

SUMMARY

**A FAIR REPRESENTATION
AND TREATMENT OF
ETHNO-CULTURAL DIVERSITY
IN MEDIA AND ADVERTISING**



Conseil des relations
interculturelles

Québec 

CONSEIL DES RELATIONS INTERCULTURELLES

**A FAIR REPRESENTATION AND TREATMENT
OF ETHNO-CULTURAL DIVERSITY
IN MEDIA AND ADVERTISING**

*Presented to the Minister of Immigration
and Cultural Communities*

ABRIDGED VERSION

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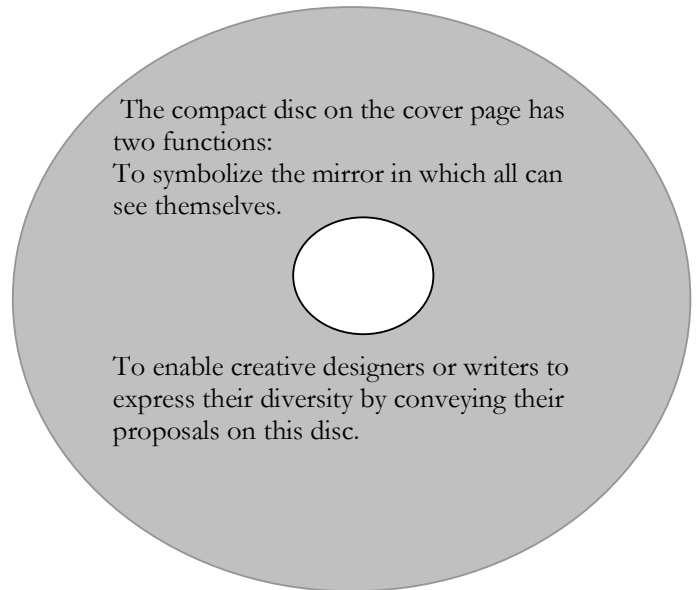
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The compact disc on the cover page has two functions:
To symbolize the mirror in which all can see themselves.

To enable creative designers or writers to express their diversity by conveying their proposals on this disc.

PREFACE

This text is a summary version of an advisory report produced by the Conseil des relations interculturelles, entitled *Une représentation et un traitement équitables de la diversité dans les médias et la publicité (A fair representation and treatment of diversity in media and advertizing)*. The Conseil was created in 1984 and its mandate is to advise the Minister of Immigration and Cultural Communities on any matter pertaining to intercultural relations, the integration of immigrant persons, especially with respect to promoting intercultural exchanges, and openness to pluralism.

With this advisory report, the Conseil intends to sensitize organisations involved in the media and in advertising, but also the Québec Government, of the importance of opening up more widely and more inclusively to ethno-cultural diversity. For example, this must take place especially in television hiring and content treatment.

Please note that all references have been omitted and details pertaining to the methodology are included only in the full version of the advisory report, which will be available on the Conseil's Website at www.conseilinterculturel.gouv.qc.ca in June 2009.

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MESSAGE FROM THE PRESIDENT

In 2008, the Conseil des relations interculturelles received from the Minister of Immigration and Cultural Communities, Ms. Yolande James, the mandate to critically examine the representation and treatment of ethno-cultural minorities in the media and in the advertising industry.

This is not the first time that the Conseil has dealt with this question. If it is still a current issue, it is unfortunately because some individuals or groups still consider, even today, that they are poorly represented and unfairly treated as compared to the majority. This is one of the findings that emerge from our advisory report.

The idea of a mirror, expressed by the compact disc on the cover, reflects this situation. The colours that we perceive are all present on it. However, upon reading our advisory report, you will find that not everyone sees themselves in this mirror. We wish to express the fact that the situation in the media and in advertising is similar, though we must acknowledge that certain improvements have materialized since the first time the Conseil looked into these issues.

The compact disc is also a call for ideas addressed to all those who feel concerned by a better representation and a better treatment of ethno-cultural diversity in the media and in advertising. The Conseil especially invites creative designers and writers to express this diversity in a fair manner, and to return their proposals to us on this disc. The Conseil is not looking to carry out a new survey on perceptions, but to seek out the best ways to manifest our diversity. It could, for example, present the results on its Website.

The Conseil therefore hopes to contribute, through its advisory report and through this initiative that aims at calling on creative designers and writers, to getting the media and advertising to fairly represent diversity for what it is, namely a reflection of Quebec's reality. It mostly hopes to not have to do the same exercise all over again in five or ten years. It is aware however of the difficulties experienced by the media and advertising industries, due to the current economic crisis. These difficulties may affect the application of some recommendations, although we are convinced of the positive overall contribution of ethno-cultural diversity.

An advisory report is never produced alone. I want to thank all the organizations and all the individuals who accepted to meet us to answer our questions, whether they were, from the printed press or from television. I also want to thank the individuals and groups who answered our survey. My thanks also go to the members and the personnel of the Conseil for their active support. Lastly, my thanks go to the persons who accepted, on a very short deadline, to be part of our reading committee.

I therefore express my highest hope that this advisory report will contribute to reach the objectives of the government policy *La diversité : une valeur ajoutée (Diversity: an added value)*. By working together we shall get there and, in my mind, there is no doubt that the movers and doers of the media and of the advertising industry can contribute to it decisively.

Patricia Rimok
The president

THE SUBJECT OF THE BRIEF

As the Minister of Immigration and Cultural Communities has stated, “*the full participation of Québécois of all origins in our social, economic and cultural life, with no discrimination of any sort, is a crucial issue for Québec society.*” This is what motivated the Québec Government to present a governmental policy in this domain, reflecting the comprehensive and concerted approach that it wants to implement.

In the context of the government action plan that accompanies the policy, the Conseil des relations interculturelles (the ‘Conseil’) received two mandates from the Minister of Immigration and Cultural Communities, Ms. Yolande James. The first asked the Conseil to produce a brief “*on the fair treatment of cultural communities given in the media to improve their representation.*” In the second mandate, the Conseil was asked to do some exploratory research on the representation of Québec’s cultural communities in the advertising industry in Québec and suggest recommendations.

THE SCOPE OF THE MANDATE

In examining the representation of Québec’s ethno-cultural minorities in the media and advertising industries, the Conseil chose to assess their level of attainment in quantitative terms. To satisfy this criteria, the media and advertising industries must realistically reflect the place that the minorities occupy in contemporary Québec society.

One of the criteria used to assess the fairness of representation was to compare the demographic weight of diversity in the media and advertising industries with the weight it occupies in the general population. For instance, the 2006 Census indicates that a proportion of 40% of Québec’s population declared a single ethnic origin other than ‘North American’, ‘French’ or ‘British’ (English, Irish, etc.). It also indicates that 11.5% of the population was born in a foreign country. And the visible minorities (native or immigrant) represented 8.8% of Québec’s population in 2006 as compared to 7.0% in 2001.

A second criteria used to assess the fairness of representation of the ethno-cultural minorities was to examine the proportion of their members working in the media and advertising industries as compared to their overall proportion in the general population. Analysis of the detailed microdata from Statistics Canada demonstrates a certain under-representation, especially for visible minorities.

Fairness of ‘treatment’, on the other hand, is assessed from a qualitative angle, based on the necessity of producing a more realistic and accurate portrayal of minority persons, in contrast, for example, to certain unflattering clichés or stereotypes describing the Québécois identified with the ethno-cultural minorities. One can also wonder if the treatment is fair.

PART 1- THE REGULATORY MECHANISMS FOR MEDIA AND ADVERTISING

1.1 The Courts

It is the role of the police forces and the Attorney general to deal with situations when an individual or a group of persons is victim of hate-inciting communications. These communications, criminal in nature, is prohibited by Sections 318 and 319 of the Criminal Code. These sections designate three distinct criminal offences, advocating or fomenting genocide, inciting hate in a public place, and deliberately fomenting hate other than in a private conversation.

1.2 The Canadian Radio-television and Telecommunications Commission

The *Canadian Radio and Television Policy* requires all businesses that are subject to it (namely, the public, private or community enterprises broadcasting on public frequencies) to reflect Canadian cultural diversity in their programming. The Policy further stipulates that broadcasters must reflect this same diversity in their employment policies. It is the CRTC that enforces compliance with this policy.

Therefore it is clear that ethno-cultural diversity must be taken into account by all the actors in the broadcasting industry. This is an essential concern for the CRTC, for which cultural diversity means the “*integration of previously under-represented groups in the broadcasting system: ethno-cultural minorities, First Nations, and handicapped persons.*”

1.3 The Canadian Broadcast Standards Council

The CBSC is a non-profit and independent organization created by the Canadian Association of Broadcasters (CAB). Its members include about 700 private stations, specialized services and television and radio networks throughout Canada, who broadcast programming in French, in English, and in other languages. This organization represents 96% of the industry. With the support of the CAB and the approval of the CRTC, the CBSC encourages the private broadcasters in Canada to regulate themselves and to comply with the prescribed norms.

Among these norms, we shall note the existence of the *Equitable Portrayal Code*, approved in 2008 by the CRTC. The Code should make it possible to “*avoid presenting on the air any unduly negative portrayals of individuals with respect to race, national or ethnic origin, colour, religion, age, sex, sexual orientation, matrimonial status or a physical or mental handicap*”. The Code especially prohibits any negative portrayals that might take several forms, including “*stereotypes, stigmatisation and victimisation, derision about myths, traditions or practices, any degrading content, and exploitation*”.

1.4 The Commission des droits de la personne et des droits de la jeunesse

The mission of the CDPDJ is to ensure compliance with the principles stated in Québec’s Charter of Human Rights and Freedoms. If any tools of public communication are used as means of defamation, in certain cases the CDPDJ will have jurisdiction to conduct an inquiry. Such is the case when the defamation involves discriminatory statements as defined in Section 10 of the Charter, and if they compromise a person’s right to safeguard her, or his, dignity, honour and reputation.

For each inquiry request that the CDPDJ receives from a person identified with a group targeted by discriminatory statements, it must assess, at the admissibility stage, whether two criterias are met: 1) the existence of a personal and individualized damage or loss, affecting that individual, personally and in particular; 2) sufficient interest to file a complaint as defined in Section 77 Par. 2. (2) of the Charter. The CDPDJ makes sure that plaintiffs have been personally wronged in their own interests and rights and that their damage or loss is distinct from any collective damage or loss. It also makes sure that the plaintiff's interest is distinct from the overall interest of the targeted group.

1.5 The Quebec Press Council

The Québec Press Council is a self-regulatory organization, with voluntary membership, independent of governmental authorities. It brings together press corporations, journalists and citizens. Its self-imposed mandate is to promote compliance with the highest ethical standards involving the rights and responsibilities of the press.

Beyond the prescriptions of the Canadian and Québec charters, the Québec Press Council adds further rules that apply to journalistic information. It considers that the organs of the press and journalists have the duty to convey to the public, information that is "*complete, rigorous and in accordance with the facts and the events*". This organization advocates a fair balance among the various points of view presented, further specifying however that such a balance cannot be assessed on the sole basis of a single journalistic report. It cautions editors against choices of titles and headlines that are motivated by sensationalism or that contribute to feed prejudice.

1.6 Advertisement Standards Canada

Advertisement Standards Canada (ASC), a self-regulation organization of the advertising industry, has integrated the provisions of the Canadian *Charter of Rights and Freedoms* in the practices that advocates. For instance, the content of advertisements must avoid "*any form of personal discrimination, including discrimination based on race, national origin, religion, sex or age*". It also prohibits *any actions aimed at discrediting, denigrating or depreciating a person or a group of persons*. There does not seem to exist any more specific norms or guidelines concerning ethno-cultural diversity, its representative character and its treatment.

1.7 The findings on the available means of redress

There exist several authorities to which complaints may be submitted concerning the representation and treatment of ethno-cultural diversity. It remains nevertheless a complex task for ordinary citizens to find the most appropriate venue to receive their complaints. Once the proper authority has been identified, there remains a whole series of steps to go through in a procedure that is often cumbersome or unfamiliar. This can discourage more than one citizen.

In any case, a review of the available institutional means for ensuring respect for ethno-cultural diversity is necessary. This review should be carried out in light of the CRTC's ruling concerning the regulation for new media and of the present transformations that different industries are in. In the meantime, we can only wish that the self-regulated organizations, such as the CBSC and the Québec Press Council, be better equipped to properly deal with complaints related to ethno-cultural diversity.

PART 2- THE SITUATION AS VIEWED BY RESEARCHERS

2.1 Studies on the treatment of ethno-cultural minorities

Québec studies

Several Québec researchers, whose work ranges from 1980 to 2008, have identified important gaps in the treatment of ethno-cultural minorities. Their observations have roughly converged around a same finding for close to a quarter century:

- *“The media’s morbid proclivity to cast as newsworthy events, generally negative, when an individual belonging to some ethnic community is involved”;*
- *“Unconsciously or not, journalists, anchor persons and other communicators [...] convey stereotypes and biases about racial and ethnic minorities;*
- *“The media’s contribution to instilling a climate of insecurity in persons of French-Canadian origin when they deal with issues related to immigration”.*

Canadian studies

The situation does not seem any better in the rest of Canada, according to research dating from 1995 and 2000:

- *“Minorities are invisible or [...] their presence is limited to certain subjects or special issues and [...] their representation is often matched with cultural stereotypes or clichés. Not only are minorities confined to subordinate positions but they are also, especially in advertising, the victims of conventional, even outdated, associated biases”;*
- *“A good number of journalists, editors-in-chief and copywriters are not immune to prejudice, and [...] racism continues to exist in the written press”;*
- the English-language written press in Canada creates a state of ‘moral panic’ by presenting *“isolated incidents of violence as signs of a deep social crisis putting the nation in danger”.*

Treatment of ethno-cultural minorities – Overview of the current situation

The main results from the examination of 600 articles published in 2008

- Québec’s written press reports more negative news on immigrants; 48% of the articles have a negative significance, 29% positive and 23 % neutral.
- Articles published on the first 6 pages, report more often than not, information of negative significance on immigrants.
- Of the 606 articles analyzed, 450 (74%) solely emphasize the immigrant status of the persons mentioned in the articles. When cross-tabulated with the significance value of the articles, most of these 450 articles have a negative significance.
- The Montreal press (including *The Gazette*) publishes more articles of negative significance than elsewhere in Québec.
- Certain groups are mentioned more often than others. Such is the case with the Black and Arab communities, which occupy the most space (12% and 10% of the articles).

2.2 Studies on the representation of ethno-cultural minorities in the content disseminated by the media

Québec studies

The Québec studies which analyze the quantitative dimension of representation are rather rare and are not recent (1988, 1989, 1996 and 2007). Among certain results:

- there was “*a significant gap between the Francophone and the Anglophone stations with respect to the numbers of readers, journalists and persons interviewed during news reports in terms of the representation of diversity*”;
- it was noted that “*television must prepare children and adolescents to live in a changing world and in an ever more pluricultural society*”, which is not the case;
- though a wider place is made in the media for persons of different origins, advertisements still perpetuate stereotypes by most often assigning subordinate roles to minority persons.

Canadian studies

Some studies, dating from 1988, 1994 and 2004, compared the quantitative representation of ethno-cultural minorities in the Francophone and Anglophone media. Some findings:

- the Anglophone television networks (CBC, CTV, Global) did better than the Francophone networks (Radio-Canada, TVA, Quatre Saisons and Radio-Québec);
- the ethno-cultural minorities (and especially the women in the ethnic minorities) were seriously under-represented in dramatic television series;
- the presence ratio of persons belonging to target groups (visible minorities or Native Peoples) was much lower in the French-language programs than in the English-language programs.

Foreign studies

The situations elsewhere are similar to the Québec and Canadian contexts, based on research carried out in 1993, 1994, 2007 and 2008:

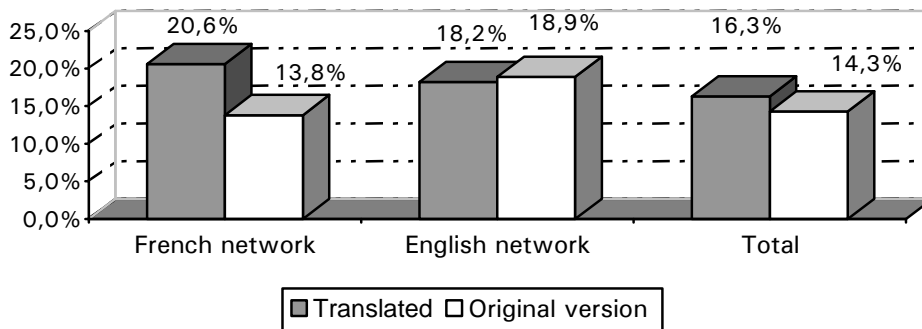
- a quasi-absence of cultural mixes on television or in advertisements in the United States. Families are homogenous and exogenous marriages are almost never represented;
- in France, an under-representation of diversity [is found] in all forms of television media, and little progress has been achieved in this respect over the past 10 years: “*The closer the programs get to French reality, the less diversity is ensured*”;
- the Conseil supérieur de l’audiovisuel [in France], whose mandate was broadened to examine the issues related to ethno-cultural diversity, announced a series of actions to correct the situation, including the creation of a ‘diversity barometer’;
- in Belgium, the question has also been analyzed repeatedly. An advisory report by the Belgian Conseil supérieur de l’audiovisuel recommended, among other actions, setting up a program for monitoring the state of diversity in French-language broadcast services.

Representation in content – Overview of the current situation

Review of advertisements broadcasted in Québec

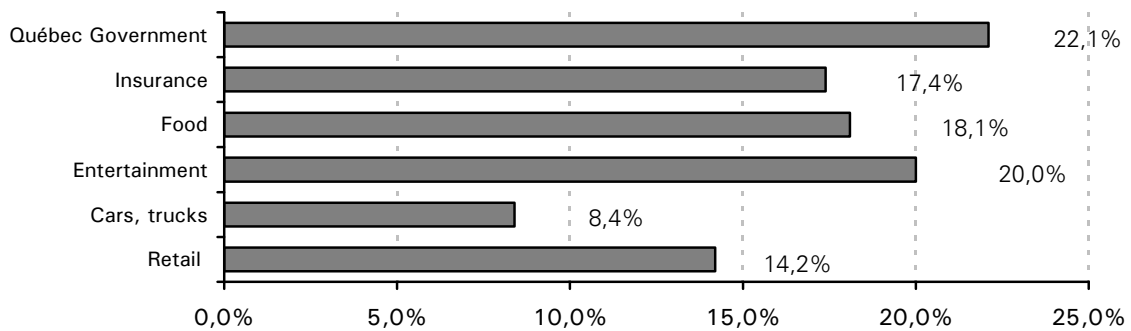
The Conseil examined 1 652 advertisements broadcasted for the first time on Québec television in 2008. Less than 1 out of 5 advertisements included a minority person, for a rate of 16.8%. In the great majority of cases (68.1%), these persons held small roles.

Graphique 2.1 Percentage of advertisements presenting ethno-cultural minorities



Among the advertisements produced for the French network, those with the highest representation levels of ethno-cultural minorities were the translated advertisements, most likely from English to French.

Graph 2.2
Presence of ethno-cultural minorities by category of advertiser



Exploratory analysis of Francophone television programming

We analyzed the program schedules. The objective was to quantify the ethno-cultural presence in the programs broadcasted at prime time(19:00 to 23:00):

- Radio-Canada: the overall rate of on-screen presence was 11.5%;
- Télé-Québec: the overall rate of on-screen presence was 26%;
- TVA: the overall rate of on-screen presence was 7% (based on 128 personalities whose biographies appear on the Website of TVA.Canoe).

2.3 The studies on the quantitative representation of ethno-cultural minorities as media professionals

Studies in Québec and elsewhere in Canada

The data making it possible to quantify the presence of ethno-cultural minorities as media professionals are also rare (1993, 2000 and 2005):

- Canadian newspapers “*did not consider the increase in the number of non-white journalists as an immediate priority, and respect for diversity in the coverage of events and in employment policies appeared almost at the bottom of the list of concerns of their editors*”;
- “*The television networks were not very concerned with fairness, even if the Employment Equity Act compels them to do so*”;
- “*The rarity of journalists from ethnic minorities [...] demonstrates the existence of institutional barriers, sometimes unconscious and automatic, that prevent a better representation of minorities within the industry*”.

Foreign studies

Some American surveys done in 2001 and 2004 demonstrated an under-representation of the visible minorities in newsrooms. Their presence is estimated at 12.9% whereas they represent 31.7% of the U.S. population. The situation in the television media is no better: in 2001, “*88% of the news items broadcasted by ABC, CBS and NBC in the evening news were reported by Whites*”.

Representation in manpower – Overview of the current situation

A study based on the analysis of the detailed microdata of the 2006 Census concerning occupations likely to be found in the media industries examined in Québec, in the category Arts, culture, sports and leisure showed:

- the proportion of the visible minorities holding these jobs among the 1st and 2nd generations is around 20%, whereas the persons from the visible minorities represent 50% of the population of the first generation and 17% of the second generation, for an overall proportion of 38.7%;
- a proportion ranging from 8% (actors) and 19% (broadcasting technicians) of immigrants born in Africa, in Asia and in the West Indies hold a job in these industries. They represent more than 41% of the immigrants;
- the situation is more precarious for the ethno-cultural minorities than for the rest of the population, of which a segment is available to work;
- the proportion among them living with an after-tax income equal to, or below, the poverty line is higher than for the rest of the population.

2.4 Studies on media consumption habits and motivations of ethno-cultural minorities

Québec studies

A few studies, dating from the 1990s, focused on media consumption habits and motivations of ethno-cultural audiences:

- three surveys done in 1989, 1991 and 1993 revealed that “*close to half of the respondents regularly consumed the media in their mother tongue*”;
- “*as she/he progresses in gaining a better mastery of English, the young immigrant increasingly comes to consume English-language media*”;
- “*immigrants read the daily newspapers in much the same manner as natives; [they] consume in a slightly lesser proportion than natives the radio and television broadcasts of the host society [and] are twice as interested as natives by American stations and networks*”.

Foreign studies

The studies on the relations between an individual's origin and his media usage are few (six from the 1990s and one in 2001), because the associated issues are complicated and politically delicate. According to a number of American studies:

- *“Media habits vary according to immigrant groups, according to the host society and according to generation, immigrants are frustrated at not being represented at all in the media or, when they are, of not being adequately so”.*

2.5 The responsibility of the media and the advertising industry

The mass media, more especially television, affect the perception that viewers have of reality:

- *“Because researchers described the representations of human diversity as stereotyped, folklore-like and few in number, they developed the hypothesis that the media have generated inadequate beliefs, which do not facilitate the integration of immigrants and also feed an attitude of distrust on the part of the natives”;*
- the media's incapacity to account for the diversity of societies *“has led directly, over the past 40 years, to the proliferation of parallel media headed by activists, a proliferation that is further intensified today by the opportunities provided by the Internet”.*

Still, they could play a positive role. In fact, three important contributions of the media to the integration of immigrants are: 1) the increase in the immigrants' knowledge of their host society, 2) learning the language, 3) creating and maintaining social links with persons born in the country.

PART 3 - THE TRANSFORMATION OF THE MEDIA

3.1 A few historical points of reference

In 1764 Québec's (Province of Lower Canada) first periodical, *La Gazette de Québec / The Quebec Gazette*, was published. In 1778, the first French-language weekly in Québec made its appearance, the *Gazette du commerce et Littéraire*, this time in Montreal.

In the same period, in 1788, the first 'ethnic' newspaper, in German, made its appearance in Halifax. Between 1840 and 1860, other 'ethnic' newspapers followed, including one "published by Black immigrants fleeing slavery in the United States".

The French-language daily newspaper industry as such dates back to the late XIXth century and early XXth century with *La Presse* (1884) and *Le Devoir* (1910). An advertising industry developed in parallel.

In 1952, the first television broadcaster appeared in Québec with Channel CBFT. The programming of this first television was bilingual, until the creation of an English-language channel, CBMT, in 1954. Television in general, and TV drama in particular, "this quest for identity", crystallized in Québec by the emergence of a culture neither American nor French, but rather by a combination of a French-language North-American culture, sustained by the media.

3.2 Recent transformations

Beginning in the 1970s, the fragmentation of the media constituted a new phenomenon. The policy on multiculturalism contributed to the expansion of the ethnic printed media, while the ethnic media itself also migrated towards radio and television.

With the advent of mass media, the goal is to reach the greatest number, and not individuals distinct from one another, or to any group in particular. With an increase of the diversity, the tendency to want to target, if not to solely represent, a homogenous mass, cannot continue for long.

Technological advances can also contribute to nurture greater diversity, for instance with the conversion from analog to digital television, beginning in 2011. Digital television makes it possible to provide several "fully interactive applications, enabling interaction between the viewer and the broadcaster".

Consumers identified as ethno-cultural minorities can now create their own content. They can include satellite television in their programming, include television programs from their countries of origin that they will be able to access through the Internet.

It is therefore the entire 'mediascape' that is transforming itself, and in this context, it is becoming increasingly difficult to not lose some measure of market share.

The distribution of information and entertainment content on supports such as the Internet or the cell phone will therefore increase the fragmentation of audiences and have an impact on

mass media's market share. This impact will be felt, especially, on the revenues of newspapers and of television.

3.3 The convergence and concentration of media

Technological innovations, deregulations and the globalization of the economy have contributed in transforming the culture and communications markets. They have also taken part in creating a new dynamic, the most visible consequences of which are the convergence of content and the concentration of media ownership. In the first case, the media companies tend to replace the local content by a cheaper national content, while seeking to reduce the losses related to advertising revenues. In the second case, we see the number of decision-making centres diminish.

Some are concerned about this convergence and this concentration. In principle, the media should reflect the pluralism that characterizes Québec, namely, the diverse social, political and cultural trends and movements, but also the values, opinions, interests and varied information. This is why the public must have access to a multitude of different media that belong to different owners.

In any case, the creation of content on different platforms tend to favour ethno-cultural diversity. Individualized media communication, thanks to technological media convergence, makes it possible, to especially reach ethno-cultural minorities and respond to their information and entertainment needs (the digital press or Web TV on the Internet, satellite TV produced in Arabic, in Italian and other languages, video on demand for international cinema, etc.).

In conclusion, the concentration of ownership and the convergence of content favour the multiplication of distribution and promotion strategies. This could have a positive impact on the representation of ethno-cultural diversity, inasmuch as it is taken into account and treated for what it is, namely the reflection of Québec's reality.

3.4 The place of the ethnic media

Over the years, the reduction in the number of ethnic newspapers can be explained in part by their mergers and by their financial precarity. Furthermore, most of these newspapers cannot be considered as "community media" as defined by the Québec Government which uses territorial and linguistic criteria.

Since they cannot be considered "community media", they do not have access to the Programme d'aide au fonctionnement pour les médias communautaires of the ministère de la Culture, des Communications et de la Condition féminine (MCCF). They will not be able to benefit from a part of the Québec Government's media placement budget that is administered through the government departments, agencies and corporations, and 4% of which must be dedicated to "community media".

The Conseil understands the position of the MCCF, but ethnic media is important. For certain elderly immigrants and newly arrived immigrants whom can read neither French nor English, the ethnic newspaper is sometimes the only newspaper they read.

PART 4 - THE EVOLUTION OF ADVERTISING

4.1 The 1950s and the 1960s

In the 1950s, ads took the form of an image and a slogan. With the 1960s, a more dual approach emerged using both marketing and advertising. This form of advertising communication was based on studying consumer habit by focusing on their '*quantitative performances and preferences*'. Based on these results, the ads aimed at "*driving its message clearly and repetitively*" at its targets.

4.2 The 1970s

During the 1970s, the publicity strategy changed. There emerged a strategy that can still be found today on the Internet, that is to get away from the average mass consumer to reach the "*tendencies and aspirations of groups and sub-groups who don't necessarily accept the social, moral or cultural values of the greater number*". In this context, ethno-cultural diversity seemed diluted, if not simply absent or ignored, which can still be the case today.

4.3 The 1980s

With the 1980s, a new artistic dimension was added. Advertising professionals became stage directors of the big screen and invented new contexts, deeper and more spectacular than before. In 1985, Benetton's world advertising campaign took the risk of proposing a '*sociocultural and multicultural*' approach. Their ads presented themselves as a social phenomenon, a '*manufacturer of lifestyles and new values*'.

4.4 The 1990s

During the 1990s, advertisers broadened their field of intervention. A 'social' and a 'political' communication developed. Prevention, information, sensitization or fund-raising campaigns were launched. Ads for some people presented themselves with a new face, as a "*solution for all the grave societal problems that we must face*". New sensitization campaigns taking the form of 'social publicity' were produced.

4.5 The years 2000

In the dawn of the XXIst century, a new challenge is facing advertising professionals. They are more rapidly entering into the globalization of economic exchanges, the development of new digital technologies and into the world of the Internet. The boundaries between the different media are becoming unclear. Advertising is invading the cyberspace and a transnational marketing is gradually making its appearance, as products try to adjust to the tastes, desires and habits of consumers on an increasingly individualized and on a community basis of proximity, including ethno-cultural diversity.

4.6 Consumers who have a voice

In advertising, consumers are active participants and advertising agencies will have to learn to become more 'passive'. We find ads embedded in sponsored links, like in Google or in the content of Websites, with an approach that aims at incorporating the message into the

navigation context so as not to interrupt it, as it is the rule in conventional media. One cannot allow oneself to do this on the Web, unless the consumer decides of his own accord to pause on an advertisement, all the more so when users spend an average of 5 minutes per site visited.

Consumption habits are changing, especially those of young people who are choosing in increasing numbers to exchange on the Internet and to leave aside the conventional media. The domain of advertising is again affected here by this, all the more so in a context where resources are becoming scarce. With the fragmentation, advertising revenues are diminishing and productions are being done outside of Québec and Canada. For example, in 2008 there was a recorded 6% decrease in the production of advertising content compared to 2007.

PART 5 – THE REPRESENTATION AND TREATMENT OF DIVERSITY AS SEEN BY MEDIA AND THE ADVERTISING ACTORS

5.1 The representation of ethno-cultural diversity

5.1.1 In hiring

It is difficult to know the status of diversity in most organizations, notably because they measure it very rarely. One argument raised is that the actors do not look for a person's origin, but for that person's competences:

“It's for their competences that we choose employees. In Marketing, we hired a young man from the Haitian community, but in copywriting, the case didn't come up. It's the same thing in Advertising, we have a young man from the Algerian community, he's been there for several years already, but he wasn't chosen on the basis of an employment program”.

In other cases however, the representation of ethno-cultural diversity appears to be achieved in organisations:

“Just in my immediate team, I have 50% of members who come from a visible or a semi-visible community. [Concerning one person], it wasn't even a year ago that she arrived in Canada. [...]”.

Regarding the lack of diversity in businesses, one argument raised is that there is no hiring. For example:

“I can't say that we have a very high presence. One reason is that our manpower is older. There is no turnover [and there's even a reduced number of employees].”

Let us add that some respondents indicated difficulties in recruiting persons identified with ethno-cultural minorities due to the fact that they do not choose occupations that could lead to their being hired in their organization.

5.1.2 Representation in contents

Depending on the organizations seen, the reactions were of different orders, with respect to the representation as well as the treatment of diversity in content. For some, the media have no mandate for promoting ethno-cultural diversity.

“We are for freedom of expression, but also for a liberal approach in the economic sense [...]. With respect to information, it is not our role to praise diversity or not”.

For others, some qualifications were called for:

“On the subject of the cultural communities, how can we reach, not only the people in Westmount or Pointe-Claire but also the people in Saint-Léonard and all the other parts of the Island of Montreal? [...] We do our best, but we still have some work to do”.

However, the actors are aware that much still remains to be done:

“We could do better, but we’re not exactly under-achievers either. Some of our competitors would get lower marks. But we shouldn’t be smugly content with that”.

These efforts are all the more necessary because, according to others, the actors in mass communications do not understand very much about ethno-cultural diversity:

“We see all the Québécois [of French-Canadian origin] looking at us in the same way. We are all immigrants”. (Interview 24)

5.2 The advantages of ethno-cultural diversity

One of the advantages evoked by diversity in content is its possible impact on society:

“The more we reflect the diversity of the Canadian or the Québec public, the more we’ll be in phase with this public and the more we’ll be able to give a very complete image of reality. It’s related to the hiring objectives”.

A greater diversity, according to the actors, would have a positive impact on the content and the quality of information:

“[A greater diversity] has an impact on the quality of information in the sense that the more aware our teams become of what is going on in the cultural communities, in the communities of interest or others, then the richer and the more accurate our programming will be; it all comes down to better information”.

Ethno-cultural diversity can even become a competitive advantage:

“I strongly believe [in ethno-cultural diversity as an advantage], we don’t have a choice. If you have persons of different cultures, of different experiences, different countries, it’s sure! And that’s why I’m pushing. The media field is super-competitive, so if you have only people of the same culture, the same lifeline, then ideas don’t get to move very fast”.

5.3 Some examples of practices related to diversity

Société Radio-Canada (SRC) / Canadian Broadcasting Corporation (CBC)

The Canadian Broadcasting Corporation (CBC) *“supports equity in employment and diversity in the workplace”*. In 2006, 5.7% of CBC employees (French and English networks) were identified with visible minorities. In this respect, there is still some work to be done, and the CBC is aware of it. In the French television division, one of the objectives *“announced by Sylvain Lafrance is to become an uncontested leader in diversity”*. Also, since 2008 the CBC has hired an advisor on diversity.

Télé-Québec

A work group on Télé-Québec, started in 2004 and recommended a greater opening to ethno-cultural diversity, so that all Québécois may recognize themselves in it. Télé-Québec was to better play its role as a public broadcaster by reflecting this diversity on the screen, as described in its mission. Since 2004, Télé-Québec has collaborated in promoting the Québec Week of Intercultural Relations (Semaine québécoise des rencontres interculturelles) and the young scriptwriters’ contest.

The TVA Group

The TVA Group asserts that its content and its programming are crafting, day by day, a better representation of Québec's diversified population. The enterprise tries to provide all Québécois with programs that accurately reflect their multi-ethnic reality. The Group says that it offers, produces or broadcasts television productions that fairly represent the visible minorities. It has also taken part in developing a guide of exemplary practices with respect to diversity, with the collaboration of Astral Média and TQS, in the context of the 'Télédiversité' initiative.

5.4 The positioning of the actors

In order to properly assess the consequences of technological changes and consumer habits in the communications sector in Québec, two grids were constructed from indicators measuring the degree of integration of an enterprise in the digital market economy and the degree of audience fragmentation. These two grids made it possible to position the actors by sectors of activity, namely: the Advertising Businesses, the Internet Media, the Television Media, the Mass Daily Newspapers and the Ethno-cultural Publications.

The actors we found most fully engaged were the ones closest to the center and who applied certain managing ethno-cultural diversity approaches. Some of the components included are:

1. a *human resources* component, with the objective of matching as closely as possible the representation of the communities being served.
2. A *content* component that maximises, beyond the manpower hired, the integration of guests, interveners, specialists, subjects and problems/issues related to the different communities being served.
3. A *contact* component that engages in developing a dialogue with all communities being served, the communities of interest as well as the cultural communities.
4. The last component is the *external management of diversity*, which sets guidelines with respect to representation and treatment in projects and advertisements submitted by producers external to the organization.

PART 6- THE REPRESENTATION AND TREATMENT OF DIVERSITY AS SEEN BY INTERESTED INDIVIDUALS AND GROUPS

6.1 The results of the Léger Marketing survey

6.1.1 The respondent profile

Overall, 8% of the 2 030 respondents identified themselves with categories corresponding to the ‘visible minorities’. For instance, in 2006 the percentage of persons identified with visible minorities in Québec was 8.8 %. In 2006, the Black communities represented 2.2% of the population, followed by the Arab (1.3%) and Latin American (1.1%) communities.

6.1.2 The consumption habits

Television

Concerning the channel most often listened to for information, the French-speaking channels occupy the first rank, but we observe a difference between the ethno-cultural minorities and the rest of the population.

First channel listened to for information (Canadian Francophone channels)

First Canadian Francophone channel listened to	Total (n=1988)	Ethno-cultural minorities	
		No (n=1011)	Yes (n=977)
Total Canadian Francophone channels	75 %	84 %	52 %
TVA	27 %	32 %	14 %
Radio-Canada (SRC)	15 %	16 %	11 %
LCN (Le Canal Nouvelles)	13 %	14 %	11 %
RDI (Réseau de l'information)	12 %	13 %	10 %

It is notable that TVA’s audience exposure increases with the rank of generations: 11% (1st), 13% (2nd), 20% (3rd) and 32% (4th +).

The Canadian English-speaking channels occupy the second rank for information.

First channel listened to for information (Canadian Anglophone channels)

First Canadian Anglophone channel listened to	Total (n=1988)	Ethno-cultural minorities	
		No (n=1011)	Yes (n=977)
Total Canadian Anglophone channels	12 %	6 %	27 %
CTV	6 %	2 %	17 %
CBC	3 %	2 %	6 %

The audience exposure of a Canadian English-speaking channel such as CTV fluctuates according to the rank of generations: 11% (1st), 24% (2nd), 16% (3rd) and 2% (4th +).

The American channels occupy the third rank for information.

First channel listened to for information (American channels)

American channels	Total (n=1988)	Ethno-cultural minorities	
		No (n=1011)	Yes (n=977)
Total American channels	12 %	9 %	19 %
CNN	5 %	3 %	9 %
CBS	2 %	2 %	3 %

The more recent the generations, the higher the audience exposure to an American channel such as CNN: 12% (1st), 9% (2nd), 6% (3rd) and 3% (4th +).

As far as foreign channels are concerned, 1% of 1st generation individuals and 1% of those of the second generation listen to one of them as their first source of information (in decreasing order: BBC, Al-Jazeera, EuroNews and RAI).

Among the channels most often listened to for entertainment, the Canadian French-speaking channels occupy the first rank.

First channel listened to for entertainment (Canadian Francophone channels)

Canadian Francophone channels	Total (n=1988)	Ethno-cultural minorities	
		No (n=1011)	Yes (n=977)
Total Canadian Francophone channels	72 %	81 %	46 %
TVA	23 %	27 %	11 %
Radio-Canada (SRC)	14 %	16 %	8 %
Série Plus	7 %	8 %	5 %
Canal Découverte, Canal D	4 %	5 %	3 %
RDS (Réseau des sports)	4 %	4 %	4 %
Canal Vie	3 %	4 %	2 %
Canal Z	3 %	3 %	2 %
Super Écran	3 %	3 %	2 %

For TVA and Radio-Canada (CBC/French division), audience exposure increases according to the rank of generations: 9% (1st), 12% (2nd), 13% (3rd) and 27% (4th +) for TVA; and 6% (1st), 8% (2nd), 13% (3rd) and 16% (4th +) for Radio-Canada.

The Canadian English-speaking channels occupy the second rank for entertainment.

First channel listened to for entertainment (Canadian Anglophone channels)

Canadian Anglophone channels	Total (n=1988)	Ethno-cultural minorities	
		No (n=1011)	Yes (n=977)
Total Canadian Anglophone channels	12 %	8 %	21 %
CTV	3 %	1 %	7 %
Discovery	2 %	1 %	3 %

The audience exposure of a Canadian English-speaking channel such as CTV diminishes according to the rank of generations: 9% (1st), 8% (2nd), 4% (3rd) and 1% (4th +).

The American channels occupy the third rank for entertainment.

First channel listened to for entertainment (American channels)

American channels	Total (n=1988)	Ethno-cultural minorities	
		No (n=1011)	Yes (n=977)
Total American channels	15 %	10 %	29 %
CBS	3 %	2 %	5 %
Fox	3 %	2 %	6 %
ABC	2 %	1 %	4 %
NBC	2 %	1 %	5 %

The more recent the generations, the higher the audience exposure of an American channel such as Fox: 7% (1st), 6% (2nd), 6% (3rd) and 2% (4th +).

The foreign, other than American, channels most listened to are, in decreasing order: BBC, PBS, BRAVO, the Arab channels and RAI. All the generations listen to channels of this type: 5% (1st), 4% (2nd), 1% (3rd) and 1% (4th +), for a total of 1% of the respondents.

The daily newspapers

Close to 70% of the individuals identified with the ethno-cultural minorities read, most often, French-language dailies.

The daily newspaper read most often

Daily newspapers	Total (n=1856)	Ethno-cultural minorities	
		No (n=949)	Yes (n=907)
Total Francophone newspapers	87 %	94 %	69 %
<i>Le Journal de Montréal</i>	20 %	21 %	17 %
<i>La Presse</i>	18 %	18 %	20 %
<i>Le Journal de Québec</i>	10 %	12 %	2 %
<i>Le Soleil</i>	7 %	9 %	2 %
<i>Le Devoir</i>	4 %	4 %	3 %
<i>Le métro (journal gratuit)</i>	4 %	2 %	8 %
Total Anglophone newspapers	12 %	5 %	31 %
<i>The Gazette</i>	10 %	4 %	28 %
<i>The Globe and Mail</i>	1 %	0 %	1 %
<i>Ottawa Citizen</i>	1 %	0 %	1 %

The following table shows results that are surprising, as it is not always the majority group that shows the greatest consumption of certain French-language daily newspapers.

The daily newspaper read most often according to generation

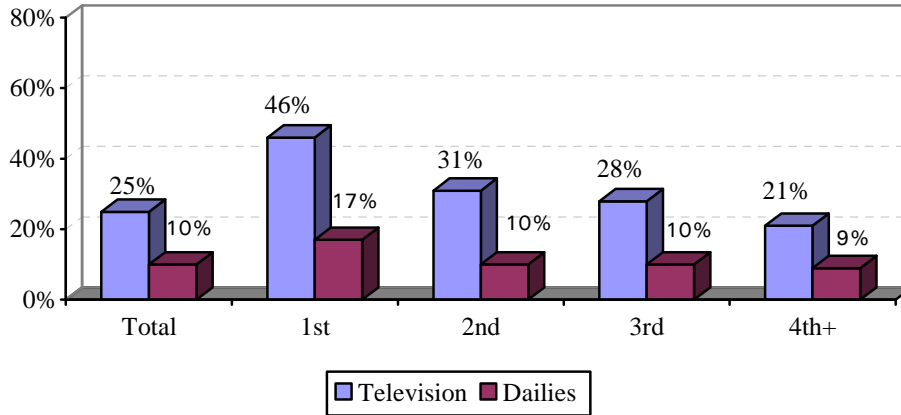
Daily newspapers	Generation	Total	1 st	2 nd	3 rd	4 th +
In French		87%	73 %	62%	72 %	94 %
<i>Le Journal de Montréal</i>		20 %	13 %	16 %	24 %	21 %
<i>La Presse</i>		18 %	23 %	18 %	19 %	18 %
<i>Le Journal de Québec</i>		10 %	2 %	2 %	3 %	12 %
<i>Le Soleil</i>		7 %	1 %	1 %	4 %	9 %
<i>Le Devoir</i>		4 %	3 %	2 %	4 %	4 %
<i>Métro</i>		4 %	13 %	8 %	1 %	2 %
In English		12 %	26 %	38 %	28 %	5 %
<i>The Gazette</i>		10 %	23 %	35 %	24 %	4 %

6.1.3 The perceptions

The place in the media

On the question asking respondents to indicate whether the ethno-cultural minorities occupy too much place, just enough place, or not enough place on French-language television and in the French-language daily newspapers, as compared to the English-language media, the following graph shows that it is mostly the first generation that appears dissatisfied, especially with respect to television.

Proportion of respondents who consider that minorities occupy "not enough place in the media"

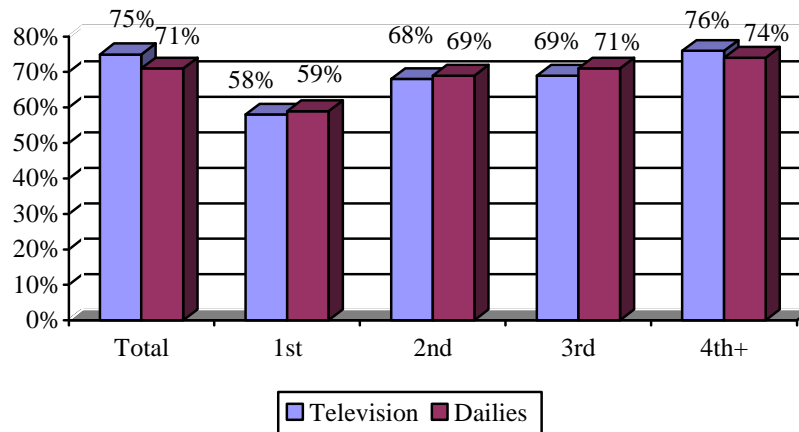


Those who feel there is just enough place on television are distributed as follows: 37% (1st), 52% (2nd), 52% (3rd) and 63% (4th +). Those who feel there is just enough place in the daily newspapers are distributed as follows: 58% (1st), 66% (2nd), 68% (3rd) and 70% (4th +).

However, the respondents in the 'Black' category are those who most often feel that there is not enough place on television: 69% of the respondents of this category, followed by 57% of the respondents in the 'Arab/Asian' category, 55% of the respondents in the 'Latin American' category, and 39% of the respondents in the 'South-East Asian/South Asian' category. The respondents in the 'Arab/Asian' category are those who most often feel that there is not enough place in the daily newspapers: 33% of the respondents of this category, followed by 30% of the respondents in the 'Black' category and 17% of the respondents in the 'Latin American' category.

Regarding the treatment given to minority groups in the French-language television programs and daily newspapers as compared to their English-language media counterparts, the scenario is again similar, namely the perceptions are less positive, especially among first-generation respondents, for the reasons evoked above concerning the place of minorities in the media.

Percentage of respondents judging treatment of minorities to be adequate on television and in the dailies



Those who feel treatment is inadequate on television are distributed as follows: 23% (1st), 12% (2nd), 15% (3rd) and 11% (4th +).

Those who feel treatment is inadequate in the daily newspapers are distributed as follows: 18% (1st), 11 % (2nd), 13 % (3rd) and 9 % (4th +).

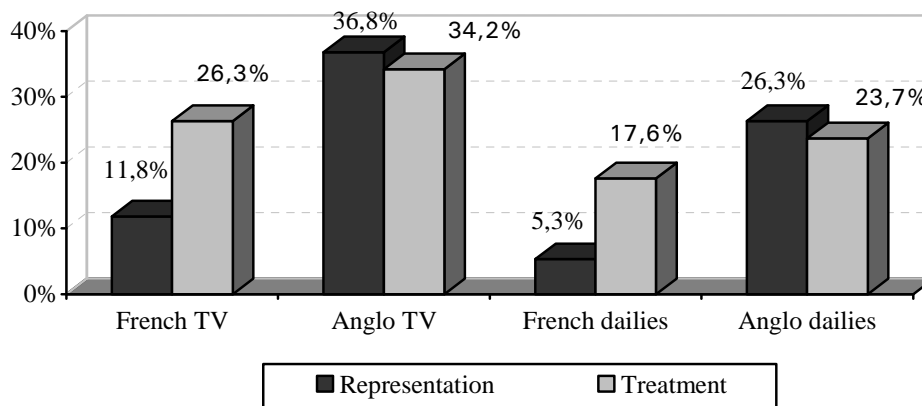
However, the respondents in the ‘Black’ category are those who most often feel that treatment is inadequate on television: 46% of the respondents of this category, followed by 30% of the respondents in the ‘South-East Asian/South Asian’ category, 27% of the respondents in the ‘Arab/Asian’ category, and 23% of the respondents in the ‘Latin American’ category. The respondents in the ‘Black’ category are those who most often feel that treatment is inadequate in the daily newspapers: 50% of the respondents of this category, followed by 28% of the respondents in the ‘South-East Asian/South Asian’ category and 24% of the respondents in the ‘Arab/Asiatic’ category.

6.2 The consultation with interested groups

We invited 577 associations (grouped on an ethnic or religious basis or having a special interest in the problem) to take part in a consultation on the representation and treatment of the ethno-cultural minorities in the media.

Of this number, only 38 answered our questionnaire. The low response rate constitutes in itself a first result. Some of the associations contacted indicated that they did not have the time or did not believe that still another survey on this issue would succeed in modifying the situation.

The level of satisfaction regarding the representation and treatment of minorities in the media



CONCLUSION AND RECOMMENDED ACTIONS

We have seen that the problem of under-representation and inadequate treatment of the ethno-cultural minorities in the media is not new in Québec, or unique.

The current difficult economic situation and the transformations that the media and advertising industries are experiencing make it difficult to formulate recommendations, however, below are certain that are possible.

PROPOSALS FOR CONSIDERATION BY THE MEDIA ORGANIZATIONS

CONSIDERING the under-utilization of the French-language Québec media by the ethno-cultural minorities, and the fact that this consumption deficit has an impact first on the financial situation of the media, but also on intercultural relations.

OBJECTIVE: To increase the consumption of Québec's French-language media by the ethno-cultural minorities.

MEANS:

- Reinstatement of the multicultural surveys aimed at documenting the media consumption habits of the ethno-cultural minorities, and especially identifying their preferences in order to make the media more attractive for these consumers.
- Explore the development of fictional heroes of certain ethno-cultural communities whose presence in Québec is important, in partnership with Canadian or foreign producers, to reduce the financial burden.
- Finance the subscription to some French-language dailies of persons engaged in a French language learning program.

FOLLOW-UP: Measure the media exposure and the readership share of the ethno-cultural minorities by adding this criteria to the data compiled by the BBM (television) and Nadbank (readership) surveys.

CONSIDERING the low representation of the ethno-cultural minorities on television and in the dailies, especially in the French-language media, and the prevalence of certain inadequate treatments:

OBJECTIVE: Ameliorate the media content to better reflect the reality of the ethno-cultural minorities and positively value their presence in Québec.

MEANS:

- Mandate a person or a committee to review complaints and formulate directives.
- Train journalists in intercultural relations (see the proposal for educational institutions).
- Reinforce the role of the Québec Press Council and the Canadian Broadcast Standards Council in order to better equip them for processing complaints involving ethno-cultural diversity.
- Facilitate linkages between the general media and the ethnic media so that each party may better perceive the realities of their counterparts (exchange of techniques, exchange of journalists, etc.)

- Assign an intercultural mediator within organizations. This mediator could review, prior to diffusion or publication, any contents likely to offend certain publics.
- Cover more regularly the events that concern the ethno-cultural minorities, especially for activities (galas, etc.) celebrating the excellence of certain community members.

CONSIDERING the low hiring rates of ethno-cultural minorities as television and newspaper professionals, especially in visible roles, and considering the availability of this under-utilized manpower.

OBJECTIVE: Increase the proportion of their manpower identified with ethno-cultural minorities.

MEANS:

- Modify hiring practices to make them equitable, for example by selecting from anonymous *curriculum vitae* lists.
- In partnership with the government, offer field placement grants or training sessions reserved for journalists from ethno-cultural minorities.

FOLLOW-UP: Ask each organization to better document its progress and make it public.

PROPOSALS FOR CONSIDERATION BY THE ADVERTISING INDUSTRY

CONSIDERING that improvements are still possible and necessary in the representation of ethno-cultural minorities in advertisements.

OBJECTIVE: To promote a better portrayal of ethno-cultural diversity in advertisements.

MEANS:

- Reward excellence by awarding prizes for advertisements representing ethno-cultural diversity.
- Call on creative professionals from ethno-cultural minorities and allow them to review and remake previously produced advertisements in order to make them more representative of ethno-cultural diversity.
- Reintroduce this concern in the guidelines of *Advertisement Standards Canada*.
- Respond to incitements in this direction from the Québec Government (see proposal made to the government).

FOLLOW-UP: Encourage the advertising industry to monitor the proportion of advertisements portraying persons from ethno-cultural minorities, with their statuses and the roles they play, in order to achieve some progress in this respect.

PROPOSALS FOR CONSIDERATION BY THE GOVERNMENT OF QUÉBEC

CONSIDERING that the Government of Québec invests close to 125 M\$ annually in publicity; that government advertisements should be examples of best practices with respect to ethno-cultural diversity, and the fact that this does not always appear to actually be the case.

OBJECTIVE: To ensure that the advertising industry and the media with whom the Government of Québec does business will apply the principles of fully showing our ethno-cultural diversity.

MEANS:

- Better reinforce the contractual obligation linked to the equal employment opportunity program.
- Do what must be done so that, when persons appear in government advertisements, they be a reflection of Québec society.
- In this respect, the government must support the efforts of the art world (Diversité artistique Montréal and the Union des artistes for example), to facilitate the integration of artists from the ethno-cultural minorities, especially among newcomers.
- Encourage a diversified programming or the production of content reflecting ethno-cultural diversity through fiscal measures.

FOLLOW-UP: As the Conseil supérieur de l'audiovisuel (CSA) has done in France, introduce a 'diversity barometer' in order to regularly monitor this situation.

THE EDUCATIONAL INSTITUTIONS

CONSIDERING the necessity for reviewing the curriculum of students in communications in order to increase their competence in intercultural relations.

OBJECTIVE: To ensure that future communicators will have training in human rights, in diversity, in citizenship and even in critical media analysis, and that this training program be accessible for already practicing journalists.

MEANS:

- Make available for schools of journalism and concerned professional associations and employers an intercultural training program, including a lexicon of appropriate terms for designating, for instance, the individual members of a given ethno-cultural group.

PROPOSALS FOR CONSIDERATION BY THE CITIZENS AND ORGANIZATIONS OF THE CIVIL SOCIETY

CONSIDERING the shortcomings and gaps in the current mechanisms for receiving and processing complaints, especially if they do not meet the current criteria (seriousness, individual harm or loss, etc.), and considering that there are no grounds for the State to legislate, in order to not hinder freedom of expression.

OBJECTIVE: Monitor the media in order to identify statements or programs that, although offensive for some, do not meet the criteria for being flagged by the current regulation authorities, and publish a list of the media broadcasting such statements or material.

MEANS:

- Develop an evaluation instrument for assessing the quality and the level of presence of the ethno-cultural minorities on television, in the dailies, and in advertisements. This index of ethno-cultural diversity in the media (IEDM) could be compiled from appraisals entered by the public on an Internet site.

APPENDIX 1 - THE ORGANIZATIONS AND ASSOCIATIONS

The organizations interviewed¹

- *La Presse,*
- *Le Devoir,*
- *The Gazette,*
- *A voz of Portugal,*
- *Cittadino Canadese,*
- *La voix de la communauté,*
- *La voix sépharade,*
- *Les nouvelles chinoises,*
- *Maghreb-Observateur,*
- *Mille visages,*
- *Pagini Românești (Les Pages Roumaines),*
- CBC,
- Le Groupe TVA,
- Société Radio-Canada,
- Télé-Québec,
- CJNT,
- *Canoë,*
- *Cyberpresse* (même entrevue que La Presse),
- *Ethnic Clout,*
- *Carat,*
- Cossette communication,
- Publicis,
- Association des agences de publicité du Québec (AAPQ),
- Conseil de presse du Québec,
- Conseil de la radiodiffusion et des télécommunications canadiennes (CRTC).

¹ At the time the interviews took place, the situation of the TQS group did not allow organizing an encounter.

The associations who responded to our consultation

Afrique en mouvement
Alliance Canada-Tunisie
Association amazighe de Montréal Tirrugza Algérie
Association passerelle
Association portugaise
Cameron management
Centre d'aide à la réussite et au développement
Centre d'encadrement pour jeunes filles immigrantes (CEJFI)
Centre Hillel UQAM
Centre Hillel, association des étudiants juifs francophones de Montréal
Centre interculturel du Québec
Centre jeunesse de Montréal - institut universitaire
Centre justice et foi
CERB-UQAM
Comité d'adaptation de la main d'œuvre pour personnes immigrantes (CAMO-pi)
Comité des femmes des communautés culturelles de la Fédération des femmes du Québec
Communauté hellénique de Montréal
Congrès islamique canadien
Congrès juif canadien, région Québec
Congrès national des italo-Canadiens, région Québec
Fédération des femmes du Québec
Fondation Métropolis bleu
Gala noir et blanc, au-delà du racisme
GRIFIQ-IRFIQ- Revue collectif interculturel
Groupe de recherche - UQAM
Institut d'études africaines
Institut national de la recherche scientifique (INRS)
Journal Atlas
L'Alliance des communautés culturelles pour l'égalité dans la santé et les services sociaux (accésss)
L'Avenir magazine
La Ligue des Noirs du Québec
Le carrefour de ressources en interculturel (CRIC),
Musique multi-Montréal
Perspective carrière
Petites-mains
Référence magazine
Service d'aide aux néo-canadiens
Sphère multiculturelle

APPENDIX 2 - THE CONSEIL DES RELATIONS INTERCULTURELLES

President: M^{me} Patricia **RIMOK**

Members: M^s Flora Marlow **ALMEIDA**
M^s Marie-Luce **AMBROISE**
M^r. Abderrahmane **BÉNARIBA**
M^s Geneviève **BOUCHARD**
M^s Karim **DAABOUL**
M^r. Hoanh **DAM-VAN**
M^s Sylvie **FONTAINE**
M^r. Shah Ismatullah **HABIBI**
M^s Danielle **LEMIRE**
M^r. Bogidar **PÉRUCICH**
M^r. Stephan **REICHHOLD**
M^r. Witakenge Benoît **SONGA**
M^s Sharon **SPRINGER**
M^r. Terry **TATASCIORE**

M^r. Marc **LACROIX**
Deputy Minister, ministère de l'Immigration et des
Communautés culturelles (with no right to vote)

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