



CONGRÈS JUIF CANADIEN, RÉGION DU QUÉBEC
CANADIAN JEWISH CONGRESS, QUEBEC REGION

ADOPTION OF A POLICY TO COMBAT RACISM AND DISCRIMINATION

Consultation Brief
Submitted to the Commission on Culture

August 25, 2006

1 Carré Cummings Square, bureau 202 ● Montréal (Québec) ● H3W 1M6
Tél. (514) 345-6411 ● Fax. (514) 345-6412 ● www.cjc.ca ● cjc-quebec@cjc.ca

Table of Contents

1.	Preface	1
2.	Setting Clear Policy Objectives: Combating Racism and Discrimination versus Managing Diversity	3
3.	Adopting a Clear, Concrete and Comprehensive Vision Statement	4
4.	The Challenge of Eliminating Bias-laden Classifications from the Public Lexicon	5
5.	The Current Legal Framework	7
6.	The Spillover Effect of International Conflicts and the Role of Quebec's Leadership	8
7.	Contemporary Manifestations of Antisemitism in Quebec	9
8.	Combating Everyday Prejudice, Bigotry and Bias	13
9.	Conclusion	15
10.	List of Recommendations	15

[Annex](#)

1. Preface

Canadian Jewish Congress is the democratically elected, national organizational voice of the Jewish community of Canada. CJC combats antisemitism and racism, promotes human rights, fosters inter-faith, cross-cultural relations and strives for tolerance, understanding and goodwill among all segments of society in a multicultural Canada.

Canadian Jewish Congress, Quebec Region, (CJC, QR) implements national policy initiatives at the regional level while acting as the official spokesperson for the Quebec Jewish community on issues of public policy. The region has historically been and remains at the forefront of efforts to protect and defend human rights.

We applaud the Minister for undertaking the current consultation, noting for the record that the initiative has taken on new urgency since it was first announced in June 2006. We hope, in the name of Quebecers of all origins, that the Minister's efforts result in a clear, concrete, comprehensive and lasting policy that effectively combats all forms of intolerance and other causes of exclusion in Quebec society.

Recent events have focused media attention on our community's response both to the Middle East crisis and to rallies that were held all over Canada in support of the Lebanese community. The presence of antisemitic slogans and signs at some of these rallies has led to widespread public discussion in regard to the issue of intolerance in Canada, but more particularly on the issue of antisemitism and alleged support for terrorist groups such as Hezbollah in Quebec. In light of the foregoing it is important that we preface our brief with a statement addressed not only to the committee which will study our recommendations but also to fellow Quebecers of all origins.

The Quebec Jewish community is immensely proud of the historical achievements of all Quebecers who contributed to the development of a culture of peace, respect for diversity and tolerance that is a model for others around the world. The Jewish community remembers with pride that Quebec was the first to grant political rights to Jews with the passage of the Emancipation Act by the legislature of Lower Canada, on June 5, 1832.¹ As Dr. Victor C. Goldbloom, the Chairman of Canadian Jewish Congress' National Executive stated in a letter to the editor published in the National Post on August 23, 2006:

For 40 years, in different capacities, I have actively and sustainedly participated in the relations between the Jewish community of Quebec and the successive governments of this province. I write as one who grew up in Montreal in the 1920s, 1930s and 1940s, and who clearly sees the difference in Quebec society then and now.

Yes, anti-Semitism can still be found, and it cannot and must not be discounted or ignored. It is not, however, a stigma that can be placed on any component of our population as a whole.

The Jewish community of Quebec has recently received letters of support and concern from significant numbers of Quebecers. The leadership of Quebec society, whatever its political option, has given unwavering commitment to ensuring that we are a society which cherishes and promotes its mutual respect and its diversity.

The Jewish community of Quebec is profoundly committed to those principles and those objectives.

¹ The case of Ezekiel Hart, elected as a member of the Legislative Assembly of Lower Canada in 1808, but not allowed to take his seat because professing the Jewish religion, is historic as being the first act in the struggle for equal rights for the Jews of Canada. That struggle for civil, political and religious rights ended, albeit some years later, when disabilities based on religious belief were finally removed with the adoption of the Emancipation Act of 1832.

Dr. Goldbloom eloquently expresses the spirit in which the present brief is submitted. As it does in the rest of Canada and throughout the world, antisemitism continues to exist in contemporary Quebec society among a non-representative segment of the population. Antisemitism is specifically addressed in this brief as a matter of particular concern because, as recent events have shown, the Jewish community continues to be the principal target of hate crimes and hate speech in Canada despite the culture of respect for diversity, peaceful coexistence and tolerance that defines our society. However, nothing that is stated in the present brief should be interpreted as an indictment of Quebec's commitment to combating antisemitism, racism and other manifestations of intolerance. The existence of resistant strains of antisemitism in Quebec must be addressed, but its continued existence is a problem that Quebec shares with the rest of Canada and indeed the world. The recommendations we make regarding antisemitism, racism and discrimination are as applicable to Canada as they are to Quebec, as they are to all western democracies that are struggling to meet the challenges of increased immigration, rapid demographic shifts and globalization.

However, it must also be stated from the outset that if the current exercise is to have any impact on racism and discrimination in this province, Quebec's leadership must take responsibility for the utter failure of existing programs. The Quebec Public Service is already under a mandatory obligation to ensure that 25% of new Public Service hiring involves members of a cultural community, Native persons, Anglophones, or handicapped persons. Instead the current percentage from minority or disadvantaged groups is dismal. It is no wonder therefore, that many minorities come to the conclusion that the under-representation of minority groups in the Quebec public service is evidence of systemic and institutional discrimination by Quebec's largest employer, the government. By failing to take the lead in ensuring that its own hiring practices are consistent with stated intentions to provide equal opportunities to all Quebecers the government itself is guilty of practicing discrimination in the labor market. The government cannot continue to preach equality while practicing the opposite in its own house.

Seeing members of one's group reflected in government institutions and decision-making bodies is a critical issue for minority groups. The lack of will on the part of Quebec's leadership to commit to real change in the culture of Quebec's public sector is a recipe for future social unrest on a scale yet to be experienced in this province. Limited input into government decision making on the part of cultural minorities is a significant contributing factor to feelings of disempowerment. The Paris riots must serve as a constant reminder that feelings of alienation and disempowerment among immigrant communities can lead to terrible consequences.

Too often the government seeks to justify its failure to implement its own policies by shifting the blame to minority groups themselves. The lack of a qualified candidate pool from cultural minorities appears to be a favourite excuse. The excuse was given as a reason for the failure to appoint provincial court judges from cultural communities in a meeting between the Honorable Lise Thériault and the president of Canadian Jewish Congress, Quebec Region, the president of the Italian National Congress and representative from the Sikh communities.

Quebec's leadership, of all political stripes, must cease searching for reasons to justify its abysmal performance. They must ensure that Quebecers of all origins have equal opportunity to participate in Quebec society by taking firm and immediate measures to open the public service to all. The real fight to end racism and discrimination will only begin when the government finally injects sufficient public funds into programs that eliminate the under-representation of non-Francophones in the public sector. True rapprochement between cultural groups occurs in the workplace and it is there that the battle against racism and discrimination must begin in earnest.

2 Setting Clear Policy Objectives: Combating Racism and Discrimination versus Managing Diversity

The Jewish community of Quebec shares the Minister's vision of Quebec society and her desire to foster a culture that is both accepting of and empowered by its diversity. The diversity of the Jewish community itself, which is comprised of culturally distinct sub-communities sharing common religious beliefs, traditions and values, gives our community a unique perspective on the challenges that the government faces in bringing Quebecers of all origins to a common understanding of, and adherence to, the fundamental rights and freedoms which define a modern, pluralistic and democratic society.

The Jewish community's experience in Quebec, dating back to the 18th century, can serve as a model of how, over time, cultural communities can harness opportunities available to them in Quebec and participate in its building. Unfortunately, despite the contributions of Jews to building a prosperous Quebec—and the enormous energies that have been expended by Jewish community organizations and institutions to ensure that the Jewish community is a fully integrated, participating member of our society, keenly sensitive and responsive to the aspirations and sensitivities of all Quebecers—antisemitic attitudes still persist within a sector of the population.

We caution that racism, antisemitism and, more recently, Islamophobia, will not be eradicated by solutions that focus primarily on intercultural rapprochement if these solutions do not include a determined effort to identify, understand and eliminate the tensions that perpetuate suspicion and mistrust between some sectors of the majority population in Quebec and various religious, cultural and linguistic minorities. The policy will also fail if a determined effort is not made to understand how intolerant attitudes are imported into Quebec society through immigration and transmitted to second and third generations. Racism policies have a tendency to focus on the behaviour of the dominant group while ignoring the factors which contribute to self-imposed isolation and exclusion by minority groups. The policy must be comprehensive and must also address how the Quebec government and private sector partners can coordinate their efforts to eradicate or neutralize cross-cultural animosities, prejudices and biases that originate abroad.

The most well-intentioned diversity management policies and programs ultimately fail, as the consultation document implicitly recognizes, because underlying assumptions about the openness, plurality and tolerance of Quebec society, which drive intercultural outreach programs to the top of the Minister's priority list of initiatives, rarely factor in existing pockets of measurable resistance by influential individuals and groups, both within the target communities and within the dominant group. Attitudes that diverge from or call into question commonly held assumptions about Quebec society are often treated by some of Quebec's opinion leaders as aberrations. Some have said that racism is more subtle in Canada than elsewhere. As we will discuss more fully below, the recent experience of the Quebec Jewish community is some indication that racist attitudes are becoming increasingly overt. The adoption of a policy to combat racism and discrimination has thus taken on new urgency.

First Recommendation: The policy contemplated by this initiative must not confuse the fight against racism and discrimination with the challenge of managing diversity. A policy to combat racism and other forms of intolerance must clearly distinguish between these two distinct policy objectives.

We recommend that the existence of latent resentment toward minority groups by a small but measurable sector of the dominant culture must be officially acknowledged and confronted. If the policy proposed is to have any meaningful impact, the Quebec government, in partnership with leading Quebec

economic, social, cultural and academic institutions, must dedicate significant human and financial resources to addressing this issue.

At the same time, the policy must recognize that attitudes that conflict with Quebec's democratic values and openness to diversity and tolerance are increasingly imported from abroad. Children of immigrants are often confronted with opposing value systems. A secular school environment may promote personal autonomy and independent decision-making on issues of tolerance and respect for other cultures while the home environment may demand conformity, and unconditional respect and adherence to traditional beliefs and practices that may conflict with secular notions of openness and respect for diversity.

The policy must provide for an effective mechanism to educate new immigrants about Quebec society and its democratic values. Funding for tolerance education programs specifically targeting adult immigrants and refugees with school age children must be made available by the government through the Ministry of Education. Both the Ministère de l'Immigration et des Communautés culturelles and the Ministry of Education must coordinate their efforts to ensure that schools and parent groups obtain government support for programs designed to sensitize and educate the parents of their students about Quebec society and its fundamental values.

3. Adopting a Clear, Concrete and Comprehensive Vision Statement

The preamble of the policy to be adopted must serve as an indictment of those who practice intolerance. The elaboration of a genuine policy to combat racism and discrimination must therefore begin with the adoption of a comprehensive anti-racism vision statement which acknowledges that racism and other manifestations of intolerance are present in the mass culture and are manifested in various forms at the individual, institutional and systemic levels.

If the initiative we undertake in partnership with the government is to have any impact we cannot allow ourselves to be satisfied with knowing that Quebec has taken the historical lead in adopting human rights legislation and is relatively open and tolerant compared to other nations or provinces. Together, we must explicitly recognize that our society still has a long way to go in its own battle against intolerance. We must set the highest of standards for ourselves as a unique society, with unique ethnocultural dynamics, strengths and challenges. If the current consultation is to contribute in any way to the design of an effective policy aimed at removing the barriers that prevent the full and equal participation of all ethnocultural communities, Quebec's political leadership must have the courage to publicly proclaim from the floor of the National Assembly, that the denial of the existence of racism and discrimination in Quebec society is an obstacle to removing the barriers which hinder the advancement of individuals belonging to Quebec's most vulnerable communities.

Second Recommendation: The Quebec National Assembly must pass a resolution adopting a statement of principle explicitly condemning antisemitism, racism, Islamophobia and other manifestations of intolerance against any individual(s) or group(s) of any origin, sex, color, religion or sexual orientation. The adoption of a statement of principle by the National Assembly should coincide with an extensive province-wide media campaign, in the francophone, anglophone and ethnic print and broadcast media.

The statement of principle should also call for mandatory posting of the statement of principle in all Emploi-Québec offices, public and para-public human resource offices and all publicly funded educational institutions. The policy must direct the administrators of every public and para-public establishment to post the statement in a prominent place, visible to all who enter their facility.

The statement should be published in all mainstream Quebec print media and on all government websites on the day it is adopted. It should also be translated and published in the ethnic print media.

The government must allocate sufficient funds to pay for a widespread public service advertising campaign in the broadcast media that incorporates the text of the statement. The message of the government's media campaign must focus on reminding Quebecers of all origins that there is no place for 'uncivil discourse' in a pluralistic, modern society such as the one we aspire to live in.

Finally, the media campaign should be ongoing and should stand on its own. It should not be launched at the same time as other publicly funded anti-racism campaigns already in existence, such as Black History Month, *Semaine Interculturelle*, or the Action Week Against Racism.

4. **The Challenge of Eliminating Bias-laden Classifications from the Public Lexicon**

With respect, the current initiative to develop a policy to combat racism is by no means unique to this administration. Countless consultations, public forums, round table discussions, domestic and international symposia and publicly funded studies and white papers devoted to the topic, have attempted to tackle the problem as far back as the days preceding the adoption of the Quebec Charter of Human Rights and Freedoms. All have largely failed to produce an effective anti-racism policy for Quebec, just as similar measures have failed elsewhere in Canada and around the world. The failure of these programs is reflected in the pessimism many feel about our ability to eradicate racism and the futility of state efforts to do so.² In Quebec, policies have been adopted and programs flowing from them have been prematurely abandoned or discarded by subsequent administrations. As well, many programs failed for lack of proper funding.

In 1981, for example, the Quebec Ministère des Communautés culturelles et de l'Immigration adopted an action plan called *Autant de façons d'être Québécois* (Québécois – Each and Every One). The action plan called for the development of a plan to:

- *Develop cultural communities and ensure that their uniqueness is maintained;*
- *Sensitize francophones to the contribution of cultural communities to Quebec's heritage and cultural development;*
- *Facilitate the integration of cultural communities into Quebec society, especially those sectors historically excluded or under-represented within institutional settings.*

By the beginning of the next decade, Quebec's orientation towards immigrants and diversity changed significantly with the release, in 1990, of a White Paper entitled *Let's Build Quebec Together: A Policy Statement on Immigration and Integration*. This document still guides many contemporary policies.³ Three principles were reinforced in the government's action plan:

² In March 2005, the Canada Association for Canadian Studies commissioned Leger Marketing to conduct a survey about the perceptions of Quebecers regarding racism. Quebecers were not optimistic about how racism will evolve over the next 10 years. While 39% said they believed the degree of racism would decrease, 30% thought it would stay the same, and a significant number (27%) thought it would increase. The poll also found that Quebecers are divided on how racism and stereotypes are transmitted. It found that the media (24%), schools (21%), family and friends (21%) and the workplace (19%) were identified as the principle sources. (Leger Marketing, Perceptions of Quebecers Toward Racism, March 2005, poll 13386-003).

³ Jack Jedwab, *Vitality of Canada's Official Language Communities: Policy, Demography and Identity*, Office of the Commissioner of Official Languages, 2002.

- *Quebec is a French-speaking society;*
- *Quebec is a democratic society in which everyone is expected to contribute to public life;*
- *Quebec is a pluralistic society that respects the diversity of various cultures from within a democratic framework.*⁴

Quebec's current policy now focuses on "interculturalism" and shared values. An intercultural policy orientation has been described as follows:

It is mainly concerned with the acceptance of, and communication and interaction between, culturally diverse groups (cultural communities) without, however, implying any intrinsic equality among them. Diversity is tolerated and encouraged, but only within a framework that establishes the unquestioned supremacy of French in the language and culture of Quebec.⁵

Quebec's "intercultural" policy ostensibly encourages immigrants and descendants of immigrants to interact with the members of other ethnic groups, to share their cultural heritage, and to participate in common public institutions. In reality, ethno-linguistic minorities in particular are continuously confronted with language emanating from official and quasi-official sources which can be interpreted to imply that they are a different kind of Quebecer. The lexicon adopted by Quebec legislators and policy-makers may contribute to reinforcing divisions within Quebec society that can fuel feelings of isolation and exclusion in members of ethnocultural and minority linguistic groups.

In the introduction to a profile of contemporary Jewish immigration to Canada,⁶ Rina Cohen writes:

Unlike immigrants in previous generations who usually made a once-in-a-life-time move from the "old" country to the "new" one, contemporary immigrants tend to move back and forth (physically, virtually, and otherwise) between their country of origin and their host country, creating, in effect, a transnational ethnic community. The transnationality of immigrant communities, the very split of economic, social, and political loyalties among migrants, is often perceived as problematic by the receiving societies and, thus, may slow the process of integration. Most transnational networks in business, politics, and culture organize along ethnic lines where members of the same ethnic community spread out to different places on the map. Common language and cultural heritage are the key cementing factors for the transnational diasporas. In most cases, transnationals become bilingual and bicultural, but different communities may exhibit various levels of cultural separatism in relation to the host society.

⁴ For a fuller discussion of the history of Quebec's policy on multiculturalism see: Michael Dewing and Marc Leman, *Canadian Multiculturalism*, Parliamentary Information and Research Service (PIRS) of the Library of Parliament, Political and Social Affairs Division.

⁵ Dewing & Leman, op. cit. note 1

⁶ B'nai Brith Canada, Institute for International Affairs, *From Integration to Immigration: The Canadian Jewish Experience, A Millenium Edition*, 2000 (footnotes removed).

⁷ B. Drury, "Sikh girls and the maintenance of an ethnic culture," *New Community*, (1991) 17 (3), 387-399; P.A.S. Ghuman, "Acculturation, ethnic identity and community languages: A study of Indo-Canadian adolescents," in B.M. Jones and P.A.S. Ghuman (eds.), *Bilingualism, Education and Identity*, Cardiff: University of Wales Press, 1995, 213-236; A. K. Das & S. Kemp, "Between two worlds: Counselling South Asian Americans," *Journal of Multicultural Counselling and Development*, (1997) 25, 23-33; G.R. Sodowsky, K. K. Kwan & R. Pannu, "Ethnic Identity of Asians in the United States," in J.G. Ponterotto, J.M. Casas, L. A. Suzuki, and C.K.M. Alexander (Eds.), *Handbook of multicultural counseling*, Thousand Oaks, California: Sage, 1995, 155-178; L. Tse, *Finding a place to be: ethnic identity exploration of Asian Americans Adolescence*, Roslyn Heights: Libra Publishers Incorporated, 1999.

The concept of biculturalism has been well documented.⁷ Biculturalism entails “the ability of a person to function effectively in more than one culture and also to switch roles back and forth as the situation changes.”⁸ For some, ethnicity is situational. Rosenthal summarizes situational ethnicity as follows:

It seems that ethnic individuals adopt a variety of strategies in dealing with their dual cultural environment. For some, the primary ethnic group serves as the most potent identification. Others adopt a more assimilatory position or view themselves as members of two cultural worlds, switching identification according to the situation.⁹

The relevance of these passages to the current discussion is the challenge that the phenomenon of biculturalism poses for multicultural societies committed to the full participation of ethnic communities—especially to contemporary secular societies such as Quebec.

We believe, with all due respect, that the current language used to classify Quebecers for government policy purposes can have a negative effect on the way Quebecers from vulnerable communities perceive their own status in our society. Labels assigned by legislators and political parties to Quebecers who do not trace their lineage to French or British ancestors may frustrate Quebec’s goal of having all members of ethnocultural communities participate fully as equally valued members of our society. The current trend by Quebec political parties to refer to “*québécois(es) issu(es) de l’immigration*” when referring to non-francophones or anglophones may reinforce an “us” and “them” mentality prevalent in those who practice racism and discrimination while doing little to secure members of ethnocultural communities regarding their place and role in Quebec society.

Third Recommendation: The policy to combat racism and discrimination must include a strategy for identifying classifications and labels that can potentially reinforce bias against Quebec’s linguistic, religious, ethnic and cultural minorities and then removing such classifications and labels from the official public lexicon. The government should conduct a thorough review of the language used in Quebec statutes, legislative debates, social, economic and cultural programs and official communications and documents. The categories used to identify different categories of citizens in its current communications should be abandoned in favor of language that reassures Quebecers of all origins that they are equal members of Quebec society without distinction. Political parties must also take the lead, eschewing public messages in their electoral campaigns that potentially conflict with the principle that all Quebecers have equal value in the democratic process.

5. The Current Legal Framework

It is important to emphasize that the legal framework currently in place is more than adequate. We do not therefore suggest that the government legislate or regulate further, except to the extent that legislative changes are required to render current legislation consistent with the objectives of the policy or to remove barriers to its implementation. However, the government must undertake an exhaustive review of its own culture, practices and procedures in regard to racism. The policy it adopts must not be influenced by short-term political considerations and should, ideally, have the unanimous support of all of Quebec’s political parties.

⁸ Jambunathan, Burts, and Pierce, 2000.

⁹ D. A. Rosenthal, “Ethnic identity development in adolescents,” in J. Phinney and M. Rotheram (Eds.), *Children’s Ethnic Socialization: Pluralism and Development*, London: Sage, 1987, 156-79.

While there is genuine goodwill in all of the measures introduced by successive Quebec administrations, the fact that the Ministère de l'Immigration et des Communautés culturelles (MICC) is the least funded of all ministries raises certain doubts. That the Ministère is expected to accomplish its pivotal mandate with a miniscule budget leads many working in the non-profit sector to ask whether this administration has the political will to tackle racism in a meaningful way.

Fourth Recommendation: The Ministère de l'Immigration et des Communautés culturelles must be allotted an annual budget commensurate with the increasingly pivotal role immigrants and cultural communities play in Quebec society and the enormous challenges the Ministère faces in ensuring that all Quebecers are given equal opportunity to fully participate in society, regardless of origin.

6. The Spillover Effect of International Conflicts and the Role of Quebec's Leadership

Increasingly, events in the Middle East as well as terrorist activities worldwide are fueling antisemitism and Islamophobia around the world. Quebec's relatively tolerant and pluralistic society is unfortunately not immune to this phenomenon. The heightened vulnerability of Jewish and Muslim communities worldwide is mirrored in the Quebec Jewish and Muslim communities. Locally the "uncivil" discourse that accompanied calls for a ceasefire in Lebanon has revived the Quebec Jewish community's sense of isolation and feeling that it is a community that is misunderstood and underappreciated.

The firebombing of the United Talmud Torah library in 2004 was accompanied by reassuring support from the greater Quebec community. However, only a short time later, our community was shocked by the openly antisemitic rhetoric and by the vehemence of public reaction in response to the Liberal government's announcement of increased funding for Jewish schools. Unfortunately, to this date, opposition politicians continue to use what they often term "*l'affaire des écoles juives*" to bolster their attack of government policies on unrelated topics ranging from aviation to the environment¹⁰, repeatedly using the term "*l'affaire des écoles juives*" during question period in the National Assembly.

In May 2006, "*l'affaire des écoles juives*" became the backdrop for Opposition attacks against the decision of the Ministère de la Famille, des Aînés et de la Condition féminine to grant the application for a coordinating office for home daycare to a group of Orthodox Jewish daycares. The organized Quebec Jewish community was again openly and unjustly accused in the media of inappropriately using political influence to obtain special treatment. The press reproduces only portions of the debates in the National Assembly, invariably focusing on the reference to the Jewish school funding issue. The official opposition's message is filtered to their constituents through the media, which is invariably drawn to the most controversial statements made by members of the National Assembly. When politicians adopt expressions such as "*l'affaire des écoles juives*" as a synonym for government malfeasance, they do so at the expense of the Jewish community, which must endure the onslaught of public criticism that has accompanied every mention of the Jewish community in relation to the "*affaire des écoles juives*."

The fact that other cultural or faith-based communities already benefited (and in some cases continue to benefit) from full funding of their private schools is rarely mentioned by the Opposition. Journalists and politicians who continue to use the expression in their reporting or debates as a synonym for "undue influence," help to stigmatize the Jewish community of Quebec and reinforce false negative stereotypes about the power and influence that Jewish community leaders and legitimate lobbies and community organizations, such as Canadian Jewish Congress, exert over government policies and federalist political parties.

¹⁰ A search of the terms "*écoles juives*" on Quebec's National Assembly website on August 19, 2006, resulted in 51 hits, the latest dated July 26, 2006. A search of the term "*écoles privées confessionnelles*" resulted in only 7 hits. A search of the term "*écoles confession,*" resulted in 2 hits. A search of the term "*écoles privées catholique*" resulted in 1 hit dated March 30, 2005. See: www.assnat.gouv.qc.ca.

The policy to be adopted as a result of these consultations must therefore acknowledge that political debate in this province can contribute to increasing negative attitudes toward our community, in particular, and to ethnocultural communities in general. As already stated in a more general context above, the policy to be adopted must include provisions that encourage the use of unbiased language in debates before the National Assembly, public forums and in all communications—both oral and written—emanating from Quebec’s public and para-public social, political and economic institutions.

The Quebec Jewish community has a legitimate concern that the presence of certain Quebec political and union leaders at a rally on August 6, 2006, may have unintentionally contributed to further lowering the threshold of what is deemed acceptable speech vis-à-vis this province’s Jewish community by those who hold negative opinions of Israel and Jews. The long-term effect of these leaders’ lapse in judgment must not be underestimated. We believe that the manner in which some of our high-profile political and union leaders responded to the latest Middle East crisis bordered on willful blindness to the consequences for the Jewish community. We believe that—rightly or wrongly—the impression created for the vast majority of Canada’s Jews is that, for a few, choosing sides on complex foreign issues has nothing to do with understanding the complexities of the divisive foreign conflicts and everything to do with garnering ethnic votes. *Ex post facto* rationalizations and protestations of good intentions have not resonated with the Jewish community since widely recognized Jewish community organizations, such as Canadian Jewish Congress, Quebec Region,¹¹ were not invited to participate alongside the sixty-odd community organizations that were invited. By marching in a rally where it could be predicted that virulent antisemitic signs, symbols and chants would likely be present to mar the supposed good intentions of the organizers to hold a “peace rally,” Quebec politicians sent a signal to the Jewish community that will produce effects long past the cessation of the recent hostilities in the Middle East.

We believe that it is inadvisable for our elected officials to take positions on divisive foreign issues at public events such as the rally held on August 5, 2006, in Quebec City, and August 6, 2006, in Montreal. The effect of their participation in such emotion-charged public demonstrations creates the unnecessary risk of alienating segments of the population on issues that are not part of the domestic agenda. The divisive effect of the presence of certain politicians and union leaders at a rally which they knew, or should have known, deliberately omitted extending an invitation to the Quebec Jewish community cannot be brushed off as a simple misdemeanor or unintended lapse of political judgment.

7. Contemporary Manifestations of Antisemitism in Quebec

Canadian Jewish Congress, Quebec Region is acutely aware that events in the Middle East and elsewhere serve not only as triggers for increased acts of violence and incidents of vandalism against Jewish persons and property, but also that such events threaten the peace and security of Quebec’s South Asian and Arab Muslim populations. They too have been targets of increased incidents of hate crimes and hate speech. While our presentation focuses on antisemitism, we stress that we do so confident that the organizations and individuals representing other vulnerable communities will submit briefs that are better informed by the actual experiences of their own constituencies and therefore better able to eloquently argue their cases.

There are those who point to the League of Human Rights of B’nai Brith Canada’s *Annual Audit of Antisemitic Incidents* for 2005¹² and, ignoring the dramatic upward trend of the last 10 years, wrongfully

¹¹ CJC,QR is used as just one example of the numerous Jewish organizations that could have, but were, not invited to participate.

¹² <http://www.bnaibrith.ca/audit2005.html>.

conclude that antisemitic acts in Canada have declined.¹³ Further, Quebec fared relatively better than some other provinces. There were in fact far more incidents reported to B'nai Brith in Ontario than in Quebec in 2005 (544 versus 133). However, as the authors of the report themselves caution, numerous factors contribute to under-reporting of such incidents, including most significantly, the sense that reporting such incidents will not result in any remedy. Furthermore, opinion leaders often respond to Jewish community concerns about rising antisemitism by suggesting that incidents of antisemitism are regrettable aberrations, isolated incidents about which the Jewish community is far too sensitive. The increasing tendency to qualify Jewish community responses to certain events as “over-sensitive” unjustly minimizes the very real threat faced by Jewish communities worldwide. There has been a marked rise in hate-filled antisemitic messages sent to our community institutions and organizations since July 17, 2006, when the latest crisis in the Middle East erupted. This rise was also noticed at the beginning of 2006, with the appearance of antisemitic graffiti targeting the Russian Jewish community of Montreal, which is concentrated in the Côte-des-Neiges—Notre-Dame-de-Grâce borough of Montreal. Although it has been easy to identify the immediate cause of the increase in antisemitic incidents since July 17, 2006, the spike in incidents in early 2006 took place against a different backdrop.

In stark contrast to the many commemorations held in 2005 to mark the 60th anniversary of the liberation of Auschwitz and other World War II era concentration and extermination camps, statements denying the Holocaust and/or defaming the Jewish people made by foreign heads of states, members of foreign parliaments and leading academic figures around the world in 2005 and 2006 were some of the most extreme ever heard. While, as stated above, we believe that the vast majority of Quebecers do not in any way share these views, it cannot be denied that the venomous antisemitic propaganda campaign championed by Iranian President Mahmoud Ahmadinejad and Hezbollah leader Hassan Nasrallah has brought a renewed sense of isolation and outright fear in Jewish communities worldwide. Such remarks have been transmitted to a worldwide audience through the conventional media and over the Internet.

The Internet has become the propaganda tool of choice for those who seek the destruction of the State of Israel. The role of the Internet in promoting hate speech is well documented. The eighth annual interactive report from the Simon Wiesenthal Center, *Digital Terrorism and Hate 2006*, released on July 27, 2006, surveys some 6,000 problematic websites, portals and online games, blogs, forums and videos—some Canadian—that feature suicide bombers, animated hate, online enrollment for terrorist recruitment, neo-Nazi online identity theft and other examples of transnational hate and promotion of terror.¹⁴

Hate speech and propaganda have always been a factor in the spread of prejudice. When combined with the power of the Internet to reach a worldwide audience of millions within seconds, hate propaganda targeting vulnerable communities can have a devastating effect.

In a brief prepared for Canadian Jewish Congress in 2002 entitled “Dealing with Internet Hate,” Robert Goldschmid defined hate speech as follows:

Hate speech is the method by which prejudice and hatred is conveyed and spread. Hate speech, being premised on irrational xenophobia, is spread to others differently than ordinary speech. Most speech conveys an intellectual idea of some kind, which can be accepted or rejected after analysis. Hate speech by contrast, is not accepted because of the compelling logic of the idea, but because it feeds human needs. The population of Germany was not

¹³ See for example the column by La Presse journalist André Pratte in the National Post, August 16, 2006 edition in response to article by Barbara Kay, “The Rise of Quebecistan” published in The National Post on August 9, 2006.

¹⁴ Simon Wiesenthal Center, *Digital Terrorism and Hate 2006* [CD-ROM], available at: <http://www.wiesenthal.com>

persuaded to become mass murderers by an intellectual, logical, political idea. Hitler's writings in *Mein Kampf*, while deplorable, are revealing. He stated that propaganda was to be addressed to the masses: "The function of propaganda does not lie in the scientific training of the individual, but rather in directing the attention of the masses towards certain facts...it must be directed towards the emotions, and only to a very limited extent toward the so-called intellect. ...therefore, all propaganda has to limit itself to a very few points and repeat them like slogans until even the very last man is able to understand what you want him to understand. The Holocaust does not comment on the failure of the intellect of Germans or of human beings; it is, however, a testament to the psychological weakness of human beings, which under certain conditions leads to total disregard for life."¹⁵

The Jewish community of Quebec has not been spared from the spillover effect of Holocaust denial and vilification of Jews by radical Islamic fundamentalists over the internet and through reports in the conventional press. Since the outbreak of hostilities in Gaza and Lebanon, Israelis and Jews have been labeled as dispossessors and murderers on the streets of Montreal and Quebec City. Israel and the Jewish community and their leaders have been publicly equated with the Nazi Third Reich. Signs equating the Star of David with the swastika appear at demonstrations naively attended by federal and provincial politicians and union leaders. Most recently, two Bloc Québécois MPs were prominently featured in an offensive publication that attacks the Jewish people and contains graphic color images of dead babies and children.¹⁶ The publication was delivered to homes in areas known to have a high concentration of Jewish residents, including to senior citizens' residences that are home to Holocaust survivors. Leaflets containing hate speech against Jews are increasingly distributed throughout the Montreal region.

Jewish community organizations, including Canadian Jewish Congress, have been inundated with venomous hate e-mails and phone messages often denying or mocking the Holocaust and its victims.¹⁷ Several of the messages received by Canadian Jewish Congress, Quebec Region have contained outright threats of violence and harassment against Jews and have been referred for investigation by the police. The greater majority of e-mail messages, letters and telephone calls do not rise to the level of hate speech as defined by section 318 of the Criminal Code. Nonetheless they are filled with vitriolic, boldly antisemitic expressions of hate. More shockingly, from our perspective, is that while our organization is accustomed to receiving such messages (albeit on a smaller scale), we are aghast that, increasingly, the authors of these letters readily attach their names and contact information to their hateful messages. Several messages have been received originating from corporate offices with the source clearly identified.

The message to those of us who collect data on antisemitism is crystal clear: those who engage in hate speech against Jews feel increasingly empowered to do so openly and without shame. This trend is disturbing and raises serious security concerns within the community. As our experience with the firebombing of United Talmud Torah taught us, a single misguided individual—who according to official accounts, allegedly acted alone—poses a more immediate threat to our community than any organized terrorist group. As Canadian Jewish Congress' immediate past President Keith Landy has stated:

Norms of civility in public discourse and activity must be promoted and maintained. Political leaders at all levels of government have a special responsibility to repudiate anti-Semitism and to ensure that corrective action is taken.

¹⁵ A copy of the brief is available on our website: www.cjc.ca.

¹⁶ A copy of the publication is included in the Annex to this brief.

¹⁷ A representative sample of these messages are included in the Annex to this brief. It should be noted that letters of support have also been received but their number is far outweighed by the messages of hate.

They must publicly and forcefully denounce its perpetrators and abettors in clear and unequivocal terms, indicating zero tolerance for this form of racism, as they do with others. We cannot allow ever again the kind of hate-filled anti-Jewish, anti-Israel and indeed anti-Canadian violence that we witnessed at Concordia in Montreal on September 9, 2002.

We would add that the language of the policy that the Minister proposes to adopt must make it clear that the demonization of the only state in the Middle East that shares the democratic values of our society will not be tolerated. Canada and Quebec's political leaders must never again allow themselves to be seduced by the prospect of garnering increased voter support, into marching alongside those who advocate for the destruction of the State of Israel.

At the same time, we cannot ignore that the results of a recent international poll released on July 22, 2006,¹⁸ show that negative attitudes towards the Muslim community are highest in Quebec (40%), with negative attitudes towards the Jewish community ranking second (18%), a finding that is of no solace to us. Violent incidents against the Arab Muslim and South Asian Muslim community, which spiked dramatically after 9/11 in New York and 7/7 in London, continue to rise worldwide. The controversy surrounding the publication of caricatures of the Prophet Mohammed in 2006 further exacerbated the problem locally and internationally. Hostile public reaction to the arrest of 17 mainly Pakistani Muslims in Toronto for their alleged participation in a conspiracy to attack Canadian targets, have also heightened the sense of vulnerability of Quebec's Arab, Muslim and South Asian communities. The arrest of Pakistani suspects in London and Pakistan, accused of plotting what was widely reported as "murder on an incalculable massive scale" can be predicted to further accentuate the sense of isolation and vulnerability that members of our fellow communities experience locally.

Fifth Recommendation: All of Quebec's elected politicians must publicly embrace, by proclamation in the National Assembly, the crucial principle affirmed at the 2002 Berlin Conference¹⁹ which declared that violence against Jews and other manifestations of intolerance will never be justified by international developments or political issues. They must unequivocally state that intolerance against Jews and calls for the destruction of Israel obstruct democracy, pluralism, and peace.

Sixth Recommendation: The policy must direct the Quebec government to allocate sufficient funds to the Ministère de l'Éducation, du Loisir et du Sport to finance the creation and implementation of teacher training programs that better prepare elementary and secondary school teachers, and CEGEP and university professors, to teach controversial social and political issues without becoming part of the controversy. All faculties of education in all Quebec universities should be instructed to offer a course in teaching civil discourse.

Seventh Recommendation: Quebec's policy to combat racism and discrimination must include a requirement obliging every public and private learning institution under the jurisdiction of the Ministère de l'Éducation to adopt a protocol setting out the acceptable norms for civil discourse within their institutions. The protocol must be more than a statement of principles and must include both incentives and sanctions that encourage respect for diversity of opinions, even on the most divisive and controversial issues. Civil discourse requires acceptance of underlying and often unspoken rules of civility by all parties. The unspoken rules of civility must be made explicit in the protocol and must be accompanied by

¹⁸ Jack Jedwab, "Muslims and the West, Relationships, Respect and Democracy," released on July 24, 2006, <http://www.acs-aec.ca/Polls/Muslims%20and%20the%20West%20Canadian%20Views.pdf>.

¹⁹ 2002 Berlin OSCE (PA) Resolution, par. 11

financial incentives to encourage academic institutions to prioritize educational programs and academic and social events that promote shared values.

Eight Recommendation: The policy adopted must include a direction to the Ministère de l'Éducation to take measures to ensure that the social studies curricula offered in Quebec's public and private secondary schools includes the teaching of painful episodes in Quebec and Canadian history. Learning about the mistakes of the past committed on our soil—in addition to, and not in lieu of those committed long ago in far away lands—will assist in dispelling popular misconceptions and negative stereotypes about Jews and their contribution to the struggle for human rights that many take for granted. For example, the overwhelming majority of Quebec college students are ignorant of the fact that, far from welcoming Holocaust survivors to our shores following their liberation from the death camps, most Canadians, including Quebecers, were vehemently against Jewish immigration.²⁰

The story of State-sponsored abuses against other communities, such as the internment of Canadian citizens of Japanese and Italian descent during the Second World War, viewed from the perspective of these communities, should also be required teaching in all Quebec secondary schools.

8. Combating Everyday Prejudice, Bigotry and Bias

The policy to combat racism and discrimination must recognize the role that everyday prejudice, bigotry and bias play in our society. If we are to make any headway in our battle against racism and discrimination, we must decide to change limited personal views and bigoted attitudes that still plague us.

The fact is that for many, racism and discrimination are viewed as problems that belong to other societies, or worse, that they are issues dredged up by various minorities solely for the sake of gaining some unfair advantage through the imposition of quotas or guidelines that are to their benefit. Public reaction to the Minister's policy to combat racism and discrimination may be indifference and a "here-we-go-again, why-doesn't-everyone-just-stop-whining-and-get-on-with-it" attitude.²¹ These are only words, but we know that words matter.

While the majority of Quebecers never have direct experience of hate crimes, the same majority will likely have been confronted with prejudice, bigotry and bias, at some point in their lives.²² These are everyday occurrences and find their way into popular culture through advertising, the Internet and entertainment. To rid our society of racism and other forms of intolerance we must also look to the individual, as opposed to institutions, and engage him or her in the battle to combat everyday prejudice, bigotry and bias.

Ninth Recommendation: Everyday prejudice, bigotry and bias must be a major focal point for equal opportunity strategies and educational programs.

²⁰ Irving Abella, *None is Too Many: Canada and the Jews of Europe, 1933-1948*. Toronto: Lester and Orpen Dennys, 1982. See also : Victor Teboul, *Antisémitisme au Québec : un auteur québécois lève le voile sur un sujet tabou*, published at www.tolerance.ca.

²¹ In a survey conducted by the Center for Information and Research in 2005 found that 55% of Quebec respondents thought that celebration and support for immigrant communities should remain the same while 17% thought it should be reduced. Only 24% thought it should increase. See: www.cric.ca/pwp_re/diversite/Diversity_en.pdf.

²² A survey conducted on March 12-15, 2005, by Ipsos Reid for the Dominion Foundation found that one in six Canadian adults (17% or approximately 4,000,000) reported that they had personally been the victims of racism. www.dominion.ca/Downloads/IRacismSurvey.pdf.

The Ministère du Travail must be directed to ensure that employment training programs in the public sector include training modules sensitizing employees to diversity and the value and skills that persons from different ethnocultural origins bring to the workplace. The Ministère du Travail, unions and professional associations must encourage similar programs in the private sector. The government must provide tax incentives or subsidies to private sector employers who implement such diversity training initiatives.

Tenth Recommendation: All public sector human resource personnel responsible for hiring and training of public servant employees must be evaluated and tested for their openness to diversity and knowledge of non-francophone communities.

Eleventh Recommendation: All public sector human resource personnel and/or those who are responsible for hiring and evaluating employee performance, must be directed to include an evaluation of the employee's openness to diversity as part of the assessment of his or her skills and performance.

Twelfth Recommendation: The Ministère de l'Éducation must be directed to ensure that the rules governing the recognition of foreign diplomas are free of bias and accurately reflect the true quality of training received by immigrants in their own countries. The tendency in Quebec to treat foreign diplomas as inferior to diplomas obtained from Canadian, British or major American universities must end.

Thirteenth Recommendation: The recommendations of the Conseil Interprofessionnel du Québec's working group, *Équipe du travail sur la reconnaissance des acquis*, as set out in a report submitted to the MICC in November 2005 entitled *Rapport de l'Équipe du Travail sur la Reconnaissance des Diplômes et des Compétences* should be implemented.

Fourteenth Recommendation: All government ministries must coordinate their efforts to ensure that all front line Emploi-Québec employees are fully trained—or re-trained, as the case may be—in the programs already offered to immigrants and minority groups to ensure that all consumers of their clients are properly informed of the programs available. The procedure for applying should be streamlined and made available in plain language documents. Those administering minority employment opportunity programs should be directed to be pro-active in their solicitation of small and medium-sized businesses eligible to participate in the programs. Greater assistance should be provided to simplify the process for all businesses and job applicants.

Fifteenth Recommendation: The Ministère de l'Éducation, the Ministère de la Culture et des Communications and the Ministère de l'Immigration et des Communautés culturelles must coordinate their efforts and pool their resources and expertise to encourage, promote, support and subsidize rapprochement projects in elementary and secondary schools, in CEGEPs and universities, in manpower training institutions, and in the corporate and non-profit sector.

Sixteenth Recommendation: The Ministère de l'Éducation and the Ministère de l'Immigration et des Communautés culturelles must coordinate their efforts and pool their resources to ensure that history courses and teacher training manuals emphasize teaching in the context of globalization.

Seventeenth Recommendation: The Ministère de l'Éducation, the Ministère de l'Immigration et des Communautés culturelles, the Ministère de la Culture et des Communications and the *Office de la langue française* must coordinate their efforts and pool their resources to ensure that language courses taught at all levels in Quebec include a minimum reading component dealing with issues of prejudice, bigotry and bias, promoting shared values and encouraging personal engagement in the battle against racism and discrimination.

Eighteenth Recommendation: Popular culture, which takes its cues from the media, television, video games, Internet, music and film, must be nourished with examples of humanity between fellow citizens belonging to vulnerable communities. The government must ensure that the Quebec entertainment industry, which has been the beneficiary of the substantial public subsidies, does its part to promote shared values. A meaningful share of public funds that are allocated to subsidizing the cultural and entertainment industry must be set aside for projects that directly promote a culture of peaceful coexistence and respect for diversity.

9. Conclusion

Any policy to combat racism and discrimination must ensure that its goals and objectives permeate to the grassroots of our society. This is why we stress, once again, that the policy must begin with a statement of principle by our political leaders in the National Assembly. Once adopted, the statement of principle must inform every program adopted by the Quebec government. An action plan must include programs that foster relations between members of different ethno-cultural groups but must also provide all Quebecers with equal access to information and programs directed at facilitating their full participation in our society. Finally, everyday prejudice, bigotry and bias must be tackled as a separate component of the battle against racism and discrimination.

10. List of Recommendations

First Recommendation: We caution that the policy contemplated by this consultation must not confuse the fight against racism and discrimination with the challenge of managing diversity. A policy to combat racism, discrimination and other manifestations of intolerance must clearly distinguish between these two distinct policy objectives.

We recommend that the existence of latent resentment toward minority groups by a small but measurable sector of Quebec society must be officially acknowledged and confronted. If the policy proposed is to have any meaningful impact, the Quebec government, in partnership with leading Quebec economic, social, cultural and academic institutions, must dedicate significant human and financial resources to addressing this issue.

At the same time the policy must recognize that attitudes that conflict with Quebec's democratic values, openness to diversity and tolerance for people of all origins are also imported from abroad. Project funding for parent groups, and schools with significant immigrant student populations, must be made available through the Ministère de l'Éducation for programs that educate parents about the fundamental values of Quebec society.

Second Recommendation: The Quebec National Assembly must pass a resolution adopting a statement of principle explicitly condemning antisemitism, racism, Islamophobia and other manifestations of intolerance against any individual(s) or group(s) of any origin, sex, color, religion or sexual orientation. The adoption of a statement of principle by the National Assembly should coincide with an extensive province-wide media campaign, in the francophone, anglophone and ethnic print and broadcast media.

Third Recommendation: The policy to combat racism and discrimination must include a strategy for identifying classifications and labels that can potentially reinforce bias against Quebec's linguistic, religious, ethnic and cultural minorities and then removing such classifications and labels from the official public lexicon. The government should conduct a thorough review of the language used in Quebec statutes, legislative debates, social, economic and cultural programs and official communications and documents. The categories used to identify different categories of citizens in its current communications should be

abandoned in favor of language that reassures Quebecers of all origins that they are equal members of Quebec society without distinction. Political parties must also take the lead, eschewing public messages in their electoral campaigns that potentially conflict with the principle that all Quebecers have equal value in the democratic process.

Fourth Recommendation: The Ministère de l'Immigration et des Communautés culturelles must be allotted an annual budget commensurate with the increasingly pivotal role immigrants and cultural communities play in Quebec society and the enormous challenges the Ministère faces in ensuring that all Quebecers, regardless of origin, are given equal opportunity to fully participate therein.

Fifth Recommendation: All of Quebec's elected politicians must, first and foremost, publicly embrace, by proclamation in the National Assembly, the crucial principle affirmed at the 2002 Berlin Conference²³ which declared that violence against Jews and other manifestations of intolerance will never be justified by international developments or political issues. They must state unequivocally that intolerance against Jews and calls for the destruction of Israel obstructs democracy, pluralism, and peace.

Sixth Recommendation: The policy must direct the Quebec government to allocate sufficient funds to the Ministère de l'Éducation to finance the creation and implementation of teacher training programs that better prepare elementary and secondary school teachers, and CEGEP and university professors, to teach controversial social and political issues without becoming part of the controversy. All education faculties in all of Quebec's universities should be instructed to offer a course in teaching civil discourse.

Seventh Recommendation: Quebec's policy to combat racism and discrimination must include a requirement obliging every public and private learning institution under the jurisdiction of the Ministère de l'Éducation, to adopt a protocol setting out acceptable norms for civil discourse within their institutions. The protocol must include both incentives and sanctions that encourage respect for diversity of opinions even on the most divisive and controversial issues. The unspoken rules of civility must be made explicit in the protocol and must be accompanied by financial incentives to educational institutions to encourage academic institutions to prioritize education programs and academic and social events that promote shared values.

Eight Recommendation: The policy adopted must include a direction to the Ministère de l'Éducation to take measures to ensure that the social studies curricula offered in Quebec's public and private secondary schools include the teaching of painful episodes in Quebec and Canadian history. Learning about the mistakes of the past committed on our soil, in addition to, and not in lieu of, those committed long ago in far away lands, will assist in dispelling popular misconceptions and negative stereotypes about Jews and other minority communities and their contribution to the struggle for human rights.

Ninth Recommendation: Everyday prejudice, bigotry and bias must be given major consideration in the development of equal opportunity employment strategies and educational programs. The Ministère du Travail must be directed to ensure that employment training programs, in the public sector, include training modules sensitizing employees to diversity and the value and skills persons from different ethno-cultural origins bring to the workplace. The Ministère du Travail, unions and professional associations must encourage similar programs in the private sector. The government must provide tax incentives or subsidies to private sector employers who implement such diversity training initiatives.

²³ 2002 Berlin OSCE (PA) Resolution, par. 11.

Tenth Recommendation: All public sector human resource personnel and public service employees who are responsible for hiring and training must be evaluated and tested for their openness to diversity and knowledge of non-Francophone communities

Eleventh Recommendation: All public sector human resource personnel and/or those who are responsible for hiring and evaluating employee performance must be directed to include an evaluation of the employee's openness to diversity as part of the assessment of his or her skills and performance. The private sector should be encouraged to do likewise through tax credits that reward the implementation of diversity programs in the workplace.

Twelfth Recommendation: The Ministère de l'Éducation must be directed to ensure that the rules governing the recognition of foreign diplomas are bias-free and accurately reflect the high quality of training received by immigrants in their own countries. The tendency in Quebec to treat foreign diplomas as inferior to diplomas obtained from Canadian, British or major American universities must end.

Thirteenth Recommendation: The recommendations of the Conseil Interprofessionnel du Québec's working group, *Équipe du travail sur la reconnaissance des acquis*, as set out a report submitted to the MICC in November 2005 entitled *Rapport de l'Équipe du Travail sur la Reconnaissance des Diplômes et des Compétences* should be implemented.

Fourteenth Recommendation: All government ministries must coordinate their efforts to ensure that Emploi-Québec employees are fully trained in the programs already offered to immigrants and minority groups. Training and periodic re-training to all front-line Emploi-Québec employees must be provided to ensure that all consumers of their services are properly informed of the programs available or to become available. The procedure for applying to all employment programs should be streamlined and made available in plain language documents. Small and medium business should be encouraged to apply for the grants and assistance should be provided to simplify the process.

Fifteenth Recommendation: The Ministère de l'Éducation, the Ministère de la Culture et des Communications and the Ministère de l'Immigration et des Communautés culturelles must coordinate their efforts and pool their resources and expertise to encourage, promote, support and subsidize rapprochement projects in elementary and secondary schools, in CEGEPS and universities, in manpower training institutions, and in the corporate and non-profit sector.

Sixteenth Recommendation: The Ministère de l'Éducation and the Ministère de l'Immigration et des Communautés culturelles must coordinate their efforts and pool their resources to ensure that history courses and teacher training manuals emphasize teaching in the context of globalization.

Seventeenth Recommendation: The Ministère de l'Éducation, the Ministère de l'Immigration et des Communautés culturelles, the Ministère de la Culture et des communications and the Office de la langue française must coordinate their efforts and pool their resources to ensure that language courses taught at all levels in Quebec include a minimum reading component dealing with issues of prejudice, bigotry and bias, promoting shared values and encouraging personal engagement in the battle against racism and discrimination.

Eighteenth Recommendation: Popular culture, which takes its cues from the media, television, video games, Internet, music and film, must be nourished with examples of humanity between fellow citizens belonging to vulnerable communities. A meaningful share of public funds that are allocated to subsidizing the cultural and entertainment industry must be set aside for projects that directly promote a culture of peaceful coexistence and respect for diversity.

Annex

“HATE” E-MAILS RECEIVED BY JEWISH INSTITUTIONS SINCE JULY 12, 2006

—Original Message—

From: Clément Marcotte [mailto:serenissime@tlb.sympatico.ca]
Sent: Sunday, July 16, 2006 7:43 PM
To: canadianjewishcongress@cj.ca; lrudner@on.cj.ca; cj-c-quebec@cj.ca
Subject: Liban

Quand on voit les Juifs assassiner des Libanais innocents on regrette spontanément qu'Hitler ait manqué de temps. When we see Jews killing innocent Lebanese, we immediately regret that Hitler lacked some time. Pas d'excuses, je suis encore trop doux envers les bandits juifs et tous leurs complices qui leur envoient des encouragements et de l'argent.

Clément Marcotte
Amos (Québec)

Original Message—

From: luc guillette [mailto:lguillette@sympatico.ca]
Sent: Sunday, July 30, 2006 10:19 PM
To: cj-c-quebec@cj.ca
Subject: Israel-Liban

Je me demande pourquoi mes compatriotes Canadiens et certains membres de ma famille sommes allé vous défendre contre l'holocauste d'Hitler dans les années 40 alors que vous faites pas mieux 60 ans plus tard. Désolé mais je ne comprend pas. Aurions nous évité ces catastrophes future en vous laissant exterminer et ainsi laisser les membres de ma famille vivre???

From: Janice Rosen [janicer@cj.ca]
Sent: Friday, July 28, 2006 1:27 PM
To: Enza Martuccelli; Len Rudner
Subject: Anti-CJC-Israel message by phone
This comes from phone number 269-5494. It took far more replaying than I would like to ever have to do again, but I think I got pretty much all of it transcribed below.

I don't know who talking to - I'm basically a concerned Canadian and I want to register a complaint against Israel. 700,000 displaced Lebanese plus foreigners, 8 Canadians bombed and burnt to death, people attempting to leave are having difficulty because you've blown up the bridges and the infrastructure. All over 2 supposedly kidnapped Israeli soldiers. It's an excuse for over-militaristic paranoid super aggressive Israel.

My letter, my main letter is this, if I have time: You have no resources, no honour, no religion except delusion and greed. You have no perspective beyond extending your land that you don't even own, that was stolen from others to create your artificial state in 1948 because 6 million of you were put on the stake. And all the world turned their backs on you, and they felt guilty so they gave you your state.

I don't agree with them, but they did. You never learned from all the deaths and misery that were done to you. In the Bible when Jesus was on the cross he wept for you people. He said "don't cry for me cry for my children's children." Did he foresee what Hitler did to you?

You people with your militaristic homicidal paranoid tendencies toward all outsiders and foreigners will end up precipitating World War III. The second coming of Jesus is nigh and if you think you can destroy the world because of 2 soldiers and all your crap, it's all crap; I am sick and tired of it. I'm a Roman Catholic and I don't believe in Jehovah, I believe in my God. I took comparative religion in college and my teacher (who turned down the chance to be in the United Church?) said "It doesn't matter how you get to the top of the mountain." Well, you guys are blowing up the mountain and blowing up the world. There's something wrong with a country that's destroying... (cuts off)

—Original Message—

From: Gaston Côté [mailto:geonet@videotron.ca]

Sent: August 5, 2006 7:21 AM

To: Jonathan Kalles

Subject: INCOMPLET

À qui de droit,

J'ai pris connaissance de vos documents d'information... Évidemment, il est tout à fait normal que vous fassiez la promotion d'un pro domo... Sauf que la promotion de la paix doit tenir compte de compromis et d'une volonté d'agir réciproques...

1. **compromis palestinien et arabe:** accepter la création de l'état d'Israël qui s'est faite sans leur consentement sous l'égide de l'ONU;

2. **compromis israélien:** accepter les limites de leur état tel qu'il a été constitué à l'origine;

3. **compromis palestinien:** renoncer au retour des réfugiés moyennant compensations financières de la part d'Israël ;

4. **compromis israélien:** établir et promulguer un calendrier de retrait de TOUS les territoires occupés illégalement depuis près de 40 ans, et ce, à l'encontre des résolutions de l'ONU;

5. **compromis palestinien et israélien:** accepter d'un commun accord que Jérusalem devienne capitale nationale des nations israélienne et palestinienne.

La situation qui perdure depuis déjà trop longtemps a exacerbé les passions et donné naissance au "terrorisme" des palestiniens qui résistent à la présence d'un envahisseur qu'à celui du terrorisme d'État d'Israël qui justifie son occupation par le droit de se protéger et de se défendre.. D'ici là, on peut toujours rêver...

Gaston Côté

—Original Message—

From: Ray [mailto:pierre@videotron.ca]
Sent: Monday, July 31, 2006 11:19 AM
To: cjc-quebec@cjc.ca
Subject: Liban

Les terroristes, ce sont vous les sionistes. Vous êtes les nazis du 21ième siècle. Il ne doit pas y avoir eu d'holocauste car vous êtes toujours aussi nombreux. Partout où vous allez, ça déclenche des guerres....car il n'y a personne qui veut vous cotoyer en tant que peuple. Tout ce que vous savez faire, c'est de vous accaparer des territoires des autres. Maintenant, vous vous comportez comme les maîtres du monde. Vivement, l'avènement d'un autre Hitler pour régler la question une fois pour toute et débarrasser la planète de la vermine.....

—Original Message—

From: "Archie Baldwin" <archie_b1@hotmail.com>
Date: Mon, 31 Jul 2006 21:30:07
To: "Blackberry \\\(E-mail\\)" <jonathan.kalles@rogers.blackberry.net>
Subject: Get the hell out of Québec!!!

You love war? You think that Israel is right? You think that the murder of innocent people is justifiable. Then you have no business to be in my country. You are either Israelite or Canadian, not both. I could not give a shit that you are jews, but if you support Israel actions, then you are an enemy of Québec, of Canada and most of the civilize world which is discussed at Israel.

Your country is synonym of death. It was born from terrorism and you government is no better then Al Qaeda or the Hezbollah. You are a nation of terrorists.

Move to the USA, go to hell, only then support any terrorism actions you went. Don't do it from Québec. I am a Québécois pure laine and you are teaching me to hate you bastards, may you be all damned for eternity.

Archie

From: André Vincent <lepapou@cooptel.qc.ca>
> **Date:** 2006/08/08 Tue PM 10:40:53 GMT-04:00
> **To:** <janicer@cjc.ca>
>
> Charognards! Ça vous fait bander... l'odeur de la mort!
>
> andré Vincent

From: Jonathan Kalles
Sent: Thursday, August 17, 2006 11:39 AM
To: Enza Martuccelli
Subject: FW: manifestation de Montréal en appui aux victimes du Liban

—Original Message—

From: réal labrie [mailto:reallabrie@hotmail.com]
Sent: August 17, 2006 9:38 AM
To: Jonathan Kalles
Subject: manifestation de Montréal en appui aux victimes du Liban

Monsieur, Je me suis un québécois pure laine, comme on le dit si bien chez-nous. J'ai été élevé dans le respect des autres peuples. Des citoyens juifs fréquentaient notre maison et ils y recevaient un accueil des plus chaleureux. Mais aujourd'hui ce que je déplore le plus c'est l'attitude juive qui veut qu'une critique d'Israël ou de ses politiques entraîne automatiquement le qualificatif d'antisémite. J'en ai ras le bol. J'ai pleuré sur l'Holocauste, mais aussi sur les milliers d'assassinats d'allemands, de tziganes, d'homosexuels, de malades mentaux exécutés par le régime nazi. Cela fait-il de moi un antisémite, de ne pas être uniquement affligé des crimes commis contre les Juifs. J'ai été profondément touché par les centaines de victimes civiles au Liban dans ce dernier conflit; cela fait-il de moi un antisémite...et un sympathisant des terroristes. J'en ai marre d'entendre parler de terrorisme, de peur, de menace possible pour mon pays le Canada. Le terrorisme existe, mais il n'y a pas que les attentats qui tuent, il y a encore pire: le terrorisme moral que l'on semble vouloir m'imposer. Le Québec a été terrorisé pendant des siècles par l'Église et certains hommes politiques canadiens. Ne nous faites pas de leçon; gardez vos propos irrespectueux à l'endroit de mon peuple parce qu'il s'apitoie sur le sort des Libanais. Vos propos sont insultants et dégradants. Et ce sont ces propos mêmes qui peuvent créer l'antisémitisme au Québec. Les paroles haineuses ou les attitudes haineuses ne créent pas la sympathie; elles engendrent l'indifférence ou le rejet. J'ose encore espérer qu'il existe, au Québec, des citoyens juifs qui sont plus nuancés, plus informés de l'histoire du Québec, de la sensibilité et de la générosité de ses citoyens, citoyennes. Sinon ce serait faire preuve d'une ignorance crasse. Réal Labrie
