

Brief on the Review of Bill C-36, the *Protection of Communities and Exploited Persons Act*, having received Royal Assent on November 6, 2014 (S.C. 2014, c. 25)

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Rose Dufour Ph.D.
958 Jean-Hamelin, Quebec City, G1V 3A3
rdufour@videotron.ca 418-929-2609

Very few research studies/interventions give voice to JOHNS about their use of paid sex. This is the intention of this short brief, which aims to present this **rapidly growing** social phenomenon, **despite the criminalization of paid sex under Bill C-36**. To determine ground zero, the issue is first introduced by providing the social context of its evolution, then briefly described by giving the floor to two of the three main actors, the *john* and the *sex worker*, on their experience with paid sex. The third, the pimp, will only occasionally be mentioned. The aim is to specifically define paid sex by those who live it, to report what they say about it, how they experience it, to identify the consequences, and to present their position on its social status in order to establish the lived reality, the essential truth.

Originally a nurse, Dr. Dufour became an anthropologist following an international co-op in Tunisia and graduated from Laval University. The author's entire career has been spent in research/intervention with community and public health organizations in the Quebec City region, among the Inuit of Nunavik (1976-1992), and then with the most destitute people in downtown Quebec City: homeless people, street youth, Duplessis orphans, and, finally, women prostitutes (1992- 2018). It is the outcome of her research/action and work every day for 20 years with these women of unenviable status that motivates this brief.

The social context

In the past called PROSTITUTION, now called SEX WORK, this rapidly evolving social phenomenon is central to contemporary society, hence the need for questioning and documentation for a more accurate understanding and adequate action. A few decades ago, prostitution was considered shameful, disgraceful, degrading, despicable, reprehensible and a social taboo. Today, it is part of the SEX INDUSTRY, which includes escort agencies, erotic massage parlors, strip clubs, pornography, cybersex, web woman, phone sex, sex tourism, sugar daddies and sugar babies, the international trafficking of women and children, and so on. It is part of the commercial sexual activities taking around the world and supported by extremely powerful lobbies. Its ranks third among the most lucrative international markets, after drugs and firearms. These activities are associated with freedom and pleasure and are proposed as models of sexual liberation, personal growth and self-realization.¹

How did we get to that point? This social change can be explained by the globalization of international markets, which began in the 1970s and grew in the 1980s and subsequent years, which revolutionized the way the global economy worked, involving the interdependence of national economies, neoliberalism and extreme capitalism—referred to as wild capitalism—where, for a price, ANYTHING can be sold, ANYTHING can be bought, including sex. At the same as the web started to grow, this economic and social transformation took advantage of the vast social movement of the sexual liberation of the 1960s and 1970s—a radical and generalized challenge to Judeo-Christian tradition—while imposing and maintaining, under illusions of sexual liberation, the patriarchal sexual behaviours inherited from the past. Our language changed because of it, the word "prostitution" was eliminated and replaced with *SEX WORK*, *SEX WORKERS*, *ESCORTS*, *CALL GIRLS*, and so on. Changing words amounts to changing reality. The ruse has worked, the word prostitution has been replaced by *sex work*. We must therefore understand why and how the pornification of contemporary society has slowly been established, where *pornography is filmed prostitution, that it is inseparable from prostitution, inherently prostitutional, and that an X-rated film producer who recruits men and women to get them to have sex for money is a pimp² and pornography is pimping.*

This social context is conducive to SEX WORK to the point where working as an escort, stripper, erotic masseuse, etc., has become a status symbol for young teenage girls. The entire sex industry, all prostitution, both female and male, serves the sexual needs of men, of certain men. *The scale of prostitution today is unprecedented,³ a flourishing sex industry to satisfy a seemingly insatiable demand. After drugs and firearms, prostitution is the third most lucrative criminal market in the world. According to the United Nations Development Program, the gross criminal product is \$1.2 trillion a year and makes up 15% of world trade.⁴ These sexual activities are never considered prostitution and do not face any critical or official counter-discourse! Calling one another "bitch" is no longer considered disrespectful. Rather it makes our teenage girls laugh, who are, without knowing it, the target, chosen as young as possible to cater to the powerful sex industry and the extraordinary availability of pornography portrayed as the PATHWAY to a free and fulfilling sexuality. When they turn their first*

¹ Rose Dufour, *Je vous salue Marion, Carmen, Clémentine... Le point zéro de la prostitution*. MultiMonde, 2005.

² Sonny Perseil, La pornographie, du proxénétisme à l'échelle industrielle. *Prostitution et Société*, No. 192, pp. 10-11, 1917.

³ ATTAC, *Mondialisation de la prostitution, atteinte globale à la dignité humaine*. Mille et une nuits, eds., 2008, p. 4.

⁴ *Ibid*, p. 23.

trick, they experience guilt. *Move on*, they're told, *there's nothing wrong with it!* Their shame is short-lived, their personal judgment, appreciation of their self-worth and their behaviours seem to be lacking or, at least, they are not evident. That lack of socially integrated shame removes any inhibitions that would normally prevent these girls from engaging in prostitution. Worse still are those who end up in an environment that is particularly conducive to prostitution: in a financially precarious situation, sometimes or often in love with their pimp, runaways from home or a youth centre, etc. **Their ignorance is absolute** about what prostitution really is, its reality, its disastrous, long-lasting consequences on THEM, on their families in general and more globally on society, consequences that neither the *john*, nor the pimp experience.

Sex work, paid sex, prostitution: Three words for the same reality?

The saying goes that *prostitution is the oldest profession in the world*, with the implication that it is *futile to battle against it, that it is an occupation like any other, that [women] who engage in it like sex more than other women*, that they are hotter than all the others, *that they do not suffer*.⁵ Yet prostitution has not always been around. It was Solon, an Athenian statesman and lawmaker, who introduced money into sexual relations in Greece, in 600 BC.⁶

Through pervasive pornography, which is itself both prostitution and pimping, prostitution in its contemporary version of *sex work* has become normal, commonplace and nothing to be ashamed about. This exchange of sex for money, which can take different forms, is carried out without regard for the needs and personal desires of the *sex worker*, with no emotional or relational commitment by the *john*. It is this lack of commitment that makes prostitution so appealing to men/johns and so dehumanizing to women. **The purpose of the sex trade is SPECIFICALLY to offer men SEX WITHOUT OBLIGATION OR RESPONSIBILITY. What is unique to it** is the disappearance of the interpersonal relationship between the man and the woman, of loving pre-and post-sex gestures, a disappearance that is in opposition to humanizing sexuality, which exists only in building an emotional, sexual relationship between two people, with verbal, physical and emotional communication and exchange and sharing.

What is sold in paid sex is access to sex, to women's bodies, in part or in whole, repeatedly or not, by a man who is nothing to her and for whom she is nothing, **she is a commodity**. Prostitution is never love, never sexuality, it is **commerce based on genitals**, it is sex for the sake of sex, fucking, rubbing parts to bring the man to an orgasm for which he pays: *You are worth so much, I give you so much. I paid you, I owe you nothing*. What is also unique to it is the fact that, in this commodification of her body, the woman who prostitutes herself turns her back on her needs and desires in service of another in order to obtain the money that she so lacks. Women's poverty has always been the backdrop of the sexual market. In sexuality, there is a gift, a gift of a person's most intimate, most sacred self, and of great value because it is intimate and personal. **Paid sex is not humanizing sexuality, it is a commercial system.**

What do *johns* have to say about these women?

⁵ Malika Nor, with Thibault Gautier, *La prostitution*. Le Cavalier Bleu, Paris, 2001, which provides a good historical review of the social phenomenon of prostitution, including sexual hospitality, sacred prostitution and the evolution of the Church's position on the subject.

⁶ Ibid.

Johns.⁷ I interviewed 64 clients. The meetings easily lasted between 1.5 and 2 hours, often more. ALL OF THEM SPOKE AT LENGTH ABOUT THE SUBJECT, happy to have the opportunity, they said, to explain their use of paid sex, to redeem their bad reputation, and to contribute to a better understanding of male sexuality. ALL OF THEM answered the questions without hesitation, from the shyest to the insatiable and secretive whose demands are unacceptable under ordinary sexual circumstances. They told us why they used prostitution, where they went, when and how long they stayed, their views and experiences of prostitution, their views of women in general and women prostitutes in particular, of sexuality in marriage, etc.

*The john is faceless and nameless, eternally absent, for them it's only when they're clients that they're disgusting. Otherwise they're good fathers, workers... [] guys are clients only when they're with a whore, but a whore is a whore all the time!*⁸

In their relationship to paid sex, ALL OF THEM promoted masculine values where they must receive *sexual services* under any conditions and in any way they want. For them, prostitution is sex, while for the women it's money. For pimps, prostitution is a straight up exchange, they see themselves and are seen in the sex industry as businessmen. **Some even justify themselves by saying that, without them, these women would do nothing and that this is all they can do!**

Paid sex is not an issue for *johns*, nor is it an issue for *pimps*.⁹ **For them, paid sex is a right**, a right to use women's bodies for their sexual desires, which they define as irrepressible and that must be satisfied by women. All prostitution subscribes to this patriarchal vision and, when prostitution is legal in a country, sexual trade and the commodification of human beings are legitimized. What happens between the *john* and the prostitute is that, in reality, it's the *john* who decides and imposes his will. In disputes where women complain to their pimp or call out the behavior or demands of the *john*, the pimp is concerned with the john's satisfaction. For their part, johns don't want to know if the *girls* are pimped. As a result of Bill C-36, pimps, already criminalized, now hide behind **sex workers who are no longer criminalized**, they do all their work from soliciting to managing sex workers, etc.

The argument that's put forward to justify the market is that it is simply the sale of **sexual services**, not the sale of a body or a person. *Johns are fascinating*, Marie M. sadly says, *so self-centered, so lacking in inner life, openness, they have no idea the harm they are doing us, they take us for garbage.*

Women/goods. After all these years, I don't know how many women I've met in this context. There are no happy stories that lead to prostitution. I've never met a woman who dreamed of becoming a prostitute, who intended to stay in prostitution, who would want their daughter to be a prostitute. For THESE WOMEN, prostitution is a problem, a very VERY BIG PROBLEM whose backdrop, **for the older ones**, is always poverty, extreme material poverty and in 85% of cases preceded by incest, sexual abuse/assault, and other social systems producing prostitution. A deep look into their history shows that these women are removed from themselves and removed from their sexuality. Far from conquering their sexuality, from working

7 For more on this theme, see Dufour, Rose 2005, pp. 467-586.

8 Yaguello, Marina, 1978, cited by Jean, Rhéa, *La responsabilité du prostitophile dans la prostitution*, ACFAS conference paper, 2002, Quebec, Laval University.

9 Today, since Bill C-36 came into effect, pimps hide behind sex workers because they are not criminalized. They do all their work, from soliciting to managing the girls, etc.

towards their sexual fulfilment, these are women who, because of previous sexual violence and prostitution, are internally demolished, broken and have lost all self-esteem. Through prostitution, they have definitively distanced themselves from their sexual potential and, in so doing, become increasingly distanced from themselves. Their sexuality is essentially in service of others, of men, making them sexually poor and unfulfilled women. **For younger women**, the mechanisms are different, influenced by the cultural context that values and promotes sex work, as explained in the introduction, to which poverty and previous sexual violence may be added.

These women give their most precious thing and receive nothing in return. They free men from their sexual fantasies, give them everything. They receive no protection, no alliance from those to whom they give what is most precious to them. They receive only their contempt and violence. They receive money from the transaction, and sometimes not even this when *johns* rob them. They are the shadow of these men, the shadow of the most odious side of these men. They are the shadow of their family's excessive endogamy, the shadow of their lack of social relations since they have no allies outside their blood relatives. Today, they associate with powerful men, they give them more than a man has a right to expect. In exchange, they do not receive financial protection and certainly no group of allies. They do not belong to a man, nor to a group of women. In their dealings with these men, they are unaware of who they are and of their empty futures.

For whom is prostitution a problem? FOR WOMEN, ONLY FOR WOMEN.

Only women suffer the consequences of prostitution; JOHNS AND PIMPS SUFFER NONE.

In this commodification of their bodies, WOMEN unknowingly espouse the prevailing male and social values, turning their backs on their personal values and feminine nature. Further investigation shows that they are removed from themselves and removed from their sexuality. Far from conquering their sexuality, from working towards their sexual fulfilment, these are women who are internally demolished, broken, who have lost all self-esteem. Because of this commercial use of their bodies, **THEY** see the loss of their sexual potential. Essentially at the sexual service of men, **these are women who are sexually unfulfilled.**

We recognize great sexual desire in men, but what about recognizing sexual desire in women? The model of the prostitute prevails. The sex industry tends to turn all women into prostitutes and offers young women and young men a model of sexual consumption where interpersonal, respectful and fulfilling relationships are absent.

How is paid sex seen?

By johns. The act of paid sex, even if interactive, does not affect the buyer in the same way as it does the woman prostituting herself. In the words of these men :

... you go with the girl, you pay her for it and then it's over. She doesn't fall in love and neither do you. As I said, another woman, you have to flirt with her a bit, sometimes you have to take her out to eat, it's expensive ... whereas here it's straight to the point. And you don't fall in love with those girls and those girls don't fall in love with you. When you're ready it's great. John

It's because when you pay for a service, you don't feel the need to live up to the other person. It's the other person who has to live up to our expectations, you know? If I pay you so much for a service, it's up to you to meet my expectations. John

And there was one thing I didn't want. I didn't want to have a mistress. I've never had one. I made a resolution never to have a mistress. It's not the right thing to do. It's full of problems. It causes a lot of trouble. And then, well, no, no. For all the reasons in the world, I didn't want one. John

One thing I said to myself at the time, I had heard somewhere: If you get punched, always deny it. Always say: "No, it's not true. It can't be true." John

By women. The paid sexual act is a desireless sexual act that requires her participation when she does not want to be there. Despite its absence of desire, **prostitution is done IN HER, ON HER, WITH HER, THROUGH HER but WITHOUT HER.** Disengagement is an attempt to withdraw from it:

You mustn't stop what you're doing. When you're able to block it off in your head. You say to yourself, I'm going to work, I'm working, that's all! You mustn't stop what you're doing. When someone is penetrating you, don't think about your children or what you shouldn't have done, and don't think about being there. Think about something else. Think about being on the beach. Think about riding a horse. Think about what you like. But don't think about what you're doing right now. Jade

I was..., as they say, I was cold, with the men I slept with, like for money, I was cold. Valérie

You have to play your game, eh! Pretend to play, too, eh! That's it. It's to your advantage that it... goes quickly. That's it. I have no choice but to be I have no choice. Because if I let myself go there, I'll destroy myself. I don't even want to tell you that sometimes I see myself... I go on autopilot. I'm like a robot, disconnected. Mélanie

Building these barriers is critical to these women, but it destroys their humanity at the same time. The Self cannot be segmented, separated into parts as they all try to do.

These WOMEN have a clear view of their status and their definition of paid sex. **THEY** consider themselves *sex workers, erotic dancers and masseuses* or whatever, and no longer accept being called *prostitutes*. For **THEM**, the ultimate form of prostitution, the only and worst form, is street prostitution, and only women who get paid for sex on the street are considered *prostitutes*. Ève-Marie, who has been an escort, puts it this way: *Whore equals trash, ugly, dirty, repulsive, high* (referring to drug addiction). *Girls on the street are more vulgar, do drugs*. Sandra shares the same opinion: *the street is total degradation*.

Their awareness about the nature of their sexual activities is striking: *It's so wrong to think that you're a prostitute because you like it. Think about it: getting touched, giving your body to someone you don't even know! You have to be so fucked up to do that. The mere fact that we do that should show everyone that there's something wrong with us!* Nancy

At the same time, in the sex industry, paid sex is a simple transaction in an economic model that consumes the bodies of women, children and young people, all objects of consumption. In the sex trade, the person is the commodity, a mere object of sexual gratification for the men who use her. All prostitution, both female and male, serves this demand.

In this transaction, payment can take different forms: money, goods and services, food, housing, drugs or others. The *john* is not interested in the woman who prostitutes herself as a subject, he pays for access to sex, to her body. For the woman, who is not interested in the *john*, it is the acceptance, in exchange for money, of becoming an object. More often passive than active in the sex act, the *john* pays for HER to do things to him. *When they take the initiative, they often demand that the woman pretend to be in love*, says Marion. *They want us to have fun and, when we fake it, they seem to want a discount for a "good performance."* After being serviced, the man often and clearly shows his disdain by rejecting her and too often by robbing her: she is nothing to him but a whore, and *whores* are interchangeable. *There's a lot of rejection, a lot of rejection from a society that doesn't want us. Contempt from everyone, even men. Yes, they [johns] think I'm having a good time. Once they've had their fun... they're frustrated they have to pay.* Jo-Annie

Whatever name we give it, **PROSTITUTION DOES NOT HAVE ONE FORM. PROSTITUTION HAS MANY FORMS.** Both the *johns* who create this social phenomenon and the *women who are sexual commodities* have developed a sophisticated classification about themselves and about each other: types of prostitutes, johns, where prostitution takes place, practices, etc. In this respect, a keen and detailed ethnography of their visions and behaviour can be found in Dufour, Rose, *Je vous salue Marion, Carmen, Clémentine... Le point zéro de la prostitution*. 2005, chapters 2-3, Part 1, chapters 1-2 and 5, Part 2.

Their **first classification is hierarchical, of places of prostitution that determine who is or is not a prostitute, and what is or is not prostitution.** There is a hierarchy of both where prostitution takes place and the social status of the woman who prostitutes herself, where women on the street are at the bottom of the social ladder, the most stigmatized, the poorest, the most miserable, the most visible, the most disturbed, the most often drug addicts, the ones who attract the most sympathy, the ones for whom the entire community and political offices agree that something must be done to help them.

Johns' opinions of THEM

Johns are confident that paid sex is easy and profitable for WOMEN:

It's not a big deal for them. [You think it's no big deal?] No, but for them the other five people there (clients)... Ding, ding, hello! If one week she doesn't feel like it, she doesn't do it! The next week she does, she needs \$400-\$550, she needs to shop, she needs underwear... [What's a prostitute to you?] It's someone who asks for money for that. [What's the status of a prostitute for you?] She could just as well be a student as on the dole (welfare, income security). There is no status directly. Some do it for kicks too! [What does that mean?] For fun! (Client 46)

... There's a girl I used to talk to on the phone from time to time and she could have, not all the time, but there were days when she had 5-6 clients. Well, 6 paying customers... she knocked off a bit for me because she thought I was nice, but she said she charged the others XX. She worked 5 days a week, she made \$XXXX a week. That's a ton of money. [But she pays a high price physically, psychologically, mentally, they pay a high price]. Yes, I agree, but... that's why I say, probably there's drug use there, because with that kind of money, you're supposed to have a nice house and everything, you make more money than a lot of people, a thousand bucks a week, that's two thousand! [He means that, because she doesn't pay taxes, she earns twice that amount.] (Client 55)

This john, like all the others, is wrong, they all ignore reality. In order to prostitute herself, to make her body available without feeling any desire for this john who has the money, this woman and all the others dissociate themselves psychologically from themselves. They make an emotional break with themselves, with their bodies and with others. *Their body is a tool that is not asked to feel but to act.*¹⁰ While distancing intensifies the dissociation, it's a survival strategy for her that in the short term gives her the provides her with the expected psychological protection but that in the long term is destructive. Distancing alone is not enough to turn her into a prostitute, but prepares her for disengagement. According to Kathleen Barry,¹¹ this dehumanization process takes place in four stages: distancing, disengagement, dissociation and disembodiment.

Various other behaviours create the sought-after physical, emotional and psychological distance like dissociating from themselves, changing their name, lying about their age, moving so as to distance themselves geographically and hide from their family, their acquaintances, depending on the place of prostitution, changing their clothes, their make-up, etc., to name only the most obvious.

The transformation of women into sexual commodities, an extreme form of reducing a person to an object, gradually dehumanizes them. It is through a body that we exist, a body that connects our inner world and the outer world, ourselves and others, and ourselves and the universe of which we are a part.

THE CONSEQUENCE FOR WOMEN OF PROSTITUTION IS A GRADUAL DEHUMANIZATION.

You sell charm, you have to smile, you have to be sensual, with your face, with everything. You have to look like you're having sex with your boyfriend. It takes women of strong character to live like that.

Marion

What I lost! I wasn't myself anymore. I was no longer... my dignity as a woman. I... I had become an object. I had become... I had really lost what was the fundamental basis of a woman. That I am a human being. That I have values and feelings and needs like other... human beings. And that didn't matter anymore. That was no longer important. What mattered first was to satisfy the other person, and then, to make up for the... the shame and humiliation of... of everything I had done, well, I was going to numb those emotions. Because it hurt too much. Marcella

CONCLUSION

Society now supports paid sex, *sex work*. It's the result of a transformed global economy, neo-liberalism, a *wild* capitalism where everything is for sale, including sex. **It's an offence to the human condition.**

The question has not been asked, but it must be: how does introducing money into sexual relations change its status?

¹⁰ Trinquart, Judith, 2002, p. 63.

¹¹ Barry, Kathleen, *The Prostitution of Sexuality*, New York University Press, 1995.

Introducing money into sexual relations resulted in:

1. Relieving the JOHN of any obligation and responsibility towards these women who, it must be emphasized, in 80-85% of cases, have suffered incest, sexual abuse and sexual assault in their childhood and adolescence.¹²
2. Reducing women to an outlet, a consumer good, a commodity like any other commodity on the market. It's the commodification of the body as an object, a relationship sanctioned by society when it tolerates and accepts it.
3. Shifting responsibility for all prostitution on to the woman who prostitutes herself rather than on to the john who is the producer of all prostitution! If they stopped, prostitution would not exist!
4. Making ALL WOMEN PROSTITUTABLE, BAR NONE!

In this transaction, payment is central, whatever form it takes: money, goods and services, food, apartment, etc. The *john* is not interested in the woman who prostitutes herself, he pays to have access to sex, to her body. For the woman, who is not interested in the *john* either, it is her dire need for money that she turns herself into a sexual object.

Françoise Héritier¹³ spoke the truth: *the prostitute is a public woman in that she belongs to all men and is part of the public space, she cannot be the wife of a single man and she alone bears the stigma since the john is absolved of it.*

Humans in previous centuries have had, like us, to make societal choices to honour and respect humanity and to ensure the respect and dignity of people. We therefore abolished slavery in the 19th century, and abolished the death penalty in the 20th. In the 21st, we must abolish prostitution. No alternative is possible without destroying human value and life. This is where our individual and collective responsibility lies. Action starts now, first by addressing the state of TOTAL IGNORANCE and understanding the social phenomenon of the truth about *SEX WORK*, and then by the action that will follow.

Recommendations

1. **Bill C-36 must continue and be protected.**
2. Documenting the social phenomenon of prostitution, whether it is called paid sex, *sex work* or something else, must be pursued in order to discover and understand its reality and acknowledge its truth, to develop individual and collective critical thinking and to be able to act accordingly with interventions that are based on solid and reliable knowledge.
3. Bill C-36 must be strengthened and improved because the treatment of the two main social actors of prostitution is a problem. We need to PROPERLY help: (1) the WOMEN who have been left to fend for themselves by the current law, who are poor and forced to continue prostituting themselves to support themselves and their children; and (2) the CLIENTS who are completely unaware and utterly ignorant of the damage they are doing to women.

¹²Dufour, Rose, *Sortir de la prostitution. Une approche systémique et une pédagogie de l'empowerment*, Del Busso, 2018, ch. 2.

¹³Héritier, Françoise, *Masculin/Féminin. Dissoudre la hiérarchie*. Odile Jacob, 2003, p. 302.

Innovative grassroots projects are currently being developed by Maison de Marthe in Quebec City with its *Pédagogie d'empowerment*, CLES (Concertation des luttes contre l'exploitation sexuelle) in Montreal, SPVL (Service de police de la Ville de Longueuil) for male consumers of prostitution, and many other similar and different projects with a common objective: to give women the keys to reclaim their bodies, their lives and their destiny, and to support men in developing an awareness of egalitarian and respectful sexuality. A concerted effort among all these already active organizations to set up and support similar projects elsewhere would surely be beneficial.

4. In the face of increasing commodification and social hypersexualization, government action, in the form of counter-discourse, is essential. Social awareness must be developed by informing the public about the seriousness of the current situation.

As far as our girls and young women are concerned, we must recognize that they are not equipped to face this reality, they are too young, naive and ignorant of existing traps, easy to fool, seeking recognition and popularity, and not prepared to face life and the street, *to confront the wolves, to fight and run with them. We can't kill all the wolves in the world. The wolf not only represents being gobbled up, it represents adventure, challenge, change, relationships with others, self-fulfilment.*¹⁴ For our boys and young men, the same recognition and the same information and education is needed, without which nothing will change for them or for girls.

Whose responsibility is it to teach girls to run with the wolves and boys to know, understand and evolve in a respectful and egalitarian sexuality? Together with parents, **we must take on this task** insofar as the woods are inescapable: *If you don't go to the woods, nothing will ever happen, your life will never begin*¹⁵ but *to go there you must have a different vision to see inside, to see behind, to know how to estimate the value of all living things and to give young people more tools to deal with social hypersexualization and early sexualization.* In this sense, inspiring approaches such as that of Francine Duquet, a sexologist, must be pursued. See Francine Duquet, UQAM, *Projet Outiller nos jeunes: Séduction, Sentiments amoureux et Intimité: quand ça nous transporte ou quand ça dérape* – Outil didactique pour les deux cycles du secondaire. Duquet et al. 2020. Available online for free.

<https://hypersexualisation.uqam.ca/wp-content/uploads/sites/61/Guide.inte%CC%81gral.Duquet-F.-et-RMJQ.2020.pdf>

¹⁴Clarissa Pinkola Estés, *Women who Run with the Wolves: Myths and Stories of the Wild Woman Archetype*, 1992.

¹⁵Reference to the story, *Le cil du loup*. Ibid, p. 414-417.