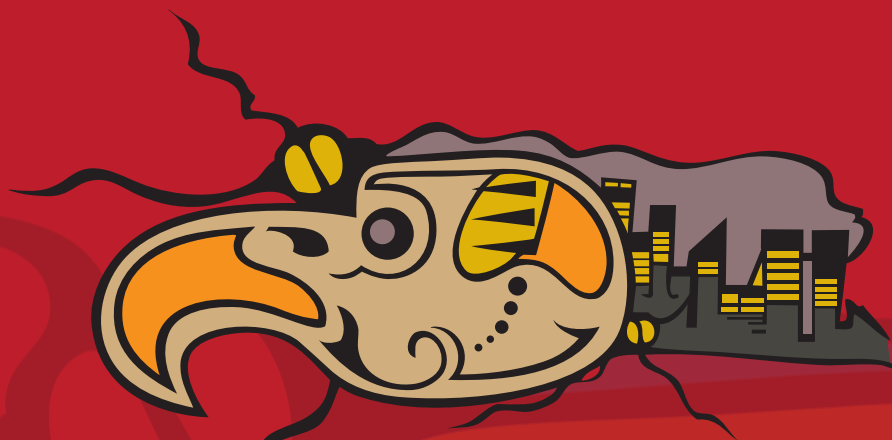




# Urban Aboriginal Peoples Study

REGINA REPORT



ENVIRONICS  
• INSTITUTE •

Published by

**Environics Institute**

900 - 33 Bloor Street East, Toronto, Ontario, Canada M4W 3H1

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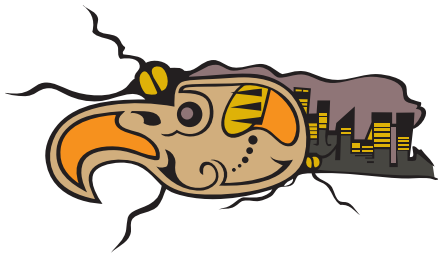
ISBN 978-0-9866104-0-0

Printed in Canada by

**The Interprovincial Group**

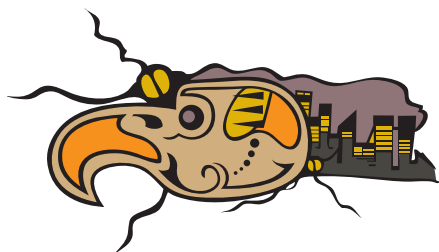
1315 Morningside Avenue, Scarborough, Ontario, Canada M1B 3C5

Cover logo generously designed and donated by a **UAPS** research team member who wishes to remain anonymous.  
Design by **Gravity Inc.** ([www.gravityinc.ca](http://www.gravityinc.ca)), with layout by Sandra Sarner and editorial by Cathy McKim



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The Environics Institute would like to thank all the individuals and organizations who contributed their input and expertise to the *Urban Aboriginal Peoples Study (UAPS)*. Special thanks to all of the interviewers and study participants for their time and involvement in the research.

# Acknowledgments

## The UAPS Advisory Circle

|                      |                                                                      |
|----------------------|----------------------------------------------------------------------|
| Allan Benoit         | Métis Nation                                                         |
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| Pamela Sparklingeyes | Aboriginal Learning Services, Edmonton Catholic School Board         |
| Noella Steinhauer    | National Aboriginal Achievement Foundation                           |

## UAPS Steering Committee and staff

The *UAPS* Steering Committee has devoted considerable time, energy and expertise to the successful management and execution of the study. Michael Mendelson (The Caledon Institute), David Eaves (Independent), May Wong (Environics Institute), Amy Langstaff (Environics Institute), Doug Norris (Environics Analytics), Michael Adams (Environics Institute), Keith Neuman (Environics Research Group), Sonya Kunkel (Environics Research Group), Sarah Robertson (Environics Research Group), Jay Kaufman (KTA) and Karen Beitel (KTA) have all played an important role in bringing this study to fruition.

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John Lefebvre

Mental Health Commission of Canada

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- funding academic studies related to polling and public opinion; and
- working with media partners to disseminate the results of its research.

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The Environics Institute sees public opinion research as a valuable lens through which Canadians can examine and better understand their own diverse and evolving society.

## About the Environics Institute

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# Executive Summary

## What is the *Urban Aboriginal Peoples Study* and why now?

The *Urban Aboriginal Peoples Study (UAPS)* is a snapshot of the hundreds of thousands of Aboriginal people who now live in urban centres. Conducted by the Environics Institute, and guided by an Advisory Circle of recognized experts from academia and from Aboriginal communities, the study is an enquiry into the values, experiences, identities and aspirations of First Nations peoples, Métis and Inuit living in Canada's major urban centres.

The urban Aboriginal population in Canada now numbers over 600,000 and is at an all time high. There are now more Aboriginal people living in urban centres across Canada than there are living in Aboriginal territories and communities on reserves, in Métis settlements and in Inuit communities. Aboriginal people now constitute a permanent presence in Canadian cities, and promise to be an important part of multicultural urban Canada.

The *UAPS* sprang from discussions with diverse stakeholders and opinion leaders across the country who recognized these trends, as well as the need for well-designed empirical research that would credibly express evolving urban Aboriginal perspectives.

## How was the research done?

The *UAPS* investigated a range of issues including (but not limited to) urban Aboriginal peoples' communities of origin, Aboriginal cultures, community belonging, education, work, health, political engagement and activity, justice, relationships with Aboriginal and non-Aboriginal people, life aspirations and definitions of success, and experiences with discrimination.

The study involved *in-person* interviews, one to two hours in length, with 2,614 Métis, Inuit and First Nations (status and non-status) individuals living in 11 Canadian cities from Halifax to Vancouver. With input from the *UAPS* Advisory Circle, individual questions were organized under four overarching themes:

- *identity*: who are you?
- *experiences*: what's your everyday life like?
- *values*: what's important in your life?
- *aspirations*: what do you want for your future?

In each city, the Environics Institute engaged a small team of local Aboriginal people to construct a 250-person sample and organize the interviews. Key to the study's legitimacy was that the sample be representative of the urban Aboriginal population: that it not select solely among those living in serious poverty or those who are succeeding. The Institute used the 2006 Canadian Census profile of Aboriginal people in each city (defined as the Census Metropolitan Area, or CMA) ) to design an "ideal sample," based on such characteristics as identity group, age, educational attainment and gender. Local research teams in each city then searched out individuals that fit this sample profile.

The study also investigated how non-Aboriginal people view Aboriginal people in Canada today, through a telephone survey with 2,501 non-Aboriginal urban Canadians living in these same cities (excluding Ottawa).

## What did the study find?

Many of the *UAPS* findings suggest that Canadian cities are becoming sites of connection, engagement and cultural vitality for a large number of Aboriginal peoples. Although many segments of First Nations, Métis and Inuit populations in Canada face substantial challenges, the picture in cities is more diverse – and in many cases more hopeful – than public perceptions and media coverage often acknowledge.

In April 2010, the Institute released a national report of the study's findings (*Urban Aboriginal Peoples Study – Main Report*, [www.UAPS.ca](http://www.UAPS.ca)). Among the main findings described in the report:

- **For most, the city is home, but urban Aboriginal peoples stay connected to their communities of origin.** Six in ten feel a close connection to these communities – links that are integral to strong family and social ties, and to traditional and contemporary Aboriginal culture. Notwithstanding these links, majorities of First Nations peoples, Métis and Inuit consider their current city of residence home (71%), including those who are the first generation of their family to live in their city.
- **Almost eight in ten participants say they are “very proud” of their specific Aboriginal identity (i.e., First Nations, Métis or Inuk).** Slightly fewer – 70 percent – say the same about being Canadian.
- **Urban Aboriginal peoples are seeking to become a significant and visible part of the urban landscape.** Six in ten feel they can make their city a better place to live, a similar proportion to non-Aboriginal urban dwellers.
- **Six in ten are not concerned about losing contact with their culture, while a minority totally (17%) or somewhat (21%) agree that they are concerned.** As well, by a wide margin (6:1), First Nations peoples, Métis and Inuit think Aboriginal culture in their communities has become stronger rather than weaker in the last five years.
- **They display a higher tolerance for other cultures than their non-Aboriginal neighbours:** Seventy-seven percent of urban Aboriginal peoples believe there is room for a variety of languages and cultures in this country, in contrast to 54 percent of non-Aboriginal urbanites.
- **A majority believe they are viewed in negative ways by non-Aboriginal people.** Three in four participants perceive assumptions about addiction problems, while many feel there are negative stereotypes about laziness (30%), lack of intelligence (20%) and poverty (20%).
- **Education is their top priority, and an enduring aspiration for the next generation.** Twenty percent want the next generation to understand the importance of education, 18 percent hope younger individuals will stay connected to their cultural community and 17 percent hope the next generation will experience life without racism.



## What does the *UAPS* tell us about Aboriginal peoples who live in Regina?

According to the 2006 Census, Regina has one of the smallest Aboriginal populations of the *UAPS* cities. Yet, Aboriginal peoples account for nine percent of the total population of Regina, larger than the relative populations in any other *UAPS* city except Winnipeg and Saskatoon.

The *UAPS* Regina Report is the fourth of a series of city reports, following the release of the main report of the *UAPS* on April 6, 2010. In Regina, the main survey consisted of in-person interviews with 251 First Nations peoples (status and non-status), Métis and Inuit (18 years and older), between April 10 and July 21, 2009.

An analysis of the *UAPS* Regina data reveals the following about the identities, experiences, values and aspirations of Aboriginal residents of Regina:

- **Most urban Aboriginal peoples in Regina consider the city to be their home.** They also retain close links with their communities of origin, and the minority of first generation residents (i.e., those born and raised somewhere other than Regina) who plan to return there permanently is larger in Regina than in other *UAPS* cities.
- **There is strong Indigenous pride among Aboriginal peoples in Regina.** They are among the most likely in all cities to be very proud of their First Nations/Métis/Inuk identity (second only to Toronto); a large majority also express pride in their collective Aboriginal identity. Moreover, they are confident in their ability to retain their cultural identity in the city.
- **Many Aboriginal peoples in Regina believe they can make their city a better place to live, but this sense of empowerment is less widespread than in other *UAPS* cities.** A potential factor may be the extent of concerns about crime (particularly gang violence), and about the presence of racism and discrimination, both of which are more widely expressed here than in most other cities.
- **Aboriginal peoples in Regina are less likely to feel accepted by the broader population than in any other *UAPS* city except Saskatoon.** Most *UAPS* participants feel discrimination of Aboriginal peoples to be a pervasive problem that majorities have experienced personally, and this is similarly true in Regina. In addition, negative stereotypes of Aboriginal peoples relating to unemployment, reliance on social assistance and involvement in crime are more widely believed to exist here compared to the average. There is no consensus about whether non-Aboriginal attitudes are changing or not, but the minority who see deteriorating attitudes towards Aboriginal peoples is larger in Regina than in other *UAPS* cities.
- **Connections to Aboriginal cultural activities and services are somewhat less evident in Regina than elsewhere.** Majorities are aware of and report participation in Aboriginal cultural activities in the city, but to a lesser extent than in some other cities. As well, four in ten Aboriginal peoples in Regina say they rely at least occasionally on Aboriginal services and organizations in the city, the lowest proportion of any *UAPS* city.

- **Nonetheless, there is broad agreement that there should be Aboriginal services in addition to mainstream ones, and housing appears to be a key area.** Aboriginal peoples in Regina are among the least likely of *UAPS* participants to feel they have a lot of choice as to where they live in their city. Both non-Aboriginal and Aboriginal housing programs are more widely used and valued in Regina than in other cities, with housing rated one of the most important areas in which to have Aboriginal-specific services in addition to non-Aboriginal ones.
- **The top life aspirations for Aboriginal peoples in Regina is completing their education and a good job or career, the latter of which is a more common goal than for urban Aboriginal peoples in general.** Family and friends are most central to their definition of success. Compared to *UAPS* participants in other cities, they place greater importance on having a career, financial independence and home ownership, and less on a traditional life.

## How do non-Aboriginal residents of Regina perceive Aboriginal people?

As part of the *UAPS*, Environics surveyed a representative sample of non-Aboriginal Canadians to learn how they view Aboriginal peoples and what informs these views. The results of the non-Aboriginal survey are based on telephone interviews conducted from April 28 to May 15, 2009 with 250 non-Aboriginal people in each of the same 10 urban centres in which the main survey was conducted: Vancouver, Calgary, Edmonton, Regina, Saskatoon, Winnipeg, Thunder Bay, Toronto, Montreal and Halifax (excluding Ottawa). In all, 2,501 non-Aboriginal urban Canadians (“NA urban Canadians”) participated, providing a rich picture of how NA urban Canadians see Aboriginal people in cities today.

Topics explored in the survey include non-Aboriginal urban Canadians’ perceptions of Aboriginal people in Canada, their awareness of Aboriginal peoples and communities in their cities, their contact and interaction with Aboriginal people, their perspectives on how well institutions respond to the needs of Aboriginal people, their knowledge of salient Aboriginal issues (i.e., Indian residential schools, acceptance of differential systems of justice), and the importance of Aboriginal history and culture in the minds of NA urban Canadians.

A closer look at the responses of non-Aboriginal residents of Regina yielded the following insights into their attitudes towards Aboriginal people, their awareness of Aboriginal people and communities in their city, their perceptions of the top issues facing Aboriginal people today and, finally, their perceptions of future relations with Aboriginal people. Specifically:

- **Among non-Aboriginal people in Regina, there is no single common top-of-mind impression of Aboriginal peoples.** Similar to other *UAPS* cities, impressions revolve primarily around the history of Aboriginal peoples as the original inhabitants of Canada, and their contribution to culture and art, although they are more likely than average to associate Aboriginal peoples with social assistance. Only a minority of non-Aboriginal people in Regina say their impressions have recently worsened, but this is more common in western cities, including Regina.
- **Non-Aboriginal people in Regina are more likely to believe that Aboriginal people are just like other cultural or ethnic groups in Canadian society than to say they have unique rights and privileges as the first inhabitants of Canada.** The view that Aboriginal peoples possess a distinct status is less pronounced in Regina than in any other *UAPS* city.

- **Lack of education, discrimination and unemployment are perceived to be the most important issues facing the Aboriginal population in Canada today, and to a larger extent than in other UAPS cities.** Views are divided on whether the problems faced by Aboriginal peoples in Canada have largely been caused by the attitudes of other Canadians and the policies of government or by Aboriginal people themselves.
- **Virtually all Regina residents know Aboriginal people live in their city, and most are also aware of an Aboriginal *community*.** Regina residents are among the most likely to have regular contact with Aboriginal people, or to know Aboriginal people as close friends, neighbours and co-workers, similar to those living in other cities with large relative Aboriginal populations (i.e., Thunder Bay, Winnipeg and Saskatoon).
- **Regina residents recognize that Aboriginal people experience discrimination at least some of the time, and are among the most likely to believe they face even greater discrimination than do other groups in Canadian society.** The proportion of *Connected Advocates* (individuals with the most personal contact with Aboriginal peoples who believe they are marginalized and discriminated against) is more prominent here than in any other city except Winnipeg.
- **A slim majority of non-Aboriginal Regina residents believe the current state of relations between Aboriginal and non-Aboriginal people in Canada is negative.** This perception is more widespread in the Prairie cities and Thunder Bay than elsewhere. Nonetheless, optimism that relations are changing for the better is in fact higher in Regina than in most other UAPS cities.

## Next steps

All *UAPS* reports are freely available via the study's website, [www.uaps.ca](http://www.uaps.ca). The *UAPS Regina Report* and other city reports will all be posted on this site as they are available.

The Environics Institute is also committed to making the study data accessible to the public. The results of all the *UAPS* survey questions can be freely accessed through data tables on the website, or by contacting the Institute directly (see the Acknowledgements section of this report for contact details).

In addition, the recent release of the *UAPS* main report offers a unique window into establishing new and meaningful dialogue with Aboriginal Peoples in Canada's major cities. More than ever, a public forum in Canadian cities across the country is required that brings people from all sectors, Aboriginal and non-Aboriginal, together to take action on the needs of and opportunities for urban Aboriginal communities in this country

To that end, the *UAPS Public Engagement Strategy* has been designed using the study as a platform for community dialogue and discussion. The broad goal of this strategy is to promote collaborative engagement of Aboriginal and non-Aboriginal people in determining the implications of *UAPS* research findings for urban Aboriginal communities. The Institute hopes to organize forums in each *UAPS* city that bring together Aboriginal organizations, policy-makers and *UAPS* participants to build a deeper collective understanding of the values and experiences of urban Aboriginal peoples, and identify the next steps for supporting the urban Aboriginal community in a given city.

For more information on *UAPS* public engagement, please contact Ginger Gosnell-Myers, *UAPS* Public Engagement Director, at [ginger.gosnell-myers@environics.ca](mailto:ginger.gosnell-myers@environics.ca).

## About the Research

**BACKGROUND.** The urban Aboriginal population in Canada now numbers over 600,000 and is at an all time high. The largest Aboriginal community is no longer a reserve but Winnipeg itself, with a diverse Aboriginal population that exceeds 60,000 people. Urban Aboriginal populations are permanent populations, and promise to be an important part of multicultural urban Canada.

The *Urban Aboriginal Peoples Study* sprang from discussions with diverse stakeholders and opinion leaders across the country that recognized these trends, as well as the need for well-designed empirical research that would credibly express evolving urban Aboriginal perspectives. Throughout 2009, the Environics Institute, a not-for-profit foundation established by Environics Research co-founder Michael Adams that supports original research on important issues of public policy and social change, oversaw with its Advisory Circle community-based research in 11 Canadian cities: Halifax, Montreal, Ottawa, Toronto, Thunder Bay, Winnipeg, Regina, Saskatoon, Edmonton, Calgary and Vancouver.

The objectives of the *UAPS* are to better understand the perspectives of urban Aboriginal peoples as complex individuals and communities, and provide new insights that stimulate dialogue between Aboriginal and non-Aboriginal urban communities across Canada. Designed to be an enquiry about the values, experiences, identities and aspirations of Aboriginal peoples living in cities, the study investigated a range of issues including (but not limited to) urban Aboriginal peoples' communities of origin, Aboriginal cultures, community belonging, education, work, health political engagement and activity, justice, relationships with Aboriginal and non-Aboriginal people, life aspirations and definitions of success, and experiences with discrimination.

**UAPS IN REGINA.** The *UAPS Regina Report* constitutes the fourth of a series of city reports, following the release of the main report of the *UAPS* on April 6, 2010. In Regina, the main survey consisted of in-person interviews with 251 Métis, First Nations peoples (status and non-status) and Inuit (18 years and older) between April 10 and July 21, 2009.

Key to the study's legitimacy was that the sample be representative of the Aboriginal population in Regina: that it not select solely among those living in serious poverty or those who are succeeding. The Institute used the 2006 Canadian Census profile of Aboriginal people in Regina to design an "ideal sample," based on such characteristics as identity group, age, educational attainment and gender. The Regina research team, consisting of a Project Co-ordinator (Jaimee Marks) and a team of interviewers, then searched out individuals that fit this sample profile. The research team worked with local Aboriginal agencies and other organizations to build community awareness and support for the study, and to identify survey participants.

The table on the next page presents a profile of the final sample of participants, by such characteristics as identity, gender, age and education. At the analysis stage, data were weighted so that the final sample accurately reflects the distribution of the population according to the 2006 Census. The table presents the actual number of participants (unweighted) within each subgroup, as well as the weighted proportion each subgroup represents within the total sample.

The results contained in this report are based on the total sample, and are reported separately in some cases for First Nations peoples and Métis, but the sample size is not sufficiently large to allow for analysis by characteristics such as age and education.

In addition to the main survey, a telephone survey was conducted with 250 non-Aboriginal residents of Regina (18 years and older) between April 28 and May 15, 2009. This is an important component of the *UAPS* because it reveals how the non-Aboriginal population views the experiences of Aboriginal peoples, reflecting some of the barriers and opportunities facing the Aboriginal community. The margin of error for a probability sample of 250 is plus or minus 6.2 percentage points, 19 times in 20.<sup>1</sup>

Further details on the methodology of both *UAPS* surveys can be found in the main report on the *UAPS*, available at [www.uaps.ca](http://www.uaps.ca).

**IN THIS REPORT.** *The Urban Aboriginal Peoples Study – Regina Report* is organized into eight chapters.

**Chapter 1, the Urban Context**, provides a demographic snapshot of the Aboriginal population in Regina, and information on where study participants are from, how long they have lived in Regina and how they felt about Regina (i.e., do they consider it or another community to be home?).

**Chapter 2** delivers main findings from the *UAPS* on Aboriginal Regina residents’ expressions of Aboriginal **Identity and Culture** in the city.

**Chapter 3, Experiences with Non-Aboriginal People**, summarizes how Aboriginal peoples living in Regina feel perceived by the non-Aboriginal population-at-large.

**Chapter 4, Experiences with Aboriginal Services and Organizations**, explores study participants’ perceptions of and interactions with Aboriginal services and organizations in Regina.

**Chapter 5** captures how Aboriginal peoples feel about living in Regina in **Urban Experiences**.

**Chapter 6, Urban Aspirations**, delves further into contemporary Aboriginal urban experience and explores Aboriginal Regina residents’ life aspirations and definitions of success.

**Chapter 7** is a Special Theme in the Regina report: **Confidence in the Criminal Justice System**.

**Chapter 8, Non-Aboriginal Perspectives**, the final chapter of the report, captures non-Aboriginal Regina residents’ perceptions of Aboriginal peoples, including their awareness of and level of contact with Aboriginal people, their knowledge of salient Aboriginal issues, and the importance of Aboriginal history and culture in the minds of non-Aboriginal Regina residents.

An overview at the beginning of each chapter summarizes the main *UAPS* findings.

*Unless otherwise noted, all of the numbers in the graphs are percentages.*

1 Because the sample for the main survey is based on individuals who initially “self-selected” for participation, no estimate of sampling error can be calculated for the main survey. It should be noted that all surveys, whether or not they use probability sampling, are subject to multiple sources of error, including but not limited to sampling error, coverage error and measurement error.

*UAPS* participant profile in Regina

|                                          | #<br>(Unweighted) | %<br>(Weighted) |
|------------------------------------------|-------------------|-----------------|
| <b>IDENTITY</b>                          |                   |                 |
| First Nations                            | 148               | 54              |
| Status                                   | 145               | 53              |
| Non-status                               | 3                 | 1               |
| Métis                                    | 100               | 45              |
| Inuit                                    | 3                 | 1               |
| <b>GENDER</b>                            |                   |                 |
| Men                                      | 87                | 42              |
| Women                                    | 164               | 58              |
| <b>AGE</b>                               |                   |                 |
| 18-24                                    | 52                | 26              |
| 25-44                                    | 137               | 49              |
| 45+                                      | 62                | 25              |
| <b>EDUCATION</b>                         |                   |                 |
| No diploma                               | 65                | 29              |
| High school diploma                      | 94                | 37              |
| College degree                           | 38                | 23              |
| University degree                        | 54                | 11              |
| <b>HOUSEHOLD INCOME</b>                  |                   |                 |
| <\$10,000                                | 48                | 21              |
| \$10,000 – \$30,000                      | 73                | 28              |
| \$30,000 – \$60,000                      | 53                | 19              |
| \$60,000+                                | 52                | 21              |
| Refused                                  | 25                | 11              |
| <b>LIVING SITUATION</b>                  |                   |                 |
| Renting an apartment or house            | 148               | 58              |
| Homeowner                                | 40                | 15              |
| Living with friends or family            | 53                | 22              |
| Renting a room in a rooming house/hostel | 4                 | 3               |
| Living in a temporary shelter            | 2                 | 1               |
| <b>ELDER</b>                             |                   |                 |
| Yes                                      | 13                | 6               |
| No                                       | 238               | 94              |

\* Less than 0.5%

## 1.0 The Urban Context

The urban Aboriginal population in Canada now numbers over 600,000 and is at an all time high. There are now more Aboriginal people living in urban centres across Canada than there are living in Aboriginal territories and communities on reserves, in Métis settlements and in Inuit communities. Aboriginal people now constitute a permanent presence in Canadian cities, and promise to be an important part of multicultural urban Canada.

This chapter begins with a demographic snapshot of the Aboriginal population in Regina based on the 2006 Census. It then presents Aboriginal peoples' responses to a series of questions included in the *UAPS* designed to establish where members of the Aboriginal population in Regina come from, how long they have lived in Regina, and how they feel about the city (i.e., do they consider Regina or another community to be home?).

### Key findings

- ***UAPS* participants in Regina have long-standing ties to the city.** They are largely first generation residents (i.e., born and raised somewhere other than Regina), but are nonetheless long-term urban residents: a majority of this group have lived in Regina for 10 years or more. Furthermore, the group born and raised in Regina (i.e., second and third generation residents) is larger here than in most other *UAPS* cities, due to its Métis population.
- **Aboriginal peoples move to Regina primarily for family reasons, education and work opportunities, reasons that are largely shared by Aboriginal peoples in all 11 *UAPS* cities.** However, education emerges as a greater consideration for Aboriginal peoples (and particularly First Nations peoples) to set up residence in Regina, perhaps encouraged by the presence of the First Nations University in the city.
- **Most Aboriginal peoples in Regina consider the city to be their home, even first generation residents.** This does not preclude a sense of connection to their community of origin, as a majority of *UAPS* participants in Regina retain close links with these communities. While only a minority plan to return to them permanently, first generation Aboriginal residents of Regina (who are more typically First Nations than Métis) are among the most likely of all *UAPS* participants to say they will do so.

## 1.1 The Aboriginal population in Regina

Regina has the one of the smallest Aboriginal populations of the *UAPS* cities, in terms of absolute numbers. According to the 2006 Census, a total of 17,110 people in the Regina census metropolitan area (CMA) identified themselves as Aboriginal, that is, First Nations, Métis or Inuit. Yet Aboriginal peoples account for nine percent (8.9%) of the total population of Regina, a proportion that is exceeded only by the per capita populations in Winnipeg (10.0%) and Saskatoon (9.3%). In contrast, Aboriginal peoples comprise 0.5 percent (each) of the total populations of Montreal and Toronto, even though both those cities have larger absolute numbers of Aboriginal residents than Regina.

As of 2006, First Nations peoples are the majority Aboriginal identity group in Regina (55%). Métis account for 42 percent of the Aboriginal population, while less than one percent identify themselves as Inuit; two percent offer other or multiple responses.

Similar to other urban centres, Regina has a relatively young and growing urban Aboriginal population:

- From 2001 to 2006, the Aboriginal population in Regina grew by nine percent, which is the slowest growth rate of the cities included in the *UAPS*. The growth is found mostly among Métis, whose population increased by 20 percent between 2001 and 2006 (compared to an increase of just 3% for the First Nations population). During the same time period, the total population of Regina grew by less than one percent.
- The Aboriginal population living in Regina is much younger than the non-Aboriginal population (with a median age of 22 years, compared to 39 years for the non-Aboriginal population), which is consistent with the pattern observed Canada-wide.<sup>2</sup>
- Compared to non-Aboriginal residents, the Aboriginal population, in addition to being younger, is less likely to have completed a post-secondary education, has lower incomes and higher unemployment rates. Aboriginal youth in the city are also more likely than non-Aboriginal children to be living in a single-parent household.

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<sup>2</sup> The median age is the point where exactly one-half of the population is older and the other half is younger.

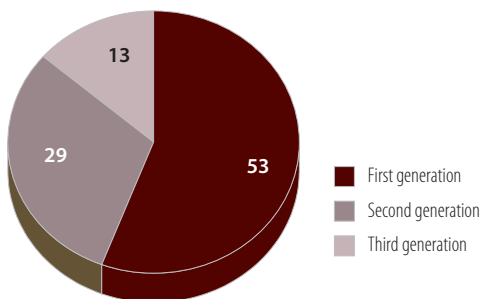
## 1.2 Residency in the city

***A majority of UAPS participants in Regina are first generation residents, although the proportion born and raised in the city is larger here than in most other cities except Winnipeg.***

In 2006, half of the Aboriginal population in Canada lived in urban centres (including large cities or census metropolitan areas and smaller urban centres), up from 47 percent in 1996. In turn, the proportion of the Aboriginal population that lives on-reserve or in rural (off-reserve) locations has declined. The movement of Aboriginal people to Canadian urban areas has been occurring for several decades, with Aboriginal populations in some cities constituting the largest Aboriginal communities in Canada.

Exploring the movement of Aboriginal people over time to Regina is beyond the scope of the *UAPS*. Nonetheless, the survey did provide the opportunity to document one distinction considered particularly relevant to the urban Aboriginal experience: Are you originally from the city (i.e., born and raised in Regina) or are you from somewhere else?

First, second and third generation Regina residents

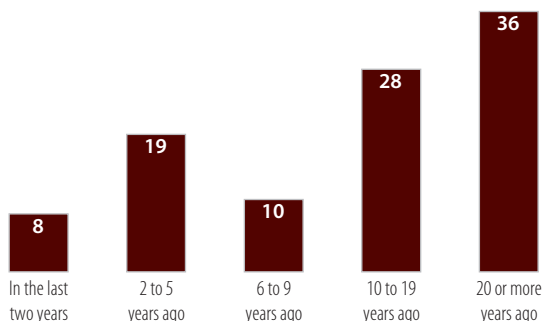


The data revealed two main groups of people: those who were born and raised somewhere other than Regina (“first generation”); and those who were born and raised in Regina but whose family is from another place (“second generation”). A third, smaller group is comprised of Aboriginal peoples born and raised in Regina whose parents and/or grandparents are also from Regina (“third generation”).

In Regina, half (53%) of *UAPS* participants are “first generation” residents born and raised in a community, town, city or reserve other than Regina, and this is more typical of First Nations peoples than Métis. “Second generation” residents born and raised in Regina whose parents and/or grandparents are from another place represent three in ten (29%) of Regina’s urban Aboriginal population. Thirteen per cent are “third generation” residents of the city (i.e., Aboriginal peoples born and raised in Regina whose parents/grandparents are also from Regina). Of the *UAPS* cities, Regina and Winnipeg have the largest proportions of Aboriginal residents born and raised in the city (i.e., second and third generations), due to their Métis populations.

### Time of arrival\*

When did you first come to Regina?



\* Subsample: Among those who were not born or raised in Regina.

Among first generation residents, a majority are long-term residents of Regina. More than six in ten (64%) first came to Regina at least 10 years ago, including one-third (36%) who arrived 20 or more years ago. Another third (37%) have arrived in the past 10 years, including one in ten (8%) who first came in the past two years. To look at it another way, the average year of arrival in Regina among first generation *UAPS* participants was 1992. This is on par with the average arrival time for first generation *UAPS* participants in other cities.

## 1.3 Reason for moving

**Three main reasons fuel the move to Regina: education, family and employment opportunities. Education is a more common reason here than in most other UAPS cities, particularly for First Nations peoples.**

Why do Aboriginal peoples move to Regina?

While first generation *UAPS* participants in Regina cite a wide variety of reasons for why they first moved, education, family and employment are their most common reasons. These three main reasons are shared with first generation residents of other *UAPS* cities, although Aboriginal residents of Regina are among the most likely to say they moved to go to school (together with residents of Halifax and Thunder Bay).

When first generation Aboriginal residents of Regina are asked (unprompted, without response options offered) why they first moved to the city, the largest proportions, by far, say they moved in order to pursue an education (47%) and/or for family reasons (46%). The possibility of employment opportunities (36%) or the chance to advance their career (7%) is also an important draw to the city.

Approximately one in ten each indicate that they moved to the city because it offered better amenities (12%), to escape a bad family situation (9%) or to be near friends (8%). Also mentioned are the desire to upgrade work skills (7%), the belief that Regina would be a better place in which to raise their children (6%), and better access to health care services (6%). Five percent or fewer each mention a variety of other reasons for moving to Regina.

The top reasons for moving to Regina are similar for First Nations peoples and Métis, but First Nations are more likely to say they first moved for their education (55%), which likely reflects interest in the First Nations University located in Regina.

## 1.4 Connection to Regina

**Regina is “home” for most Aboriginal peoples in the city.**

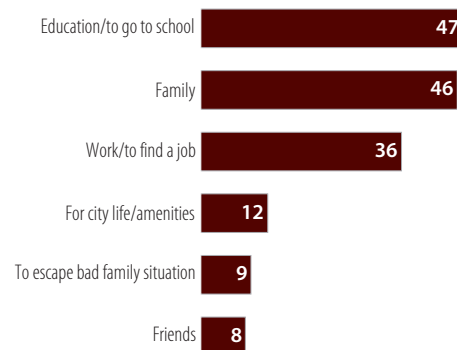
Overall, when asked “Where is home for you?” a majority (73%) of Aboriginal peoples in the city say it is Regina.<sup>3</sup> Only a few equate “home” with their community of origin (16%) or another community (9%). These views are consistent with the national average across all 11 *UAPS* cities.

The sentiment that Regina is their home is, not surprisingly, most widespread among those who have lived in Regina all their lives (91% of second generation residents). However, even six in ten (63%) first generation residents (i.e., those not born or raised in the city) also consider Regina their home. Among these first generation residents, this view is less pronounced among First Nations peoples (55%, compared to 78% of Métis). This reflects, at least in part, the fact that First Nations peoples may come from a reserve and retain the option of living there.

Although *UAPS* participants report an important connection to the city in which they are living, their sense that Regina is home does not preclude a relationship with their community of origin. The following section (1.5 Connection to Community of Origin) explores this relationship.

### Top reasons for moving to Regina\*

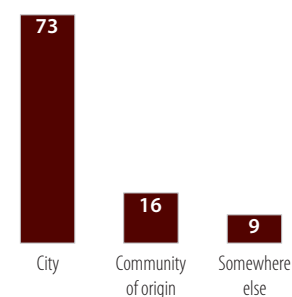
What is the most important reason why you first moved to your city?



\*Subsample: Among those who were not born or raised in Regina

### Where is home for you?\*

Where is *home* for you? Is it your city of residence, your home community, or somewhere else?



\* Subsample: Those who were not born or raised in Regina; those who have lived in Regina all their life and whose parents/grandparents are from another place.

<sup>3</sup> The question “Where is home for you?” was not asked of third generation *UAPS* participants (13% of *UAPS* participants in Regina).

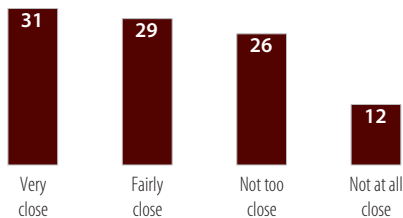
## 1.5 Connection to community of origin

***Six in ten Aboriginal peoples in Regina feel close to their community of origin, whether it be their own or that of their parents/grandparents, but only a minority are currently planning to return to live there.***

Previous research has found that many urban Aboriginal peoples have maintained links with their community of origin (i.e., one's home community or the home community of parents/grandparents) because of the proximity of First Nations and Métis communities to cities, the history of mobility of Aboriginal peoples, the fact that the land is such a fundamental source of traditional and contemporary culture, and the continuance of strong family and social ties to the communities.<sup>4</sup>

### Connection to community of origin\*

How close a connection do you feel to your home community?/  
How close a connection do you feel to the place where your parents  
and grandparents are from?



\* Subsample: Those who were not born or raised in Regina; those who have lived in Regina all their life and whose parents/grandparents are from another place.

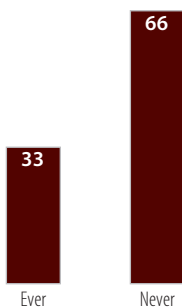
Such connections are evident among *UAPS* participants in Regina, although more so among first generation than among second generation residents.<sup>5</sup> Overall, a majority of six in ten say they feel a very (31%) or fairly (29%) close connection to their community of origin. Fewer say they feel not too close (26%) to these communities, while a small group feel not at all close (12%) to their community of origin.

As would be expected, first generation urban residents (who are more likely to be First Nations) express a stronger connection to their community of origin than do second generation residents (67% and 47%, respectively, say they have at least a fairly strong connection). Among both groups, the sense of connection is similar to the national average for all the *UAPS* cities.

It is clear from the data that the majority of first generation residents of Regina maintain strong links to their communities of origin, even though they have long tenure within the city. Moreover, a minority of one in three (33%) have moved back to their home community at least once since they first moved to Regina (representing 17% of *UAPS* participants in Regina overall). Most (66%) say they have never moved back to their home community since coming to Regina. This pattern is similar to that of first generation *UAPS* participants in other cities.

### Have you moved back to your home community?\*

Since you first moved to Regina, have you ever moved back  
to your home community?



Note: 1% said dk/na

\* Subsample: Those who were not born or raised in Regina.

Nonetheless, most Aboriginal peoples in Regina do not intend to return to their communities of origin to live permanently in the future, although some (first and second generation) either plan to return or remain undecided.

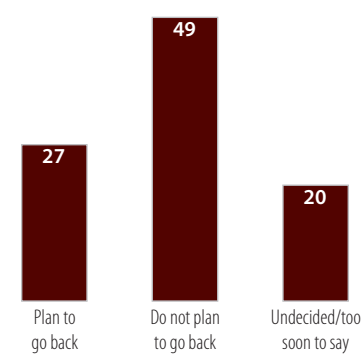
<sup>4</sup> *Urban Aboriginal Task Force Final Report, 2007, p.65.*

<sup>5</sup> This question was not asked of third generation *UAPS* participants (13% of *UAPS* participants in Regina).

When asked if they plan to go back and live in their communities of origin permanently one day (whether it be another community, town, city or reserve),<sup>6</sup> one in four (27%) say they plan to return. Half (49%) say they do *not* plan to return, and one in five (20%) say they are undecided or that it is too soon to say; five percent are unable or unwilling to offer information about their future plans.

Those planning to return are a minority among both first and second generation residents. However, first generation *UAPS* participants in Regina are among the most likely to say they plan to return permanently to their communities of origin (33%).

Plans to go back to live in community of origin\*  
Do you plan to go back to live in your home community/place where your parents/grandparents are from permanently one day, or not?



\* Subsample: Those who were not born or raised in Regina; those who have lived in their city of residence all their life and whose parents/grandparents are from another place.

6 The question “Do you plan to go back to live in your home community (either your own or that of your parents/grandparents) permanently one day?” was not asked of third generation *UAPS* participants (13% of *UAPS* participants in Regina).

## 2.0 Identity and Culture

One of the reasons cited in existing research for the increased tendency of people to identify as Aboriginal (a major factor in the substantial increases in urban Aboriginal populations between 1981 and 2006<sup>7</sup>) is that contemporary urban Aboriginal peoples, in particular, are more positive about their Aboriginal identity than at any time in the past.<sup>8</sup>

Key aspects of Aboriginal identity considered in this chapter include knowledge of family history, pride in Aboriginal and Canadian identities, community belonging, and the continuing intergenerational effects of “colonial projects” upon the identities of Aboriginal peoples in Canadian cities, namely Indian residential schools, mission and day schools, and other policies of assimilation. This chapter also examines other critical aspects of identity, such as participation in urban Aboriginal cultures.

In the midst of these challenges, Aboriginal peoples in Regina express a strong sense of pride in their unique identity, and are among the most confident of *UAPS* participants in their ability to retain it.

### Key findings

- **There is strong Indigenous pride among Aboriginal peoples in Regina.** They are among the most likely of all *UAPS* participants to be very proud of their First Nations/Métis/Inuk identity (second only to Toronto), and a large majority also take great pride in their collective Aboriginal identity. First Nations peoples in Regina take less pride in being “Canadian.”
- **Majorities say they know their Aboriginal ancestry well, consistent with those in other *UAPS* cities.** A sense of family heritage, survival and tradition, a stronger sense of self and greater personal meaning are the top ways knowledge of one’s family tree has made a difference for Aboriginal peoples in Regina. Among those in Regina who are less knowledgeable about their ancestry, this is attributed to a lack of opportunity, not a lack of interest.
- **The legacy and effects of Indian residential schools persist widely, particularly for First Nations peoples.** Nine in ten First Nations peoples in Regina, and more than one in three Métis, have had either personal or family experience with Indian residential schools. Moreover, even compared to First Nations in other cities, First Nations in Regina are among the most likely to have had first-hand experience with the residential school system. Most Aboriginal peoples in Regina (both Métis and First Nations) with such experience say it has had at least some impact in shaping their life and who they are today.
- **Majorities are aware of and report participation in Aboriginal cultural activities in Regina, but to a lesser extent than in some other cities.** Nevertheless, on par with other *UAPS* cities, there is a moderate sense of cultural vitality in Regina, with half believing that local Aboriginal culture has become stronger in the past five years.
- **There is a modest sense of confidence in their ability to retain their cultural identity in the city.** Six in ten Aboriginal peoples in Regina are unconcerned about losing their cultural identity, although this falls short of the level of confidence expressed in Winnipeg and Edmonton. Métis in Regina are more confident on this front than are First Nations peoples.

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7 Statistics Canada.

8 Craig Proulx, “Aboriginal Identification in North America Cities,” the *Canadian Journal of Native Studies*, 2006:26:2, p.405.

- There is no consensus among Aboriginal peoples in Regina about the type of community to which they belong. A plurality of four in ten describe their community as equally Aboriginal and non-Aboriginal, and the remainder are evenly divided as to whether their community is mostly Aboriginal or mostly non-Aboriginal; virtually no one sees their community as exclusively Aboriginal or non-Aboriginal. Moreover, many *UAPS* participants in Regina report strong social connections to their own identity group in the city, to members of other Aboriginal groups and to the non-Aboriginal population.

## 2.1 Pride in Aboriginal and Canadian identity

**Most Aboriginal peoples in Regina are very proud of both their specific Indigenous identity and their collective Aboriginal identity. First Nations peoples take noticeably less pride in being “Canadian.”**

An important part of the *UAPS* was to understand how proud urban Aboriginal peoples are of their identity and, specifically, to what extent their pride is tied to three distinct aspects of identity: being *First Nations/Métis/Inuk*, *Aboriginal* and *Canadian*.

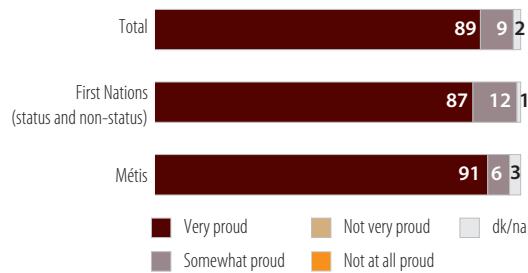
The results show that Aboriginal peoples in Regina take the most pride in their specific Aboriginal identity – that is, their *First Nations*, *Métis* or *Inuk* identity – but that majorities also express strong pride in being part of a larger *Aboriginal* identity and in being *Canadian*.

**PRIDE IN BEING *FIRST NATIONS/MÉTIS*.** Almost all (89%) Aboriginal peoples in Regina say they are very proud of their specific Aboriginal identity (i.e., *First Nations*, *Métis* or *Inuk*), and this degree of pride is equally shared by Métis and First Nations peoples. Residents of Regina are among the most likely across the 11 *UAPS* cities to express strong pride in their specific Aboriginal identity, after Toronto residents (93%).

**PRIDE IN BEING *ABORIGINAL*.** Most Aboriginal peoples in Regina (80%) are also very proud of their Aboriginal identity, and this sense of pride is similar for both First Nations peoples and Métis. Their high level of pride in being Aboriginal is largely consistent with that of urban Aboriginal peoples in the other *UAPS* cities.

### Pride in being *First Nations/Métis/Inuk*

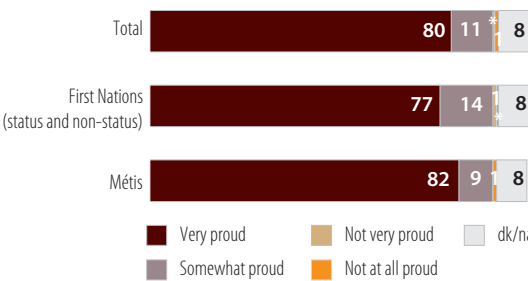
Would you say you are very, somewhat, not very, or not at all proud to be *First Nations/Métis/Inuk*?



Note: Total data include Inuit (n=3)

### Pride in being *Aboriginal*

Would you say you are very, somewhat, not very, or not at all proud to be *Aboriginal*?

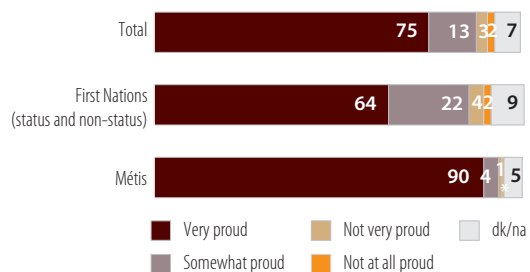


\* Less than one percent

Note: Total data include Inuit (n=3)

## Pride in being *Canadian*

Would you say you are very, somewhat, not very, or not at all proud to be *Canadian*?



\* Less than one percent

Note: Total data include Inuit (n=3)

**PRIDE IN BEING CANADIAN.** The majority (75%) of Aboriginal people in Regina take great pride in being Canadian, a sentiment that is more common in the Prairie cities and Thunder Bay than in the larger urban centres (Vancouver, Toronto and Montreal). In Regina, the degree of pride is notably stronger among Métis (90%) than among First Nations peoples (64%).

What else shapes urban Aboriginal peoples' pride in their *First Nations/Métis/Inuk, Aboriginal* and *Canadian* identities? The sample size for Regina alone (251 survey participants) is too small to allow for a detailed analysis by socio-demographic factors. However, the national *UAPS* survey data (across all 11 cities) indicate that pride in these aspects of identity vary by age, sense of community and knowledge of their family tree. For instance, majorities in all socio-demographic groups are very proud of their First Nations/Métis/Inuk identity, but strong pride is most evident among older urban Aboriginal peoples (aged 45 years or older), those who feel they belong to a mostly or exclusively Aboriginal community, and those who know their family tree very well.

## 2.2 Influence of Aboriginal ancestry

### Knowledge of family tree

*Six in ten Aboriginal peoples in Regina know their Aboriginal ancestry at least fairly well, with parents being the primary source of this information.*

The legacy of policies of assimilation in Canada and their outcomes have contributed to multiple, ongoing challenges experienced by Aboriginal peoples, not least of which is the disconnection from their heritage and culture that many have experienced, and the resulting struggle to reclaim and reconstruct their Aboriginal identity.

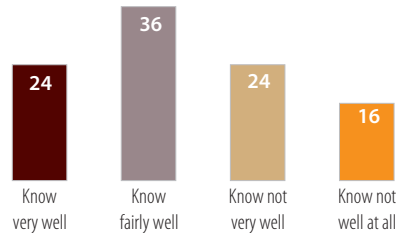
The *UAPS* results indicate that Aboriginal peoples in Regina are generally familiar with their family tree (i.e., who their Aboriginal ancestors are), largely consistent with the level of knowledge in other *UAPS* cities. Six in ten know their family tree very (24%) or fairly (36%) well, while four in ten say they know their family tree not very (24%) or not at all (16%) well. The degree of familiarity with their family tree is similar for Métis and First Nations peoples in Regina.

By far, parents are key sources of this information. When asked from where or from whom they have learned what they know about their Aboriginal ancestry (asked unprompted, without offering response choices), two in three (67%) Aboriginal peoples in Regina identify their parents as their main source of learning, followed by their grandparents (40%). These two sources of information are more commonly cited in Regina than in most other *UAPS* cities; in contrast, fewer say they have learned what they know about their family tree from extended family (16%), immediate family relatives such as aunts, uncles (14%), or siblings (4%). Three percent or fewer each mention a range of non-family sources (e.g., archives and historical records, genealogy courses).

These sources of learning about one’s family tree are generally similar for both First Nations peoples and Métis, although First Nations peoples are more likely to have learned this information from their grandparents.

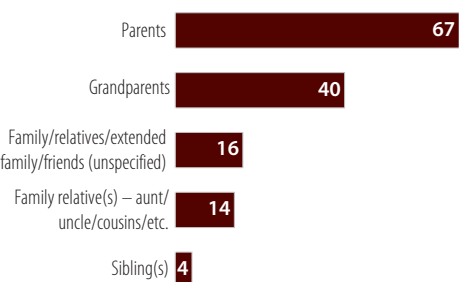
### Extent of knowledge of family tree

How well do you know your family tree, that is, who your Aboriginal ancestors are?



### Sources of learning about family tree/ Aboriginal ancestry

From where or from whom have you learned what you do know about your family tree?



## The impact of knowing one's family tree on the personal lives of Aboriginal peoples in Regina

*Gives me pride, a sense of community and belonging. Knowing about the struggles of our community gives us pride as survivors.*

*I know who I am mostly related to and who is a part of my family; that makes me proud of my family and relatives. Brings me closer to relatives that I hardly ever see ... close kinship.*

*My kids need to know so they can know their family and keep on telling their children.*

*Made me proud to know where I come from. I have a hard-working family. I'm proud to be in this family.*

*Empowered, know what we contributed to history, sense of belonging.*

*It's had a huge impact on me just to know where my ancestors originated from, the hardship they endured.*

*I firmly believe you don't know where you're going unless you know where you came from. I am proud to know I come from a long line of important, intelligent and strong Nakota people.*

*Makes me feel connected. Not blowing in the wind.*

*Gave me an understanding of the Clan teachings, and how we can relate to the Earth and life on Earth.*

*Made a big impact. I know who my relatives are and tell my children. Introduce them to all my relatives. So there are no marriages between relatives.*

## Impact of knowing one's family tree

***A sense of family and cultural survival is the primary way knowledge of their family tree has made a difference for Aboriginal peoples in Regina. Those without such knowledge attribute it overwhelmingly to a lack of opportunity rather than a lack of interest.***

Beyond how well they know about their family tree, what does this knowledge mean to urban Aboriginal peoples' sense of themselves?

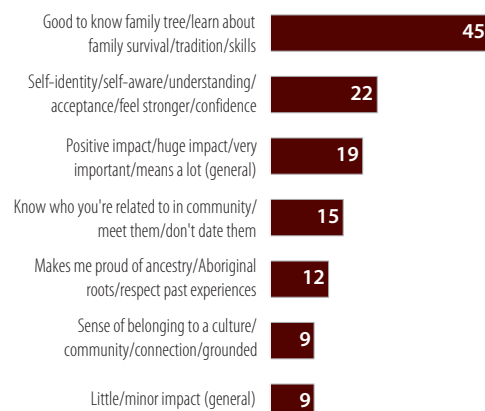
Both First Nations peoples and Métis in Regina believe that knowledge of their family tree has had a significant personal impact on their lives and how they see themselves, particularly a greater understanding of family and cultural survival. *UAPS* participants cite five main ways in which knowing their family tree has contributed to their lives:

- **Understanding of family survival and cultural endurance.** Aboriginal peoples in Regina most frequently say that, through knowing their family tree, they have learned stories of family survival, endurance and long-held cultural traditions that have deeply affected them (45%). This view is more widespread in Regina than in any other *UAPS* city.
- **Greater self-identity and self-awareness.** Two in ten (22%) Aboriginal peoples in Regina also mention the greater sense of self-identity and self-awareness they have derived from knowing about their Aboriginal ancestry.
- **A positive impact.** Two in ten (19%) Aboriginal peoples in Regina emphasize the positive impact that knowledge of their Aboriginal ancestry has had on their lives. Clearly, this has great personal meaning for them.
- **Awareness of family connections.** Fifteen percent of *UAPS* participants in Regina appreciate knowing and meeting people they are related to in the community.
- **Instils pride.** One in ten (12%) Aboriginal peoples in Regina indicate that knowing their family tree makes them proud of their Aboriginal "roots" and instils a greater respect for their families' past.

Smaller proportions of *UAPS* participants (9% or fewer each) mention other ways in which knowing their family tree has had a meaningful impact on their lives, including a sense of community, generational continuity, and a better understanding of Aboriginal history.

### Impact of family tree

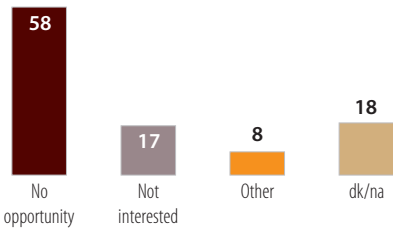
What has it meant for you personally, or what impact has it made on your life, to learn what you do know about your family tree?



Why do some Aboriginal peoples in Regina know their family tree and others do not? The full range of potential reasons is not possible to capture in this study. The *UAPS* simply asked those who do not feel they know their family tree very well to identify if this was due to lack of interest or opportunity. Consistent with those in other *UAPS* cities, lack of opportunity, not lack of interest, is the main reason why Aboriginal peoples in Regina say they do not know their family tree very well.

Six in ten (58%) Aboriginal peoples in Regina who do not know their family tree very well say this is because they have had no opportunity to learn more. In contrast, one in four say they are either not interested (17%) or cite other reasons (8%) why they do not know their family tree very well (such as a lack of time, or that they are simply still learning). Two in ten (18%) are unable or unwilling to say why they have not learned more about their family tree. These reasons are similar for both Métis and First Nations peoples in Regina.

**Reason for lack of knowledge of family tree\***  
Is the main reason you have not learned more about your family tree because you have not had the opportunity, or because you are not particularly interested?



\* Subsample: Those who do not feel they know their family tree "very well."

## 2.3 Indian residential schools

### Personal involvement with residential schools

***Two-thirds of Aboriginal peoples in Regina say they have been affected by Indian residential schools, either personally or through a family member. Both personal and second-hand experience is much more common among First Nations peoples.***

On June 11, 2008 the Government of Canada issued a formal apology to the former Aboriginal students of residential schools, affirming the disruptive impact of historical policies and legislation. The apology formally recognized that “this policy of assimilation was wrong, has caused great harm, and has no place in [this] country.”<sup>9</sup>

The Indian residential school system predates Confederation and grew out of the missionary experience in Canada’s early history. Indian residential schools existed, at one time or another, in all Canadian provinces and territories except Newfoundland, New Brunswick and Prince Edward Island.

The residential school system left in its wake a tragic legacy. It is estimated that as many as 150,000 Aboriginal children attended these institutions. Many former students have reported undergoing hardship, forcible confinement and physical and sexual abuse while attending the schools. In addition, these students were also not allowed to speak their language or practice their culture. While most residential schools were closed by the mid-1970s, the last school did not close until 1996.<sup>10</sup>

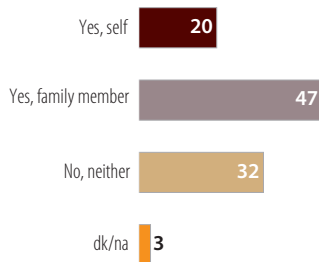
First Nations, Métis and Inuit children had varied residential school experiences, both in intensity and duration. Regardless, the residential school had a direct impact on Survivors and has spilled over to their descendants, creating challenges pertaining to identity, culture and parenting.<sup>11</sup>

A clear majority of *UAPS* participants in Regina say they have been affected by Indian residential schools, either personally or through a family member. Two in three (67%) say either they themselves (20%) or a family member (47%) were a student at a federal residential school or a provincial day school.

As is the case across most *UAPS* cities, experiences with residential schools vary dramatically between First Nations peoples and Métis. First Nations peoples in Regina report much more widespread experience, both in terms of personal attendance (30%, compared to 6% of Métis) and family attendance (61%, compared to 30% of Métis). In fact, compared to First Nations peoples in other cities, First Nations in Regina are among the most likely to have had first-hand experience with residential schools.

#### Indian residential schools

Were you, or any member of your family, ever a student at a federal residential school or a provincial day school?



9 Canada, Office of the Prime Minister, “Prime Minister Harper offers full apology on behalf of Canadians for the Indian Residential Schools system,” *Stephen Harper, Prime Minister of Canada* [website], [www.pm.gc.ca/eng/media.asp?id=2149](http://www.pm.gc.ca/eng/media.asp?id=2149) (accessed December 2009).

10 Environics Research Group, report prepared for the Indian Residential Schools Resolution Canada and the Truth and Reconciliation Commission, *2008 National Benchmark Survey*, May 2008., p.9.

11 Although status Indians formed the majority of attendees at any given time, many Métis children were accepted, often to boost school enrolment figures. Meanwhile, the number of Inuit children grew quickly in the 1950s when a network of schools was built across the North. Roughly 10% of the Aboriginal population in Canada self-identify as Survivors of the residential school system. *Aboriginal People, Resilience and the Residential School Legacy*, Aboriginal Healing Foundation Series, 2003.

## Impact of residential schools on lives today

**Most Aboriginal peoples in Regina with first- or second-hand experience of Indian residential schools say this has had at least some impact in shaping their lives and who they are today.**

The Indian residential schools experience continues to shape the lives of urban Aboriginal peoples today. Among those Aboriginal peoples in Regina who say they or a family member were a student in one of these schools, seven in ten say this experience, or the experience of their family member, has had either a significant impact (48%) or some impact (22%) in shaping their life and who they are today. This represents almost half (46%) of all *UAPS* participants in Regina. First Nations peoples are more likely than Métis to feel the Indian residential schools experience has had a *significant* impact on their lives, at least in part because a larger proportion experienced the system first-hand.

## 2.4 Aboriginal cultural activity in the city

### Perceived availability of Aboriginal activities

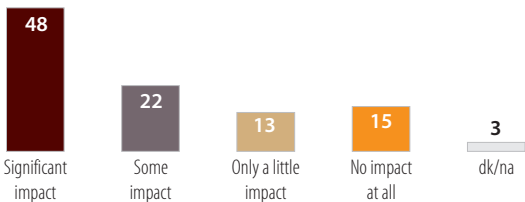
**Six in ten Aboriginal peoples in Regina say there are Aboriginal cultural activities available in the city, but fewer than in other cities believe there are “a lot” of such opportunities.**

Aboriginal cultural activities are perceived to be widely available in Regina, although to a lesser extent than in other *UAPS* cities. Six in ten Aboriginal peoples in Regina say there are either a lot (22%) or some (39%) Aboriginal cultural activities available in the city; 18 percent say there are only a few such activities and 10 percent believe there are no such activities available to them (11% cannot say). The proportion in Regina who believe there are a lot of Aboriginal cultural activities available to them is among the lowest of the *UAPS* cities (similar to Calgary, Saskatoon and Montreal).

Of all *UAPS* participants, Aboriginal peoples living in Toronto (50%) and Vancouver (49%) are by far the most likely to believe there are a lot of Aboriginal cultural activities where they live.

### Impact of Indian residential schools\*

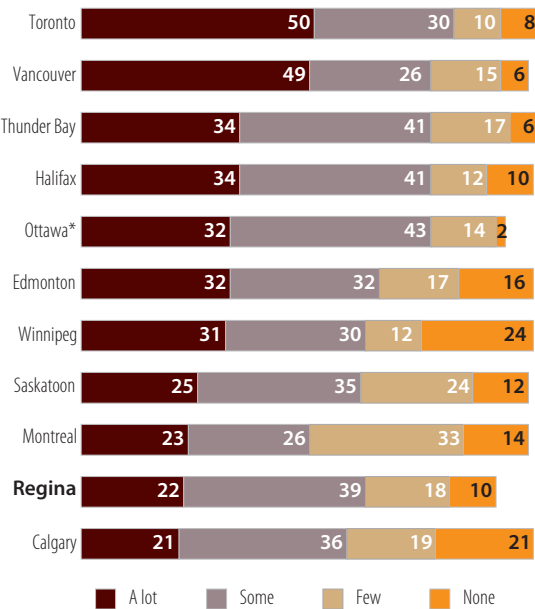
To what extent has [this experience/or the experience of your family member] shaped your life and who you are today?



\* Subsample: Those who were, or whose family member was, a student at a federal residential school or a provincial day school.

### Aboriginal cultural activities available in your community, by city

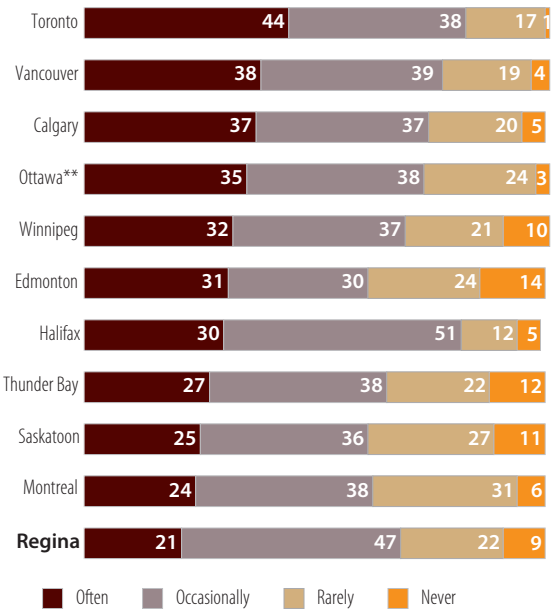
Are there any, a lot, some, a few or no Aboriginal cultural activities available in your community?



\* Inuit only  
Note: Percentages do not add to 100% due to those who said they don't know, or chose not to answer the question

Frequency of participation in cultural activities,\*  
by city

How often do you personally participate in these Aboriginal cultural activities?



\* Subsample: Those who have Aboriginal cultural activities available in their community.  
\*\* Inuit only

Frequency of participation in cultural activities

**Seven in ten Aboriginal peoples in Regina aware of cultural activities in their city participate at least occasionally, but the rate of frequent participation is lower than in most other UAPS cities.**

Among those Aboriginal peoples who say Aboriginal cultural activities are available in Regina, seven in ten say they often (21%) or occasionally (47%) participate in these activities; three in ten indicate they rarely (22%) or never (9%) do. First Nations peoples and Métis in Regina who are aware of such activities participate in them with similar frequency.

Frequent participation in Aboriginal cultural activities in Regina is lower than average (but similar to that reported by Aboriginal residents of Saskatoon, Thunder Bay and Montreal).

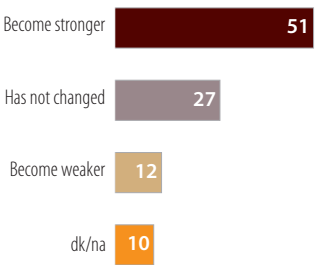
Strength of Aboriginal culture

**Half of Aboriginal peoples in Regina believe their city’s Aboriginal cultural is getting stronger, on par with views in other UAPS cities.**

There is a sense of optimism about the direction of Aboriginal culture in Regina in recent years. Overall, a slim majority (51%) of Aboriginal peoples in Regina think that Aboriginal culture in the city has become stronger in the past five years, while only one in ten (12%) say it has become weaker. Another one in four (27%) say it has not changed and 10 percent offer no opinion on the direction of Aboriginal culture in Regina. These views are similar for Métis and First Nations peoples in Regina, and are consistent with the average of all 11 UAPS cities.

Strength of Aboriginal culture

In the last five years, do you think that Aboriginal culture in your community has become stronger, become weaker or has not changed?



## 2.5 Maintaining Aboriginal cultural identity

### Most valued aspects of Aboriginal culture

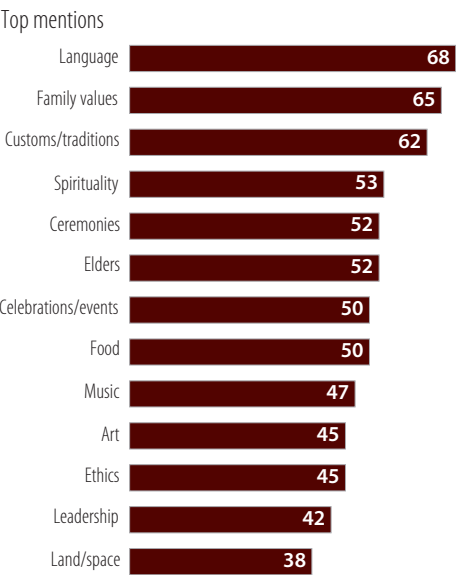
*Aboriginal peoples in Regina believe language, family values, and Aboriginal customs and traditions are the most important aspects of Aboriginal culture to be passed on to future generations.*

When Aboriginal peoples in Regina were asked what aspects of Aboriginal cultures are most important to be passed on to their children or grandchildren, or to the next generation (unprompted, without response options offered), they are most likely to identify language (68%), family values (65%), and Aboriginal customs and traditions (62%).

Close to five in ten each say it is important that the next generations know about Aboriginal spirituality (53%), Aboriginal ceremonies (52%), Elders (52%), celebrations and events (50%), and food (50%). This set of cultural priorities is similar to that found among urban Aboriginal peoples in general.

### Most important aspects of Aboriginal culture to pass to next generation

In your opinion, what aspects of Aboriginal culture are most important to be passed on to your children or grandchildren, or to the next generation?



## Concern over losing cultural identity

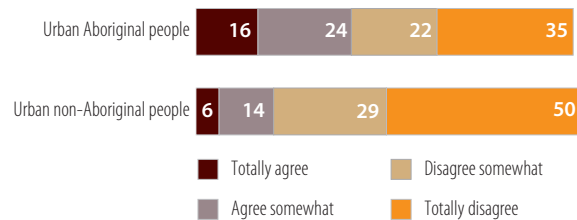
***A majority of Aboriginal peoples in Regina are reasonably confident they can protect their cultural identity, although they express greater concern about this issue than do non-Aboriginal people in the city.***

As the previous results demonstrate, most Aboriginal peoples in Regina are aware of and involved in Aboriginal cultural activities, although to a lesser extent than in other cities, and have a modest sense of cultural growth. Moreover, as is the case for urban Aboriginal peoples generally, they are more confident than not in their ability to protect against a loss of cultural identity.

When posed with the statement “I am concerned about losing my cultural identity,” Aboriginal peoples in Regina are modestly more likely to *disagree* than to agree. Six in ten (58%) disagree at least somewhat that this is a possibility, while four in ten (40%) agree at least somewhat (3% do not give an opinion). Moreover, strong confidence (35% totally disagree) outweighs strong concern about this issue (16% to-tally agree). Confidence in the ability to protect their cultural identity is more widespread among Métis than among First Nations peoples in Regina.

### Concern over losing cultural identity

Do you totally agree, agree somewhat, disagree somewhat or totally disagree with the following statement: “I am concerned about losing my cultural identity.”



**ABORIGINAL VERSUS NON-ABORIGINAL PERCEPTIONS.** As part of the *UAPS*, a separate survey was conducted with non-Aboriginal residents of the same 10 cities (excluding Ottawa). Some questions were asked in both the main and the non-Aboriginal surveys, to allow for direct comparisons between the two groups.

Majorities of both Aboriginal and non-Aboriginal peoples in Regina are generally unconcerned about losing their cultural identity, although strong confidence is higher among non-Aboriginal residents (50% totally disagree with the statement “I am concerned about losing my cultural identity” vs. 35% of Aboriginal residents). Among non-Aboriginal Canadians, only Montrealers express a significant degree of concern about the loss of cultural identity.

## 2.6 Community and connections

**Aboriginal peoples in Regina define their community in a variety of ways, and family and friends are top-of-mind.**

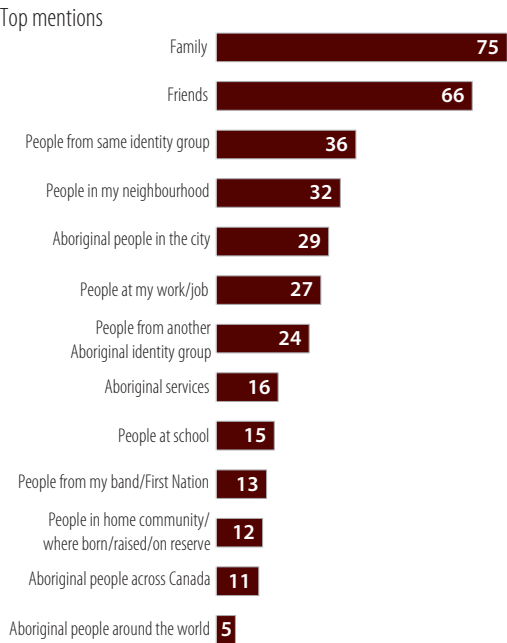
Communities play a pivotal role in shaping individual identities. Parents, family, friends, neighbours, members of one’s own Aboriginal group, other Aboriginal persons and non-Aboriginal persons transmit social values and understandings that influence Aboriginal identity in cities.

In order to better understand what community ties are important, and determine what community means in the lives and identities of Aboriginal peoples living in Canadian cities, the *UAPS* explored how participants define their community, along with their sense of belonging and connection to various groups and entities.

Who or what do urban Aboriginal peoples in Regina consider to be a part of their community? *UAPS* data show that attachment to family and friends is top-of-mind for First Nations, Métis and Inuk residents in Regina, which is consistent with those living in other *UAPS* cities.

When asked (unprompted, without response options offered), Aboriginal people in Regina most frequently identify family (75%) and/or friends (66%) as part of their community. Others mention people from the same identity group (36%), people in their neighbourhoods (32%), Aboriginal people in general in the city (29%), people they work with (27%), and Aboriginal people from other identity groups (24%). Fewer include Aboriginal services (e.g., friendship centres; 16%), people at school (15%), people from their band/First Nation (13%), people from their home community (12%) and Aboriginal people across Canada (11%) in their definition of community.

Who or what do you consider to be a part of your community?



## Belonging to Aboriginal versus non-Aboriginal communities

**Aboriginal peoples in Regina feel a sense of belonging to communities ranging from mostly Aboriginal to mostly non-Aboriginal to somewhere in between.**

To what extent do Aboriginal peoples in Regina feel they belong to an Aboriginal or non-Aboriginal community?

In fact, there is no one type of community to which Aboriginal peoples feel they belong. The largest proportion (41%) of Aboriginal peoples in Regina feel they belong to a community that is equally Aboriginal and non-Aboriginal. Smaller proportions say they belong to a mostly Aboriginal (28%) or a mostly non-Aboriginal (23%) community. Very few describe their community as exclusively Aboriginal (5%) or exclusively non-Aboriginal (1%).

The views of Aboriginal residents of Regina are similar to those of urban Aboriginal participants in general. Within Regina, First Nations peoples and Métis hold similar views on the extent to which their community is Aboriginal or non-Aboriginal.

### Belonging to Aboriginal versus non-Aboriginal community

Do you feel that the community you belong to is...?



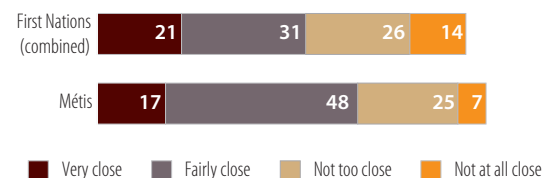
## Connection to Aboriginal peoples in the city

**Majorities of First Nations peoples and Métis feel a close connection to members of their own Aboriginal identity group in Regina. Métis feel a much closer connection to Aboriginal groups other than their own than do First Nations peoples.**

**CONNECTION TO OWN ABORIGINAL GROUP.** How close a connection do Aboriginal peoples in Regina have to members of their own Aboriginal group? Overall, Métis feel a closer connection to other Métis in Regina than do First Nations peoples to other members of their First Nation in the city. Two-thirds (65%) of Métis feel either a very or fairly close connection to other Métis in Regina, and are among the *most* likely of Métis in any *UAPS* city to feel such a connection (second only to Winnipeg). By comparison, half (52%) of First Nations peoples feel a close connection to other members of their First Nation in Regina, and are among the *least* likely to feel such a connection.

### Connection to Aboriginal group, by identity group

How close a connection do you feel [to members of your own Aboriginal group]?



Note: Percentages do not add up to 100% due to those who said they don't know, or chose not to answer this question.

First Nations peoples are slightly more likely to feel a close connection to members of *other* First Nations in Regina (60% very or fairly close) than to members of their own First Nation (52%), which likely illustrates the great diversity of the First Nations population, and the challenges in finding and connecting with members of one's own specific First Nation. First Nations peoples living in the largest urban centres (Toronto, Vancouver and Montreal) are the most likely among all *UAPS* participants to report a close connection to members of *other* First Nations.

**CONNECTION TO OTHER ABORIGINAL PEOPLE IN THE CITY.** How strong a connection do First Nations peoples and Métis feel to members of other Aboriginal groups in Regina? Métis are among the most likely of those in any *UAPS* city to feel connected to other Aboriginal peoples in the city (71% feel very or fairly close to First Nations and Inuit); they are also more likely to feel this sense of connection than do First Nations peoples in Regina to Métis and Inuit (45%).

# Friendships in the city

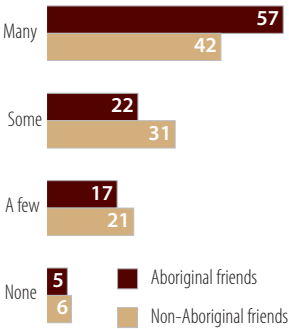
*Majorities of Aboriginal peoples in Regina report close friendships with both Aboriginal and non-Aboriginal people, although the latter is more common among Métis than First Nations peoples.*

Beyond their sense of connection to members of their own or other Aboriginal groups, the *UAPS* survey asked First Nations peoples, Métis and Inuit living in Regina about the extent of their Aboriginal and non-Aboriginal friendships.

**FRIENDSHIPS WITH ABORIGINAL PEOPLE.** Overall, eight in ten (79%) Aboriginal peoples in Regina say they have many or some close friends in the city who are Aboriginal, and this is similar for First Nations peoples and Métis. Aboriginal peoples in Regina are among the most likely of all *UAPS* participants to say they have close Aboriginal friends (together with residents of Winnipeg and Saskatoon).

**FRIENDSHIPS WITH NON-ABORIGINAL PEOPLE.** Just as *UAPS* participants in Regina have close Aboriginal friends in the city, similar proportions have close non-Aboriginal friends where they live. Three in four (73%) say they have some or many close friends who are non-Aboriginal, although this is more common among Métis (85%) than among First Nations peoples (63%).

Aboriginal and non-Aboriginal friends  
Do you have many, some, a few, or no close friends in Regina who are Aboriginal/non-Aboriginal?



## 3.0 Experiences with Non- Aboriginal People

The Royal Commission on Aboriginal Peoples 1996 report devoted a chapter, *Urban Perspectives*, to the experiences of Aboriginal peoples living in urban centres. The chapter begins with cultural identity and then proceeds to a section on racism. The segue is intentional, as the consequences of racism and discrimination on identity can be profound – generations of Aboriginal people have struggled to assert their identity amidst a pervasive sense that they are perceived negatively by the non-Aboriginal population at large.

Most *UAPS* participants (across all cities) feel discrimination of Aboriginal people is a pervasive problem, and that stereotypical attitudes are frequently expressed through negative behaviours, such as insults and unfair treatment, that the majority have personally experienced – and this is similarly true for Aboriginal peoples in Regina. Unique to Regina and Saskatoon, this has translated into a stronger sense of exclusion by the non-Aboriginal majority than in other *UAPS* cities.

This chapter also explores encounters and experiences with non-Aboriginal services in the city such as schools, banks, the health care system, and government programs such as social assistance programs, and employment and training programs.

### Key findings

- **Aboriginal peoples in Regina – like their counterparts in other *UAPS* cities – widely believe that they are viewed negatively by non-Aboriginal people.** There is a very strong perception among Aboriginal peoples in Regina that non-Aboriginal people hold a wide range of negative and distorting stereotypes of Aboriginal people. Stereotypes relating to unemployment, reliance on social assistance are more commonly mentioned in Regina than average. There is some sense that non-Aboriginal people's impressions of Aboriginal peoples may be changing for the better, although the minority in Regina who see deteriorating attitudes is larger than in most other *UAPS* cities (except Winnipeg and Saskatoon).
- **Almost all Aboriginal peoples in Regina agree that others behave in an unfair or negative way towards Aboriginal people.** A majority say they have personally been teased or insulted because of their Aboriginal background, on par with the experiences of Aboriginal peoples in other *UAPS* cities. Notably, Aboriginal peoples in Regina are the *least* likely of those in any city except Saskatoon to say they feel accepted by non-Aboriginal people.
- **Aboriginal peoples in Regina report a substantial amount of contact with non-Aboriginal services, particularly banks and the health care system.** Experience with elementary and secondary schools (as a parent), and with non-Aboriginal social housing programs is higher in Regina than in other *UAPS* cities. Positive assessments of these experiences largely outweigh negative ones, including in the case of the child welfare system (where, in most other cities, negative experiences outweigh positive ones). Negative experiences are generally related to being treated poorly by the people who deliver the services, rather than to concerns about the overall effectiveness of the services or about the process of accessing the services.

### 3.1 How Aboriginal peoples feel they are perceived by non-Aboriginal people

#### Non-Aboriginal perceptions – positive or negative

*Aboriginal peoples in Regina believe that they are seen in a negative light by non-Aboriginal people.*

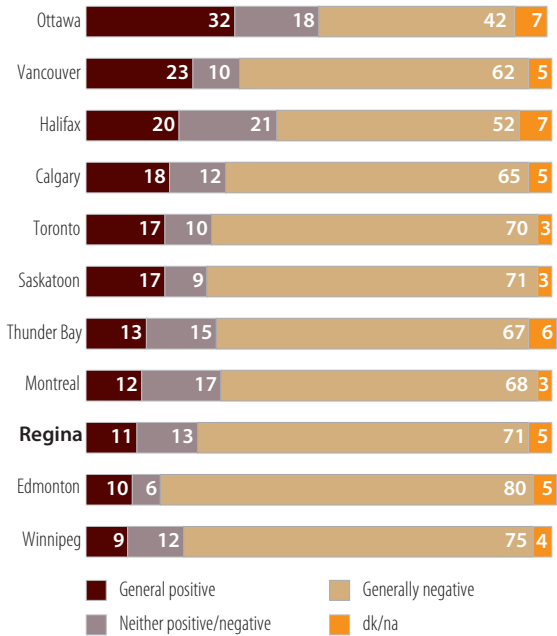
A majority of Aboriginal peoples in Regina believe that non-Aboriginal people view them negatively, consistent with perceptions held in other *UAPS* cities.

Seven in ten (71%) *UAPS* participants in Regina believe non-Aboriginal people’s impression of Aboriginal people is generally negative. Just one in ten (11%) think non-Aboriginal people’s impressions are generally positive, while 13 percent think they are neither positive nor negative.

Although it is the minority view, First Nations peoples (16%) are more likely than Métis (7%) to believe non-Aboriginal residents of the city take a *positive* view of Aboriginal peoples.

#### Perceptions of non-Aboriginal people’s impressions of Aboriginal people

Do you think non-Aboriginal people’s impression of Aboriginal people is generally positive or negative?



Common stereotypes of Aboriginal people, in the words of Aboriginal peoples in Regina:

Non-Aboriginal people believe that Aboriginals are lazy, drunks, welfare recipients and doing the crimes.

More rights than non-Aboriginals, get things easier than [the] rest of [the] population, poor.

Would rather use welfare than get a job. Want large families for money, but don't take care of them. Expect handouts.

Addiction problems, drugs and alcohol. Homelessness. Using the system. Increasing violence. Trouble.

We are bad people, we don't know how to work, too lazy and dumb to go to school.

There goes another one of those people, just another bum. Watch them when they come around your house.

Hire a white person instead of an Aboriginal.

Look down on us, dirty Indian, drunken Indian, savage.

Perceptions of non-Aboriginal stereotypes of Aboriginal people

Addiction problems dominate the list of negative and distorting stereotypes that non-Aboriginal people are believed to hold about Aboriginal peoples. Aboriginal residents in Regina are also more likely than average to feel associated with unemployment, social assistance and criminal activity.

Overwhelmingly, Inuit, Métis and First Nations peoples in Regina believe non-Aboriginal people hold a wide range of stereotypes of Aboriginal people, and that these most commonly relate to addiction problems (alcohol and drug abuse). Some of the stereotypes they believe non-Aboriginal people hold are presented in participants' own words in the sidebar on this page.

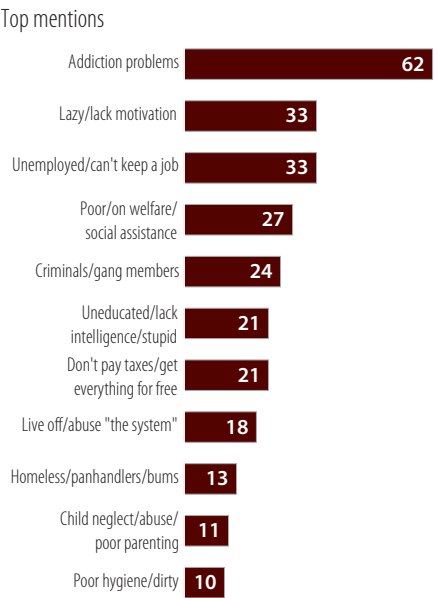
Specifically, when asked (unprompted, without response options offered), what they believe are the most common stereotypes that non-Aboriginal people hold about Aboriginal people, five main stereotypes emerged:

- **Addiction problems.** This is, by far, the stereotype most frequently mentioned by UAPS participants in Regina: six in ten (62%) believe non-Aboriginal people associate them with drug and alcohol abuse. First Nations peoples are more likely than Métis in Regina to feel they are associated with addiction issues.
- **Lazy and lack motivation.** One-third of Aboriginal peoples in Regina (33%) believe non-Aboriginal people assume they are lazy and unwilling to work hard to get what they want and need. This view is also stronger among First Nations peoples than Métis.
- **Unemployed.** One-third (33%) of Aboriginal peoples in Regina also believe a common stereotype of Aboriginal people is that they are perennially unemployed and unable to keep a job, and as a result do not contribute to society. This is a more prominent perception among Métis than among First Nations peoples in Regina.
- **Poor and on welfare.** One-quarter (27%) of Aboriginal peoples in Regina believe non-Aboriginal people think Aboriginal people are always poor and on welfare.
- **Criminals and gang members.** One-quarter (24%) think that non-Aboriginal people associate Aboriginal people with crime and gangs.

Two in ten each believe non-Aboriginal people in Regina think Aboriginal people lack intelligence or education (21%); do not pay taxes or "get a free ride" (21%); or take advantage of government assistance (18%). Smaller proportions of UAPS participants (13% or fewer each) believe non-Aboriginal people hold several other common stereotypes of Aboriginal people, including that Aboriginal people are homeless or panhandlers, or neglect their children.

Common stereotypes of Aboriginal people

What do you believe are the most common stereotypes that non-Aboriginal people hold about Aboriginal people, if any?



Notably, the perception that they are associated with addiction problems is less widely held by Aboriginal peoples in Regina than in other cities. In turn, they are more likely than average to identify a range of other stereotypes held about Aboriginal peoples, particularly that they are perpetually unemployed, reliant on social assistance and engaged in criminal activity.

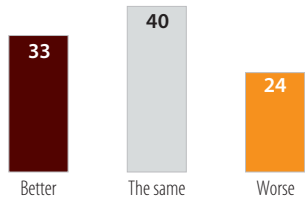
## Do Aboriginal peoples believe non-Aboriginal impressions are changing?

***The balance of opinion is that there has been little change in non-Aboriginal people’s impressions of Aboriginal people over the past few years. The minority who see deteriorating attitudes is larger than in most other UAPS cities.***

Aboriginal peoples in Regina are divided as to whether or not non-Aboriginal people’s impression of Aboriginal people has improved, deteriorated or stayed the same in recent years. Nonetheless, they are among the most pessimistic that impressions have gotten worse, compared to those in other UAPS cities.

When asked about the change in non-Aboriginal people’s impression of Aboriginal people over the past few years, four in ten (40%) Aboriginal peoples in Regina think impressions have stayed the same, and one-third (33%) think they have gotten better. The view that non-Aboriginal impressions of Aboriginal people have gotten worse, although held by a minority in Regina (24%), is among the most widespread of any city (similar to Winnipeg and Saskatoon); by comparison, optimism that attitudes are improving is strongest in Vancouver (53%) and Toronto (48%).

Change in impressions  
Over the past few years, do you think that non-Aboriginal people’s impression of Aboriginal people has gotten better, or worse or stayed the same?



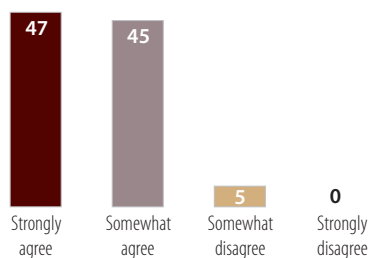
## 3.2 Experiences of discrimination

### Group and personal experiences

***Nine in ten Aboriginal peoples in Regina agree that others behave in an unfair or negative way toward Aboriginal people as whole. Two-thirds report that they personally have been teased or insulted because of their Aboriginal background.***

#### Negative behaviour

"I think others behave in an unfair/negative way toward Aboriginal people."

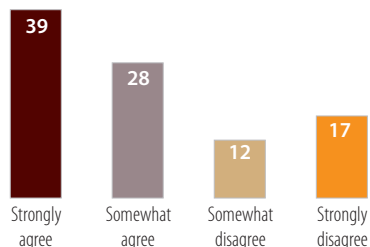


Not only do Aboriginal peoples in Regina feel that they are viewed negatively by their non-Aboriginal neighbours, but they also report widespread experience (personally and as a group) with negative treatment or unfair treatment because of who they are.

**NEGATIVE AND UNFAIR BEHAVIOUR TOWARD ABORIGINAL PEOPLES IN GENERAL.** Almost all Aboriginal peoples in Regina agree with the statement "I think others behave in an unfair/negative way toward Aboriginal people." Nine in ten either strongly (47%) or somewhat (45%) agree with this statement, while only five percent disagree. This perception is equally strong in Regina as in most other *UAPS* cities. However, Métis in Regina are more likely than First Nations peoples to strongly agree that Aboriginal peoples are largely treated in negative ways.

#### Unfair treatment

"I have been teased or insulted because of my Aboriginal background."



#### PERSONAL EXPERIENCE WITH INSULTS AND TEASING BY NON-ABORIGINAL PEOPLES.

Most Aboriginal peoples in Regina also say they have personally experienced insulting treatment because of who they are. When posed with the statement "I have been teased or insulted because of my Aboriginal background," two in three strongly (39%) or somewhat (28%) agree, compared to nearly one in three who somewhat (12%) or strongly (17%) disagree.

The reported experiences of Aboriginal peoples in Regina generally mirror those of Aboriginal peoples in the other *UAPS* cities. Moreover, Métis and First Nations peoples in Regina are equally likely to report having been insulted because of who they are.

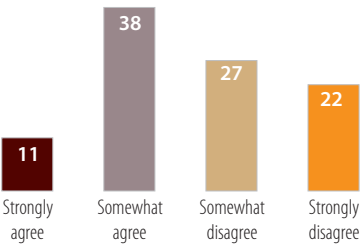
## Sense of acceptance

***Half of Aboriginal peoples in Regina say they do not feel accepted by non-Aboriginal people, more than in any other city except Saskatoon.***

Aboriginal peoples in Regina express mixed views about whether or not they feel accepted by non-Aboriginal people. Although Aboriginal peoples in other *UAPS* cities also have widespread personal experience with discrimination and prejudice, Aboriginal peoples in Regina are among the most likely to say they don't feel accepted (together with residents of Saskatoon).

Half (49%) of *UAPS* participants in Regina strongly (11%) or somewhat (38%) *agree* with the statement "I don't feel accepted by non-Aboriginal people," while the other half strongly (22%) or somewhat (27%) disagree. A sense of acceptance by non-Aboriginal people is slightly more common among Métis than First Nations people in Regina.

Sense of acceptance by non-Aboriginal people  
"I don't feel accepted by non-Aboriginal people."



## Impact of experiences with non-Aboriginal people

***For the most part, Aboriginal peoples in Regina feel their experiences with non-Aboriginal people have shaped their lives and identities in positive ways. However, the minority who describe a negative impact is larger than in most other UAPS cities except Toronto.***

For the most part, Aboriginal peoples in Regina indicate that their experiences with non-Aboriginal people have, ultimately, compelled them to become stronger, better individuals.

When asked in what ways, if any, their experience with non-Aboriginal people has shaped their life and who they are today (unprompted, without response options offered), Aboriginal peoples in Regina are most likely to frame the impact in a positive light. Summarized, their responses fall into the following four main categories:

- **Greater motivation.** A greater sense of motivation and desire to achieve (37% of mentions) is the top way in which Aboriginal peoples in Regina feel their experiences with non-Aboriginal people have had an impact. They express this greater sense of motivation in multiple ways, including the belief that their experiences with non-Aboriginal people drove them to work harder, made them put more emphasis on their education, made them want to improve themselves, made them more ambitious and made them want to disprove Aboriginal stereotypes.
- **More tolerant and accepting.** Two in ten (20%) Aboriginal peoples in Regina believe they developed more tolerance and acceptance of other people through their experiences with non-Aboriginal people. Specifically, they feel these experiences made them less prejudiced and judgmental, gave them a perspective on other cultures and taught them about different values, and made them more tolerant and understanding.
- **Mentoring and a sense of direction.** Close to two in ten (17%) Aboriginal people in Regina report that a non-Aboriginal teacher, professor or other individual gave them opportunities, helped them change perspectives, gave them guidance about “how to stay out of trouble,” and mentored them at a critical point in their life. This is more widely mentioned by First Nations peoples in Regina than by Métis.
- **Greater sense of Aboriginal self.** A small group (8%) of Aboriginal peoples in Regina say they have gained a greater sense of themselves as an Aboriginal person through their experiences with non-Aboriginal people. These experiences reinforced their pride in being Aboriginal, made them more confident and vocal, or gave them a perspective on their own Aboriginal culture.

One-quarter (25%) of Aboriginal peoples in Regina also cite ways in which their experiences with non-Aboriginal peoples have had a *negative* impact on their lives, and this proportion is among the highest of the UAPS cities (together with Toronto). These individuals cite such negative experiences as exposure to racism and discrimination, distrust and anger, lower self-confidence, shame, and loss of their connection to their Aboriginal identity and language.

A total of two in ten Aboriginal peoples in Regina either say their experiences with non-Aboriginal people have had no impact at all on them (15%), or are unable or unwilling to answer the question (4%). The view that such experiences had no impact is more widespread among Métis than among First Nations peoples in Regina.

### 3.3 Experiences with non-Aboriginal services and organizations

#### Extent of contact with specific services

*Aboriginal peoples in Regina report a substantial amount of contact with non-Aboriginal services, particularly banks and the health care system. They are among the most likely of UAPS participants to report recent use of elementary and secondary schools as a parent, and social housing programs.*

As a final dimension to better understanding urban Aboriginal peoples’ perceptions of and experiences with non-Aboriginal people, the *UAPS* asked participants about their experiences with non-Aboriginal services and organizations. Specifically, the survey explored how much contact they have with these services and organizations, and the nature of their experience.

To what extent do Aboriginal peoples in Regina have contact with non-Aboriginal services or organizations? Of the seven non-Aboriginal service types included in the survey, **banks or credit unions** (89%), and the **health care system** (83%) have been the most widely used within the past year.

There is a substantial gap between these two non-Aboriginal services and others in degree of contact reported. Minorities report using **elementary and secondary schools** as a parent (38%), non-Aboriginal **employment and training services** (30%), non-Aboriginal **social assistance programs** (24%) or **social housing programs** (21%) within the past year.

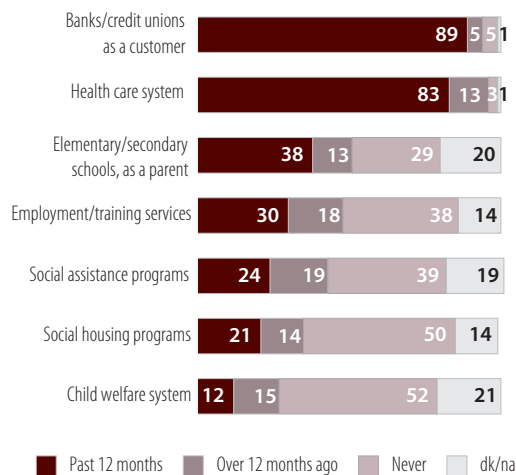
Aboriginal peoples in Regina are least likely to report recent experience with the **child welfare system**. A very small proportion report using it (12%) within the past year, and another 15 percent have had less recent contact, while a bare majority (52%) have never used it (in this case, two in ten do not know or choose not to answer the question).

Reported contact with these non-Aboriginal services and organizations is largely similar for First Nations peoples and Métis in Regina. The exception is social assistance programs, which First Nations peoples are more likely to report using in the past year (31% vs. 15% among Métis).

The *UAPS* found some variation in contact with these non-Aboriginal services across the 11 cities, perhaps due to the specific needs of the community and/or the varying availability of *Aboriginal* services in these areas. Compared to in other cities, Aboriginal peoples in Regina are among the most likely to have had recent contact with elementary or secondary schools, and with non-Aboriginal social housing programs.

#### Contact with non-Aboriginal services and organizations

Have you made use of or been in contact with the following non-Aboriginal services in Regina in the past 12 months, over 12 months ago or never?



\* Less than one percent  
Note: Percentages don't add up to 100% due to those who said they don't know, or chose not to answer this question.

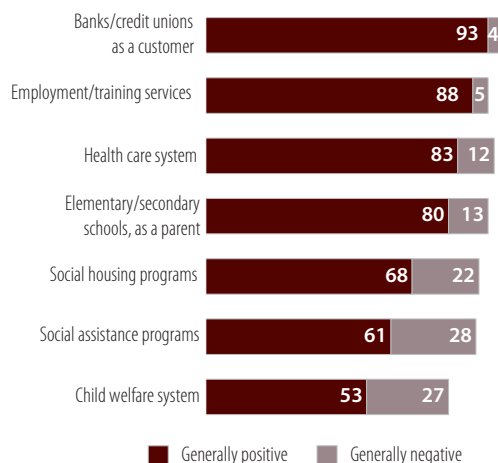
## Assessing experiences with non-Aboriginal services

### *Positive experiences far outweigh negative ones among those who have been in contact with non-Aboriginal services in Regina.*

Positive experiences with non-Aboriginal services in Regina outweigh negative ones – even the child welfare system, which is the opposite case compared to other western cities and Toronto.

#### Experience with non-Aboriginal services\*

Was your experience with this service generally positive or generally negative?



\*Subsample: Those who have used the services

Note: Percentages don't add up to 100% due to those who said they don't know, or chose not to answer this question.

Aboriginal peoples in Regina who have ever used or made contact with these non-Aboriginal services<sup>12</sup> were asked if the experience was generally positive or generally negative. They are most likely to report positive experiences with banks and credit unions (93%), employment and training services (88%), the health care system (83%), and elementary or secondary schools, as a parent (80%). In each of these cases, relatively few (ranging between 4% and 13%) say they have had a negative experience.

Positive experiences are also the case for slightly fewer, but still a majority, of those who have accessed social housing programs (68%) and social assistance programs (61%) (22% and 28%, respectively, say their experience was negative).

Among Aboriginal peoples in Regina who have had experience with the child welfare system, positive experiences (53%) outweigh negative ones (27%), which is the opposite pattern to the other western cities and Toronto (where negative experiences outweigh positive ones).

12 In most cases, the sample size of those who have used or accessed the service is too small to compare perceptions for First Nations peoples and Métis in Regina.

**NEGATIVE EXPERIENCES.** Aboriginal peoples who have had negative experiences with non-Aboriginal services were asked to describe the experience (unprompted, in their own words). Some of these experiences are presented in the sidebar on this page.

The most common concern is being treated poorly. Over half (54%) of Aboriginal peoples in Regina say their experience was negative because of racism or discrimination; they were treated unfairly or disrespectfully; or they encountered staff that were mean or rude, or lacked empathy, or didn't understand their needs or culture. This is a more common concern in Regina, Toronto and Edmonton than in other UAPS cities.

One-quarter (27%) had problems with process, particularly long waiting lists or wait periods, but also missing documents or complicated paperwork. One in five (22%) question the effectiveness of the service, saying it was not supportive, unhelpful and didn't actually achieve its goal. Thirteen percent have concerns that the services lack resources, such as qualified staff or funding, and therefore provide poor or disorganized service.

Other negative experiences relate to having an application rejected (5%), being misinformed or misdiagnosed (5%), or being removed as a child from their home (2%).

**What Aboriginal peoples in Regina say about their negative experiences with non-Aboriginal services:**

*The way the workers treat you and it's like they have pre-conceived notions about you because of past experiences with people with the same background as you. They figure you're all the same due to skin colour.*

*Awkward. The receptionist had a negative attitude.*

*At banks, they need to get someone like their bosses to clear cheques being cashed. Bank tellers do not tell you all the services [you] can access.*

*When I applied for welfare, they ask[ed] [if you] are you living on the reserve, and it wasn't a smooth transaction. They made it hard for me, telling me my Band should help [but] there is no way my band can help. I don't even live there or never did.*

*Teachers with limited knowledge of First Nation students ... blame children for the way their parents are, and don't teach children the way they teach other students.*

*They weren't very helpful. They looked down on me and wouldn't listen to me at all or anything. ... I wish the workers were Aboriginal or I wish they had understanding of what I was going through.*

*The way I see it, they are always ready to take kids and not work with families. There's always a big battle to get them (social services) to work with me. It's so unfair.*

## 4.0 Experiences with Aboriginal Services and Organizations

As part of understanding urban Aboriginal peoples' experiences in Canadian cities today, the *UAPS* explored study participants' perceptions of and interactions with Aboriginal services and organizations. Growing out of the friendship centre movement, a large network of institutions has emerged within urban Aboriginal communities that provide a range of services such as, but not limited to, education, training, employment, economic development, child care, health, housing, cultural support and corrections. Of note, over the last two decades in particular, urban Aboriginal organizations are assuming key roles in the delivery of health services. Many aspects of urban Aboriginal life are mediated through a vast array of Aboriginal cultural, artistic, heritage, educational, economic, community development and political institutions.

There is modest reliance on Aboriginal services and organizations in Regina by comparison to other *UAPS* cities, yet *UAPS* participants in Regina are clearly convinced of the importance of these services to the well-being of their community.

### Key findings

- **Four in ten Aboriginal peoples in Regina use and rely at least occasionally on Aboriginal services and organizations in the city, the lowest proportion of any *UAPS* city.** Employment centres and housing services are considered of greatest use. The majority who rarely or never use Aboriginal services typically say they don't feel they need them.
- **Regardless of how much interaction they have with Aboriginal services, there is broad agreement among Aboriginal peoples in Regina that they are very important.** This is considered to be most important in the case of addiction programs, housing services and employment centres. Moreover, they are among the most convinced of the need for Aboriginal-specific post-secondary schools, presumably reflecting their experience with the First Nations University.

# 4.1 Use of urban Aboriginal services and organizations

## Extent of use of services

**Four in ten Aboriginal peoples use and rely on Aboriginal services and organizations in Regina at least occasionally, the smallest proportion in all the UAPS cities.**

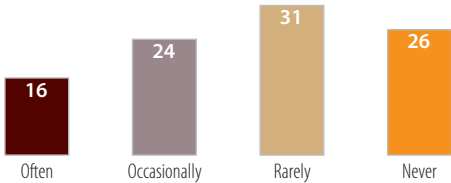
Many Aboriginal services and organizations promote culture and identity for urban Aboriginal peoples through the types of services they offer, the events they sponsor and simply through their existence as Aboriginal organizations in Regina. The *UAPS* asked participants how often, and why, they use these services and organizations, and which they find most useful.

Aboriginal peoples in Regina are less reliant on Aboriginal services and organizations than is the case for urban Aboriginal peoples in general. A minority of four in ten use or rely on such services or organizations in Regina either occasionally (24%) or often (16%), while almost six in ten say they rarely (31%) or never (26%) do. Within Regina, reported use is similar for both Métis and First Nations peoples.

Across cities, use (often or occasional) is most common among Aboriginal peoples in Toronto (69%) and Vancouver (68%), and least common in Regina.

What else explains the use of Aboriginal services and organizations in cities? The sample size for Regina alone (251 survey participants) is too small to allow for a detailed analysis by socio-demographic factors. However, the national *UAPS* data (across all 11 cities) indicates that use varies by age and income, but not by length of time in the city. Frequent use of Aboriginal services and organizations is more common among Aboriginal peoples aged 45 years and older, and the less affluent (use of these services and organizations steadily declines as household income increases). However, use of Aboriginal services is similar among those new to their city (i.e., those who arrived in their city within the last two years) and long-time residents (i.e., those who arrived in their city 20 or more years ago).

Use of Aboriginal services or organizations  
How often do you use or rely on Aboriginal services or organizations in Regina?



## Why urban Aboriginal peoples in Regina use and rely on Aboriginal services and organizations

*Aboriginal services have different connections to help Aboriginals.*

*[At] most Aboriginal organizations, the staff and the atmosphere are warm, open and welcoming, and accepting of myself and others.*

*I utilize the services when in need. I know that they are always there with an open door policy.*

*[I use them] to rediscover my culture, character as a native man.*

*[I use them] because they have really good resources for me and my son.*

*I use medical specialists' services, which are not available in [the] reserve's surrounding towns.*

*[I use them] because I feel prouder to use Aboriginal services than non-Aboriginal services.*

*I get information that I could not get otherwise.*

*I feel more comfortable using Aboriginal services.*

*[I use them] for the following reasons: access to programs, sponsorships, summer jobs.*

*[I use them for] my business needs: for example, selling Aboriginal crafts and jewellery.*

## Reasons for use

***As in other cities, Aboriginal services and organizations in Regina are used both for specific services, and for their sense of community and belonging.***

Beyond asking Aboriginal peoples in Regina how often they use and rely on Aboriginal services and organizations, the *UAPS* also explored why some use these services more regularly than others (unprompted, without response options offered).

**WHY THEY USE.** Aboriginal peoples in Regina who are regular users<sup>13</sup> of the city's Aboriginal services and organizations say that these serve a dual purpose – the provision of specific services and a welcoming, supportive atmosphere. These are largely consistent with the main reasons for use mentioned in other *UAPS* cities. Some of these reasons are illustrated in verbatim comments in the sidebar on this page.

**SPECIFIC RESOURCES.** Half (48%) of regular users of Aboriginal services and organizations are motivated by a desire/need for specific resources. Programs and social services, education and employment services, health supports, and services related to Aboriginal benefits or advocacy, are the most typical resources they describe using.

**POSITIVE ENVIRONMENT.** Four in ten (40%) users of Aboriginal services and organizations say they are drawn by the presence of positive environments, whether it be the supportive community personal relationships, and/or the connection to Aboriginal culture, sharing circles and Elders that they offer.

**EMPLOYEE/VOLUNTEER.** One in ten (8%) *UAPS* participants in Regina are connected to Aboriginal services and organizations because they are either employed by them, or volunteer their time and services.

<sup>13</sup> Those who report using services often or occasionally (40% of *UAPS* participants in Regina overall).

**WHY THEY DON'T USE.** Those who rarely or never use Aboriginal services and organizations (57% of UAPS participants in Regina overall) typically indicate they have no need for them (62%). Considerably fewer do not use them because they are unaware of what services and organizations are available in their city (11%), because they can't access or don't qualify for these services (8%), or because the services aren't helpful (6%). Some of the reasons why Aboriginal services are not used more often are illustrated in verbatim comments in the sidebar on this page.

## Most useful Aboriginal services and organizations

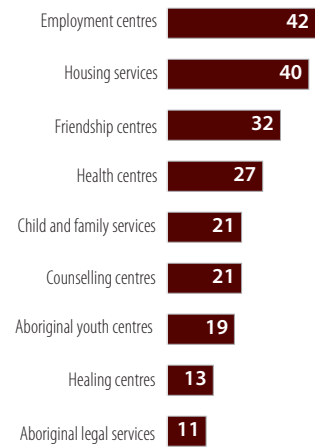
**Users of Aboriginal services in Regina are most likely of all UAPS participants to find housing services useful; they are similarly likely to value employment centres.**

Aboriginal peoples who have used Aboriginal services and organizations in Regina have found a wide range of these to be useful, but first and foremost value employment centres (42%) and housing services (40%). Between two and three in ten each find friendship centres (32%), health centres (27%), counselling centres (21%), child and family services (21%), and Aboriginal youth centres (19%) useful. Several other Aboriginal services and organizations are mentioned as particularly useful by one in ten each, including healing centres, legal services, education-related associations and AHRDAs (Aboriginal Human Resource Development Agreement holders).

### Most useful Aboriginal services and organizations\*

What kinds of Aboriginal services or organizations have you found to be particularly useful?

Top mentions



\*Subsample: Those who have used Aboriginal services in their city.

### Why urban Aboriginal peoples in Regina do not use or rely on Aboriginal services and organizations

*I have a lot of family in the city. I don't feel that I have to rely on Aboriginal services.*

*I try to do things on my own. So that I know I can do it.*

*I don't feel that I need to rely on Aboriginal services or organizations. I think these types of services are more for people with children and older people.*

*I don't know many organizations and you have to have children; mine are on their own.*

*I have other resources. White resources. Place of work and Regina family services, and people I can call.*

*Because I don't know where they are when I need them.*

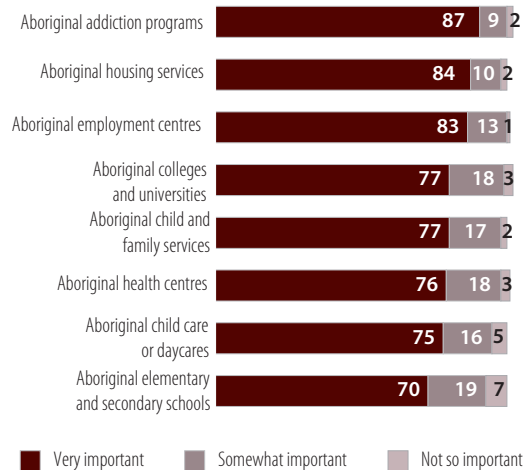
## 4.2 Importance of Aboriginal services in addition to non-Aboriginal services

***Large majorities of Aboriginal peoples in Regina believe it is very important to also have Aboriginal services. Compared to those living in other UAPS cities, they are among the most convinced of the need for Aboriginal colleges and universities.***

The results of the *UAPS* survey in Regina confirm that Aboriginal peoples in the city feel there is a definite need for *Aboriginal* services to complement or supplement non-Aboriginal ones.

### Importance of Aboriginal services

How important do you think it is that the following Aboriginal services exist in addition to non-Aboriginal ones?



Note: Percentages don't add up to 100% due to those who said they don't know, or chose not to answer this question.

More than eight in ten each say it is very important to have Aboriginal addiction programs (87%), Aboriginal housing services (84%) and Aboriginal employment centres (83%). Between seven and eight in ten each say the same about Aboriginal colleges and universities (77%), Aboriginal child and family services (77%), Aboriginal health centres (76%), Aboriginal child care or daycares (75%), and Aboriginal elementary and secondary schools (70%). Aboriginal residents of Regina are more likely than urban Aboriginal peoples in general to want their own post-secondary schools. In all cases, most of the remaining participants say having Aboriginal services is somewhat important, and no more than seven percent say any of these services are unimportant.

In Regina, First Nations peoples are more likely than Métis to place importance on having Aboriginal daycares or child care.

Aboriginal peoples in Regina are more convinced than urban Aboriginal peoples in general of the importance of Aboriginal-specific post-secondary schools, presumably because of their experience having the First Nations University in the city.

In general, how do Aboriginal peoples feel about the city they live in? Beyond the themes discussed so far in this report, the *UAPS* also explored how much participants like living in Regina, their reasons for choosing their neighbourhood (and the extent to which they feel they have a choice), how much they believe they can make Regina a better place to live, along with their openness to other languages and cultures.

Most urban Aboriginal peoples (across all cities) like living in their cities, and this is also true for Aboriginal peoples living in Regina. Yet, issues of crime and safety, and the presence of discrimination are more widely perceived here than average, and Aboriginal residents of Regina feel among the least empowered to bring about positive change.

### Key findings

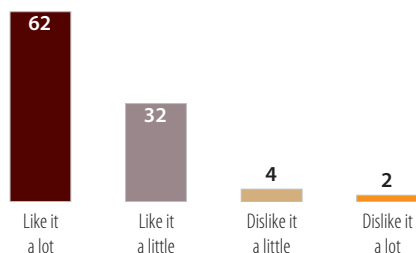
- **First Nations, Métis and Inuit like living in Regina for the quality of life, and because of the presence of family and friends.** At the same time, many express concerns about crime (particularly gang violence) and, to a greater extent than in other cities, the presence of racism and discrimination.
- **Affordability of housing and safety considerations are the most common reasons for choosing a neighbourhood, and the latter more so than in other cities.** Perhaps as a result, Aboriginal peoples in Regina are among the least likely of *UAPS* participants to feel they have a lot of choice as to where they live in the city.
- **Aboriginal peoples believe they can make the city a better place to live.** Aboriginal peoples in Regina are confident – but not as confident as are Aboriginal peoples in other cities – that they can make a positive difference in their city.
- **Like Aboriginal peoples in other cities, Aboriginal peoples in Regina are strongly accepting of other languages and cultures, and much more so than their non-Aboriginal neighbours.**

## 5.1 Satisfaction with city life

***Most Aboriginal peoples in Regina like living in their city because of the general quality of life, and the presence of family and friends.***

### Like living in Regina

How much do you like living in your city? Would you say you like it or dislike it?



Urban living can be difficult for many Aboriginal people. They typically face urban violence, poverty and health challenges on a greater scale than the population-at-large. However, there is another side to these urban communities, a side not often featured in popular discourse and media. Thousands of First Nations people, Métis and Inuit are establishing themselves, or continuing long histories of multi-generational residence, in Canadian cities, including Regina.

Almost all Aboriginal peoples say they like living in Regina. When asked, six in ten (62%) like it a lot, while another three in ten (32%) indicate they like it a little. Fewer than one in ten dislike living in their city a little (4%) or a lot (2%). These sentiments are similar to those expressed by UAPS participants in general. Satisfaction with living in Regina is also similar for Métis and First Nations peoples.

What do UAPS participants like most and least about living in Regina? General quality of life, and the presence of family and friends are among Regina's most appreciated features, while crime is generally what they like least about their city.

**LIKE MOST.** When asked what they like most about living in Regina (unprompted, without response options offered), Aboriginal peoples are most likely to cite three main features:

- **Quality of life.** The most common reason Aboriginal peoples like living in Regina is the quality of life it offers. A total of four in ten (42%) indicate this is what they most like about living in the city. This is primarily related to the variety and convenience of amenities (30%), and services (9%) that are available, but also the quality of life associated with a good, family-oriented neighbourhood (6%). First Nations peoples are more likely than Métis to emphasize quality of life as a positive feature of Regina.
- **Presence of family and friends.** Another major reason why Aboriginal peoples like living in Regina is the presence of family and friends (39%). This perspective is more common among those living in the Prairie cities and Thunder Bay, but is most widespread in Regina. In Regina, Métis place greater emphasis on the presence of family and friends than do First Nations peoples.
- **City life.** One in four (27%) Aboriginal peoples say they enjoy the city life available to them in Regina, particularly the recreation and entertainment opportunities.

Smaller proportions of Aboriginal peoples in Regina say they like the career and employment opportunities (21%), the small-city feeling (17%), and the education and training available to them (13%), but all three reasons are more commonly mentioned in Regina than average.

Aboriginal peoples in Regina are among the least likely to say they like living in Regina for the social acceptance (1%) found there, similar to other smaller urban centres – and in sharp contrast to the large urban centres of Montreal (34%), Toronto (33%) and Vancouver (19%).

**LIKE LEAST.** What do urban Aboriginal peoples like least about living in Regina? Although they mention a broad range of concerns or issues, crime is the most common.

- **Crime.** One in three (36%) *UAPS* participants in Regina mention issues related to crime. They refer to both violent crime and vandalism (27%), and gang violence (22%), the latter of which is more widely mentioned in Regina and Saskatoon than in any other *UAPS* city. A further six percent mention a personal lack of safety and security.
- **Racism/discrimination.** The presence of racism and discrimination is another commonly disliked aspect of urban life in Regina (mentioned by 20%), and this concern is more widely identified here than in any other city.
- **Urban pressures.** One in five (19%) dislike certain urban pressures, such as traffic and parking conditions, the higher cost of living, and a stressful pace of life. However, this is less of a concern for Aboriginal peoples in Regina than those living in most other cities, particularly Toronto (55%), Calgary (48%), Vancouver (45%) and Montreal (45%), where it is by far the primary issue.

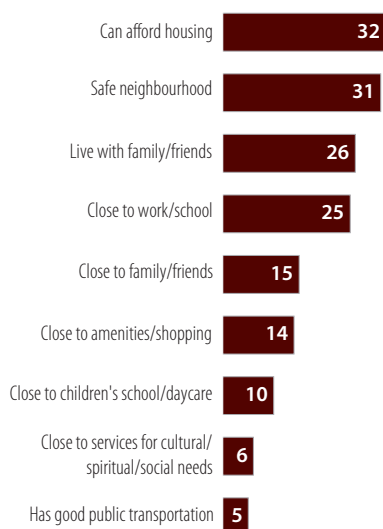
Smaller proportions of *UAPS* participants (10% or fewer each) mention other features they dislike about living in Regina, including poor housing conditions, being far from family or friends, the weather, poverty and homelessness, and the presence of drugs and alcohol.

## 5.2 Reasons for choice of neighbourhood

*The availability of affordable housing and a safe environment are the most common reasons for Aboriginal peoples' choice of neighbourhoods in Regina, and safety is a more frequently mentioned consideration here than in other UAPS cities. A majority believe they have a choice about where to live, although this view is less widespread than in any other city except Saskatoon.*

Why do you live in your neighbourhood?

Why do you live in the neighbourhood you do?



UAPS participants in Regina choose their neighbourhoods for a range of reasons, most typically because of the availability of affordable housing, and for the opportunity to live in a safe neighbourhood, close to family or friends, and close to work and/or school.

When asked why they live in their neighbourhood (unprompted, without response options offered), Aboriginal peoples in Regina are most likely to say it is because they can afford the housing (32%), or because it is a safe environment for themselves and their families (31%). UAPS participants in Regina are the most likely among those in all the cities to focus on the safety of their neighbourhood.

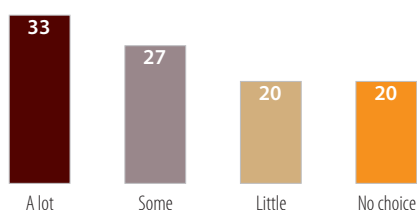
Other important considerations include the opportunity to live *with* (26%) or *close to* (15%) family and friends, and proximity to work and/or school (25%). Slightly fewer say their choice of neighbourhood was influenced by the proximity to amenities (14%), or to a child's school or daycare (10%). Six percent or fewer each say they live where they do to be close to cultural and spiritual services, good public transit, and other Aboriginal peoples, and/or because it is the neighbourhood in which they grew up.

In Regina, the factors influencing choice of neighbourhood are similar for First Nations peoples and Métis.

**EXTENT OF CHOICE.** To what extent do Aboriginal peoples in Regina feel they have a choice about the neighbourhood they live in? When asked directly, six in ten feel they have either a lot (33%) or some (27%) choice about where they live in their city, compared to four in ten who feel they have either a little (20%) or no choice at all (20%). Aboriginal residents of Regina, together with those living in Saskatoon, are the least likely to feel they have a lot of choice about where they live, and the most likely to feel they have limited alternatives.

How much choice do you feel you have in where you live?

To what extent do you feel you have a choice about the neighbourhood you live in? Do you feel you have...?



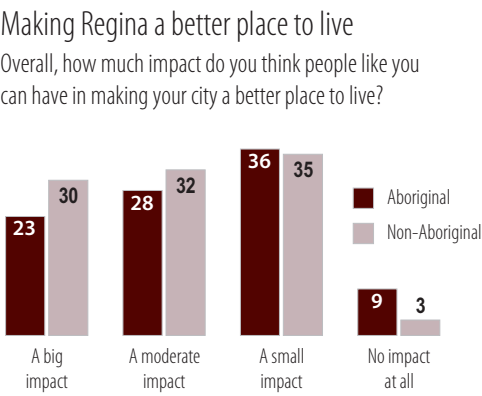
### 5.3 Personal impact on city

*Half of Aboriginal peoples in Regina think they can make the city a better place to live, but are the least likely among UAPS participants to feel this sense of empowerment.*

In addition to enjoying living in their city, many Aboriginal peoples in Regina are confident that they can make the city a better place to live.

Half of Aboriginal peoples in Regina think people like themselves can have either a big (23%) or moderate (28%) impact in making the city a better place to live; an almost equal proportion believe that they can have only a small impact (36%) or no impact at all (9%) on their city. Individuals in Regina are least likely to have a sense of empowerment (i.e., to feel they can make a big or moderate impact), while Aboriginal residents of Vancouver (69%) and Toronto (68%) are most likely to do so.

UAPS participants' belief in their ability to be positive agents of change in Regina is also less widespread than the belief non-Aboriginal people have in their own ability to affect change: Fewer Aboriginal people feel they can make at least a moderate impact on Regina (51% vs. 62% of non-Aboriginal people).

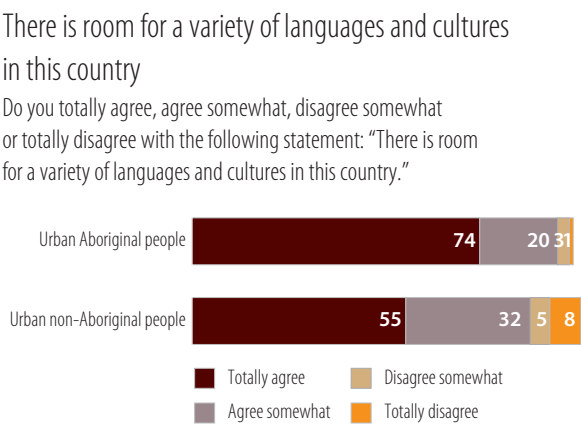


### 5.4 Attitudes toward multiculturalism

*Like Aboriginal peoples in other cities, Aboriginal peoples in Regina are strongly accepting of other languages and cultures, and much more so than non-Aboriginal people in Regina.*

Virtually all Aboriginal peoples in Regina totally (74%) or somewhat (20%) agree that Canada is a country where there is room for a variety of languages and cultures. This view is largely shared by Aboriginal peoples living in other UAPS cities.

**ABORIGINAL AND NON-ABORIGINAL PERSPECTIVES.** Notably, Aboriginal peoples in Regina express a greater tolerance for other languages and cultures in comparison with non-Aboriginal people. Using data from the UAPS survey of non-Aboriginal people, Aboriginal peoples in Regina (74%) are much more likely than non-Aboriginal people in the city (55%) to totally agree that there is room for a variety of languages and cultures in Canada, a pattern that is consistent across cities.



## 6.0 Urban Aspirations

An important goal from the outset of the *UAPS* was to learn about urban Aboriginal peoples' aspirations. The *UAPS* Advisory Circle and research team sought to include questions in the *UAPS* that would consider urban Aboriginal peoples, so often described in terms of "need" or "lack," from a more positive vantage point, in order to learn what they most wanted for their life and those of future generations, and how they defined success.

Pursuing higher education proved to be the leading life aspiration of urban Aboriginal peoples. Not only did they see higher education as a path to a good job or career for their own generation, many said that they hope higher levels of education will be key to how future generations of Aboriginal people distinguish themselves from their ancestors. This is similarly true for Aboriginal peoples in Regina, whose top life aspirations are largely consistent with those held by Aboriginal peoples living in other cities. However, Aboriginal peoples living in smaller urban centres (rather than Toronto, Vancouver and Montreal) also emphasize the importance of a good job to their current and future well-being and success, and this is particularly true for those living in Regina.

### Key findings

- **The leading life aspirations for Aboriginal peoples in Regina are higher education and a good job, the latter of which is more important to them than to urban Aboriginal peoples in general.** They also aspire to own their own homes and to successfully raise their families.
- **For Aboriginal peoples in Regina, the definition of success revolves around family and friends, and their career.** Compared to *UAPS* participants in other cities, they place greater importance on financial independence and home ownership, and less value on living in traditional ways.
- **Aboriginal peoples in Regina are most likely to express hope that future generations will be better educated, and more so than in any other city, express a desire for a world free from discrimination.** Hope that future generations will have access to greater job opportunities is also more widely expressed in Regina than average.

# 6.1 Life aspirations

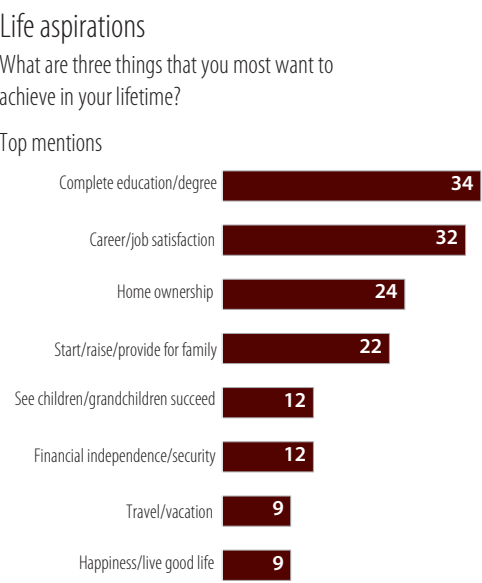
*The top life aspirations for Aboriginal peoples in Regina are a good education, and a good job or career, the latter of which is a more common goal than for urban Aboriginal peoples in general.*

What do Aboriginal peoples in Regina consider to be a good life? To explore what urban Aboriginal peoples aspire to for their futures, *UAPS* participants were asked (unprompted, without response options offered) what three things they most want to achieve in their lifetime.

The most widely mentioned life aspirations among Aboriginal peoples in Regina are completing their education (34%), and having a good job or career (32%), the latter of which is more common in Regina than among urban Aboriginal peoples in general. Other important goals include home ownership (24%), and raising or providing for a family (22%). Fewer mention becoming financially independent or wealthy (12%), seeing their children/grandchildren going to school and succeeding in life (12%), being happy (9%) and travelling (9%).

A wide range of other aspirations are mentioned by fewer than one in ten each, including living a long and healthy life, owning a business, staying close to their family and community, being a positive role model and giving back to the Aboriginal community.

Completing their education is more likely to be identified as a top aspiration by First Nations peoples (40%) in Regina than by Métis (25%). In turn, the top life aspiration for Métis is a good job or career (36%), although this is also an important goal for First Nations peoples (30%).



## 6.2 Definitions of “success”

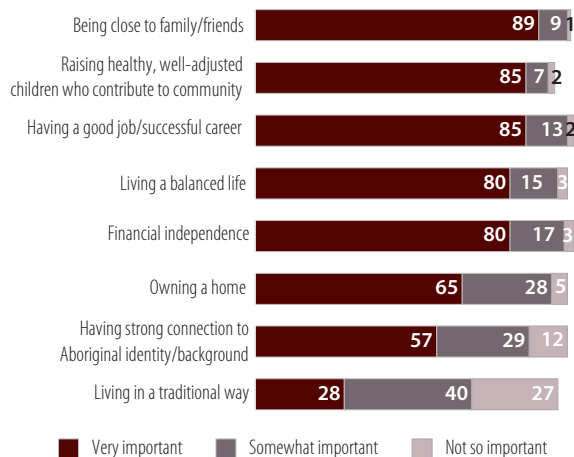
**Aboriginal peoples in Regina most associate success with family and friends, and a good job. Compared to UAPS participants in other cities, they place greater importance on a career, financial independence and home ownership, and less on living in traditional ways.**

The UAPS asked urban Aboriginal peoples to rate the importance of eight factors to their idea of a successful life: financial independence; having a strong connection to their Aboriginal identity or background; owning a home; having a good job or a successful career; being close to family and friends; living a balanced life; living in a traditional way; and raising healthy, well-adjusted children who contribute to their community.

Aboriginal peoples in Regina are most likely to consider family central to a successful life. Nine in ten say it is *very important* to be close to family and friends (89%), and a similar proportion say the same about having a good job or successful career (85%) and raising healthy, well-adjusted children who contribute to their community (85%). Eight in ten each place the same degree of importance on having a balanced life (80%) and financial independence (80%). Majorities also think it is very important to own a home (65%), and to have a strong connection to their Aboriginal identity or background (57%). For each of these elements, most of the remainder say they are somewhat important in defining a successful life, while no more than 12 percent say they are not so important.

### Definition of a successful life

People define a successful life in a many different ways. Please tell me if the following are very important, somewhat important or not so important to your idea of a successful life.



By comparison, Aboriginal peoples in Regina have mixed opinions about the importance of living in a traditional way: three in ten (28%) say it is very important to a successful life, while four in ten (40%) say it is somewhat important and one-quarter (27%) believe it is not so important.

First Nations peoples and Métis in Regina possess similar ‘universal’ notions of a successful life (i.e., family, a good job), but diverge significantly on the importance of a strong connection to their Aboriginal identity, living a balanced lifestyle, and living in a traditional way. First Nations peoples are more likely than Métis to believe these are critical features of a successful life. In turn, Métis place greater importance on financial independence.

Aboriginal peoples in smaller urban centres, including Regina, place greater relative importance on financial independence and owning a home than do those living in the largest urban centres (Vancouver, Toronto, Montreal). The importance of a good job is also higher in Regina (and Saskatoon) than in other UAPS cities. In turn, a traditional life is less important in Regina (as well as in Edmonton and Winnipeg) than elsewhere.

## 6.3 Hopes for the future

***Aboriginal peoples in Regina are most likely to express hope that future generations will be better educated, and more so than in any other city, live in a world free from discrimination.***

When asked to think about the future and in what ways they hope their children's and grandchildren's lives (or the lives of the next generation) will be different from their own (unprompted, without providing response options), the most prominent hopes are for education and acceptance.

Aboriginal peoples in Regina are most likely to hope that future generations learn the importance of education and finishing school (26%), and will live in a society without racism and discrimination (26%). They are also hopeful their children and grandchildren will be more aware of, involved in and connected to their Aboriginal cultural community (19%).

A wide range of other hopes for future generations were expressed, including better access to resources or opportunities (11%); better job opportunities (10%); financial security (10%); making better decisions than they themselves have done (10%); and healthier, happier and more stable lives (9%). Some of these hopes are presented in participants' own words in the sidebar on this page.

Aboriginal peoples in Regina are the most likely of those in any UAPS city to express the desire for a society free from discrimination, and this hope is equally shared by First Nations peoples and Métis in the city. Hope that future generations have access to greater job opportunities is also more commonly expressed in Regina than average.

**The hopes of Aboriginal peoples in Regina for future generations:**

*Hope they would be financially stable, and culturally balanced.*

*That they don't struggle and that a lot of doors will open for them.*

*I hope the legacy of Louis Riel lives on, that they have the opportunity to have the education to sustain our people, that there will be more job opportunities for Aboriginal and Métis people. I wouldn't like to see them face the racism that we face: that should be eliminated!*

*Lawyers, IT guys, nurses. Go and be somebody, careers for everyone. Can't be yourself unless you help someone else.*

*They will be fluent in their Aboriginal language, grounded in their people and history.*

*I hope my children finish school. I hope for safer communities, less crime, [that] Aboriginal people are treated fairly and given the same opportunities. Better governments where Aboriginal people are involved and have a voice.*

*I hope they don't have to face the same barriers that I did.*

*I am glad to know that no other family members will have to attend residential school and go through what I went through. We have the ability to maintain our cultural and traditional ways. We don't want to lose our rights to education and health.*

## 7.0 Special Theme: Justice

Aboriginal peoples are over-represented as offenders in the criminal justice system. According to Statistics Canada, in 2007/2008, Aboriginal people represented 11 percent of Saskatchewan's total population, but made up an astounding 81 percent of individuals sentenced to custody in the Saskatchewan correctional system.<sup>14</sup> That is, the representation of Aboriginal adults in provincial sentenced custody in Saskatchewan is seven times their representation in the general population, which is the widest gap of all the provinces and territories.

In this context, it is not surprising that Aboriginal peoples in Regina express limited confidence in Canada's criminal justice system, and are more likely than not to support the idea of a separate Aboriginal justice system.

### Key findings

- **Aboriginal peoples in Regina do not have great confidence in the criminal justice system in Canada, consistent with other UAPS cities.** Moreover, a slim majority endorse the concept of creating a separate Aboriginal system, out of the belief either that the current system is biased against Aboriginal peoples, or that Aboriginal peoples would be better served by a system that takes into account their culture and values.
- **Majorities of Aboriginal peoples in Regina support the idea of a criminal justice system that incorporates alternate approaches to justice.** Aboriginal peoples in Regina believe alternate approaches (such as incorporating Aboriginal concepts of justice, or having Aboriginal police, judges and courts) would help reduce Aboriginal crime rates, improve community safety and increase their confidence in the criminal justice system in Canada.

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<sup>14</sup> Statistics Canada. 2009. Incarceration of Aboriginal people in adult correctional services. *The Daily*. July 21. Statistics Canada Catalogue no. 11-001-XIE.

## 7.1 Confidence in the criminal justice system

*Opinions about the criminal justice system in Canada are divided, but few Aboriginal peoples in Regina express great confidence in the system, similar to other UAPS cities.*

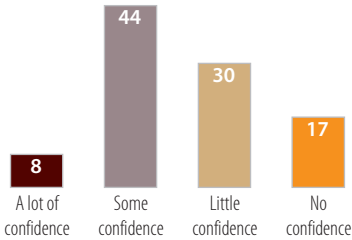
Aboriginal peoples in Regina hold mixed opinions about Canada’s criminal justice system. Half (52%) have at least some confidence in this system, but this includes only a very few (8%) who have a lot of confidence. Just under half say they have little (30%) or no (17%) confidence in the criminal justice system. These views are similar for First Nations peoples and Métis in Regina.

No more than eight percent in any UAPS city express a great deal of confidence in the criminal justice system. Lack of confidence is most evident among Aboriginal peoples in Vancouver (64%), Saskatoon (63%), Winnipeg (60%), Toronto (59%) and Edmonton (55%).

What influences urban Aboriginal peoples’ confidence in the criminal justice system? The sample size for Regina alone (251 survey participants) is too small to allow for a detailed analysis by socio-demographic factors. However, the national UAPS survey data (across all 11 cities) suggests that confidence is lower among urban Aboriginal peoples who have had some type of serious involvement with the justice system in Canada (i.e., they have been a victim of a crime, a witness to a crime, or arrested or charged with a crime). The proportion of Aboriginal peoples in Regina who report serious involvement of this sort (50%) is consistent with the average for all 11 UAPS cities (52% average).

### Confidence in Canada’s system of justice

In general, would you say you have a lot of confidence, some confidence, little confidence or no confidence in the criminal justice system in Canada?



## 7.2 Support for an Aboriginal justice system

### Good idea or bad idea

*Support for a separate Aboriginal justice system outweighs opposition among Aboriginal peoples in Regina, consistent with views in most UAPS cities.*

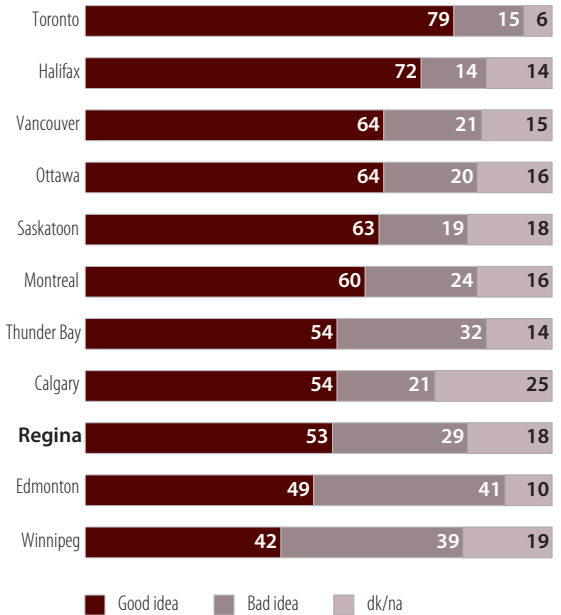
Aboriginal peoples in Regina are more likely to support than to oppose the creation of an Aboriginal justice system separate from the mainstream system.

Half (53%) of Aboriginal peoples in Regina think creating an Aboriginal justice system separate from the mainstream system is a good idea, clearly outweighing the three in ten (29%) who believe it is a bad idea. Two in ten (18%) are unable to offer an opinion. Views are largely similar between First Nations peoples and Métis in Regina, although Métis are more likely to offer no opinion.

Opposition to the idea of a separate Aboriginal justice system, while a minority view in all cities, is highest among Aboriginal peoples in Edmonton (41%) and Winnipeg (39%). By comparison, Aboriginal peoples in Toronto (79%) and Halifax (72%) are most likely to support the idea.

### Aboriginal justice system

Do you think creating an Aboriginal justice system separate from the mainstream system is a good idea or bad idea?



**Reasons why Aboriginal peoples in Regina think creating an Aboriginal justice system separate from the mainstream system is a good idea:**

*To provide Aboriginal people with fairness in the justice system. When an Aboriginal person breaks the law or commits a crime, they are given a harsher sentence, especially if the crime is against a non-Aboriginal person. This is not fair.*

*If it's to help our people, I think it's a good idea. Aboriginal people haven't been treated fairly by the justice system; it makes them angry and frustrated.*

*I think they have to get to the root of the problem instead of putting people in jail. With [an] Aboriginal justice system, there [would] be programs specially made to give them tools in life to stay out of jail and (away from) addiction.*

**...or a bad idea:**

*It would segregate us from Canadian society because we're Aboriginal; there would be a different set of rules. It's too much separation. It's part of non-Aboriginals thinking Aboriginal people want to be treated differently.*

*Because the Canadian justice system should be equal and represent all Canadians.*

*It's like self-government. We don't have enough experience, we are not ready.*

**WHY A GOOD IDEA.** When asked why they think creating an Aboriginal justice system separate from the mainstream system is a *good* idea (unprompted, without response options offered), supporters in Regina have two main reasons. They believe it would offset a current justice system that they perceive to be biased and that treats Aboriginal people unjustly (24%); and that Aboriginal people would be better served by a system that allows them to be judged within their own value system and by their own peers, and that respects Aboriginal history and culture (20%).

Other reasons for supporting a separate system include the belief that it would provide greater rehabilitation, healing and reduce recidivism (12%); that the existing system is not working for Aboriginal peoples (9%); that Aboriginal beliefs and values regarding justice are different (8%); and that it would offer a setting that is more comfortable culturally for Aboriginal people (7%).

**WHY A BAD IDEA?** Aboriginal peoples in Regina who think creating a separate system is a *bad* idea were also asked the reason for their opinion (unprompted, without response options offered). Those opposed to this idea are most likely to say it is because they feel Aboriginal and non-Aboriginal people should be treated equally to avoid discrimination (29%), and that a separate system could cause resentment or create conflict with the broader Canadian population (9%).

Other reasons for opposing a separate system include the view it would unnecessarily segregate and isolate Aboriginal people (19%), or that healing circles are not an effective punishment or deterrent (18%). Some believe that it would be most beneficial to fix or improve the existing system by making it more culturally-sensitive (9%), or to blend or incorporate the ideals of both Aboriginal and non-Aboriginal people into one system (6%).

# Perceived impact of alternate approaches

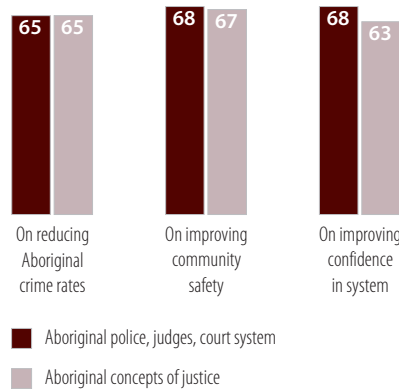
**Aboriginal peoples in Regina believe that alternate approaches to justice would help reduce Aboriginal crime rates, improve their confidence in the justice system and improve community safety.**

Aside from their opinions about the value of an Aboriginal justice system, what do Aboriginal peoples in Regina think would make a difference in reducing Aboriginal crime rates, improving community safety, and improving their own confidence in the criminal justice system? Urban Aboriginal peoples were asked to evaluate the potential impact of two alternate approaches to justice:

- A system that incorporates Aboriginal police, Aboriginal judges and an Aboriginal court system to work with Aboriginal people who come in contact with the criminal justice system; and
- A system that incorporates Aboriginal concepts of justice, such as sentencing circles and healing circles, Aboriginal laws, and alternatives to punishment such as reconciliation and restoration.

Overall, majorities feel both approaches would have a beneficial impact. More than six in ten Aboriginal peoples in Regina say that each of these two approaches would have at least a moderate impact on reducing Aboriginal crime rates, improving community safety and improving their confidence in the justice system. These views are consistent with those of urban Aboriginal peoples in general.

Impact of alternate approaches to justice  
Big or moderate impact



## 8.0 Non-Aboriginal Perspectives

For several years, Environics Research Group has been tracking the attitudes of non-Aboriginal Canadians toward the concerns of Aboriginal peoples through two ongoing syndicated Environics studies: *FOCUS Canada*, a survey of 2,000 adult Canadians conducted continuously each quarter since 1976, and *North of 60° and Remote Community Monitor*, a survey of residents in the three territories, Nunavut and Labrador, conducted annually between 1999 and 2007. Over time, one evident trend in Canadians' attitudes is the growing awareness of an Aboriginal urban presence and a prioritizing of issues related to Aboriginal people in cities over others, such as the settling of native land claims.

As part of the *UAPS*, Environics surveyed a representative sample of Canadians to learn how they view Aboriginal people and what informs these views. The results of the non-Aboriginal survey are based on telephone interviews conducted from April 28 to May 15, 2009 with approximately 250 non-Aboriginal people in each of the 10 of the urban centres in which the main survey was conducted: Vancouver, Calgary, Regina, Regina, Saskatoon, Winnipeg, Thunder Bay, Regina, Montreal and Halifax (excluding Ottawa). In all, 2,501 non-Aboriginal urban Canadians participated, providing a rich picture of how NA urban Canadians see Aboriginal people in cities today.

Topics explored in the survey include non-Aboriginal perceptions of Aboriginal people in Canada, their awareness of Aboriginal peoples and communities in their cities, their contact and interaction with Aboriginal people, their perspectives on how well institutions respond to the needs of Aboriginal people, their knowledge of salient Aboriginal issues (i.e., Indian residential schools, acceptance of differential systems of justice), and the importance of Aboriginal history and culture in the minds of non-Aboriginal residents of Regina.

### 8.1 Perceptions of Aboriginal peoples

#### Top-of-mind impression

***There is no single common impression of Aboriginal peoples among non-Aboriginal people in Regina. However, they are more likely than average to think of welfare and government assistance, or to perceive Aboriginal people as no different from other citizens.***

What are the top-of-mind impressions of Aboriginal peoples among non-Aboriginal people in Regina? When asked (unprompted, without response options offered), non-Aboriginal people in Regina express a variety of impressions of Aboriginal peoples, but are most likely to cite the following impressions:

- **First inhabitants.** "The first people" – individuals native to Canada who possess special status by virtue of their original inhabitancy of the country – is one of the most common impressions of Aboriginal peoples among non-Aboriginal people in Regina (12%).
- **Social assistance.** One in ten (11%) non-Aboriginal people in Regina associate Aboriginal people with a reliance on social assistance, welfare or "handouts." This negative stereotype is more common in the Prairie cities than elsewhere.
- **Culture and art.** The most top-of-mind impression for another one in ten (11%) non-Aboriginal residents of Regina is of cultural and artistic traditions among Aboriginal peoples.
- **First Nations/Métis/Inuit.** For another one in ten (9%) non-Aboriginal people in Regina, what comes to mind is simply First Nations, Métis or Inuit, or other terms that are sometimes used to describe Aboriginal peoples such as Indians or natives. (There is no indication whether these are positive, neutral or negative impressions.)

Smaller proportions of non-Aboriginal people in Regina associate Aboriginal peoples with poverty and poor living conditions (6%); abuse or mistreatment at the hands of Canadian citizens and governments (5%); perceptions that they are lazy and make minimal contributions to society (5%); the diversity of Aboriginal peoples and languages (5%); their lack of opportunities for success (5%); and alcoholism and substance abuse (4%).

One in ten (11%) say Aboriginal peoples are no different from other Canadians, which is more common in the Prairie cities but is highest in Regina. A wide variety of other impressions are cited, but none by more than three percent of non-Aboriginal residents of Regina. One in ten (13%) cannot say what first comes to mind when they think of Aboriginal peoples.

## Are non-Aboriginal impressions changing in Regina?

***A slim majority of non-Aboriginal residents of Regina say their impressions of Aboriginal people have not changed in the past few years. Worsening impressions, although they are held by a small minority, are more common in Regina than average.***

Non-Aboriginal Regina residents are more likely to say their impressions of Aboriginal peoples are unchanged in recent years than to report their views have changed for better or worse.

More than half (55%) of non-Aboriginal people in Regina say their impressions of Aboriginal peoples have stayed the same over the past few years. Of the minority who report shifting impressions of Aboriginal peoples, similar proportions say their impressions have improved (24%) or worsened (20%). Although only a small minority, Regina residents are among those more likely to report their impressions of Aboriginal peoples has recently worsened, similar to Thunder Bay and most other western cities; in contrast, worsening impressions are least common in Vancouver, Toronto, Montreal and Halifax.

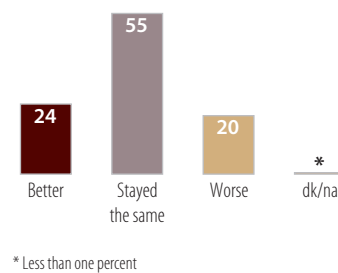
**REASONS FOR IMPROVING IMPRESSIONS.** Non-Aboriginal residents of Regina who say their impressions of Aboriginal people have improved over time cite three main reasons for this:

- **Perception of progress.** Four in ten (43%) attribute their improved impressions to improvements in the economic, social or educational circumstances of Aboriginal peoples.
- **Personal relationships.** A personal relationship with an Aboriginal person has contributed to better impressions for almost four in ten (37%) of this group.
- **Educational or awareness courses.** A smaller proportion (17%) cite a more visible and positive presence in the local community and media as the main reason their impression of Aboriginal peoples has improved.

Fewer associate their more positive impressions with a better general understanding of Aboriginal culture or issues (8%); specific knowledge gained through educational or awareness courses (6%); their perception that more government or social assistance opportunities are now available to Aboriginal peoples (6%); or growth in their own personal maturity or open-mindedness (4%).

**REASONS FOR WORSENING IMPRESSIONS.** The minority of non-Aboriginal residents of Regina who report their impressions of Aboriginal peoples have worsened attribute this change to two main factors: the perception that Aboriginal peoples are involved in crime (60%, representing 12% of all non-Aboriginal Regina residents), or the perception that they rely on “handouts” and make minimal societal contributions (32%).

**Stable impressions**  
Over the past few years, has your impression of Aboriginal people gotten better or worse, or stayed the same?



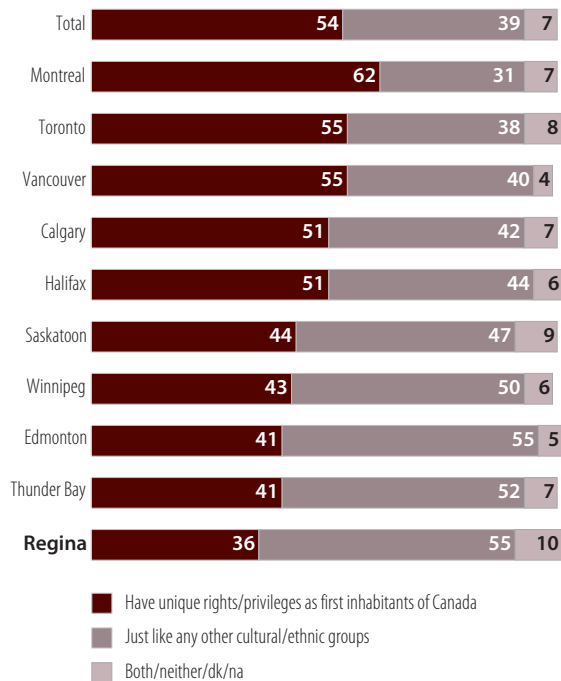
## 8.2 Unique rights and privileges

*Regina residents are among the most likely to consider Aboriginal peoples just like other cultural or ethnic groups in Canadian society, and the least likely to believe they have unique rights and privileges as the first inhabitants of Canada.*

The balance of opinion in Regina is towards the view that Aboriginal people are just the same as other cultural or ethnic groups in Canada, rather than possessing a distinct status.

### Unique rights and privileges, or just like other groups?

Which of the following two statements best represents how you think about Aboriginal people?



A slight majority (55%) of non-Aboriginal people in Regina believe Aboriginal people are just like other cultural or ethnic groups in Canada's multicultural society. Compared to non-Aboriginal people in other UAPS cities, Regina residents are among the most likely to say Aboriginal peoples are no different from other cultural or ethnic groups, consistent with the views held in Edmonton, Thunder Bay and Winnipeg.

By comparison, one in three (36%) say Aboriginal people have unique rights and privileges as the first inhabitants of Canada, a view that is less pronounced in Regina than in any other UAPS city. (Four percent say they are both or neither equally, while six percent do not have an opinion).

## 8.3 The big picture: explaining views of Aboriginal peoples among non-Aboriginal residents of Regina

*There is no consensus view of Aboriginal peoples among Regina residents, although they are among the most likely of all cities to be Connected Advocates: individuals with the most contact with Aboriginal peoples who believe they are marginalized and subject to discrimination.*

The overall picture of what is going on among Regina residents in terms of their attitudes toward Aboriginal people can be somewhat elusive when there are so many individual questions and answers to consider. In order to achieve this overall picture, our examination of the survey results included another level of analysis that involved an in-depth look at the survey items to uncover broad viewpoints or segments among non-Aboriginal people living in the *UAPS* cities.

Specifically, this in-depth look involved determining if there are patterns of views among non-Aboriginal urban Canadians that run deeper than their answers to specific questions. To determine this, a segmentation of the data was performed. The goal of the segmentation was to find natural clusters among non-Aboriginal urban Canadians based on their overall attitudes toward Aboriginal culture, responsibility and contribution to Canadian society in order to encapsulate non-Aboriginal urban Canadians' broader viewpoints of Aboriginal people.

An analysis of a large number of questions posed in the *UAPS* reveals four distinct *world views* of Aboriginal people among non-Aboriginal urban Canadians:

- **Dismissive Naysayers.** They tend to view Aboriginal peoples and communities negatively (i.e., unfairly entitled and isolated from Canadian society).
- **Inattentive Skeptics.** Uninformed and unaware, they typically believe Aboriginal peoples are just the same as other Canadians.
- **Cultural Romantics.** Idealistic and optimistic, they have a strong belief in Aboriginal peoples' artistic and cultural contributions.
- **Connected Advocates.** They have a high level of contact with Aboriginal peoples, and a strong belief that Aboriginal peoples often experience discrimination.

Regina residents are most likely to be Cultural Romantics (35%), followed by Dismissive Naysayers (30%) and Connected Advocates (29%). While these latter two groups are more prominent than average, the proportion of Connected Advocates, in particular, is larger in Regina and Winnipeg than in any other city. Inattentive Skeptics (6%) represent a very small proportion of non-Aboriginal people in Regina, similar to the other Prairie cities.

**Cultural Romantics (35%)**



**Dismissive Naysayers (30%)**



**Connected Advocates (29%)**



**Inattentive Skeptics (6%)**



# 8.4 Awareness and perceptions of an Aboriginal community in Regina

## Awareness of an Aboriginal community in Regina

***Virtually all non-Aboriginal residents of Regina are aware that there are Aboriginal peoples living in the city, and awareness of an Aboriginal community in the city is higher than in most other UAPS cities except Thunder Bay.***

The UAPS non-Aboriginal survey asked non-Aboriginal residents of Regina how aware they are of Aboriginal people and communities in the city. Awareness of Aboriginal peoples in the city is universal, and most are also aware of an Aboriginal *community* (i.e., a physical area or neighbourhood, or a social community) in their midst.

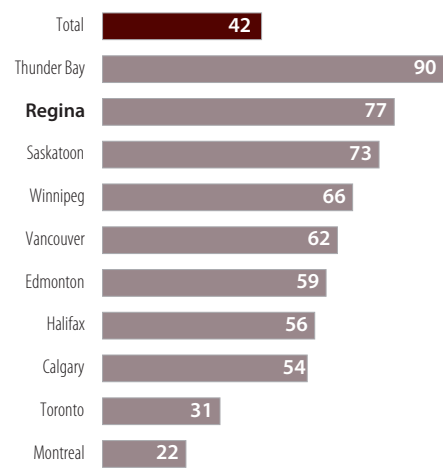
Virtually all (99%) Regina residents say they know there are Aboriginal peoples living in their city, a level of awareness consistent with other western cities and Thunder Bay.

A majority (77%) of Regina residents are also aware of an Aboriginal community in their city. This level of awareness is higher than average for the UAPS cities, but falls short of the awareness of an Aboriginal community in Thunder Bay (90%).

What explains the variation among non-Aboriginal urban Canadians in their awareness of Aboriginal people and communities in their city? The most obvious explanation is that the relative size of Aboriginal populations is higher in western cities and Thunder Bay than in Toronto and Montreal, making a distinct Aboriginal group and/or community more apparent to NA urban Canadians in the first group of cities. However, this does not entirely explain the variation in levels of awareness among cities with larger relative Aboriginal populations. Other factors that may explain this variation include how Aboriginal people are dispersed across city neighbourhoods, the existence of urban reserves in some cities, and the nature and physical location of Aboriginal organizations in these cities.<sup>15</sup> For instance, among those aware of an Aboriginal community or Aboriginal people living in their city, awareness of any Aboriginal organizations which are run by and provide services for Aboriginal people ranges from a high of 75 percent in Thunder Bay to a low of only 11 percent in Montreal (in Regina, 61% are aware of any Aboriginal organization in their city).

### Aware of Aboriginal community in my city

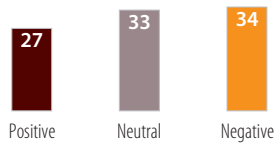
Are you aware of an Aboriginal community in your city?  
By community, I mean either a physical area or neighbourhood, or a social community.



15 Katherine A.H. Graham and Evelyn Peters, *Aboriginal Communities and Urban Sustainability*, Canadian Policy Research Networks, Discussion Paper F27, December 2002.

## Presence of Aboriginal people and communities\*

Do you think that this Aboriginal community/ presence of Aboriginal people is positive, neutral or negative for your city?



\* Subsample: Those who are aware of either an Aboriginal community or Aboriginal people in Regina.

## Positive or negative presence

***Most non-Aboriginal people in Regina believe the presence of Aboriginal peoples has a positive or neutral impact on the city. However, the minority who describe the impact as negative is higher in Regina than in any other UAPS city.***

How do Regina residents perceive Aboriginal peoples and communities in their city? When asked, Regina residents who are aware of Aboriginal people and communities in the city offer mixed views about whether this presence is positive, negative or neutral, although the negative view is more widespread than in any other city.

One-third (33%) of non-Aboriginal residents aware of Aboriginal people or communities in Regina believe this is a neutral presence in their city, while one in four (27%) think it is positive. One-third (34%) describe the impact as negative, a view that is higher in the Prairie cities and Thunder Bay than elsewhere, but is particularly common in Regina.

## Contributions and challenges

***Regina residents who regard Aboriginal people and communities in their city positively typically believe they contribute to Regina's economy, and to its artistic and cultural diversity.***

**REASONS FOR POSITIVE VIEWS.** Among Regina residents who think the presence of Aboriginal people and communities is positive for their city, in what ways do they think Aboriginal people contribute? When asked (unprompted, without response options offered), they are most likely to think Aboriginal peoples and communities contribute to Regina in the following main ways:

- **Stimulate city economy.** Regina residents note the economic contributions Aboriginal people and communities make to Regina as employees and employers of local businesses (29%), and by paying taxes (8%).
- **Enrich urban art and culture.** Three in ten (29%) believe Aboriginal people and communities make great contributions to Regina's artistic and cultural life.
- **Add cultural diversity.** One in four (25%) believe Aboriginal people and communities add to the general cultural mosaic of Regina.
- **Make equal contributions.** The fourth main way Regina residents think Aboriginal people and communities contribute to the city is that they, like anyone else regardless of ethnic or cultural group, are citizens who make an equal contribution to life in their city (22%).

**REASONS FOR NEGATIVE VIEWS.** Among Regina residents who think the presence of Aboriginal people and communities is negative for their city, the findings suggest that negative assessments are associated with perceptions of increased crime and gang violence, poverty and homelessness, and substance abuse (which is broadly consistent with views in other UAPS cities).

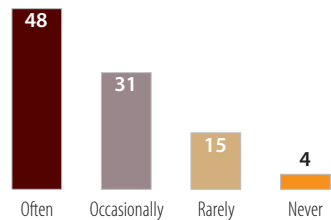
# Contact with Aboriginal people

**Most non-Aboriginal residents of Regina have at least occasional contact with Aboriginal people. This degree of contact is among the highest of the UAPS cities, together with Winnipeg, Saskatoon and Thunder Bay.**

Most non-Aboriginal people in Regina are in contact with Aboriginal people in their daily lives. Half (48%) of Regina residents say they often encounter Aboriginal people and another three in ten (31%) do so occasionally. Two in ten are rarely (15%) or never (4%) in contact with Aboriginal people.

Not surprisingly, NA urban Canadians in cities with larger relative Aboriginal populations (i.e., Winnipeg, Regina, Saskatoon and Thunder Bay) are the most likely to regularly encounter Aboriginal people, while this is least common in Toronto and Montreal.

Contact with Aboriginal people  
Do you personally have contact with Aboriginal people often, occasionally, rarely or never?



# Aboriginal friends, neighbours and co-workers

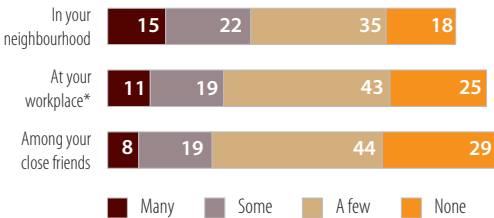
**Regina residents are among the most likely to know Aboriginal people as close friends, neighbours and co-workers, similar to residents of Winnipeg, Saskatoon and Thunder Bay.**

Aside from casual contact, how many Regina residents know Aboriginal people, either as close friends, neighbours or co-workers? Among Regina residents who are aware of Aboriginal people and communities in the city, a large minority knows some or many Aboriginal people as neighbours (37%), but fewer know them as close friends (27%) or co-workers (30% of those who are currently employed). In each case, the remainder say they know only a few or no Aboriginal people in those ways.

As could be expected, the proportions of NA urban Canadians who have at least some Aboriginal people as neighbours, close friends and co-workers are higher in cities with larger relative Aboriginal populations, which includes Regina as well as Winnipeg, Saskatoon and Thunder Bay.

When asked if they have any interest in having more Aboriginal friends, four in ten (43%) Regina residents who are aware of Aboriginal people and communities in the city say they are. Relatively few (12%) say they are not interested, while more than four in ten say “it depends” (33%) or are uncertain (11%). The level of interest in having more Aboriginal friends in Regina is similar to that in other Prairie cities and Thunder Bay, but lower than in Vancouver and in the cities east of Thunder Bay.

Numbers of Aboriginal people  
How many of your neighbours/co-workers/friends are Aboriginal? Many/some/a few, or none?



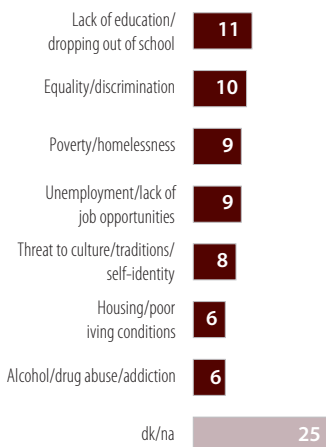
\* Excludes those who do not work

## 8.5 Perceived barriers facing Aboriginal people

### Most important issues facing Aboriginal people in Canada and in cities

#### Most important issue in Canada (top mentions)

In your opinion, what is the most important issue facing Aboriginal people in Canada today?



#### Most important issue in cities (top mentions)

And in your opinion, what is the most important issue facing Aboriginal people living in cities across Canada today?



*Regina residents identify a range of challenges facing the Aboriginal population today, both generally and in cities, including lack of education, discrimination, unemployment and poverty.*

**MOST IMPORTANT ISSUE.** When non-Aboriginal people in Regina are asked to identify the one issue they consider to be the most important facing Aboriginal people in Canada today (asked unprompted, without offering response choices), there is no consensus in their views. The problems most frequently identified as facing Aboriginal peoples include lack of education (11%), discrimination (10%), poverty and homelessness (9%), unemployment (9%), threats to culture and identity (8%), substance abuse and addiction (6%), and poor living conditions (6%). A wide range of other potential problems are mentioned, but none by more than three percent (each) of Regina residents. One-quarter (25%) are unable to identify any issues facing Aboriginal people in Canada today.

Residents of Regina are among the most likely of non-Aboriginal residents in the *UAPS* cities to mention lack of education, discrimination and unemployment as leading issues for Aboriginal peoples in Canada. They are among the least likely to mention land claims as an issue (particularly by comparison to residents of Montreal, Toronto and Vancouver).

**MOST IMPORTANT ISSUE IN CITIES.** Non-Aboriginal people in Regina do not have any better sense of the important issues facing Aboriginal people living in Canadian cities (asked unprompted, without offering response choices). They are most likely to identify unemployment (12%), poor housing conditions (11%), and poverty and homelessness (10%) as the leading concerns for the urban Aboriginal population. Regina residents also perceive urban Aboriginal people to be dealing with discrimination (8%), lack of education (7%), social issues (6%), substance abuse (6%), and crime and violence (5%). A number of other issues are mentioned, but none by more than four percent each, and two in ten (21%) cannot identify any issues facing Aboriginal people in Canadian cities today.

# Indian residential schools

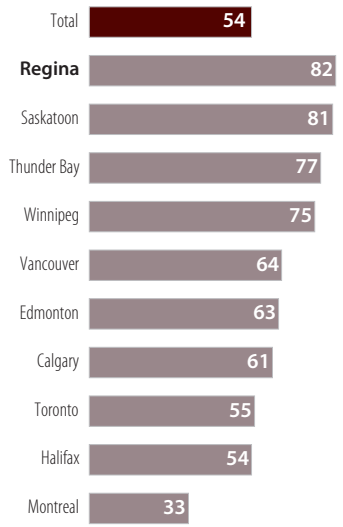
*Regina residents are more aware of Indian residential schools than those in most other UAPS cities except Winnipeg, Saskatoon and Thunder Bay. As in other cities, a majority believe the challenges faced by Aboriginal communities are, at least to some extent, a result of this experience.*

The survey examined awareness of Indian residential schools among non-Aboriginal people in Regina, and their views about the consequences this experience has had for Aboriginal people.

**AWARENESS.** Eight in ten (82%) non-Aboriginal residents of Regina report they have read or heard something about Indian residential schools. This level of awareness is among the highest of the UAPS cities, similar to Saskatoon, Thunder Bay and Winnipeg. Interestingly, despite the relatively high level of awareness, no one in Regina identifies residential schools as the most important issue facing Aboriginal people generally, or facing Aboriginal people living in cities.

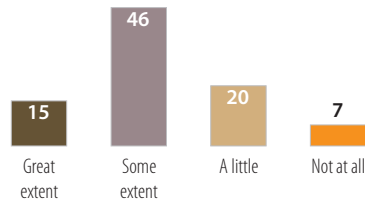
**IMPACT.** Not only are Regina residents widely aware of residential schools, but they also recognize that these institutions have had a significant impact on Aboriginal peoples. Among Regina residents who report being aware of residential schools, six in ten feel that the current challenges faced by Aboriginal communities are, to a great extent (15%) or to some extent (46%), the result of Aboriginal peoples' experiences in residential schools. One in four see little (20%) or no (7%) relationship between the two. A small minority (12%) are unable or unwilling to indicate the extent to which they believe residential schools have had a lasting impact on Aboriginal communities, although this proportion is higher in Regina than in any other UAPS city. Otherwise, these findings are similar to the average of those reported for non-Aboriginal UAPS participants in general.

Aware of Indian residential schools  
Have you read or heard anything about Indian residential schools?



## Impact of Indian residential schools\*

To what extent do you think that the challenges facing Aboriginal people communities today are a result of Aboriginal peoples' experiences in residential schools?



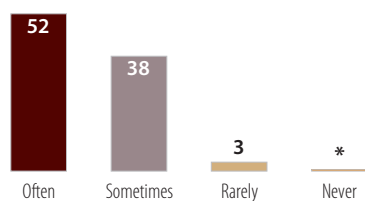
\* Subsample: Among those aware of Indian residential schools

## Perceptions of discrimination

***Almost all non-Aboriginal residents of Regina think Aboriginal people experience discrimination at least some of the time. Moreover, the view that Aboriginal people face greater discrimination than do Chinese, Jews and Blacks is more common in Regina than average.***

### Discrimination

Do you think that Aboriginal people are often, sometimes, rarely or never the subject of discrimination in Canadian society today?



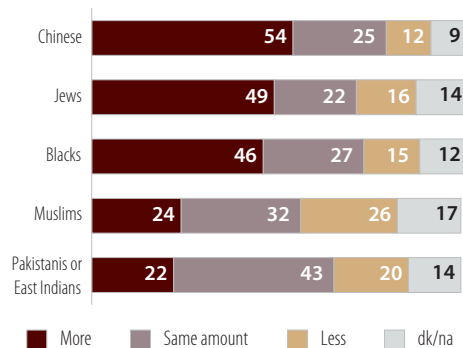
\* Less than one percent

There is widespread recognition among non-Aboriginal residents of Regina that Aboriginal peoples are the subject of discrimination in Canadian society today. Nine in ten Regina residents believe Aboriginal peoples often (52%) or sometimes (38%) face discrimination. Only three percent believe they rarely or never do. Notably, the view that Aboriginal peoples are often the victims of discrimination is among the most widespread in Regina, as well as in Thunder Bay and Calgary.

Majorities of non-Aboriginal people in Edmonton think Aboriginal people are subject to the same, if not more, discrimination relative to other groups in Canadian society, such as Jews, Chinese, Blacks, Pakistanis or East Indians, and Muslims. In fact, close to half of Regina residents each think Aboriginal people endure *more* discrimination than do Chinese (54%), Jews (49%) and Blacks (46%). About two in ten each think Aboriginal people endure more discrimination than groups such as Muslims (24%), and Pakistanis or East Indians (22%).

### Discrimination against Aboriginals relative to other minorities

In Canada, do you think Aboriginal people are subject to more, less or about the same amount of discrimination as each of the following groups?



Perceptions that Aboriginal peoples face more discrimination relative to Jews or Blacks are more common in Prairie cities (including Regina). Regina residents are also among the most likely to believe Aboriginal peoples experience greater discrimination than do the Chinese.

# Main source of problems facing Aboriginal peoples

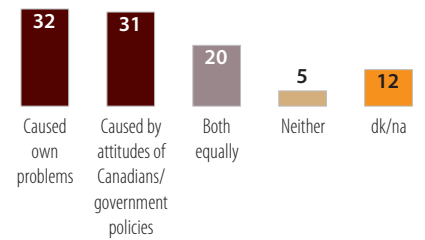
*Regina residents are divided about whether the problems faced by Aboriginal peoples have largely been caused by the attitudes of other Canadians and the policies of government or by Aboriginal peoples themselves, similar to most other Prairie cities.*

Opinion in Regina is divided as to the main cause of the problems facing Aboriginal peoples. Three in ten (31%) attribute the problems to the attitudes of Canadians and the policies of governments, while an equal proportion (32%) say these are problems that Aboriginal people have brought upon themselves. Two in ten (20%) say both parties are equally responsible, a view which is more widespread in Regina than in most other cities except Saskatoon and Montreal (another 12% offer no opinion on the question).

The divided views of Regina's non-Aboriginal residents are similar to those living in other Prairie cities (Edmonton, Saskatoon and Winnipeg); by comparison, the balance of opinion in Vancouver, Calgary and the cities east of Winnipeg is that the problems are primarily due to the attitudes of Canadians and their governments.

## Responsibility for problems

In your opinion, have Aboriginal people in Canada largely caused their own problems or have the problems been caused primarily by the attitudes of Canadians and the policies of governments?

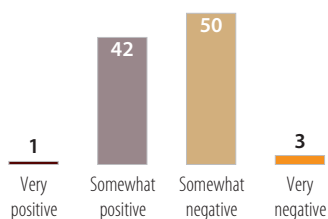


## 8.6 Relations with Aboriginal people and the future

### Perceptions of current relations

#### Current relations between Aboriginal and non-Aboriginal people

Would you describe the current relations between Aboriginal people and non-Aboriginal people in Canada today as very positive, somewhat positive, somewhat negative or very negative?



**Non-Aboriginal residents of Regina are ultimately divided about the current state of relations between Aboriginal and non-Aboriginal people, but are among the most pessimistic, together with residents of other western cities.**

There is no consensus among Regina residents about the state of current relations between Aboriginal and non-Aboriginal people, but they are more likely to be pessimistic than optimistic. A slim majority (53%) believe current relations are negative, while four in ten (43%) describe them as positive; few have extreme perceptions of current relations (i.e., say they are *very* positive or negative).

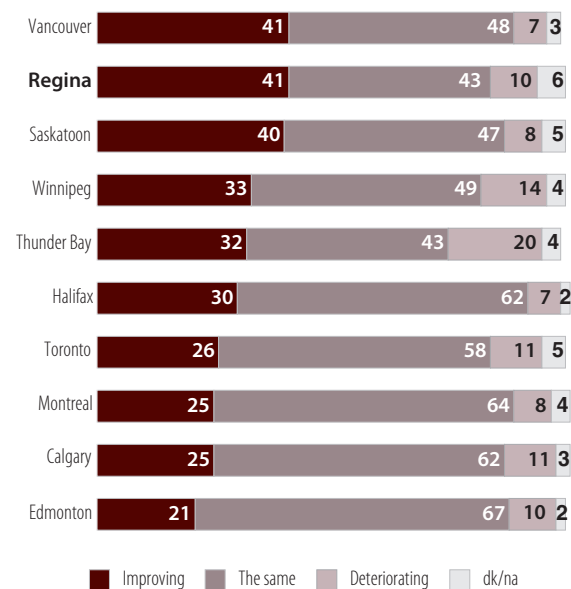
The view that current relations are negative is most pronounced in Edmonton (62%), but is also held by majorities in Calgary (55%), Thunder Bay (55%) and Winnipeg (55%), as well as Regina (53%). In contrast, non-Aboriginal residents of Vancouver, Halifax and Toronto are more optimistic than pessimistic about their relationship with Aboriginal people. Montrealers and residents of Saskatoon are most evenly divided between the two viewpoints.

### Perceptions of change

**Regina's non-Aboriginal residents are divided about whether relations with Aboriginal peoples are improving or staying the same. The view that relations are getting better is more widespread here than in most other cities except Vancouver and Saskatoon.**

#### Changing relations

Do you think relations between Aboriginal people and non-Aboriginal people in Canada are improving, deteriorating or staying about the same?



Residents of Regina also have mixed views about how the Aboriginal-non-Aboriginal relationship is changing over time, but are more likely to see relations getting better than worse. Four in ten (43%) say relations between the two groups are staying the same, while another four in ten (41%) say they are improving and only a small minority (10%) believe they are deteriorating. Regina residents are among the most optimistic about how relations are evolving, together with those living in Vancouver and Saskatoon.

# Future quality of life for Aboriginal peoples

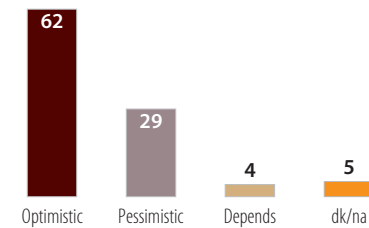
*Six in ten non-Aboriginal residents of Regina are optimistic that Aboriginal peoples’ quality of life will approach that of the rest of the population’s in the next generation, similar to views in other cities.*

Looking to the future, what do Regina residents foresee for the quality of life of Aboriginal peoples in their city? Residents of Regina are largely optimistic that Aboriginal peoples’ quality of life in the city will improve to the same level as that of non-Aboriginal people in the next generation. Six in ten (62%) Regina residents are optimistic about such progress, compared to three in ten (29%) who are pessimistic. Notably, the degree of optimism about Aboriginal peoples’ future quality of life is remarkably similar in all UAPS cities, including Regina.

How do Regina residents think their city can help ensure a better quality of life for Aboriginal peoples? When asked (unprompted, without response options offered), non-Aboriginal people in Regina suggest a range of approaches, but most commonly cite the creation of greater educational opportunities (16%). Regina residents also suggest fair and/or equal treatment or opportunity for Aboriginal peoples (10%), providing employment and job training opportunities (10%), encouraging self-sufficiency and independence (8%), providing affordable and good quality housing (8%), promoting respect and acceptance of cultural differences (7%), and providing funding for community and social outreach (7%).

A wide range of other approaches are mentioned, but none by more than five percent each of the population. One-quarter (25%) of Regina’s non-Aboriginal residents have no suggestions for ways in which their city can help ensure a better quality of life for Aboriginal peoples, while seven percent say they feel the city is doing everything it possibly can.

**Views of future quality of life**  
Looking to the future, are you optimistic or pessimistic that the quality of life for Aboriginal people in your city will improve to the same level as non-Aboriginal people in the next generation?



**How to ensure a better quality of life (top 8 mentions)**  
What do you think is the most important way Regina can help ensure a better quality of life for Aboriginal people?



