

# ENVIRONICS RESEARCH GROUP

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## FINAL REPORT

2008 National Benchmark Survey

*Prepared for:*

Indian Residential Schools Resolution Canada  
and the Truth and Reconciliation Commission

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## EXECUTIVE SUMMARY

A major objective of Indian Residential Schools Reconciliation Canada (IRSRC) and the Truth and Reconciliation Commission (TRC) is to inform and educate Canadians about the impacts of Indian residential schools and, in particular, to increase awareness and understanding of the Indian residential schools legacy by all Canadians.

To demonstrate communications impact, IRSRC and the TRC require a baseline measure of public awareness of the IRS system and its intergenerational impact on Aboriginal communities. Thus, the major purpose of the study reported here is to provide a quantitative baseline of Canadians' general knowledge of IRS, with particular focus on the long-term impact of the IRS on former students, their families and their communities, in order to provide a benchmark against which to measure the impact of actions taken by IRSRC and the TRC related to enhancing public awareness and education.

### **Awareness of Aboriginal issues and the Indian residential schools issue**

- Canadians in general are somewhat, though not strongly, familiar with current Aboriginal issues in Canada. Overall, Canadians are most familiar with the issues of improving social and living conditions on reserves, and addressing issues stemming from past treatment of Aboriginal people.
- Canadians are more likely to believe that relations between Aboriginal and non-Aboriginal people in Canada are improving than the opposite (although most feel relations are staying the same). Aboriginal people are at least as likely as Canadians in general to feel that relations between Aboriginal and non-Aboriginal people are improving.
- Half of Canadians have heard or read something regarding Indian residential schools. This figure rises to eight in ten among Aboriginal people. Among Canadians as a whole, abuse of Aboriginal students and the fact that students were separated from their families are the details of the issue most commonly recalled.
- Overall, just over one-third of Canadians report familiarity with the issue of native people and residential schools, with only one in twenty very familiar. This is a somewhat lower level of familiarity than with Aboriginal issues in general. In addition, about one-quarter of Canadians (and more than eight in ten Aboriginal people) personally know someone who was (or may have been) a student in an Indian residential school.

- There is fairly strong general awareness of the characteristics of the Indian residential schools system: about half of Canadians are aware that the system separated children from their families, did not allow students to speak their own language, and did not allow students to learn about their heritage or culture.
- Canadians are most likely to cite loss of cultural identity and language as long-term consequences of students' experience at Indian residential schools. However, some six in ten are unable to cite any consequence. Aboriginal people are more likely than Canadians in general to cite substance abuse and addiction problems, as well as domestic violence, as long-term consequences of the residential schools experience.
- Six in ten Canadians believe there is, to some degree, a causal link between the Indian residential schools experience and the current challenges faced by Aboriginal communities. Two in ten believe that the current challenges faced by Aboriginal communities are, to a great extent, a result of the Indian residential schools experience. This view is shared by more than four in ten Aboriginal people.
- Just over one-third of Canadians, and just under half of Aboriginal people, are aware of federal government involvement in attempting to address the legacy of Indian residential schools. Canadians most commonly cite the issue of financial compensation when asked what they have heard about federal government involvement with this issue.

## **Awareness and attitudes regarding the 2006 Residential Schools Settlement Agreement**

- Four in ten or fewer are aware of any of the five key elements of the 2006 Residential Schools Settlement Agreement. Canadians are most likely to be aware of the “common experience payment” and the Independent Assessment Process. About one in five are aware of the Truth and Reconciliation Commission. Aboriginal people are more likely to be aware of most elements (in particular the “common experience payment” and the Independent Assessment Process) but are no more likely than Canadians generally to be aware of the Truth and Reconciliation Commission.
- Canadians feel that the provision of counselling (or other forms of assistance) for former students will make the greatest contribution to reconciliation between Aboriginal and non-Aboriginal people in Canada – more than raising awareness, a formal apology or financial

compensation/support. More than four in ten Canadians feel counselling for former students will contribute “a great deal” toward reconciliation.

- Two-thirds of Canadians believe (and four in ten **strongly** believe) that individual Canadians with no experience in Indian residential schools have a role to play in reconciliation between Aboriginal and non-Aboriginal people. This view is shared by Aboriginal people and new Canadians alike.
- Generally, about one-third of Canadians believe that the Truth and Reconciliation Commission will make a great deal of difference in raising public awareness about the Indian residential schools experience, supporting individual community initiatives, and improving relations between Aboriginal people and other Canadians. Aboriginal people are more likely to feel that the TRC will make a great deal of difference in these areas.
- In the context of Indian residential schools, Canadians generally understand the word “reconciliation” to mean closure/forgiveness or “moving on,” awareness/understanding of the issue, improving relations between Aboriginal people and other Canadians, or making amends/apologizing.

### **Key subgroup differences**

Throughout the survey, certain subgroups of the Canadian population had a higher general level of awareness of Aboriginal issues in general and issues related to Indian residential schools in particular. These are discussed below:

- Canadians living in the North (and, to a lesser extent, those living in the West) have the highest levels of awareness for Aboriginal issues in general and for all issues related to Indian residential schools. Awareness of these issues is substantially lower in Quebec than in any other region. Northern Canadians are also more likely to see a causal relationship between the Indian residential schools experience and the current challenges faced by Aboriginal communities, and to feel that a formal apology and financial compensation to former students will contribute a great deal to reconciliation. In addition, Northerners are more likely to strongly believe that individual Canadians have a role to play in reconciliation.
- Awareness of Aboriginal issues generally and of issues related to Indian residential schools also tends to increase with age and is generally higher among better educated Canadians (especially those who have completed university) and those with annual household incomes of \$100,000 or

more. Those with Protestant (or other non-Catholic) religious affiliations and those with no religious affiliation tend to have higher awareness of Aboriginal issues, including those related to Indian residential schools, than do Catholics. Similarly, those who attend services regularly have higher awareness of Aboriginal issues than do those who do not attend services regularly.

- Finally, those who have higher levels of familiarity with Aboriginal issues in general, and with issues related to Indian residential schools in particular, are more likely to recognize a strong causal link between the Indian residential schools experience and the current challenges faced by Aboriginal communities. Those with greater awareness are also more likely to feel that the elements of the 2006 Settlement Agreement will contribute a great deal to reconciliation between Aboriginal and non-Aboriginal people, and to have higher expectations that the Truth and Reconciliation Commission will make a great deal of difference.

## **Methodology**

The research consisted of telephone interviews conducted with a representative sample of 1,503 Canadians, 18 years of age and older, as well as with three oversample groups: Aboriginal people living on-reserve (155 telephone interviews), Aboriginal people living off-reserve (150 telephone interviews), and new Canadians (those not born in Canada – 209 interviews). All interviews were conducted between April 15 and May 5, 2008. A national sample of 1,503 will provide results accurate to within plus or minus 2.5 percentage points in 19 out of 20 samples (larger margins of error will apply to the oversamples of on- and off-reserve Aboriginal people and new Canadians and to other regional and demographic subgroups). A more detailed description of the methodology used to conduct this survey is presented at the back of this report, along with a copy of the questionnaire.

## INTRODUCTION

### Background

Indian Residential Schools Resolution Canada (IRSRC) is the department of the federal government tasked with addressing and resolving issues arising from the legacy of Indian residential schools in Canada.

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 federal government became involved in the operation of the Indian residential school system shortly after Confederation in order to meet legal obligations (under the Indian Act) and to assist with the integration of Aboriginal peoples into Canadian society as a whole. Schools were operated as a joint venture between the federal government and the various religious organizations involved in the system. The government assumed complete control over the residential school system in 1969 (although churches remained involved in many instances). While most residential schools were closed by the mid-1970s, the last school did not close until 1996.

The residential school system left in its wake a tragic legacy. It is estimated that as many as 150,000 Aboriginal children attended these institutions. Many former students have reported undergoing hardship, forcible confinement and physical and sexual abuse while attending the schools. In addition, these students were also not allowed to speak their language or practice their culture.

In June 2001, the federal government created the Department of Indian Residential Schools Resolution Canada to focus federal efforts to manage and resolve abuse claims in a less adversarial manner. The National Resolution Framework was launched in November 2003. This fulfilled the federal government's obligation to pay fair compensation to former students who suffered abuse and it was also designed to ensure that all claims are verified in less-adversarial processes.

In 2005, the Government of Canada appointed the Honourable Frank Iacobucci as the Government's Representative to lead discussions toward a fair and lasting resolution of the legacy of Indian residential schools. This was followed in May 2006 by Government of Canada approval of a final Indian Residential Schools Settlement Agreement. The settlement provides for a Common Experience Payment (a lump sum payment that will be available to former students who lived at one

of the listed residential schools), as well as an Independent Assessment Process that will allow those former students who suffered sexual or serious physical abuses, or other abuses that caused serious psychological effects, to apply for compensation.

The Settlement Agreement also established a Truth and Reconciliation Commission (TRC) with a budget of \$60 million over five years. The TRC, scheduled to begin work on June 1, 2008, is mandated to promote public education and awareness about the Indian Residential School system and its legacy, as well as provide former students, their families and communities an opportunity to share their Indian Residential School experiences in a safe and culturally appropriate environment.

As part of their mandates, IRSRC and the TRC will undertake public awareness and education activities in order to:

- Sensitize Canadians to the fundamental impacts that the residential school experience has had on Aboriginal communities;
- Engage the Canadian public and provide education about the Indian residential schools system, the experience of former students and their families, and the ongoing legacies of the institutions;
- Increase Aboriginal and non-Aboriginal people's awareness and knowledge of the Indian residential schools experience; and
- Promote awareness of healing issues and needs, and by nurturing a supportive public environment, with particular focus on engaging Canadians in the healing process.

## **Research objectives**

A key objective of IRSRC and the TRC is to inform and educate Canadians about the impacts of Indian residential schools and, in particular, to increase awareness and understanding of the Indian residential schools legacy by all Canadians. To demonstrate communications impact, IRSRC and the TRC require a baseline measure of public awareness of the IRS system and its intergenerational impact on Aboriginal communities.

Thus, the major purpose of the study reported here is to provide a quantitative baseline of Canadians' general knowledge of IRS, with particular focus on the long-term impact of the IRS on former students, their families and their communities.

This information will serve as a benchmark against which to measure the impact of actions taken by IRSRC and TRC related to enhancing public awareness and education.

The 2008 National Benchmark Survey is based on telephone interviews conducted with a representative sample of 1,503 Canadians, 18 years of age and older, as well as with three oversample groups: 155 telephone interviews conducted with Aboriginal people living on-reserve, 150 telephone interviews with Aboriginal people living off-reserve and 209 telephone interviews with new Canadians (those not born in Canada). All interviews were conducted between April 15 and May 5, 2008. The sample was stratified to ensure adequate representation by region of residence. A national sample of 1,503 will provide results accurate to within plus or minus 2.5 percentage points in 19 out of 20 samples (larger margins of error will apply to the oversamples of on- and off-reserve Aboriginal people and new Canadians). A more detailed description of the methodology used to conduct this survey is presented at the back of this report, along with a copy of the questionnaire (see Appendices).

## **Report synopsis**

This report presents a detailed analysis of the survey data in three main sections, addressing results at the national level (general population) and for Aboriginal people (both on- and off-reserve) and new Canadians. The first section examines awareness and perceptions of Aboriginal issues in Canada. The next section examines awareness of and attitudes towards Indian residential schools. The final section examines awareness of and attitudes towards various elements of the 2006 Residential Schools Settlement Agreement.

Analysis of the survey data revealed that a number of demographic and attitudinal variables influence awareness and attitudes regarding the Indian residential schools issue. These are referenced in the report where appropriate and include:

- Region
- Age
- Level of education
- Level of household income
- Religious affiliation (Catholic, Protestant or other[ including ‘none’])
- Frequency of attendance at religious services
- Level of familiarity with Aboriginal issues in general
- Level of familiarity with the issue of native people and residential schools

Unless otherwise noted, all results are expressed as a percentage. Subgroup differences are noted in the text only when statistically significant.

## Note to the reader

During the interviewing period for the 2008 National Benchmark Survey, an important announcement regarding the Truth and Reconciliation was made. On April 28, the Honourable Chuck Strahl, Minister of Indian Affairs and Northern Development, announced the appointment of Mr. Justice Harry S. LaForme as Chair of the Truth and Reconciliation Commission. Although virtually all interviewing for the general population sample was completed by this point, significant numbers of interviews for all three oversample groups were completed after this announcement.

In order to determine the effect (if any) of this announcement on responses to the survey questionnaire, a variable was created dividing the interviews into two groups: those conducted prior to the announcement and those conducted after the announcement. All survey questions were analyzed by this new variable. The results of this analysis revealed that only two awareness variables showed a clear difference that could be attributed to the ministerial announcement, and this for only one oversample group: for Aboriginal people living off-reserve, awareness of federal government involvement in addressing the Indian residential schools legacy was higher following the ministerial announcement, as was awareness of the Truth and Reconciliation Commission. In addition, Aboriginal people living off-reserve who were aware of the TRC were more likely to cite TV as the source of this awareness following the announcement. No other differences were identified that can be attributed to the ministerial announcement.

## GENERAL PERCEPTIONS REGARDING ABORIGINAL ISSUES

In order to properly interpret Canadians' awareness and perceptions of the Indian residential schools issue, it is necessary to place these data into context. Thus, respondents to the 2008 National Benchmark Survey were first asked a number of questions about their overall level of awareness of Aboriginal issues in Canada, as well as their perceptions of the current state of relations between Aboriginal and non-Aboriginal Canadians.

### Most important issue facing Aboriginal people in Canada

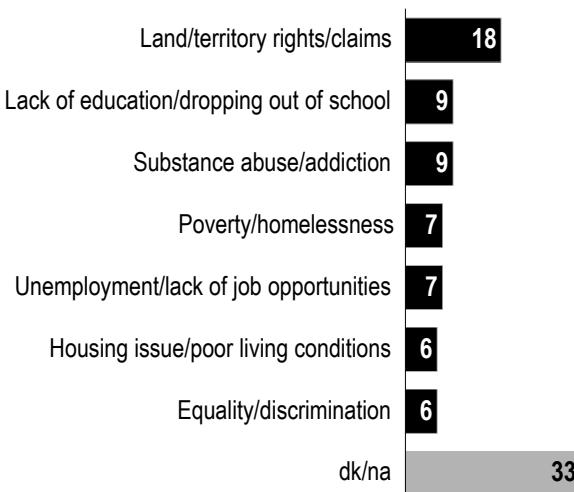
**Some two in ten Canadians believe land claims/territorial rights are the most important issue facing Aboriginal people in Canada today. One-third cannot name a most important issue. On-reserve Aboriginal people are most likely to name lack of education as the most important issue.**

The 2008 National Benchmark Survey began by asking respondents what they feel is the most important issue facing Aboriginal people in Canada today.

Canadians in general are most likely to mention land claims/territorial rights as the most important issue facing Aboriginal people, with just under two in ten (18%) mentioning this issue. About half this proportion mention lack of education (9%) or substance abuse (9%) as the most important issue, while poverty/homelessness and unemployment/lack of job opportunities are each mentioned by seven percent. Fully one-third (33%) of Canadians are unable to say what they think is the most important issue facing Aboriginal people.

### Most important issue facing Aboriginal people in Canada

Top mentions      May 2008



Regionally, land claims/territorial rights is most commonly mentioned by Ontarians as the most important issue currently facing Aboriginal people in Canada. In fact, the proportion of Ontarians mentioning this issue (26%) is double that seen in any other region of Canada and more than double the proportion of Ontarians mentioning any other issue. Lack of education is mentioned most often in the North, with 17 percent of Northerners mentioning this issue. Substance abuse is mentioned by at least ten percent in all regions except the Atlantic region and Ontario. More than one-half of Quebecers (54%) cannot name a most important issue facing Aboriginal people.

Although off-reserve Aboriginal people and new Canadians (those born outside Canada) tend to mention the same issues in approximately the same proportions as do the general population, Aboriginal people living on-reserve tend to give different relative weights to these issues. On-reserve Aboriginal people are most likely to mention lack of education (17%) as the most important issue currently facing Aboriginal people, followed by issues related to housing and poor living conditions (12%), unemployment (10%) and acknowledgement/recognition of treaty rights (10%).

### **Most important issue facing Aboriginal people in Canada**

May 2008

	Gen. Population (n=1,503)	Aboriginal		New Canadians (n=443)
		On-reserve (n=165)	Off- reserve (n=222)	
Land/territory rights/claims	18	9	10	14
Lack of education/dropping out of school	9	17	9	14
Substance abuse/addiction	9	6	7	9
Poverty/homelessness	7	7	8	7
Unemployment/lack of job opportunities	7	10	6	9
Housing issue/poor living conditions	6	12	10	8
Equality/discrimination	6	3	9	6
Poor health care system/health issues	4	9	4	2
Social issue/isolation/inability to integrate	4	1	2	7
Acknowledgement/recognition/Treaty Act	3	10	8	3
Cultural preservation/self-identity	3	2	3	2
Self-government/independence	3	2	3	2
Other	5	7	9	4
DK/NA	33	25	27	32

Total exceeds 100% due to multiple responses

## Overall familiarity with Aboriginal issues

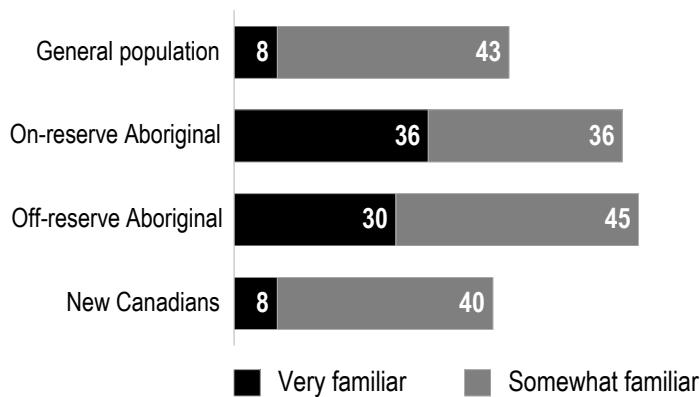
**While half of Canadians report they are at least somewhat familiar with Aboriginal issues in Canada, fewer than one in ten are very familiar. Aboriginal people are more likely to be familiar with these issues but, even among this group, fully one-quarter are not familiar.**

Given the proportion of Canadians who cannot name a most important issue facing Aboriginal people in Canada today, it would seem that many Canadians are relatively unfamiliar with current Aboriginal issues. The 2008 National Benchmark Survey directly asked Canadians to self-assess their level of familiarity with Aboriginal issues in Canada.

Overall, most Canadians feel they are somewhat, but not strongly, familiar with Aboriginal issues. While half of the general population (51%) report being at least somewhat familiar with current Aboriginal issues, fewer than one in ten (8%) report they are **very** familiar with these issues. About one-third of Canadians (32%) feel they are not very familiar with Aboriginal issues, while just under two in ten (17%) are not at all familiar.

### Familiarity with Aboriginal issues in Canada

May 2008



Not surprisingly, Aboriginal people are more familiar with these issues than are the Canadian public as a whole. More than one-third of on-reserve Aboriginal people (36%) and three in ten off-reserve Aboriginal people (30%) are very familiar with current Aboriginal issues. Still, fully one-quarter of both on- and off-reserve Aboriginal people feel they are not very (15%) or not at all (10%) familiar with Aboriginal issues.

There is a strong regional component to familiarity with Aboriginal issues, with those regions with larger Aboriginal populations showing higher levels of familiarity. In the North, more than one-third (36%) are very familiar with Aboriginal issues, while 12 percent of Western Canadians are very familiar. On the other hand, only six percent of Ontarians and four percent of Quebecers self-assess as very familiar with Aboriginal issues in Canada. Eight in ten Quebecers are not very (46%) or not at all (34%) familiar. In addition, those with a university education are more likely to be at least somewhat familiar with Aboriginal issues than are those with lower levels of education; however, they are no more likely to rate themselves as very familiar.

### Familiarity with selected Aboriginal issues

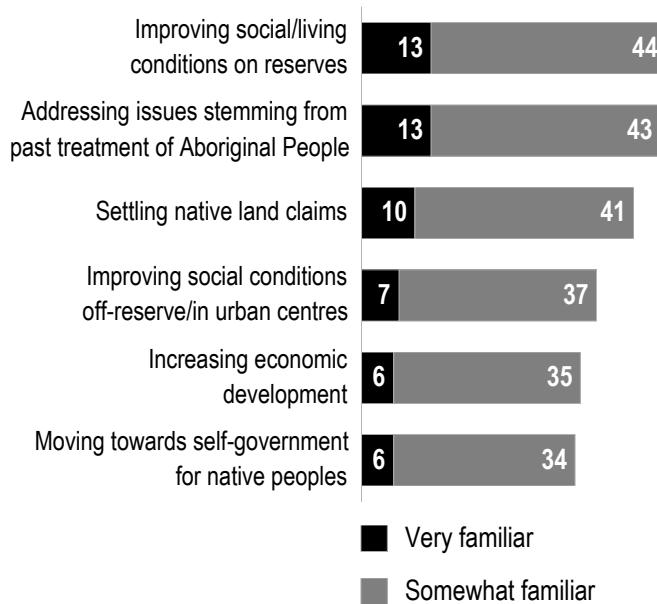
**Among the six specific Aboriginal issues assessed, Canadians are most familiar with the issue of improving societal and living conditions on reserves. Even for this issue, however, only about one in ten Canadians consider themselves very familiar.**

In addition to assessing Canadians' overall level of familiarity with current Aboriginal issues, the 2008 National Benchmark Survey also assessed familiarity with six key current Aboriginal issues in Canada.

Consistent with Canadians' overall assessment of their level of familiarity with Aboriginal issues, fewer than six in ten Canadians express familiarity with each of the six issues specifically assessed.

### Familiarity with specific Aboriginal issues

May 2008



Overall familiarity was highest for **improving social and living conditions on reserves**. Just under six in ten Canadians feel they are at least somewhat familiar with this issue, although only thirteen percent are very familiar. Similar proportions are very and somewhat familiar with **addressing issues stemming from the past treatment of Aboriginal people**. The issue of **settling native land claims** is the only other specific issue where more than half of Canadians are at least somewhat familiar (51%), although only ten percent are very familiar.

Fewer than half of Canadians are familiar with each of the other three issues assessed. More than four in ten Canadians (44%) are at least somewhat familiar with the issue of **improving the social conditions off-reserve and in urban centres**. About four in ten (41%) are at least somewhat familiar with the issue of **increasing economic development**, while a similar number (40%) are familiar with the issue of **moving towards self-government for native peoples**. For each of these issues, only six to seven percent of Canadians rate themselves as very familiar.

Among the general public, familiarity with all of these issues is highest in the North and lowest in Quebec. In addition, familiarity with all issues is higher among those with a university education than those with lower levels of education. Men are more likely than women to be familiar with the issues of **settling native land claims**, **moving towards self-government for native peoples** and **increasing economic development**, but not for the other three issues assessed. Familiarity with the issues of **moving towards self-government for native peoples** and **improving the societal and living conditions on reserves** increases with age; this is not true for the other issues assessed.

It is not surprising to note that Aboriginal Canadians have a greater level of familiarity with all issues assessed. For some of these issues, however, on-reserve Aboriginal people indicate a greater level of familiarity than do those living off-reserve. These include the issues of **settling native land claims** (43% of on-reserve Aboriginal people are very familiar, versus 25% of off-reserve Aboriginal people), **moving towards self-government for native peoples** (37% of on-reserve Aboriginal people are very familiar, versus 23% of off-reserve Aboriginal people) and **improving the societal and living conditions on reserves** (43% of on-reserve Aboriginal people are very familiar, versus 27% of off-reserve Aboriginal people). New Canadians tend to have the same level of familiarity with these issues as Canadians as a whole.

## Relations between Aboriginal and non-Aboriginal people in Canada

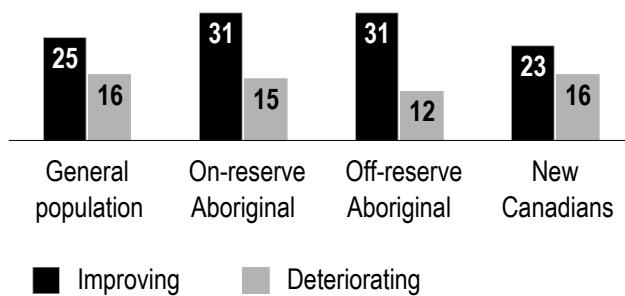
**Canadians are somewhat optimistic about the state of relations between Aboriginal and non-Aboriginal people, with one-quarter who feel relations are improving, while only 16 percent feel they are deteriorating. Aboriginal people themselves are, if anything, somewhat more optimistic.**

The 2008 National Benchmark Survey attempted to assess perceptions of the current state of relations between Aboriginal people and other Canadians by asking Canadians if relations between Aboriginal people and non-Aboriginal Canadians are improving, deteriorating or staying the same.

Overall, Canadians are somewhat optimistic regarding the trend in the state of relations between Aboriginal people and non-Aboriginal Canadians. One-quarter of Canadians (25%) feel that relations between Aboriginal people and non-Aboriginal Canadians are improving, while only 16 percent feel relations are deteriorating. Most (54%) believe relations are staying the same.

### Perceptions of relations between Aboriginal and non-Aboriginal Canadians

May 2008



Aboriginal people themselves are, if anything, more optimistic about the trend in relations with non-Aboriginal people than are Canadians in general: three in ten (31%) believe that relations with non-Aboriginal people are improving, while only 13 percent believe they are deteriorating. There are no significant differences between on- and off-reserve Aboriginal people in perceptions on this issue.

Among Canadians generally, optimism is highest in the North (where 42% feel relations are improving and only 5% feel they are deteriorating) and in the West. Ontario is the only region where

more people feel relations are deteriorating (21%) than that they are improving (18%). Optimism is also high among Canadians 60 and older, with the proportion feeling relations are improving (30%) doubling that feeling the opposite (15%).



## AWARENESS AND PERCEPTIONS REGARDING THE INDIAN RESIDENTIAL SCHOOLS ISSUE

One of the core objectives of the 2008 National Benchmark Survey was to assess Canadians' awareness and level of knowledge of the Indian residential schools issue, as well as their opinions on this issue.

### Awareness of Indian residential schools

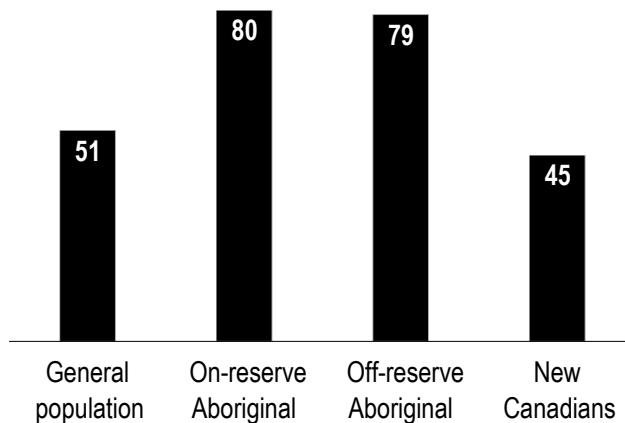
Half of Canadians (and eight in ten Aboriginal people) have heard about Indian residential schools, with abuse or mistreatment of students most commonly recalled. Although most Canadians have heard about these schools through the mass media, Aboriginal people are most likely to have heard through word-of-mouth.

With issues revolving around the 2006 Residential Schools Settlement Agreement receiving increasing media attention as the Truth and Reconciliation Commission gets ready to begin operation, it is useful to assess the general level of awareness of Canadians regarding the Indian residential schools issue. The 2008 National Benchmark Survey asked Canadians if they could recall having seen or heard anything about Indian residential schools.

Overall, half (51%) of Canadians report that they have heard or read something on the subject of Indian residential schools. This proportion rises to eight in ten among Aboriginal Canadians, but is somewhat lower (45%) among new Canadians.

### Awareness of Indian residential schools

Aware May 2008



Among Canadians generally, awareness of Indian residential schools is highest in the North (86%) and in Western Canada (72%). About half of Ontarians (49%) and Atlantic Canadians (45%) are aware of them, while only 27 percent of Quebecers can recall seeing or hearing anything about these schools. Awareness of Indian residential schools rises with education and age, and is higher among those with annual household incomes of \$100,000 or more (64%) than among those with lower levels of income (49%).

In addition, Protestants (62%) and those with other non-Catholic religious affiliations (56%) are more likely to be aware of Indian residential schools than are Catholics (37%). Also, those who regularly (more than once per month) attend services are more likely to be aware (59%) than are those who attend less frequently (39%).

The most common specific piece of information recalled is that Aboriginal people were abused or molested at the schools. Just under four in ten (37%) can recall this element.

### **Details of awareness of Indian residential schools**

May 2008

	Gen. Population (n=832)	Aboriginal On-reserve (n=135)	Off- reserve (n=181)	New Canadians (n=215)
Abuse/molestation of Aboriginal students	37	31	31	28
Children were separated from their families	20	11	12	21
Mistreatment of the aboriginal people/discrimination	14	13	12	14
Forbidden to speak their language/learn their culture	10	9	10	15
Settlements/financial compensation	9	28	24	9
Integration to main society/assimilation	7	6	5	6
It was run by church/government staff	4	4	3	5
Aboriginal people were filing lawsuits/claims	3	*	1	4
Provided education/taught their culture	3	-	1	3
Closing residential schools due to poor living conditions	2	2	3	1
Other	4	12	7	7
DK/NA	26	20	24	26

\* Less than 0.5 percent

*Subsample: Those aware of Indian residential schools*

Total exceeds 100% due to multiple responses

Two in ten (20%) can recall hearing that children were separated from their families and 14 percent can recall hearing about discrimination or other mistreatment of Aboriginal people at the schools. One in ten (10%) recall hearing that Aboriginal children were forbidden to speak their language or learn their culture at these schools.

Aboriginal people generally recall hearing similar types of information. However, they are much more likely than other Canadians to recall hearing about settlements or financial compensation. About one-quarter of on- (28%) and off-reserve (24%) Aboriginal people recall hearing about settlements or compensation, compared to only one in ten (9%) among Canadians in general.

Canadians generally are most likely to cite mass media when asked how they heard about Indian residential schools, with half (50%) mentioning the newspaper and an equal proportion (49%) mentioning television. Radio and word-of-mouth are each mentioned by one in five (20%).

### Sources of awareness regarding Indian residential schools

May 2008

	Gen. Population (n=832)	Aboriginal On-reserve (n=135)	Off- reserve (n=181)	New Canadians (n=215)
Newspaper	50	21	23	51
TV	49	18	22	45
Friend/family/neighbour	20	58	61	18
Radio	20	5	8	21
School	11	5	12	6
Magazine	8	2	1	10
Internet/website	5	7	5	4
City/town/community	3	7	5	3
Work/colleagues/work with Aboriginal people	3	2	6	4
Books/novels	3	4	3	4
Media/news/documentaries/movies	3	2	4	3
Word-of-mouth from former students/victims	2	11	7	1
Directly from Aboriginal people (general)	2	2	3	3
Grew up/live near residential schools	1	4	1	2
Other	6	10	7	8
DK/NA	3	5	1	3

*Subsample: Those aware of Indian residential schools*

Total exceeds 100% due to multiple responses

Aboriginal people are much more likely to mention word-of-mouth as their source of information about Indian residential schools than are Canadians generally. Some six in ten on-reserve (58%) and off-reserve (61%) Aboriginal people mention hearing about the schools from family, friends or neighbours, with an additional one in ten hearing about them directly from former students (11% of on-reserve and 7% of off-reserve Aboriginal people). Aboriginal people are less likely to mention mass-media sources.

## Familiarity with issue of native people and residential schools

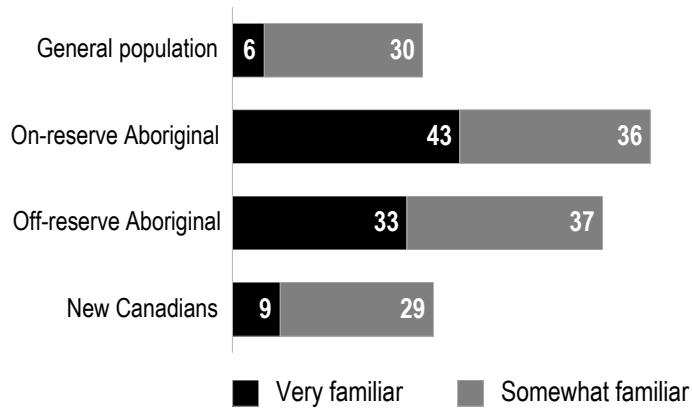
**Just over one-third of Canadians are familiar with the issue of native people and residential schools, although only one in twenty are very familiar. Familiarity with this issue is much higher among Aboriginal people, especially those living on-reserve.**

In addition to assessing awareness of Indian residential schools, the 2008 National Benchmark Survey also assessed familiarity with the issue of native people and residential schools.

Overall, Canadians are somewhat less familiar with the issue of native people and residential schools than they are with Aboriginal issues generally. Just over one-third (36%) of Canadians are at least somewhat familiar with this issue, although only one in twenty (6%) rate themselves as very familiar. New Canadians are about as familiar with this issue as the general population.

### Familiarity with issue of native people and residential schools

May 2008



It is not surprising to note that Aboriginal people are much more likely to be familiar with this issue than are Canadians as a whole. This is especially true of on-reserve Aboriginal people, eight in ten (79%) of whom are familiar with the issue. More than four in ten (43%) are very familiar. Among

off-reserve Aboriginal people, seven in ten (70%) are at least somewhat familiar with the issue of native people and residential schools, with one-third (33%) very familiar.

As was the case with familiarity with Aboriginal issues in general, Canadians living in the North (80% familiar) and West (57% familiar) are most likely to say they are familiar with the issue of native people and residential schools, while Quebecers (14% familiar) are least likely to report familiarity. Familiarity with this issue rises with age and education and is higher among those with annual household incomes of \$100,000 or more (49%) than among those with lower levels of income (36%).

In addition, Protestants (45%) and those who are neither Catholic nor Protestant (42%) are more likely to report familiarity with this issue than are Catholics (23%), while those who regularly attend services (40%) are more likely to be familiar with the issue than are those who do not attend services regularly (25%).

### **Personal knowledge of an Indian residential school student**

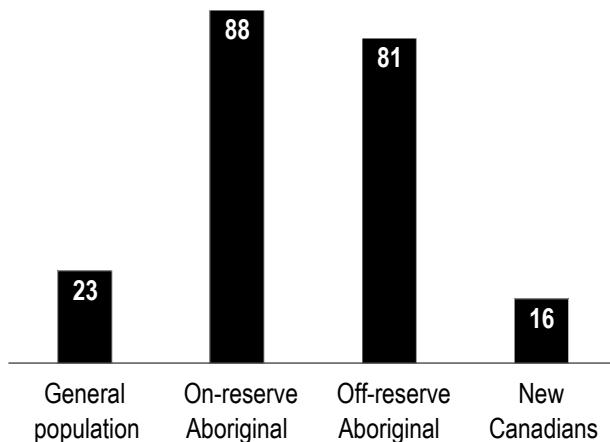
**About one-quarter of Canadians personally know someone who was or might have been a student at an Indian residential school. This proportion rises to eight in ten off-reserve Aboriginal people and nine in ten on-reserve Aboriginal people.**

The 2008 National Benchmark Survey asked Canadians if they personally knew anyone who might have been a student in an Indian residential school, in part to determine if personal knowledge of such a student might influence opinions on the residential schools issue.

About one-quarter of Canadians report that they know someone who was (20%) or might have been (3%) a student at an Indian residential school. This proportion is much higher among those living in the North (73%) and in Western Canada (37%) and is far lower in Quebec (6%). Personally knowing someone who was or might have been an Indian residential school student is more likely among those with annual household incomes of \$100,000 or more (32%) than among those with lower levels of income (23%). Finally, those with religious affiliations other than Catholic are more likely to know someone who was or could have been an Indian residential school student (28%) than are Catholics (14%), and those who attend services regularly are more likely to know a residential school student (22%) than are those who do not (16%).

**Personal knowledge of an Indian residential schools student**

Yes/might have been      May 2008



Aboriginal people, especially those living on-reserve, are far more likely than Canadians in general to personally know a residential school student. Almost nine in ten on-reserve Aboriginal people know someone who was (86%) or might have been (2%) a student at a residential school. Eight in ten off-reserve Aboriginal people (81%) know such a student. New Canadians, on the other hand, are less likely than the average Canadian to know such a student, with only 16% reporting they know someone who was or may have been a student at an Indian residential school.

**Awareness of selected aspects of Indian residential school system**

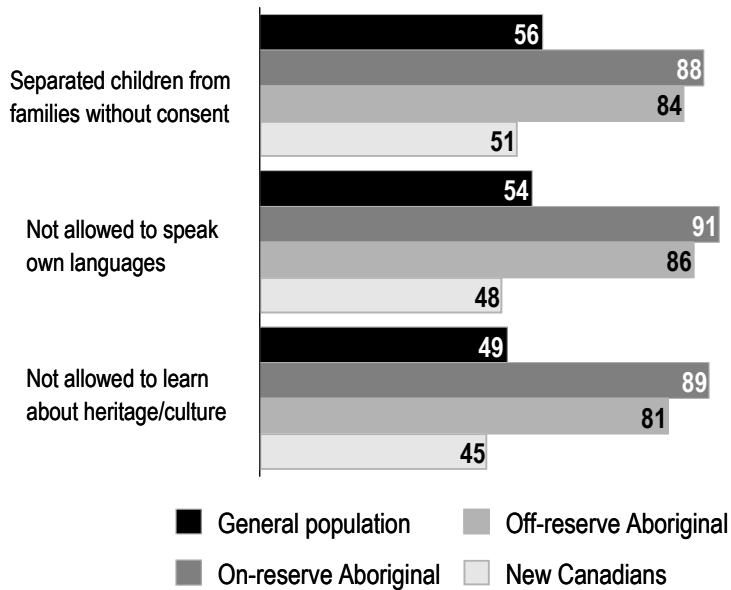
**Half or more Canadians are aware of each of the aspects of the Indian residential school system assessed, with awareness highest that the system separated children from their families and prevented students from speaking their own language.**

The 2008 National Benchmark Survey specifically queried Canadians about three aspects of the Indian residential school system to determine awareness of these elements.

Overall, about one-half of Canadians are aware of each of these three aspects of the Indian residential school system. Awareness is highest that the Indian residential school system **separated many children from their families without permission of the families**. Fifty-six percent of Canadians are aware of this aspect of the residential school system. A similar proportion (54%) are aware that the system **prevented students from speaking their own language**. Finally, about half (49%) are aware that the system **prevented students from learning about their heritage and culture**.

## Awareness of selected characteristics of Indian residential school system

Aware May 2008



Awareness of these aspects of the residential school system is somewhat lower among new Canadians than among Canadians as a whole. On the other hand, it is not surprising to note that Aboriginal people are far more likely than the average Canadian to know about each of these three aspects of the Indian residential school system.

As we have seen for other awareness issues in the 2008 National Benchmark Survey, certain segments of the Canadian population are more aware of all three of the aspects of the Indian residential school system assessed than are others. Awareness is highest in the North and, to a lesser extent, the West and is lowest in Quebec. Generally, awareness increases with education and age and is higher among those with annual household incomes of \$100,000 or more, those who have a non-Catholic (or no) religious affiliation and those who regularly attend services.

## Perceptions of long-term consequences for students

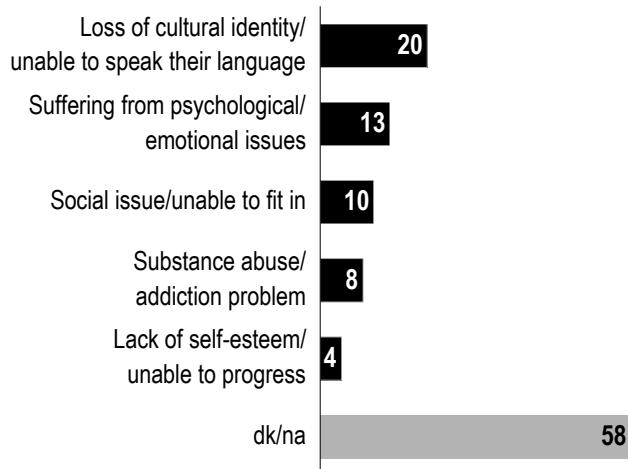
**Canadians are most likely to mention the loss of cultural identity or ability to speak the native language as long-term consequences of the residential school experience. Aboriginal people also emphasize substance abuse and addiction as long-term consequences.**

The 2008 National Benchmark Survey asked Canadians what they felt were the long-term consequences for former students stemming from their experiences at Indian residential schools.

Overall, Canadians are most likely to mention the loss of cultural identity or an inability to speak their native language as a consequence of attendance at an Indian residential school. One in five (20%) mention this consequence. Smaller numbers of Canadians mention ongoing psychological or emotional issues (13%), socialization problems (10%), and substance abuse or addiction problems (8%) as long-term consequences. However, six in ten Canadians (58%) cannot name any long-term consequences to students from their experiences at residential schools.

### Long-term consequences for former Indian residential school students

Top mentions      May 2008



Although Aboriginal people are also most likely to mention the loss of cultural identity and language (mentioned by 26% of on-reserve and 24% of off-reserve Aboriginal people), they tend to emphasize somewhat different long-term consequences of the residential schools experience.

Aboriginal people are much more likely to mention substance abuse and addiction as consequences (mentioned by 20% of on-reserve and 16% of off-reserve Aboriginal people), as well as domestic violence/abuse issues (13% of on-reserve and 7% of off-reserve Aboriginal people, versus 2% of

the general population). Aboriginal people are also somewhat more likely to mention poor family relations or parenting skills (9% among both on- and off-reserve Aboriginal people, versus 3% of Canadians in general).

### **Long-term consequences for former Indian residential school students**

May 2008

	Gen. Population	Aboriginal			New Canadians
		On- reserve	Off- reserve		
Loss of cultural identity/unable to speak their language	20	26	24	20	
Suffering from psychological/emotional issues	13	12	15	9	
Social issue/unable to fit in	10	5	11	12	
Substance abuse/addiction problems	8	20	16	6	
Lack of self-esteem/unable to progress	4	7	7	4	
Poor family relations/lack of parenting skills	3	9	9	4	
High suicide rates/violence/crime	2	3	2	2	
Repeat cycle of abuse/domestic violence	2	13	7	3	
Hatred/mistrust towards non-Aboriginal people	1	3	3	1	
Other	2	7	8	4	
DK/NA	58	37	41	61	

Total exceeds 100% due to multiple responses

### **Perceived relationship between current challenges facing Aboriginal communities and the Indian residential schools experience**

**Six in ten Canadians believe that the challenges faced by Aboriginal communities are, to at least some extent, the result of the Indian residential schools experience, with two in ten believing that there is a strong causal relationship between the two.**

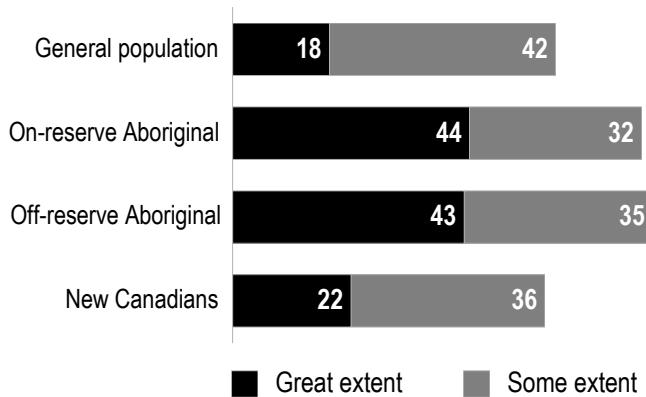
One of the objectives of the 2008 National Benchmark Survey was to explore the link in the public consciousness between the current challenges faced by Aboriginal communities and the experiences of Aboriginal people in the Indian residential school system. To this end, respondents were asked to what extent they felt there was a causal relationship between the two.

Canadians certainly feel that Aboriginal peoples' experiences in Indian residential schools have had consequences for their communities: four in ten Canadians (42%) feel that, to some extent, the

challenges currently facing Aboriginal communities are the result of Aboriginal peoples' experiences in residential schools. Two in ten Canadians (18%) would go even farther and say that the current challenges faced by Aboriginal communities are, to a great extent, the result of the Indian residential schools experience. Three in ten see little (20%) or no (9%) causal relationship between the two.

### **Perceived extent of link between challenges facing Aboriginal communities and Indian residential schools experience**

May 2008



Aboriginal people are much more likely to see a strong causal relationship between the Indian residential schools experience and the current challenges faced by Aboriginal communities. More than four in ten Aboriginal people (44% among on-reserve and 43% among off-reserve Aboriginal people) believe that the challenges faced by their communities are, to a great extent, the result of the Indian residential schools experience, while another one-third (32% among on-reserve and 35% among off-reserve Aboriginal people) see the residential schools experience as, to some extent, the cause of current challenges. Only about one in five Aboriginal people see little or no causal relation between the two.

Among Canadians generally, there are relatively few regional or demographic differences in perceptions on this issue. Canadians living in the North are more likely than others to see, to at least some extent, a causal relationship between the residential schools experience and the current challenges facing Aboriginal communities (72%, versus a maximum of 62% in any other region).

Those most familiar with Aboriginal issues and, in particular, those familiar with the issue of native people and residential schools are more likely to believe that the challenges currently facing Aboriginal communities are, to a great extent, the result of the Indian residential school experience. Those who personally know someone who was (or may have been) a student at a residential school

are also more likely to feel that the residential school experience contributes, to a great extent, to the challenges faced by today's Aboriginal communities (27%, versus 15% of those who do not know such a person).

### **Awareness of federal government involvement in addressing Indian residential schools legacy**

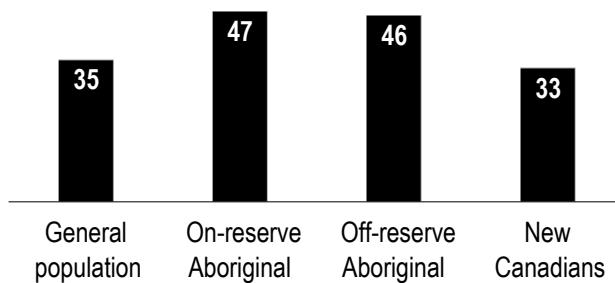
**Just over one-third of Canadians have heard or read something about federal government involvement in addressing the Indian residential schools legacy. Most who recall anything specific mention the issue of financial compensation.**

One of the core objectives of the 2008 National Benchmark Survey was to establish a benchmark of public awareness of federal government involvement in addressing the legacy of the Indian residential schools system. Although there has already been some publicity surrounding this issue (following the 2006 Residential Schools Settlement Agreement and the establishment of the Truth and Reconciliation Commission), it is expected that there will be much more in the second half of 2008, as the Truth and Reconciliation Commission begins its work.

Overall, just over one-third of Canadians (35%) have read or heard something about the federal government's involvement in efforts to address the Indian residential schools legacy. Awareness of federal government involvement is about the same among new Canadians (33%), and is somewhat higher among on-reserve (47%) and off-reserve (46%) Aboriginal people.

### **Awareness of federal government involvement in attempting to address Indian residential schools legacy**

Aware      May 2008



As with all awareness issues assessed in the 2008 Benchmark Survey, awareness of federal government involvement is highest among Canadians living in the North (78%) and in Western Canada (59%), and is lowest in Quebec (9%). Awareness generally increases with age and education,

and is higher among those with annual household incomes of \$100,000 or more. In addition, those whose religious affiliation is something other than Catholic, as well as those who regularly attend religious services, are more likely to be aware of federal government involvement in addressing the legacy of Indian residential schools. Finally, those with at least some familiarity with Aboriginal issues in general, and the issue of native people and residential schools in particular, are more likely to be aware of federal government involvement in this area.

By far, the most commonly recalled element of federal government involvement in addressing the legacy of the Indian residential schools system is the financial compensation/settlement offered to students. Half (49%) of those who recall reading or hearing about federal government involvement in this issue recall something about financial compensation. No other element is mentioned by more than nine percent (public apology from government or from religious organizations). One-quarter (25%) of those who recall hearing anything about federal government involvement in this issue cannot recall anything specific.

### **Details of awareness of federal government involvement in attempting to address Indian residential schools legacy**

May 2008

	Gen. Population (n=608)	Aboriginal			New Canadians (n=165)
		On- reserve (n=78)	Off- reserve (n=116)		
Government issued financial compensation/settlements	49	55	54	53	
Public apology from government/religious organization	9	3	5	7	
Unspecified government investigations/attempts to address issue	8	3	11	12	
Offered counselling/help towards victims	7	9	8	5	
Lawsuit/negotiations for settlements	6	1	5	5	
Issue not taken seriously/denial	3	4	3	4	
Stories about the mistreatment/abuse of Aboriginal people	3	–	6	2	
Other	6	7	17	5	
DK/NA	25	29	9	22	

*Subsample: Those aware of federal government involvement*

Total exceeds 100% due to multiple responses

On- (55%) and off-reserve (54%) Aboriginal people are more likely to mention financial compensation, as are Canadians living in the North (79%) and in Western Canada (57%).

## AWARENESS AND ATTITUDES REGARDING THE 2006 RESIDENTIAL SCHOOLS SETTLEMENT AGREEMENT

In 2006, the federal government, former students of Indian residential schools, the churches that ran the schools and Aboriginal organizations reached a Settlement Agreement to address the legacy of the Indian residential school system. One of the objectives of the 2008 National Benchmark Survey was to assess public awareness of the various elements of this agreement, as well as perceptions of its potential to facilitate reconciliation between Aboriginal people and non-Aboriginal Canadians.

### **Awareness of the five elements of the 2006 Residential Schools Settlement Agreement**

**Of the five key elements of the 2006 Settlement Agreement, awareness is highest for the “common experience payment” among both Aboriginal people and non-Aboriginal Canadians. While most Canadians heard about these elements through the mass media, Aboriginal people are more likely to cite word-of-mouth and the local community.**

The 2006 Residential Schools Settlement Agreement contained five key elements. They are:

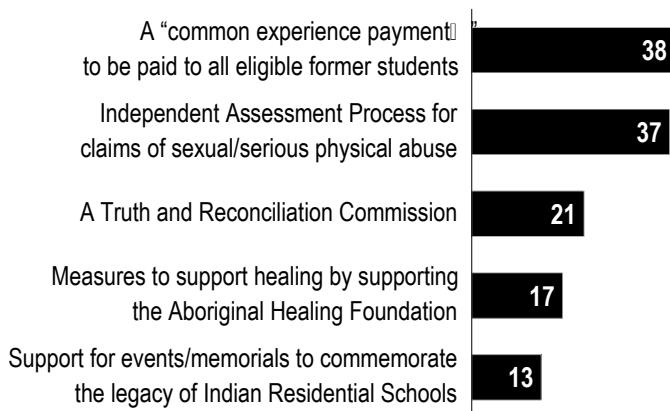
- A “common experience payment” to be paid to all eligible former students who resided at recognized Indian residential schools
- An Independent Assessment Process for claims of sexual and serious physical abuse
- Measures to support healing, by supporting the Aboriginal Healing Foundation
- Providing support for events and memorials to commemorate the legacy of Indian residential schools
- A Truth and Reconciliation Commission.

The 2008 National Benchmark Survey assessed awareness of all five of these key elements, including sources of awareness among those aware of the individual elements.

Awareness the five elements of the 2006 Settlement Agreement among Canadians is generally fairly low. While about four in ten are aware of the “common experience payment” (38%) and the Independent Assessment Process (37%), only one in five or fewer are aware of the Truth and Reconciliation Commission (21%), measures to support healing through the Aboriginal Healing Foundation (17%) and support for commemorative events/memorials (13%).

## Awareness of details of the 2006 Residential Schools Settlement Agreement

Aware May 2008



Regional differences in awareness mirror those seen for other issues assessed in this survey, with awareness for all elements highest in the North and Western Canada and lowest in Quebec. Other demographic differences are not as strong as seen for other awareness/familiarity issues in the survey: Awareness of all five elements tends to increase with age and those with a university education are more likely to be aware of the “common experience payment” and the Independent Assessment Process. Non-Catholics and regular church-goers tend to have higher awareness of most elements. Finally, awareness of all five elements rises with the general level of familiarity with Aboriginal issues in general and the issue of native people and residential schools in particular.

While awareness of the five elements of the 2006 Settlement Agreement is quite similar between new Canadians and the general Canadian population, awareness among Aboriginal people varies considerably, as shown in the table on the following page. As is the case with Canadians in general, awareness among Aboriginal people is highest for the “common experience payment,” although awareness of this element among Aboriginal people is much higher, reaching 81 percent among on-reserve Aboriginal people. Awareness of the Independent Assessment Process, measures to support healing through the Aboriginal Healing Foundation, and commemorative events and memorials is also much higher among Aboriginal people than among non-Aboriginal people, but not as dramatically so as for the “common experience payment.” Finally, Aboriginal awareness of the Truth and Reconciliation Commission is no higher than it is among non-Aboriginal people.

## **Awareness of details of the 2006 Residential Schools Settlement Agreement**

Aware May 2008

			Aboriginal	
	Gen. Population	On- reserve	Off- reserve	New Canadians
A “common experience payment” to be paid to all eligible former students	38	81	71	38
Independent Assessment Process for claims of sexual/serious physical abuse	37	61	63	40
A Truth and Reconciliation Commission	21	24	26	25
Measures to support healing by supporting the Aboriginal Healing Foundation	17	45	41	19
Support for events/memorials to commemorate the legacy of Indian Residential Schools	13	29	28	11

Generally, Canadians (including new Canadians) heard about the elements of the 2006 Settlement Agreement of which they are aware through the mass media, with TV (42%-51%), newspaper (38%-45%) and radio (15%-24%) mentioned most frequently. Aboriginal people, on the other hand, are most likely to mention word-of-mouth as a source of awareness of the “common experience payment,” the Independent Assessment Process and the Truth and Reconciliation Commission. For the other two elements (measures to support healing, and commemorative events and memorials), word-of-mouth is an important secondary source behind the mass media. Aboriginal people are also more likely to mention their local community, as well as Aboriginal assembly meetings or healing workshops, as sources of awareness of the elements of the 2006 Settlement Agreement.

## **Perceived contribution of elements of the 2006 Settlement Agreement to reconciliation between Aboriginal and non-Aboriginal people in Canada**

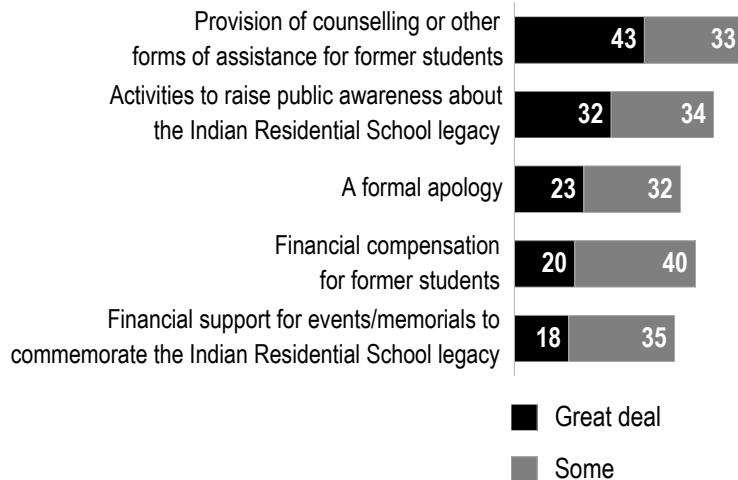
**Canadians generally believe that the provision of counselling and other forms of assistance to former residential school students, and raising public awareness of the legacy of the residential school system can make the greatest contribution to reconciliation between Aboriginal people and non-Aboriginal Canadians.**

In addition to assessing awareness of the five key elements of the 2006 Residential Schools Settlement Agreement, the 2008 National Benchmark Survey also assessed public perceptions as to the extent to which the individual elements of the Agreement might contribute to reconciliation between Aboriginal people and non-Aboriginal Canadians.

By a clear margin, Canadians feel that the provision of counselling (or other forms of assistance) for former students has the best chance to contribute to reconciliation between Aboriginal people and non-Aboriginal Canadians. More than four in ten Canadians (43%) feel that this element of the Settlement Agreement will contribute a great deal to reconciliation, with another one-third (33%) feeling it will make some contribution. Canadians also feel that raising public awareness about the Indian residential schools legacy is important: one-third (32%) believe that this will make a great contribution to reconciliation, while another third (34%) believe it will make some contribution.

### **Contribution of selected activities to reconciliation between Aboriginal and non-Aboriginal people in Canada**

May 2008



Other elements assessed, while seen as valuable, are not seen as important for reconciliation as are counselling and raising public awareness. More than half of Canadians believe that a formal apology will contribute to reconciliation between Aboriginal people and non-Aboriginal Canadians to at least some degree; about one-quarter (23%) believe it will contribute a great deal. Six in ten Canadians feel that financial compensation for former students will contribute at least somewhat to reconciliation, with one in five (20%) believing this the act will contribute a great deal. Finally, just over half of Canadians believe that financial support for events/memorials commemorating the Indian residential schools legacy will contribute some (35%) or a great deal (18%) to reconciliation. New Canadians are generally somewhat more likely than Canadians as a whole to feel that all of these elements will contribute a great deal towards reconciliation (with the exception of counselling, where they are no more likely than other Canadians to see this as making a great contribution). The

views of on-reserve and off-reserve Aboriginal people are generally very similar to those of Canadians as a whole, although on-reserve Aboriginal people are more likely than Canadians as a whole to feel that providing financial support for commemorative events and memorials will contribute a great deal to reconciliation.

Among Canadians generally, there are relatively few major regional or demographic differences in opinions regarding the extent of the contribution of each of these activities to reconciliation. Those living in the North are more likely than other Canadians to feel that a formal apology and financial compensation to former students will contribute a great deal toward reconciliation. Those very familiar with Aboriginal issues in general, and the issue of native peoples and residential schools in particular, are more likely than others to believe that all five activities will contribute a great deal toward reconciliation.

### **Perceived role of individual Canadians in bringing about reconciliation in response to the Indian residential schools legacy**

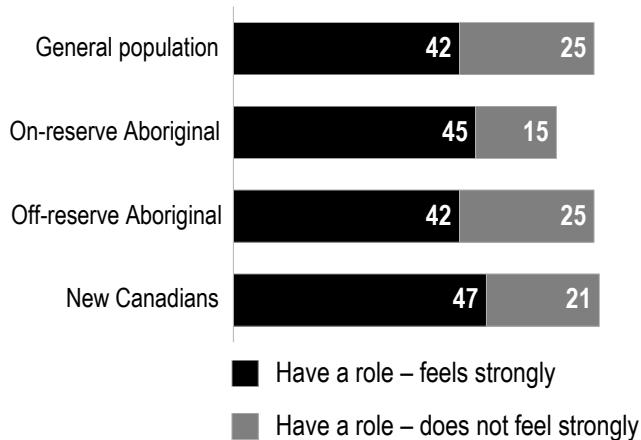
**Two-thirds of Canadians believe that individual Canadians with no experience in the Indian residential schools system have a role to play in bringing about reconciliation in response to the system's legacy; four in ten feel strongly about this.**

The 2008 National Benchmark Survey asked Canadians if they felt that individual Canadians with no experience in Indian residential schools have a role to play in efforts to bring about reconciliation in response to the Indian residential school system and its legacy.

Fully two-thirds (67%) of Canadians believe that individual Canadians have a role to play in efforts to bring about reconciliation in response to the legacy of the Indian residential schools system, even if they had no experience with Indian residential schools. Four in ten (42%) feel strongly that this is the case. About one-quarter of Canadians believe that individual Canadians do *not* have a role to play in reconciliation if they were not involved in the residential schools system, but only 12 percent feel strongly that ordinary Canadians have no role.

## Perception that ordinary Canadians have a role to play in reconciliation

Have a role to play May 2008



There is a great deal of consistency between the views of Canadians generally and those of Aboriginal people and new Canadians on this issue. Although on-reserve Aboriginal people are somewhat less likely overall to feel that ordinary Canadians have a role in reconciliation, they are just as likely as other Canadians to strongly feel that individual Canadians *do* have a role.

Among Canadians as a whole, there are relatively few major regional or demographic differences in perceptions of the role of individual Canadians in bringing about reconciliation. Those living in the North are somewhat more likely to strongly believe individual Canadians (regardless of their experience with the residential schools system) have a role to play in reconciliation (53%), as are Canadians 30 and older (45%, versus 31% of those under 30). However, those with annual household incomes of \$100,000 or more are somewhat less likely to strongly believe that individual Canadians have a role to play (33%).

## Expectations regarding the Truth and Reconciliation Commission

**Canadians have significant expectations of the Truth and Reconciliation Commission, with three in ten or more believing the TRC will make a great deal of difference in raising public awareness, supporting local community initiatives, and improving relations between Aboriginal people and other Canadians.**

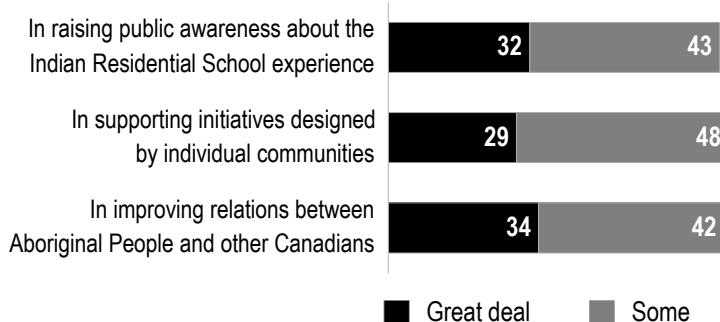
A key element of the 2006 Residential Schools Settlement Agreement is the formation of a Truth and Reconciliation Commission (TRC). The TRC is an official independent body that will offer former students and anyone affected by Indian residential schools an opportunity to share their

experiences in a safe and culturally appropriate manner. The 2008 National Benchmark Survey explored Canadians' expectations of the TRC appointed as part of the 2006 Settlement Agreement.

Three-quarters or more believe that the TRC will make at least some difference in terms of raising public awareness of the Indian residential schools experience, supporting initiatives within individual communities and improving relations between Aboriginal peoples and other Canadians. Three in ten or more believe that the TRC will make a great deal of difference in each of these areas.

### **Extent of difference Truth and Reconciliation Commission will make**

May 2008



Expectations of the TRC are fairly consistent between Canadians generally, Aboriginal people and new Canadians, although Aboriginal people and new Canadians tend to have somewhat higher expectations of the TRC. More than four in ten Aboriginal people (43%) and four in ten new Canadians (39%) believe the TRC will make a great deal of difference in raising public awareness, while four in ten on-reserve Aboriginal people (41%) and new Canadians (39%) believe the TRC will make a great deal of difference in promoting reconciliation by supporting individual community initiatives. More than four in ten new Canadians (43%) believe the TRC will make a great deal of difference in improving relations between Aboriginal people and other Canadians.

**Extent of difference Truth and Reconciliation Commission will make**

Great deal      May 2008

	Gen. Population	Aboriginal		New Canadians
		On- reserve	Off- reserve	
In raising public awareness about the Indian Residential School experience	32	43	43	39
In supporting initiatives designed by individual communities	29	41	35	39
In improving relations between Aboriginal People and other Canadians	34	40	41	43

Canadians in general are fairly consistent in their expectations for the TRC. Those who have completed university (36%) are more likely than others (25%) to feel that the TRC will make a great deal of difference in promoting reconciliation by supporting individual community initiatives. Also, those with more familiarity with Aboriginal issues in general, and the issue of native people and residential schools in particular, tend to have somewhat higher expectations of the TRC in all three areas assessed.

**Meaning of “reconciliation” in the context of Indian residential schools**

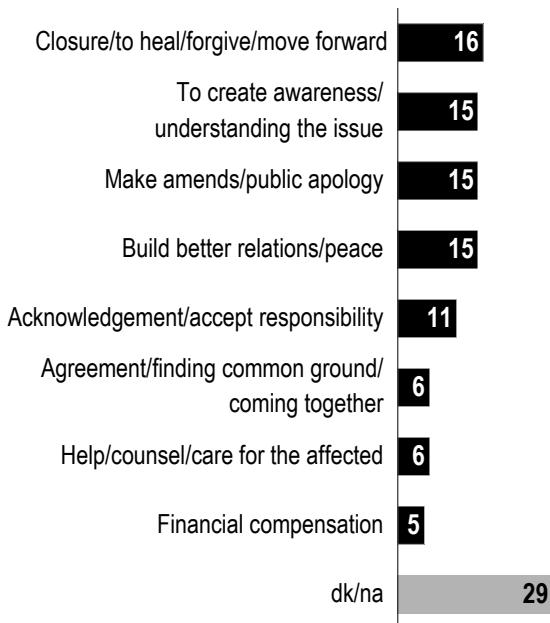
**In the context of Indian residential schools, Canadians generally understand the word “reconciliation” to mean closure, forgiveness or “moving on,” awareness and understanding of the issue, improving relations between Aboriginal people and other Canadians, or making amends/apologizing.**

As the Truth and Reconciliation Commission begins its activities, the word “reconciliation” will be heard frequently in relation to the Indian residential schools issue. Thus, the 2008 National Benchmark Survey explored what this word means to Canadians in relation to Indian residential schools.

Canadians give a variety of responses when asked what “reconciliation” means in relation to the Indian residential schools issue. The most common perceived meanings relate to closure, forgiveness or “moving on” (16%), awareness and understanding of the issue (15%), building better relations/making peace between Aboriginal and non-Aboriginal people (15%), and making amends or apologizing (15%).

## What reconciliation means in relation to Indian Residential Schools

Top mentions      May 2008



There are relatively few important differences between Canadians generally and Aboriginal people in terms of the perceived meaning of “reconciliation,” except that Aboriginal people (in particular on-reserve Aboriginal people) are much less likely to be able to give a perceived meaning (49% do not know what the terms means in relation to the residential schools issue, compared to 29% of Canadians as a whole). Perceptions of new Canadians are similar to those of Canadians as a whole.

Canadians are generally consistent in their perceptions of the meaning of “reconciliation” in relation to the Indian residential schools issue. However, Canadians living in the North and those who have completed university are particularly likely to define “reconciliation” in terms of closure, forgiveness or “moving on,” or in terms of acknowledgement or acceptance of responsibility.



## **APPENDIX A**

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### **SURVEY METHODOLOGY**



## SURVEY METHODOLOGY

This report is based on a national telephone survey conducted between April 15 and May 5, 2008 with a representative sample of 1,503 Canadians 18 years of age and over, as well as oversample interviews conducted with 155 Aboriginal people living on-reserve, 150 Aboriginal people living off-reserve, and 209 new Canadians (those born outside of the country), for a total of 2,017 completed interviews. Of these, 165 interviews were completed with Aboriginal people living on-reserve (including those within this category from the general population survey), 222 interviews were completed with Aboriginal people living off-reserve, and 443 interviews were completed with new Canadians. The margin of error for a sample of 2,017 Canadians is plus or minus 2.2 percentage points, 19 times out of 20. The margins of error on results for the oversample groups are as follows: Aboriginal people living on-reserve (+/- 7.6); Aboriginal people living off-reserve (+/- 6.6); new Canadians (+/- 4.7). The margins of error are greater for results pertaining to regional or socio-demographic subgroups of the total sample(s).

## SAMPLE DESIGN

The sampling method was designed to complete interviews with the following target audiences:

1. *A general population sample* of 1,500 Canadians, 18 years of age and older.
2. *An oversample* of 150 Aboriginal people living on-reserve.
3. *An oversample* of 150 Aboriginal people living off-reserve.
4. *An oversample* of 200 new Canadians (those born outside of the country).

The general population sample was stratified regionally to provide for reliable analysis by region. Oversamples were distributed proportionately across the country. The general population sample frame for this survey was as follows:

Sample frame (quotas)	General Population
Atlantic Canada	200
Quebec	325
Ontario	475
MB/SK/AB/BC	300
North	200
<b>Canada</b>	<b>1,500</b>

At the analysis stage, the data was weighted to ensure the final sample was fully proportionate to the actual distribution of these populations across Canada. The final sample for the general population was weighted by region, age and gender. The oversample groups were weighted by age and gender within their individual populations. (For example, the on-reserve Aboriginal sample was weighted by age and gender to match census breakdowns.)

The final sample for the general population is distributed as follows:

**Sample distribution – general population**

	N Unweighted	N Weighted	Margin of error (%) <sup>*</sup>
Atlantic Canada	200	101	+/- 6.9
Quebec	326	368	+/- 5.4
Ontario	474	581	+/- 4.5
Western Provinces	300	448	+/- 5.7
North	203	4	+/- 6.9
<b>Canada</b>	<b>1,503</b>	<b>1,503</b>	<b>+/- 2.5</b>

\*at the 95% confidence level.

**Sampling method.** The general population sample was generated using the RDD (random digit dialling) technique. This method generates sample using a database of active phone ranges. These ranges are made up of a series of contiguous blocks of 100 contiguous phone numbers and are revised three to four times per year after a thorough analysis of the most recent edition of an electronic phonebook. Each number generated is put through an appropriate series of validation procedures before it is retained as part of a sample. Each number generated is looked up in a recent electronic phonebook database to retrieve geographic location, business indicator and “do not call” status. The postal code for listed numbers is verified for accuracy and compared against a list of valid codes for the sample stratum. Non-listed numbers are assigned a “most probable” postal code based on the data available for all listed numbers in the phone exchange. This sample selection technique ensures both unlisted numbers and numbers listed after the directory publication are included in the sample.

The oversample of on-reserve Aboriginal people was generated by targeting postal codes for all known reserves in Canada and collecting available telephone numbers for the appropriate postal codes. Within this sample frame, households were randomly selected for inclusion. Respondents were screened to ensure that they live on a reserve, are of First Nations ancestry and met the age requirements for the study.

The oversample of off-reserve Aboriginal people was generated by targeting urban areas across the country with the highest levels of Aboriginal population, based on data from the 2006 Census. The oversample of new Canadians was generated using RDD (random digit dialing), and screening for individuals born outside of Canada.

**Screening.** Households were initially screened for the presence of a person aged 18 and over. For the oversample portion of the survey, households were screened for the presence of either an on-reserve Aboriginal person, an off-reserve Aboriginal person or a new Canadian (an individual born outside of Canada). In each household with more than one qualified respondent, respondents were screened for random selection using the “most recent birthday” method. The use of this technique produces results that are as valid and effective as enumerating all persons within a household and selecting one randomly.

### **QUESTIONNAIRE DESIGN**

The questionnaire for the study was developed by senior consultants at Environics in consultation with Indian Residential Schools Resolution Canada. Once the questionnaire was approved by the project authority, it was translated into French and pre-tested on a small group of the target audience (15 in each official language) prior to being finalized.

### **INTERVIEWING**

Fieldwork was conducted at Environics’ central facilities in Toronto and Montreal. Field supervisors were present at all times to ensure accurate interviewing and recording of responses. Ten percent of each interviewer’s work was unobtrusively monitored for quality control in accordance with the standards set out by the Marketing Research and Intelligence Association (MRIA). A minimum of eight calls were made to a household before classifying it as a “no answer.” All surveys were conducted in a respondent’s official language of choice. At the outset, respondents were advised of their rights under the Privacy and Access to Information Act (e.g., identifying the purpose of research, identifying sponsoring agency and research supplier, the voluntary nature of the survey, and the protection of their responses). The average length of time required to complete an interview was 18.4 minutes.

### **COMPLETION RESULTS**

The total sample for this survey consisted of 1,503 interviews among Canadians aged 18 and older, in addition to a total of 514 interviews as part of the three oversamples.

Based on a formula developed by MRIA in consultation with the Government of Canada (Public Works and Government Services), the effective response rate for the general population survey is seven percent. This is calculated as the number of responding participants (completed interviews, disqualifications and over-quota participants – 1,611), divided by unresolved numbers (busy, no answer – 7,663) plus non-responding households or individuals (refusals, language barrier, missed callbacks – 13,671) plus responding participants (1,611) [R/(U+IS+R)]. Using the same calculation, the effective response rate for the oversample surveys is also seven percent. The disposition of all dialled sample for both components of the survey is presented in the following table.

### Completion results

	General Population	Oversample	Total
Total sample dialed	28,775	28,884	57,659
<b>UNRESOLVED NUMBERS (U)</b>	<b>7,663</b>	<b>8,125</b>	<b>15,788</b>
Busy	101	49	150
No answer	2,819	3,965	6,784
Answering machine	4,743	4,111	8,854
<b>RESOLVED NUMBERS (Total minus Unresolved)</b>	<b>21,112</b>	<b>20,759</b>	<b>41,871</b>
OUT OF SCOPE (Invalid/non-eligible)	5,830	5,733	11,563
Non-residential	413	270	683
Not-in-service	4,927	4,971	9,898
Fax/modem	490	492	982
<b>IN SCOPE NON-RESPONDING (IS)</b>	<b>13,671</b>	<b>13,334</b>	<b>27,005</b>
Refusals – household	7,540	8,365	15,905
Refusals – respondent	2,991	1,680	4,671
Language barrier	742	1,122	1,864
Callback missed/respondent not available	2,223	2,087	4,310
Break-offs (interview not completed)	175	80	255
<b>IN SCOPE RESPONDING (R)</b>	<b>1,611</b>	<b>1,692</b>	<b>3,303</b>
Disqualified	0	1,066	1,066
Quota filled	108	112	220
Completed	1,503	514	2,017
<b>RESPONSE RATE [R / (U + IS + R)]</b>	<b>7%</b>	<b>7%</b>	<b>7%</b>

## SAMPLE PROFILE

The table below presents a profile of the final sample for the four audiences surveyed for this research: Canadian adults 18 years of age and older (i.e. general population), on-reserve Aboriginal people, off-reserve Aboriginal people, and new Canadians.

### Sample profile

	General Population (weighted)	On-reserve Aboriginal people	Off-reserve Aboriginal people	New Canadians
<b>Gender</b>				
Male	48%	48%	49%	47%
Female	52%	52%	51%	53%
<b>Age</b>				
18-29	19%	36%	35%	15%
30-44	28%	32%	30%	26%
45-59	29%	20%	26%	29%
60+	23%	7%	9%	27%
Refused	2%	6%	1%	4%
<b>Education</b>				
Less than high school	9%	33%	27%	7%
Completed high school	20%	17%	24%	10%
College	24%	29%	28%	22%
University	47%	20%	21%	60%
Refused	1%	2%	*	1%
<b>Household income</b>				
Under \$30,000	15%	52%	32%	16%
\$30,000 to \$60,000	27%	16%	24%	33%
\$60,000 to \$80,000	14%	8%	15%	16%
\$80,000 to \$100,000	11%	5%	7%	9%
\$100,000 and over	15%	7%	8%	11%
Refused	17%	12%	14%	15%

\* Less than one percent



## **APPENDIX B**

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### **QUESTIONNAIRE**



**Indian Residential Schools Resolution Canada  
2008 National Benchmark Survey  
Final Questionnaire**

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*Introduction*

Good afternoon/evening. My name is \_\_\_\_\_ and I am calling from Environics Research Group, a public opinion research company. We are conducting a voluntary study to find out what people think about some important issues facing Canada today. Please be assured that we are not selling or soliciting anything. This survey is registered with the national survey registration system.

IF ASKED: The survey will take about 15 minutes to complete

IF ASKED: I can tell you at the end who sponsored this survey?

IF ASKED: The registration system has been created by the Canadian survey research industry to allow the public to verify that a survey is legitimate, get information about the survey industry or register a complaint. The registration systems toll-free telephone number is 1-800-554-9996.

We choose telephone numbers at random and then select one person from each household to be interviewed. To do this, we would like to speak to the person in your household, 18 years of age or older, who has had the most recent birthday. Would that be you?

IF PERSON SELECTED IS NOT AVAILABLE, ARRANGE FOR CALL-BACK

IF PERSON SELECTED IS NOT AVAILABLE OVER INTERVIEW PERIOD, ASK FOR PERSON WITH NEXT MOST RECENT BIRTHDAY

CONFIRM WHETHER RESPONDENT WOULD LIKE TO BE INTERVIEWD IN ENGLISH OR FRENCH

Your participation in the study is voluntary and the information provided will be administered according to the requirements of the Privacy Act, which includes the right to access a copy of the report once available.

IF ASKED: I can give you a contact name at the end of the survey  
[PROVIDE UPFRONT IF RESPONDENT INSISTS]

---

S1. First, are you an Aboriginal person?

(INTERVIEWER NOTE: CODE "YES" FOR FIRST NATIONS, INDIAN, INUIT OR METIS

01 - Yes

02 - No

99 - DK/NA

## A. General Perceptions

*To start off I would like to ask you some general questions about Aboriginal issues in Canada...*

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

OPEN-ENDED AND CODE

**FC 72/69**

2. Would you say you are very familiar, somewhat familiar, not very familiar or not at all familiar with Aboriginal issues in Canada?

01 - Very familiar  
02 - Somewhat familiar  
03 - Not very familiar  
04 - Not at all familiar  
99 – DK/NA

3. There are many issues facing Canada's Aboriginal peoples and their leaders today. For each of the following topics, please tell me if you consider yourself to be very familiar, somewhat familiar, not very familiar or not at all familiar?

READ AND ROTATE – REPEAT SCALE AS NECESSARY

- a) Settling native land claims
- b) Moving toward self-government for native peoples
- c) Increasing economic development
- d) Improving the social and living conditions on reserves
- e) Improving the social conditions off reserve and in urban centres
- f) Addressing issues stemming from the past treatment of Aboriginal People in Canada

01 – Very familiar  
02 – Somewhat familiar  
03 – Not very familiar  
04 – Not at all familiar  
99 – DK/NA

**FC 72/70**

4. Do you think relations between Aboriginal Peoples and non-Aboriginal Canadians are improving, deteriorating or staying about the same?

01 - Improving  
02 - Deteriorating  
03 - About the same  
99 - DK/NA

## B. Awareness and Attitudes about IRS

*Now I'd like to ask you some questions about another topic...*

5. Have you heard or read anything about "Indian Residential Schools"?

01 – Yes  
02 – No SKIP TO Q.8  
99 – DK/NA SKIP TO Q.8

6. (IF YES TO Q.5) What have you heard or read about Indian Residential Schools?

OPEN ENDED AND CODE

7. (IF YES TO Q.5) Do you recall where or how you heard about Indian Residential Schools?  
DO NOT READ. CODE ALL THAT APPLY – PROBE: Any others?

01 - Government of Canada/federal government  
02 - Indian Affairs Canada  
03 - Indian Residential Schools Reconciliation Canada  
04 - Provincial government  
05 - City/town/community  
06 - TV  
07 - Radio  
08 - Newspaper  
09 - Magazine  
10 - Internet/website  
11 - Friend/family/neighbour  
98 - Other (SPECIFY \_\_\_\_\_)  
99 - Don't know/No answer

[Tracking question from Earnscliffe/Pollara 2001]

8. How familiar are you with the issue of native people and residential schools – are you very familiar, somewhat familiar, not very familiar or not at all familiar

01 - Very familiar  
02 - Somewhat familiar  
03 - Not very familiar  
04 - Not at all familiar  
99 – DK/NA

9. Do you know anyone who was or might have been a student in an Indian Residential School?

01 – Yes  
02 – Might have been  
03 – No  
99 – DK/NA

*Next, I'd like to ask you about certain aspects of the residential schools issue...*

10. Were you aware that the Indian Residential School system separated many children from their families without the permission of the families?

01 – Yes

02 – No  
99 – DK/NA

- 11a. Before this survey did you know that students in the Indian Residential School system were not allowed to speak their own languages?

01 – Yes  
02 – No  
99 – DK/NA

- 11b. And, before this survey did you know that students in the Indian Residential School system were not allowed to learn about their heritage and culture?

01 – Yes  
02 – No  
99 – DK/NA

12. From what you know or may have heard, what, if any, have been the long-term consequences for former students of attending Indian Residential Schools?

OPEN-ENDED AND CODE

13. To what extent do you think that the challenges facing Aboriginal communities today are a result of Aboriginal peoples' experiences in residential schools? Would you say a great extent, some extent, a little or not at all?

01 – Great extent  
02 – Some extent  
03 – A little  
04 – Not at all  
VOLUNTEERED  
99 – DK/NA

14. Indian Residential Schools were operated for many years in Canada with the last federally-run residential school closing in 1996. It is estimated that there are 80,000 people alive today who attended residential schools and, as a result, thousands of former students, their family members, and their communities continue to deal with the impacts of the Indian Residential School system.

Have you read or heard anything about the federal government's involvement in efforts to address the Indian Residential Schools legacy?

01 – Yes  
02 – No      SKIP TO Q.16  
99 – DK/NA    SKIP TO Q.16

15. (IF YES TO Q.14) What have you heard or read?

OPEN-ENDED AND CODE

### C. Awareness and Attitudes about the Residential Schools Settlement Agreement and TRC

ASK ALL

16. In 2006, a settlement agreement was reached between federal government, former students, churches, and Aboriginal organizations to address the legacy of Indian Residential Schools. This settlement agreement includes five key elements. For each of the following, please tell me if you recall hearing or reading anything about it? READ AND ROTATE A THROUGH E
- a) A "common experience payment" to be paid to all eligible former students who resided at recognized Indian Residential Schools.
  - b) An Independent Assessment Process for claims of sexual and serious physical abuse.
  - c) Measures to support healing, by supporting the Aboriginal Healing Foundation.
  - d) Providing support for events and memorials to commemorate the legacy of Indian Residential Schools.
  - e) A Truth and Reconciliation Commission.

01 – Yes

02 – No

99 – DK/NA

ASK Q. 17 IMMEDIATELY AFTER FOR EACH YES AT Q.16

17. Do you recall where or how you heard about [INSERT A THROUGH E FROM Q.16 AS APPROPRIATE]?  
DO NOT READ. CODE ALL THAT APPLY – PROBE: Any others?

- 01 - Government of Canada/federal government
- 02 - Indian Affairs Canada
- 03 - Indian Residential Schools Reconciliation Canada
- 04 - Provincial government
- 05 - City/town/community
- 06 - TV
- 07 - Radio
- 08 - Newspaper
- 09 - Magazine
- 10 - Internet/website
- 11 - Friend/family/neighbour
- 98 - Other (SPECIFY \_\_\_\_\_)
- 99 - Don't know/No answer

18. To what extent do you think that each of the following activities will contribute toward reconciliation between Aboriginal Peoples and non-Aboriginal people in Canada? For each, please tell me if you think it will contribute a great deal, some, a little, or not at all?

READ IN SEQUENCE

- a) A formal apology
- b) Financial compensation for former students
- c) The provision of counselling or other forms of assistance for former students
- d) Providing financial support for events and memorials to commemorate the legacy of Indian Residential Schools
- e) Activities to raise public awareness about the Indian Residential School system and its legacy

01 – Great deal

02 – Some

03 – A little

04 – Not at all

VOLUNTEERED

99 – DK/NA

19. Now thinking about Canadians generally? Do you believe that individual Canadians with no experience in Indian Residential Schools have a role to play in efforts to bring about reconciliation in response to the Indian Residential School system and its legacy? Do you feel strongly about this or not?

01 – Canadians do have a role – feels strongly

02 – Canadians do have a role – does not feel strongly

03 – Canadians do not have a role – does not feel strongly

04 – Canadians do not have a role – feels strongly

VOLUNTEERED

99 – DK/NA

**ASK ALL**

20. A truth and reconciliation commission is an official independent body that will offer former students and anyone affected by Indian Residential Schools an opportunity to share their experiences in a safe and culturally appropriate manner.

To what extent do you believe that the truth and reconciliation commission will make a difference in each of the following areas? For each one please tell me if you think it will make a great deal of difference, some, not very much, or no difference at all?

**READ AND RANDOMIZE**

- a) Raising public awareness about the Indian Residential School experience
- b) Promoting reconciliation by supporting initiatives designed by individual communities to meet their unique needs
- c) Improving relations between Aboriginal People and other Canadians

01 - A great deal

02 - Some

03 - Not very much

04 - Not at all

VOLUNTEERED

99 - DK/NA

21. In relation to the Indian Residential Schools issue, what does “reconciliation” mean to you?

**OPEN-ENDED AND CODE**

**D. Demographics**

*To finish up, I would like to ask you a few questions about you and your household for statistical purposes only. Please be assured that your answers will remain completely confidential.*

- A. Which is the last level of education that you have completed?

READ IF NECESSARY – CODE ONE ONLY

INTERVIEWER: CONFIRM LAST LEVEL COMPLETED, NOT LAST LEVEL ATTENDED

01 – Some elementary

02 – Completed elementary

03 – Some high school

04 – Completed high school

05 – Community college/Vocational/Technical school/CEGEP

06 – Some university

07 – Completed university

08 – Postgraduate university/professional school

99 – NA/REFUSE

- B. In what year were you born?

\_\_\_\_\_ 99 – NA/REFUSE

ASK Q.C, D, E IF ABORIGINAL AT Q.S1 – OTHERS SKIP TO F

C. Would you identify yourself as First Nations, Métis or Inuit?  
CODE ONE ONLY

01 - First Nation

02 - Métis

03 - Inuit

98 - Other (SPECIFY \_\_\_\_\_)

99 - DK/NA

IF FIRST NATIONS AT Q.C – OTHERS SKIP TO Q.E

D. Are you a Status or Non-Status Indian?  
CODE ONE ONLY

01 - Status

02 - Non-Status

98 - REFUSED

99 - DK/NA

E. Is your primary residence located on a reserve?

01 - Yes

02 - No

99 - DK/NA

IF ABORIGINAL IN Q.S1, SKIP TO G

F. (ASK IF NOT ABORIGINAL IN Q.S1) Could you please tell me your ethnic or cultural background?  
DO NOT READ – CODE MULTIPLE ETHNIC ORIGINS IF OFFERED

Group	Includes
Chinese	China, Hong Kong, Taiwan
East Asia	Japanese, Korean
South Asian/East Indian	Bangladeshi, Bengali, Brunei, Gujarati, East Indian, Indo Pakistani, Mauritius, Mayotte, Mongolian, Pakistani, Punjabi, Singhalese, Sri Lankan, Tamil
South East Asian	Vietnamese, Cambodian, Malaysian, Laotian, Indonesian, Singaporean, Burmese, Kampuchean, Thai
Filipino	
Black (Africa, Caribbean)	Angolan, Anguillan, Antiguan, Aruba/Netherlands Antilles, Bahamian, Barbadian, Belizean, Benin, Bermudan, Botswanan, Burkina Faso, Burundi, Cameroon, Cape Verde Islands, Cayman Islands, Central African Republic, Chad, Comoros Islands, Congo, Dominica, Equatorial Guinea, Ethiopian, Gabonese, Gambian, Ghanaian, Grenadian, Guadeloupe, Guinea, Guinea-Bissau, Guyanese, Haitian, Ivory Coast, Jamaican, Kenyan, Lesotho, Liberia, Madagascar, Malawi, Mali, Martinique/French Guiana,Montserrat, Mozambique, Namibian, Nevistinian, Niger, Nigerian, Rwandan, Vincentian/Grenadines, Saint Lucian, Senegalese, Trinidadian, Tobagonian, West Indian, Other Caribbean, Other African
Latin American	All Central and South American countries, Mexico, Cuba, Puerto Rico
West Asian/North African/Arabs	Afghan, Algerian, Armenian, Bahrain, Bhutanese, Egyptian, Iranian, Iraqi, Israeli, Jordanian, Kurdish, Kuwaiti, Lebanese, Libyan, Maghrebi origins, Mauritanian, Moroccan, Nepalese, Oman, Palestinian, Republic of Yemen, Saudi Arabian, Syrian, Turk
Pacific Islands	Fijian, Melanesian, Micronesian, Polynesian, Tonga, Tuvalu, Wake Island, Western Samoa, American Samoa, Coral Sea Islands, Territory, Kiribati, Nauru, Norfolk Island, Northern Mariana Island, Tokelau, Pitcairn Islands, Trust Territory of the Pacific Islands, Vanuatu, Wallis and Futuna Island, Cook Islands, Johnston Atoll, Guam, Midway Islands, New Caledonia
Other Visible Minorities	RECORD _____
White	Non - Visible Minority (Includes English, Irish, Scottish, German, French, Italian)
REFUSE/NO ANSWER	

G. What language do you most frequently speak at home?

IF SPEAK MORE THAN ONE LANGUAGE, ASK: Which one do you speak most often?  
DO NOT READ – CODE ONE ONLY

- 01 - English
  - 02 - French
  - 98 – Other
  - 99 – NA/REFUSE

H. What country were you born in?

01 – Canada SKIP TO Q.J  
98 - Other (SPECIFY \_\_\_\_\_ )  
99 - DK/NA SKIP TO Q.J

I. (ASK IF OTHER IN Q.S2) In what year did you come to live in Canada?  
RECORD ANSWER

<YEAR, xxxx>  
9999 - DK/NA

- J. For statistical purposes only, we need general information about your household income. Please tell me which of the following categories applies to your total household income for the year 2007?  
READ - CODE ONE ONLY

- 01 - Less than \$30,000
- 02 - \$30,000 up to \$59,999
- 03 - \$60,000 up to \$79,999
- 04 - \$80,000 up to \$100,000
- 05 - More than \$100,000

**VOLUNTEERED**

99 - DK/NA/REFUSE

- K. What is your religious affiliation (or denomination), if any?  
DO NOT READ

- L. How often, if at all, do you attend religious services?  
READ

- 01 - More than once a week
- 02 - Once a week
- 03 - About every two or three weeks
- 04 - About once a month or less
- 05 - Special services only (for example Christmas, Easter, Yom Kippur)
- 06 - Never, or almost never
- 99 – DK/NA

- M. And to better understand how results vary by communities of different sizes, may I have your 6-digit postal code?  
**IF RESPONDENT HESITATES, ASK FOR FSA ONLY**

**99 - DK/NA**

This completes the survey. In case my supervisor would like to verify that I conducted this interview, may I have your first name?

First Name:

Thank you very much for your time and assistance. This survey was conducted on behalf of Indian Residential Schools Resolution Canada, and is registered under the Federal Access to Information Act.

IF RESPONDENT REQUESTS CONTACT:

Envirronics: Tony Coulson, Study Director 613-230-5089

Truth and Reconciliation Commission: Kimberly Phillips, Director of Communications: 613-947-5702

RECORD:

N. Gender:

- 01 - Male
- 02 - Female

O. Language of interview

- 01 - English
- 02 - French

P. Province/Territory

- 01 - Northwest Territories
- 02 - Yukon
- 03 - Nunavut
- 04 - British Columbia
- 05 - Alberta
- 06 - Saskatchewan
- 07 - Manitoba
- 08 - Ontario
- 09 - Quebec
- 10 - New Brunswick
- 11 - Nova Scotia
- 12 - Prince Edward Island
- 13 - Newfoundland and Labrador

Q. Rural/Urban indicator

- 01 - Urban
- 02 - Rural
- 98 - Other
- 09 - DK/NA

R. Sampling source

- 10 - National RDD sample
- 21 - First Nation
- 22 - Inuit
- 23 - Métis
- 30 – New Canadian oversample

S. On/Off-reserve indicator

- 01 - On-reserve
- 02 - Off-reserve



## Résolution des questions des pensionnats indiens Canada Sondage national de référence de 2008

### Questionnaire définitif

---

#### *Introduction*

Bonjour/Bonsoir. Je me nomme \_\_\_\_\_ et vous appelle au nom d'Environics Research Group, une société de recherche sur l'opinion publique. Nous réalisons un sondage facultatif pour en apprendre davantage au sujet de ce que les gens pensent à propos de certains dossiers importants au Canada aujourd'hui. Veuillez avoir l'assurance que nous ne vendons ou ne sollicitons rien. Ce sondage est inscrit dans le système national d'enregistrement des sondages.

SI ON LE DEMANDE : le sondage prendra environ 15 minutes à compléter.

SI ON LE DEMANDE : à la fin du sondage, je pourrai vous dire qui le commandite.

SI ON LE DEMANDE : le système d'enregistrement a été mis sur pied par le secteur canadien œuvrant dans le domaine des sondages, pour permettre au public de vérifier si un sondage est légitime, pour obtenir des renseignements généraux au sujet du secteur des sondages ou pour déposer une plainte. Le numéro de téléphone sans frais du système d'enregistrement est le 1-800-554-9996

Nous choisissons des numéros de téléphone au hasard, ensuite nous choisissons une personne du foyer pour l'interviewer. Puis-je parler à la personne de votre ménage qui est âgée de 18 ans ou plus et qui a célébré son anniversaire de naissance le plus récemment ? Est-ce vous ?

SI LA PERSONNE CHOISIE N'EST PAS DISPONIBLE, PRENDRE DES ARRANGEMENTS POUR UN RAPPEL.  
SI LA PERSONNE CHOISIE N'EST PAS DISPONIBLE PENDANT LA PÉRIODE ALLOUÉE POUR LES ENTREVUES, DEMANDER À PARLER À LA PERSONNE SUIVANTE QUI A CÉLÉBRÉ SON ANNIVERSAIRE DE NAISSANCE LE PLUS RÉCEMMENT.

CONFIRMER SI LE/LA RÉPONDANT(E) PRÉFÈRE QUE L'ENTREVUE SE DÉROULE EN ANGLAIS OU EN FRANÇAIS

Votre participation à ce sondage n'est pas obligatoire et les renseignements fournis seront administrés selon les dispositions prévues dans la *Loi sur la protection des renseignements personnels* qui prévoit le droit d'avoir accès à un exemplaire du rapport lorsqu'il sera disponible.

SI ON LE DEMANDE : je pourrai vous donner le nom d'une personne-ressource à la fin du sondage  
[LE DONNER SI LE/LA RÉPONDANT(E) INSISTE]

---

S1 Tout d'abord, êtes-vous Autochtone ?

(NOTA À L'INTERVIEWEUR(EUSE) : CODER « OUI » POUR MEMBRE DE PREMIÈRES NATIONS, INDIEN(NE), INUIT OU MÉTIS

- 01 - Oui
- 02 - Non
- 99 - NSP/PR

## A. Perceptions générales

*Pour commencer, j'aimerais vous poser quelques questions de nature générale au sujet des dossiers autochtones au Canada...*

1. Selon vous, quel est le dossier le plus important auquel font face les peuples autochtones aujourd’hui ?

À RÉPONSE OUVERTE ET CODE

FC 72/69

2. Diriez-vous que vous connaissez très bien, assez bien, pas très bien ou pas du tout les dossiers autochtones au Canada ?

01 – Très bien  
02 – Assez bien  
03 – Pas très bien  
04 – Pas du tout  
99 – NSP/PR

3. Il y a plusieurs problèmes auxquels font face les peuples autochtones et leurs dirigeants aujourd’hui. Pour chacun des sujets suivants, veuillez s'il vous plaît me dire si vous jugez que vous le connaissez très bien, assez bien, pas très bien ou pas du tout ?

LECTURE EN ROTATION – RÉPÉTER L'ÉCHELLE AU BESOIN

- a) Le règlement des revendications territoriales autochtones
- b) La voie de l'autonomie gouvernementale des peuples autochtones
- c) Accroître le développement économique
- d) Améliorer les conditions sociales et la vie dans les réserves
- e) Améliorer les conditions sociales à l'extérieur des réserves et dans les centres urbains
- f) Résoudre les problèmes découlant des traitements infligés aux peuples autochtones du Canada par le passé

01 – Très bien  
02 – Assez bien  
03 – Pas très bien  
04 – Pas du tout  
99 – NSP/PR

FC 72/70

4. Est-ce que vous pensez que les relations entre les Autochtones et les autres Canadiens s'améliorent, se détériorent ou sont demeurées à peu près au même point ?

01 – S'améliorent  
02 – Se détériorent  
03 – Sont demeurées à peu près au même point  
99 - NSP/PR

## B. Sensibilisation et attitudes au sujet des pensionnats indiens

À présent, j'aimerais vous poser quelques questions sur un autre sujet...

5. Avez-vous entendu ou lu quelque chose au sujet des « pensionnats indiens » ?

01 – Oui  
02 – Non  
99 – NSP/PR

PASSER À LA Q.8  
PASSER À LA Q.8

6. (SI OUI À LA Q.5) Qu'avez-vous entendu ou lu au sujet des pensionnats indiens ?

À RÉPONSE OUVERTE ET CODE

7. (SI OUI À LA Q.5) Vous souvenez-vous où ou comment avez-vous entendu parler des pensionnats indiens ?  
NE PAS LIRE. CODER TOUTES LES RÉPONSES QUI S'APPLIQUENT – SONDER : Autre chose ?

01 – Gouvernement du Canada/gouvernement fédéral  
02 – Affaires indiennes Canada  
03 – Résolution des questions des pensionnats indiens Canada (RQPIC)  
04 – Gouvernement provincial  
05 – Ville/municipalité/collectivité  
06 – Télévision  
07 – Radio  
08 – Journaux  
09 – Magazine  
10 - Internet/site Web  
11 - Ami/famille/voisin  
98 - Autre (PRÉCISER \_\_\_\_\_)  
99 - Ne sait pas/pas de réponse

[Tracking question from Earnscliffe/Pollara 2001]

8. Dans quelle mesure connaissez-vous le dossier des peuples autochtones et des pensionnats indiens, diriez-vous que vous le connaissez très bien, assez bien, pas très bien ou pas du tout ?

01 – Très bien  
02 – Assez bien  
03 – Pas très bien  
04 – Pas du tout  
99 – NSP/PR

9. Connaissez-vous quelqu'un qui a été ou qui pourrait avoir été élève dans un pensionnat indien ?

01 – Oui  
02 – Pourrait l'avoir été  
03 – Non  
99 – NSP/PR

Maintenant, j'aimerais vous poser quelques questions sur certains aspects du dossier des pensionnats indiens...

10. Êtiez-vous au courant que le réseau des pensionnats indiens a séparé un grand nombre d'enfants de leurs familles sans l'autorisation des familles ?

01 – Oui  
02 – Non  
99 – NSP/PR

11a. Avant ce sondage saviez-vous que les élèves du réseau des pensionnats indiens n'étaient pas autorisés à parler leurs propres langues ?

01 – Oui  
02 – Non  
99 – NSP/PR

11b. Et, avant ce sondage, saviez-vous que les élèves du système des pensionnats indiens n'étaient pas autorisés à étudier leur patrimoine et leur culture ?

01 – Oui  
02 – Non  
99 – NSP/PR

12. À partir de ce que vous savez ou avez peut-être entendu, s'il y a lieu, est-ce qu'il y a eu des séquelles à long terme pour d'anciens élèves ayant fréquenté des pensionnats indiens ?

À RÉPONSE OUVERTE ET CODE

13. Dans quelle mesure pensez-vous que les problèmes auxquels font face des collectivités autochtones aujourd'hui sont le résultat des expériences vécues par des Autochtones dans les pensionnats indiens ? Diriez-vous que c'est dans une grande mesure, une certaine mesure, une faible mesure ou pas du tout ?

01 – Grande mesure  
02 – Certaine mesure  
03 – Une faible mesure  
04 – Pas du tout  
NON SUGGÉRÉ  
99 – NSP/PR

14. Les pensionnats indiens ont été en activité pendant un grand nombre d'années au Canada, avec le dernier pensionnat indien géré par le gouvernement fédéral ayant fermé ses portes en 1996. On estime que 80 000 personnes, toujours vivantes aujourd'hui, ont fréquenté des pensionnats indiens et, résultat, des milliers d'anciens élèves, les membres de leurs familles et leurs collectivités continuent de vivre avec les séquelles du réseau des pensionnats indiens.

Avez-vous lu ou entendu quelque chose au sujet des efforts du gouvernement fédéral visant à aborder le dossier des séquelles des pensionnats indiens ?

01 – Oui  
02 – Non            PASSER À LA Q.16  
99 – NSP/PR        PASSER À LA Q.16

15. (SI OUI À LA Q.14) Qu'avez-vous entendu ou lu ?

À RÉPONSE OUVERTE ET CODE

**C. Connaissances et attitudes au sujet de la Convention de règlement relative aux pensionnats indiens et de la CVR**

**POSER À TOUS**

16. En 2006, un accord de règlement a été conclu entre le gouvernement fédéral, les anciens élèves, les églises et les organismes autochtones, afin d'aborder les séquelles laissées par les pensionnats indiens. Cet accord de règlement comprend cinq volets clés. Pour chacun des volets suivants, veuillez me dire si vous vous souvenez d'avoir entendu ou lu quelque chose à ce sujet ? LECTURE EN ROTATION DE A JUSQU'À E

- a) Le versement d'un « paiement d'expérience commune » à tous les anciens élèves admissibles des pensionnats indiens qui ont été résidents des pensionnats indiens reconnus.
- b) L'établissement d'un processus d'évaluation indépendant des réclamations pour violences physiques graves ou abus sexuels.
- c) L'affectation de fonds à la Fondation autochtone de guérison à l'appui de la guérison.
- d) Le soutien d'événements et d'initiatives de commémoration, afin de commémorer les séquelles des pensionnats indiens.
- e) Une Commission de vérité et de réconciliation.

01 – Oui  
02 – Non  
99 – NSP/PR

**POSER Q. 17 IMMÉDIATEMENT APRÈS POUR CHAQUE RÉPONSE « OUI » À LA Q.16**

17. Vous souvenez-vous où ou comment vous avez entendu parler de [INSÉRER A JUSQU'À E À PARTIR DE LA Q.16 LORSQUE C'EST APPROPRIÉ] ?

NE PAS LIRE. CODER TOUTES LES RÉPONSES QUI S'APPLIQUENT – SONDER : Autre chose ?

- 01 – Gouvernement du Canada/gouvernement fédéral
- 02 – Affaires indiennes Canada
- 03 – Résolution des questions des pensionnats indiens Canada (RQPIC)
- 04 – Gouvernement provincial
- 05 – Ville/municipalité/collectivité
- 06 – Télévision
- 07 – Radio
- 08 – Journaux
- 09 – Magazine
- 10 – Internet/site Web
- 11 - Ami/famille/voisin
- 98 - Autre (PRÉCISER \_\_\_\_\_)
- 99 - Ne sait pas/pas de réponse

18. Dans quelle mesure pensez-vous que chacune des activités suivantes contribuera à la réconciliation entre les personnes autochtones et non autochtones du Canada ? Pour chacune, veuillez me dire si vous pensez qu'elle y contribuera beaucoup, assez, un peu ou pas du tout ?

LIRE DANS L'ORDRE

- a) Des excuses officielles
- b) Une compensation financière pour les anciens élèves
- c) Des services d'assistance sociopsychologique ou d'autres types d'aide aux anciens élèves
- d) Le soutien d'événements et d'initiatives de commémoration, afin de commémorer les séquelles des pensionnats indiens
- e) Des activités pour sensibiliser davantage le public au sujet du réseau des pensionnats indiens et de leurs séquelles

01 – Beaucoup

02 – Assez

03 – Un peu

04 – Pas du tout

NON SUGGÉRÉ

99 – NSP/PR

19. À présent, si vous réfléchissez à l'ensemble des Canadiens, croyez-vous que des Canadiens individuels qui n'ont aucune expérience des pensionnats indiens ont un rôle à jouer dans les efforts pour susciter une réconciliation à l'égard des pensionnats indiens et de leurs séquelles ? Êtes-vous fortement de cet avis ou non ?

01 – Les Canadiens ont un rôle à jouer – fortement de cet avis

02 – Les Canadiens ont un rôle à jouer – pas fortement de cet avis

03 – Les Canadiens n'ont pas de rôle à jouer – pas fortement de cet avis

04 – Les Canadiens n'ont pas de rôle à jouer – fortement de cet avis

NON SUGGÉRÉ

99 – NSP/PR

**POSER À TOUS**

20. Une commission de vérité et de réconciliation est un organisme qui donnera l'occasion aux anciens élèves et à quiconque a été touché par les pensionnats indiens de partager leurs expériences dans un environnement sûr et adapté aux réalités culturelles.

Dans quelle mesure croyez-vous que la Commission de vérité et de réconciliation sera importante dans chacun des domaines suivants ? Pour chacun, veuillez s'il vous plaît me dire si vous pensez qu'elle sera source d'un grand changement, d'un certain changement, de peu de changement ou d'aucun changement ?

**LIRE ET RANDOMISER**

- a) Sensibiliser le public à l'égard de l'expérience des pensionnats indiens
- b) Promouvoir la réconciliation en apportant un soutien à la réalisation d'initiatives conçues par des collectivités particulières pour répondre à leurs besoins uniques.
- c) Améliorer les relations entre les peuples autochtones et les autres Canadiens

01 – Grand changement

02 – Certain changement

03 – Peu de changement

04 – Aucun changement

NON SUGGÉRÉ

99 - NSP/PR

21. Dans le contexte des pensionnats indiens, qu'est-ce que le mot « réconciliation » signifie pour vous ?

**À RÉPONSE OUVERTE ET CODE**

**D. Questions démographiques**

*Pour conclure, j'aimerais vous poser quelques questions sur vous et votre foyer à des fins statistiques seulement. Veuillez s'il vous plaît avoir l'assurance que vos réponses demeureront entièrement confidentielles.*

- A. Quel est le niveau de scolarité le plus élevé que vous avez complété ?

**LIRE AU BESOIN – CODER UNE SEULE RÉPONSE**

INTERVIEWEUR(EUSE) : CONFIRMER QU'IL S'AGIT BIEN DU NIVEAU LE PLUS ÉLEVÉ QUI A ÉTÉ COMPLÉTÉ, ET NON PAS ATTEINT

01 – Une partie du niveau primaire

02 – Le niveau primaire au complet

03 – Une partie du niveau secondaire

04 – Le niveau secondaire au complet

05 – Collège communautaire/professionnel/institution technique/Cégep

06 – Une partie du premier cycle universitaire

07 – Le premier cycle universitaire au complet

08 – Des études supérieures/des études dans une école de profession

99 – PR/REFUS

- B. Quelle est votre année de naissance ?

99 – PR/REFUS

POSER LES Q.C, D, E SI AUTOCHTONE À LA Q.S1 – POUR LES AUTRES PASSER À LA F

C. Vous identifieriez-vous en tant que membre des Premières nations, Métis ou Inuit ?

CODER UNE SEULE RÉPONSE

01 – Premières nations

02 – Métis

03 – Inuit

98 – Autre (PRÉCISER \_\_\_\_\_)

99 - NSP/PR

SI MEMBRE DES PREMIÈRES NATIONS À LA Q.C – POUR LES AUTRES PASSER À LA Q.E

D. Êtes-vous Indien(ne) inscrit(e) ou non inscrit(e) ?

CODER UNE SEULE RÉPONSE

01 – Inscrit(e)

02 – Non inscrit(e)

98 - REFUS

99 - NSP/PR

E. Votre résidence principale est-elle située à l'intérieur d'une réserve ?

01 - Oui

02 - Non

99 - NSP/PR

SI AUTOCHTONE À LA Q.S1, PASSER À LA Q.G

F. (POSER SI NON AUTOCHTONE À LA Q.S1) Pouvez-vous me dire quelles sont vos origines ethniques ou culturelles ?

NE PAS LIRE – CODER PLUSIEURS ORIGINES ETHNIQUES SI ELLES SONT MENTIONNÉES

Groupe	Comprend
Chinois	Chine, Hong Kong, Taiwan
Asie orientale	Japonais, Coréen
Asiatique du Sud/de l'Est	Bangladais, Bengalais, Brunei, Goudjratî, Asiatique de l'Est, Indo-Pakistanais Maurice Mayotte, Mongolien, Pakistanais, Punjabi, Ceylanais, Sri Lankais, Tamoul
Asiatique du Sud-Est	Vietnamien, Cambodgien, Malaisien, Laotien, Indonésien, Singapourien, Birman, Cambodgien, Thaïlandais
Philippin	
Noir (Africain, Antillais)	Angolais, Anguillan, Antiguais, Aruba/Antilles néerlandaises, Bahamien, Barbadien, Bélizien, Bénin, Bermudien, Botswanais, Burkina Faso, Burundi, Camerounais, Îles du Cap Vert, Îles Caymans, République centrafricaine, Tchad, Îles Comores, Congo, Commonwealth de la Dominique, Guinée équatoriale, Éthiopien, Gabonais, Gambien, Ghanéen, Grenadien, Guadeloupe, Guinéen, Guinée-Bissau, Guyanais, Haïtien, Ivoirien, Jamaïcain, Kényan, Lesotho, Liberia, Madagascar, Malawien, Malien, Martiniquais/Guyane française, Montserrat, Mozambique, Namibien, Nevisitien, Niger, Nigérien, Rwandais, Vicentian/Grenadines, Sainte-Lucie, Sénégalais, Trinidadais, Tobagan, Antillais, Autre habitant des Caraïbes, Autres Africains
Latino-Américain	Tous les pays d'Amérique centrale et d'Amérique latine, Mexique, Cuba, Puerto Rico
Asie occidentale/Africain du Nord/Arabe	Afghan, Algérien, Arménien, Bahreïn, Bhoutanais, Égyptien, Iranien, Irakien, Israélien, Jordanien, Kurde, Koweïtien, Libanais, Libyen, d'origine maghrébine, Mauritanien, Marocain, Népalais, Oman, Palestinien, République du Yémen, Arabie saoudite, Syrien, Turc
Îles du Pacifique	Fidjien, Mélanésien, Micronésien, Polynésien, Tonga, Tuvalu, Île de Wake, Samoa-occidental, Samoa américaine, Territoire des îles de la mer de Corail, Kiribati, Nauru, Île Norfolk, Îles Marianes-Du-Nord, Tokelau, Îles Pitcairn, Territoire sous tutelle des îles du Pacifique, Vanuatu, Île Wallis et Futuna, îles Cook, Atoll de Johnston, Guam, îles Midway, Nouvelle-Calédonie
Autres minorités visibles	Chine, Hong Kong, Taiwan
Blanc	Minorité non visible (comprend Anglais, Irlandais, Écossais, Allemand, Français, Italien)
REFUS/PAS DE RÉPONSE	

G. Quelle langue parlez-vous le plus souvent à la maison ?

**SI PARLE PLUS D'UNE LANGUE, POSER : Quelle est celle que vous parlez le plus souvent ?  
NE PAS LIRE – CODER UNE SEULE RÉPONSE**

- 01 - Anglais
- 02 - Français
- 98 – Autre
- 99 – PR/REFUS

H. Dans quel pays êtes-vous né(e) ?

- I. (POSER SI AUTRE À LA Q.S2) En quelle année êtes-vous venu(e) vivre au Canada ?

INSCRIRE LA RÉPONSE

<ANNÉE, xxxx>

9999 - NSP/PR

- J. À des fins statistiques seulement, nous avons besoin de renseignements généraux au sujet du revenu de votre ménage. Veuillez s'il vous plaît me dire laquelle des catégories suivantes correspond au revenu total de votre ménage pour l'année 2007 ?

LIRE - CODER UNE SEULE RÉPONSE

01 – Moins de 30 000 \$

02 - 30 000 \$ à 59 999 \$

03 - 60 000 \$ à 79 999 \$

04 - 80 000 \$ à 100 000 \$

05 – Plus de 100 000 \$

NON SUGGÉRÉ

99 - NSP/PR/REFUSE

- K. S'il y a lieu, quelle est votre appartenance religieuse (ou confession) ?

NE PAS LIRE

01 – Catholique romain

02 – Rite oriental (christianisme)

03 – Protestant (uni, anglican, presbytérien, baptiste, mennonite, Témoins de Jéhovah, adventiste, etc.)

04 – Juif

05 – Musulman

06 – Hindou

07 – Sikh

08 - Aucune/athée/agnostique

PASSER À LA Q.M

98 - Autre (PRÉCISER\_\_\_\_\_)

PASSER À LA Q.M

99 - Refus/PR

PASSER À LA Q.M

- L. S'il y a lieu, à quelle fréquence assistez-vous aux services religieux ?

LIRE

01 – Plus d'une fois par semaine

02 – Une fois par semaine

03 – Une fois toutes les deux ou trois semaines

04 – Environ une fois par mois ou moins

05 – Services religieux spéciaux seulement (par exemple Noël, Pâques, Yom Kippur)

06 – Jamais ou presque jamais

99 – NSP/PR

- M. Et, afin de mieux comprendre de quelle façon les résultats varient en fonction de la taille de la collectivité, puis-je avoir les six caractères de votre code postal ?

SI LE/LA RÉPONDANT(E) HÉSITE, DEMANDER LE RTA SEULEMENT

\_\_\_\_\_  
99 - NSP/PR  
\_\_\_\_\_

Voilà qui complète le sondage. Au cas où mon/ma superviseur(e) voudrait s'assurer que j'ai réalisé cette entrevue, puis-je avoir votre prénom ?

Prénom : \_\_\_\_\_

Merci beaucoup de votre temps et de votre aide. Ce sondage a été réalisé pour le compte de Résolution des questions des pensionnats indiens Canada et il est inscrit conformément aux dispositions de la Loi canadienne sur l'accès à l'information.

SI LE/LA RÉPONDANT(E) DEMANDE LE NOM DE LA PERSONNE-RESSOURCE :

Environics : Tony Coulson, directeur de l'étude 613-230-5089

Commission de vérité et de réconciliation : Kimberly Phillips, directrice des communications: 613-947-5702

INSCRIRE :

N. Sexe:

- 01 - Homme
- 02 - Femme

O.Langue de l'entrevue

- 01 - Anglais
- 02 - Français

P. Province/Territoire

- 01 – Territoires du Nord-Ouest
- 02 – Yukon
- 03 – Nunavut
- 04 – Colombie-Britannique
- 05 – Alberta
- 06 – Saskatchewan
- 07 – Manitoba
- 08 – Ontario \_\_\_\_\_
- 09 – Québec
- 10 – Nouveau-Brunswick
- 11 – Nouvelle-Écosse
- 12 – Île-du-Prince-Édouard
- 13 – Terre-Neuve et Labrador

Q Indicateur rural/urbain

- 01 - Urbain
- 02 - Rural
- 98 - Autre
- 09 - NSP/PR

R. Source d'échantillonnage

- 10 – Échantillon national par la méthode RDD
- 21 – Premières nations

22 – Inuit  
23 – Métis  
30 – Nouveau suréchantillon canadien

S. Indicateur dans/à l'extérieur des réserves

01 – Dans une réserve  
02 – À l'extérieur des réserves