



2A. THE STANCE ON SYSTEMIC RACISM

Theme Document Appendix
RFIQ-A21-C-I-D2A

OUR **CONVICTIONS**
THE DNA OF OUR **ACTIONS**

2nd CONVENTION
JUNE 7, 9 AND 10, 2021



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DES FIQ



OUR **CONVICTIONS** THE DNA OF OUR **ACTIONS**

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THE STANCE ON SYSTEMIC RACISM

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INTRODUCTION

Any political position in a democratic organization must obviously be based on solid foundations to make it easier to understand, foster adherence to its principles and thus ensure that the recommendations that accompany it are not just pious wishes. This is especially true when this policy position is controversial. This controversy can and should be defused in different ways.

First, the controversial nature of any current discussion on racism often stems from a lack of knowledge of the historical context in which it was created and continues to exist. The lack of historical markers conveniently conceals the fictitious division between “races”, which has helped to entrench the domination of one over the other, alienate the dominated in favour of the powerful, and consolidate that same domination within our institutions. In this sense, «knowing where you come from in order to know where you are going» is an essential step.

Then, the controversy is based on the fact that participants in the debate do not share a definition of the terms used, or worse, knowingly distort the meaning of a term to deny its existence. While sharing a common definition of terms is essential for a healthy and constructive debate, understanding the importance of a systemic analysis is equally important.

Finally, a reflection on racism often comes up against a lack of knowledge of the concrete manifestations of racism embedded in our institutions. Simply because - unlike the easily identifiable individual manifestations of racism - systemic racism is more insidious, this does not prevent it from being present and oppressing without being directly displayed.

That’s why the Provincial Executive Committee thought it would be helpful for you to have this document. In this way, we are convinced that we will be able to make choices that reflect the values that drive us and be able to continue our historical feminist struggles fighting violence against our members and our patients.

THE IMPORTANCE OF KNOWING OUR HISTORY

Slavery, the best kept secret in Canadian history

“Systemic racism and colonization do not exist in Québec; we are importing the problems in the United States to our country!” When it comes to systemic racism, slavery or Black history in Quebec, there are often people who defensively accuse us of wanting to import a problem that belongs to our southern neighbours. The United States is said to be the benchmark for slavery, systemic racism and civil rights struggles. We are quick to exclude Quebec and Canada from this history of colonialism and use shortcuts to dismiss the debate on this issue. Although there are important nuances between the American experience and our own on these issues, a brief historical review shows us that our country was also built at the expense of the rights and dignity of Indigenous peoples and that black and indigenous slavery was indeed practised.

These very important issues, taught very little in our compulsory and official history programs, merit our attention and must be acknowledged and understood by the whole population since they tell the story of the foundations in the building of Quebec and Canada and help us understand racism by rooting it in its colonial sources. Isn't it said that history is written and taught from the perspective of the dominant?

Talking about the darker sides of our history does not in any way mean denying the pride we can rightly feel in so much of it. But we must have the courage to acknowledge the darker sides of our history to build a stronger future.

It would be pretentious to think that we can delve into this issue in depth here. The value of the approach consists of giving some historical reference points in order to understand the importance of colonialism and its implications in the experience of Indigenous and racialized people (particularly Black people) here and now.

- Slavery lasted two centuries in Québec. There were more than 4,100 slaves between 1629 and 1834, the time of abolition (two-thirds American Indians and one-third Black people) (Trudel, 2009, p. 94);
- In 1760, Article 47 of the Capitulation of Montréal stipulated that: “The negro¹ and panis² [...] in their quality of slaves, will remain in the possession of the French and Canadians to whom they belong: they shall be at liberty to keep them in their service in the colony, or to sell them [...]”;

¹ Using the N word in this context is only intended to quote a historical text in full and to draw the reader's attention to the unabashed use of the word at a certain time.

² “Panis properly refers to a Native American tribe in the Missouri region; but because of their large numbers in the slave population, it became a common name [...] for a Native American in bondage. Every Panis was, so to speak, a slave by nature [...]” (TRUDEL, 2009, p. 21)

- In **1790**, to encourage the white American colonies to immigrate to Canada, the government passed the Imperial Act that allowed “United Empire Loyalists [to bring] “negros, furniture for the house, farming tools or clothing” without having to pay taxes. [...] About 3,000 slaves of African descent, men, women and children, were brought to British North America mainly in the Maritimes, Lower Canada (Québec) and Upper Canada (Ontario)” (Henry, 2020);
- In **1876**, the Indian Act, which granted the government the right to legislate on “Indians and land reserved for Indians”, infantilized Indigenous people and did not grant them full citizenship status;
- As of **1884**: Compulsory residential schools for all Indigenous children under the age of 16. These were reform schools that separated children from their families to “kill the Indian in the children” and which caused untold suffering to thousands of children. The last institution of this type in Canada closed in 1996;
- **1921–1989**: Construction of the House for Coloured Children in Nova Scotia following the refusal of care institutions to accept needy or orphaned black children. This institution closed its doors in 1989. Hundreds of former black residents testified to the physical, psychological and sexual abuse they experienced as children in this public institution (Maynard, 2018, p. 253–255);
- **1923**: Marist Brothers’ School Handbook, Articles 36 to 39 – approved by the Catholic Committee of the Council for Public Education (equivalent to the Ministry of Education) and whose later versions are inspired by:
 - There are **three main** races: the white race, the yellow race and the black race;
 - The white race has white and pink skin: it **dominates** in almost all parts of the world, but it is mainly found in Europe and America. It is **the most civilized race**. [...];
 - The yellow race has a yellowish complexion, almond-shaped eyes, stiff and sparse beard. It includes mainly Chinese and Japanese (...);
 - The **black race** has more or less black skin, thick lips and kinky hair. It is **the most backward** [...] (FM, p. 36–39);
- School segregation in Ontario and Nova Scotia until **1950** and **1983** respectively (Maynard, 2018, p. 49–50);
- Right to vote: At the federal level, it was granted to women in 1918, while it was not granted to Indigenous women until **1960**. In Québec, a woman’s right to vote was recognized in 1940. It was only nearly 30 years later, in **1969**, that Indigenous women got the right to vote.

From these few irrefutable historical facts, we can understand why keeping quiet about some of the less than glorious parts of our (not so) distant past is a problem. History, if not set free does not do history justice. It does not address the consequences of our colonial policies on the people directly concerned and those who will follow. We cannot connect our contemporary issues to their roots to better understand them and find solutions as deep as their origins. It prevents us from understanding that just because the law changes, mentalities, policies and decision-makers do not immediately follow. It makes it more plausible that traces of this open racism can persist in the public institutions that govern our rights. Furthermore, it places

the responsibility for racism on the shoulders of individual people when the responsibility lies mainly with our history.

It is this reality and history that gradually leads us to see racism as the work of a colonial system that must be analysed in its entirety.

SYSTEMIC RACISM OR SYSTEMATICALLY RACIST

“Race is born out of racism, not the other way around”

Ta-Nehisi Coates

Systemic racism. This expression has been thrust into the public media and political arena more than ever before in Quebec in recent years, and particularly in recent months. Two words: racism and systemic. Two words which, taken separately create very little controversy, but when associated with each other create an expression that raises many passions and must be understood.

Some see the debate over using the term “systemic” as merely a semantic debate that would prevent action. The Federations believe that it is essential to recognize systemic racism, identify it, document it, and know how to address it. How can it be otherwise if we do not know precisely what we need to work on and what mechanisms we need to dismantle?

Nevertheless, the Federations are of the opinion that, although it is a necessary step, the semantic debate must quickly give way to real action. We cannot allow the discussion to drag on to the detriment of Indigenous and racialized people who live with the impact daily and who expect quick, concrete and effective changes that will have a real impact on their lives. While terminology is being debated, people, including our members, continue to suffer.

Racism is defined as a “theory or ideology, based on the assumption that there are separate human races, which considers these races unequal. Racism leads to hostile and contemptuous attitudes and behaviours towards certain people because of their color or of their ethnic or national origin” (CDPDJ, Lexicon).

Thus, race is a concept created to justify the continuation of genocide, slavery and colonization while remaining seemingly consistent with Western values of freedom and equality. To put it more simply, the creation of the ideology of race allows colonialist Westerners to continue to exploit resources and people without apparent contradiction and with impunity.

Few question the existence of racism and, apart from radical or white supremacist groups, all agree that it is unacceptable and indefensible. Obviously, it would be inconceivable as citizens, but even more so as progressive women, to support a theory that simply (or in a simplistic way) defines racism as the willful rejection of others based on their colour (DiAngelo, p. 43).

Therefore, any act of **individual** (or direct or interpersonal) **racism**, including situations where a person openly states that they consider racialized or Indigenous people to be inferior to white people, is generally condemned by society and the law. For example, this may include contemptuous attitudes, abusive language, physical violence or acts of **racial discrimination** that treat someone unfairly and differently because of their skin colour, ethnic origin, language or religion.

In the case of racial discrimination, examples include the refusal to rent housing, hire or promote a racialized or Indigenous person, or the excessive and unjustified surveillance of a business. The difficulty in identifying discrimination is that it is subtle in many ways. It is rare that a person who refuses to hire a racialized or Indigenous person will say so in a straightforward manner. It is therefore necessary to take stock of the cases, compare the treatment of these people with that given to white people from the majority to identify trends and take concrete action. We will come back to this later.

So, there is a consensus on the definition of racism and very broad support for its condemnation. One thing is settled!

Now let's look at the word **systemic**: "The adjective systemic means "relating to a system as a whole rather than an individual part" (Oxford reference.com).

The definition of the adjective "systemic" as described here refers only to what it describes, i.e., the consideration of various determinants or elements to understand an issue as a whole and the impact of these elements in relation to each other. This definition does not in itself trigger any emotion.

What's more, the Federations adhere to this approach, especially regarding their position on the interdependence of rights and considering the social determinants of health in their analyzes. The healthcare professionals are already well aware that health (physical, mental, psychosocial and well-being) is determined by individual characteristics, living environments, systems administered by the government and its partners, and the global context (the environment) in which we live (MSSS, 2012). Therefore, we are familiar with this approach.

According to the conceptual framework of the Commission on Social Determinants on Health (CSDH)³, racism should be analyzed as a structural determinant of inequalities in health in the same way as the social class, economic situation and gender. As such, these structural determinants directly influence the so-called intermediate determinants (living conditions, biological behaviour and factors, psychosocial factors, etc.). The latter directly affect health equity and the well-being of individuals. The CSDH has thus adopted a holistic view of health that includes the structural determinants. "This comprehensive perspective is important, as it avoids compartmentalizing concepts as if they were unrelated to each other. In fact, when there is a systematic focus on addressing material conditions rather than the structural elements they produce, the SDH are robbed of their potential for substantial change, which can only be achieved through action on structural aspects (Shaheen-Hussain, p. 107)".

³ Created by the World Health Organization (WHO) and which brings together policy makers, researchers and civil society organisations from around the world; has a mandate to address the social causes of health problems and health inequalities.

In Québec, the Ministry of Health and Social Services, which adopts this complementary approach, describes the third field of health and its determinants. The latter covers the main systems administered by the government and its partners: the education and childcare systems, the health and social services system, land-use planning, employment support and social solidarity programs, and other systems and programs. These systems are derived from the political framework and values of a society and therefore vary from country to country. Each of them affects the quality of life of citizens (MSSS 2012, p. 11).

The fourth field of health and its determinants, which includes the overall context, refers in particular to “phenomena such as racism or sexism” (MSSS, 2012, p. 12).

Therefore, there is also a strong consensus on the approach described above and the need to adopt a comprehensive approach to the analysis of any social issue. Indeed, the Federations are convinced that beyond the individual condition of a person, various factors must absolutely be taken into account to improve his or her condition and that the systems with which he or she interacts with the state are part of it, since they have a direct connection to his or her quality of life. However, it is also surprising to note that the Ministry of Health and Social Services promotes this approach and encourages it in the analysis of social issues, while the Legault government still refuses to analyse racism in its systemic context.

Now, let's take a look at these two words which, in combination, raise passions and which, it should be remembered, form a consensus when taken on their own.

Systemic racism is defined as a “ theory which, “based on ethnicity or “race”, considers individuals and groups to be unequal to each other. It is also a system which maintains an unequal distribution of resources. For the sake of clarity, and especially to distinguish it from racism which is too often understood as the sum total of deplorable individual attitudes (prejudice, insults, acts of violence, etc.), some people use the term “systemic racism”. Racism is therefore neither necessarily conscious nor exclusively individual and is as much a part of institutions as of socialization” (Pierre 2017, p. 16). (free translation)

Therefore, it includes **institutional or organizational racism** (seemingly neutral standards, practices and procedures) and **societal racism** (the values, beliefs, ideologies and cultures of the majority).

Systemic racism is not synonymous with **State racism**. The latter refers more to a colonial State which adopts deliberately racist policies⁴. There is no ambiguity about the reasons for this. Clearly, when we say that there is currently systemic racism in Quebec, we are not saying that elected officials in Quebec City, lurking in the shadows, knowingly and consciously draft and pass racist laws.

⁴ We saw this in the historical examples above: Québec and Canada have historically engaged in state-sponsored racism.

Like racism, patriarchy, from which sexism flows, is a system we have inherited that creates substantial inequalities between women and men. The fight for women's rights against sexism is a perfect example to describe the impact of a system for which no one is individually responsible, but which creates, accentuates and encourages inequalities, and in which one part of the population benefits at the expense of the other. Fighting sexism without understanding and analyzing it as a whole (as a system) would not have made it possible to understand, for example, that women's access to the labour market was largely hindered because of their inability to balance their family obligations and their work. Such a misunderstanding would certainly not have allowed the then Minister of Education in 1974, Pauline Marois, to launch her *Politique familiale du Québec* (Québec Family Policy) which granted longer maternity leaves, introduced compulsory 5-year-old kindergarten for all and created \$5-a-day daycare, despite the view that this would encourage women to turn their backs on their family obligations. This policy corrected a systemic discrimination against women and made it easier for them to become financially independent and self-sufficient, with all the benefits that this could bring to an individual.

Another current example: at the time of writing, Quebec is on its ninth femicide since the beginning of January 2021. We cannot paint an overall picture of the situation and understand that the root of this violence is systemic if the violence against women is not documented and labeled as gender-based violence. Until very recently in Quebec (and still today), women denounced the media's use of the expressions "family drama" or "crime of passion" to describe the murder of women at the hands of their spouse or ex-spouse. Is this a purely semantic debate? Absolutely not. The terms denounced above not only conceal the fact that these women are killed because they are women, but also refer to individual behaviours that are disembodied from the systemic violence that they experience. This lack of recognition makes it impossible to address the source of the problem, adapt assistance programs accordingly, train police forces on this issue and force special assistance for women victims of domestic violence. In short, the refusal to see domestic violence as a systemic problem has for too long had (and still has) the result of putting the burden on the shoulders of the victims, who have very few resources to help them do so or to support them in this struggle. And the fight on this front is far from over.

And what about the feminist struggles that preceded the Pay Equity Act. This law is specifically aimed at correcting wage gaps caused by gender discrimination. It was a systemic analysis that led to this result and corrected the effects of a patriarchal system on women. Pay equity goes beyond pay equality. It is about correcting an injustice produced by the system for which no one is individually responsible and offering a person in a 'female' job the same pay as a person in an equivalent 'male' job. Notwithstanding Mr. Legault's claim in 2012 that "girls attach less importance to pay than boys" (Legault, 2012), data collection and cross-checking in the pay equity file proves him wrong. It is not because women value money less that they are paid less. It is because they are women, and the system does not recognize their contribution.

The same analysis could be conducted on dozens of cases. The fight against homophobia is preceded by a recognition of a systemic violation based on sexual orientation; the prevention of work accidents is preceded by the recognition of a systemic violation of the right to work in a safe environment; laws ensuring that people living with disabilities can fully exercise their rights are preceded by the recognition that these people were systematically discriminated against. In short, there is no shortage of examples to convince us of the need to apply this analysis to all social issues. Moreover, it should be remembered that social justice and the ideas it embodies have always been seen as heresy by those who oppose them.

A few words on the **systematic** label that has too often (unconsciously or deliberately) been attached to the debate on fighting racism. Defenders of a systemic approach to racism may have repeated hundreds of times and in hundreds of ways that talking about systemic racism in Quebec does not mean that all Quebecers are systematically racist, but nothing gets done. The “there is nothing more to say” quotes that are used to avoid the hard work of questioning follow.

Let’s not be fooled, as feminists we have tasted this demagoguery. We were accused of wanting to castrate men (no less!) when all we wanted was an egalitarian and fair society. More recently, proponents of the status quo were reacting to the #metoo movement with “we won’t be able to say anything to women anymore!” and “flirting and seduction are dead!”. To these and others, we say that we can still say whatever we want, but we can no longer do so with impunity, and we must be aware of the impact of our actions.



⁵ This box is inspired by the training given by the Ligue des droits et libertés : Le racisme systémique: parlons-en!

WHAT ABOUT RACIALIZED AND INDIGENOUS PEOPLE IN QUEBEC AND CANADA

"In Québec and Canada, systemic racism is evident in all areas of life in society. In police stops and the justice system, health care, access to the labour market, the culture industry and the media, Black, Indigenous and racialized people are disproportionately discriminated against compared to the rest of the population (AIC, 2021)". Here are a few examples:

Access to the labour market and salaries:

- Indigenous people (age 15 and older living off the reserves) had an unemployment level (all levels of education combined) of **14.2 %** while it is 9.5% for the rest of the Canadian population (StatCan, 2016-2020);
- In July 2020, the unemployment rate of the non-indigenous population aged 15 and older or not belonging to a visible minority was **9.3%** while it reached **17.3%** for Arabs, **16.8%** for Black people, **16%** for Latino-Americans, **14%** for Chinese and **17.8%** for South Asians (StatCan, July 2020);
- Racialized people earn an average \$0.81 to the dollar compared to other Canadians (FARS, 2020). The annual salary of second-generation Black men was \$22,000 less than other male workers in 2015 (Houle, 2020);
- In Québec, with the "same profile and qualifications", a Tremblay or Bélanger is at least 60% more likely to be asked to a hiring interview than a Sanchez, a Ben Saïd or a Traoré and [...] about a one in three chance (35%), the latter are likely to be ignored by the employer on a discriminatory basis" (Eid, 2012, p. 45).

Under-representation in Québec public institutions

- In 2019, visible minorities represented only 6.3% of personnel in public institutions while they make up 13% of the population (CDPDJ, April 2020);
- For the same period, Indigenous people only represented 0.3% while they represented a little more than 2.3% of the population (CDPDJ, April 2020).

Poverty

- In 2015, in Canada, **27%** of Black children lived in low-income homes compared to 14% of other children. For second or third-generation Black children, the rate is 25% compared to 16% for other children (StatCan, August 2020). This rate rose in 2016 to **47%** in First Nations children living on reserves and off reserves (Upstream, 2019).

Justice system

- In 2016–2017, adult Indigenous people represented 28% of admissions to provincial and territorial prisons and 27% of admissions to federal prisons, even though they make up only 4.1% of the adult Canadian population (Malakieh, 2018);
- Black people represented 7.5% of federal prisoners in 2016–2017 even though they represent only 3 % of the country's population (PSI, 2017).

Hate crimes

- Steadily increasing since 2013;
- **43%** of hate crimes reported in 2017 in Canada were motivated by hatred of a “race” or ethnic origin:
 - **16%** of hate crimes specifically targeted **Black** populations, even though they represented only **3%** of the Canadian population;
 - Hate crimes targeting **Muslims** accounted for **17%** of all reported hate crimes in Canada in 2017, even though they represent less than **3%** of the Canadian population;
 - Hate crimes targeting **Jews** accounted for **18%** of all reported hate crimes in Canada in 2017 even though they represent only **1%** of the Canadian population (Armstrong, 2019).

Schools

- Racialized student groups are under greater scrutiny, which leads to a greater risk of being punished for breaking the rules, which are enforced more strictly from the outset than for their white majority colleagues. School stakeholders respect the gradual use of sanctions less for these student groups. (Eid, 2011, p. 60–61);
- The parents of racialized children are less often recognized as partners in the school environment and more often disqualified because they don't have the “cultural skills” to understand the school's expectations of them (Eid, 2011, p. 64).

It is difficult to envisage shortening the list of examples cited here, for two reasons. The first is the number of affected areas where racialized and Indigenous people are discriminated against. In fact, we could have added dozens of examples. The second reason which makes it difficult to reduce the examples is they correspond precisely to the importance of the large number of examples in determining that racialized people are systematically discriminated against in all kinds of ways, and that these are not accidental.

THE IMPORTANCE OF MASTERING THE WORDS: LEXICON

“Race”

“The concept of “race” is a social construct, not a reality, aimed at classifying so-called races. The modern concept of race emerged as a product of European colonial ventures from the 16th to the 18th century that identified race in terms of skin colour and physiognomic differences. This allowed the categorization of peoples into a hierarchy that attributed desirable characteristics to white and European peoples and justified the subordination of African or Indigenous people” (AIC, 2021).

Thus, race is a concept created to justify the continuation of genocide, slavery and colonization while remaining apparently consistent with Western values of freedom and equality. To put it more simply, the creation of race ideology allows Western colonialists to continue exploiting resources and people without apparent contradiction.

The use of quotation marks when this word is used refers to its use in understanding social relations of domination.

Racialized people

Simply defined, a racialized person is a person who is ‘racialized’, i.e., ‘who belongs, actually or supposedly, to a group that has undergone a racialization process. Racialization is a political, social and mental process of alteration. [...] The term “racialized” highlights the socially constructed nature of differences and their essentialization. It emphasizes the fact that “race” is neither objective nor biological but is a constructed idea that serves to represent, categorize and exclude the “Other”. The term “racialized” makes it possible to “break with this refusal to take the social impact of the concept of race seriously in public, a refusal that is not due to a lack or blindness, but rather allows racial discrimination and hierarchies to continue” (Pierre 2017, p. 16) (free translation). Racialized people will also be used to refer to racialization that involves linguistic, religious or, more generally, cultural attributes.

Racial profiling

“Racial profiling is any action undertaken by a person or persons in a position of authority for reasons of safety, security or public protection that relies on assumptions about race, colour, ethnic or national origin, religion rather than on reasonable suspicion, to single out an individual or group of people for greater scrutiny or differential treatment without actual grounds or reasonable suspicion, and that has the effect of subjecting the individual to differential scrutiny or treatment. Racial profiling also includes any action by persons of authority who apply a measure disproportionately to segments of the population based on their actual or presumed racial, ethnic, national or religious affiliation” (Turenne 2005, p. 18). (free translation)

White privilege

"These are the invisible, but systemic benefits that people who are perceived as white enjoy, just because they are white. These benefits are invisible to the people who receive them. Benefiting from white privilege does not mean that a person has not had to go through difficult times or has not had disadvantages due to a part of their identity (e.g.: her gender, social class, sexual orientation, etc.)" (AIC, 2020). (free translation)

In other words, "[...] white privilege is living without the negative consequences of racism. Without the structural discrimination, without the awareness that your race is always and above all perceived as a problem, without being "less likely to succeed because of your race". It is to live without those insistent looks that let you know you don't belong, without cultural determinism, without the memory of the violence suffered by your ancestors because of their skin colour, it is not to live your life entirely marginalised and alienated, not to be excluded from the great narrative of humanity" (Eddo-Lodge 2018, p. 11). (free translation)

Stereotypes or unconscious bias

"Stereotypes are characteristics that society instinctively attributes to groups of people to classify them according to age, weight, occupation, skin colour, gender, etc. Sexual stereotyping involves associating girls and boys with separate and, at times, opposing sets of characteristics.

Everybody subscribes to some stereotypes because identifying types is the method the brain uses to sort information. Stereotypes are, in fact, "short cuts" taken unconsciously to help people make decisions more easily and quickly, hence the tendency to unthinkingly accept them.

Stereotypes are preconceived ideas and simplistic images that have a negative influence on the way we see people, interact with them and treat them. In other words, stereotypes impose limitations on the people they target, assign them roles that are not necessarily suited to them and make it harder for them to be their true selves." (Québec, 2020).

Prejudice

"A negative opinion about a person or group that is not based on actual experience. It is important to distinguish prejudices from racism. The following equation is often used to illustrate the two concepts: prejudices + power = racism. [...] Racial prejudices are individual [...]" (Pierre 2017, p. 16). (free translation)

To distinguish: "Girls are gentle and kind" is a stereotype. "It is because they are gentle and kind that they cannot be good directors" is a prejudice, a judgment made about women". "I won't hire a woman as the director because she is too kind" is a form of discrimination (AIC, 2020). (free translation)

Microaggressions

"Microaggressions are verbal or non-verbal actions or behaviours that communicate condescending, derogatory, or negative messages targeted at racialized or Indigenous people in relation to their membership of one (or more) marginalized groups. The perpetrator of the micro-aggression may be unaware of his or her actions, which are subject to implicit bias.

[...]

Microaggressions are frustrating and disabling for the person targeted and have adverse effects on the mental health of those to whom they are directed" (AIC, 2020). (free translation)

For example: "Do you wash your hair?" (To a Black woman), "Did you know your husband before your marriage?" (To a Muslim woman) "You speak French well!" (To a person born in Québec), Speaking loud on the assumption that the person does not speak French, etc.

CONCLUSION

It is thanks to the reflection presented to you in this document and the many discussions that the Provincial Executive Committee has had in recent months about racism that it has become essential to recognize it in its entirety. This position allows the Federations to intervene where it counts, where real change can be made. We all have an interest in opening our horizons and taking a clear and firm stand against systemic racism. This is the most promising situation for our racialized or Indigenous members and patients, but also for positioning the Federations in the public debate and ensuring that we have a credible and powerful voice when we need to speak out against this historical aberration. We can also, from real introspection, build on this credibility, bring and support the necessary nuances to this debate which will only expose the behaviour of the citizens, including members of our affiliated unions, if it remains so superficial. The Provincial Executive Committee's recommendations are based on this and will be presented to you at the Convention.

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