ce que c'est une sexualité proche de la réalité selon toi ?
37. Selon toi, qu'est-ce que la relation sexuelle peut apporter de plus dans une relation de couple?
38. Penses-tu qu'il faut avoir, dans la vie, une expérience sexuelle avec des partenaires différents?
39. Est-ce que tu penses que c'est pareil pour les filles et les garçons ? Pourquoi ?
40. Penses-tu que les filles et les garçons ont le même genre de sexualité ?
41. Si tu sors avec quelqu'un et qu'au bout d'un certain temps, il/elle t'impose, exige que tu aies un rapport sexuel avec lui/elle, qu'en penserais-tu ? Pourquoi ?
42. Est-ce qu'il t'est arrivé de regretter ou de te sentir coupable suite à un rapport ou à une expérience sexuelle ? Pourquoi ?

APPENDIX VI: Questionnaire (in French)

Questionnaire « Vie affective et sexuelle des jeunes » - Atelier Santé Ville 19^e

IMPORTANT

- Ce questionnaire est anonyme
 - Tu es libre de ne pas répondre si tu ne veux pas
 - Pour répondre, coche les cases ou remplis les blancs
- Rappelle toi qu'il n'y a pas de bonne ni de mauvaise réponse !

Informations générales

1. Tu es : Une fille Un garçon

2. Quel âge as-tu ? __ ans

3. En quelle classe es-tu ? Troisième Seconde

4. Adresse : N° ___ Rue _____

5. Combien as-tu de frères et sœurs ? __

6. Tu vis avec (tu peux cocher plusieurs cases) :

- Ton père et ta mère
- Ta mère et conjoint(e)
- Ta mère seule
- Ton père et conjoint(e)
- Ton père seul
- En garde partagée
- Dans une famille d'accueil ou un foyer
- Avec un ou des grands-parents
- Autre, précise : _____



7. Quelle est l'activité des adultes avec lesquels tu vis (si tu vis dans deux familles, réponds pour les **adultes avec lesquels tu passes le plus de temps**) ?

1^{er} adulte : Travaille - Profession : _____

Ne travaille pas : Chômage
 Retraite
 Père/mère au foyer
 Autre raison (ex : études, maladie, etc.)

2^{ème} adulte : Travaille - Profession : _____

Ne travaille pas : Chômage
 Retraite
 Père/mère au foyer
 Autre raison (ex : études, maladie, etc.)

8. Est-ce que tu crois en une religion ?

Oui. Laquelle ? Bouddhiste Musulmane
 Chrétienne Protestante
 Hindoue Autre, précise : _____
 Juive

Non

9. Es-tu pratiquant(e) ? Oui Non

Cadre de vie, bien-être et consommations

10. Chez toi, as-tu une chambre pour toi tout(e) seul(e) ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non
11. Si non, avec combien de personnes la partages-tu ?	--	
12. Chez-toi, as-tu un espace tranquille pour faire tes devoirs ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non
13. En général, à quelle heure te couches-tu pendant la semaine ?	-- h --	
14. En général, que fais-tu juste avant de t'endormir (tu peux cocher plusieurs cases)?	<input type="checkbox"/> Tu regardes la télévision ou des films/séries <input type="checkbox"/> Tu lis <input type="checkbox"/> Tu navigues ou chat' sur MSN, facebook, etc. <input type="checkbox"/> Tu téléphones ou envoies des SMS <input type="checkbox"/> Tu écoutes la radio <input type="checkbox"/> Autre, précise : _____	
15. Est-ce qu'il t'arrive de sortir avec tes ami(e)s après les cours ?	<input type="checkbox"/> Oui, tous les jours ou presque <input type="checkbox"/> Oui, certains jours de la semaine <input type="checkbox"/> Oui, le week-end uniquement	<input type="checkbox"/> Rarement <input type="checkbox"/> Non, jamais
16. Si oui, quelles sont vos activités principales lors de ces sorties ?	<input type="checkbox"/> Se retrouver pour discuter dans la rue <input type="checkbox"/> Se retrouver chez l'un d'entre vous	<input type="checkbox"/> Aller boire un verre/café <input type="checkbox"/> Aller au cinéma <input type="checkbox"/> Autre, précise : _____
17. As-tu le droit d'inviter des ami(e)s chez toi ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non
18. Si oui, peux-tu inviter des ami(e)s du sexe opposé ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
19. En général, au collège/lycée (tu peux cocher plusieurs cases) :	<input type="checkbox"/> Tu te sens bien <input type="checkbox"/> Tu n'as pas de problème particulier <input type="checkbox"/> Tu te sens souvent mal à l'aise ou pas à ta place <input type="checkbox"/> Tu t'ennuies souvent <input type="checkbox"/> Tu n'as pas envie d'y aller	
20. Globalement, est-ce que tu te sens bien dans ton quartier ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
21. Est-ce que tu fumes des cigarettes ?	<input type="checkbox"/> Oui, tous les jours <input type="checkbox"/> Oui, plusieurs fois par semaine <input type="checkbox"/> Oui, de temps en temps	<input type="checkbox"/> Rarement <input type="checkbox"/> Non, jamais
22. Est-ce que tu fumes la shisha/ le narguilé ?	<input type="checkbox"/> Oui, tous les jours <input type="checkbox"/> Oui, plusieurs fois par semaine <input type="checkbox"/> Oui, de temps en temps	<input type="checkbox"/> Rarement <input type="checkbox"/> Non, jamais

23. Au cours d'une semaine normale, est-ce que tu bois de l'alcool?	<input type="checkbox"/> Oui, tous les jours <input type="checkbox"/> Oui, le week-end et certains jours de la semaine <input type="checkbox"/> Oui, uniquement le week-end <input type="checkbox"/> Rarement <input type="checkbox"/> Non, jamais	
24. Si oui, lorsque tu bois de l'alcool, combien de verres bois-tu en moyenne (bière, vin, soda alcoolisé, whisky-coca, etc.) ?	<input type="checkbox"/> 1 ou 2 verres <input type="checkbox"/> 3 ou 4 <input type="checkbox"/> 5 ou 6	<input type="checkbox"/> 7 à 9 <input type="checkbox"/> 10 et plus
25. Est-ce que tu fumes du cannabis (shit/herbe)?	<input type="checkbox"/> Oui, tous les jours <input type="checkbox"/> Oui, plusieurs fois par semaine <input type="checkbox"/> Oui, de temps en temps	<input type="checkbox"/> Rarement <input type="checkbox"/> Non, jamais
26. Est-ce que tu prends une autre drogue ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non
<h2 style="background-color: #cccccc; padding: 5px;">Amour et sexualité</h2>		
<h3 style="background-color: #cccccc; padding: 5px;">1. Qu'est-ce que tu en penses ?</h3>		
		
27. Note par ordre de priorité (en mettant des numéros), les éléments qui pour toi sont les plus importants dans un couple:	<input type="checkbox"/> L'attirance physique <input type="checkbox"/> L'amour <input type="checkbox"/> Le respect <input type="checkbox"/> L'argent <input type="checkbox"/> Le statut social <input type="checkbox"/> La religion	<input type="checkbox"/> Le sexe <input type="checkbox"/> La confiance <input type="checkbox"/> Bien s'entendre <input type="checkbox"/> Autre, précise : _____ <input type="checkbox"/> Je ne sais pas
28. Pour toi, le mariage, c'est :	<input type="checkbox"/> Très important <input type="checkbox"/> Important	<input type="checkbox"/> Peu important <input type="checkbox"/> Pas important du tout <input type="checkbox"/> Je ne sais pas
29. Pour toi, est-ce qu'il est important d'avoir eu une ou plusieurs autres expériences sexuelles avant de se marier ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
30. Pour toi, avoir une relation sexuelle avec son/sa partenaire avant de se marier avec lui/elle c'est :	<input type="checkbox"/> Très important <input type="checkbox"/> Important <input type="checkbox"/> Peu important	<input type="checkbox"/> Pas important du tout <input type="checkbox"/> Interdit <input type="checkbox"/> Je ne sais pas
31. Pour toi, est-il important qu'un garçon soit vierge avant le mariage ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
32. Pour toi, est-il important qu'une fille soit vierge avant le mariage ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
33. Dans ton quartier, penses-tu qu'il soit possible d'embrasser un garçon/une fille en public ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas

34. Voir deux personnes du même sexe qui s'embrassent ou se tiennent la main (tu peux cocher plusieurs cases) :	<input type="checkbox"/> Ca te choque autant que de voir deux personnes hétérosexuelles s'embrasser ou se tenir la main <input type="checkbox"/> Ca te dégoûte, elles feraient mieux de se cacher <input type="checkbox"/> Ca t'est égal, chacun est libre de faire ce qu'il veut <input type="checkbox"/> Tu trouves ça important et courageux qu'elles s'assument en public <input type="checkbox"/> Tu ne te prononces pas	
35. Pour toi, la masturbation c'est : (tu peux cocher plusieurs cases)	<input type="checkbox"/> Plaisant <input type="checkbox"/> Normal, naturel <input type="checkbox"/> Sale	<input type="checkbox"/> Mal <input type="checkbox"/> Je ne sais pas ce qu'est la masturbation
36. Pour toi, la réputation et le regard des autres c'est :	<input type="checkbox"/> Très important <input type="checkbox"/> Important	<input type="checkbox"/> Peu important <input type="checkbox"/> Pas important du tout
Donne ton avis sur ces affirmations !  		
37. « Pour avoir une relation sexuelle, il faut être amoureux »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas
38. « Il est normal que deux personnes du même sexe s'aiment et aient des relations sexuelles »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas
39. « On peut faire l'amour dans le seul but d'avoir du plaisir »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas
40. « Le but d'une relation sexuelle est avant tout d'avoir des enfants »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas
41. « Les sentiments, c'est un truc de filles »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas
42. « Les filles sont responsables de la contraception »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas
43. « Une fille qui a des préservatifs sur elle est une fille facile »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas
44. « Une fille qui a des rapports sexuels avec plusieurs partenaires n'est pas respectable »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas
45. « Un garçon qui a des rapports sexuels avec plusieurs partenaires n'est pas respectable »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas
46. « La masturbation, c'est un truc de garçons »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas

47. « Il est normal d'exiger à son/sa partenaire d'avoir une relation sexuelle lorsque l'on sort ensemble depuis longtemps »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas
48. « On peut contraindre (forcer) son/sa partenaire à avoir des rapports sexuels si on l'aime »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas
49. « On peut justifier qu'un garçon frappe sa petite amie »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas
50. « On peut justifier qu'une fille frappe son petit ami »	<input type="checkbox"/> Tout à fait d'accord <input type="checkbox"/> Plutôt d'accord	<input type="checkbox"/> Plutôt pas d'accord <input type="checkbox"/> Pas du tout d'accord <input type="checkbox"/> Je ne sais pas
2. Et en pratique ?		
		
51. As-tu déjà eu un(e) petit(e) ami(e) ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non
52. As-tu déjà vu ou regardé des images pornographiques ?	<input type="checkbox"/> Oui, j'en vois/regarde souvent <input type="checkbox"/> Oui, j'en vois /regarde de temps en temps <input type="checkbox"/> Oui, j'en ai vu une fois <input type="checkbox"/> Non, jamais	
53. Si oui, où as-tu vu ces images (tu peux cocher plusieurs cases) ?	<input type="checkbox"/> Vidéos / DVD <input type="checkbox"/> Chat <input type="checkbox"/> Sites de rencontres <input type="checkbox"/> Site de vidéos pornographiques <input type="checkbox"/> Magazines érotiques ou pornographiques <input type="checkbox"/> Littérature érotique <input type="checkbox"/> Autre (sur portable, sex shop...) <input type="checkbox"/> Pubs sur internet (pop-up) <input type="checkbox"/> Je ne sais pas	
54. Si oui, dans quel contexte as-tu vu ou regardé des images pornographiques ?	<input type="checkbox"/> Tu les as regardées avec un groupe de copains/copines <input type="checkbox"/> Un(e) ami(e) te les as envoyé sur internet <input type="checkbox"/> Un(e) inconnu(e) te les as envoyé sur internet <input type="checkbox"/> Tu as cherché ces images tout(e) seul(e) <input type="checkbox"/> Tu as trouvé un DVD/cassette/magazine/BD chez toi <input type="checkbox"/> Une image est apparue sur internet sans que tu ne le veuilles	
55. As-tu déjà été choqué(e) par des images à caractère pornographique ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
	<input type="checkbox"/> Oui	<input type="checkbox"/> Non
56. As-tu déjà eu un rapport sexuel ?	→ Si oui, réponds aux questions suivantes	→ Si non, va directement à la question n°72
57. Quel était ton âge la 1 ^{ère} fois ?	__ ans	
58. Quel était l'âge de ton/ta partenaire ?	__ ans	<input type="checkbox"/> Je ne sais pas

59. La 1 ^{ère} fois, te sentais-tu prêt(e) ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
60. T'es-tu déjà senti(e) forcé(e) à avoir un rapport sexuel ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
61. T'es-tu déjà senti(e) coupable suite à un rapport ou une pratique sexuelle ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
62. Pendant ton 1 ^{er} rapport sexuel, as-tu utilisé un préservatif ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
63. Si tu as eu plusieurs rapports, as-tu utilisé un préservatif ?	<input type="checkbox"/> Oui, à chaque rapport <input type="checkbox"/> Oui, parfois	<input type="checkbox"/> Non, jamais <input type="checkbox"/> Je ne sais pas
64. Avant d'avoir un rapport sexuel, avez-vous parlé de contraception avec ton/ta partenaire ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non
65. Avant d'avoir un rapport sexuel, avez-vous parlé d'infections sexuellement transmissibles (IST) avec ton/ta partenaire ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas ce qu'est une IST
66. As-tu (toi ou ta partenaire) utilisé un moyen de contraception pour éviter une grossesse lors de ton 1 ^{er} rapport sexuel ?	<input type="checkbox"/> Oui	<input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
67. Si oui, lequel (tu peux cocher plusieurs cases) ?	<input type="checkbox"/> Diaphragme <input type="checkbox"/> Implant sous-cutané <input type="checkbox"/> Méthode du retrait <input type="checkbox"/> Pilule	<input type="checkbox"/> Pilule du lendemain <input type="checkbox"/> Préservatif <input type="checkbox"/> Stérilet <input type="checkbox"/> Autre, précise :
68. As-tu (toi ou ta partenaire) déjà utilisé la contraception d'urgence (pilule du lendemain : c'est-à-dire une pilule que l'on prend après un rapport sexuel pour ne pas tomber enceinte) ?	<input type="checkbox"/> Oui, une fois <input type="checkbox"/> Oui, plusieurs fois	<input type="checkbox"/> Non, jamais
69. T'est-il déjà arrivé de vouloir utiliser la contraception d'urgence et finalement d'y renoncer (tu peux cocher plusieurs cases) ?	<input type="checkbox"/> Oui, car elle était trop cher <input type="checkbox"/> Oui, car je n'osais pas la demander <input type="checkbox"/> Oui, car j'avais peur de me faire juger <input type="checkbox"/> Oui, car je ne savais pas où aller pour l'acheter <input type="checkbox"/> Oui, pour d'autres raisons, précise : <hr/> <input type="checkbox"/> Non jamais	
70. As-tu (toi ou ta partenaire) déjà eu recours à une interruption volontaire de grossesse (IVG) ?	<input type="checkbox"/> Oui, une fois <input type="checkbox"/> Oui, plusieurs fois	<input type="checkbox"/> Non, jamais <input type="checkbox"/> Je ne sais pas
71. En tout, combien de partenaires as-tu déjà eu ?	__ partenaires	<input type="checkbox"/> Je ne sais pas
72. As-tu déjà fait un test de dépistage du VIH (test pour détecter la présence du virus du sida dans l'organisme) ?	<input type="checkbox"/> Oui, une fois <input type="checkbox"/> Oui, plusieurs fois	<input type="checkbox"/> Non, jamais

73. T'est-il déjà arrivé de vouloir faire un test de dépistage du VIH et d'y renoncer (tu peux cocher plusieurs cases) ?

- Oui, car je ne savais pas où aller
- Oui, car je n'osais pas y aller
- Oui, car j'avais peur de me faire juger
- Oui, car j'avais peur du résultat
- Oui, pour une autre raison, précise :

Non jamais

Testons quelques unes de tes connaissances ! 	
74. Penses-tu qu'il soit possible d'être contaminé par une infection sexuellement transmissible (IST) dès le 1 ^{er} rapport sexuel ?	<input type="checkbox"/> Oui <input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
75. Penses-tu qu'il soit possible qu'une femme tombe enceinte dès le 1 ^{er} rapport sexuel ?	<input type="checkbox"/> Oui <input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
76. Il y a-t-il un risque d'être contaminé par une infection sexuellement transmissible lors d'une fellation ou d'un cunnilingus ?	<input type="checkbox"/> Oui <input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
77. Il y a-t-il un risque d'être contaminé par une infection sexuellement transmissible lors d'un rapport sexuel anal (sodomie) ?	<input type="checkbox"/> Oui <input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas
78. Il y a-t-il un risque d'être contaminé par une infection sexuellement transmissible lors d'un rapport sexuel vaginal ?	<input type="checkbox"/> Oui <input type="checkbox"/> Non <input type="checkbox"/> Je ne sais pas

Comment parles-tu et t'informes-tu sur la sexualité ?



79. Dans ta famille, dirais-tu que la sexualité est :

- Un sujet dont tu peux facilement parler
- Un sujet dont tes parents te parlent mais que tu ne veux pas aborder avec eux
- Un sujet dont il est difficile de parler
- Un sujet dont il est interdit de parler
- Je ne sais pas

80. A qui parles-tu d'amour et de sentiments ?

- Ta mère
- Ton père
- Ta/tes sœurs
- Ton/tes frères
- Ton/ta petit(e) ami(e)
- Tes ami(e)s
- Un adulte de confiance
- Un éducateur/trice
- L'infirmière scolaire
- Un autre professionnel de santé
- Tu n'en parles jamais
- Autre (précise): _____

81. A qui parles-tu de sexualité ?	<input type="checkbox"/> Ta mère <input type="checkbox"/> Ton père <input type="checkbox"/> Ta/tes sœurs <input type="checkbox"/> Ton/tes frères <input type="checkbox"/> Ton/ta petit(e) ami(e) <input type="checkbox"/> Tes ami(e)s <input type="checkbox"/> Un adulte de confiance	<input type="checkbox"/> Un éducateur /trice <input type="checkbox"/> L'infirmière scolaire <input type="checkbox"/> Un autre professionnel de santé <input type="checkbox"/> Tu n'en parles jamais <input type="checkbox"/> Autre (précise) : _____
82. Si tu te poses une question sur la sexualité, où vas-tu chercher l'information ?	<input type="checkbox"/> Sur Internet <input type="checkbox"/> Dans les magazines <input type="checkbox"/> J'écoute la radio <input type="checkbox"/> J'en discute avec un membre de ma famille <input type="checkbox"/> J'en discute avec un/des ami(e)s <input type="checkbox"/> J'en parle avec l'infirmière scolaire <input type="checkbox"/> J'en parle avec un autre professionnel de santé <input type="checkbox"/> En me rendant dans une association <input type="checkbox"/> Je ne cherche pas d'information à ce sujet <input type="checkbox"/> Je ne sais pas <input type="checkbox"/> Autre, précise : _____	
83. Parmi ces structures, laquelle ou lesquelles connais-tu (tu peux cocher plusieurs cases) ?	<input type="checkbox"/> Antenne Jeunes <input type="checkbox"/> Maison des Copains de la Villette (MCV) <input type="checkbox"/> Feu Vert <input type="checkbox"/> AJAM <input type="checkbox"/> Espace 19 <input type="checkbox"/> Centre de planification et d'éducation familiale Curial <input type="checkbox"/> Maison des Adolescents <input type="checkbox"/> Cité de la Santé <input type="checkbox"/> Centre régional d'information et de prévention du sida (CRIPS) <input type="checkbox"/> Aucune	
84. Parmi ces structures, où es-tu déjà allé(e) pour échanger ou demander des informations sur la sexualité, la contraception, les rapports amoureux, etc. (tu peux cocher plusieurs cases) ?	<input type="checkbox"/> Antenne Jeunes <input type="checkbox"/> Maison des Copains de la Villette (MCV) <input type="checkbox"/> Feu Vert <input type="checkbox"/> AJAM <input type="checkbox"/> Espace 19 <input type="checkbox"/> Centre de planification et d'éducation familiale Curial <input type="checkbox"/> Maison des Adolescents <input type="checkbox"/> Cité de la Santé <input type="checkbox"/> Centre régional d'information et de prévention du sida (CRIPS) <input type="checkbox"/> Aucune de ces structures	
85. Si tu devais te procurer des préservatifs, où irais-tu (précise) ?	<input type="checkbox"/> Je ne sais pas quelle structure en distribue <input type="checkbox"/> Ce n'est pas moi qui m'en occupe	
86. Si tu n'es jamais allé(e) dans ces structures, explique la ou les raisons principale(s) :	<input type="checkbox"/> Tu ne les connais pas <input type="checkbox"/> Tu n'en as pas eu besoin <input type="checkbox"/> Tu n'as pas osé y aller <input type="checkbox"/> Tu as peur d'y voir quelqu'un que tu connais <input type="checkbox"/> Tu penses que c'est trop loin <input type="checkbox"/> Tu n'as pas confiance <input type="checkbox"/> Tu préfères parler de ces sujets à quelqu'un d'autre <input type="checkbox"/> Autre raison, précise : _____	

Je ne sais pas

87. Si tu y es déjà allé(e), as-tu été satisfait(e) de l'accueil reçu ?

Oui

Non. Pourquoi ?

Tu ne t'es pas senti(e) en confiance

Tu ne t'es pas senti(e) écouté

Tu n'as pas reçu l'information cherchée

Tu t'es senti(e) jugé(e)

Autre raison, précise :

88. Si tu as une question sur la sexualité ou la contraception, en parles-tu à ton médecin de famille ?

Oui

Non. Pourquoi ?

Tu ne te sens pas assez à l'aise pour parler d'un sujet intime avec ton médecin

Tu as peur qu'il en parle à tes parents

Tu as déjà quelqu'un à qui en parler

Autre, précise :

89. Concernant l'amour et la sexualité, sur quel(s) sujet(s) aimerais-tu avoir davantage d'information ?

90. De quelle façon aimerais-tu être informé (ex : à l'école, par une vidéo, en créant une pièce de théâtre, etc.) ?

Pour les filles

91. Es-tu déjà allée chez un gynécologue (médecin spécialiste du corps de la femme et son appareil génital) ?

Oui

Non

92. T'est-il déjà arrivé de vouloir aller chez un gynécologue et d'y renoncer ? (Tu peux cocher plusieurs cases)

Oui, car je ne savais pas où aller

Oui, car je n'osais pas y aller

Oui, car je n'avais pas les moyens financiers

Oui, pour une autre raison, précise :

Non jamais

93. Si tu utilises un moyen de contraception de manière régulière, depuis combien de temps ?

Moins de 6 mois

6 mois à 1 an

Plus d'un an

Je ne sais pas

Merci beaucoup de ta participation !