

VIOLENCE IN INTERCULTURAL RELATIONSHIPS

LET'S WORK
ON IT TOGETHER!



*Fostering harmonious intercultural relationships
and fighting discrimination at school to create a
safe, positive and caring environment*

In light of the potential impact of discriminatory speech and behaviour on students' well-being and success, the Ministère de l'Éducation et de l'Enseignement supérieur (MEES) has developed this reference document on discrimination, especially in connection with ethnocultural, linguistic or religious affiliation.

Speech and behaviour that express discrimination against individuals with a different ethnocultural, linguistic or religious identity are present in the school community and affect both students and staff. Measures to prevent discrimination and foster harmonious intercultural relationships in school are designed to promote a safe, positive and welcoming environment and to prevent violence and bullying.

Since 2012, new provisions of the *Education Act* (EA) and of the *Act respecting private education* (ARPE) specify the duties and responsibilities of all education community stakeholders with regard to the measures that must be taken to prevent and deal with violence and bullying, including actions motivated by racism.¹

Like all other manifestations of violence, discriminatory attitudes and behaviours (harassment, the desecration of articles of symbolic significance, the active or passive exclusion of others, etc.) as well as defamatory speech and writing (insults, contempt, mockery, hateful or humiliating comments, etc.) must not be allowed to pass unnoticed. Rather, they call for immediate intervention and a structured approach to ensure that all people are treated fairly and with respect. The structured and coordinated approach proposed by MEES for all school teams is research-based and helps to build a safe and healthy environment. It enables schools to determine the means of action and powers available to them.²

¹ EA, s. 75.1, para. 2; ARPE, s. 63.1, para. 2. EA

² MEES website, *School Climate* section.

1. ETHNOCULTURAL DISCRIMINATION

Discrimination involves treating a person or group differently from others, in an exclusionary or preferential manner, based on their distinctive characteristics (colour, gender, sexual orientation, religion, language, national or ethnic origin and social condition, or on their physical attributes, such as a disability or the means to mitigate it, etc.). Discriminatory treatment compromises or destroys the entitlement of a group or person to full equality in the exercise of their rights and freedoms.

Discrimination can assume various forms. In direct discrimination, for example, the perpetrator acts knowingly and willfully. Indirect discrimination results from the application of a seemingly neutral law, rule, policy or practice. Systemic discrimination is produced by the ways in which certain laws, rules, policies or practices intersect. Despite their involuntary character, indirect discrimination and systemic discrimination also have harmful effects.

In this document, **ethnocultural discrimination** refers to situations in which a person becomes the target of discriminatory words or actions for one or more of the following reasons given in the *Québec Charter of Human Rights and Freedoms*: language, religion, ethnic or cultural origin, race, or colour.³

Discrimination and the Québec Charter of Human Rights and Freedoms

According to the Charter, all persons are entitled to protection against discrimination in the exercise of their full range of rights and freedoms. The Charter makes direct discrimination as well as indirect and systemic discrimination illegal.⁴ Discrimination affects some groups more than others.⁵ Such groups include Indigenous peoples and visible minorities, i.e. people “other than Aboriginal peoples who are . . . non-white in colour.”⁶

³ Institut de la statistique du Québec, “Portrait de la discrimination au Québec,” *Coup d’œil sociodémographique*, no.44, December 2015, p. 2. http://www.bdso.gouv.qc.ca/docs-ken/multimedia/PB01600FR_coup_doeil_discrimination_2015H00F44.pdf. In French only.

⁴ See the various types of discrimination listed on the website of the Commission des droits de la personne et des droits de la jeunesse: <http://www.cdpdj.qc.ca/fr/formation/accommodement/Pages/html/motifs-discrimination.html>. In French only.

⁵ P. Noreau et al, *Droits de la personne et diversité : Rapport de recherche remis à la Commission des droits de la personne et des droits de la jeunesse*, 2016. In French only. https://www.crdp.umontreal.ca/files/sites/101/2016/01/Rapport_Final_Diversite_Droits_Commission_2016.pdf.

⁶ *Employment Equity Act*, SC 1995, c 44, <https://www.canlii.org/en/ca/laws/stat/sc-1995-c-44/latest/sc-1995-c-44.html>. See also M. McAndrew, J. Ledent and M. Bakhshaei, *Des mots pour le dire : La persistance des identités, des appartenances et des processus d’exclusion* (Montréal: Centre d’études ethniques des universités montréalaises (CEETUM), 2013 <http://www.ceetum.umontreal.ca/documents/capsules/2013-enjeux/mcan-led-bah-enj-2013-2.pdf>. In French only.

Discrimination is multiple or intersectional when a person becomes a target of discriminatory comments or behaviour on the basis of more than one individual characteristic, such as sex and ethnic origin, or sexual orientation and social condition. Roles associated with men and women, the ways in which they are expected to relate to one another, and their beliefs and attitudes with regard to sexual diversity may vary in accordance with their social condition, ethnic origin or religion.

Discriminatory comments and behaviour are usually based on prejudices, stereotypes and myths and beliefs that are rooted in a person's individual history and present in the community and society. In this respect, discrimination is not only an expression of violence but first and foremost an expression of inequality. This being said, however, prejudice and discrimination are not specific to dominant groups but can be found in all groups and can even appear in relationships between members of different minorities.

Xenophobia, racism, antisemitism, islamophobia, discrimination based on language, etc.

Various forms of discrimination are linked to ethnocultural, linguistic or religious origins. **Xenophobia** is a general attitude of hostility toward people considered to be foreigners.

Racism corresponds to the “set of ideas, attitudes and actions whose purpose is to make ethnocultural and national groups feel inferior socially, economically, culturally and politically, thereby preventing them from benefitting fully from the advantages to which all citizens are entitled.”⁷ Racist discourse is usually based on real or presumed physical and cultural differences.

Antisemitism and **Islamophobia** are forms of discrimination that target, respectively, Jews and Muslims. **Discrimination based on language** is a negative attitude with regard to people who speak a different language or who have an accent different from that of the majority.

⁷ Ministère de l'Immigration, de la Diversité et de l'Inclusion, *Ensemble, nous sommes le Québec – Politique québécoise en matière d'immigration, de participation et d'inclusion, Glossaire* (Québec: Gouvernement du Québec, 2015), p. 10.
http://www.midi.gouv.qc.ca/publications/fr/dossiers/Glossaire_ImmigrationParticipationInclusion.pdf. In French only.

2. ETHNOCULTURAL DISCRIMINATION IN THE SCHOOLS

Ethnocultural discrimination, whether direct or indirect, occurs in the schools and involves differences between students, between adults, and between students and adults. The document *Portrait de la violence dans les établissements d'enseignement au Québec* points out that conflicts between ethnic groups happen in both elementary and secondary school: 34% of elementary school students and 31% of secondary school students report having witnessed conflicts between ethnic groups at least once or twice a year (as opposed to 8% of elementary school staff and 20% of secondary school staff).⁸

Conflicts related to cultural differences are primarily expressed verbally: “verbal manifestations of racism usually take the form of ‘jokes’ or insults. This explicit first level may at times spill over into more serious acts of violence and fights between gangs.”⁹

Direct discrimination is easier to recognize, especially when there are witnesses present. Recognizing situations of indirect discrimination may require additional analysis, whether these situations involve individual actions, mechanisms, supervisory measures or practices and procedures that are “neutral in appearance and applicable to all but have harmful effects”¹⁰ on certain groups.

⁸ Chaire de recherche sur la sécurité et la violence en milieu éducatif, *Portrait de la violence dans les établissements d'enseignement au Québec*, Rapport du groupe de recherche SEVEQ, Université Laval, 2014. http://www.violence-ecole.ulaval.ca/fichiers/site_chaire_cbeaumont/documents/Rapport%20SEVEQ%20Violence%20Ecole.pdf. In French only.

⁹ M. McAndrew and M. Potvin (1996: 81), quoted in V. Cloutier, V., “Intolérance ethnoculturelle dans les écoles élémentaires: la perception des intervenants,” *Reflets*, 13 (1), 2007, pp. 80–97. In French only. Free translation.

¹⁰ Gouvernement du Québec, *La diversité: une valeur ajoutée – Politique gouvernementale pour favoriser la participation de tous à l'essor du Québec*, Québec, 2008, p. 15. <http://www.midi.gouv.qc.ca/fr/dossiers/lutte-contre-racisme.html>.

In French only. For an English-language summary, go to:

http://www.midi.gouv.qc.ca/publications/fr/dossiers/PolitiqueFavoriserParticipation_Synthese_en.pdf.

3. THE VICTIMS OF ETHNOCULTURAL DISCRIMINATION

Anyone can be a victim of ethnocultural discrimination. Although its effects are not limited to minorities, they are usually the ones most affected. Recent data on discrimination in Québec shows that it is based on ethnocultural markers such as religion, ethnic or national origin and skin colour in the most frequently reported cases, and that Indigenous people, new immigrants and people in minority and racialized groups¹¹ are, more so than others, the targets of discriminatory words and actions.

In the school community, students from immigrant, Indigenous, minority or racialized backgrounds may be overrepresented in special education classes and drop-out statistics. For example, they may be, in certain cases, more often disciplined for infractions against their school's code of conduct, steered toward educational paths less suited to their needs and brought to the attention of, or taken in charge by, the director of youth protection (Directeur de la protection de la jeunesse or DPJ).¹²

It is important to be vigilant when applying codes of conduct and disciplinary measures in school (detention, suspension, expulsion, etc.), to take the whole context into consideration and to ensure that each student is treated fairly.

In this respect, the violence prevention committee¹³ can support and guide the members of the school team in holding activities with the students or in planning interventions. It can also ensure that the issues are taken into account in class activities and in the application of the code of conduct. The committee can also see to it that the school offers educational and support measures adapted to each student's situation and needs.

¹¹ The expression *racialized groups* refers to “groups of a specific national identity or citizenship who are targets of racism (M. Labelle, *Un lexique du racisme: Étude sur les définitions opérationnelles relatives au racisme et aux phénomènes connexes*, a report presented to UNESCO (Montréal: Université du Québec à Montréal [UQAM], Centre de recherche sur l’immigration, l’ethnicité et la citoyenneté, July 2006).

¹² Commission des droits de la personne et des droits de la jeunesse, *Racial Profiling and Systemic Discrimination of Racialized Youth: Report of the Consultation on Racial Profiling and its Consequences*, 2011.

http://www.cdpcj.qc.ca/publications/Profiling_final_EN.pdf

¹³ EA, s. 96.12; ARPE, s. 63.5.

4. THE CONSEQUENCES OF DISCRIMINATORY ACTIONS ON VICTIMS AND WITNESSES

Victims of acts of discrimination may be afraid of the consequences of denouncing their aggressors. They may downplay or minimize the facts, or believe that they are responsible for what happened or caused it in some way. These points must be taken into consideration when evaluating a situation involving violence or bullying.¹⁴ It is also important that the injustice done be acknowledged by those close to the victims and by the school, so that the appropriate support required (e.g. to file a complaint) can be provided. In addition to upholding the right to equality, support for victims not only sustains their confidence in societal institutions but bolsters their self-esteem and their sense of belonging within the community.

Acts of discrimination can have different effects on the person targeted. These include:

- mood swings: anger, fear, shame, doubt, anxiety, sadness, depression
- loss of self-confidence or self-esteem
- changes in the victim's attitude toward school: lack of motivation with respect to school work, a drop in marks, being late for class, high rates of absenteeism, deliberately late arrivals at school, risk of dropping out (or, inversely, excessive devotion to school activities)
- changes in interpersonal relationships: loneliness, isolation, behavioural problems, excessive participation in social activities
- changes in lifestyle habits: loss of appetite, sleep disturbances, abuse of alcohol or drugs, excessive participation in sports activities

¹⁴ Aide-mémoire pour l'adulte témoin and Aide-mémoire pour la personne responsable de l'évaluation approfondie de l'événement.

Many people are involuntary witnesses to acts of discrimination. As a result of such experiences they may:

- feel anger, shame, guilt or powerlessness
- be afraid of becoming victims themselves, or of being associated with the victim, the perpetrator or the act itself
- actively help the perpetrator by taking part in the act of aggression (active aggressive witness)
- help the perpetrator by behaving as a complicit witness, e.g. by laughing or by encouraging the perpetrator (active sympathetic witness)
- support the perpetrator by refusing to intervene or by remaining passive (passive sympathetic witness)
- help the victim by seeking adult assistance (indirectly defending witness)
- directly help the victim by impeding the perpetrator (directly defending witness).


5. SUPERVISORY MEASURES, ACTIONS AND MINISTERIAL SUPPORT IN PREVENTING DISCRIMINATION IN THE SCHOOLS

Supervisory measures

The schools have a major role to play in encouraging egalitarian relationships and social cohesion. Various provisions of the *Education Act* (EA) and the *Act respecting private education* (ARPE) prescribe openness to diversity and measures to prevent and deal with violence and bullying in whatever form they take. For example, section 75.1 of the EA and section 63.1 of the ARPE stipulate that every educational institution must have an action plan with “prevention measures to put an end to all forms of bullying and violence, in particular those motivated by racism or homophobia or targeting sexual orientation, sexual identity, a handicap or a physical characteristic.”¹⁵

Section 22 of the EA stipulates that “the teacher shall . . . take the appropriate means to foster respect for human rights in his students.” This provision is meant to ensure that students and staff know their rights, are able to recognize situations in which these rights are not being respected, and know the means that can be used to rectify the situation and how to put them into practice.

¹⁵ See section 63.1 of the ARPE



In addition, various elements of the Québec Education Program (QEP) can help to prevent the development of prejudices and discrimination based on ethnic origin, language or religion.

Moreover, since 1998, the *Policy Statement on Educational Integration and Intercultural Education*¹⁶ issued by the Ministère stresses the importance of providing intercultural education services throughout the entire Québec school system, to ensure the success of all students, avoid the marginalization of groups already stigmatized by group prejudice and promote the participation of all in building a pluralist and inclusive Québec.

Such a policy is also recommended in the reference framework for Québec teachers' professional competencies, *Teacher Training: Orientations, Professional Competencies*.¹⁷

¹⁶ Québec, Ministère de l'Éducation, *A School for the Future – Policy Statement on Educational Integration and Intercultural Education* (Québec: Gouvernement du Québec, 1998).

http://www.education.gouv.qc.ca/fileadmin/site_web/documents/dpse/adaptation_serv_compl/PolitiqueMatiereIntegrationScolEducInterculturelle_UneEcoleAvenir_a.pdf

¹⁷ Québec, Ministère de l'Éducation, *Teacher Training: Orientations, Professional Competencies* (Québec: Gouvernement du Québec, 2001), p. 5. http://www.education.gouv.qc.ca/fileadmin/site_web/documents/dpse/formation_ens_a.pdf

Actions of the Ministère

A number of government actions deal with the question of *living together in harmony*. The Ministère and the Québec school system are involved in implementing the following measures:

1. *Concerted Action Plan to Prevent and Counter Bullying 2015-2018 – Together Against Bullying: A Shared Responsibility*. Objectives 1.1 and 3.5 of Orientation 1 of this plan specifically involve the school system with regard to prosocial behaviours, respect for others, egalitarian relationships, inclusiveness and openness to diversity.
2. The government's 2015-2018 action plan, *La radicalisation au Québec: agir, prévenir, détecter et vivre ensemble*
3. The Immigration, Participation and Inclusion Action Strategy 2016-2021: *Together, We Are Québec* is intended to raise awareness of the diversity that exists in Québec and to create initiatives that foster intercultural contacts in the school community and elsewhere in order to fight against prejudice, discrimination and racism.¹⁸

“... schools play an important role. School is a training ground for citizens, in addition to being a centre of intercultural exchange for students of all origins and their parents. For many years, Québec's academic institutions have been characterized by ethnocultural diversity. This diversity, which extends well beyond the Greater Montréal area, sometimes results in differentiated needs, especially in terms of welcoming and integrating students from immigrant families. It also requires awareness among students and teachers concerning intercultural dynamics as well as discrimination and racism.”¹⁹

4. The Policy on Educational Success also attributes significant importance to the school climate. The quality of the school climate, which should be safe, welcoming, inclusive, open to diversity and free from violence, fosters the desire to learn and succeed. Therefore, to maintain a healthy and safe school climate, education stakeholders must wage an unceasing battle against bullying, discrimination, radicalization, intolerance and all forms of physical, sexual, moral or psychological violence.

¹⁸ Ministère de l'Immigration, de la Diversité et de l'Inclusion, *Immigration, Participation and Inclusion Action Strategy 2016-2021: Together, We Are Québec*, 2015.

http://www.midi.gouv.qc.ca/publications/fr/dossiers/Strategie_ImmigrationParticipationInclusion_EN.pdf

¹⁹ Ibid., p. 54.

Support measures

MEES offers financial support to the schools²⁰ and provides the school boards with the services of regional program officers—who *support school boards in the implementation of effective interventions to address the prevention of violence, bullying and radicalization*²¹— along with regional support staff and their expertise. These professionals help the school system through their support for the implementation of promotion and prevention initiatives. Material and workshops created by the Ministère are also made available to the schools and school boards.²²

In addition, to reduce the number of prejudices and stereotypes relating to members of the First Nations and Inuit communities, the Ministère has instituted a measure entitled *Raising Awareness Regarding Aboriginal Peoples* for preschool, elementary and secondary students. Through this measure, it supports projects aimed primarily at the acquisition or consolidation of knowledge about the current reality, lifestyles and traditions of Québec's Aboriginal communities.²³

The Ministère has also provided the school boards with the measure *Soutien à l'intégration des élèves immigrants et à l'éducation interculturelle* in order to foster harmonious community life and reduce the number of prejudices and stereotypes relating to immigrants and the members of minority and racialized groups. This measure is primarily intended to support the school boards in awareness-raising and intercultural-contact activities, as well as in educational activities that focus on learning how to live together harmoniously and on the development of openness and respect with regard to ethnocultural, linguistic or religious diversity among all Québec students and school stakeholders.²⁴

²⁰ Measure 15031.

²¹ Measure 15032.

²² On the MEES website or from regional program officers (RPO).

²³ The Cree and Kativik school boards and the Naskapi School are not eligible for this type of financial assistance. For more details, see:

http://www.education.gouv.qc.ca/fileadmin/site_web/documents/education/diversite/guide_initiatives_reussitescolaire_EN_2015.pdf

²⁴ See: <http://www.education.gouv.qc.ca/enseignants/aide-et-soutien/immigration-et-education-interculturelle/>. (In French only)

6. PREVENTING AND DEALING WITH VIOLENCE OR BULLYING BASED ON ETHNOCULTURAL DISCRIMINATION

When it comes to preventing and dealing with violence or bullying based on ethnocultural discrimination, there are no quick and easy all-purpose solutions that are both effective and lasting. As with other forms of violence,²⁵ intervention in this area must be part of a structured and concerted approach. The one that the Ministère recommends for the schools is based on research studies and contributes to the creation of a healthy and safe environment. It enables the schools to use the mechanisms and powers at their disposal.²⁶

Establishing the right approach requires time and ongoing effort. One major obstacle often encountered in setting up a plan to prevent violence and bullying is the feeling of urgency felt by the schools, which leads them to intervene in a reactive and occasional way instead of in a proactive and planned manner. A preventative, clear and concerted approach to dealing with ethnocultural discrimination makes it possible to create an inclusive environment that promotes diversity, an environment in which each person can “develop his or her full potential, free from any form of bullying or violence.”²⁷


All this must emerge from a process that includes mobilization, consultation, decision making, planning, implementation and evaluation. In addition, the roles and responsibilities of all involved must be specified, including those of the students’ families and the members of the community. The standards of the educational institution (for example, the rules of conduct and safety measures) must state clearly the procedures to be followed whenever an incident is reported or a complaint filed, as well as the ways in which reports and complaints are dealt with.

The school’s administrative practices and forms of leadership, collaboration between staff members and families, staff support, training and stability, the quality of interpersonal relationships and a feeling of belonging are also determining factors.

²⁵ Including bullying, homophobia, cyberspace violence and violence between boys and girls (see the reference tools accessible at the following address: <http://www.education.gouv.qc.ca/en/current-initiatives/bullying-and-violence-in-the-schools/resources-and-documentation-for-schools/reference-tools/>)

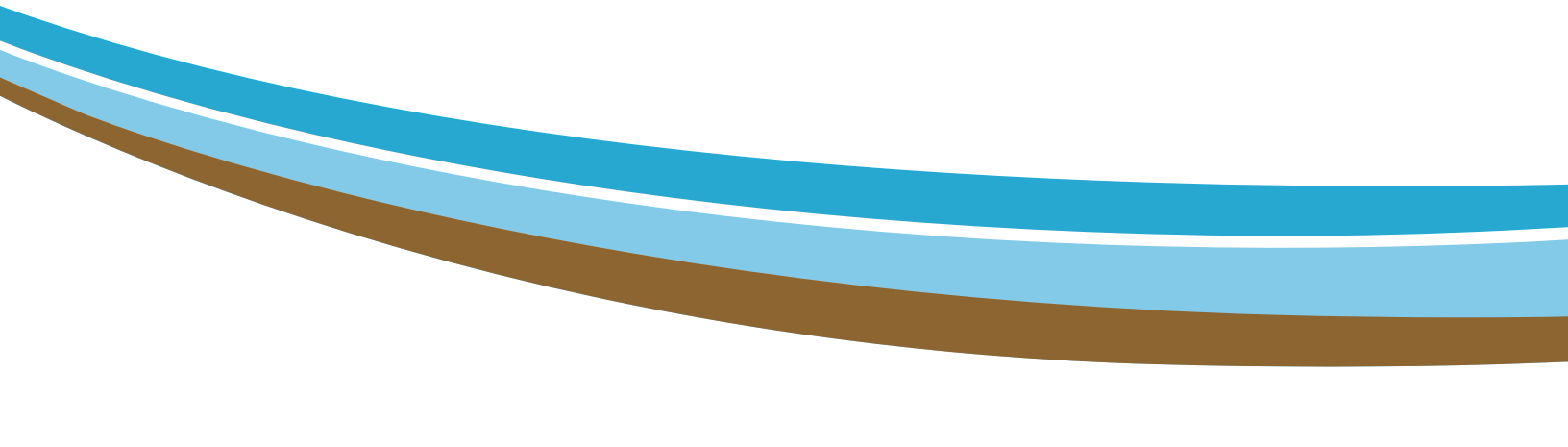
²⁶ MEES website, *School climate* section.

²⁷ *An Act to prevent and stop bullying and violence in schools*, SQ 2012, c 19 (in effect as of June 15, 2012), *Explanatory notes*.



Discriminatory language and behaviour stem from a variety of factors that make intervention complicated. Such forms of discrimination can be based on ignorance, misunderstanding or individual or group prejudices and ideologies. They can also originate in cultural, family or religious values. Adults and students alike harbour prejudices that may be expressed in their interactions, actions and decisions. In some cases, adult role models may be unaware of their own prejudices or avoid the topic of ethnocultural discrimination because they are unsure about the knowledge they need to pass on, the attitudes they ought to adopt, or the steps they should take. Even if they are careful not to transmit prejudices, a lack of intervention has serious repercussions on victims' feelings of isolation.

It is important, therefore, that school staff work together to set up and lead discussions with the students so that the latter can deepen their understanding of diversity-related questions and engage in dialogue in a manner that shows respect for, and openness to, the ideas expressed by others.



Mobilize all school staff to prevent ethnocultural discrimination

In the case of acts of violence or bullying, intervention is a matter not just for a few individuals but for the whole school team.²⁸ Everyone can collaborate in establishing the **school's position** and thereby contribute to the creation of a safe, positive and welcoming school climate. It is important that the school fully engage with this issue in, for example, its anti-bullying and anti-violence plan²⁹ and that it take all those involved into account, including victims, witnesses and perpetrators. By taking a clear stance with explicit reference to violence of a discriminatory nature, students and adults alike will know that the school will act if incidents of this type occur. The following means of action should be given preference:

- The school principal should involve all school staff members in each step of the process, from determining the school's aims to planning and implementing the appropriate measures.³⁰
- Ensure that all involved know and can recognize the various forms of prejudice and ethnocultural discrimination as well as their impact on the communities and individuals who are victims of them, especially students. To do this, students and adults must all become aware of their own prejudices.
- Provide clear definitions of, and accurate information on, the various forms of ethnocultural discrimination.
- Ensure that both students and adults share the same understanding of their role, influence and responsibilities in the promotion of harmonious community life, the prevention of ethnocultural discrimination and the creation of a safe, positive and welcoming school climate.
- Establish partnerships with community organizations working to prevent and deal with ethnocultural discrimination.
- Suggest how families could collaborate with the school in ways that take into account their needs, experiences and resources.
- Raise families' awareness of the various forms of ethnocultural discrimination and the protective measures provided for in the *Charter of Human Rights and Freedoms*, and provide them with up-to-date and clear information on the procedures to be followed when reporting an incident or filing a complaint.

²⁸ See section 75.3 of the *Education Act*, which states that “[e]very school staff member shall collaborate in implementing the anti-bullying and anti-violence plan and shall see to it that no student in the school is a victim of bullying or violence.”

²⁹ See section 75.1 of the *Education Act*.

³⁰ See section 75.3 of the *Education Act*.

Draw up a profile of the situation and implement measures adapted to the circumstances of the various communities

Prevention and intervention measures to counter ethnocultural discrimination in the school community must take into account the needs and circumstances of Québec's various regions in terms of their current and traditional diversity (Indigenous peoples, francophones, anglophones, immigrants, refugees, etc.), the nature of their intercultural relationships and their specific concerns with regard to diversity.

In communities with a high degree of ethnocultural, linguistic or religious diversity, students and school staff have daily intercultural contact that can lead to a fairly accurate understanding of harmonious intercultural relationships free of discrimination. However, these communities may sometimes experience particular intercultural tensions that call for vigilance.

In communities where diversity is somewhat lacking, additional effort is required to bring students into contact with the types of differences they do not see in their daily lives. Since human beings tend to feel both curious and apprehensive when they first encounter diversity, it is even more important to provide students in these communities with opportunities to become aware of differences, deconstruct misunderstandings, prejudices and stereotypes, and take a critical look at intercultural relationships. The following means of action should be given preference:

- Rely on data that has been collected in a democratic manner by giving a voice to all students and school staff.³¹
- Identify the main groups in the school and community, the specific tensions that exist between certain groups and the most common prejudices found among students and school staff.
- Study school practices, supervisory measures and organizational procedures and standards to ensure that they are free from all discriminatory biases with regard to membership in different ethnocultural, linguistic or religious groups.
- Update the profile of the situation on a regular basis in order to better understand the forms and consequences of ethnocultural discrimination in the schools—i.e. their nature (including intersectional discrimination³²) and the extent to which they are present in each community.

³¹ To support the schools, MEES has provided them with two instruments that they can use to draw up a profile of their situation. The Équipe de recherche sur la sécurité et la violence dans les écoles québécoises (SEVEQ) documents incidents of violence in the schools (SEVEQ@fse.ulaval.ca). To record data relating to the school climate and the conditions conducive to the mobilization and effectiveness of the school team, as viewed by the school staff, please contact your regional support officer to obtain the questionnaire *Mobilisation-CVI*.

³² For additional information on intersectional discrimination, see page 4 of this document.

- Expressly state, as central to the educational institution's standards (e.g. rules of conduct and safety measures), that all forms of ethnocultural discrimination are unacceptable.
- Offer training in intercultural, anti-discrimination and anti-racist education adapted to the priorities that were identified in the school profile and make them accessible to all the employees of the institution. Provide this training on an ongoing basis and update it regularly to meet the needs of the community.
- Help the school's professional staff members develop their ability to discuss diversity and ethnocultural discrimination among themselves and with the students, as well as the capacity to listen to students in a respectful and non-judgmental manner. Set aside space and times for discussions with members of the school team.
- Ensure that the school's professional staff take the students' ethnocultural, linguistic and religious dimensions into consideration in their evaluation. A precaution of this kind applies particularly to certain types of diagnostics, such as those affecting behavioural problems or language disorders.
- Ensure that at least one member of the school team can act as a resource person to engage the students in discussions of sensitive topics and controversial issues associated with diversity and ethnocultural discrimination.

Adopt inclusive strategies to foster positive identity development

The valorization of ethnocultural, linguistic and religious diversity and their contribution to the enrichment of our common culture is an important tool in the development of strong self-esteem and the affirmation of a positive identity among students from all backgrounds. For this reason, special attention must be paid to Indigenous student as well as to students from immigrant backgrounds and minority and racialized groups. These students can sometimes feel that they have to choose between their families' values and those of the school. Greater consideration of ethnocultural, linguistic and religious diversity in the school is important so that students can develop a positive, pluralist sense of identity and a feeling that they fully belong in Québec.

³³ See the Répertoire des formateurs (directory of training specialists) produced by the Direction des services d'accueil et d'éducation interculturelle of the Ministère de l'Éducation et de l'Enseignement supérieur : http://www.education.gouv.qc.ca/fileadmin/site_web/documents/education/diversite/Repertoire_Formateurs_Fevrier2017.pdf. (in French only)



The following means of action should be given preference:

- Recognize the multidimensional and dynamic character of identity and culture and promote a positive sense of identity to all students and school staff.
- Ensure that school activities include the contributions to the progress of Québec and humanity as a whole made by people of diverse origins, and foster the creation of initiatives that reflect and promote the wide diversity of cultural heritages found among Québec's students and communities.
- Make available materials (books, films, etc.) on diversity and ethnocultural discrimination and make these realities visible in the school environment, including the school library. Ensure that these materials are free from stereotypes.
- Make students and staff aware of the obstacles and systemic discrimination faced by Indigenous people and those belonging to minority or racialized groups in Québec.
- Promote egalitarian relationships, inclusive behaviour and healthy and respectful relationships (non-judgmental listening, empathy and consideration of the viewpoints of others).
- Give students more opportunities to come into contact with ethnocultural, linguistic and religious diversity and to engage in dialogue and cooperate on group projects and conflict resolution initiatives.
- Set aside places and times in which students can discuss the theme of diversity and ethnocultural discrimination, deepen their understanding of the attendant issues, refine their perceptions and explore a range of perspectives. Courses in English, history and citizenship education as well as ethics and religious culture are ideal forums for this type of discussion.
- Teach students critical analysis skills and how to use media, including social media, responsibly.
- Organize educational activities on the rights and freedoms set forth in the *Charter of Human Rights and Freedoms* and on the mechanisms that ensure their protection.
- Ensure that students from all backgrounds have a safe space where they can speak of their experience of discrimination and feel that they are understood and supported.

Establish mechanisms and procedures for managing situations of ethnocultural discrimination

Since 2012, each school has been required to diligently deal with situations of violence or intimidation, including racist speech and actions.³⁴ The schools have various mechanisms they can use to handle situations of ethnocultural discrimination:

- Establishing guidelines and implementing measures intended for all the students and adults in the school, including any victims, witnesses or perpetrators of discriminatory acts and those around them.
- Providing students with confidential means (mailbox, Web address, name and contact information of an adult students can turn to) for reporting situations of violence or bullying associated with ethnocultural discrimination they have been subjected to or witnessed in the school environment, and encouraging the students to use these means.
- Setting up communication mechanisms that school professionals can use among themselves and that the school can use to communicate with the families of perpetrators, victims or witnesses of ethnocultural discrimination. For example, the school can adopt, when necessary, other models of collaboration, particularly by recognizing the legitimacy of mediators or interpreters mandated by parents to act on their behalf, e.g. a member of the extended family or a representative of a community organization.
- Inform all school stakeholders about resources in the area of ethnocultural discrimination and encourage the students and staff to refer to them.
- Establish mechanisms for dealing with complaints, including the appropriate link to the Commission des droits de la personne et des droits de la jeunesse.
- Implement support and supervision measures as provided for in the *Action Plan to Prevent and Deal with Violence in the Schools*:
 - for students who are victims, witnesses or perpetrators of discriminatory actions
 - for parents who believe that their child is involved in a situation of violence or bullying linked to ethnocultural discrimination.
- Establish means for recording all events concerning violent or bullying conduct (physical, verbal, psychological, sexual. etc.) and for entering them in the file of students affected or involved.
- Provide for disciplinary action applicable specifically to acts of violence or bullying, according to the seriousness or repetitive character of the acts in question.

³⁴ EA, s. 75.1; ARPE, s. 63.1.

³⁵ To learn how to file a complaint, see: <http://www.cdpedj.qc.ca/en/plainte/Pages/default.aspx>.

³⁶ EA, s. 75.1, para. 7; ARPE, s. 63.1, para. 7.

³⁷ EA, s. 75.1, para. 8; ARPE, s. 63.1, para. 8.



7. TO FIND OUT MORE ABOUT DISCRIMINATION LINKED TO ETHNOCULTURAL, LINGUISTIC OR RELIGIOUS BACKGROUNDS

See the Répertoire de ressources en prévention et traitement de la violence.

- Commission des droits de la personne et des droits de la jeunesse. *Racial Profiling and Systemic Discrimination of Racialized Youth: Report of the Consultation on Racial Profiling and its Consequences*, 2011. [Online] http://www.cdpdj.qc.ca/publications/Profiling_final_EN.pdf

This document presents a series of recommendations that schools may find useful (see recommendations 51 to 83, pp. 109-111).

- Fleury, Bergman. *Inclusive Québec Schools: Dialogue, Values and Common Reference Points*, Report of the Advisory Committee on Integration and Reasonable Accommodation in the Schools, 2007. [Online] http://www.education.gouv.qc.ca/fileadmin/site_web/documents/dpse/formation_jeunes/RapportAccRaisonnable_a.pdf
- Livingstone, A.-M. *Perspectives des jeunes de la communauté noire sur les politiques et les défis en éducation*, Black Communities Demographic Project, Montréal: McGill University, School of Social Work, McGill Consortium for Ethnicity and Strategic Social Planning, 2010.

8. EDUCATIONAL RESOURCES

- United Nations Association in Canada. *The Kit: A Manual by Youth To Combat Racism Through Education*, 2002. <https://exchange.youthrex.com/toolkit/kit-manual-youth-combat-racism-through-education>.
- Val-d'Or Native Friendship Centre. *Gabriel-Commanda Educational Kit*, 2017. http://en.caavd.ca/uploads/2/7/8/7/27879591/_gabriel-commanda_educational_kit.pdf.
- Commission des droits de la personne et des droits de la jeunesse
 - *Racism and Discrimination: Learning Situations*.
http://www.cdpedj.qc.ca/en/formation/situations/Pages/racisme_references.html
 - *Educational Tools*.
<http://www.cdpedj.qc.ca/en/formation/Pages/default.aspx>
 - *Training and Resources*. <http://www.cdpedj.qc.ca/en/formation/Pages/default.aspx>.
 - *Une Charte, mille combats – Le profilage racial : l'histoire de Pierreson, short video feature*, 2015.
www.youtube.com/watch?v=92nRfowMT8k (in French)
 - *Aboriginal Peoples: Fact and Fiction*, 2nd edition, 2009.
<http://www.cdpedj.qc.ca/Documents/ArboriginalPeoples.pdf>
- Commission Européenne. *Moi, raciste!?*, comic book for teachers and young people, 1998.
http://www.egalitecontreracisme.fr/sites/default/files/atoms/files/bd_moi_raciste.pdf
- Éducaloi. *Discrimination at School?*, Learning and Evaluation Situations, Ethics and Religious Culture — Secondary Cycle II. [Online]
https://www.educaloi.qc.ca/sites/all/files/Ressources_educatives/Trousses/trousse_Discrimination_students.pdf
- ELODIL – Éveil au langage et ouverture à la diversité linguistique
 - *Bibliographie de littérature jeunesse sur la diversité linguistique et culturelle, les processus migratoires, les différences, le racisme*, 2012.
<http://www.elodil.umontreal.ca/fileadmin/documents/Litterature-Jeunesse/Bibliographies/bibliographie-diversite-septembre-2015.pdf> (in French)
 - *Éducation interculturelle et diversité linguistique – Annexe : exemples d'exploitation de la littérature jeunesse*, 2013. [Online] <http://www.elodil.umontreal.ca/litterature-jeunesse/annexe-guide-education-interculturelle-diversite-linguistique/> (in French)
 - Canadian Race Relations Foundation. *Racism in Our Schools: What to Know About It; How to Fight It*, 2000.
<https://www.crrf-fcrr.ca/images/Clearinghouse/ePubFaShRacScho.pdf>
- MediaSmarts: Canada's Centre for Digital and Media Literacy
 - *CyberSense and Nonsense: The Second Adventure of The Three CyberPigs*, an interactive game for 8- to 10-year-olds.
<http://mediasmarts.ca/game/cybersense-and-nonsense-second-adventure-three-cyberpigs>
 - *Thinking about Hate – Lesson*, (activity for Secondary II to IV students).
<http://mediasmarts.ca/lessonplan/thinking-about-hate-lesson>

- Leduc, C., and P. Robert de Massy. *Pour mieux vivre ensemble: Guide de réflexion sur la Charte des droits et libertés de la personne du Québec à l'intention des jeunes en milieu scolaire*, Modulo Éditeur, 1988.
- Ministère de l'Éducation et de l'Enseignement supérieur, Direction des services d'accueil et d'éducation interculturelle
 - *Cadre de référence*. [Online] <http://www.education.gouv.qc.ca/references/publications/resultats-de-la-recherche/detail/article/accueil-et-integration-des-eleves-issus-de-limmigration-au-quebec-cadre-de-reference/> (in French)
 - *Intercultural and Citizenship Calendar*. [Online] <http://www.education.gouv.qc.ca/en/references/publications/results/detail/article/intercultural-calendar/>
 - *Formation et accompagnement du milieu scolaire*. [Online] <http://www.education.gouv.qc.ca/enseignants/aide-et-soutien/immigration-et-education-interculturelle/formation-et-accompagnement-du-milieu-scolaire/> (in French)
- WAPIKONI MOBILE. *Corriger le tableau*, short feature video, 2012. <http://www.wapikoni.ca/films/corriger-le-tableau> (in French)
 A number of other Wapikoni Mobile videos on racism are accessible online: (in French) <http://www.wapikoni.ca/racisme>.

9. PROFESSIONAL LISTENING, CONSULTATION AND INFORMATION SERVICES

- Commission des droits de la personne et des droits de la jeunesse <http://www.cdpdj.qc.ca/en/plainte/Pages/default.aspx>
- Info-Social 811 (a free and confidential telephone consultation service offered by the Government of Québec)