

Provided below are additional details about the *UAPS* methodology beyond what is described in the Background section at the beginning of this report.

## Appendix A: Methodology

### Main survey

A total of 2,614 in-depth, in-person interviews were conducted with people who self-identify as being First Nations (status or non-status), Métis or Inuit in the 11 cities included in this survey. The adjacent table presents the number of completed interviews by identity group in each city, compared to the expected (quota) number.

The sampling approach, which relied primarily on “snowball” or “network-based” sampling to identify participants, was generally successful except that insufficient numbers of Métis were identified in Saskatoon, Montreal and Halifax (in comparison to population data from the 2006 Census). As a result, Halifax did not fulfill its overall quota of 250 interviews. In Saskatoon, the outstanding interviews were completed with First Nations participants, while in Montreal, they were divided between First Nations and Inuit participants.

### Aboriginal identity (unweighted) by city

|               | TOTAL        |              | First Nations |              | Métis      |              | Inuit      |            |
|---------------|--------------|--------------|---------------|--------------|------------|--------------|------------|------------|
|               | Actual       | Expected     | Actual        | Expected     | Actual     | Expected     | Actual     | Expected   |
| Vancouver     | 261          | 250          | 168           | 144          | 85         | 96           | 8          | 10         |
| Calgary       | 249          | 250          | 136           | 120          | 104        | 120          | 9          | 10         |
| Edmonton      | 250          | 250          | 130           | 120          | 106        | 120          | 14         | 10         |
| Regina        | 251          | 250          | 148           | 125          | 100        | 115          | 3          | 10         |
| Saskatoon     | 248          | 250          | 188           | 122          | 59         | 118          | 1          | 10         |
| Winnipeg      | 252          | 250          | 127           | 120          | 122        | 120          | 3          | 10         |
| Thunder Bay   | 250          | 250          | 177           | 160          | 73         | 80           | –          | 10         |
| Toronto       | 251          | 250          | 174           | 160          | 68         | 80           | 9          | 10         |
| Montreal      | 250          | 250          | 163           | 154          | 24         | 86           | 63         | 10         |
| Halifax       | 202          | 250          | 147           | 145          | 48         | 95           | 5          | 10         |
| Ottawa        | 150          | 150          | –             | –            | –          | –            | 150        | 150        |
| <b>TOTAL*</b> | <b>2,614</b> | <b>2,650</b> | <b>1,558</b>  | <b>1,370</b> | <b>789</b> | <b>1,030</b> | <b>265</b> | <b>250</b> |

\* Total for all three identity groups is 2,612. There are an additional two cases in Halifax that have incomplete information about Aboriginal identity.

The final sample distribution for the 11 cities is as follows:

#### Final sample distribution by city

|                     | <b>Aboriginal identity population</b> | <b>Percentage of population (%)</b> | <b>n (unweighted)</b> | <b>n (weighted)</b> |
|---------------------|---------------------------------------|-------------------------------------|-----------------------|---------------------|
| Vancouver           | 40,310                                | 14.1%                               | 261                   | 383                 |
| Calgary             | 26,575                                | 9.3%                                | 249                   | 244                 |
| Edmonton            | 52,100                                | 18.2%                               | 250                   | 452                 |
| Regina              | 17,105                                | 6.0%                                | 251                   | 134                 |
| Saskatoon           | 21,535                                | 7.5%                                | 248                   | 171                 |
| Winnipeg            | 68,385                                | 23.9%                               | 252                   | 609                 |
| Thunder Bay         | 10,055                                | 3.5%                                | 250                   | 91                  |
| Toronto             | 26,575                                | 9.3%                                | 251                   | 278                 |
| Montreal            | 17,865                                | 6.2%                                | 250                   | 169                 |
| Halifax             | 5,320                                 | 1.9%                                | 202                   | 50                  |
| Ottawa (Inuit only) | 730**                                 | *                                   | 150                   | 7                   |
| <b>TOTAL</b>        | <b>286,555</b>                        | <b>100%</b>                         | <b>2,614</b>          | <b>2,589</b>        |

\* Less than 0.5%

\*\* Inuit population data only

Interviewing was conducted on a staggered basis, as follows:

#### Interviewing dates by city

|             | <b>Start date</b> | <b>End date</b> |
|-------------|-------------------|-----------------|
| Calgary     | March 2           | July 26         |
| Halifax     | March 5           | June 4          |
| Winnipeg    | March 24          | July 15         |
| Edmonton    | April 3           | June 25         |
| Vancouver   | April 7           | August 6        |
| Regina      | April 10          | July 21         |
| Thunder Bay | April 21          | June 1          |
| Montreal    | May 1             | July 7          |
| Ottawa      | May 8             | August 18       |
| Toronto     | May 29            | August 3        |
| Saskatoon   | June 18           | October 4       |

At the analysis stage, the data were weighted by age, gender and education within Aboriginal identity, and by city overall to accurately reflect the distribution of the population according to the 2006 Census.

## Survey of non-Aboriginal Canadians

The sampling method was designed to complete 250 telephone interviews with non-Aboriginal people aged 18 and older living in households randomly selected in each of the urban centres in which the main survey was conducted: Vancouver, Calgary, Edmonton, Regina, Saskatoon, Winnipeg, Thunder Bay, Toronto, Montreal and Halifax (excluding Ottawa), for a total of 2,500 interviews. The final sample was distributed as follows:

### Final sample distribution by CMA

|              | Percentage of population | n (unweighted) | n (weighted) | Margin of error* |
|--------------|--------------------------|----------------|--------------|------------------|
| Halifax      | 2.6%                     | 250            | 69           | ± 6.2            |
| Montreal     | 25.2%                    | 250            | 613          | ± 6.2            |
| Toronto      | 34.7%                    | 250            | 847          | ± 6.2            |
| Thunder Bay  | 0.9%                     | 250            | 32           | ± 6.2            |
| Winnipeg     | 4.8%                     | 250            | 123          | ± 6.2            |
| Saskatoon    | 1.6%                     | 250            | 42           | ± 6.2            |
| Regina       | 1.3%                     | 250            | 45           | ± 6.2            |
| Edmonton     | 7.0%                     | 251            | 178          | ± 6.2            |
| Calgary      | 7.2%                     | 250            | 184          | ± 6.2            |
| Vancouver    | 14.8%                    | 250            | 367          | ± 6.2            |
| <b>TOTAL</b> | <b>100%</b>              | <b>2,501</b>   | <b>2,501</b> | <b>± 2.0</b>     |

\* Described in percentage points, at the 95% confidence level. A margin of error can be calculated for this study because it is based on a probability sample (that is, when every member of the target population has a known probability of being selected).

Environics uses a sampling method in which sample is generated using the RDD (random digit dialling) technique. Samples are generated using a database of active phone ranges. These ranges are made up of a series of contiguous blocks of 100 contiguous phone numbers and are revised three to four times per year after a thorough analysis of the most recent edition of an electronic phonebook. Each number generated is put through an appropriate series of validation procedures before it is retained as part of a sample. Each number generated is looked up in a recent electronic phonebook database to retrieve geographic location, business indicator and “do not call” status.

The postal code for listed numbers is verified for accuracy and compared against a list of valid codes for the sample stratum. Non-listed numbers are assigned a “most probable” postal code based on the data available for all listed numbers in the phone exchange. This technique ensures both unlisted numbers and numbers listed after the directory is published are included in the sample.

From within each multi-person household contacted, participants 18 years of age and older were screened for random selection using the “most recent birthday” method. The use of this technique produces results that are as valid and effective as enumerating all persons within a household and selecting one randomly. Participants were also screened to ensure they *do not* self-identify as an Aboriginal person. Incentives are not typically used for surveys of the general population, and were not used for this survey.

At the data analysis stage, the final sample was weighted by age, gender and education within CMA, and by CMA overall, to ensure the results are fully proportionate to the actual distribution of the adult Canadian population according to the 2006 Census.

Telephone interviewing was conducted at Environics' central facilities in Toronto and Montreal. Field supervisors were present at all times to ensure accurate interviewing and recording of responses. During fieldwork, 10 percent of each interviewer's work was unobtrusively monitored for quality control. All fieldwork was conducted in accordance with the professional standards established by the Marketing Research and Intelligence Association (MRIA), as well as applicable federal legislation (PIPEDA). The introduction of the survey included reference to the fact that it is registered with the National Survey Registration System. The average length of time to complete a survey interview was 27.5 minutes.

The effective response rate for this survey is seven percent.<sup>59</sup> This is calculated as the number of responding participants (completed interviews, disqualifications and over-quota participants – 2,880), divided by unresolved numbers (busy, no answer – 14,461) plus non-responding households or individuals (refusals, language barrier, missed callbacks – 22,180) plus responding participants (2,880) [R/(U+IS+R)].

The disposition of all dialled sample is presented in the table below.

### Completion results

|   |               |
|---|---------------|
| Total sample dialled                                | 52,654        |
| <b>UNRESOLVED NUMBERS (U)</b>                       | <b>14,461</b> |
| Busy  | 204           |
| No answer   | 4,923         |
| Voicemail/Answering machine                         | 9,334         |
| <b>RESOLVED NUMBERS</b><br>(Total minus Unresolved) | <b>38,193</b> |
| OUT OF SCOPE (Invalid/non-eligible)                 | 13,133        |
| Non-residential                                     | 1,322         |
| Not-in-service                                      | 10,271        |
| Fax/modem   | 1,540         |
| <b>IN SCOPE NON-RESPONDING (IS)</b>                 | <b>22,180</b> |
| Refusals – household                                | 15,018        |
| Refusals – participant                              | 2,523         |
| Language barrier                                    | 1,083         |
| Callback missed/participant not available           | 3,422         |
| Break-offs (interview not completed)                | 134           |
| <b>IN SCOPE RESPONDING (R)</b>                      | <b>2,880</b>  |
| Disqualified  | 167           |
| Quota filled  | 212           |
| Completed   | 2,501         |
| <b>RESPONSE RATE [R / (U + IS + R)]</b>             | <b>7%</b>     |

<sup>59</sup> This response rate calculation is based on a formula developed by MRIA in consultation with the Government of Canada (Public Works and Government Services).

## NAAF pilot survey

The results of the National Aboriginal Achievement Foundation pilot survey are based on an on-line survey with a sample of 182 current and past NAAF scholarship recipients.

The survey was conducted by Environics using a secure, fully featured web-based survey environment according to the following steps:

- Environics programmed the questionnaire into survey software and hosted the survey on a secure server. A “beta test” link was used to review the survey on-line for final approval.
- Invitation e-mails were sent to the 296 NAAF scholars who opted-in to the survey. The e-mails included the URL link to the survey and a unique password.
- Technical support was provided to survey participants as required. Steps were taken to assure (and also guarantee) complete confidentiality and anonymity of survey responses.
- Environics electronically captured all survey responses as they were submitted, and created an electronic data file that was coded and analyzed (including open-ended responses).

Assigning a unique identifier (password) to each participant ensured that only one version of the survey was accepted per participant. The unique identifier permitted participants to return to the survey if interrupted during completion. Each time the participant entered the survey, it opened at the point where they left off. The on-line form did not permit moving backwards through the survey, so that earlier responses were not altered after reading later questions. The average length of time to complete a survey was 25.7 minutes. Each participant who completed the survey was paid a cash incentive as a thank you for their time.

The survey was launched on June 16, 2009. Reminder e-mails were sent on June 23 and 30 to those who had not yet completed the survey, and the survey was closed on July 6. Each stage of the survey process generated the following response:

- 126 surveys completed following initial e-mail
- 43 surveys completed following 1st reminder e-mail
- 13 surveys completed following 2nd reminder e-mail

The overall participation rate for this study is **65 percent** (calculated as the number of completed surveys expressed as a proportion of all emails not returned as undeliverable [“bounced”]). The breakdown is as follows:

|  | #   | %   |
|--|-----|-----|
| E-mails sent:                                  | 296 | 100 |
| “Bounced” (presumed address incorrect)         | 14  | 5   |
| E-mails received:                              | 282 | 100 |
| Incompletes                                    | 8   | 3   |
| Completed surveys                              | 182 | 65  |
| Participation rate (Completes/emails received) |     | 65% |

Coding of the NAAF on-line survey was conducted using the codeframes developed for the main survey, for questions that are identical between the two studies. Codeframes were also developed for the few open-ended questions that were unique to the NAAF survey. The data were not weighted for analysis purposes, in the absence of comprehensive population statistics on which to base the weighting.

The table below provides a profile of NAAF scholars who participated in the survey.

|  | TOTAL (%) |
|--|-----------|
| <b>IDENTITY</b>                                |           |
| First Nations                                  | 57        |
| Métis  | 38        |
| Inuit  | 3         |
| Non-status                                     | 2         |
| <b>GENDER</b>                                  |           |
| Men  | 21        |
| Women  | 78        |
| <b>AGE</b>                                     |           |
| 18-24  | 23        |
| 25-29  | 25        |
| 30-34  | 25        |
| 35-39  | 14        |
| 40+  | 12        |
| <b>INCOME</b>                                  |           |
| <\$10,000                                      | 19        |
| \$10,000 - \$30,000                            | 26        |
| \$30,000 - \$60,000                            | 20        |
| \$60,000 - \$80,000                            | 14        |
| \$80,000+                                      | 12        |
| Refused  | 9         |
| <b>CURRENT PROVINCE/TERRITORY OF RESIDENCE</b> |           |
| Newfoundland and Labrador                      | 2         |
| Prince Edward Island                           | –         |
| Nova Scotia                                    | 2         |
| New Brunswick                                  | 1         |
| Quebec   | 5         |
| Ontario  | 37        |
| Manitoba                                       | 13        |
| Saskatchewan                                   | 5         |
| Alberta  | 16        |
| British Columbia                               | 15        |
| Yukon  | 1         |
| Northwest Territories                          | 1         |
| Nunavut  | –         |
| <b>YEAR OF MOST RECENT NAAF SCHOLARSHIP</b>    |           |
| 2009   | 18        |
| 2008   | 49        |
| 2005-2007                                      | 26        |
| Prior to 2005                                  | 7         |

## Segmentation analysis

The segmentation for the Non-Aboriginal portion of the *UAPS* study was developed by examining multiple solutions built up using two different clustering methods. To begin, a series of questions were chosen to act as the basis of the segmentation. The goal of the segmentation was to find natural clusters based on attitudes toward Aboriginal culture, responsibility and contribution to Canadian society. A few questions regarding the more general topic of multiculturalism were also included. In total, 21 questions were prepped and cleaned to this end – involving imputation for missing data, creating binaries of nominal questions, reordering values when necessary, etc.

The first method utilized latent class modeling (Latent Gold software). Solutions of three to six clusters were examined for robustness, face validity, and distinction as cross-tabulated with a variety of other values questions, behaviour and demographics.

The process was repeated using k-means clustering within SPSS – also generating three to six solutions and examining as above, comparing and contrasting with solutions within this method as well as the solutions generated using latent class analysis. All the solutions were combined into one SPSS data and, using cross-tabulation, we were able to understand the evolution and differences as sets of participants were jostled in and out of the segments – giving us a sense of robustness and stability of the various models and segments within each.

The four segment latent class solution proved to have the most explanatory force, stability and utility.

The following questions from the *UAPS* non-Aboriginal survey were used in the segmentation analysis:

- Q2.** What do you think makes Canada unique?
- Q3f.** Do you think [multiculturalism] is very important, somewhat important, not very important or not at all important in *defining Canada*?
- Q4a.** Please tell me whether you totally agree, somewhat agree, somewhat disagree or totally disagree with the following statement: “There is room for a variety of languages and cultures in this country.”
- Q5.** Overall, how much impact do you people like you can have in making your city a better place to live?
- Q7.** Over the past few years, has your impression of Aboriginal people gotten better or worse, or stayed the same?
- Q9.** In what ways, if any, do you think Aboriginal people are different from non-Aboriginal people?
- Q10.** Which of the following two statements best represents how you think about Aboriginal people?
- Aboriginal people are just like other cultural or ethnic groups in Canada’s multicultural society
  - Aboriginal people have unique right and privileges as the first inhabitants of Canada
- Q11.** Do you think most Aboriginal people want to...?
- Give up their cultural practices and traditions and fully adopt the customs and way of life of other Canadians
  - Keep their cultural practices and traditions but actively participate in the larger Canadian society
  - Preserve their cultural practices and traditions by having as little contact as possible with Canadian society

**Q13.** How much of a contribution do you think Aboriginal people and their culture have made in each of the following areas? Have they made a major contribution, a moderate contribution, a minor contribution, or no contribution to?

Canada's national identity

Culture and the arts

Our connection with and respect for nature

**Q18.** 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?

Aboriginal people in Canada have largely caused their own problems

The problems have been caused primarily by the attitudes of Canadians and the policies of governments

**Q24.** Do you think Aboriginal people are often, sometimes, rarely or never the subject of *discrimination* in Canadian society today?

**Q25.** 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?

a. Jews

c. Blacks

d. Chinese

e. Pakistanis or East Indians

f. Muslims

**Q26.** Would you say that Canada's justice system generally treats Aboriginal people fairly or unfairly?

In this section, a detailed description of each of the four segments (Cultural Romantics, Dismissive Naysayers, Connected Advocates and Inattentive Skeptics) is provided that includes their key characteristics, and specific demographic and regional profiles.

## Cultural Romantics

**Cultural Romantics are 45 percent of NA urban Canadians.**

**Cultural Romantics** represent the largest number (45%) of NA urban Canadians overall. The most idealistic and optimistic of the four segments, Cultural Romantics are unique from other segments in that they possess the strongest belief in the artistic and cultural contributions of Aboriginal peoples to Canadian society. They are most likely of the four segments to think Aboriginal peoples and their culture have made a *major* contribution to Canada’s national identity, and its culture and arts, and to believe Aboriginal history and culture is an important symbol of Canadian national identity.

| KEY CHARACTERISTICS  |   |
|--|---|
| STRONGER ON  | WEAKER ON   |
| <ul style="list-style-type: none"> <li>Artistic and cultural contributions of Aboriginal peoples</li> <li>Interest in having more Aboriginal friends</li> <li>Belief that current relations between Aboriginal and non-Aboriginal peoples are positive</li> <li>Optimism about Aboriginal people’s future quality of life</li> </ul> | <ul style="list-style-type: none"> <li>Contact with Aboriginal peoples</li> <li>Belief that Aboriginal peoples are subject to discrimination</li> </ul> |

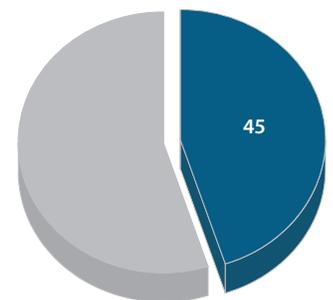
Arts and culture is also their major source of exposure to Aboriginal peoples. Cultural Romantics, like Dismissive Naysayers and Inattentive Skeptics, have less personal contact with Aboriginal people than Connected Advocates. However, they are most likely of the four segments to be exposed to Aboriginal peoples through cultural activities (such as reading a book, attending an exhibit or watching a film about Aboriginal peoples). They are also more likely than average to say they have an interest in having more Aboriginal friends.

Much less likely than Connected Advocates to think Aboriginal peoples are subject to discrimination, Cultural Romantics express somewhat contradictory views of Aboriginal people vis-à-vis other groups in Canadian society. Along with Inattentive Skeptics, they are most likely of the four segments to think Aboriginal people are just the same as non-Aboriginal people. However, also like Inattentive Skeptics, when asked if Aboriginal people are just like other cultural or ethnic groups in Canadian society, or have unique rights and privileges as the first inhabitants of Canada, Cultural Romantics are more likely than not to believe Aboriginal peoples have unique rights and privileges.

They are more likely than Connected Advocates and Dismissive Naysayers, but not as likely as Inattentive Skeptics, to describe current relations between Aboriginal people and non-Aboriginal people in Canada today as positive.

Finally, Cultural Romantics are the most likely of the four segments to be optimistic that Aboriginal people’s quality of life in Canadian cities will improve to the same level as non-Aboriginal people in the next generation.

## Appendix B: Non-Aboriginal Urban Canada’s Four Views of Aboriginal People



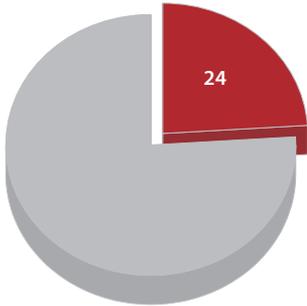
## Regional and demographic characteristics

Cultural Romantics include a higher than average proportion of Torontonians (41% versus 34% overall) and lower than average numbers of Montrealers (20% versus 25% overall). The segment contains slightly more women than men (55% and 45%, respectively). Cultural Romantics typically possess a college or university education, although they are not as highly educated as Connected Advocates. They are also more likely to be middle income (\$30,000 to \$60,000 and \$60,000 to \$80,000).

## Dismissive Naysayers

**Dismissive Naysayers are 24 percent of NA urban Canadians.**

Representing the second largest group of NA urban Canadians (24%), **Dismissive Naysayers** are largely the opposite of Connected Advocates. They are most likely to possess a negative outlook towards Aboriginal peoples, namely that Aboriginal peoples are entitled, isolated from broader Canadian society by their own volition, and largely the cause of their own problems.



| KEY CHARACTERISTICS  |   |
|--|---|
| STRONGER ON  | WEAKER ON   |
| Perception that Aboriginal peoples are entitled and the cause of their own problems  | Artistic and cultural contributions of Aboriginal peoples                               |
| Contact with Aboriginal peoples  | Interest in having more Aboriginal friends  |
| Aboriginal peoples are just like other cultural and ethnic groups  | Aboriginal peoples have unique rights and privileges as the first inhabitants of Canada |
| Belief that most Aboriginal peoples want to preserve their cultural practices and traditions by having as little contact as possible with Canadian society |   |
| Aboriginal peoples are a neutral or negative presence in the city  |   |
| Impressions of Aboriginal peoples have worsened  |   |

Dismissive Naysayers are the opposite of Cultural Romantics in that they are the most likely of the four groups, by far, to think Aboriginal peoples and their culture have made minor or no contribution to Canada's national identity. They have an average level of contact with Aboriginal people but almost as little exposure to Aboriginal cultural activities as Inattentive Skeptics.

Dismissive Naysayers are the most likely of the four segments to believe Aboriginal people are different from non-Aboriginal people because they have different constitutional rights and privileges, and receive assistance from the government. They are also most likely to think of welfare/use of social assistance/handouts when they are asked what first comes to mind when they think of Aboriginal people in Canada.

They are the most likely of the four segments to think Aboriginal people are just like other cultural or ethnic groups (more than one in two Dismissive Naysayers think this is true, compared to just over one in three Cultural Romantics and Inattentive Skeptics, and one in four Connected Advocates).

Over four in ten Dismissive Naysayers think Aboriginal people want to preserve their cultural practices and traditions by having as little contact as possible with Canadian society, compared to one-quarter of Inattentive Skeptics, three percent of Connected Advocates and one percent of Cultural Romantics.

They are the most likely of the four segments to perceive Aboriginal people and communities as a neutral or negative presence in their city, despite living in cities with them; few view their presence positively.

Most likely of the four groups to think Aboriginal people are the cause of their own problems; discriminated, yes, but it is their own fault.

They are most likely of the four segments, by a wide margin, to say their impressions of Aboriginal people have worsened in the past few years.

Among the few who say their impressions have improved, they are most likely among the four segments to feel this way because they believe Aboriginal peoples have made economic and educational progress.

Finally, Dismissive Naysayers are most likely to say they have no interest in having more Aboriginal friends.

## Regional and demographic characteristics

Dismissive Naysayers are a larger proportion of the NA urban Canadian population in western cities (Calgary, Edmonton, Saskatoon, and Winnipeg), Thunder Bay and Montreal.

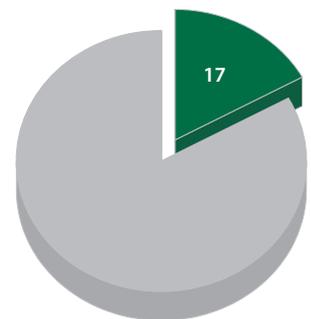
They are the least educated of the four segments (45% have a high school or less compared to an average of 36%) and tend to be older (i.e., over 35 years of age).

## Connected Advocates

### **Connected Advocates are 17 percent of NA urban Canadians.**

The third largest segment of NA urban Canadians (17%), **Connected Advocates** are unique from the other segments in their relatively high level of contact with urban Aboriginal peoples and the belief among many that Aboriginal peoples are often subject to discrimination in Canadian society.

Connected Advocates, like Dismissive Naysayers, are more likely to think Aboriginal peoples are different from non-Aboriginal peoples, but for completely different reasons. Connected Advocates, like Cultural Romantics, think Aboriginal are different from non-Aboriginal people because they possess a unique cultural identity. But they are also the most likely to see Aboriginal peoples as different because of their perceived socio-economic disadvantage and exposure to discrimination.



| KEY CHARACTERISTICS  |  |
|--|--|
| STRONGER ON  | WEAKER ON  |
| Contact with Aboriginal peoples  | Perception that Aboriginal peoples are entitled and the cause of their own problems      |
| Belief that Aboriginal peoples are often subject to discrimination                       | Belief that current relations between Aboriginal and non-Aboriginal peoples are positive |
| Aboriginal peoples have unique rights and privileges as the first inhabitants of Canada  | Optimism about Aboriginal peoples' future quality of life                                |
| Aboriginal peoples have been subject to unfair treatment and socio-economic disadvantage |  |
| Impressions of Aboriginal peoples have improved  |  |

As mentioned, what truly distinguishes Connected Advocates from the other three segments is that they are most likely to see Aboriginal peoples as subject to discrimination, and feel it is the most important issue facing Aboriginal people living in cities across Canada today. Three-quarters (74%) of Connected Advocates think Aboriginal people are often the subject of discrimination in Canadian society compared to some four in ten Cultural Romantics (38%), three in ten Dismissive Naysayers (29%) and less than two in ten Inattentive Skeptics (17%). Furthermore, consistently, and unlike any other segment, majorities feel Aboriginal people are subject to more discrimination than other groups in Canadian society such as Jews, Blacks, Pakistanis or East Indians, Muslims and Chinese.

Unlike Cultural Romantics, Connected Advocates combine a belief in Aboriginal peoples' artistic and cultural contributions with a belief that Aboriginal peoples have been subject to unfair treatment and socio-economic disadvantage:

- They are most likely of the four segments, by far, to have heard or read about Indian residential schools.
- Most likely of the four segments to think Aboriginal peoples have unique rights and privileges as the first inhabitants of Canada.
- Most likely of the four segments to think Aboriginal peoples have fewer socio-economic opportunities compared to non-Aboriginal people in the city.
- Most likely of the four groups to think Canada's justice system treats Aboriginal people unfairly.
- With Cultural Romantics, share the perceptions that Aboriginal peoples' problems have been caused primarily by the attitudes of Canadians and policies of governments.
- Most likely of the four groups to have mistreatment/abused/misunderstood by citizens and government first come to mind when they think of Aboriginal people in Canada.

They are as likely as Dismissive Naysayers, to think current relations between Aboriginal people and non-Aboriginal people in Canada today are *negative* (but clearly for different reasons).

Connected Advocates are most likely to say their impressions of Aboriginal people have gotten better in the past few years, and are most likely across the four groups to attribute this to the fact that they have a relationship or friendship with an Aboriginal person/s and the more visible presence of Aboriginal people in their community and media.

However, Connected Advocates are more likely than any other segment to be pessimistic that Aboriginal people's quality of life in Canadian cities will improve to the same level as non-Aboriginal people in the next generation.

## Regional and demographic characteristics

Connected Advocates include a higher than average proportion of NA urban Canadians in Regina, Saskatoon and Winnipeg. Also comprise a higher proportion of men than women. Most likely of the four segments to be English-speaking, they are also the most educated of the four segments (six in ten possess a college/university or post-graduate degree).

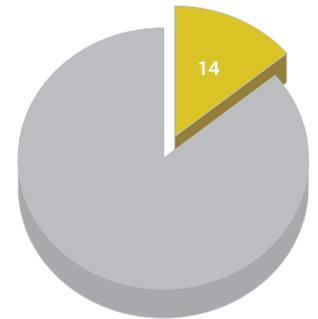
## Inattentive Skeptics

**Inattentive Skeptics are 14 percent of NA urban Canadians.**

**Inattentive Skeptics** represent the smallest group (14%) of NA urban Canadians.

They are distinguished by the fact that they are the least likely of the four groups to think Aboriginal people experience discrimination.

| KEY CHARACTERISTICS  |  |
|--|--|
| STRONGER ON  | WEAKER ON  |
| <ul style="list-style-type: none"> <li>Aboriginal peoples have the same socio-economic opportunity as non-Aboriginal people</li> <li>Belief that current relations between Aboriginal and non-Aboriginal peoples are positive</li> </ul> | <ul style="list-style-type: none"> <li>Artistic and cultural contributions of Aboriginal peoples</li> <li>Belief that Aboriginal peoples are subject to discrimination</li> <li>Awareness of an Aboriginal community and issues facing this community</li> </ul> |



They have the least amount of contact with Aboriginal peoples.

Most likely to think Aboriginal people are treated fairly by the justice system.

On par with Dismissive Naysayers in their very limited cultural exposure to Aboriginal people.

They are also most likely to be unaware of an Aboriginal community in their city, and almost all are unaware of Aboriginal organizations in their city.

Significant minorities (although considerably fewer than Dismissive Naysayers) think Aboriginal people have made a minor or no contribution at all to Canada's national identity, or its culture and arts.

Inattentive Skeptics, with Dismissive Naysayers close behind, are most likely to be unable to offer an opinion on what is the most important issue facing Aboriginal people in Canada today. Furthermore, half of Inattentive Skeptics, more than any other group, are unable to offer an opinion on what is the most important issue facing Aboriginal people living in Canadian cities today.

They are less likely than Connected Advocates and Cultural Romantics to think problems have been caused primarily by the attitudes of Canadians and the policies of governments, but not as much as Dismissive Naysayers.

They are most likely of the four segments to have not read or heard anything about Indian residential schools.

They are most likely of the four segments to describe the current relations between Aboriginal people and non-Aboriginal people in Canada today as at least somewhat positive (they don't know any better).

In general, Inattentive Skeptics have the least amount of exposure to Aboriginal cultural activities of the four segments.

In general, Inattentive Skeptics are most likely to think Aboriginal people have the same socio-economic opportunity as non-Aboriginal people in the city.

## Regional and demographic characteristics

There are a disproportionate number of Inattentive Skeptics who are French-speaking and live in Montreal.

Attitudes span all ages and education levels in this group; composed fairly evenly of those who are well educated and not well educated.

## Cultural Romantics, Dismissive Naysayers, Connected Advocates and Inattentive Skeptics across urban Canada

Each of the four groups of NA urban Canadians live in the 10 cities in the study, but to varying degrees.

Cultural Romantics, the largest of the four segments, comprise more than one-half of NA urban Canadians in Halifax and Toronto, but this number drops to one-third in cities such as Regina and Winnipeg, rising back up to 45 percent of NA urban Canadians in Vancouver.

Cities with the largest Aboriginal populations are also among those cities with the largest proportions of Dismissive Naysayers, such as Edmonton, Calgary and Saskatoon. However, these cities also have some of the largest proportions of Connected Advocates among NA urban Canadians.

Clearly, one thing NA urban Canadians in western cities are not is Inattentive Skeptics. The smallest of the four segments, Inattentive Skeptics are most likely to live in Montreal and, to a lesser degree, Toronto and Thunder Bay.

The four segments, by city

