



# Urban Aboriginal Peoples Study

## SASKATOON REPORT



ENVIRONICS  
• INSTITUTE •

Published by

**Environics Institute**

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

Founded in 2006, the Institute has already conducted a number of groundbreaking studies, including a survey of Canadian Muslims, a survey of the people of Afghanistan, and a study (undertaken in partnership with Canada's World) of Canadians' personal engagement with people and issues around the world.

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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## 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 Saskatoon?

According to the 2006 Census, Saskatoon has the second highest per capita Aboriginal population of the *UAPS* cities. Aboriginal peoples account for nine percent (9.3%) of the total population of Saskatoon, a proportion that is exceeded only by the per capita population in Winnipeg (10.0%).

The *UAPS Saskatoon Report* is one of a series of city reports, following the release of the main report of the *UAPS* on April 6, 2010. In Saskatoon, the main survey consisted of in-person interviews with 248 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* Saskatoon data reveals the following about the identities, experiences, values and aspirations of Aboriginal residents of Saskatoon:

- **Most Aboriginal peoples in Saskatoon consider the city to be their home, and this view is more widespread here than average.** Strong links with their communities of origin are less evident than in most other *UAPS* cities, particularly among first generation residents of Saskatoon (i.e., those born and raised somewhere other than the city). Moreover, the proportion who have no plans to return to their home community one day is larger than in any other *UAPS* city.
- **Like other *UAPS* participants, Aboriginal peoples in Saskatoon like living in their city and tend to believe they can make a positive difference.** At the same time, they are among the most concerned about crime in their city, particularly the threat from gang violence.
- **There is strong Indigenous pride among Aboriginal peoples in Saskatoon.** Majorities are very proud of their specific *First Nations/Métis/Inuk* identity and of their collective *Aboriginal* identity, although this is more the case for First Nations peoples than for Métis.
- **Yet, they are also among the most concerned about their ability to retain their cultural identity.** In part, this may be a reflection of lower awareness of and participation in Aboriginal cultural activities than average.
- **Another factor may be the perception of a lack of acceptance from the broader population, which is more widespread in Saskatoon than in any other *UAPS* city.** More so than average, *UAPS* participants in Saskatoon feel discrimination against Aboriginal peoples is a pervasive problem, and one that a majority have personally experienced. The predominant stereotype of Aboriginal peoples is believed to be about substance abuse. 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 Saskatoon than in most other *UAPS* cities (except Winnipeg and Regina).
- **Aboriginal peoples in Saskatoon value Aboriginal services in the city.** Over half say they rely at least occasionally on Aboriginal services and organizations in Saskatoon, similar to most other *UAPS* cities. Regardless of how much interaction they have with Aboriginal services, there is broad agreement they are needed in addition to mainstream services, particularly when it comes to Aboriginal addiction programs and Aboriginal child care or daycares. Compared to those living in other *UAPS* cities, they are also among the most convinced of the need for Aboriginal universities and colleges.

- The top life aspirations for Aboriginal peoples in Saskatoon include higher education and a good job, and both are more prominent in Saskatoon than among urban Aboriginal peoples in general. Family and friends and a career are considered the primary yardsticks of a successful life. Compared to *UAPS* participants in other cities, they attach greater importance to having a good job, financial independence and home ownership.

## How do non-Aboriginal residents of Saskatoon 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 Saskatoon yielded the following insights into their attitudes toward 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 Saskatoon, there is no single common top-of-mind impression of Aboriginal peoples.** Similar to other *UAPS* cities, impressions revolve primarily around their *First Nations/Métis/Inuit* identities or their history as the original inhabitants of Canada. A majority of non-Aboriginal people in Saskatoon say their impressions of Aboriginal people have not changed in the past few years; however, the minority whose impressions have recently worsened is larger in western cities, including Saskatoon.
- **Non-Aboriginal people in Saskatoon are evenly divided about whether Aboriginal people have unique rights and privileges as the first inhabitants of Canada or are just like other cultural or ethnic groups in Canadian society.** Notably, this differs slightly from other cities with larger relative Aboriginal populations, such as Regina, Thunder Bay and Edmonton, where the balance of opinion is that Aboriginal people are the same as other cultural or ethnic groups.
- **A segmentation analysis of Saskatoon residents reveals that the city has a larger than average proportion of *Dismissive Naysayers* (people who take a negative view of Aboriginal peoples), although almost as many are *Cultural Romantics* (idealistic individuals with a strong belief in Aboriginal peoples’ artistic and cultural contributions).**

- **More so than in other UAPS cities, residents of Saskatoon identify poverty and homelessness as the most important issues facing the Aboriginal population today.** Unemployment is believed to be the major issue for urban Aboriginal peoples. 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, consistent with opinions expressed in other Prairie cities.
- **Virtually all Saskatoon residents know Aboriginal people live in their city, and awareness of an Aboriginal community in the city is higher than in most other UAPS cities.** Saskatoon 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 Regina).
- **The large majority of Saskatoon residents recognize that Aboriginal people experience discrimination at least some of the time, consistent with views in other UAPS cities.** They are also among the most likely to believe Aboriginal peoples face even greater discrimination than do other groups in Canadian society (such as Jews, Blacks and Chinese).
- **Opinion is divided as to whether the current state of relations between Aboriginal and non-Aboriginal people in Canada is positive or negative.** There are also mixed views about whether relations are changing or not, but optimism that relations are improving is more widespread in Saskatoon than in most other cities except Vancouver and Regina.

## Next steps

All *UAPS* reports are freely available via the study's website, [www.uaps.ca](http://www.uaps.ca). The *UAPS Saskatoon 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 SASKATOON.** The *UAPS Saskatoon Report* constitutes the seventh of a series of city reports, following the release of the main report of the *UAPS* on April 6, 2010. In Saskatoon, the main survey consisted of in-person interviews with 248 First Nations peoples (status and non-status), Métis and Inuit (18 years and older) between June 18 and October 4, 2009.

Key to the study's legitimacy was that the sample be representative of the Aboriginal population in Saskatoon: 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 Saskatoon to design an "ideal sample," based on such characteristics as identity group, age, educational attainment and gender. The Saskatoon research team, consisting of a Project Co-ordinator (Christine Cybenko) 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. While the sampling approach was generally successful in most cities, insufficient numbers of Métis were identified in Saskatoon (additional interviews were conducted with First Nations participants to reach the overall quota of 250 interviews). 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 Saskatoon (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 – Saskatoon Report* is organized into eight chapters.

**Chapter 1, The Urban Context**, provides a demographic snapshot of the Aboriginal population in Saskatoon, and information on where study participants are from, how long they have lived in Saskatoon and the strength of their connection to Saskatoon and to their home community.

**Chapter 2** delivers main findings from the *UAPS* on Aboriginal peoples' expressions of **Aboriginal Identity and Culture** in the city.

**Chapter 3, Experiences with Non-Aboriginal People**, summarizes how Aboriginal peoples living in Saskatoon 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 Saskatoon.

**Chapter 5** explores how Aboriginal peoples feel about living in Saskatoon in **Urban Experiences**.

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

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

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

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.*

## *UAPS* participant profile in Saskatoon

	# (Unweighted)	% (Weighted)
<b>IDENTITY</b>		
First Nations	188	54
Status	179	52
Non-status	9	2
Métis	59	45
Inuit	1	1
<b>GENDER</b>		
Men	110	46
Women	138	54
<b>AGE</b>		
18-24	54	23
25-44	141	54
45+	53	24
<b>EDUCATION</b>		
No diploma	65	31
High school diploma	101	27
College degree	37	26
University degree	43	14
<b>HOUSEHOLD INCOME</b>		
<\$10,000	90	38
\$10,000 - \$30,000	75	30
\$30,000 - \$60,000	37	14
\$60,000+	23	9
Refused	23	8
<b>LIVING SITUATION</b>		
Renting an apartment or house	166	68
Homeowner	16	7
Living with friends or family	50	20
Renting a room in a rooming house/hostel	8	2
Living in a temporary shelter	4	2
<b>ELDER</b>		
Yes	20	5
No	228	95

<sup>1</sup> 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.

## 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 Saskatoon 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 Saskatoon come from, how long they have lived in Saskatoon, and how they feel about the city (i.e., do they consider Saskatoon or another community to be home?).

### Key findings

- ***UAPS* participants in Saskatoon have long-standing ties to the city.** Although they are largely first generation residents (i.e., born and raised somewhere other than Saskatoon), most are nonetheless long-term urban residents: a majority of this group have lived in Saskatoon for 10 years or longer.
- **Aboriginal peoples move to Saskatoon primarily for family reasons, education and work opportunities, reasons that are largely shared by Aboriginal peoples in all 11 *UAPS* cities.**
- **Most Aboriginal peoples in Saskatoon – even first generation residents – consider the city to be their home.** This does not preclude a sense of connection to their community of origin, as a majority of *UAPS* participants in Saskatoon retain close links with these communities. However, such links are less evident than in other *UAPS* cities and, accordingly, Aboriginal peoples in Saskatoon stand out as particularly attached to their city. First and second generation residents of Saskatoon are among the most likely to say they have no plans to return to their home community on a permanent basis.



## 1.1 The Aboriginal population in Saskatoon

Saskatoon has one of the largest concentrations of Aboriginal peoples of the *UAPS* cities. According to the 2006 Census, a total of 21,535 people in the Saskatoon census metropolitan area (CMA) identified themselves as Aboriginal, that is, as First Nations, Métis or Inuit. Aboriginal peoples account for nine percent (9.3%) of the total population of Saskatoon, a proportion that is exceeded only by the per capita population in Winnipeg (10.0%). 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 Saskatoon.

As of 2006, First Nations peoples are the majority Aboriginal identity group in Saskatoon (53%). Métis account for 45 percent of the Aboriginal population, while less than one percent identify themselves as Inuit; two percent offer other or multiple responses.

As is the case in other urban centres, Saskatoon has a relatively young and growing urban Aboriginal population:

- From 2001 to 2006, the Aboriginal population in Saskatoon grew by six percent (the slowest growth rate of any of the *UAPS* cities). The rate of growth was much greater for Métis (16%) than for the First Nations population (2%). During the same time period, the total population of Saskatoon grew by 3.5 percent.
- The Aboriginal population living in Saskatoon is much younger than the non-Aboriginal population (with a median age of 23 years, compared to 37 years for the non-Aboriginal population); this 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, and 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.

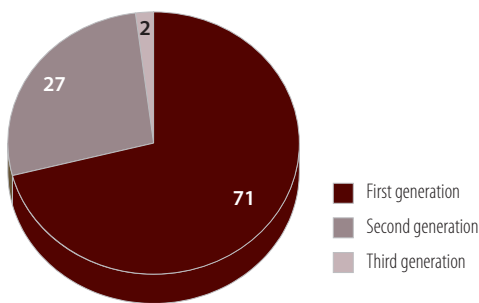
## 1.2 Residency in the city

**Seven in ten UAPS participants in Saskatoon are the first generation of their family in the city, but are also long-term residents.**

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 Saskatoon 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 Saskatoon) or are you from somewhere else?

First, second and third generation Saskatoon residents

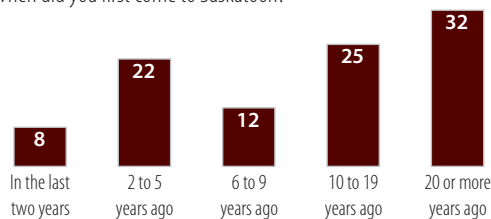


The data revealed two main groups of people: those who were born and raised somewhere other than Saskatoon (“first generation”); and those who were born and raised in Saskatoon but whose family is from another place (“second generation”). A third, smaller group is comprised of Aboriginal peoples born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

In Saskatoon, seven in ten (71%) UAPS participants are “first generation” residents born and raised in a community, town, city or reserve other than Saskatoon; this is equally true for First Nations peoples and Métis. “Second generation” residents born and raised in Saskatoon whose parents and/or grandparents are from another place represent one-quarter (27%) of the Aboriginal population. Two percent are “third generation” residents of the city (i.e., Aboriginal peoples born and raised in Saskatoon whose parents/grandparents are also from Saskatoon); this proportion is smaller than the average for the UAPS cities.

### Time of arrival\*

When did you first come to Saskatoon?



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

Among first generation residents, a majority are long-term residents of Saskatoon. Almost six in ten (57%) first came to Saskatoon at least 10 years ago, including three in ten (32%) who arrived 20 or more years ago. Four in ten (42%) 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 Saskatoon among first generation UAPS participants is 1994. 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 Saskatoon: family, education and employment opportunities.**

Why do Aboriginal peoples move to Saskatoon?

Among the wide variety of reasons cited by first generation *UAPS* participants in Saskatoon for why they first moved, family, education and employment, and to a lesser extent city amenities, emerge at the top of the list. These main reasons are shared with first generation residents of other *UAPS* cities.

When asked (unprompted, without response options offered) why they first moved to Saskatoon, the most common reason is the opportunity to be closer to family (43%), followed closely by the pursuit of education (35%) and for employment opportunities (33%). A somewhat smaller proportion say they moved to the city because it offers better amenities (20%).

Smaller groups (9% or fewer each) mention other reasons for moving to Saskatoon, such as escaping a bad family situation, because they thought it would be a better place to raise their children, for better health care, better or more housing availability, for training opportunities or for friends.

The reasons for moving to Saskatoon are similar for First Nations peoples and Métis.

## 1.4 Connection to Saskatoon

**Saskatoon is “home” for most Aboriginal peoples in the city, a view that is more widespread than average for the *UAPS* cities.**

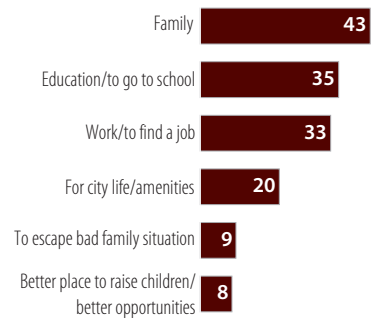
Almost all of those who have lived in Saskatoon their whole lives, not surprisingly, consider the city to be their home (95% of second generation residents). Seven in ten (70%) first generation residents (i.e., those not born or raised in the city) also consider Saskatoon their home, although this feeling is not as widespread as those born and raised there.

Overall, when asked “Where is home for you?” three out of four (77%) Aboriginal peoples in the city say it is Saskatoon.<sup>3</sup> Very few equate “home” with their community of origin (4%) or with another community (16%). The view that the city where they live is “home” is more prominent in Saskatoon than in any other city except Winnipeg, and is similar for both First Nations peoples and Métis in Saskatoon.

Although *UAPS* participants report an important connection to the city in which they are living, their sense that Saskatoon 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 Saskatoon\*

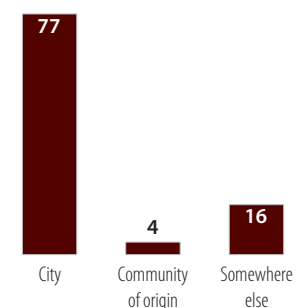
What is the most important reason why you first moved to your city?



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

### 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 Saskatoon; those who have lived in Saskatoon 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 (2% of *UAPS* participants in Saskatoon).

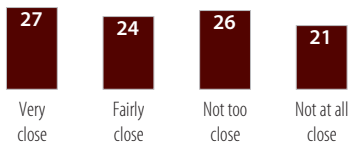
## 1.5 Connection to community of origin

**Strong links between Aboriginal peoples in Saskatoon and their community of origin, whether it be their own or that of their parents/grandparents, are less evident than in most other UAPS cities.**

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 Saskatoon; those who have lived in Saskatoon all their life and whose parents/grandparents are from another place.

Such connections are evident among *UAPS* participants in Saskatoon, although less than in other *UAPS* cities.<sup>5</sup> Overall, half say they feel a very (27%) or fairly (24%) close connection to their community of origin, while another half say they feel not too close (26%) or not at all close (21%) to these communities.

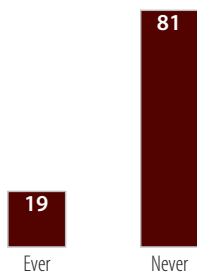
In most *UAPS* cities, first generation residents (understandably) express a closer connection to their home community than do second generation residents. This is not the case in Saskatoon, where both first and second generation residents express a similarly strong connection to their community of origin (53% and 47%, respectively, say they have at least a fairly close connection). In fact, first generation residents of Saskatoon are among the least likely of any *UAPS* city to feel a close connection to their home community.

A weaker than average connection to their home community is also evident in the lower proportion of first generation residents who have moved back to their home community at least once since they moved to Saskatoon. Two in ten (19%) say they have done so (representing 13% of *UAPS* participants in Saskatoon overall), which is lower than average among first generation *UAPS* participants. Most (81%) say they have never moved back to their home community since first arriving in Saskatoon.

Most Aboriginal peoples in Saskatoon 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.

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

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



Note: Less than one percent said dk/na

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

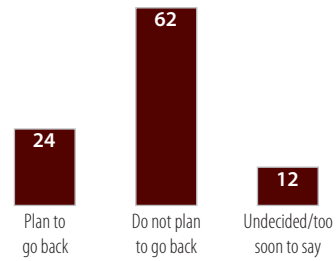
4 *Urban Aboriginal Task Force Final Report, 2007, p.65.*

5 This question was not asked of third generation *UAPS* participants (2% of *UAPS* participants in Saskatoon).

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 (24%) say they plan to return. This is the case for minorities of both first and second generation residents. Six in ten (62%) say they do *not* plan to return, more than in any other *UAPS* city, and one in ten (12%) say they are undecided or that it is too soon to say.

### 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 Saskatoon; 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 (2% of *UAPS* participants in Saskatoon).

## 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.

Aboriginal peoples in Saskatoon express a strong sense of pride in their unique identity, but are among the most concerned about their ability to retain it.

### Key findings

- **There is strong Indigenous pride among Aboriginal peoples in Saskatoon, and pride in one’s Aboriginal roots does not preclude pride in being a Canadian.** Majorities are very proud of both their specific *First Nations/Métis/Inuk* identity and of their collective *Aboriginal* identity, although this is more widespread among First Nations peoples than Métis. Aboriginal peoples in Saskatoon are also proud, but slightly less so, of being *Canadian*.
- **A majority say they know their Aboriginal ancestry well, consistent with those in other UAPS cities.** A stronger sense of self, a sense of family heritage, survival and tradition, and a generally positive impact are the top ways knowledge of one’s family tree has made a difference for Aboriginal peoples in Saskatoon. Those who are less knowledgeable about their ancestry attribute this primarily to a lack of opportunity, rather than a lack of interest.
- **The legacy and effects of Indian residential schools persist widely among Aboriginal peoples in Saskatoon.** Over nine in ten First Nations peoples and seven in ten Métis (the highest proportion of Métis found in any UAPS city) have had either personal or family experience with Indian residential schools. Most Aboriginal peoples in Saskatoon with first- or second-hand Indian residential schools 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 Saskatoon, but to a lesser extent than average.** Nevertheless, on par with other UAPS cities, there is a moderate sense of cultural vitality in Saskatoon, with half believing that local Aboriginal culture has become stronger in the past five years.
- **There are mixed opinions among Aboriginal peoples in Saskatoon about their ability to retain their cultural identity in the city, and strong concern about this issue is more widespread than in any other UAPS city.** Concern is equally felt by First Nations peoples and Métis in Saskatoon.

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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 Saskatoon 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. Many UAPS participants in Saskatoon report strong social connections to their own identity group in the city and to members of other Aboriginal groups, but they are less likely than average to report having close non-Aboriginal connections.

## 2.1 Pride in Aboriginal and Canadian identity

**Most Aboriginal peoples in Saskatoon are very proud of both their specific Indigenous identity and their collective Aboriginal identity, although this is more prevalent among First Nations peoples than among Métis. They also express a similar degree of 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*.

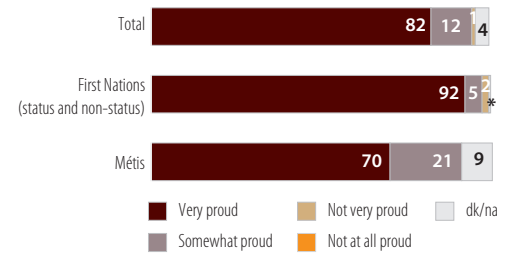
The results show that pride in each of these aspects of their identity is generally high among Aboriginal peoples in Saskatoon, but that pride in both their specific and their collective Aboriginal identity is greater among First Nations peoples than among Métis.

**PRIDE IN BEING *FIRST NATIONS/MÉTIS*.** Most (82%) Aboriginal peoples in Saskatoon say they are very proud of their specific Aboriginal identity (i.e., *First Nations, Métis or Inuk*). However, strong pride is more widespread among First Nations peoples (92%) than among Métis (70%). Residents of Saskatoon are similar to urban Aboriginal peoples in general in the degree of pride they take in their specific Aboriginal identity.

**PRIDE IN BEING *ABORIGINAL*.** A majority (77%) of Aboriginal peoples in Saskatoon are also very proud of their *Aboriginal* identity. Again, strong pride is greater among First Nations peoples (88%) than among Métis (63%). This high level of pride in being *Aboriginal* is largely consistent with that of urban Aboriginal peoples in the other UAPS cities (with the exception of Winnipeg, where it is noticeably lower due to the Métis population).

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

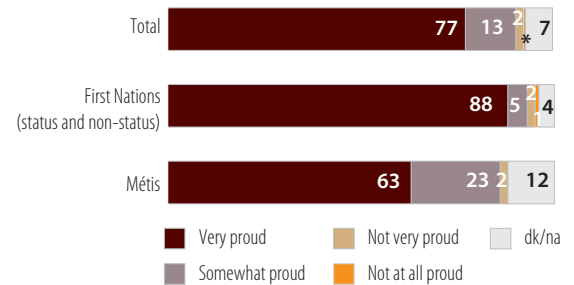
Would you say you are very, somewhat, not very, or not at all proud to be *First Nations/Métis/Inuk*?



\* Less than one percent  
Note: Total data include Inuit (n=1)

### Pride in being *Aboriginal*

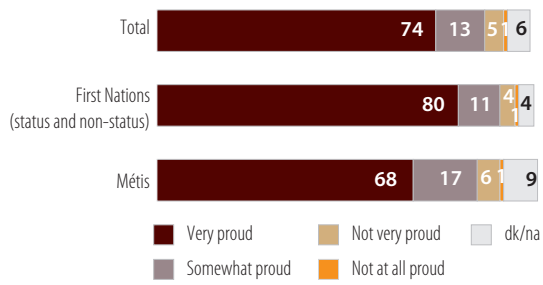
Would you say you are very, somewhat, not very, or not at all proud to be *Aboriginal*?



\* Less than one percent  
Note: Total data include Inuit (n=1)

## Pride in being *Canadian*

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



Note: Total data include Inuit (n=1)

**PRIDE IN BEING CANADIAN.** Three in four (74%) Aboriginal people in Saskatoon also take great pride in being *Canadian*, a sentiment that is more common in the Prairie cities than in the larger urban centres (Vancouver, Toronto and Montreal). In Saskatoon, the degree of pride in being *Canadian* is similar among Métis and First Nations peoples.

What else shapes urban Aboriginal peoples' pride in their *First Nations/Métis/Inuk*, *Aboriginal* and *Canadian* identities? The sample size for Saskatoon alone (248 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

**More than half of Aboriginal peoples in Saskatoon know their Aboriginal ancestry at least fairly well, with parents and grandparents being the primary sources 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 there are varying degrees of familiarity with their family tree (i.e., who their Aboriginal ancestors are) among Aboriginal peoples in Saskatoon. Over half know their family tree very (32%) or fairly (23%) well, while just under half say they know their family tree not very (29%) or not at all (16%) well, which is similar to the average for all 11 *UAPS* cities. In Saskatoon, degree of familiarity with their family tree is similar for Métis and First Nations peoples.

By far, parents and grandparents are the 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), Aboriginal peoples in Saskatoon identify their parents as their main source of learning (47%), followed by their grandparents (35%). Grandparents are more commonly cited in Saskatoon, and parents less so, compared to average for the *UAPS* cities.

Smaller groups of Aboriginal peoples say they have learned what they know about their family tree from immediate family relatives such as aunts and uncles (18%), extended family (12%) or siblings (3%). A range of non-family sources is also mentioned, such as home communities and community members, Elders, archives and historical records, genealogy courses, and the Internet or social networking sites, but none by more than six percent (each) of the population.

These sources of learning about one's family tree are generally similar for both First Nations peoples and Métis, although Métis are more likely to say they learned this information from others in their home community.

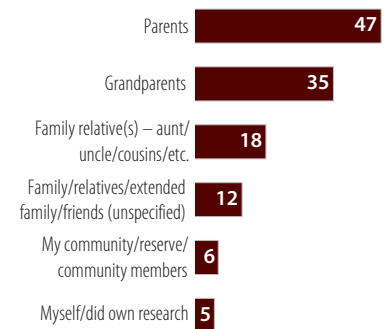
### Extent of knowledge of family tree

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?



## Impact of knowing one's family tree

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

*Knowing where I come from helps me to know who I am and what I can aim to be.*

*Yes, I know where I come from – a strong Aboriginal family.*

*Helped me to get to where I am today and helped me to be a better person.*

*Proud to know who I am related to. I can associate with family members.*

*Very surprising to learn I am related to a lot of people in my village. Learning about where my grandfather came from.*

*Feel proud that great elders are in my family. I feel responsible to pass this knowledge down to my family (stories, ceremonies, etc.).*

*I don't know my family tree, so it's been hard to form my identity.*

*It made me more responsible, which enabled me to take better care of my family.*

*Made me a stronger individual to have that sense of belonging.*

*Don't really know much family history before both sets of grandparents. I would like to know more.*

**A general sense of a positive impact is the primary way knowledge of their family tree has made a difference for Aboriginal peoples in Saskatoon, but they also talk about it giving them a greater sense of family and cultural survival, and of self-identity. Those who don't know about their family trees are more likely than those in any other UAPS city to attribute this 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 Saskatoon believe that knowledge of their family tree has had a significant personal impact on their lives and how they see themselves. UAPS participants cite three main ways in which knowing their family tree has contributed to their lives:

- **A positive impact.** Two in ten (21%) Aboriginal peoples in Saskatoon emphasize the positive impact that knowledge of their Aboriginal ancestry has had on their lives. This view is similar to that expressed by urban Aboriginal peoples in general.
- **Greater self-identity and self-awareness.** Aboriginal peoples in Saskatoon also mention the greater sense of self-identity and self-awareness they have derived from knowing about their Aboriginal ancestry (16%), although less so than in other UAPS cities.
- **Understanding of family survival and cultural endurance.** Aboriginal peoples in Saskatoon 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 (15%). However, this impression is less prevalent in Saskatoon than among urban Aboriginal peoples in general.

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 knowing their relatives better, making them proud of their Aboriginal "roots" and instilling a greater respect for their families' past, and a sense of community. Métis (12%) are more likely than First Nations peoples (4%) to say that knowing about their family tree has given them a better sense of belonging to a culture or community.

At the same time, Aboriginal peoples in Saskatoon are less likely than average to articulate the positive ways that this knowledge has impacted their lives. There is no sense of a negative impact, but a total of one in four (24%) say that knowing their family tree has had no significant personal impact on their lives, or are unsure, higher than average for the UAPS cities.

### 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?

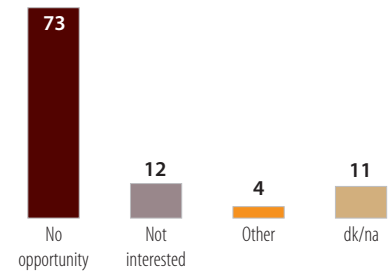


Why do some Aboriginal peoples in Saskatoon know their family tree and others do not? The full range of potential reasons is not possible to capture in this study. The *UAPS* simply asked those who do not feel they know their family tree very well if this was due to lack of interest or opportunity. More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

Aboriginal peoples in Saskatoon who do not know their family tree very well are much more likely to say this is because they have had no opportunity to learn more (73%) than to say it is because they are not interested (12%). Four percent cite other reasons, such as procrastination on their part or the information simply being lost in their family. One in ten (11%) 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 Saskatoon.

### 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

**Over eight in ten Aboriginal peoples in Saskatoon say they have been affected by Indian residential schools, either personally or through a family member. Personal experience is much more common among First Nations peoples, but Métis in Saskatoon are more likely than Métis in any other UAPS city to report experience with residential schools.**

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 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>

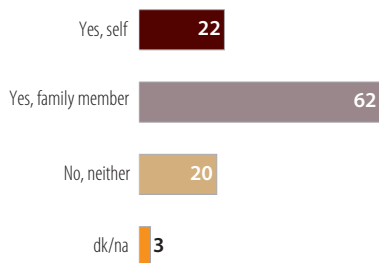
First Nations, Métis and Inuit children had varied residential school experiences, both in intensity and duration. Regardless, the residential school had a direct impact on Survivors and has spilled over to their descendants, creating challenges pertaining to identity, culture and parenting.<sup>11</sup>

Most UAPS participants in Saskatoon say they have been affected by Indian residential schools, either personally or through a family member. A total of over eight in ten (84%) say they themselves (22%) and/or a family member (62%) were a student at a federal residential school or a provincial day school. Reported experience with residential schools is more widespread in Saskatoon than in any other UAPS city except Vancouver.

As is the case across most UAPS cities, First Nations peoples in Saskatoon report more personal experience with residential schools than do Métis (32%, compared to 9% of Métis). However, the extent of family attendance is similar (63% of First Nations peoples, compared to 61% of Métis). In fact, the reported rate of residential school experience among Métis is higher in Saskatoon than in any other UAPS city.

#### 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

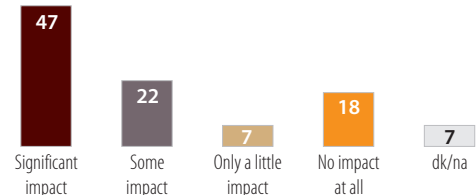
**Seven in ten Aboriginal peoples in Saskatoon with first- or second-hand experience of Indian residential schools say this has had at least some impact in shaping their lives and who they are today.**

The Indian residential school experience continues to shape the lives of urban Aboriginal peoples today. Among those Aboriginal peoples in Saskatoon 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 (47%) or some impact (22%) in shaping their life and who they are today. This represents half (53%) of all UAPS participants in Saskatoon.

The proportion of Aboriginal peoples in Saskatoon who feel the residential schools have had a *significant* impact on their lives is similar to that found among Aboriginal people in general. Within Saskatoon, the reported impact is also similar among First Nations peoples and Métis.

### 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.

## 2.4 Aboriginal cultural activity in the city

### Perceived availability of Aboriginal activities

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

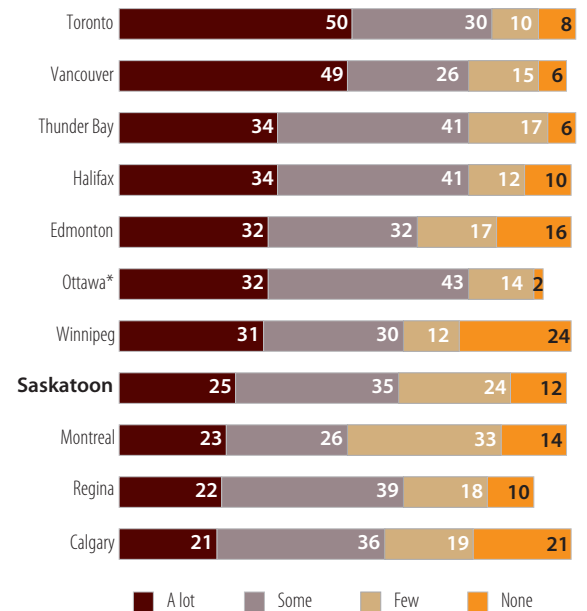
Aboriginal cultural activities are perceived to be widely available in Saskatoon. Six in ten Aboriginal peoples in Saskatoon say there are either a lot (25%) or some (35%) Aboriginal cultural activities available in the city; 24 percent say there are only a few such activities and 12 percent believe there are no such activities available to them.

The proportion in Saskatoon who believe there are a lot of Aboriginal cultural activities available to them is among the lowest of the UAPS cities (similar to Calgary, Regina 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.

Within Saskatoon, First Nations peoples are more likely than Métis to think there a lot of Aboriginal cultural activities where they live.

### 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?

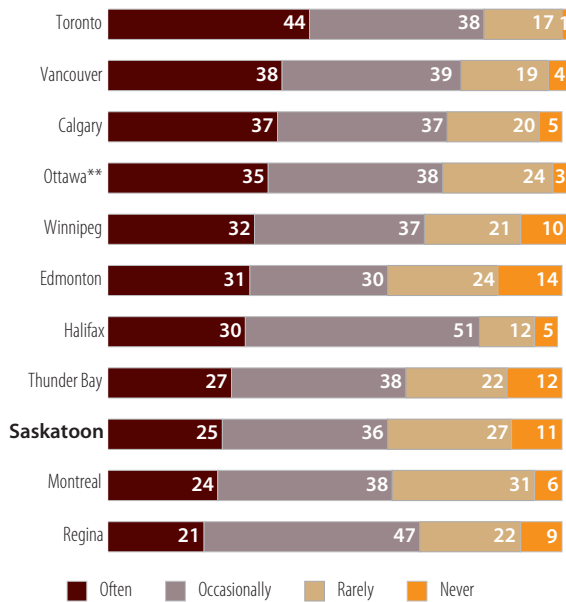


\* Inuit only

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

**Six in ten Aboriginal peoples in Saskatoon who are aware of cultural activities in their city participate at least occasionally, but the rate of frequent participation is lower than average.**

Among those Aboriginal peoples who say Aboriginal cultural activities are available in Saskatoon, six in ten say they often (25%) or occasionally (36%) participate in these activities; four in ten indicate they rarely (27%) or never (11%) do. First Nations peoples and Métis in Saskatoon who are aware of such activities participate in them with similar frequency

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

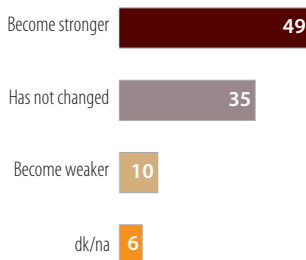
## Strength of Aboriginal culture

**Half of Aboriginal peoples in Saskatoon believe the Aboriginal cultural in their city is getting stronger, a view that is similar to that found in other UAPS cities.**

There is a sense of optimism about the direction of Aboriginal culture in Saskatoon in recent years. Overall, half (49%) of Aboriginal peoples in Saskatoon think that Aboriginal culture in the city has become stronger in the past five years, while one in ten (10%) say it has become weaker; over three in ten (35%) say it has not changed. These views are similar for Métis and First Nations peoples in Saskatoon, 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 Saskatoon believe family values and language are the most important aspects of Aboriginal culture to be passed on to future generations.**

When Aboriginal peoples in Saskatoon were asked what aspects of Aboriginal culture 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 family values (65%) and language (64%).

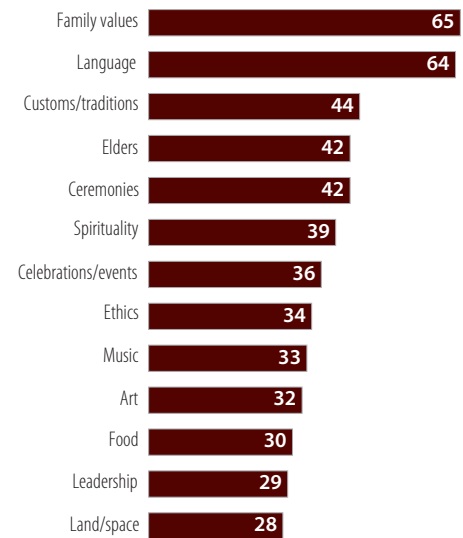
Close to four in ten each say it is important that next generations know about Aboriginal customs and traditions (44%), Aboriginal ceremonies (42%), Elders (42%), Aboriginal spirituality (39%), and celebrations and events (36%). Close to three in ten each mention the importance of preserving Aboriginal ethics (34%), music (33%), art (32%), food (30%), leadership (29%) and land (28%). Five percent or fewer each mention a range of other aspects of Aboriginal culture.

To a great extent, this set of cultural priorities is similar to that found among urban Aboriginal peoples in general. However, compared to other UAPS cities, Aboriginal peoples in Saskatoon place more emphasis on preserving family values, and less emphasis on Aboriginal customs and traditions, and Aboriginal spirituality.

### 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?

#### Top mentions



## Concern over losing cultural identity

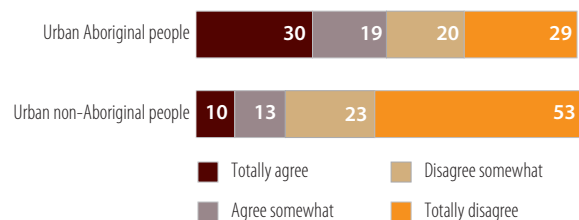
**Aboriginal peoples in Saskatoon are divided about their ability to protect their cultural identity, and strong concern is more widespread than in any other UAPS city.**

As the previous results demonstrate, many Aboriginal peoples in Saskatoon are aware of and involved in Aboriginal cultural activities and have a sense of cultural growth. At the same time, there are mixed opinions about the potential loss of their cultural identity, and Aboriginal peoples in Saskatoon are the most likely of all UAPS participants to express strong concern about this issue.

When presented with the statement “I am concerned about losing my cultural identity,” Aboriginal peoples in Saskatoon are evenly divided: half (49%) disagree at least somewhat that this is a possibility, but the other half (49%) agree at least somewhat. Moreover, strong confidence (29% totally disagree) is balanced by strong concern about this issue (30% totally agree), whereas strong confidence tends to outweigh strong concern in most other cities. Mixed opinions are evident among both Métis and First Nations peoples in Saskatoon.

### 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.

In Saskatoon, strong confidence about their ability to protect their cultural identity is almost twice as prevalent among non-Aboriginal residents (53% totally disagree with the statement “I am concerned about losing my cultural identity”) than among Aboriginal residents (29%). 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 Saskatoon define their community in a variety of ways, but family is top-of-mind, followed by friends and neighbours.**

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.

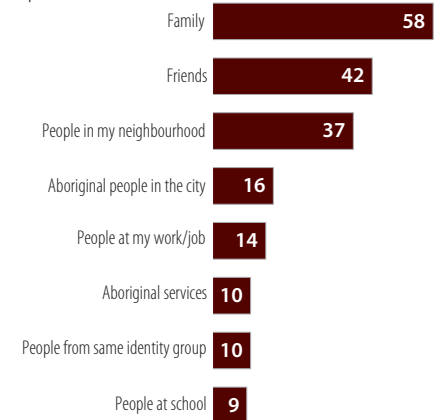
Who or what do urban Aboriginal peoples in Saskatoon consider to be a part of their community? *UAPS* data show that attachment to family is top-of-mind for First Nations, Métis and Inuk residents of Saskatoon, which is consistent with those living in other *UAPS* cities.

When asked (unprompted, without response options offered) who they consider to be part of their community, Aboriginal people in Saskatoon most frequently identify family (58%), followed by friends (42%) and people in their neighbourhoods (37%). Others mention Aboriginal people in general in the city (16%), people they work with (14%), people from their own identity/cultural group (10%) and Aboriginal services (friendship centres, healing centres, counselling centres, etc.; 10%).

Nine percent or fewer each mention a variety of other types of individuals, including people at school, people from their band/First Nation and people in their home community (i.e., where they were born and raised). Métis are more likely than First Nations peoples to consider people who happen to live in their neighbourhood to be part of their community.

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

Top mentions



## Belonging to Aboriginal versus non-Aboriginal communities

**Aboriginal peoples in Saskatoon generally feel that they belong to communities that are not exclusively “Aboriginal” or “non-Aboriginal,” but are somewhere in between.**

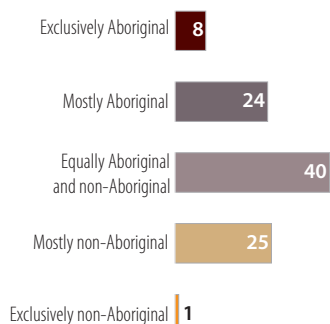
To what extent do Aboriginal peoples in Saskatoon feel they belong to an Aboriginal or non-Aboriginal community?

In fact, there is no one type of community to which Aboriginal peoples feel they belong. The largest proportion (40%) of Aboriginal peoples in Saskatoon feel they belong to a community that is equally Aboriginal and non-Aboriginal. Smaller proportions say they belong to a mostly Aboriginal (24%) or a mostly non-Aboriginal (25%) community. Very few describe their community as exclusively Aboriginal (8%) or exclusively non-Aboriginal (1%).

The views of Aboriginal residents of Saskatoon are similar to those of urban Aboriginal participants in general. Within Saskatoon, 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

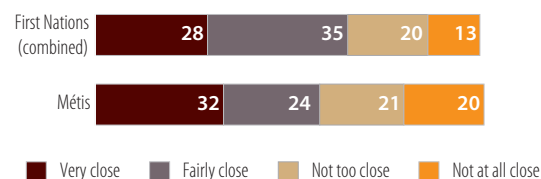
**Urban Aboriginal peoples generally feel connected to their own Aboriginal group in Saskatoon. Métis feel a much closer connection to Aboriginal groups other than their own than do First Nations peoples.**

**CONNECTION TO OWN ABORIGINAL GROUP.** How close a connection do Aboriginal peoples in Saskatoon have to members of their own Aboriginal group?

Overall, both First Nations peoples and Métis are more likely than not to feel a close connection to other members of their Aboriginal group. Just over six in ten (63%) First Nations peoples feel either a very or fairly close connection to other members of their First Nation in Saskatoon, and are among the most likely of all First Nations participants to feel this way. More than half (56%) of Métis feel a close connection to other Métis in Saskatoon, similar to the sense of connection felt by Métis in other *UAPS* cities.

### 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 just as likely to feel a close connection to members of *other* First Nations in Saskatoon (57% very or fairly close) as to members of their own 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 Saskatoon? Métis tend to feel much more connected to other Aboriginal peoples in the city (60% feel either a very or fairly close connection to First Nations peoples and Inuit) than do First Nations peoples (49% feel either a very or fairly close connection to Métis and Inuit). This is the pattern observed in most *UAPS* cities except Winnipeg (where First Nations peoples are equally likely to feel connected to other Aboriginal peoples, likely by virtue of being the minority Aboriginal group in the city).

## Friendships in the city

**Majorities of Aboriginal peoples in Saskatoon report close friendships with both Aboriginal and non-Aboriginal peoples. However, they are among the least likely of any UAPS city to report having close non-Aboriginal friends.**

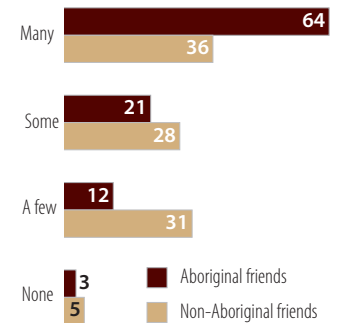
Beyond their sense of connection to members of their own or other Aboriginal groups, the *UAPS* survey asked First Nations peoples, Métis and Inuit living in Saskatoon about the extent of their Aboriginal and non-Aboriginal friendships.

**FRIENDSHIPS WITH ABORIGINAL PEOPLE.** Overall, more than eight in ten Aboriginal peoples in Saskatoon say they have many (64%) or some (21%) close friends in the city who are Aboriginal, and this is similar for First Nations and Métis. Aboriginal peoples in Saskatoon are among the most likely of all *UAPS* participants to say they have close Aboriginal friends (together with residents of Regina and Winnipeg).

**FRIENDSHIPS WITH NON-ABORIGINAL PEOPLE.** *UAPS* participants in Saskatoon (64%) are less likely than average to say they have at least some close friends who are non-Aboriginal. First Nations peoples are more likely than Métis to say they have *many* non-Aboriginal friends (44%, compared to 25% of Métis), which is the reverse of the pattern in other *UAPS* cities.

### Aboriginal and non-Aboriginal friends

Do you have many, some, a few, or no close friends in Saskatoon 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 Saskatoon.

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 Saskatoon – 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 Saskatoon that non-Aboriginal people hold a wide range of negative and distorting stereotypes about them, the most prominent being about alcohol and drug abuse. There is some sense that non-Aboriginal people's impressions of Aboriginal peoples may be changing for the better, although the minority in Saskatoon who see deteriorating attitudes is larger than in most other *UAPS* cities (except Winnipeg and Regina).
- **Almost all Aboriginal peoples in Saskatoon agree that others behave in an unfair or negative way towards Aboriginal people, and a majority say they have personally been teased or insulted because of their Aboriginal background.** In fact, Aboriginal peoples in Saskatoon are among the most likely to report such experiences (both individually and as a group), and are also the *least* likely of those in any city to say they feel accepted by non-Aboriginal people.
- **Aboriginal peoples in Saskatoon report a substantial amount of contact with non-Aboriginal services, particularly banks and the health care system.** Experiences with non-Aboriginal social assistance programs and with child welfare services are more common in Saskatoon than in most other *UAPS* cities. Positive assessments of these experiences largely outweigh negative ones, with the exception of the child welfare system, where (as in most other cities) negative experiences outweigh positive ones.

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

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

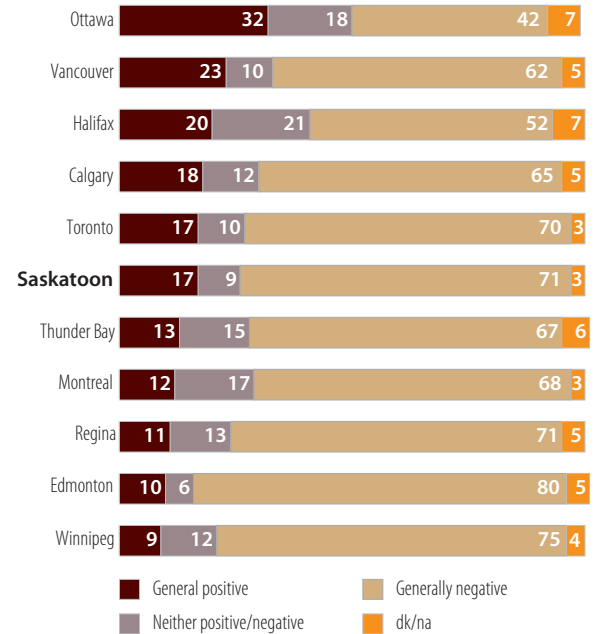
**Aboriginal peoples in Saskatoon generally believe that they are seen in a negative light by non-Aboriginal people.**

A majority of Aboriginal peoples in Saskatoon believe that non-Aboriginal people view them negatively, a perception that is consistent with that expressed in other UAPS cities.

Seven in ten (71%) UAPS participants in Saskatoon believe non-Aboriginal people’s impression of Aboriginal people is generally negative. Just under two in ten (17%) think non-Aboriginal people’s impressions are generally positive, and nine percent think they are neither positive nor negative. These perceptions are similar among First Nations peoples and Métis in Saskatoon.

#### 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?



## Perceptions of non-Aboriginal stereotypes of Aboriginal people

### Common stereotypes of Aboriginal people, in the words of Aboriginal peoples in Saskatoon:

*They're alcoholics, lazy, unable to take care of themselves, girls getting pregnant and depending on welfare. People who recognize you're Aboriginal assume you're on welfare (especially when looking for housing).*

*That they steal, don't work, have their education paid for, don't pay taxes, think that Aboriginal people are ignorant and passive.*

*Don't pay our way. On welfare. Don't pay taxes. Get things for free.*

*Low class, alcoholics, druggies, prostitutes, pimps, we are everything bad.*

*Bad parenting skills and uneducated.*

*Indian trash.*

*Squaws, hookers. Because of area I live in, they say I am in the wrong store (because it's assumed I can't afford anything).*

### **Addiction problems dominate the list of negative and distorting stereotypes that non-Aboriginal people are believed to hold about Aboriginal peoples.**

Métis, First Nations peoples and Inuit in Saskatoon believe non-Aboriginal people hold a wide range of stereotypes of Aboriginal people, and that these focus overwhelmingly on 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 UAPS participants in Saskatoon are asked (unprompted, without response options offered), what they believe are the most common stereotypes that non-Aboriginal people hold about Aboriginal people, one stereotype dominates: six in ten (60%) believe that non-Aboriginal people associate them with drug and alcohol abuse.

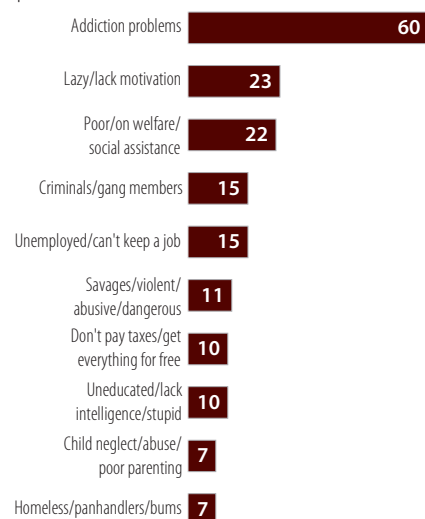
Two in ten each believe non-Aboriginal people think Aboriginal people are lazy and unwilling to work hard to get what they want and need (23%), and/or are poor and on welfare (22%). Smaller proportions mention stereotypes such as Aboriginal people being perennially unemployed and unable to keep a job (15%), often in criminal gangs (15%), often abusive or dangerous (11%), lack intelligence or education (10%), and/or don't pay their taxes (10%). Seven percent or fewer each mention a range of other negative stereotypes, such as the perception that Aboriginal people are panhandlers, poor or abusive parents, have poor hygiene and/or are generally inferior.

First Nations peoples and Métis in Saskatoon have similar views of the negative stereotypes associated with Aboriginal peoples.

### Common stereotypes of Aboriginal people

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

#### Top mentions



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

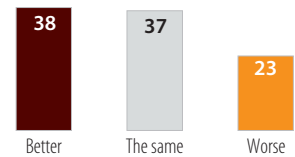
***Opinion is divided about how non-Aboriginal people's impressions of Aboriginal people have changed over the past few years. The minority who see deteriorating attitudes is larger than in most other UAPS cities.***

Aboriginal peoples in Saskatoon are divided as to whether or not non-Aboriginal people's impression of Aboriginal people has improved 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 (38%) Aboriginal peoples in Saskatoon think impressions have gotten better, while an equal proportion (37%) think they have stayed the same. The view that non-Aboriginal impressions of Aboriginal people have gotten worse, although held by a minority in Saskatoon (23%), is among the most widespread of any city (similar to Winnipeg and Regina); 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?



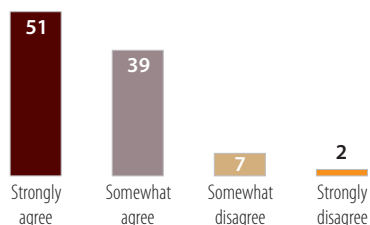
## 3.2 Experiences of discrimination

### Group and personal experiences

**More so than average, most Aboriginal peoples in Saskatoon agree that others behave in an unfair or negative way toward Aboriginal people as a whole, and 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."



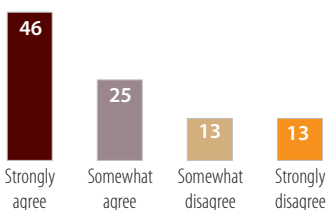
Not only do Aboriginal peoples in Saskatoon feel that they are viewed negatively by their non-Aboriginal neighbours, but they also report widespread experience (personally and as a group) with negative treatment or unfair treatment because of who they are.

**NEGATIVE AND UNFAIR BEHAVIOUR TOWARD ABORIGINAL PEOPLES IN GENERAL.** The large majority of Aboriginal peoples in Saskatoon agree with the statement "I think others behave in an unfair/negative way toward Aboriginal people." Nine in ten strongly (51%) or somewhat (39%) agree with this statement; only nine percent disagree.

Strong agreement that Aboriginal peoples are largely treated in negative ways is higher than average in Saskatoon. Within Saskatoon, Métis are more likely than First Nations peoples to strongly agree that Aboriginal peoples receive unfair treatment.

#### 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 Saskatoon 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," seven in ten strongly (46%) or somewhat (25%) agree, compared to one-quarter who somewhat (13%) or strongly (13%) disagree.

Strong agreement that they have personally experienced such treatment is higher in Saskatoon than average, and second only to Toronto. Métis and First Nations peoples in the city are equally likely to report having been insulted because of who they are.



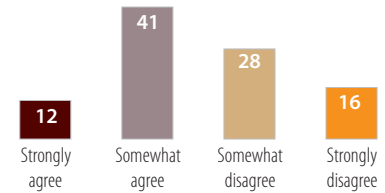
## Sense of acceptance

***A slim majority of Aboriginal peoples in Saskatoon say they do not feel accepted by non-Aboriginal people, more than in any other UAPS city.***

Aboriginal peoples in Saskatoon 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 Saskatoon are among the most likely to say they don't feel accepted (together with residents of Regina).

Just over half (53%) of UAPS participants in Saskatoon strongly (12%) or somewhat (41%) agree with the statement "I don't feel accepted by non-Aboriginal people," while more than four in ten strongly (16%) or somewhat (28%) disagree. These sentiments are similar among Métis and First Nations peoples in Saskatoon.

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 Saskatoon feel their experiences with non-Aboriginal people have shaped their lives and identities in positive ways.***

For the most part, Aboriginal peoples in Saskatoon indicate that their experiences with non-Aboriginal people have, ultimately, compelled them to become stronger, more motivated 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 Saskatoon are most likely to frame the impact in a positive light. Summarized, their responses fall into the following three main categories:

- **Greater motivation.** A greater sense of motivation and desire to achieve (40% of mentions) is the top way in which Aboriginal peoples in Saskatoon 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 made them stronger and more ambitious, made them put more emphasis on their education, drove them to work harder, made them want to disprove Aboriginal stereotypes, and made them want to lead a healthier lifestyle. They are more likely than Aboriginal peoples in other cities to specifically say these interactions have made them stronger.
- **Mentoring and a sense of direction.** Just under two in ten (16%) Aboriginal peoples in Saskatoon 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.
- **More tolerant and accepting.** One in ten (11%) Aboriginal peoples in Saskatoon believe they developed more tolerance and acceptance of other people through their experiences with non-Aboriginal people. Specifically, they feel these experiences made them more open-minded and better able to adapt to the non-Aboriginal world around them.

Two in ten (19%) Aboriginal peoples in Saskatoon also cite ways in which their experiences with non-Aboriginal peoples have had a *negative* impact on their lives. 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 one-quarter of Aboriginal peoples in Saskatoon either say their experiences with non-Aboriginal people have had no impact at all on them (7%), or are unable or unwilling to answer the question (17%).

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

#### Extent of contact with specific services

**Aboriginal peoples in Saskatoon report a substantial amount of contact with non-Aboriginal services, particularly banking services and the health care system. They are the most likely of UAPS participants to report recent use of social assistance programs and the child welfare system.**

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 Saskatoon have contact with non-Aboriginal services or organizations? Of the seven non-Aboriginal service types included in the survey, the **health care system** (81%), and **banks or credit unions** (73%) 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. Over four in ten report using **social assistance programs** (44%), and three in ten have recently been involved with the city's **elementary and secondary schools as a parent** (33%), or have used **non-Aboriginal employment and training services** (32%).

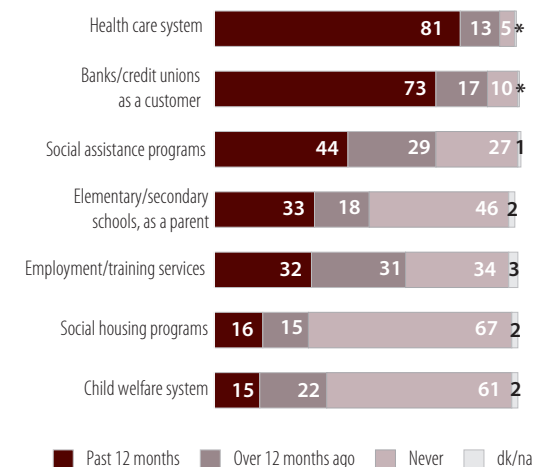
Aboriginal peoples in Saskatoon are least likely to report recent experience with the child welfare system and social housing programs. Very small proportions report using **social housing programs** (16%) or the **child welfare system** (15%) within the past year; in both cases, majorities have never used them (67% and 61%, respectively).

Reported contact with these non-Aboriginal services and organizations is largely similar for First Nations peoples and Métis in Saskatoon.

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 Saskatoon are the most likely to have had recent contact with social assistance programs (together with Toronto residents) and the child welfare system, and among the more likely to have had recent contact with employment and training services.

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

Have you made use of or been in contact with the following non-Aboriginal services in Saskatoon 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.

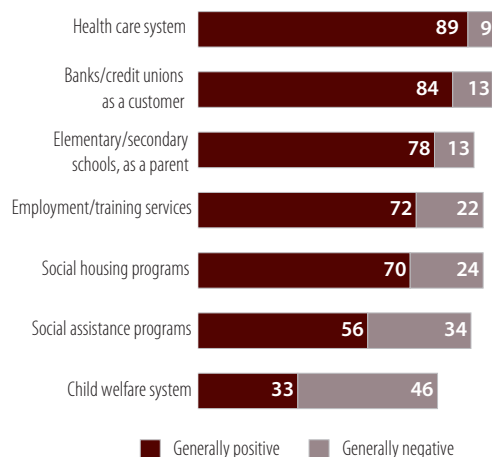
## Assessing experiences with non-Aboriginal services

***With the exception of child welfare services, positive experiences far outweigh negative ones among those who have been in contact with non-Aboriginal services in Saskatoon.***

Positive experiences with non-Aboriginal services in Saskatoon outweigh negative ones, with the exception of experiences with the child welfare system.

### 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 Saskatoon 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 the health care system (89%), and banks and credit unions (84%); relatively few (9% and 13%, respectively) say their experience was negative.

Between seven and eight in ten each report positive experiences with elementary or secondary schools (78%), employment and training services (72%), and social housing programs (70%). In each of these cases, minorities (ranging between 13% and 24%) say they had a negative experience.

Positive experiences are also the case for slightly fewer, but still a majority, of those who have accessed social assistance programs (56%). However, among Aboriginal peoples in Saskatoon who have had contact with the child welfare system, negative perceptions of this experience (46%) outweigh positive ones (33%).

Compared to Aboriginal peoples who have used these services in other cities, Aboriginal peoples in Saskatoon are the most likely to report a negative experience with banking services, and with employment and training services, and are among the most positive about their health care experiences.

<sup>12</sup> 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 Saskatoon.

**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 concerns revolve around process (25%), particularly the costs associated with services (11% and mentioned more often in Saskatoon than anywhere else) and long wait times (7%).

Others say they were treated poorly (17%), indicating their experience was negative because of racism or discrimination, due to being treated unfairly or disrespectfully, or encountering staff who were mean or rude, or lacked empathy. One in ten (10%) question the effectiveness of the service, saying it was not supportive, unhelpful and didn't actually achieve its goal. Five percent have concerns that the services lack resources, particularly funding, and therefore provide poor or disorganized service.

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

One-third (34%) of those who have had a negative experience with a non-Aboriginal service could not offer more insight into the reasons they were critical of the experience.

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

*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.*

*Application process was difficult, because they were not appreciative of my special circumstances.*

*Always had to prove myself to them.*

*They always took me away from my parents and put me in bad homes.*

*One time I was really sick with bronchitis, I went to the hospital for treatment and they assumed I was under the influence, but I wasn't.*

*Just having to rely on the system was a bad experience.*

*Loss of control over life and decisions. Limited opportunities. Racist workers at social services.*

## 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 considerable reliance on Aboriginal services and organizations in Saskatoon, and *UAPS* participants in this city are clearly convinced of the importance of these services to the well-being of their community.

### Key findings

- **Over half of Aboriginal peoples in Saskatoon use and rely at least occasionally on Aboriginal services and organizations in the city.** Friendship centres are considered the most useful. Lack of use results primarily from the perception that these services are not needed (as opposed to not being accessible or helpful).
- **Regardless of how much interaction they have with Aboriginal services, there is broad agreement among Aboriginal peoples in Saskatoon that they are very important.** This is considered to be most important in the case of addiction programs, and child and family services. Moreover, they are more convinced than average of the need for Aboriginal-specific colleges and universities.

## 4.1 Use of urban Aboriginal services and organizations

### Extent of use of services

**More than half of Aboriginal peoples use and rely on Aboriginal services and organizations in Saskatoon at least occasionally, a rate of participation that is on par with reported use in most other UAPS cities.**

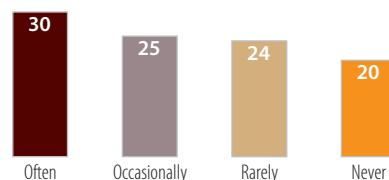
Many Aboriginal services and organizations promote culture and identity for urban Aboriginal peoples through the types of services they offer, the events they sponsor and simply through their existence as Aboriginal organizations in Saskatoon. The UAPS asked participants how often, and why, they use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

Among Aboriginal peoples in Saskatoon, over half (55%) use or rely on the city's Aboriginal services or organizations either occasionally (25%) or often (30%); just over four in ten (44%) say they rarely (24%) or never (20%) do. Reported use is similar to that found in most other UAPS cities, but is not as widespread as in Toronto (69%) and Vancouver (68%), and among Inuit in Ottawa (67%). Within Saskatoon, reported use is similar among First Nations peoples and Métis.

What else explains the use of Aboriginal services and organizations in cities? The sample size for Saskatoon alone (248 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 Saskatoon?



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

*(Services are) specifically designed by Aboriginal people for Aboriginal people.*

*Because I get myself motivated to finish school. Rely on people – Aboriginal faces give me courage.*

*That's what they're there for – to help.*

*Feel more comfortable dealing with other Aboriginal people. Don't have to pretend to be someone else.*

*Because they have recreational activities for my kids.*

*Just to keep my culture going in my family life.*

*To use services, have a coffee – use phone. Drop-in centre for adults.*

*Easy to get along with and understand where you're from.*

## Reasons for use

***As in other cities, Aboriginal services and organizations in Saskatoon are used primarily because of the positive environment they create for users, but also for specific resources.***

Beyond asking Aboriginal peoples in Saskatoon 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 Saskatoon who are regular users<sup>13</sup> of the city's Aboriginal services and organizations indicate that these serve a dual purpose – a welcoming, supportive atmosphere and the provision of specific services – but the former is the more important. 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.

- **A positive environment.** Just over half (53%) of users of Aboriginal services and organizations in Saskatoon say they are drawn by the presence of positive environments, whether it be the supportive community, personal relationships, connection to Aboriginal culture, sharing circles and Elders, or the convenience that they offer. Aboriginal peoples in Saskatoon are more likely than average to value the support and the convenience of these services.
- **Specific resources.** Three in ten (30%) 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.
- **Employee/volunteer.** More than one in ten (15%) are connected to Aboriginal services and organizations because they are either employed by them, or volunteer their time and services.

First Nations peoples are more likely than Métis to report looking for specific resources, while in turn, Métis are more likely to say they are involved with delivery of the service.

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<sup>13</sup> Those who report using services often or occasionally (55% of *UAPS* participants in Saskatoon overall).



**WHY THEY DON'T USE.** Those who rarely or never use Aboriginal services and organizations (44% of UAPS participants in Saskatoon overall) typically indicate they have no need for them (38%). Considerably fewer do not use them because the services aren't helpful (13%), or because they are unaware of what services and organizations are available in their city (8%), and virtually none say it is because they can't access or don't qualify for these services (3%). 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 Saskatoon identify friendship centres as most useful to them.*

Aboriginal peoples who have used Aboriginal services and organizations in Saskatoon have found a wide range of these to be useful, but first and foremost, they value friendship centres (45%). About two in ten each have found Aboriginal employment centres (18%), youth centres (18%), housing services (17%) and health centres (17%) to be useful. One in ten each say Aboriginal counselling centres (13%), healing centres (10%) and AHRDA services (9%) have been useful.

Aboriginal peoples in Saskatoon are less likely than those in other UAPS cities to mention Aboriginal employment centres as being particularly valuable.

### 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 Saskatoon do not use or rely on Aboriginal services and organizations

*Usually get things done myself. I am resourceful.*

*Do not know what services are offered.*

*Things do not get done on a timely basis, organization is poor, too much of a runaround.*

*Because I don't feel I need them.*

*Being Métis, there is not much funding or programs for Métis People.*

*Don't know where they are located.*

*It is a free service. I feel uncomfortable taking it when others need it more.*

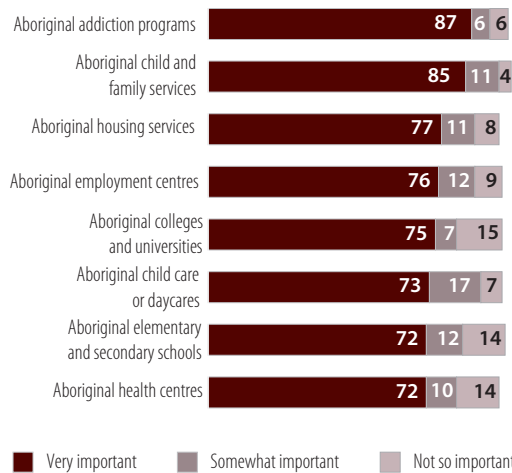
## 4.2 Importance of Aboriginal services in addition to non-Aboriginal services

**Large majorities of Aboriginal peoples in Saskatoon 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 universities and colleges.**

The results of the *UAPS* in Saskatoon 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.

Between eight and nine in ten say it is *very* important to have Aboriginal addiction programs (87%), and Aboriginal child and family services (85%). Between seven and eight in ten say the same about Aboriginal housing services (77%), Aboriginal employment centres (76%), Aboriginal colleges and universities (75%), Aboriginal child care or daycares (73%), Aboriginal health centres (72%), and Aboriginal elementary and secondary schools (72%). In all cases, most of the remaining participants say having Aboriginal services is somewhat important, and no more than 15 percent say any of these services are unimportant.

Aboriginal residents of Saskatoon are more convinced than urban Aboriginal peoples in general of the importance of Aboriginal-specific post-secondary schools. Within the city, First Nations peoples are more likely than Métis to place importance on having Aboriginal health centres.

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 Saskatoon, their reasons for choosing their neighbourhood (and the extent to which they feel they have a choice), how much they believe they can make Saskatoon 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 Saskatoon. Yet, issues of crime – and particularly gang activity – are more widely perceived here than average, and Aboriginal residents of Saskatoon feel among the least able to choose the neighbourhood in which they live.

### Key findings

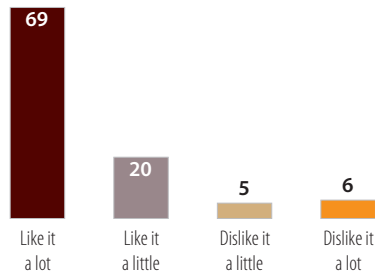
- **First Nations peoples, Métis and Inuit like Saskatoon for the quality of life, the presence of family and friends, urban amenities, and the employment and educational opportunities.** At the same time, many express concerns about crime: they are among the most likely to mention the issue of gang activity, together with those living in Regina.
- **Affordability of housing is the most common reason for choosing a neighbourhood in Saskatoon, and more so than average.** Perhaps as a result, Aboriginal peoples in Saskatoon 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 Saskatoon a better place to live.** Six in ten are confident that they can make a positive difference in their city, on par with confidence expressed by urban Aboriginal peoples overall as well as by non-Aboriginal residents of Saskatoon.
- **Like Aboriginal peoples in other cities, Aboriginal peoples in Saskatoon 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 Saskatoon like living in their city because of the general quality of life, the presence of family and friends, the city amenities, and the employment and education opportunities. However, they are much more concerned than most other UAPS participants about crime, especially gang violence.**

### Like living in Saskatoon

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 Saskatoon.

Almost all Aboriginal peoples say they like living in Saskatoon. When asked, seven in ten (69%) like it a lot, while another two in ten (20%) indicate they like it a little. One in ten dislike living in their city a little (5%) or a lot (6%). These sentiments are similar to those expressed by UAPS participants in general. Satisfaction with living in Saskatoon is also similar for Métis and First Nations peoples in the city.

What do UAPS participants like most and least about living in Saskatoon? General quality of life, the presence of family and friends, and access to amenities, and employment and education opportunities are among Saskatoon's most appreciated features, while crime is generally what they like least about the city.

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

- **Quality of life.** The most common reason Aboriginal peoples like living in Saskatoon is the quality of life it offers. A total of three in ten (30%) indicate this is what they most like about living in the city. This is related to the variety and convenience of amenities (12%), availability of green spaces (10%), and the resources and services (8%).
- **Presence of family and friends.** Another major reason why Aboriginal peoples like living in Saskatoon is the presence of family and friends (28%). This perspective is more common among those living in the Prairie cities and Thunder Bay than in other cities.
- **City life.** One in four (25%) Aboriginal peoples say they enjoy the city life available to them in Saskatoon, particularly the recreation and entertainment opportunities (13%).
- **Career and education.** Aboriginal peoples in Saskatoon are more likely than average to say they appreciate the career and employment opportunities (22%), and the education and training available to them (17%), and these reasons are more widely mentioned in Saskatoon than average.

In Saskatoon, Métis are more likely than First Nations peoples to say they appreciate the access to cultural events and the health care services.

Only three percent of Aboriginal peoples in Saskatoon say they like living in Saskatoon for the social acceptance 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.** When Aboriginal peoples are asked what they like least about living in Saskatoon, a range of concerns are identified, but one issue, crime, predominates. In fact, they are much more likely than urban Aboriginal participants in general to express concern about crime and gang activity.

- **Crime.** Four in ten (41%) Aboriginal peoples in Saskatoon say they are concerned about crime in the city, more so than in any other *UAPS* city except Winnipeg. They refer to both violence crime and vandalism (24%) and to gang violence (26%), the latter of which is more widely mentioned in Saskatoon and Regina than in any other *UAPS* city. They are also more likely than average to mention police issues (7%), although this is an issue cited primarily by Métis.
- **Racism/discrimination.** The presence of racism and discrimination is another commonly disliked aspect of urban life in Saskatoon (mentioned by 12%).
- **Urban pressures.** One in ten (11%) dislike certain urban pressures, such as the higher cost of living. However, urban pressures are less of a concern for Aboriginal peoples in Saskatoon than those living in most other cities, particularly Toronto (55%), Calgary (48%), Vancouver (45%) and Montreal (45%), where they are by far the primary issue.

Smaller proportions of *UAPS* participants (fewer than 10% each) mention other features they dislike about living in Saskatoon, including social isolation, being away from family/friends and housing. Six percent say there is nothing that they dislike about the city.

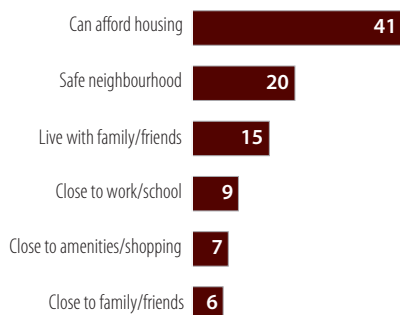
## 5.2 Reasons for choice of neighbourhood

***The availability of affordable housing is the most common reason for Aboriginal peoples' choice of neighbourhood in Saskatoon. Half believe they have a choice about where to live, a view that is less widespread than in any other UAPS city except Regina.***

Aboriginal peoples in Saskatoon choose their neighbourhood for a range of reasons, but they are most likely to have been influenced by the availability of affordable housing.

### Why do you live in your neighbourhood?

Why do you live in the neighbourhood you do?



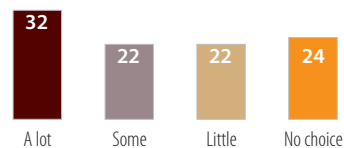
When asked why they live in their neighbourhood (unprompted, without response options offered), Aboriginal peoples in Saskatoon are most likely to say it is because they can afford the housing (41%); this reason is more widely mentioned in Saskatoon than average.

Other important considerations include a safe environment for themselves and their families (20%), to live *with* (15%) or *close to* (6%) family and friends, and proximity to work and/or school (9%), and to amenities (7%). Three percent or fewer each offer other reasons, such as good public transit, or proximity to a child's school or daycare. First Nations peoples and Métis indicate similar reasons for choosing their neighbourhood.

**EXTENT OF CHOICE.** To what extent do Aboriginal peoples in Saskatoon feel they have a choice about the neighbourhood they live in? When asked directly, half feel they have either a lot (32%) or some (22%) choice about where they live in their city, while another half feel they have either a little (22%) or no choice at all (24%). Aboriginal residents of Saskatoon, together with those living in Regina, 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

**Six in ten Aboriginal peoples in Saskatoon think they can make the city a better place to live.**

In addition to enjoying living in their city, Aboriginal peoples in Saskatoon are more confident than not that they can make the city a better place to live.

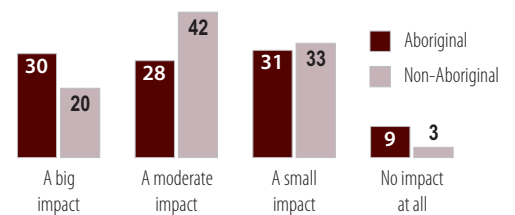
A majority of Aboriginal peoples in Saskatoon think people like themselves can have either a big (30%) or moderate (28%) impact in making the city a better place to live; four in ten believe that they can have only a small impact (31%) or no impact at all (9%) on their city. These perceptions are similar for First Nations peoples and Métis.

This sense of being able to make a difference is similar to that of urban Aboriginal participants in general, although it trails the sense of empowerment found in Vancouver and Toronto (35% and 37%, respectively, say they can have a big impact).

Similarly, Aboriginal participants' belief in their ability to be positive agents of change in Saskatoon largely mirrors the belief that non-Aboriginal people have in their own ability to affect change: in both cases, majorities of both Aboriginal (58%) and non-Aboriginal (62%) people (62%) feel they can make at least a moderate impact on Saskatoon.

### Making Saskatoon a better place to live

Overall, how much impact do you think people like you can have in making your city a better place to live?



## 5.4 Attitudes toward multiculturalism

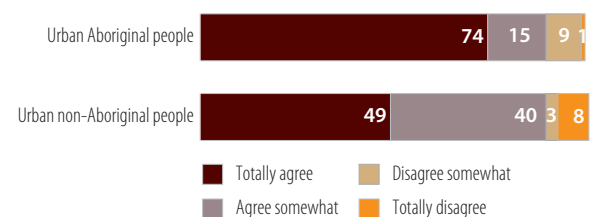
**Like Aboriginal peoples in other cities, Aboriginal peoples in Saskatoon are strongly accepting of other languages and cultures, and much more so than non-Aboriginal people in Saskatoon.**

Virtually all Aboriginal peoples in Saskatoon totally (74%) or somewhat (15%) agree that Canada is a country where there is room for a variety of languages and cultures. This view is largely shared with Aboriginal peoples living in other UAPS cities, and by both First Nations peoples and Métis in Saskatoon.

**ABORIGINAL AND NON-ABORIGINAL PERSPECTIVES.** Aboriginal peoples in Saskatoon express a much greater tolerance for other languages and cultures than do non-Aboriginal people. Using data from the UAPS survey of non-Aboriginal people, Aboriginal peoples in Saskatoon (74%) are much more likely than non-Aboriginal people in the city (49%) to totally agree that there is room for a variety of languages and cultures in Canada, a pattern that is consistent across cities.

### There is room for a variety of languages and cultures in this country

Do you totally agree, agree somewhat, disagree somewhat or totally disagree with the following statement: "There is room for a variety of languages and cultures in this country."



## 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. In fact, Aboriginal peoples in Saskatoon are the most likely of *UAPS* participants to say they aspire to completing their education. Aboriginal peoples living in smaller urban centres like Saskatoon (rather than Toronto, Vancouver and Montreal) also emphasize the importance of a good job to their current and future well-being and success.

### Key findings

- **For Aboriginal peoples in Saskatoon, 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, home ownership and a good job.
- **The leading life aspirations for Aboriginal peoples in Saskatoon are higher education and having a good job or career, both of which are more important in Saskatoon than average.** Learning the importance of education and completing school is also the most prominent hope for future generations of Aboriginal peoples, together with greater acceptance in society.



## 6.1 Life aspirations

**The top life aspirations for Aboriginal peoples in Saskatoon are completing one's education and having a good job or career, and both are more widely mentioned in Saskatoon than among urban Aboriginal participants in general.**

What do Aboriginal peoples in Saskatoon 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.

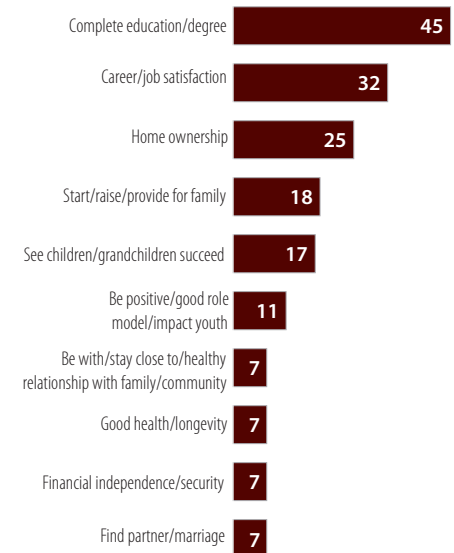
Aboriginal peoples in Saskatoon are the most likely of *UAPS* participants to say they aspire to completing their education (45%), and are also more likely than average to mention having a good job or career (32%). Other important goals include home ownership (25%), raising or providing for a family (18%), seeing one's children/grandchildren going to school and succeeding in life (17%), and being a positive role model (11%).

A wide range of other aspirations are mentioned by fewer than one in ten each, including living a long and healthy life, and staying close to their family and community. First Nations peoples are more likely than Métis to mention owning their own business.

### Life aspirations

What are three things that you most want to achieve in your lifetime?

#### Top mentions



## 6.2 Definitions of “success”

**Aboriginal peoples in Saskatoon 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.**

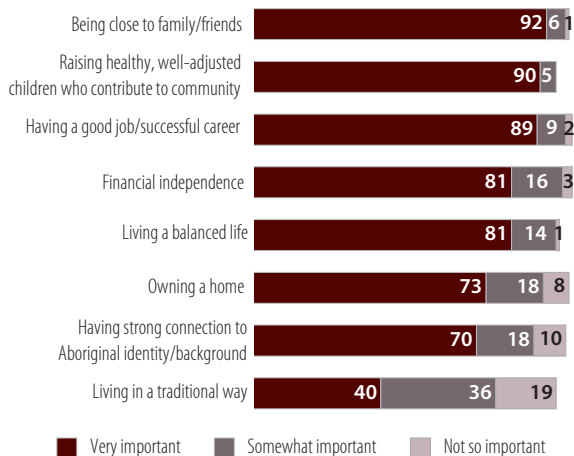
The UAPS asked urban Aboriginal peoples to rate the importance of eight factors to their idea of a successful life: financial independence; having a strong connection to their Aboriginal identity or background; owning a home; having a good job or a successful career; being close to family and friends;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

Aboriginal peoples in Saskatoon are most likely to consider family and a career central to a successful life. Nine in ten each say it is *very important* to be close to family and friends (92%), to raise healthy, well-adjusted children who contribute to their community (90%), and to have a good job or successful career (89%).

Eight in ten each place the same degree of importance on financial independence (81%) and having a balanced life (81%). A majority also think it is very important to own a home (73%), and have a strong connection to their Aboriginal identity or background (70%). For each of these elements, most of the remainder say they are somewhat important in defining a successful life, while no more than 10 per cent 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 Saskatoon have mixed opinions about the importance of living in a traditional way: four in ten (40%) say it is very important to a successful life, but a similar proportion (36%) say it is only somewhat important and two in ten (19%) believe it is not so important.

Aboriginal peoples in smaller urban centres, including Saskatoon, 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 Saskatoon (and Regina) than in other UAPS cities. For the most part, First Nations peoples and Métis in Saskatoon possess similar ‘universal’ notions of a successful life but First Nations peoples place greater importance on having a balanced life and living in a traditional way.

## 6.3 Hopes for the future

### **Aboriginal peoples in Saskatoon hope that future generations will be better educated and live in a world free from discrimination.**

When Aboriginal peoples in Saskatoon are 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), their most prominent hopes are for education and acceptance.

Aboriginal peoples in Saskatoon are most likely to hope that future generations learn the importance of education and finishing school (23%), and that they live in a society without racism and discrimination (20%). Smaller proportions hope that future generations live in an environment that is free of abuse, violence and crime (14%), that they become more aware of, involved in and connected to their Aboriginal cultural community (12%), and that they make better decisions than they themselves have done (9%). These, and other hopes, are presented in participants' own words in the sidebar on this page.

These aspirations for future generations are largely similar to those expressed by urban Aboriginal peoples in general. In Saskatoon, Métis and First Nations peoples express similar hopes for future generations, although First Nations peoples are more likely than Métis to hope that future generations will be connected to their Aboriginal culture, and Métis are more likely than First Nations peoples to mention living in a safe environment.

### **The hopes of Aboriginal peoples in Saskatoon for future generations:**

*(That they are) more accepted by society as contributing individuals.*

*(That they have) balanced family lives and more opportunity to participate in healthy cultural activities.*

*I hope they don't have to know addictions. I hope that they don't have to struggle with their identity.*

*Hopefully they finish school and keep on dancing powwow.*

*(I hope it will be) very different. Residential schools broke child/parent relationships. I'm trying to lay a foundation for my daughter so it will pass on to my grandchildren.*

*Want them to finish school and become independent from the system.*

*I hope they will be able to connect and succeed in mainstream society.*

*I hope they have the support they need in life. I hope they have a strong knowledge of their culture, history, and language.*

*Racism will be done with. They won't feel "in between": not "white," not "Aboriginal."*

*Would like to see a greener, healthier environment to live in. Less violence. More positive opportunities.*

## 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 just 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 more than seven times their representation in the general population, the widest gap found in all provinces and territories.

In this context, it is not surprising that Aboriginal peoples in Saskatoon 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 Saskatoon are among the least confident of all UAPS participants in the criminal justice system in Canada.** Moreover, they are three times as likely to endorse as to oppose the creation of a separate Aboriginal justice system, in part from the belief that the current system is biased against Aboriginal peoples.
- **Majorities of Aboriginal peoples in Saskatoon support the idea of a criminal justice system that incorporates alternate approaches to justice.** Aboriginal peoples in Saskatoon, especially First Nations peoples, 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

**Six in ten Aboriginal peoples in Saskatoon have little or no confidence in the criminal justice system in Canada, a level that is among the highest of all UAPS cities.**

Aboriginal peoples in Saskatoon tend to lack confidence in Canada's criminal justice system. Six in ten say they have little (24%) or no (38%) confidence in the criminal justice system. Three in ten (29%) have some confidence in this system, but very few (7%) have a lot of confidence. Majorities of both First Nations peoples and Métis in Saskatoon express a lack of confidence.

No more than one in ten 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 (62%), Winnipeg (60%), Toronto (59%) and Edmonton (55%); in fact, the proportion with no confidence in the justice system is larger in Saskatoon than in any other UAPS city. Elsewhere, majorities say they have at least some confidence in the criminal justice system (with the exception of Montreal, where opinion is equally divided).

What influences urban Aboriginal peoples' confidence in the criminal justice system? The sample size for Saskatoon alone (248 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) suggest 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 Saskatoon who report serious involvement of this sort (65%) is higher than 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 Saskatoon, a finding that is consistent with views in most UAPS cities.**

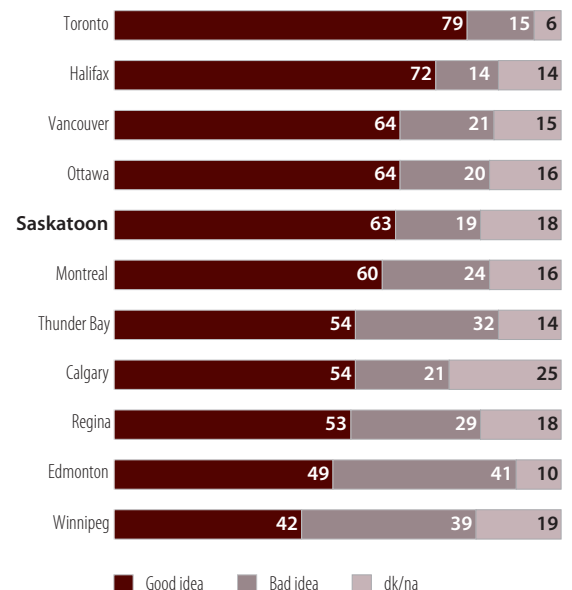
Aboriginal peoples in Saskatoon are much more likely to support than to oppose the creation of an Aboriginal justice system separate from the mainstream system.

Just over six in ten (63%) Aboriginal peoples in Saskatoon think creating an Aboriginal justice system separate from the mainstream system is a good idea, clearly outweighing the two in ten (19%) who believe it is a bad idea. Another two in ten (18%) offer no opinion. Views are largely similar between First Nations peoples and Métis in Saskatoon.

Support for the idea of a separate Aboriginal justice system is highest in Toronto (79%) and Halifax (72%). Opposition to the concept is a minority view in all cities, but is highest among Aboriginal peoples in Edmonton (41%) and Winnipeg (39%). In Winnipeg, this greater skepticism is driven by the majority Métis population, while in Edmonton there is an evident desire for both Aboriginal and non-Aboriginal people to be treated equally to avoid (further) discrimination.

### 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 Saskatoon think creating an Aboriginal justice system separate from the mainstream system is**

**...a good idea:**

*It would be better for Aboriginal people because the justice system targets and is harsher on Aboriginal people. More equal.*

*Because at times the current system is not fair.*

*Because we have too many people in jail and they are over-represented.*

*The Aboriginal justice system would understand and sentence Aboriginal people fairly.*

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

*Because everyone is a person. Everyone should be treated the same.*

*(If we) make things too separate, non-Aboriginals will have something else to complain about (like not paying taxes).*

*We are separating ourselves from a group. Like stereotyping ourselves. Putting a bias on ourselves. We should be equal. Shouldn't overdo it.*

*We need change in the Canadian justice system.*

**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 Saskatoon are most likely to say they believe it would offset a current justice system that they perceive to be biased and that treats Aboriginal people unjustly (23%). Others base their support on the belief 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 (13%); that healing or sentencing circles are more effective for Aboriginal people (11%); would offer a setting that is culturally more comfortable for Aboriginal people (9%); provide greater rehabilitation, healing and reduce recidivism (8%); or because it is a promising alternative for an existing system that is not working for Aboriginal peoples (6%).

**WHY A BAD IDEA?** Aboriginal peoples in Saskatoon 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 (55%). Other reasons for opposing a separate system include the view that a separate system would unnecessarily segregate and isolate Aboriginal people (10%), and/or cause resentment within the broader population (9%).

## Perceived impact of alternate approaches

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

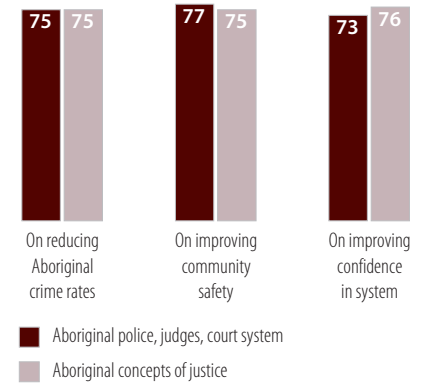
Aside from their opinions about the value of an Aboriginal justice system, what do Aboriginal peoples in Saskatoon think would make a difference in reducing Aboriginal crime rates, improving community safety, and improving their own confidence in the criminal justice system?

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. Three in four Aboriginal peoples in Saskatoon 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. Support for these approaches tends to be even higher in Saskatoon than among urban Aboriginal peoples in general, especially among First Nations peoples in the city.

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, Nunavik 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, Edmonton, Regina, Saskatoon, Winnipeg, Thunder Bay, Toronto, 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 Saskatoon.

### 8.1 Perceptions of Aboriginal peoples

#### Top-of-mind impression

***There is no single common impression of Aboriginal peoples among non-Aboriginal people in Saskatoon, but those most widely expressed relate to their history as the first inhabitants of Canada and their cultural contributions.***

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

- **History and culture.** One in ten (12%) non-Aboriginal people in Saskatoon associate Aboriginal peoples with tradition, history and art.
- **First inhabitants.** "The first people" – individuals native to Canada who possess special status by virtue of their original inhabitancy of the country – is the first impression of Aboriginal peoples for another one in ten (12%).

Small proportions of non-Aboriginal people in Saskatoon cite negative impressions they hold of Aboriginal people, including the perception that most are on welfare or "ask for handouts" (8%), or that they are lazy and make minimal contributions to society (6%). Six percent also say Aboriginal people are no different than other Canadians. These perceptions, while cited by minorities, are more common in the Western cities, including Saskatoon.



Other associations with Aboriginal peoples include the words *First Nations*, *Métis* or *Inuit*, or other terms that are sometimes used to describe Aboriginal peoples (7%), family and friends (7%), perceptions of abuse and mistreatment experienced at the hands of Canadian citizens and governments (6%), and that they live in poverty (4%) or on reserves (4%). Seventeen percent cannot say what first comes to mind when they think of Aboriginal peoples.

## Are non-Aboriginal impressions changing in Saskatoon?

***The majority of non-Aboriginal residents of Saskatoon say their impressions of Aboriginal people have not changed in the past few years.***

Non-Aboriginal Saskatoon 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.

Six in ten (61%) non-Aboriginal people in Saskatoon 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, non-Aboriginal people are more likely to say these impressions have improved (23%) than worsened (14%). Although they represent a minority, worsening impressions are more common in Thunder Bay and the Prairie cities than in Vancouver, Toronto, Montreal and Halifax.

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

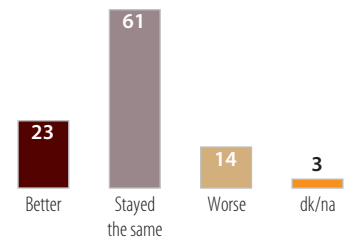
- **Perception of progress.** Four in ten (41%) attribute their improved impressions to improvements in the economic, social or educational circumstances of Aboriginal peoples.
- **Personal relationships.** A personal relationship with an Aboriginal person has contributed to better impressions for three in ten (29%) of this group.

Fewer associate their more positive impressions with a more visible and positive Aboriginal presence in the local community and media (15%), a better general understanding of Aboriginal culture or issues (12%), and the availability of greater government assistance for Aboriginal peoples (11%).

**REASONS FOR WORSENING IMPRESSIONS.** The small minority of non-Aboriginal residents of Saskatoon who report their impressions of Aboriginal peoples have worsened attribute this change primarily to the perception that Aboriginal peoples rely on “handouts” and make minimal societal contributions (38%, representing 5% of all non-Aboriginal Saskatoon residents).

### Stable impressions

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



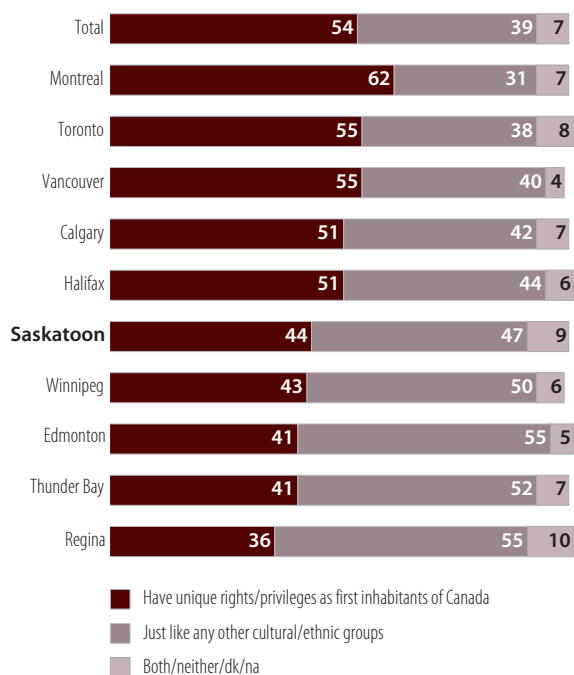
## 8.2 Unique rights and privileges

*Saskatoon residents are divided about whether Aboriginal peoples have unique rights and privileges as the first inhabitants of Canada or are just like other cultural or ethnic groups in Canadian society.*

Non-Aboriginal residents of Saskatoon are divided in their views about whether Aboriginal people possess a distinct status or are just the same as other cultural or ethnic groups in Canada.

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

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



Just under half (47%) of non-Aboriginal people in Saskatoon believe Aboriginal people are just like other cultural or ethnic groups in Canada's multicultural society, while an equal proportion (44%) say Aboriginal people have unique rights and privileges as the first inhabitants of Canada.

Compared to non-Aboriginal people in other UAPS cities, Saskatoon residents are among the most divided about this issue. Other cities with larger relative Aboriginal populations, such as Regina, Thunder Bay and Edmonton, are the most likely to consider Aboriginal people the same as other cultural or ethnic groups.

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

*A segmentation analysis of Saskatoon residents reveals that the city has a larger than average proportion of Dismissive Naysayers (people who take a negative view of First Nations peoples, Métis and Inuit), although almost as many are Cultural Romantics (individuals who take a positive view of the contribution that Aboriginal peoples make to the nation's cultural makeup).*

The overall picture of attitudes toward Aboriginal peoples in Saskatoon can best be viewed by a moving to 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:

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

Saskatoon residents are most likely to be Dismissive Naysayers (38%), followed by Cultural Romantics (34%). The former group is more prominent in Saskatoon and Edmonton than in other *UAPS* cities, while the latter group is smaller in Saskatoon than average. Another quarter are Connected Advocates (23%), while Inattentive Skeptics (5%) represent a very small proportion of non-Aboriginal people in Saskatoon, similar to the other Prairie cities.

**Dismissive Naysayers (38%)**



**Cultural Romantics (34%)**



**Connected Advocates (23%)**



**Inattentive Skeptics (5%)**



## 8.4 Awareness and perceptions of an Aboriginal community in Saskatoon

### Awareness of an Aboriginal community in Saskatoon

***Virtually all non-Aboriginal residents of Saskatoon 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 and Regina.***

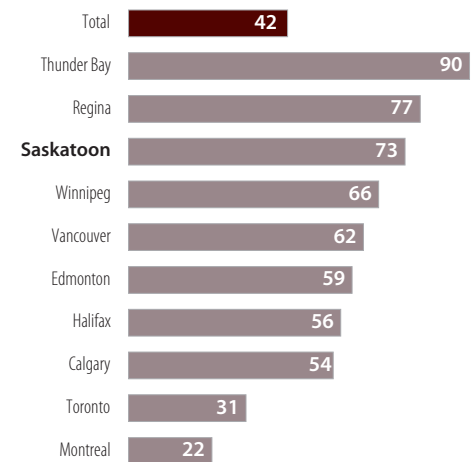
The UAPS non-Aboriginal survey asked non-Aboriginal residents of Saskatoon how aware they are of Aboriginal people and communities in the city. Awareness of Aboriginal peoples in the city is almost universal, and most are also aware of an Aboriginal *community* (i.e., a physical area or neighbourhood,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

Virtually all (96%) Saskatoon residents say they know there are Aboriginal peoples living in their city, a high level of awareness that is consistent across most cities except Toronto and Montreal.

Three in four (73%) Saskatoon 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 non-Aboriginal 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 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 that 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 Saskatoon, 65% are aware of any Aboriginal organization in their city).

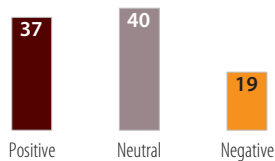
**Aware of Aboriginal community in my city**  
Are you aware of an Aboriginal community in your city?  
By community, I mean either a physical area or neighbourhood, or a social community.



<sup>15</sup> 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 Saskatoon.

## Positive or negative presence

**Most non-Aboriginal people in Saskatoon 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 than the average, consistent with views in other Prairie cities and Thunder Bay.**

How do Saskatoon residents perceive Aboriginal peoples and communities in their city? When asked, Saskatoon residents who are aware of Aboriginal people and communities in the city offer mixed views about whether this presence is positive or neutral, with a minority who describe it as negative for Saskatoon.

Four in ten (40%) non-Aboriginal residents aware of Aboriginal people or communities in Saskatoon believe this is a neutral presence in their city, while a similar proportion (37%) think it is positive. Two in ten (19%) describe the impact as negative, a view that is higher in the Prairie cities and Thunder Bay than elsewhere.

## Contributions and challenges

**Saskatoon residents who regard Aboriginal people and communities in their city positively typically point to Aboriginal peoples' contributions to Saskatoon's economy and, to a lesser extent, the richness and diversity of the city's culture.**

**REASONS FOR POSITIVE VIEWS.** Among Saskatoon 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 Saskatoon in the following main ways:

- **Stimulate city economy.** Saskatoon residents note the economic contributions Aboriginal people and communities make to Saskatoon as employees and employers of local businesses (33%) – a view that is more common in Saskatoon than in any other UAPS city – and by paying taxes (11%).
- **Enrich urban art and culture.** Three in ten (29%) believe Aboriginal people and communities make great contributions to Saskatoon's artistic and cultural life.
- **Add cultural diversity.** One in four (25%) believe Aboriginal people and communities add to the general cultural mosaic of Saskatoon.
- **Make equal contributions.** Saskatoon residents think Aboriginal people and communities contribute to the city in that they, like anyone else regardless of ethnic or cultural group, are citizens who make an equal contribution to life in their city (11%).

Smaller proportions say that Aboriginal peoples make positive contributions to the city as good neighbours (8%), and through their participation in Aboriginal outreach and community programs (7%).

**REASONS FOR NEGATIVE VIEWS.** Among the minority of Saskatoon 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

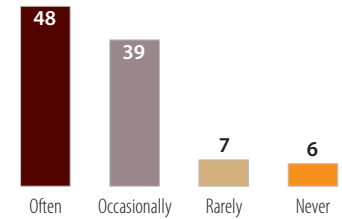
**Most non-Aboriginal residents of Saskatoon have at least occasional contact with Aboriginal people. This degree of contact is among the highest of the UAPS cities, together with Winnipeg, Regina and Thunder Bay.**

Most non-Aboriginal people in Saskatoon are in contact with Aboriginal people in their daily lives. Five in ten (48%) Saskatoon residents say they often encounter Aboriginal people and another four in ten (39%) do so occasionally. Just over one in ten are rarely (7%) or never (6%) in contact with Aboriginal people.

Not surprisingly, non-Aboriginal 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; contact 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

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

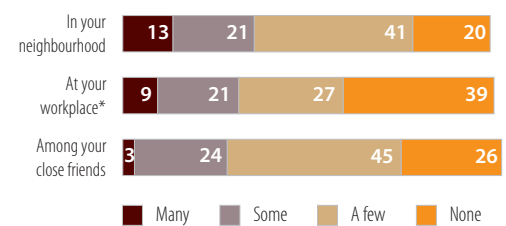
Aside from casual contact, how many Saskatoon residents know Aboriginal people, either as close friends, neighbours or co-workers? Among Saskatoon residents who are aware of Aboriginal people and communities in the city, large minorities know some or many Aboriginal people as neighbours (34%), as co-workers (30% of those who are currently employed) and as close friends (27%). 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 non-Aboriginal 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 Saskatoon, as well as Winnipeg, Regina and Thunder Bay.

When asked if they have any interest in having more Aboriginal friends, five in ten (51%) Saskatoon residents who are aware of Aboriginal people and communities in the city say they are. Relatively few (12%) say they are not interested, but just under four in ten say “it depends” (31%) or are uncertain (6%). The level of interest in having more Aboriginal friends in Saskatoon is similar to that in the 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?



**More so than in other UAPS cities, poverty and homelessness are perceived to be the most important issues facing the Aboriginal population today, while unemployment is believed to be the major issue for urban Aboriginal peoples.**

**MOST IMPORTANT ISSUE.** When non-Aboriginal people in Saskatoon 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), the largest proportion mention poverty and homelessness (15%). Also mentioned are lack of education (9%), threats to culture and identity (7%), substance abuse and addiction (6%), discrimination (6%), unemployment (6%) and social issues/isolation (5%). A wide range of other potential problems are mentioned, but none by more than three percent (each) of Saskatoon residents. Two in ten (19%) offer no opinion regarding the main issue facing Aboriginal people in Canada today.

Residents of Saskatoon are more likely than non-Aboriginal residents of any other UAPS city to mention poverty as a leading issue for Aboriginal peoples in Canada. In turn, they are less likely than others to mention land claims as an issue (particularly by comparison to residents of Montreal, Toronto and Vancouver).

**MOST IMPORTANT ISSUE IN CITIES.** When non-Aboriginal people in Saskatoon are asked what they believe to be the most important issue facing Aboriginal people living in Canadian cities (asked unprompted, without offering response choices), they are most likely to identify unemployment (15%). Saskatoon residents also perceive urban Aboriginal peoples to be dealing with discrimination (10%), poverty and homelessness (10%), lack of education (9%), threats to culture and identity (8%), housing issues (7%), crime and violence (6%), social issues, isolation or lack of integration (6%), and substance abuse (5%). A number of other issues are mentioned, but none by more than two percent each. About one in two (17%) do not identify any issues facing Aboriginal people in Canadian cities today.

Residents of Saskatoon are more likely than average to mention unemployment, lack of education and housing issues as leading issues for urban Aboriginal peoples.



## Indian residential schools

**Saskatoon residents are more aware of Indian residential schools than is the case for the average non-Aboriginal urban Canadian. As in other cities, a majority believe the challenges faced by Aboriginal communities are, at least to some extent, a result of this experience.**

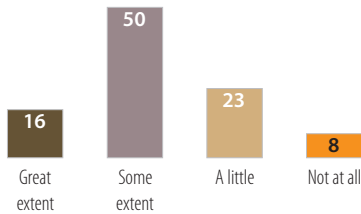
The survey examined awareness of Indian residential schools among non-Aboriginal people in Saskatoon, and their views about the consequences of this experience for Aboriginal people.

**AWARENESS.** Eight in ten (81%) non-Aboriginal residents of Saskatoon 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 Regina, Thunder Bay and Winnipeg.

**IMPACT.** Not only are Saskatoon residents widely aware of residential schools, but they also recognize that these institutions have had a significant impact on Aboriginal peoples. Among Saskatoon residents who report being aware of residential schools, two in three feel that the current challenges faced by Aboriginal communities are, to a great extent (16%) or to some extent (50%), the result of Aboriginal peoples' experiences in residential schools. One in three see little (23%) or no (8%) relationship between the two. Nonetheless, residents of the Prairie cities (i.e., Edmonton, Regina, Saskatoon and Winnipeg) and Halifax are less likely than others to acknowledge the significant impact of residential schools.

### Impact of Indian residential schools\*

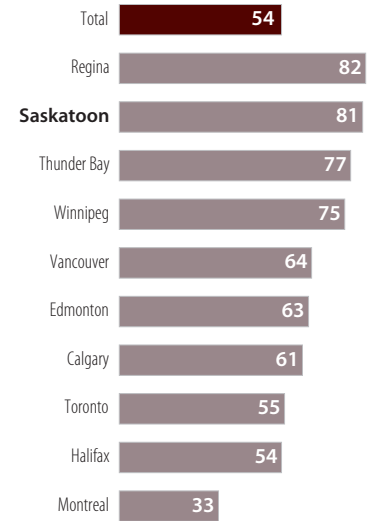
To what extent do you think that the challenges facing Aboriginal people communities today are a result of Aboriginal peoples' experiences in residential schools?



\* Subsample: Among those aware of Indian residential schools

### Aware of Indian residential schools

Have you read or heard anything about Indian residential schools?

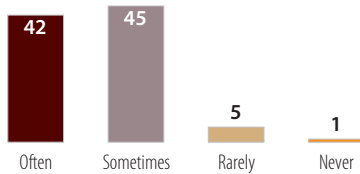


## Perceptions of discrimination

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

### Discrimination

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

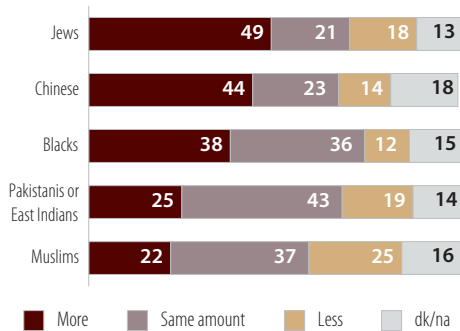


There is widespread recognition among non-Aboriginal residents of Saskatoon that Aboriginal peoples are the subject of discrimination in Canadian society today, consistent with the views of non-Aboriginal Canadians in other UAPS cities. Almost nine in ten Saskatoon residents believe Aboriginal peoples often (42%) or sometimes (45%) face discrimination. Only six percent believe they rarely or never do. Recognition of discrimination against Aboriginal peoples in Saskatoon is similar to that reported by non-Aboriginal people in general.

Furthermore, majorities of non-Aboriginal people in Saskatoon 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, half (49%) think Aboriginal people endure *more* discrimination than do Jews, and close to four in ten each say the same with regard to Chinese (44%) and Blacks (38%). About one-quarter each say Aboriginal peoples endure more discrimination than do Pakistanis or East Indians (25%), and Muslims (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 Saskatoon) and in Thunder Bay than in Toronto, Montreal and Halifax. Saskatoon residents are also more likely than average to believe Aboriginal peoples experience greater discrimination than do the Chinese, and Pakistanis or East Indians.

## Main source of problems facing Aboriginal peoples

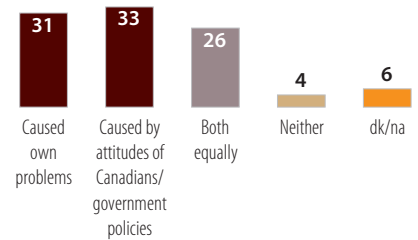
***Saskatoon residents are divided about whether the problems faced by Aboriginal peoples have largely been caused by the attitudes of other Canadians and the policies of government or by Aboriginal peoples themselves, consistent with the views expressed in other Prairie cities.***

There is no consensus among non-Aboriginal residents of Saskatoon as to the root causes of the problems facing Aboriginal peoples. One in three (33%) attribute the problems facing Aboriginal peoples to the attitudes of Canadians and the policies of government and a similar proportion (31%) say these are problems that Aboriginal peoples have brought upon themselves. One in four (26%) say both parties are equally responsible, a view which is more widespread in Saskatoon than in most other cities except Montreal (another 6% offer no opinion on the question).

The divided views of Saskatoon non-Aboriginal residents are similar to those living in other Prairie cities (Edmonton, Regina 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?

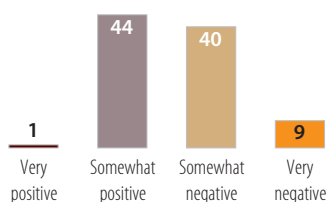


## 8.6 Relations with Aboriginal people and the future

### 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 Saskatoon are ultimately divided about the current state of relations between Aboriginal and non-Aboriginal people.**

There is no consensus among Saskatoon residents about the state of current relations between Aboriginal and non-Aboriginal people. Half (49%) believe current relations are negative, while a similar proportion (45%) describe them as positive; few have extreme perceptions of current relations (i.e., say they are very positive or negative).

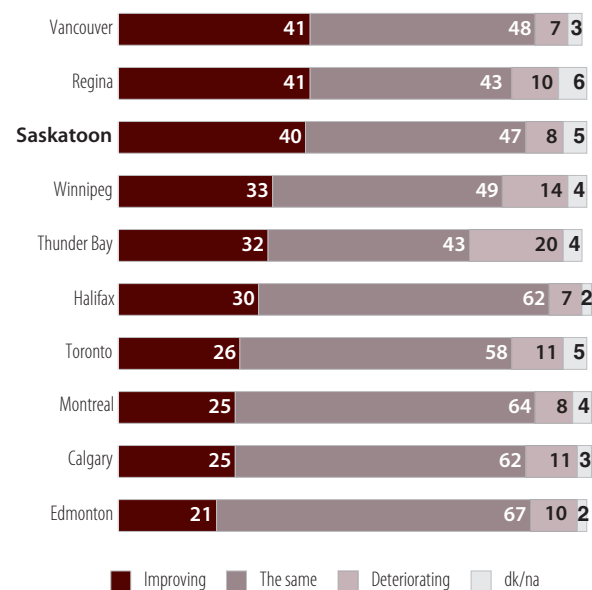
The view that current relations are negative is most pronounced in Edmonton (62%), but is also held by majorities in Calgary (55%), Thunder Bay (55%), Winnipeg (55%) and Regina (53%). In contrast, non-Aboriginal residents of Vancouver, Halifax and Toronto are more optimistic than pessimistic about their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

### Perceptions of change

**Saskatoon'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 Regina.**

#### 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 Saskatoon 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. About half (47%) say relations between the two groups are staying the same, while four in ten (40%) say they are improving and only a small minority (8%) believe they are deteriorating. Saskatoon residents are among the most optimistic about how relations are evolving, together with those living in Vancouver and Regina.

## Future quality of life for Aboriginal peoples

**Two in three non-Aboriginal residents of Saskatoon 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 expressed in other cities.**

Looking to the future, what do Saskatoon residents foresee for the quality of life of Aboriginal peoples in their city? Residents of Saskatoon 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. Two in three (66%) Saskatoon residents are optimistic about such progress, compared to three in ten (28%) who are pessimistic. The degree of optimism about Aboriginal peoples' future quality of life is remarkably similar in all UAPS cities, including Saskatoon.

How do Saskatoon 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 Saskatoon suggest a range of approaches, but most commonly cite providing employment and job training opportunities (14%), the creation of greater educational opportunities (11%), the promotion of respect and acceptance (10%), fair and/or equal treatment or opportunity for Aboriginal peoples (9%), quality affordable housing (9%) and/or community/social outreach programs (6%). A wide range of other approaches are mentioned, but none by more than four percent (each) of the population. Three in ten (30%) of Saskatoon's non-Aboriginal residents have no suggestions for ways in which their city can help ensure a better quality of life for Aboriginal peoples.

### How to ensure a better quality of life (top 6 mentions)

What do you think is the most important way Halifax can help ensure a better quality of life for Aboriginal people?



### 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?

