



Canadian  
Reconciliation  
Barometer

# The Canadian Reconciliation Barometer

## 2022 Report

December 7, 2023 (Online December 12, 2023)

The Canadian Reconciliation Barometer team conducted this research.

**We dedicate this report to Residential School Survivors as well as to the families and communities whose children never returned home.**

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Suggested citation: Canadian Reconciliation Barometer (2023). The Canadian Reconciliation Barometer: 2022 Report.

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## Acknowledgments

We are grateful to the Residential School Survivors, Elders, and reconciliation leaders who continue to teach us what reconciliation means and to survey respondents who graciously completed our surveys with care. We also gratefully acknowledge our current and previous financial and in-kind support. Without it, this research would not be possible. Finally, we want to acknowledge all the small kindnesses that people have provided along the way — advice and mentorship, creative materials, open doors, care, and so much more.

### Current Funding

2021–2026: Social Sciences and Humanities Research Council Insight Grant 435-2021-0394 (\$293,090). This is a competitive academic grant made possible by the Government of Canada. It covers the basic costs of our work, such as polling.

### Current In-Kind Support

2020–Present: Probe Research Inc. in-kind support.

2016–2025: University of Manitoba, in the form of one 3-credit course teaching release for Dr. Starzyk.

2015–Present: National Centre for Truth and Reconciliation in-kind support of staff, facilities, and Survivor guidance.

## Past Funding and In-Kind Support

2023: National Centre for Truth and Reconciliation grant toward report writing (\$10,000).

2022: Undergraduate Research Experience Award for both Sarah Petriw and Jessica Plett, University of Manitoba (\$6,000 each).

2022–2023: Department of Psychology, University of Manitoba, Undergraduate Research Experience Award for Kyla Wiens (\$7,000).

2021–2022: Psychology Undergraduate Research Experience Award for Jaden Dela Rosa, Department of Psychology, University of Manitoba (\$6,000).

2020–2021: Mitacs Accelerate Industrial Fellowship in collaboration with Probe Research Inc. (\$55,000).

2020–2021: Canada Research Continuity Emergency Fund (\$10,164).

2019–2020: National Centre for Truth and Reconciliation Grant (\$10,000).

2017–2021: Social Sciences and Humanities Research Council Insight Grant 435-2017-0754 (\$192,430).

2015–2016: University of Manitoba University Research Grants Program (\$7,116).

Moving forward, we will be seeking other funding, support, and collaborations to increase our human and financial resources so that we may increase our impact. We welcome any inquiries or suggestions!



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## Executive Summary

The Canadian Reconciliation Barometer measures progress of non-Indigenous and Indigenous peoples' shared journey toward reconciliation. The goal of this report is to showcase perceptions of 13 indicators of reconciliation progress in 2022, and how these have (and haven't) changed since 2021. The 2022 data is based on nationally representative survey responses of 1,034 Indigenous and 2,140 non-Indigenous people in 6 regions.

**What are priority areas for reconciliation efforts?** Indigenous peoples still don't think Canada is making progress on Apologies, Respect for the Natural World, Indigenous Thriving, Systemic Equality, Representation and Leadership, Nation-to-Nation Relationships, and Personal Equality—Personal Equality being the worst.

**Do people understand the harm?** Compared to in 2021, both Indigenous and non-Indigenous respondents reported a better understanding of the harm government policies, such as Residential Schools, have caused to Indigenous peoples. However, Indigenous respondents continued to report a deeper understanding than did non-Indigenous respondents.

**Has this harm been appropriately acknowledged?** In 2022, Indigenous respondents continued to believe that the groups that have harmed Indigenous people have not taken full responsibility. Non-Indigenous respondents were slightly more inclined to think groups have done enough.

**Are we building the relationships needed to move toward reconciliation?** Non-Indigenous respondents increasingly agree with Indigenous respondents that governments do not respect Indigenous nations. And non-Indigenous respondents were less confident in 2022 than in 2021 that interpersonal relationships between Indigenous and non-Indigenous people are mutually respectful, bringing non-Indigenous views in line with how Indigenous people see those relationships. However, this awareness has not spurred non-Indigenous respondents to engage with Indigenous causes and communities.

**Are we reconciling with nature?** Non-Indigenous respondents now feel as strongly as Indigenous respondents do that the natural world is not being adequately protected.

**How do regions differ?** In 2022, Indigenous respondents tended to perceive the least progress in the Prairies and Ontario, but these were also the regions with the smallest gap in perceptions between the two groups. Respondents in the North were most positive, but we had fewer respondents in that region and included no quotas, meaning our estimates for that region are less reliable than others.

**Overall findings:** Reconciliation is a process that takes time. Though we would not expect to see major improvements in the experiences and therefore perceptions of Indigenous peoples over a single year, we did find a small shift in perceptions among non-Indigenous respondents between 2021 and 2022. Non-Indigenous respondents' views have become more aligned with Indigenous respondents' views. This increased agreement in views might lead to more support for government action on Indigenous issues.

**How many people are aware of Residential Schools?** Likely due to the widespread publicity of gravesites at and the Pope's apology for Residential Schools, 90% of non-Indigenous respondents and 94% of Indigenous respondents had previously read or heard about Residential Schools, up from 65% and 87% in 2021.

## Introduction

The Canadian Reconciliation Barometer measures progress on the shared journey of non-Indigenous and Indigenous people toward reconciliation to improve the lives of future generations. This is the second of what we hope to be many future reports. In this report, we focus on the sometimes subtle changes that occurred between 2021 and 2022 in the attitudes of both non-Indigenous and Indigenous people toward elements of reconciliation. In 2022, we were able to measure reconciliation indicators in northern Canada for the first time.

Many Indigenous people speak about the “seven generations,” reminding us that what we do now will affect the lives of today’s children, their children, and more generations. It is a framework to understand the complex relationships and accountabilities associated with living respectfully with the past, present, and future. In the context of reconciliation, we understand that the harms inflicted upon communities are intergenerational and, as a result, the healing will also take many generations. This process will not necessarily be linear but as we celebrate progress and acknowledge setbacks, we can use what we learn to help adjust our paths.

## Project Aims and Purpose

Guided by the concept of seven generations, our team aims to:

- Understand what reconciliation means to Indigenous and non-Indigenous people in Canada, on an ongoing and evolving basis.
- Respectfully track reconciliation progress using best practices in psychometrics (the science of psychological measurement) and public polling.
- Inform policy related to reconciliation, including developing recommendations on ongoing interventions that may be necessary.
- Develop and evaluate evidence-based interventions and initiatives to promote reconciliation.

In doing so, we intend to be one mechanism to increase transparency and accountability to ensure those who come after us enjoy good and just relations between Indigenous and non-Indigenous peoples. Though hopeful, we believe caution, diligence, and awareness are necessary to ensure those within government and our broader society work toward effective solutions and do not repeat racist, fundamentally oppressive, or violent patterns of action. Given the history of genocide in Canada, we know we need to be vigilant. The path to a just future is not guaranteed.

We intend to report our findings regularly to the public and to publish academic and news articles on this work. In the longer term, we hope to build an international network among those who do similar work.

## Next Steps

- Continue building our understanding of reconciliation. On November 15–16, 2023, we did this by participating in the *Traditional Knowledge Keepers Forum*, organized by the National Centre for Truth and Reconciliation. The goal of this forum was to understand how the meaning of reconciliation has evolved since the Truth and Reconciliation Commission’s report in 2015.
- In the next two years, develop a secure base for this project through funding and personnel as well as expand our ability to report findings.
- In 2023–2024, explore ways our work may connect with others who are doing similar work with the longer-term goal of building a comprehensive reporting system for reconciliation in Canada.
- When our funding and personnel increase, consider adding other indicators and develop a platform to poll the same people over time (a longitudinal sample) to allow us to understand change within a group of people over time.

## Relevance to Calls to Action

Our work contributes to the Truth and Reconciliation Commission of Canada’s Call to Action 65:

“We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance the understanding of reconciliation.”

This work is also consistent with some of the National Council for Reconciliation’s intended goals, as outlined in Calls to Action 53 to 56.



## Developing the Barometer

The Canadian Reconciliation Barometer is an online survey that Indigenous and non-Indigenous people in Canada complete. The survey covers 13 indicators of reconciliation, with several statements representing each indicator, for a total of 64 survey questions, called “statements”.

Through several years of work, we developed the survey statements by:

Studying what First Nations, Métis, and Inuit Residential School Survivors said reconciliation means to them in their sacred testimony to the Truth and Reconciliation Commission, now housed at the National Centre for Truth and Reconciliation.

Hosting focus groups and interviews with reconciliation leaders across Canada.

Connecting with and reviewing the work of groups around the world that have developed measures of reconciliation.

Developing rigorous statements that align with best practices in psychometrics, the science of psychological measurement. Our goal was to create statements that represented what we wanted to know with little error in measurement. We can do this by writing clear statements and asking multiple statements about a topic because measurement will always be more accurate with more statements. Keeping in mind that surveys in online polls need to be short, we generally used 3–5 statements for each topic. For these reasons, we emphasize the averages (statistical means) of individual statements that make up an indicator. We also report the findings for specific statements for interested readers.

We chose to take a strengths-based approach by asking questions about what we want to see (e.g., respectful relationships) rather than not see (e.g., racism). Mindful that asking a question may affect how people think about themselves and others, we also did not ask any questions that would reinforce negative stereotypes.

When writing the statements, we considered our understanding of reconciliation, gained from studying Residential School Survivor testimony and talking to reconciliation leaders across Canada. For each question, respondents read a statement and then indicated how much they agreed with it by selecting one of five options: strongly disagree, disagree, neither agree nor disagree, agree, or strongly agree. These were the response options for all the key statements, which makes it possible to compare progress across the 13 indicators.

“Agree” responses or positive scores signal reconciliation. Similar responses or agreement between Indigenous and non-Indigenous respondents’ answers also signal reconciliation.

Finally, we deliberately aimed for a very large sample size—bigger than typical national polls—to make sure we could properly report on different groups of people. We created quotas for several demographic characteristics so that our Indigenous and non-Indigenous samples were representative of the general population in Canada. We also weighted responses to correct for any over- or under-sampling.

We are in the process of drafting academic articles on steps within this process.

## 13 Indicators of Reconciliation

What does reconciliation mean? People come from different backgrounds and have a range of life experiences that influence their answers to this question. Yet there are also several themes, parts, or “indicators” of reconciliation that people commonly mention. Through studying what First Nations, Métis, and Inuit Residential School Survivors said in their sacred testimony to the Truth and Reconciliation Commission of Canada, speaking with reconciliation leaders across Canada in focus groups and interviews, studying other reconciliation barometers around the globe, and surveying thousands of Indigenous and non-Indigenous people in Canada, we found 13 indicators of reconciliation:

**Good Understanding of the Past and Present:** Respondents have a good understanding of Indigenous peoples’ experiences past and present.

**Acknowledgement of Government Harm:** Respondents acknowledge that governments in Canada have harmed Indigenous peoples intentionally, systematically, and for a long time.

**Acknowledgement of Residential School Harm:** Respondents acknowledge that Residential Schools have harmed Indigenous peoples.

**Acknowledgement of Ongoing Harm:** Respondents acknowledge that past harmful actions continue to negatively affect Indigenous peoples.

**Engagement:** Respondents are interested in and support Indigenous causes and communities.

**Mutually Respectful Relationships:** Indigenous and non-Indigenous people in Canada have relationships with each other that they value and that are characterized by mutual personal and cultural respect, interpersonal trust, and comfort.

**Nation-to-Nation Relationships:** Indigenous nations are in a nation-to-nation relationship with Canada with the rights and resources to achieve their goals.

**Personal Equality:** Indigenous and non-Indigenous people in Canada have equal life outcomes.

**Systemic Equality:** Indigenous and non-Indigenous peoples are treated fairly in social systems.

**Representation and Leadership:** Indigenous peoples are decision-makers or leaders in key sectors of society.

**Indigenous Thriving:** Indigenous individuals, communities, and cultures in Canada are doing well.

**Respect for the Natural World:** Groups in Canada are acting so that the natural world can be healthy now and in the future.

**Apologies:** Groups who have harmed Indigenous peoples have responded appropriately, by acknowledging the harm and their responsibility for it, showing remorse, and providing sincere apologies

Our barometer is meant to be one of many tools that we can use to understand where we are on our shared journey.

## Other Questions

We asked respondents several other questions to understand the characteristics of our samples, such as the demographics of the respondents, and whether respondents had heard anything about Residential Schools before taking the survey. We also asked Indigenous respondents to rate how proud they feel to be Indigenous. In the appended tables available on our website, we report our findings by some of these demographic characteristics.

## 2022 Sample Details

### Polling Partners

We completed the polls in collaboration with Probe Research Inc. (<https://www.probe-research.com>), which provided expert advice on the survey design, quotas, weighting responses (thanks again, Terry Barna, for your advice), and knowledge mobilization. Leger brokered access to respondents and managed the surveys in the field.

### Sample

This report is based on data from a poll Leger conducted in August 2022. This poll included 1,034 Indigenous and 2,140 non-Indigenous respondents from across Canada, for a total of 3,174 respondents. We did not recruit respondents from the same provider as in 2021, because they no longer had access to the 2021 Indigenous sample. Any changes year-over-year do not reflect the evolving views of the same people.

**SAMPLE QUOTAS.** We set our quotas using 2021 Census data, for the variables that were available then. Otherwise, we relied on 2015 Census data. We aimed to recruit a sample that was nationally representative of age and gender in five regions for non-Indigenous respondents (intersecting quotas), but only by region for Indigenous respondents. We also aimed to sample 160 respondents for the North, a sixth region, with no quotas, and were able to achieve 179. We had more quotas in 2021 but have not been able to find service providers that could fulfill those. In some regions, we slightly oversampled so that we could compare regions to each other.

The categories for our quotas were:

Region: British Columbia, Prairies (Alberta, Saskatchewan, Manitoba), Ontario, Québec, the Atlantic (New Brunswick, Nova Scotia, Newfoundland & Labrador, Prince Edward Island), and the North (Northwest Territories, the Yukon, Nunavut, and Northern Prescribed Zones).

Gender: Man, woman. We also included non-binary respondents in our survey but there were too few people from this gender group in our sample to include in our analyses.

Age: 18-24, 25-34, 35-44, 45-54, 55-64, 65+.

Ethnicity: Indigenous, non-Indigenous.

**RESPONDENT WEIGHTS.** We weighted respondents' answers for region, gender, and age, within the Indigenous and non-Indigenous samples and nationally, so that our samples would be nationally representative for these variables.

This approach resulted in a sample that includes many people of varying ages; for example, nearly 400 in the youngest category. For the Indigenous sample, most respondents were First Nations (574) or Métis (339); a small number were Inuit (22), but over 200 respondents lived in a northern prescribed zone. The proportion who lived on reserve was 18.6%.

Compared to 2021, the 2022 Indigenous respondents located in Québec had an income that was more like what Indigenous respondents in other regions earned. Given this, and that we did not weight our findings on respondent income, some of the year-to-year changes in Québec may reflect this sampling difference.

Given that we were unable to recruit respondents from the North in 2021, we are unable to compare the Northern results year-over-year. As a result, national-level findings are not entirely comparable between 2021 and 2022. However, when we conducted analyses with and without the North, the pattern of results did not change meaningfully. The Northern results were also from a smaller sample so have a wider margin of error than other regions.

In the future, we hope to be able to include quotas for Indigenous respondents and obtain larger samples in the North, particularly for Inuit, as well as for Indigenous respondents in the Atlantic and Québec. We also hope to obtain more representative samples based on more quotas, but this is very difficult to achieve for Indigenous respondents, given the current enrolment in panels across Canada, except for Statistics Canada.

## A Statistical Primer on the Report

In this report, we use overall scores, averages, bar graphs, confidence intervals, percentages in stacked histograms, and effect sizes. We also include yearly comparisons.

Each indicator included several statements that respondents rated how much they agreed or disagreed with using a 5-point rating scale, represented below in "averages."

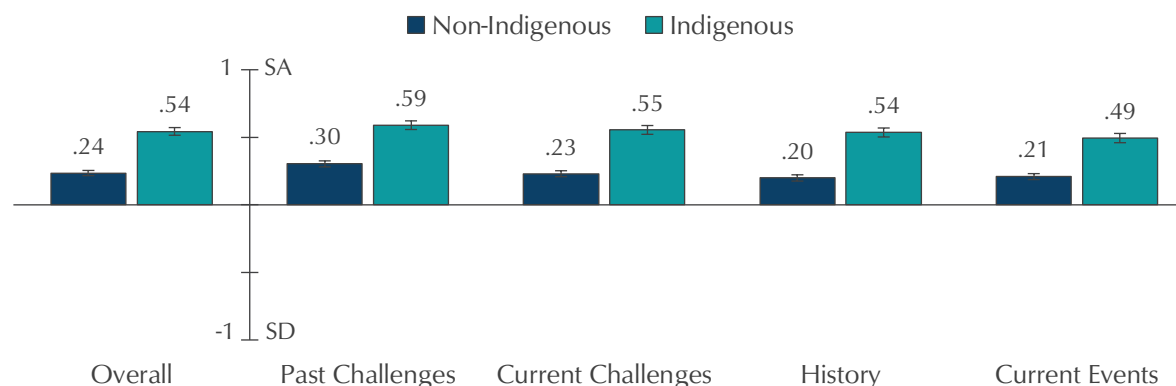
**AVERAGES.** We report average responses across groups (e.g., Indigenous vs. non-Indigenous, across regions) and across statements. To compute a group average, we first coded respondents’ answers as a number (see the table below).

Answer	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Code	-1	-.5	0	.5	1

With this transformation, positive numbers mean people typically agreed and negative numbers mean people typically disagreed. Then we calculated the mean average for all the people in that group. For example, for the “Past Challenges” finding in the bar graph below, the average for the Indigenous bar is .59. This means that Indigenous respondents typically agreed with this statement. **Positive scores indicate progress. Similarity across Indigenous and non-Indigenous responses indicates progress.**

**OVERALL SCORES.** We share an overall score for each indicator, which is the average of all responses to the statements associated with an indicator. For example, for the graph below, we calculated an overall score by taking the average of participants’ responses to past challenges, current challenges, history, and current events.

**BAR GRAPHS.** We often present bar graphs. The navy bars (left in each pair) represent non-Indigenous participants. The teal bars (right in each pair) represent Indigenous participants. Each bar represents the group’s average agreement or disagreement with that indicator’s overall average or statement. The horizontal midline represents that the group “neither agrees nor disagrees” with the indicator. If a bar’s score is above the midline, this means that, on average, the group agreed with the statements. If the bar is below the midline, that means the group, on average, disagreed with the statements. The tick marks on the vertical line represent the five response options (-1 = SD, -.5 = D, 0 = N, .5 = A, 1 = SA).

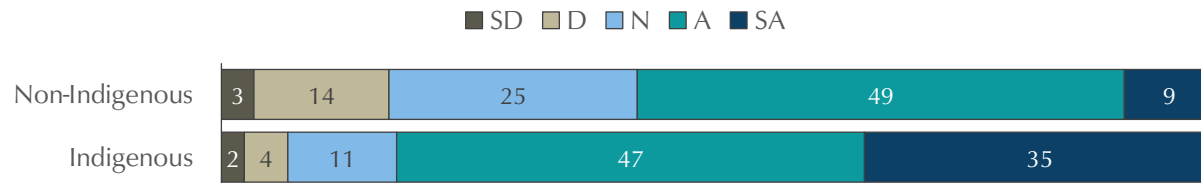


**CONFIDENCE INTERVALS.** We represent **95% confidence intervals** for the averages as “whiskers” below and above the top of the bars in the graphs. They look like a capital letter “I.” Normally (there are some exceptions), for a set of bars:






- **When the whiskers do NOT overlap, the scores differ.** In such cases, the difference is “statistically significant,” meaning there is a greater than 95% chance that the findings would replicate given another independent sample with the same demographic characteristics at that point in time. Importantly, statistically significant results may be small, medium, or large, which is why we also describe the size of differences.
- When the whiskers do overlap, the responses are similar across groups.

For example, confidence intervals between the groups do not overlap in the figure above, meaning these differences are significant.

**PERCENTAGES.** We report the average percentage of respondents who selected each response option in **stacked histograms**, like below. Here, on average, 3% of non-Indigenous respondents strongly disagreed (as indicated by the legend above the stacked histograms) with the statements, 14% of non-Indigenous respondents on average disagreed with the statements, and so on. Note that we always present the stacked histograms in the same order as the legend: Strongly disagree, disagree, neutral, agree, and strongly agree.



**EFFECT SIZES.** We also comment on the **size of differences** between the average scores of the Indigenous and non-Indigenous samples or the “**effect size.**” The effect sizes are based on **Cohen’s *d***, which we illustrate using colored arrows:

<i>d</i>	Symbol		Descriptors in Text
< .10		green equal sign	similar, no/not different
.10 – .19		very short blue arrow	very small difference, very slightly, to a very small extent
.20 – .49		short golden arrow	small difference, slightly, to a small extent
.50 – .79		medium orange arrow	medium difference, moderately, to a moderate extent
> .80		long red arrow	large difference, to a large extent

We recognize that these cut-offs are arbitrary, somewhat contested, and evolving, as the understanding of this metric improves. In many cases, even effects that are small may be important. This will be true when the outcome affects many people or is socially important, as reconciliation does and is. Finally, readers should note that even with a large difference, responses are still more alike than different from each other. As an example, the difference between Indigenous and non-Indigenous respondents was large in 2021 for the statement “I take part in Indigenous cultural events.” Clearly, and perhaps to be expected, Indigenous respondents take part in Indigenous cultural events more than non-Indigenous respondents. Yet, even for this statement, approximately 60% of responses across both groups were the same. We encourage readers to be mindful of these similarities and differences within the results.

**YEARLY COMPARISONS.** We use more complex bar graphs to show how scores have changed from year to year. We use darker colors to refer to 2022 and lighter colors to refer to 2021. We realize that a gradient in color is a less accessible format for comparisons, but we could not incorporate other formatting due to technical limitations this year. We had no data in 2021 for the North and so there are no bars for that year.

## 2022 National Level Findings by Ethnicity Across Indicators

**Figure NL1** represents findings across the **13 indicators** of reconciliation by ethnicity at the national level in 2022. This graph represents the most reliable information in this report.

### Indicators with more progress.

Indigenous and non-Indigenous respondents were most likely to agree that Residential Schools and governments in Canada have harmed Indigenous peoples. Indigenous respondents acknowledged moderately more harm than did non-Indigenous respondents.

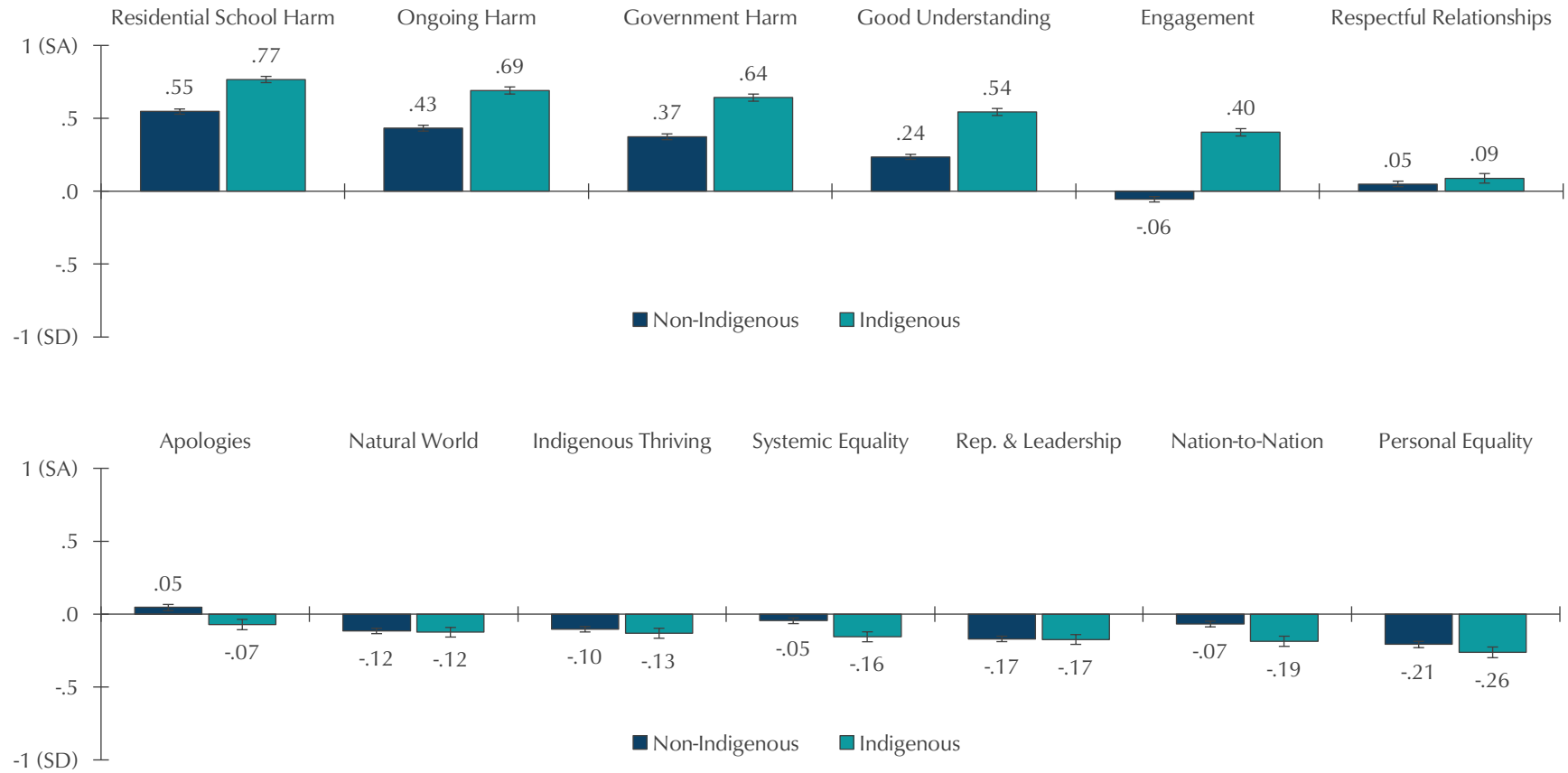
### Indicators with less progress.

In general, respondents were less likely to agree that we are making progress on indicators that reflect something other than understanding, perhaps because it is more effortful to make progress in these ways. Indigenous and non-Indigenous respondents were least likely to agree that Indigenous people in Canada have personal equality.

Indigenous peoples disagreed that Canada is making progress on 7 of the 13 indicators: Apologies, Respect for the Natural World, Indigenous Thriving, Systemic Equality, Representation and Leadership, Nation-to-Nation Relationships, and Personal Equality. It's important to focus reconciliation efforts on these areas.



Figure NL1.  
 2022 Indicators by Ethnicity at the National Level



## 2022 Consensus Between Groups

Below we show how similar or different the responses were across Indigenous and non-Indigenous respondents in 2022. Though some of these differences are small, even very small differences are meaningful in that they signify a lack of consensus between groups.

### Large Difference



Engagement  
( $d = 1.07$ )

### Medium Difference



Good Understanding of the  
Past and Present  
( $d = 0.77$ )

Acknowledgement of  
Government Harm  
( $d = 0.60$ )

Acknowledgement of  
Ongoing Harm  
( $d = 0.57$ )

Acknowledgement of  
Residential School Harm  
( $d = 0.55$ )

### Small Difference



Nation-to-Nation  
Relationships (  
 $d = 0.24$ )

Systemic Equality  
( $d = 0.22$ )

Apologies  
( $d = 0.22$ )

### Very Small Difference



Personal Equality  
( $d = 0.10$ )

### Very Similar



Mutually Respectful  
Relationships  
( $d = 0.08$ )

Indigenous Thriving  
( $d = 0.06$ )

Respect for the Natural  
World ( $d = 0.02$ )

Representation & Leadership  
( $d = 0.01$ )

## Change From 2021 to 2022

**Figure NL2** represents findings across the **13 indicators** of reconciliation by ethnicity at the national level across 2021 and 2022. Please note that this date does not reflect the same sample people over time but two different samples from different providers. There are some sample differences across the two years that may account for some of these changes.

### **Changed since 2021.**

***All changes are statistically significant and small.***

For both Indigenous and non-Indigenous respondents, the largest increase was in Acknowledgement of Residential School Harm.

Both groups' Acknowledgement of Government Harm increased.

Among Indigenous respondents, there was an increase in understanding of Ongoing Harm.

Among non-Indigenous respondents, there was a decrease in Mutually Respectful Relationships and Respect for the Natural World. These are areas where non-Indigenous people's views are coming more in line with Indigenous people's views.

### **Stalled since 2021.**

***No statistically significant changes.***

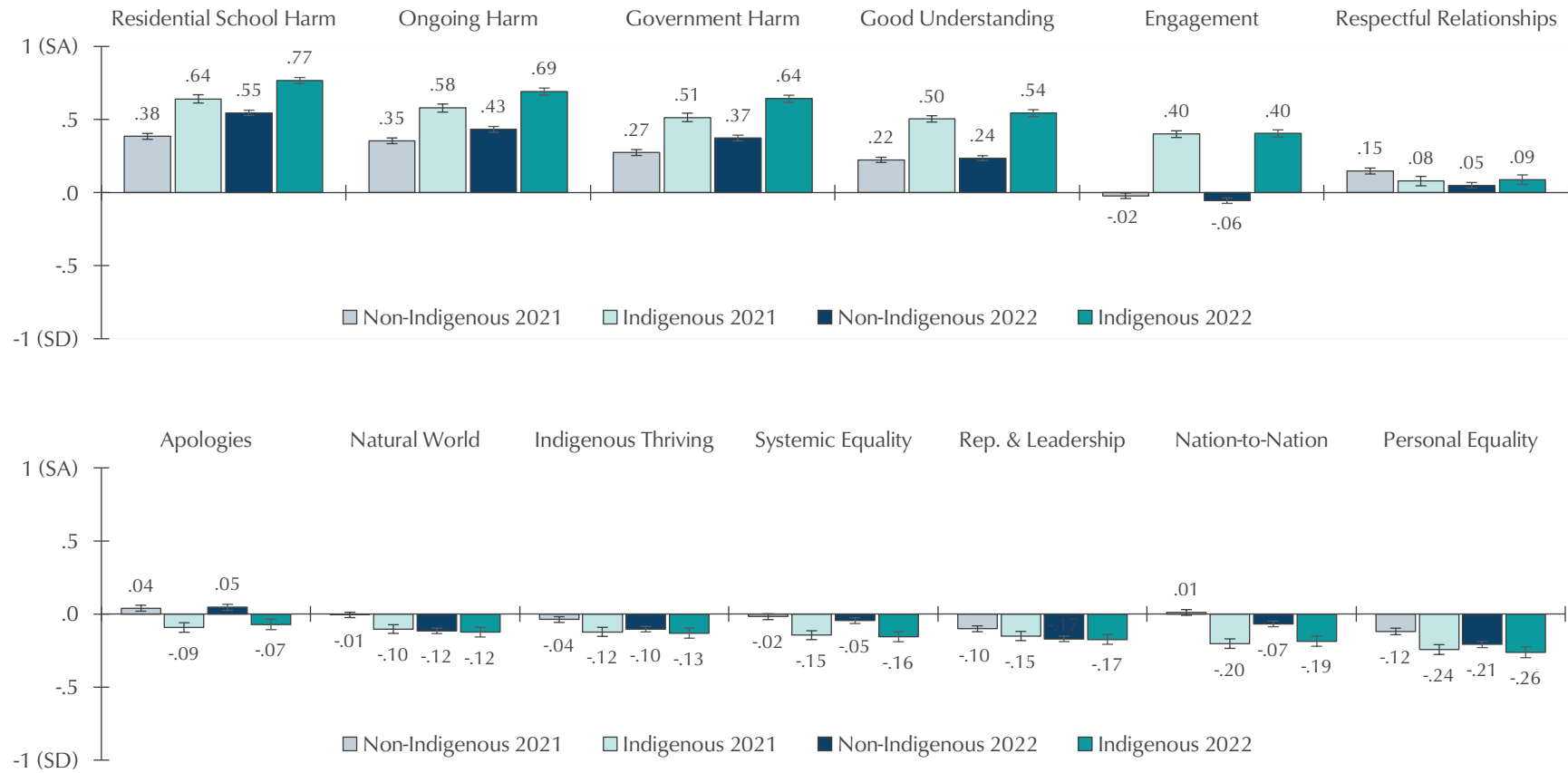
For both groups, there was no change in indicators for Apologies or Systemic Equality.

Among non-Indigenous respondents, there was no change in Good Understanding of the Past and Present.

Among Indigenous respondents, there was no change in Engagement, Mutually Respectful Relationships, Nation to Nation Relationships, Personal Equality, Representation and Leadership, Indigenous Thriving, or Respect for the Natural World. These areas need special attention.

Personal Equality is the area both groups agreed is the worst and yet Indigenous respondents experienced no improvement from 2021.

Figure NL2.  
 2021–2022 Comparison of Indicators by Ethnicity at the National Level



## Detailed Findings

### Indicator 1: Good Understanding of the Past and Present

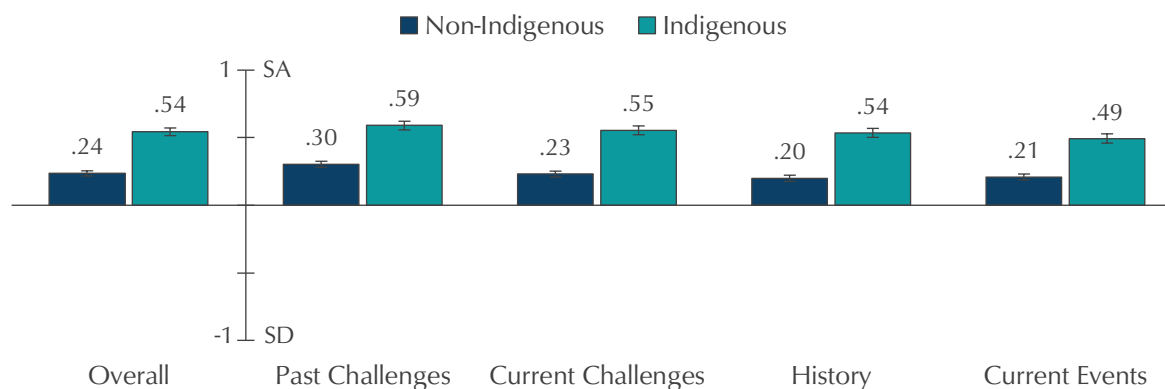
Respondents have a good understanding of Indigenous peoples' experiences, past and present.

**Instructions and Statements:** How much do you agree or disagree with each of the following statements? I have a good understanding of... (Statements appeared in random order.)

- the challenges Indigenous peoples have faced in the past. (Past Challenges)
- the challenges Indigenous peoples face today. (Current Challenges)
- the history of Indigenous peoples in Canada. (History)
- what is happening right now for Indigenous peoples. (Current Events)

#### 2022 Findings by Statement

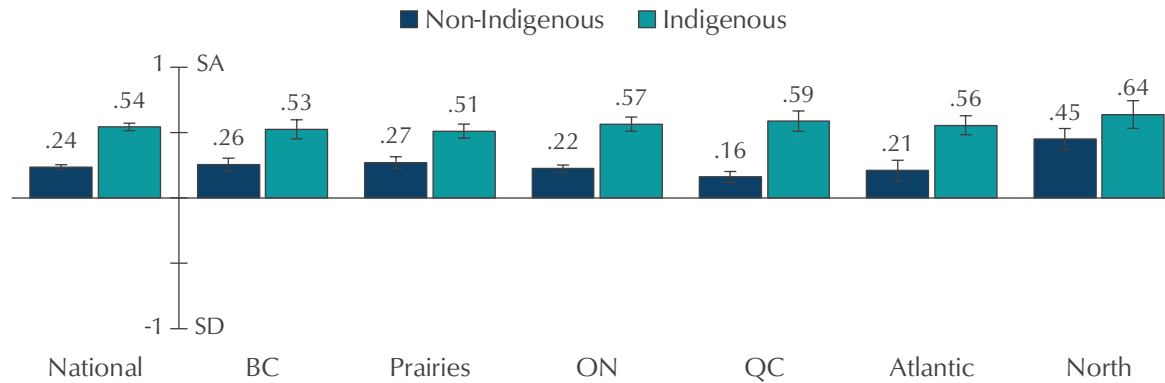
Figure I1a. Good Understanding: By Ethnicity and Statement at the National Level



In 2022, Indigenous respondents reported a moderately better understanding of the past and present than did non-Indigenous respondents. Indigenous respondents were more likely to agree on every statement: That they have a good understanding of the challenges Indigenous peoples faced in the past and today, the history of Indigenous peoples in Canada, and what is happening right now for Indigenous peoples.

### 2022 Findings by Region

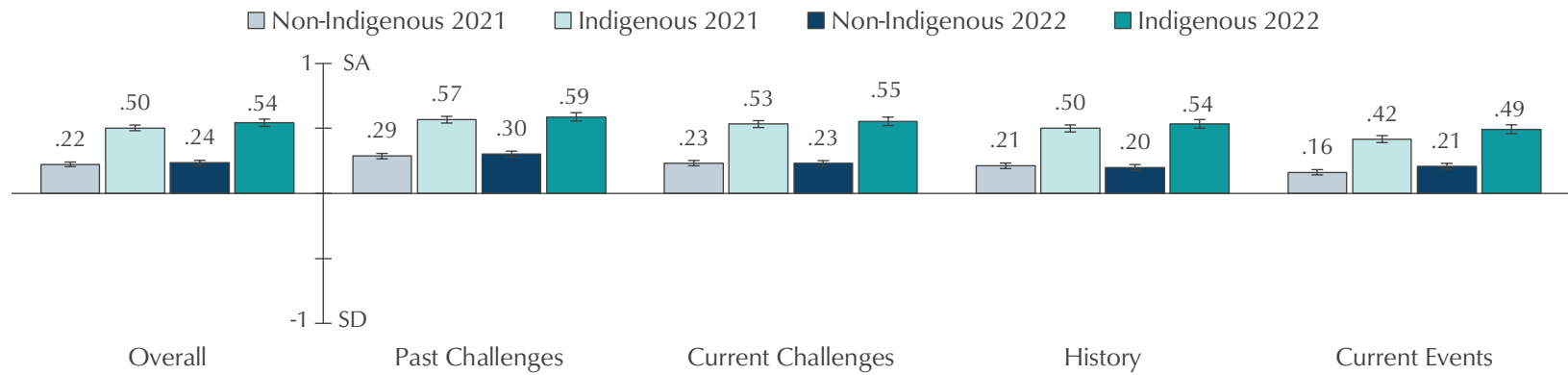
Figure 11b. *Good Understanding: By Ethnicity and Region*



In 2022, Indigenous respondents reported similar levels of understanding across the country. In contrast, non-Indigenous respondents differed in their level of understanding across regions. Non-Indigenous respondents in the North reported the highest level of understanding. Non-Indigenous respondents in Québec reported having the lowest level of understanding, which was lower than those living in BC and the Prairies. These differences may stem from different populations and exposure to information: Compared to Québec, a larger proportion of Indigenous people live in the North, BC, and the Prairies, which may result in non-Indigenous people in the latter regions being more frequently exposed to information about Indigenous issues.

### 2021–2022 Change by Statement

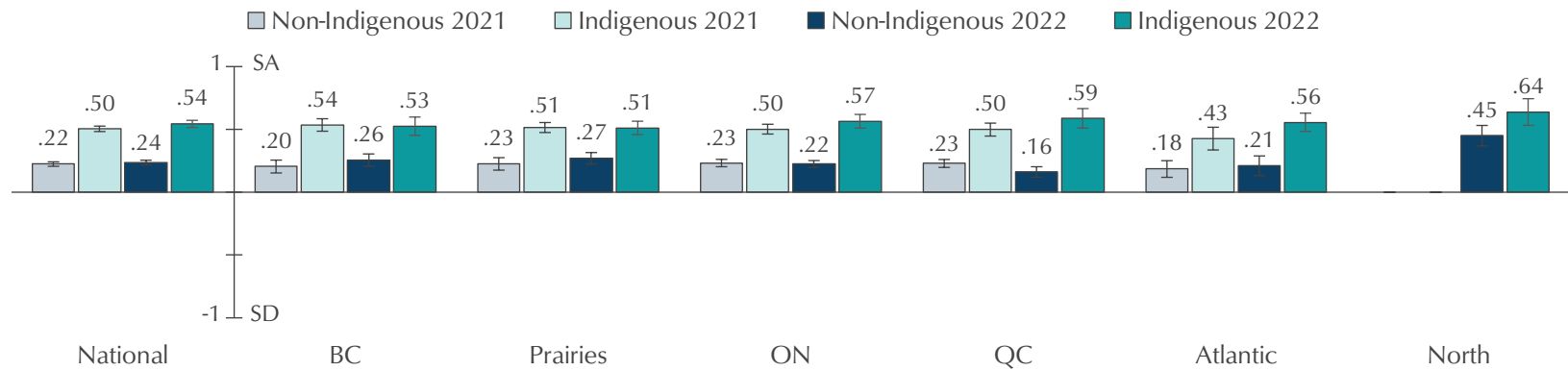
Figure 11c. Good Understanding: Year-to-Year by Ethnicity and Statement at the National Level



Both Indigenous and non-Indigenous respondents reported having a better understanding in 2022 compared to 2021. This change was very small for non-Indigenous respondents and slightly higher (very small or small) for Indigenous respondents.

### 2021–2022 Change by Region

Figure I1d. *Good Understanding: Year-to-Year by Ethnicity and Region*



At the national level, Indigenous respondents reported having a better understanding from 2021 to 2022, and this difference was very small. This change was driven by a small increase in understanding in Québec and the Atlantic and a very small increase in Ontario.

For non-Indigenous respondents, at the national level, there was no change in understanding from 2021 to 2022. However, in Québec, non-Indigenous respondents reported having a very slightly worse understanding.

\* *Note.* We had no data for the North in 2021.

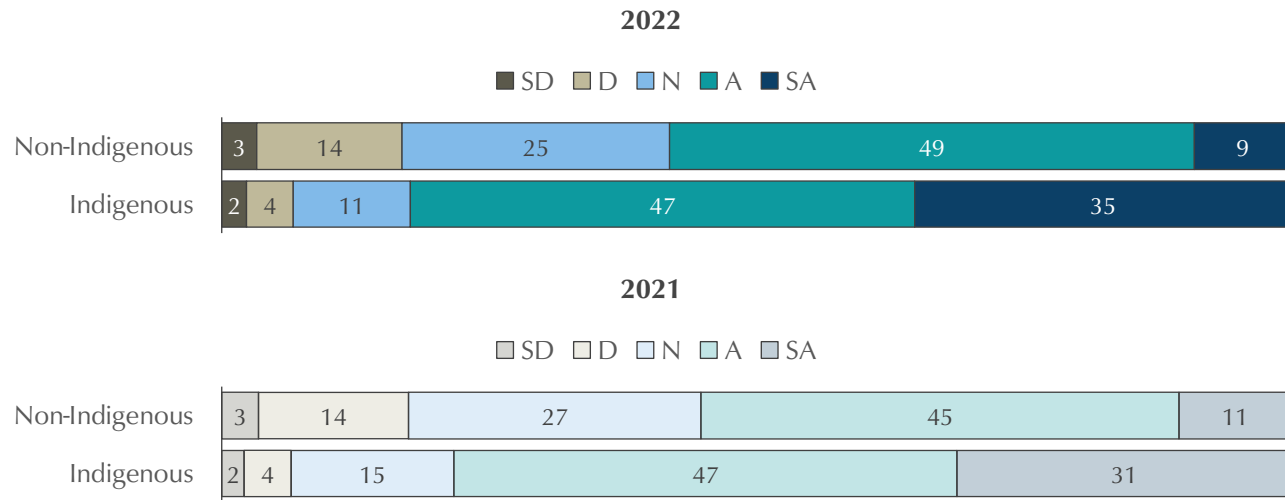


### Breakdown of the Overall Score by Year

Adding together the two agree categories, the results indicate that, on average, **58% of non-Indigenous** and **82% of Indigenous respondents** agreed they have a good understanding of the past and present, up from 56% and 78% in 2021. There is still much room for education, especially among non-Indigenous people in Canada.

**58% vs 82%**  
 Non-Indigenous agreed      Indigenous agreed

Figures 11e–f. *Good Understanding: Year-to-Year Average Endorsement of Answer Choices by Ethnicity at the National Level*



## Indicator 2: Acknowledgement of Government Harm

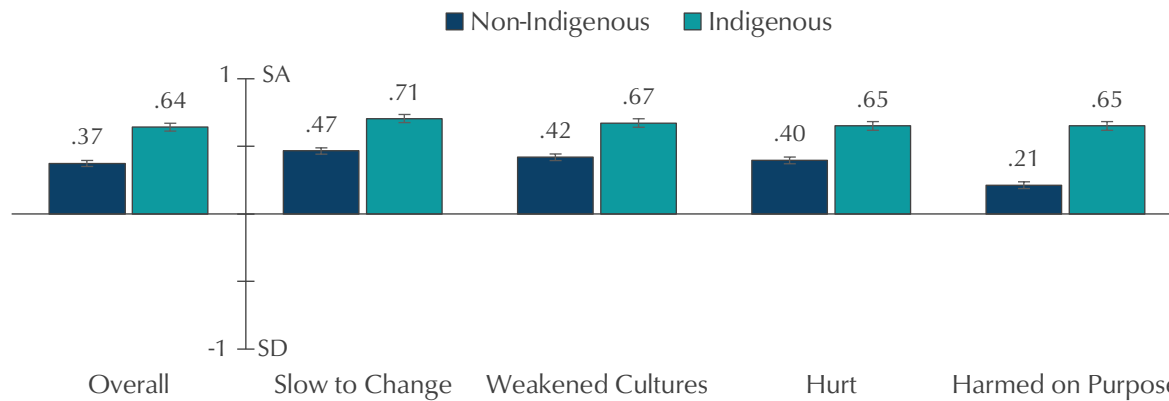
Respondents acknowledge that governments in Canada have harmed Indigenous peoples intentionally, systematically, and for a long time.

**Instructions and Statements:** Please tell us how much you agree or disagree with the following. For a long time, governments in Canada have... (Statements appeared in random order.)

- been slow to change policies that hurt Indigenous peoples. (Slow to Change)
- done things to weaken Indigenous cultures. (Weakened Cultures)
- hurt Indigenous peoples. (Hurt)
- harmed Indigenous peoples on purpose. (Harmed on Purpose)

### 2022 Findings by Statement

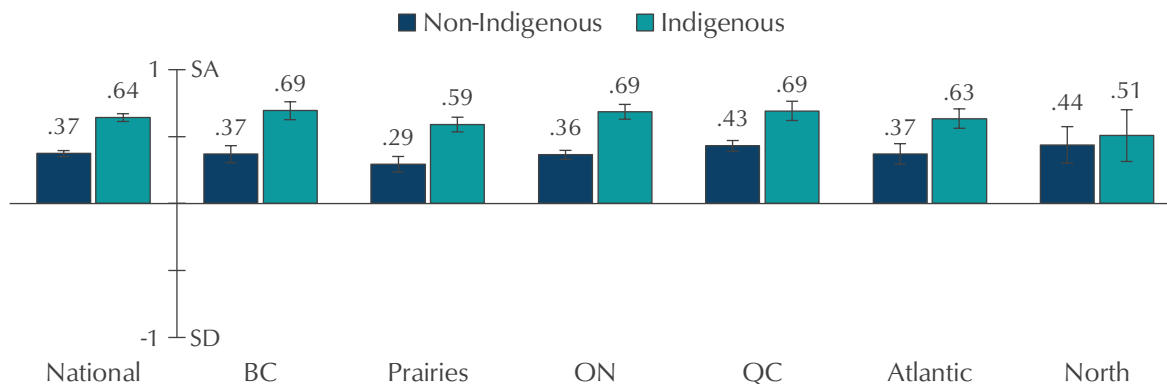
Figure I2a. Government Harm: By Ethnicity and Statement at the National Level



In 2022, Indigenous respondents agreed moderately more than did non-Indigenous respondents that governments in Canada have been slow to change hurtful policies, done things to weaken Indigenous cultures, hurt Indigenous peoples, and harmed Indigenous peoples on purpose. Non-Indigenous respondents agreed the least with the statement that governments in Canada have harmed Indigenous peoples on purpose. This suggests that non-Indigenous people may be less aware of evidence about harmful intentions or more focused on well-intentioned but still harmful government policies.

### 2022 Findings by Region

Figure 12b. Government Harm: By Ethnicity and Region



Across nearly all regions in 2022, Indigenous respondents viewed government actions as moderately more harmful than did non-Indigenous respondents. The exception was in the North, where Indigenous and non-Indigenous respondents had similar views.

Among non-Indigenous respondents, those living in the Prairies viewed government actions as less harmful than those living in Québec or the North. Among Indigenous respondents, those living in the Prairies saw government actions as less harmful than those living in BC.

### 2021–2022 Change by Statement

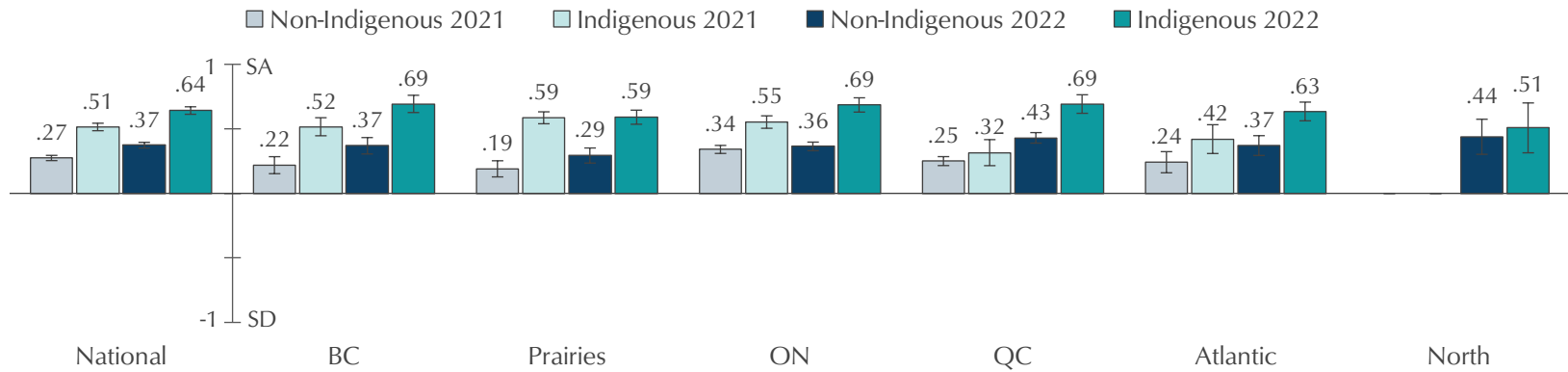
Figure 12c. Government Harm: Year-to-Year by Ethnicity and Statement at the National Level



Both Indigenous and non-Indigenous respondents were more likely to agree in 2022 than in 2021 that governments in Canada have been slow to change harmful policies, done things to weaken Indigenous cultures, hurt Indigenous peoples, and done so on purpose. For Indigenous respondents, these changes in perceptions of government harm have been small. For non-Indigenous respondents, these changes in perceptions of government harm were very small to small.

### 2021–2022 Change by Region

Figure 12d. Government Harm: Year-to-Year by Ethnicity and Region



In nearly all regions, both non-Indigenous and Indigenous respondents saw government actions as more harmful in 2022 than they did in 2021. However, non-Indigenous respondents in Ontario and Indigenous respondents in the Prairies did not report a change in views from 2021 to 2022. Of all the regions, the greatest shift in views for both Indigenous and non-Indigenous respondents happened in Québec. Compared to 2021, people in Québec were more likely to acknowledge government harm in 2022.

\* Note. We had no data for the North in 2021.

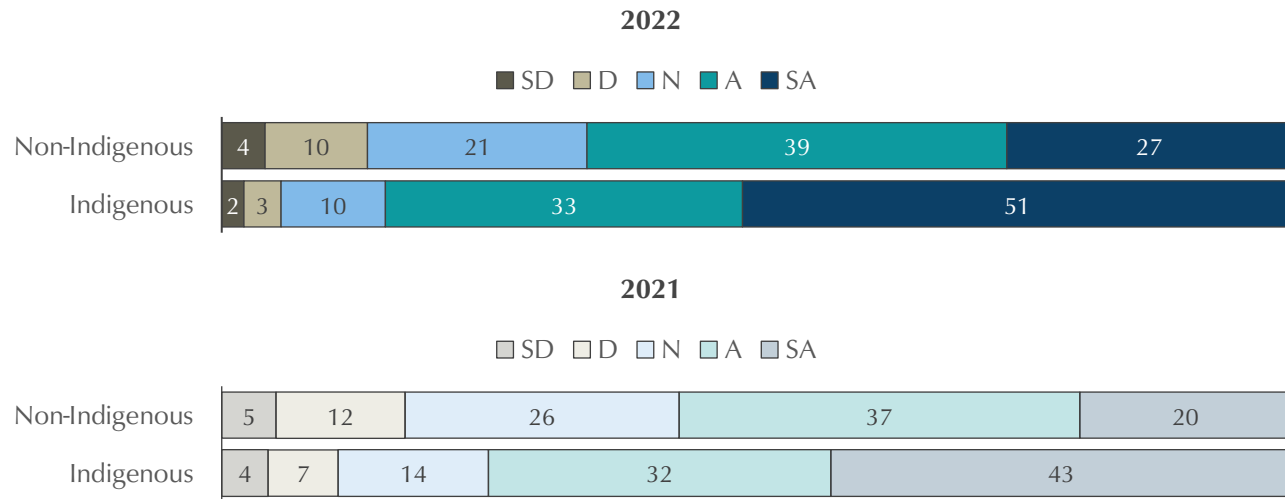
### Breakdown of the Overall Score by Year

Adding the two agree categories, the results indicate that, on average, **66% of non-Indigenous** and **84% of Indigenous respondents** agreed that governments in Canada have harmed Indigenous peoples intentionally, systematically, and for a long time, up from 57% and 75% in 2021.

**66% vs 84%**

Non-Indigenous agreed    Indigenous agreed

Figures 12e–f. Government Harm: Year-to-Year Average Endorsement of Answer Choices by Ethnicity at the National Level



### Indicator 3: Acknowledgement of Residential School Harm

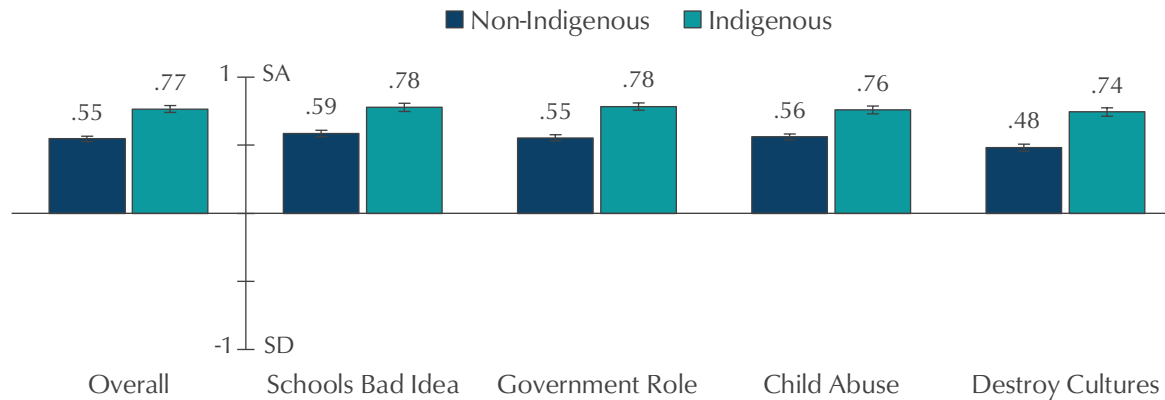
Respondents acknowledge that Residential Schools have harmed Indigenous peoples.

**Instructions and Statements:** How much do you agree or disagree with the below? (Statements appeared in random order.)

- Indian Residential Schools are one of many ways governments have hurt Indigenous peoples. (Government Role)
- The priests, nuns, and others who worked in Indian Residential Schools abused the children there. (Child Abuse)
- Indian Residential Schools were a bad idea. (Schools Bad Idea)
- A goal of Indian Residential Schools was to get rid of Indigenous cultures. (Destroy Cultures)

#### 2022 Findings by Statement

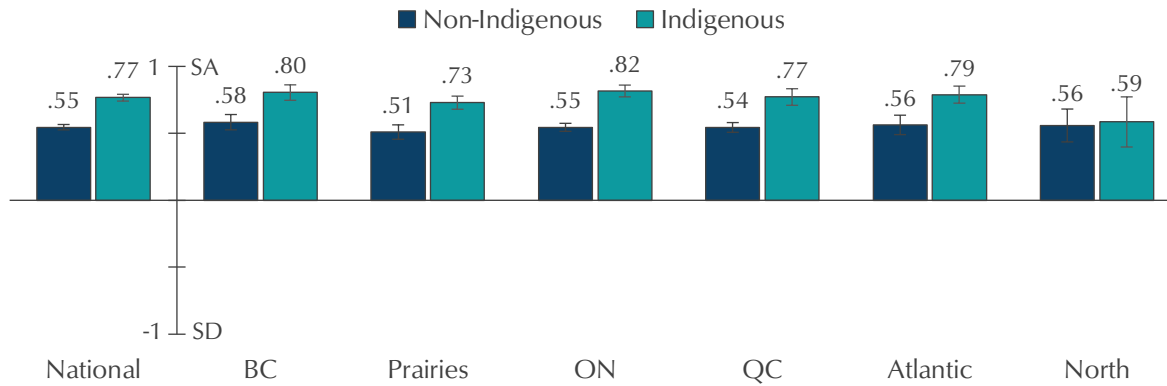
Figure 13a. Residential School Harm: By Ethnicity and Statement at the National Level



In 2022, all respondents solidly agreed that Residential Schools were harmful. Yet, Indigenous respondents agreed with each of the individual statements to a stronger degree than did non-Indigenous respondents. These gaps in understanding were small to medium in size. The relatively strong acknowledgement of Residential School harm may be a legacy of the cumulative national exposure Residential School Survivors’ stories have received since the establishment of the Truth and Reconciliation Commission of Canada in 2008 as well as publicity about the investigation of Residential School gravesites.

### 2022 Findings by Region

Figure 13b. Residential School Harm: By Ethnicity and Region



As with Acknowledgement of Government Harm, across nearly all regions in 2022, Indigenous respondents acknowledged Residential School Harm moderately more than did non-Indigenous respondents. The exception was in the North, where Indigenous and non-Indigenous respondents had similar views.

People across Canada had similar views, except that Indigenous people living in the Prairies acknowledged less harm than did Indigenous people living in Ontario.



### 2021–2022 Change by Statement

Figure 13c. Residential School Harm: Year-to-Year by Ethnicity and Statement at the National Level

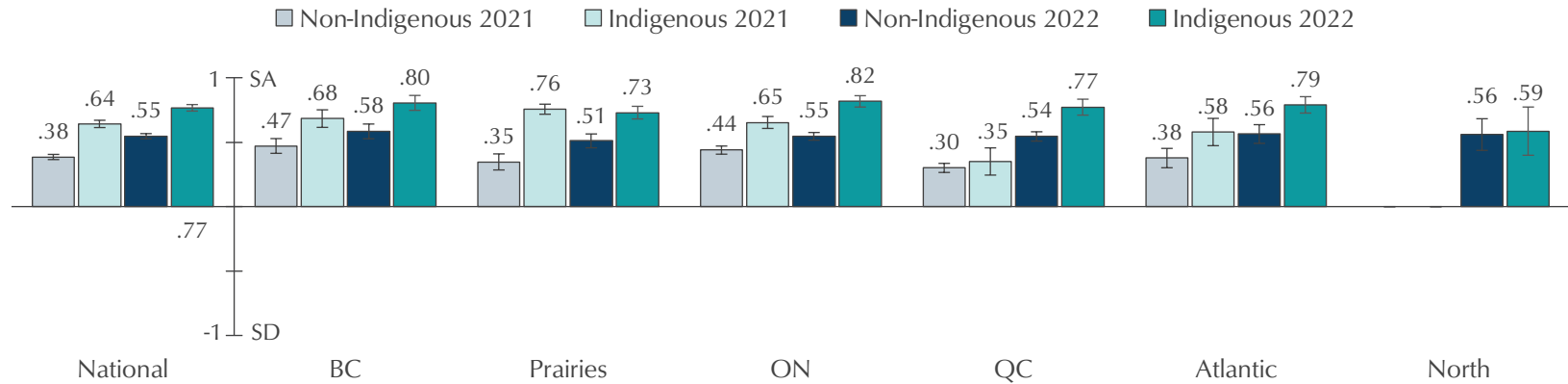


Overall, as well as for each individual statement, both Indigenous and non-Indigenous respondents were slightly more likely to acknowledge Residential School harm in 2022 than in 2021.

This is the indicator for which we have seen the greatest shift in views among both Indigenous and non-Indigenous respondents.

### 2021–2022 Change by Region

Figure 13d. Residential School Harm: Year-to-Year by Ethnicity and Region



Non-Indigenous respondents’ acknowledgement of Residential School harm increased between 2021 and 2022 in every region. In BC, the Prairies, Ontario, and the Atlantic, these changes were small. In Québec, this change was medium.

Indigenous respondents’ views also changed across almost all regions. In BC and Ontario, these changes were small; in the Atlantic, this change was medium; and in Québec, this change was large. The exception was in the Prairies, where Indigenous respondents’ views have remained stable - as was the case with Acknowledgement of Government Harm. See the Awareness of Residential Schools section, presented later, for more information on the situation in Québec.

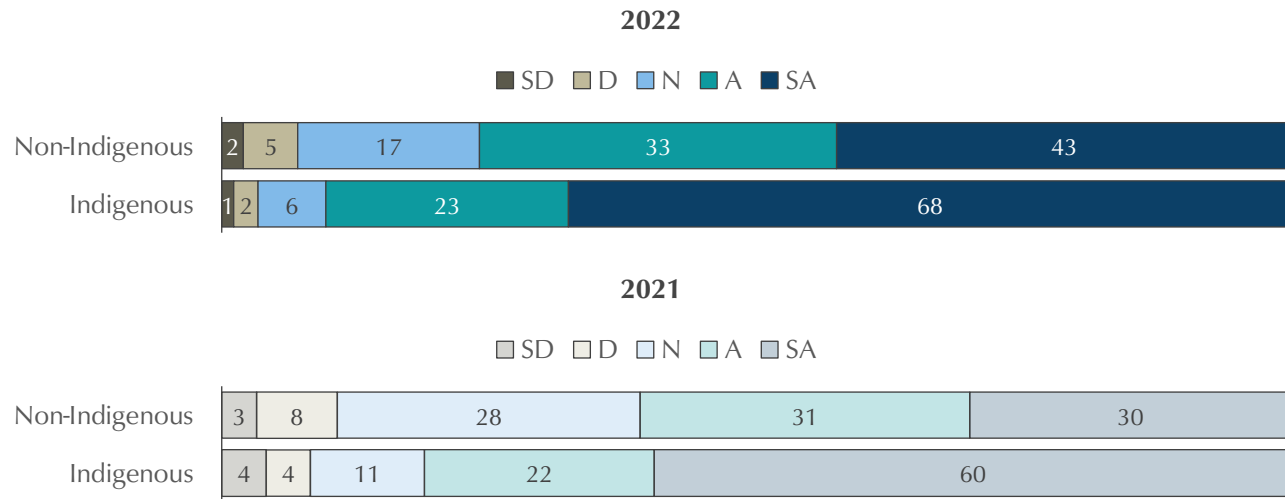
\* Note. We had no data for the North in 2021.

### Breakdown of the Overall Score by Year

Adding the two agree categories, the results indicate that, on average, **76% of non-Indigenous** and **91% of Indigenous respondents** agreed that Residential Schools have harmed Indigenous peoples, up from 61% and 82% in 2021.

**76% vs 91%**  
 Non-Indigenous agreed    Indigenous agreed

Figures 13e–f. Residential School Harm: Year-to-Year Average Endorsement of Answer Choices by Ethnicity at the National Level



## Indicator 4: Acknowledgement of Ongoing Harm

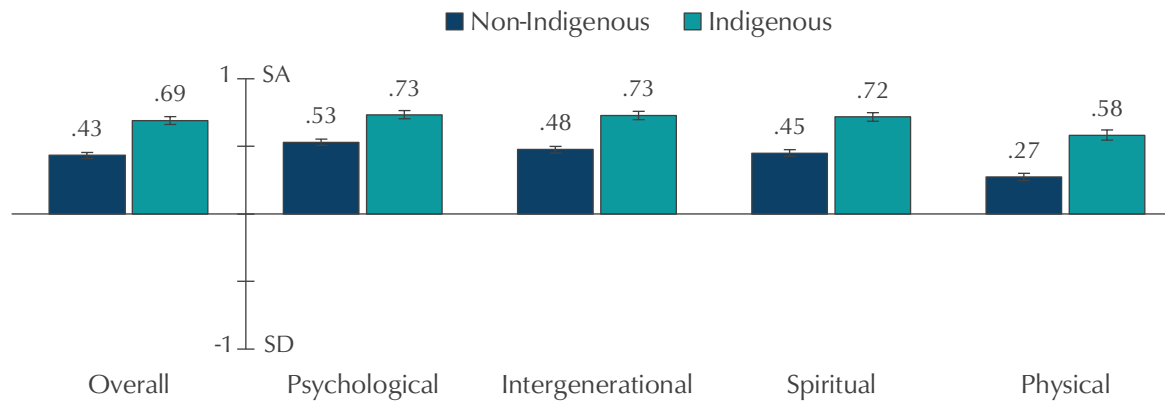
Respondents acknowledge that past harmful actions continue to negatively affect Indigenous peoples.

**Instructions and Statements:** Because of past policies, such as Indian Residential Schools, Indigenous peoples are still suffering... (Statements appeared in random order.)

- psychological harm. (Psychological)
- across many generations. (Intergenerational)
- spiritual harm. (Spiritual)
- physical harm. (Physical)

### 2022 Findings by Statement

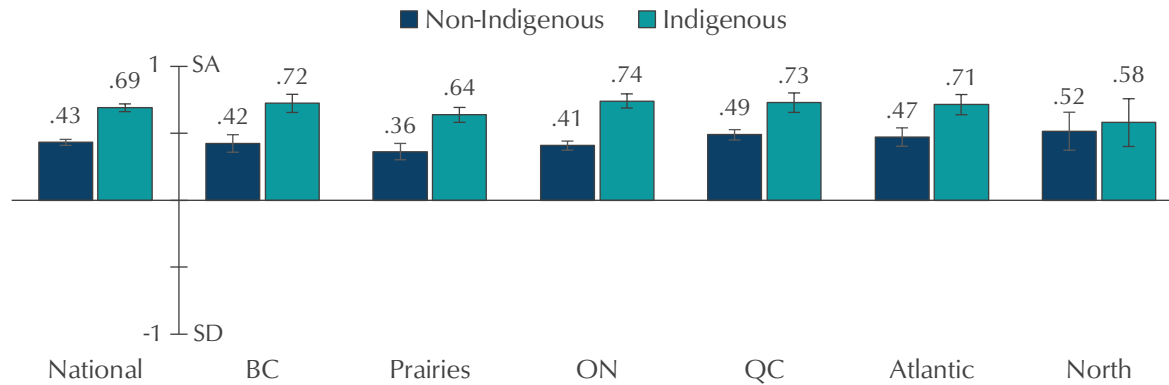
Figure 14a. Ongoing Harm: By Ethnicity and Statement at the National Level



In 2022, continuing the pattern for previous indicators, Indigenous respondents agreed more strongly than non-Indigenous respondents that policies such as Residential Schools have caused psychological harm, harm across many generations, spiritual harm, and physical harm. These group differences were small to medium in size, with the smallest difference between groups being in their perceptions of psychological harm.

### 2022 Findings by Region

Figure 14b. *Ongoing Harm: By Ethnicity and Region*



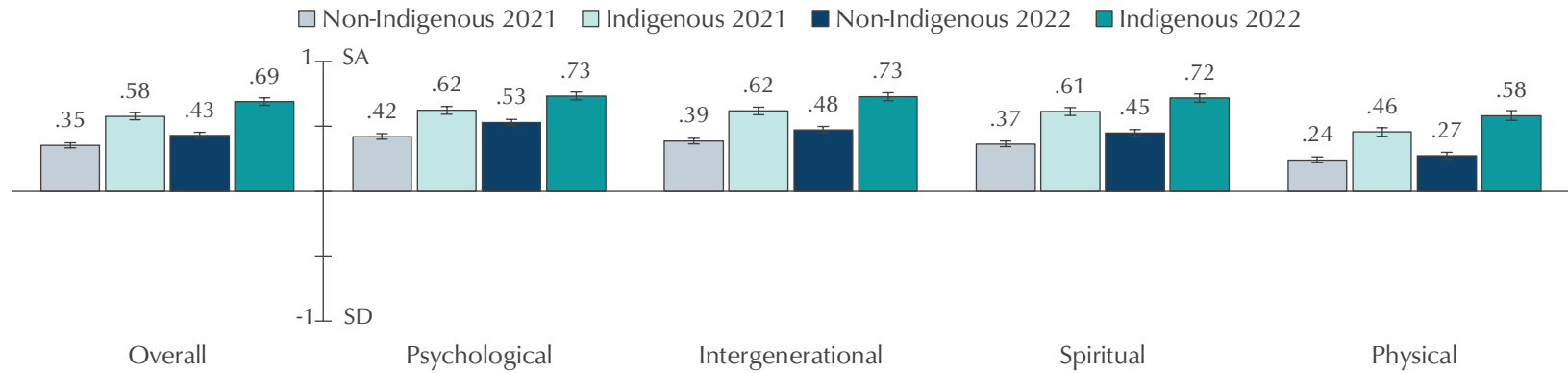
As with Acknowledgement of Government Harm and Residential School Harm, Northern Indigenous and non-Indigenous respondents had similar responses. In other regions, Indigenous respondents acknowledged ongoing harm moderately more than non-Indigenous respondents.

For non-Indigenous respondents, those living in the Prairies were the least likely to acknowledge ongoing harm and less likely to acknowledge harm than those living in both Québec and the North. Further, non-Indigenous respondents living in Ontario were less likely to acknowledge ongoing harm than those living in Québec.

For Indigenous respondents, those living in the Prairies were less likely to acknowledge ongoing harm than those living in Ontario.

### 2021–2022 Change by Statement

Figure I4c. Ongoing Harm: Year-to-Year by Ethnicity and Statement at the National Level

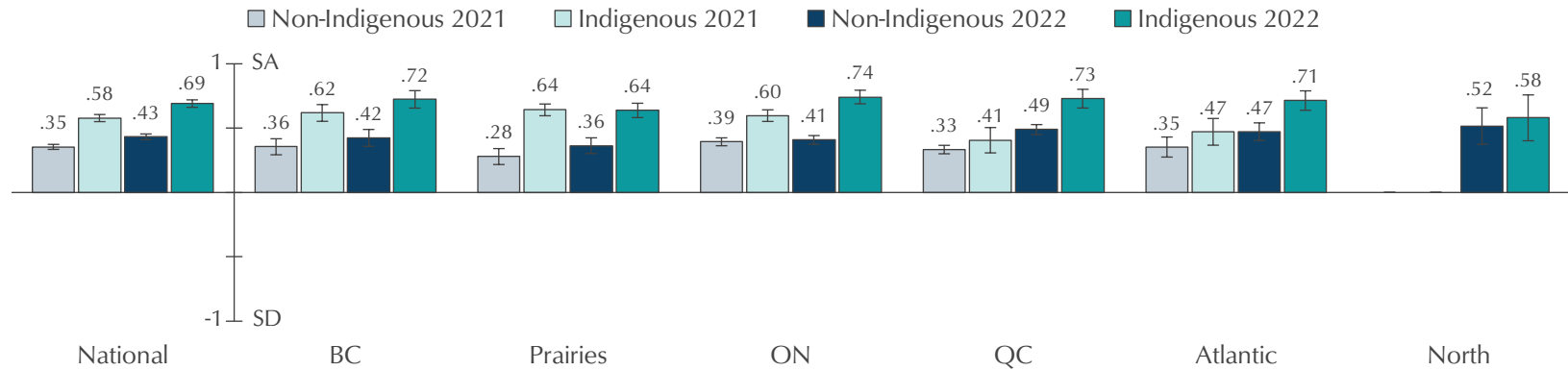


Overall, Indigenous respondents were more likely to see a connection between the past and present in 2022 than in 2021. This change in view was small and occurred for every statement.

Overall, non-Indigenous people’s views changed very slightly over the year. There was a very small increase in perceptions of intergenerational and spiritual harm as well as a small increase in perceptions of psychological harm, but no change in perceptions of physical harm.

### 2021–2022 Change by Region

Figure 14d. *Ongoing Harm: Year-to-Year by Ethnicity and Region*



Among non-Indigenous respondents, the very small change seen at the national level between 2021 and 2022 was in large part driven by small increases in Québec and the Atlantic and a very small increase in the Prairies. No change was evident in BC or Ontario.

Indigenous people’s views changed across all regions except for the Prairies. In BC and Ontario, the increase in acknowledgement of ongoing harm was small, and in Québec and the Atlantic, the increase was medium.

\* *Note.* We had no data for the North in 2021.

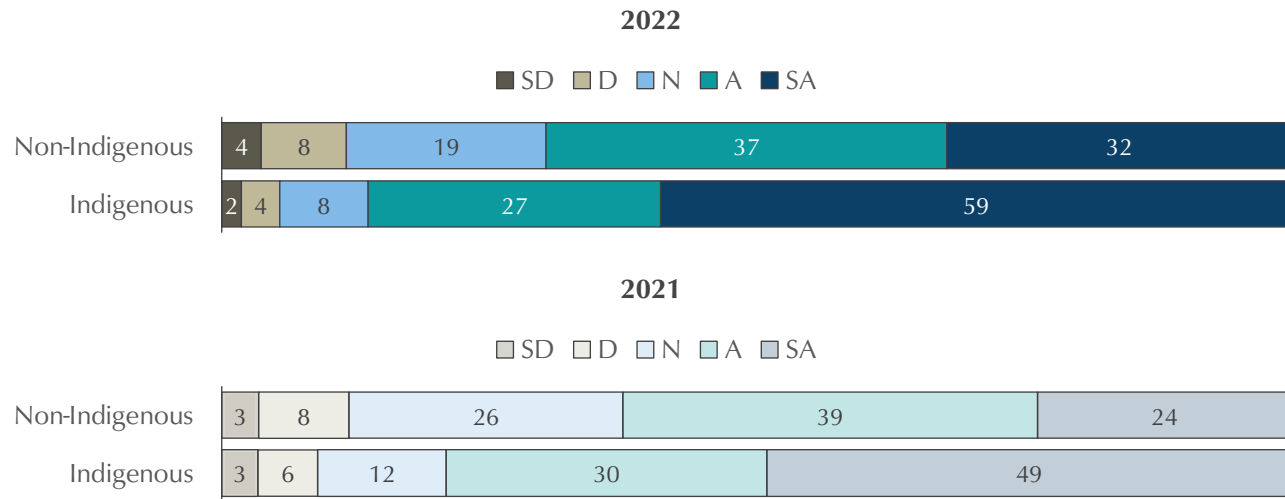
### Breakdown of the Overall Score by Year

Adding the two agree categories, the results indicate that, on average, **69% of non-Indigenous** and **86% of Indigenous respondents** agreed that past harmful actions continue to negatively affect Indigenous peoples, up from 63% and 79% in 2021.

**69% vs 86%**

Non-Indigenous agreed    Indigenous agreed

Figures I4e-f. *Ongoing Harm: Year-to-Year Average Endorsement of Answer Choices by Ethnicity at the National Level*





## Indicator 5: Engagement

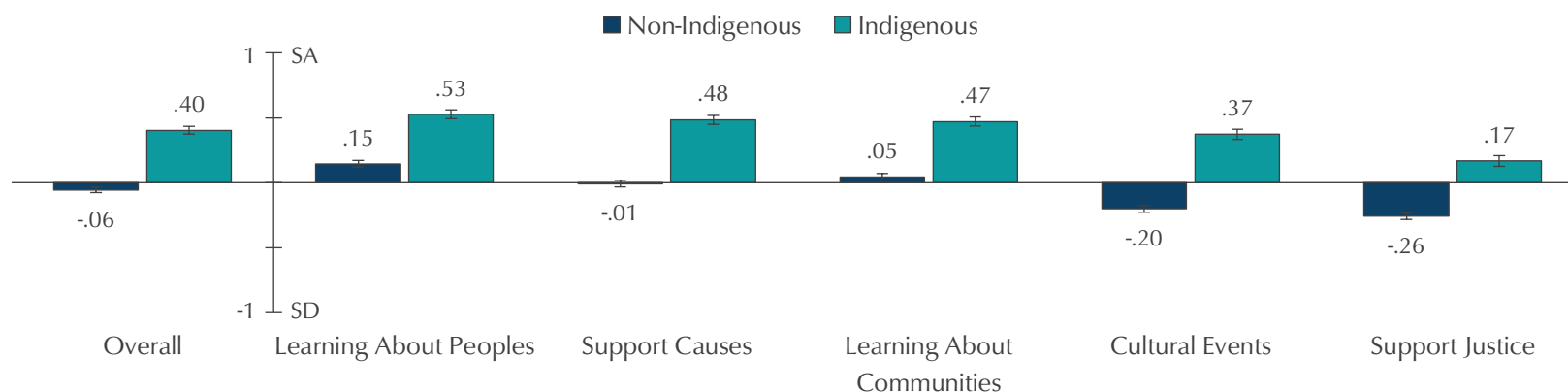
Respondents are interested in and support Indigenous causes and communities.

**Instructions and Statements:** Next, we want to get a sense of what you think and do. Remember, there are no right or wrong answers. Just let us know how much you agree or disagree with each one. (Statements appeared in random order.)

- I am working on learning more about Indigenous peoples in Canada. (Learning About Peoples)
- I do things to support Indigenous peoples' causes. (Support Causes)
- I take time to learn about Indigenous communities in my area. (Learning About Communities)
- I take part in Indigenous cultural events. (Cultural Events)
- I work with Indigenous peoples for justice. (Support Justice)

### 2022 Findings by Statement

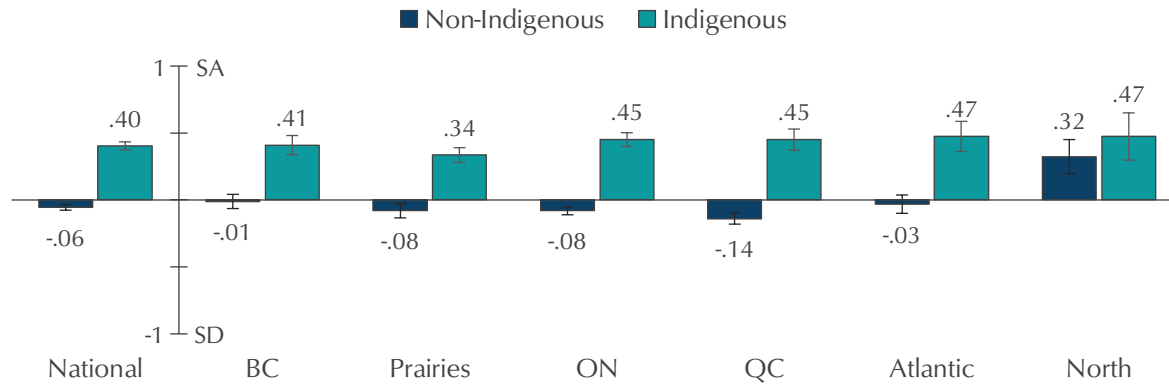
Figure 15a. Engagement: By Ethnicity and Statement at the National Level



In 2022 overall, non-Indigenous respondents neither agreed nor disagreed that they engaged with Indigenous causes and communities, while Indigenous respondents agreed. Indigenous respondents also agreed, at least slightly, with all statements. Non-Indigenous respondents were relatively neutral about supporting causes and learning about communities and even disagreed slightly that they take part in cultural events and work with Indigenous peoples for justice. Of all indicators, this is the area where Indigenous and non-Indigenous people were least similar. For all statements, this group difference was large, except for learning about Indigenous peoples, where this difference was medium. This was also the statement that both groups agreed most with.

### 2022 Findings by Region

Figure 15b. Engagement: By Ethnicity and Region



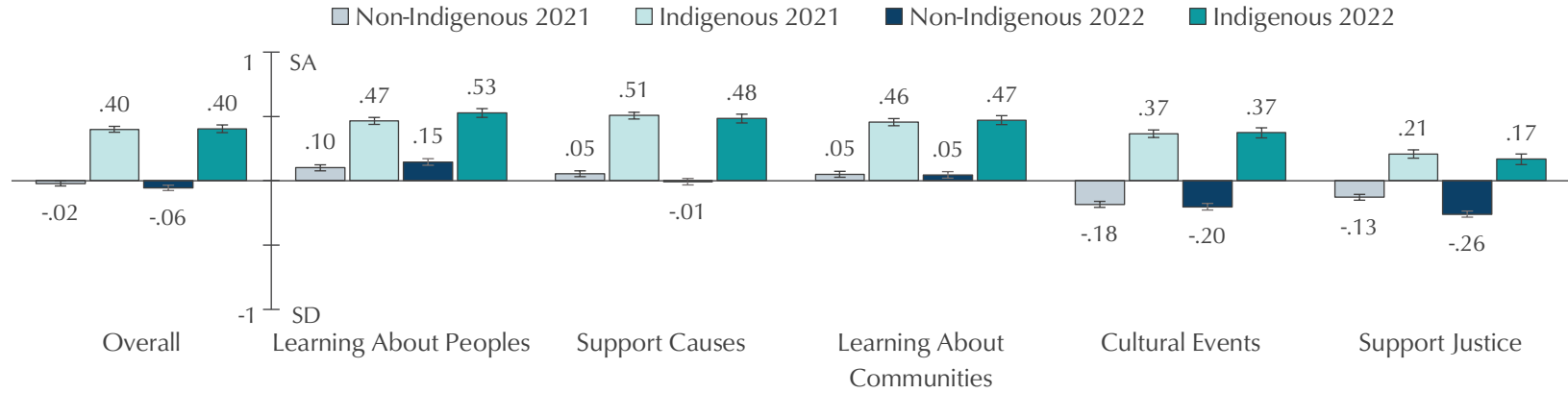
In 2022, across southern Canada, Indigenous respondents reported being much more engaged than non-Indigenous respondents. As with the last few indicators, the North was the exception.

Among non-Indigenous respondents, Northerners were more engaged than those living in all other regions. Those in Québec reported being least engaged and less engaged than those living in BC.

Engagement among Indigenous respondents was similar across regions. The exception was that those living in the Prairies reported being less engaged than those living in Ontario.

### 2021–2022 Change by Statement

Figure 15c. Engagement: Year-to-Year by Ethnicity and Statement at the National Level



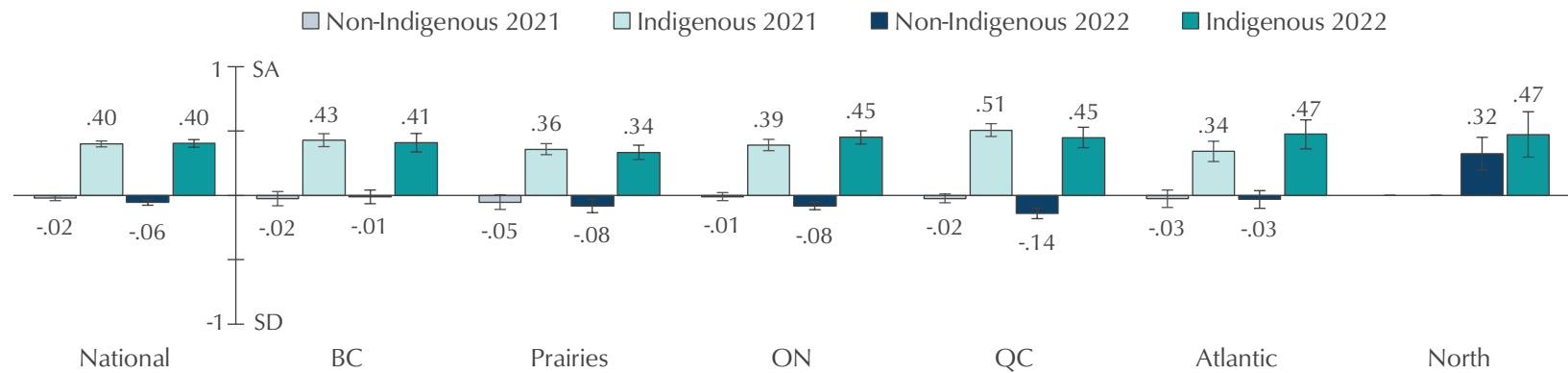
There was little change between 2021 and 2022 on the engagement questions. Unfortunately, for non-Indigenous respondents, overall engagement was lower in 2022 to a very small extent.

There was a difference in pattern for how non-Indigenous people responded to the individual statements. Compared to 2021, in 2022 non-Indigenous people reported a very small increase in the extent to which they are learning about Indigenous peoples in Canada. However, they reported a very small decrease in the extent to which they support Indigenous causes, and, disappointingly, a small decrease in the extent to which they work with Indigenous peoples for justice.

For Indigenous respondents, there was no significant change between years, except in learning about Indigenous peoples. Like non-Indigenous peoples, they reported a very small increase.

### 2021–2022 Change by Region

Figure 15d. *Engagement: Year-to-Year by Ethnicity and Region*



Although there was not much change in engagement between 2021 and 2022 at the national level, there were some changes within some regions.

Compared to 2021, non-Indigenous respondents reported very slightly less engagement in Ontario and slightly less engagement in Québec in 2022. In contrast, there was a very small increase in engagement among Indigenous respondents in Ontario and a small increase in the Atlantic.

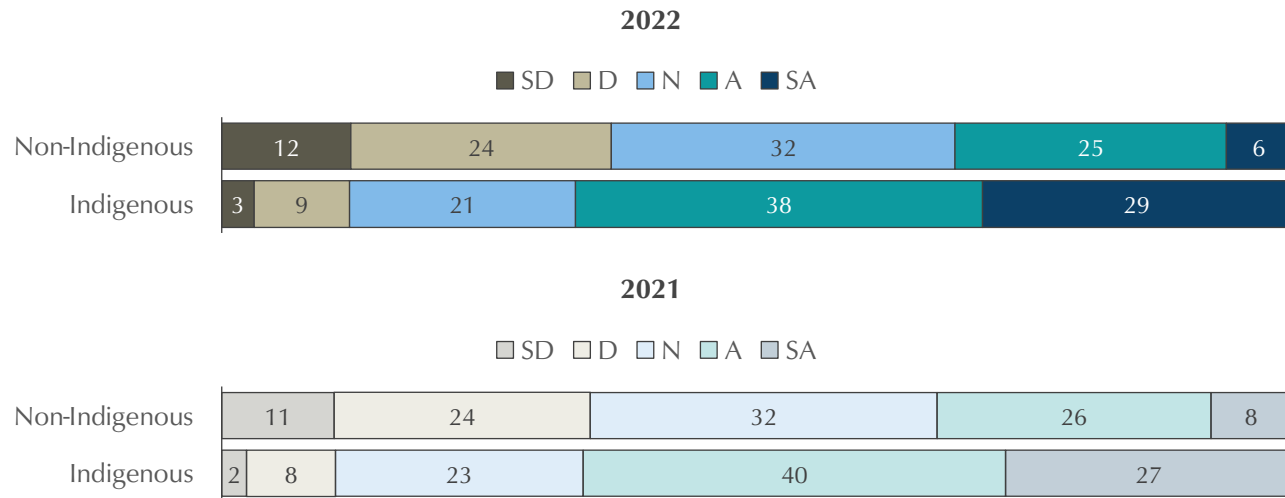
\* *Note.* We had no data for the North in 2021.

### Breakdown of the Overall Score by Year

Adding the two agree categories, the results indicate that, on average, **31% of non-Indigenous** and **67% of Indigenous respondents** agreed they are interested in and support Indigenous causes and communities. That is very slightly lower than the 34% reported in 2021 for non-Indigenous respondents but unchanged for Indigenous respondents.

**31% vs 67%**  
 Non-Indigenous agreed    Indigenous agreed

Figures 15e–f. Year-to-Year Average Endorsement of Answer Choices by Ethnicity at the National Level



## Indicator 6: Mutually Respectful Relationships

Indigenous and non-Indigenous people in Canada have relationships with each other that they value and that are characterized by mutual personal and cultural respect, interpersonal trust, and comfort.

**Instructions and Statements:** Now please think about the personal relationships between Indigenous and non-Indigenous people in Canada. In these relationships, both people... (Statements appeared in random order.)

- value the relationship. (Value Relationship)
- feel comfortable together. (Feel Comfortable Together)
- respect each other. (Respect Each Other)
- respect each other’s cultures. (Respect Cultures)
- trust one another. (Trust One Another)

### 2022 Findings by Statement

Figure 16a. Mutually Respectful Relationships: By Ethnicity and Statement at the National Level

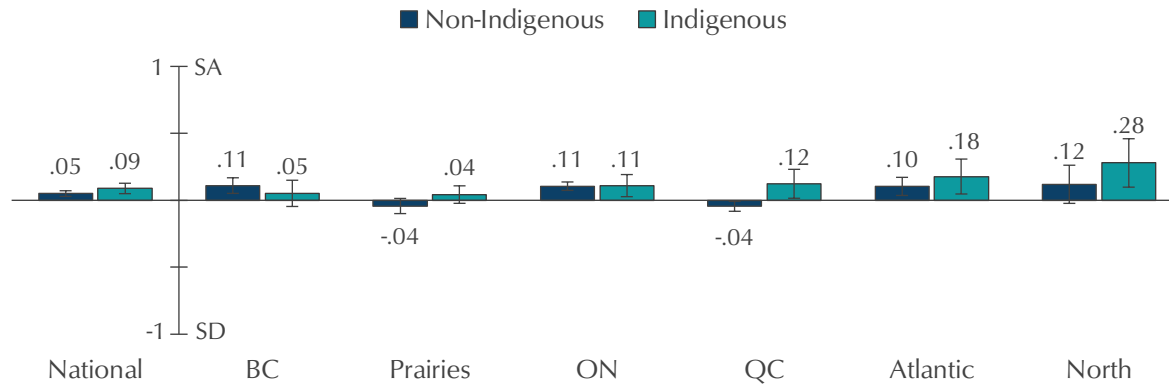


In 2022, people in Canada were relatively neutral about whether they thought Indigenous and non-Indigenous people had mutually respectful relationships, although Indigenous respondents’ views were more positive—but this difference was very small.

Looking at the individual statements, Indigenous and non-Indigenous respondents had similar views about whether relationships were valued and respectful at the individual and cultural levels. Non-Indigenous respondents were very slightly less convinced that Indigenous and non-Indigenous people feel comfortable together and trust one another.

### 2022 Findings by Region

Figure 16b. *Mutually Respectful Relationships: By Ethnicity and Region*



At the national level, Indigenous peoples’ views were more positive than non-Indigenous peoples’ views, though only to a very small extent. These group differences were only seen in the Prairies, Québec, and the North. Compared to non-Indigenous respondents, Indigenous respondents in Québec and the North saw the situation as slightly better, and in the Prairies very slightly better.

Among non-Indigenous respondents, those who living in the Prairies and Québec perceived relationships to be worse than those living in all the other regions.

### 2021-2022 Change by Statement

Figure I6c. *Mutually Respectful Relationships: Year-to-Year by Ethnicity and Statement at the National Level*



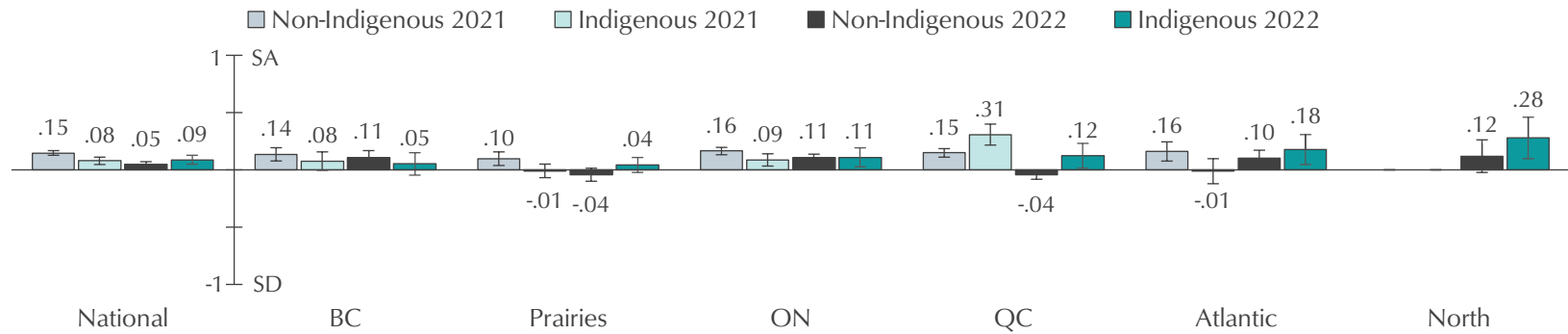
Since 2021, there has been a small change overall, but only among non-Indigenous respondents, and not for the better. For each statement, non-Indigenous respondents saw things as slightly worse in comparison to 2021. For each statement, these changes were all very small to small.

Indigenous respondents' views were like those in 2021. By seeing things as worse, non-Indigenous respondents' views are becoming closer to the way that Indigenous people have been seeing interpersonal relationships.



## 2021–2022 Change by Region

Figure I6d. *Mutually Respectful Relationships: Year-to-Year by Ethnicity and Region*



At the national level, non-Indigenous respondents saw a small change for the worse. This shift in views was largely driven by small changes for the worse in the Prairies and Québec, along with a very small change for the worse in Ontario.

Though there was no change at the national level among Indigenous respondents, there was a small change for the better in the Atlantic and a small change for the worse in Québec.

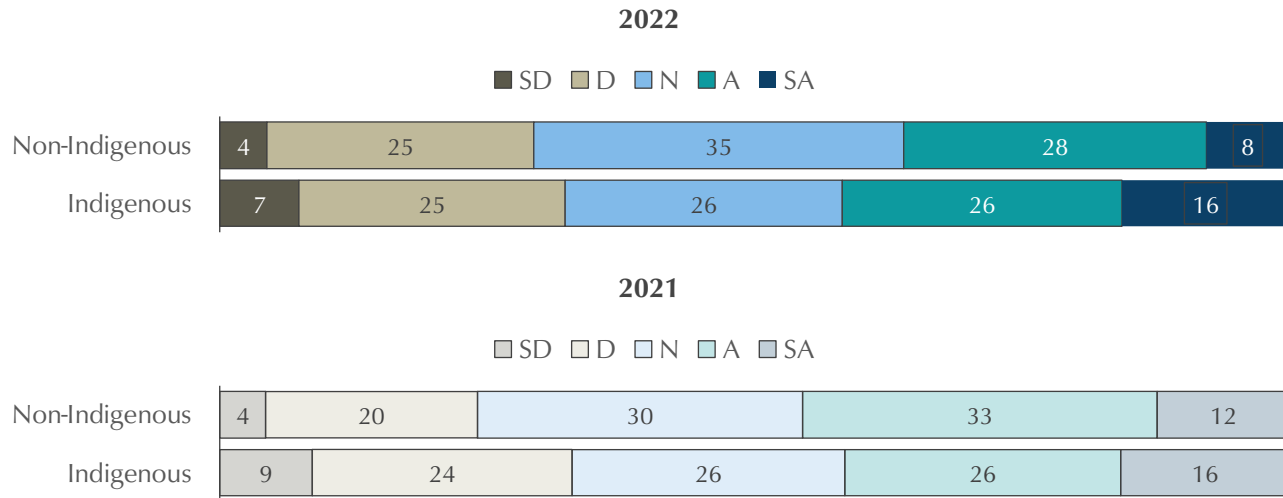
\* *Note.* We had no data for the North in 2021.

### Breakdown of the Overall Score by Year

Adding the two agree categories, the results indicate that, on average, **36% of non-Indigenous** and **42% of Indigenous respondents** agreed that Indigenous and non-Indigenous people in Canada have relationships with each other that they value and that are characterized by mutual personal and cultural respect, interpersonal trust, and comfort. In 2021, 45% of non-Indigenous respondents agreed but the percentage for Indigenous respondents did not change from year to year.

**36% vs 42%**  
 Non-Indigenous agreed    Indigenous agreed

Figures 16e–f. *Ongoing Harm: Year-to-Year Average Endorsement of Answer Choices by Ethnicity at the National Level*



## Indicator 7: Nation-to-Nation Relationships

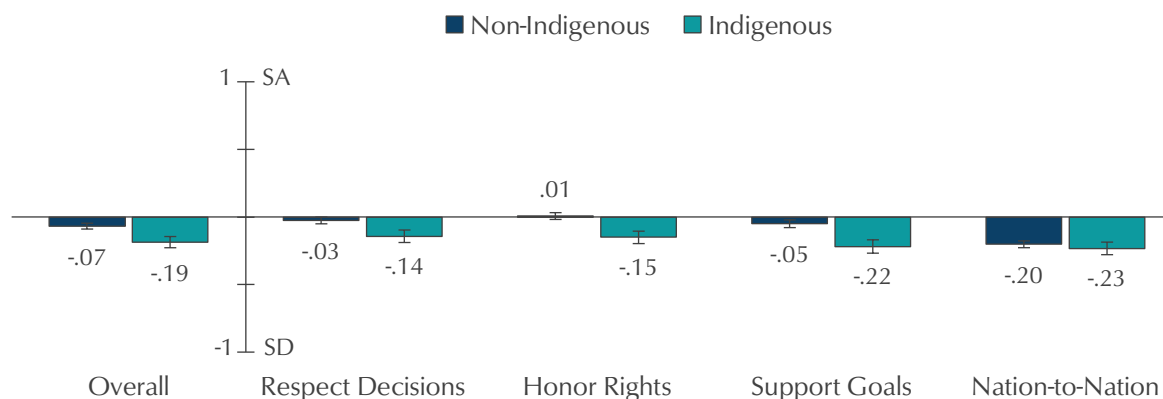
Indigenous nations are in a nation-to-nation relationship with Canada, with the rights and resources to achieve their goals.

**Instructions and Statements:** Now let's think about the relationships between Indigenous nations and governments in Canada. How much do you agree or disagree with each of the following? In Canada... (Statements appeared in random order.)

- governments respect the rights of Indigenous nations to make their own decisions. (Respect Decisions)
- governments honor Indigenous nations' rights. (Honor Rights)
- Indigenous nations have what they need (e.g., money, land) to reach their goals. (Support Goals)
- governments treat Indigenous nations like they treat other countries. (Nation-to-Nation)

### 2022 Findings by Statement

Figure 17a. Nation-to-Nation Relationships: By Ethnicity and Statement at the National Level

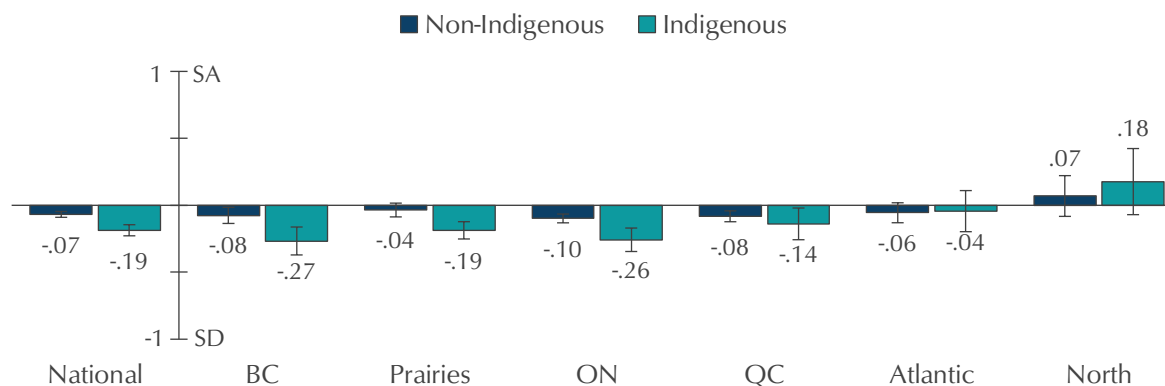


With respect to the relationship between Indigenous nations and Canadian governments, in 2022 Indigenous respondents continued to see things as slightly worse than non-Indigenous respondents. Non-Indigenous respondents neither agreed nor disagreed that Indigenous nations and Canada were in nation-to-nation relationships, while Indigenous respondents slightly disagreed.

The pattern was similar across most individual statements, with Indigenous respondents seeing less evidence of a nation-to-nation relationship than non-Indigenous people; this difference was small. The only exception was on the question of whether governments treat Indigenous nations like they treat other countries. Both groups disagreed to a similar extent and disagreed with this statement the most.

## 2022 Findings by Region

Figure 17b. *Nation-to-Nation Relationships: By Ethnicity and Region*



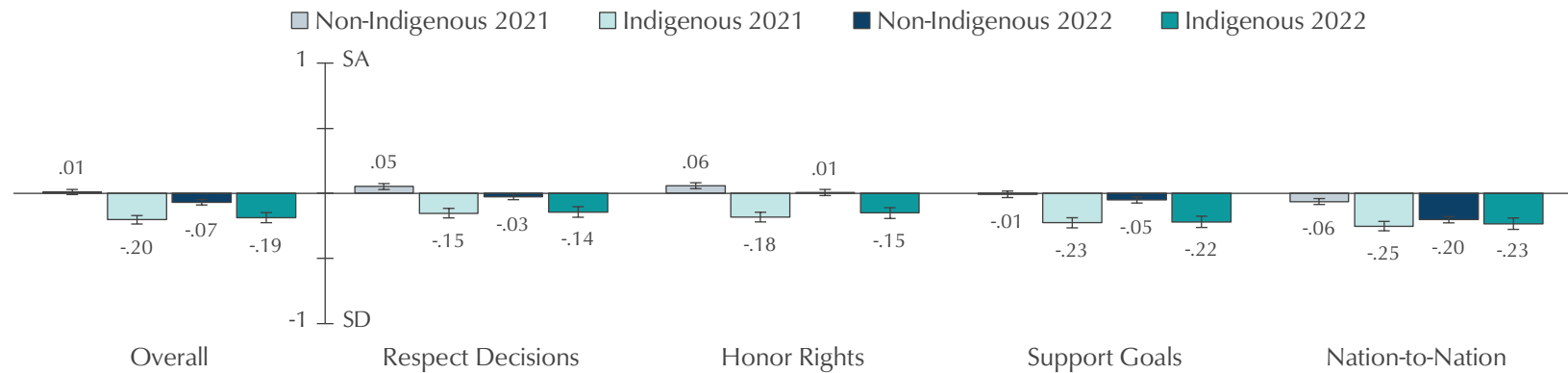
In 2022 at the national level, Indigenous respondents were less likely to agree that Indigenous nations and Canada are in a true nation-to-nation relationship, compared to non-Indigenous respondents. At the regional level, these group differences were only seen in BC, the Prairies, and Ontario. Indigenous and non-Indigenous respondents in Québec, the Atlantic, and the North had similar views.

Non-Indigenous respondents who live in the North saw nation-to-nation relationships as stronger than those living in BC, Ontario, and Québec.

Among Indigenous respondents, again, those living in the North saw things as the best, and better than those living in BC, the Prairies, and Ontario. This is perhaps because Northerners are more likely to live in regions where modern treaties and self-government agreements are being implemented.

## 2021–2022 Change by Statement

Figure 17c. Nation-to-Nation Relationships: Year-to-Year by Ethnicity and Statement at the National Level



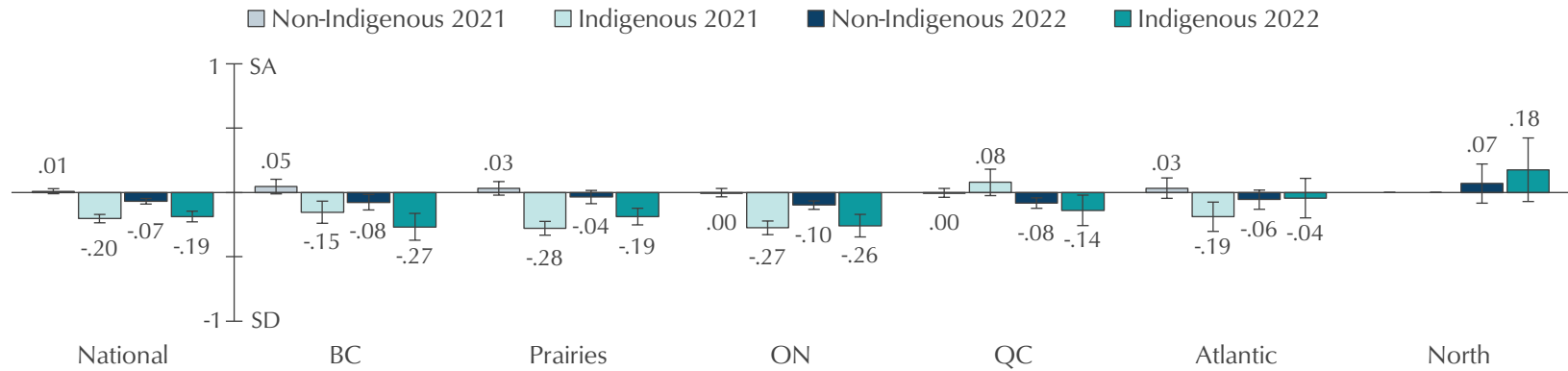
There was no significant change from 2021 to 2022 among Indigenous respondents overall nor for any of the individual statements.

For non-Indigenous respondents, there was a very small decrease in scores overall, narrowing the gap slightly between the two groups' perceptions. The pattern was similar across the individual items; all changes were very small in size, except the nation-to-nation question, for which the change was small.

Like some of our previous indicators, this suggests that non-Indigenous people's views are coming more in line with Indigenous people's views, but only slightly. Ultimately, reconciliation would mean higher scores from both groups as the relationship with governments improves, rather than just mutual recognition of a poor relationship.

### 2021–2022 Change by Region

Figure 17d. Nation-to-Nation Relationships: Year-to-Year by Ethnicity and Region



Across regions, compared to 2021, non-Indigenous respondents saw things as slightly worse in BC and Ontario as well as very slightly worse in Québec. In contrast, Indigenous respondents in the Prairies saw nation-to-nation relationships as very slightly improving, but those living in Québec saw relationships as slightly worsening.

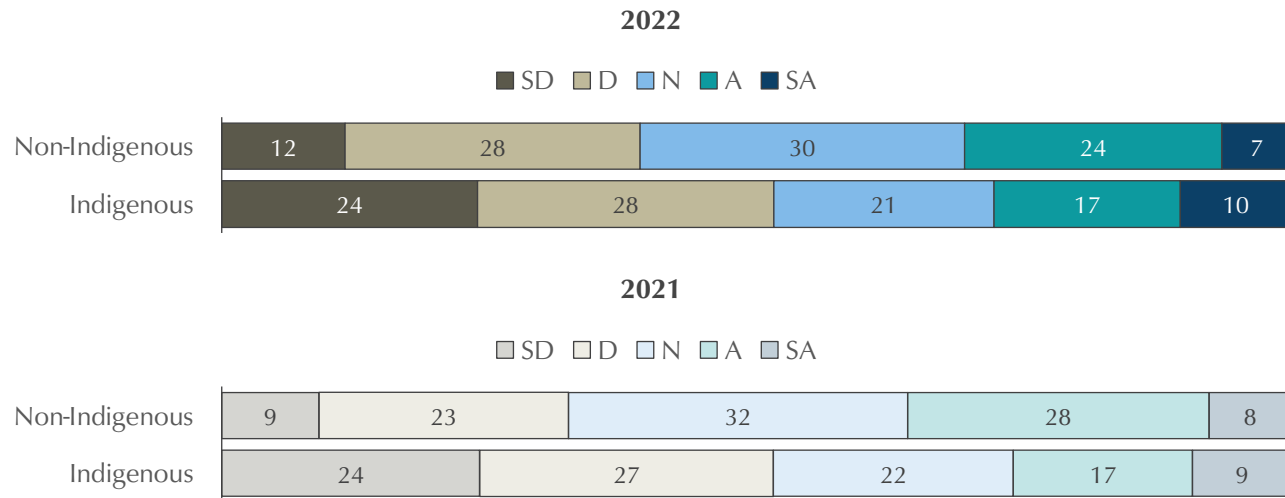
\* Note. We had no data for the North in 2021.

### Breakdown of the Overall Score by Year

Adding the two agree categories, the results indicate that, on average, **31% of non-Indigenous** and **27% of Indigenous respondents** agreed that Indigenous nations are in a nation-to-nation relationship with Canada, with the rights and resources to achieve their goals, compared to 36% and 26% in 2021.

**31% vs 27%**  
 Non-Indigenous agreed    Indigenous agreed

Figures 17e–f. *Nation-to-Nation Relationships: Year-to-Year Endorsement of Answer Choices by Ethnicity at the National Level*



## Indicator 8: Personal Equality

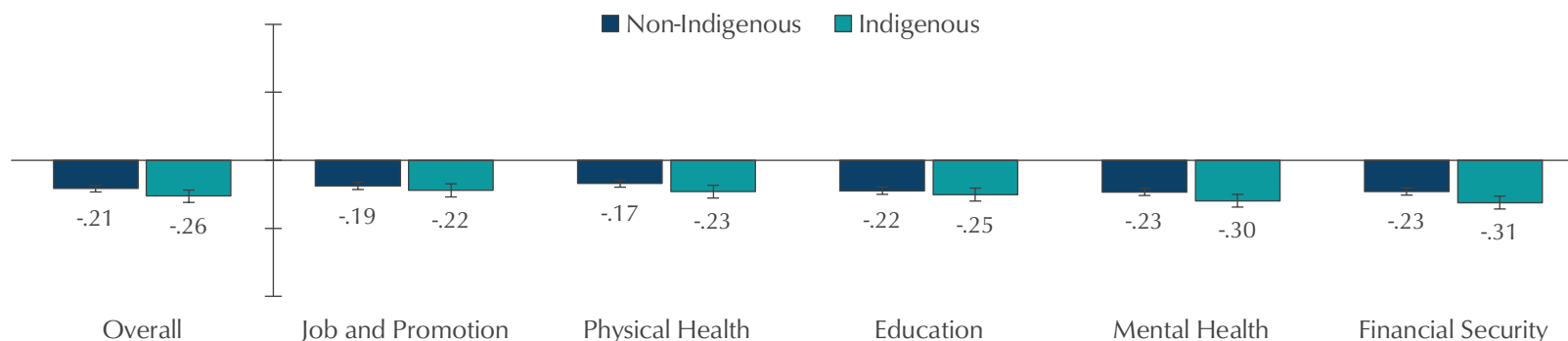
Indigenous and non-Indigenous people in Canada think they have equal life outcomes.

**Instructions and Statements:** Now we have some statements on your views about society. Please tell us how much you agree or disagree with each of the following statements. Indigenous and non-Indigenous people in Canada have equal... (Statements appeared in random order.)

- physical health.
- educational outcomes. (Education)
- job and promotion opportunities. (Job and Promotion)
- mental health.
- financial security.

### 2022 Findings by Statement

Figure 18a. Personal Equality: By Ethnicity and Statement at the National Level



In 2022, both Indigenous and non-Indigenous respondents disagreed that Indigenous peoples have equal outcomes overall, with Indigenous respondents being more pessimistic than non-Indigenous respondents to a very small extent.

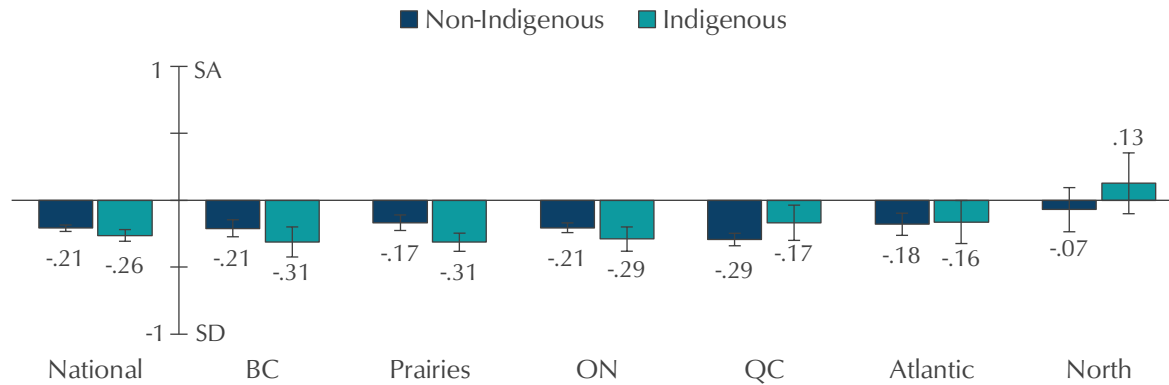
Both groups disagreed to a similar extent that Indigenous peoples have equal job and promotion opportunities and educational outcomes. In all other areas, differences between groups were very small, with Indigenous respondents seeing less equality.

Of all the indicators, this is the one with the worst results and so perhaps an area that needs extra attention from people and systems within Canada that can effect positive change, in collaboration with Indigenous peoples and organizations.



### 2022 Findings by Region

Figure 18b. Personal Equality: By Ethnicity and Region



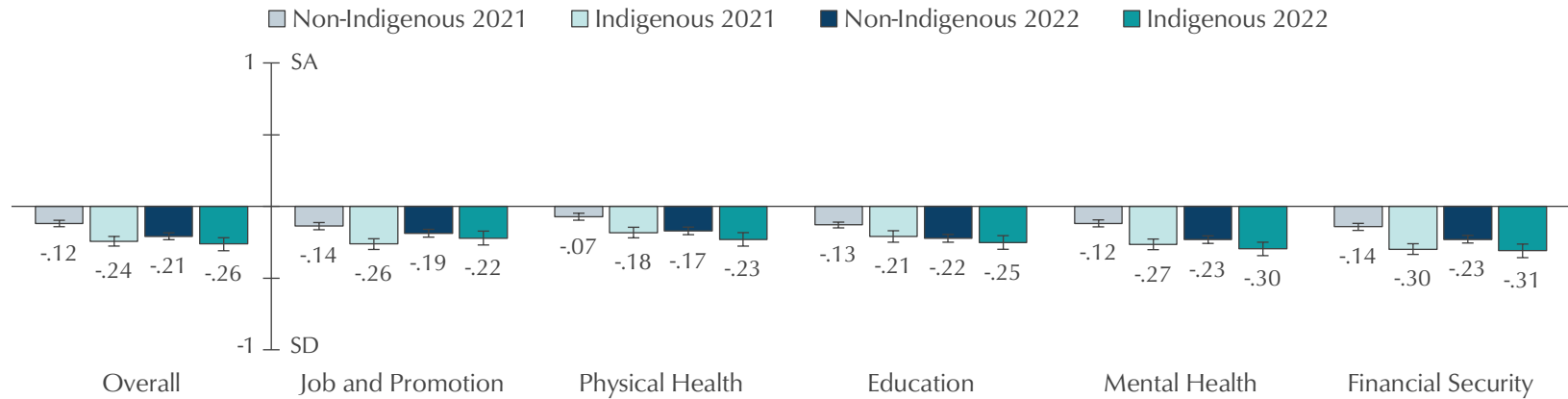
In 2022 at the national level, Indigenous respondents saw less personal equality compared to non-Indigenous respondents to a very small extent. Indigenous respondents in the Prairies and Ontario saw less personal equality than non-Indigenous respondents. However, other regions had the opposite pattern: Indigenous respondents in Québec and the North saw more personal equality than non-Indigenous respondents.

Across the regions, among non-Indigenous respondents, those who live in the North viewed personal outcomes as more equal, compared to those living in Ontario and Québec. Compared to those living in the Prairies or Ontario, Québec residents saw outcomes as less equal.

Among Indigenous peoples, again, Northerners had the most positive views on personal equality, compared to those living in BC, the Prairies, and Ontario.

### 2021–2022 Change by Statement

Figure 18c. *Personal Equality: Year-to-Year by Ethnicity and Statement at the National Level*

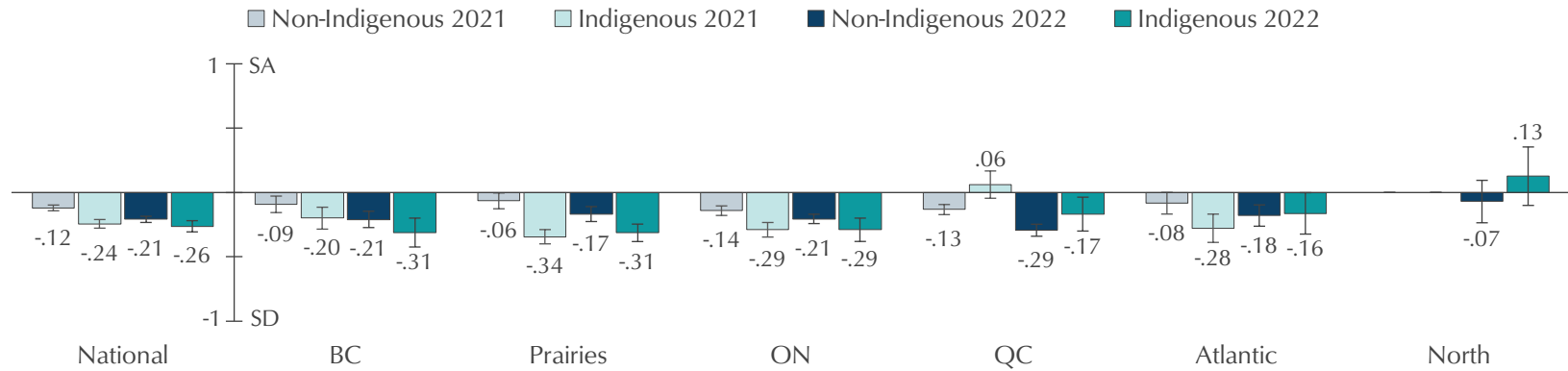


Overall, non-Indigenous respondents reported a very small drop in personal equality scores in 2022 compared to 2021. For job and promotion, physical health, education, and financial security, these changes were very small, and for mental health, this change was small.

There was no significant change among Indigenous respondents between 2021 and 2022 in any of the areas. Again, non-Indigenous people’s views are growing slightly more in line with Indigenous people’s views.

### 2021–2022 Change by Region

Figure I8d. *Personal Equality: Year-to-Year by Ethnicity and Region*



At the national level, among non-Indigenous respondents there was a very small change for the worse in 2022 compared to 2021. This drop occurred in nearly all regions. In BC, the Prairies, and Québec, these changes were small, and in Ontario, this change was very small. In the Atlantic, views were relatively stable.

For Indigenous respondents, the only change compared to 2021 was in Québec – again, with Indigenous respondents seeing things as slightly worse.

\* *Note.* We had no data for the North in 2021.

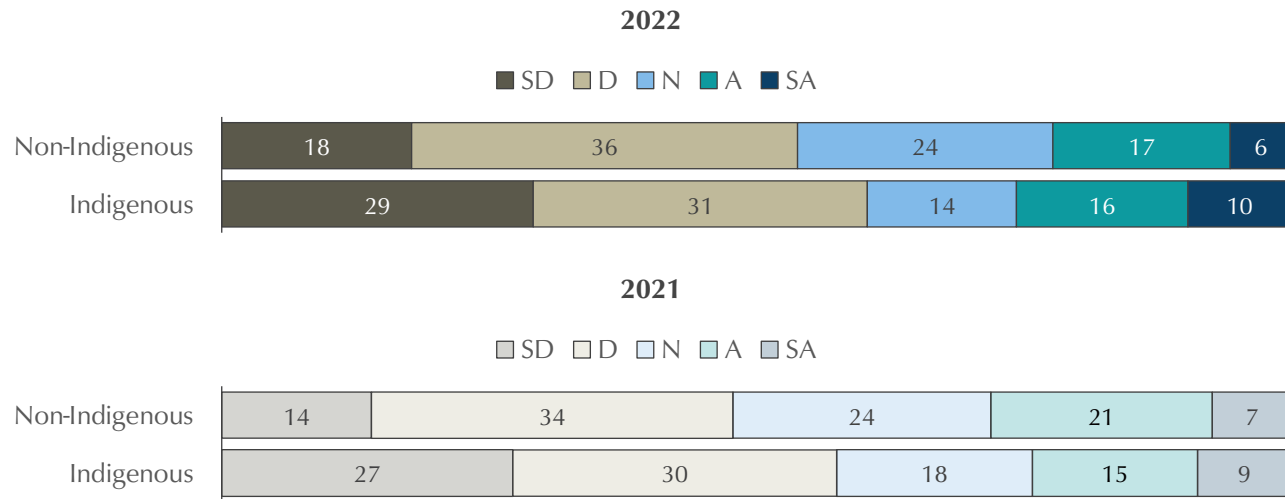
### Breakdown of the Overall Score by Year

Adding the two agree categories, the results indicate that, on average, **23% of non-Indigenous** and **26% of Indigenous respondents** agreed that Indigenous and non-Indigenous people in Canada have equal life outcomes, compared to 28% and 24% in 2021.

**23% vs 26%**

Non-Indigenous agreed    Indigenous agreed

Figures 18e–f. Personal Equality: Year-to-Year Average Endorsement of Answer Choices by Ethnicity at the National Level



## Indicator 9: Systemic Equality

Indigenous and non-Indigenous peoples are treated fairly in social systems.

**Instructions and Statements:** Please tell us how much you agree or disagree that Indigenous peoples are treated fairly in each of the following. (Statements appeared in random order.)

- The arts (Arts)
- Sports
- Education
- Workplaces (Work)
- Health care
- Media
- The child welfare system (Child Welfare)
- The criminal justice system (Criminal Justice)

### 2022 Findings by Statement

Figure 19a. Systemic Equality: By Ethnicity and Statement at the National Level

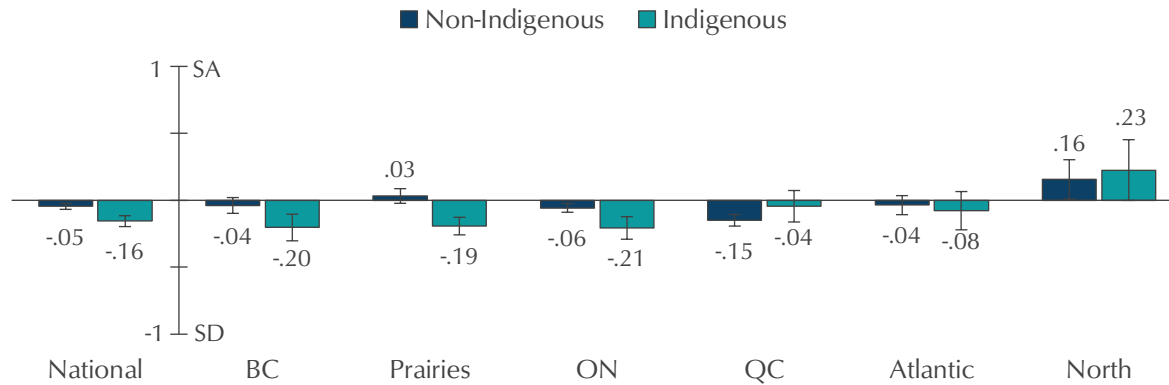


In 2022, both Indigenous and non-Indigenous respondents slightly disagreed that Indigenous peoples are treated fairly in social systems overall, but Indigenous respondents saw things as slightly worse, in comparison to non-Indigenous respondents.

Across all areas, Indigenous people saw things as very slightly or slightly worse than did non-Indigenous people. Both groups saw the criminal justice and child welfare systems as the most problematic. Respondents saw the arts and sports as being a little better.

### 2022 Findings by Region

Figure 19b. Systemic Equality: By Ethnicity and Region



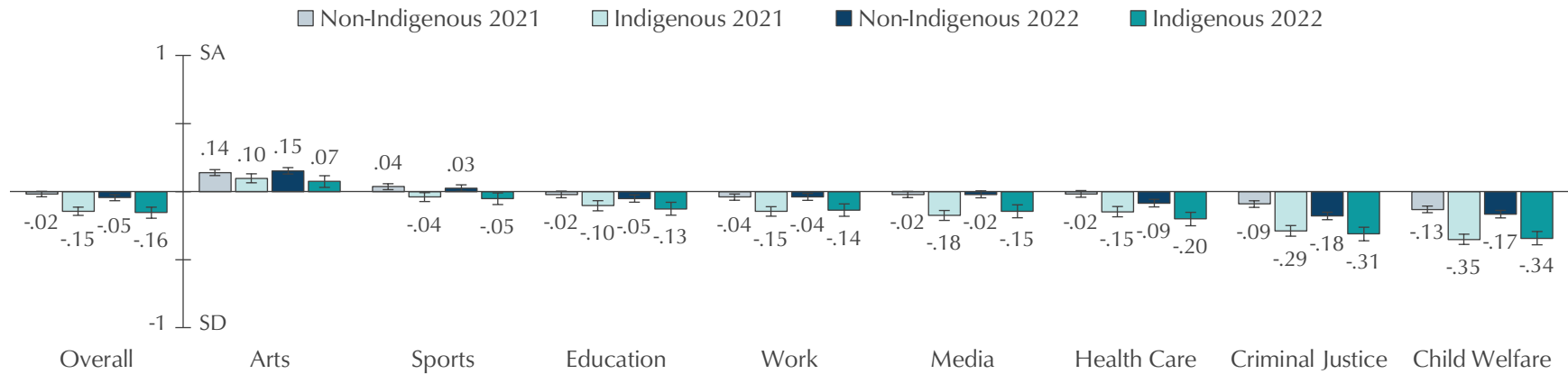
Looking at individual regions in 2022, there are small differences between Indigenous and non-Indigenous responses in BC, the Prairies, Ontario, and Québec. In these regions, Indigenous respondents saw things as slightly worse, except in Québec, where Indigenous respondents viewed things as slightly better than did non-Indigenous respondents.

For non-Indigenous respondents, Northerners were the most positive about systemic equality, and more positive than their peers in other regions, except for the Prairies. Québec residents were the least positive, and less positive than all regions except the Atlantic. And Prairie residents were more positive than those living in Ontario and Québec.

Among Indigenous respondents, again, Northerners were the most positive about systemic equality, more than those living in BC, the Prairies, and Ontario.

### 2021–2022 Change by Statement

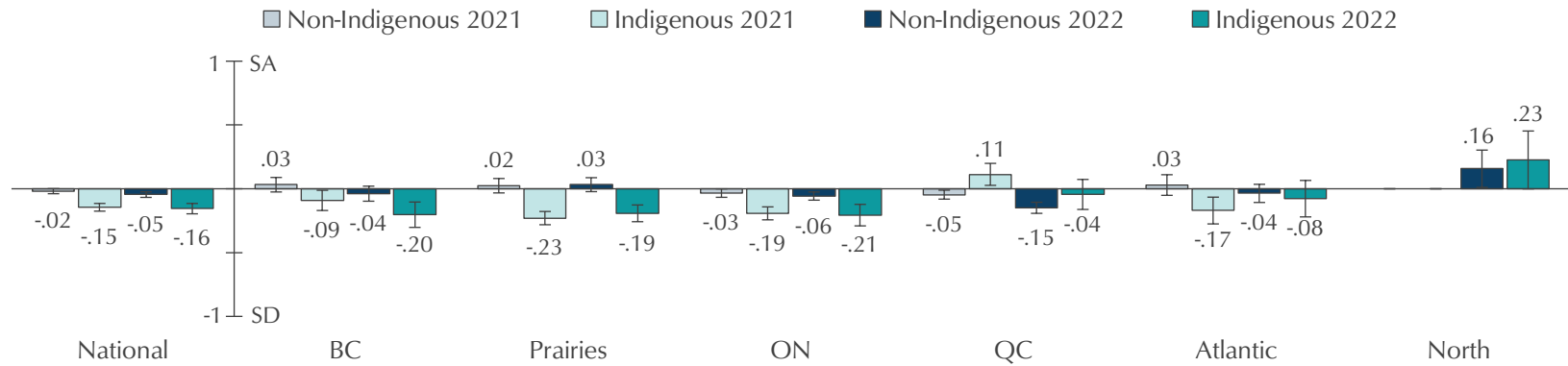
Figure 19c. Systemic Equality: Year-to-Year by Ethnicity and Statement at the National Level



At the national level overall, non-Indigenous and Indigenous people’s views remained relatively unchanged from 2021. However, within individual categories, non-Indigenous respondents viewed health care, criminal justice, and child welfare as slightly worse than in 2021. Indigenous respondent’s views were unchanged from 2021 in all categories, suggesting Indigenous people perceived no progress on these vital issues.

### 2021–2022 Change by Region

Figure I9d. Systemic Equality: Year-to-Year by Ethnicity and Region



There was little change from 2021 at the national level for either Indigenous or non-Indigenous respondents. In BC, Indigenous respondents saw things as slightly worse, and this was almost true for non-Indigenous respondents as well. In Québec, both Indigenous and non-Indigenous Québec residents saw things as very slightly worse in 2022 compared to 2021.

\* Note. We had no data for the North in 2021.



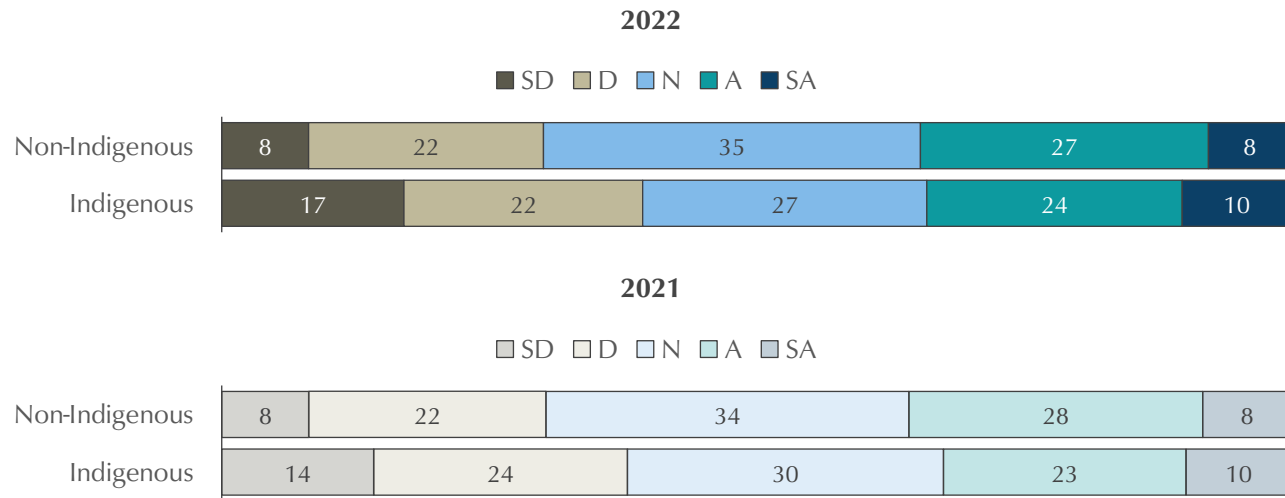
### Breakdown of the Overall Score by Year

Adding the two agree categories, the results indicate that, on average, only **35% of non-Indigenous** and **34% of Indigenous respondents** agreed that Indigenous and non-Indigenous peoples are treated fairly in social systems, more closely aligned than the 36% and 33% results in 2021.

**35% vs 34%**

Non-Indigenous agreed    Indigenous agreed

Figures 19e–f. *Systemic Equality: Year-to-Year Endorsement of Answer Choices by Ethnicity at the National Level*



## Indicator 10: Representation and Leadership

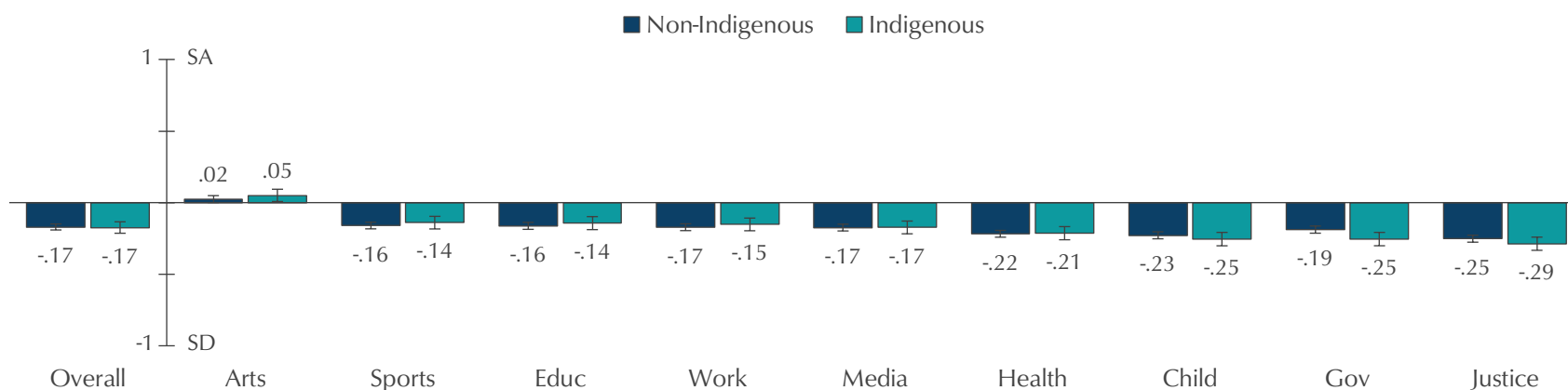
Indigenous peoples are decision-makers or leaders in key sectors of society.

**Instructions and Statements:** And how much do you agree or disagree that Indigenous peoples are decision makers or leaders in the following? (Statements appeared in random order.)

- The arts (Arts)
- Sports
- Education (Educ)
- Workplaces (Work)
- Media
- Health care (Health)
- The child welfare system (Child)
- Government (Gov)
- The criminal justice system (Justice)

### 2022 Findings by Statement

Figure I10a. Representation and Leadership: By Ethnicity and Statement at the National Level

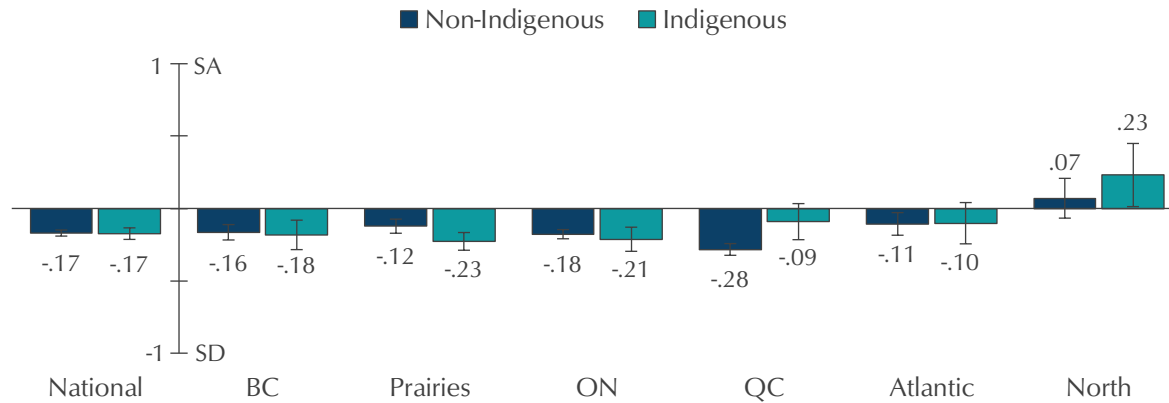


In 2022, Indigenous and non-Indigenous respondents continued to disagree that Indigenous people are leaders in key sectors and viewed things similarly across sectors. Only for government did Indigenous respondents disagree very slightly more than did non-Indigenous respondents.

Both groups identified the criminal justice system, government, and child welfare as the most problematic. Both groups were more neutral about the arts.

## 2022 Findings by Region

Figure I10b. Representation and Leadership: By Ethnicity and Region



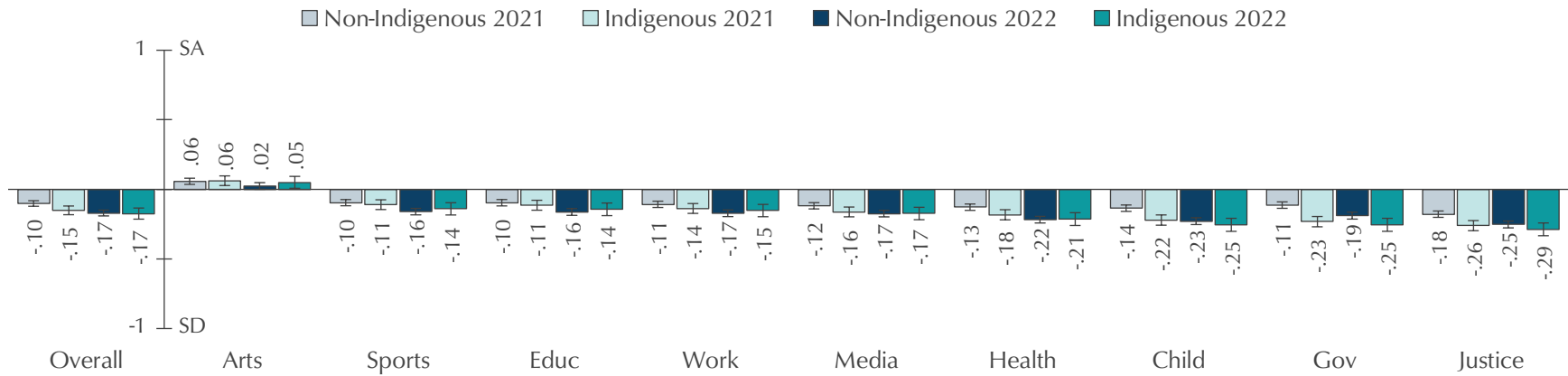
At the national level in 2022, Indigenous and non-Indigenous people had similar views, but Prairies Indigenous respondents saw things as slightly worse than did non-Indigenous respondents. In Québec, we found the opposite pattern: Non-Indigenous respondents saw things as slightly worse.

We did see some differences across regions. Starting with non-Indigenous respondents, those living in the North were more likely to agree that Indigenous people are decision-makers in key sectors—a long-term reality in that region that is also improving following the implementation of land claims and self-government agreements. Conversely, those living in Québec, the region with the lowest proportion of Indigenous residents, reported less Indigenous leadership than all other regions.

Among Indigenous respondents, those living in the North also reported more Indigenous leadership than those living in all other regions.

### 2021–2022 Change by Statement

Figure 110c. Representation and Leadership: Year-to-Year by Ethnicity and Statement at the National Level



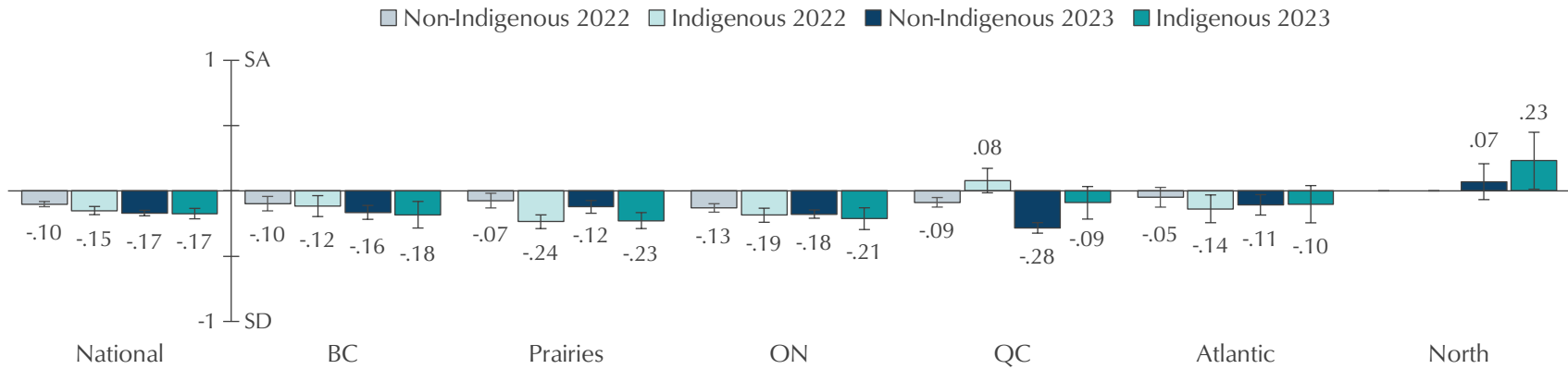
Non-Indigenous respondents perceived less Indigenous leadership in 2022 than survey respondents reported in 2021 to a very small extent. The same held true for each individual area.

Indigenous respondents' scores did not change significantly between 2021 and 2022, including for individual areas.

As with some of our previous indicators, Indigenous respondents did not notice any change, but non-Indigenous people's views changed to a very small extent to become more in line with Indigenous people's views.

### 2021–2022 Change by Region

Figure I10d. Representation and Leadership: Year-to-Year by Ethnicity and Region



Comparing 2021 and 2022, non-Indigenous responses changed for the worse to a small extent in Québec and a very small extent in Ontario. For this indicator, these regions mainly drove the change we saw at the national level.

For Indigenous respondents, there was also a small change for the worse in Québec. This is a similar pattern to the previous indicator, Systemic Equality.

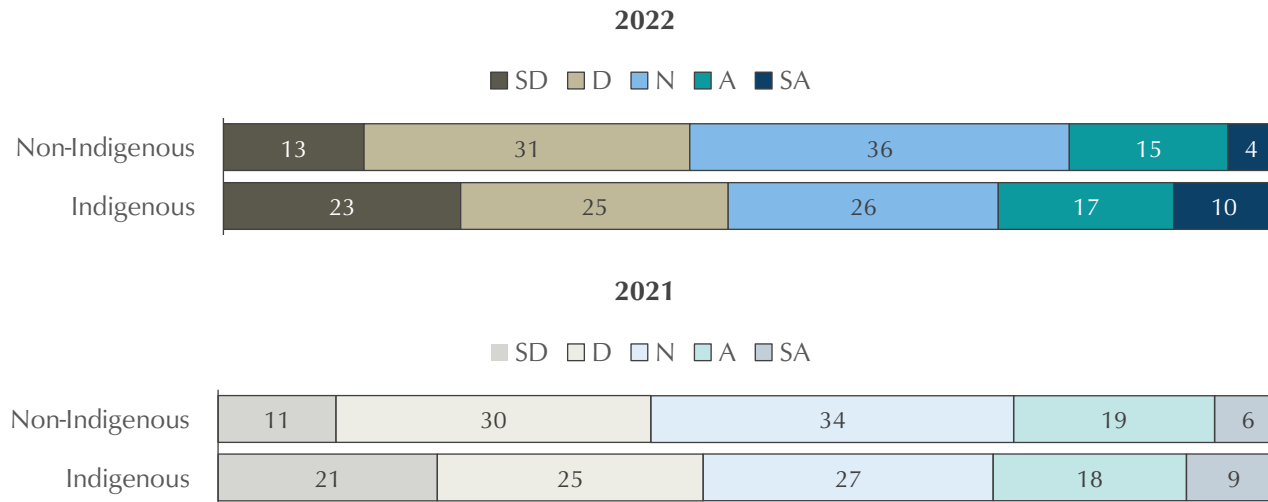
\* Note. We had no data for the North in 2021.

### Breakdown of the Overall Score by Year

Adding the two agree categories, the results indicate that, on average, **19% of non-Indigenous** and **27% of Indigenous respondents** agreed in 2022 that Indigenous peoples are decision makers or leaders in key sectors of society. In 2021, 25% of non-Indigenous respondents agreed but the percentage for Indigenous respondents did not change year over year.

**19% vs 27%**  
 Non-Indigenous agreed    Indigenous agreed

Figures I10e–f. Representation and Leadership: Year-to-Year Endorsement of Answer Choices by Ethnicity at the National Level



## Indicator 11: Indigenous Thriving

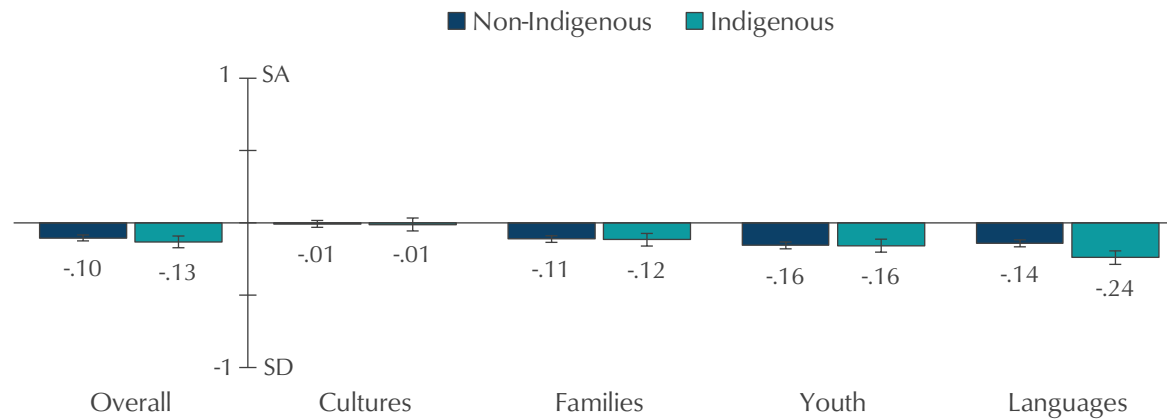
Indigenous individuals, communities, and cultures in Canada are doing well.

**Instructions and Statements:** Please rate how much you agree or disagree that the following are doing well. (Statements appeared in random order.)

- Indigenous cultures (Cultures)
- Indigenous families (Families)
- Indigenous youth (Youth)
- Indigenous languages (Languages)

### 2022 Findings by Statement

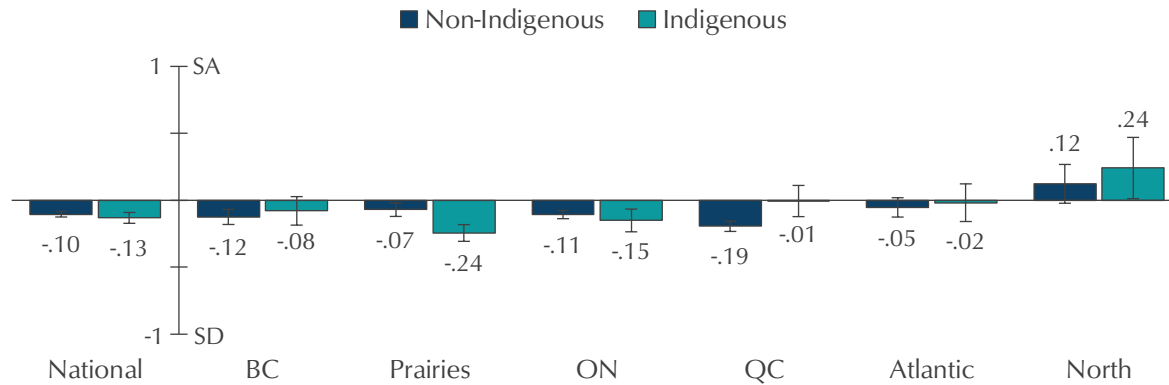
Figure I11a. Indigenous Thriving: By Ethnicity and Statement at the National Level



In 2022, Indigenous and non-Indigenous respondents both slightly disagreed that Indigenous people and cultures are thriving. With respect to languages, Indigenous respondents disagreed very slightly more than did non-Indigenous respondents.

## 2022 Findings by Region

Figure I11b. *Indigenous Thriving: By Ethnicity and Region*



Though Indigenous and non-Indigenous respondents had similar views at the national level, differences between groups were evident in the Prairies and Québec. In the Prairies, Indigenous respondents were slightly more concerned than non-Indigenous respondents. Québec showed the opposite pattern. We found a similar pattern for the indicator Representation and Leadership.

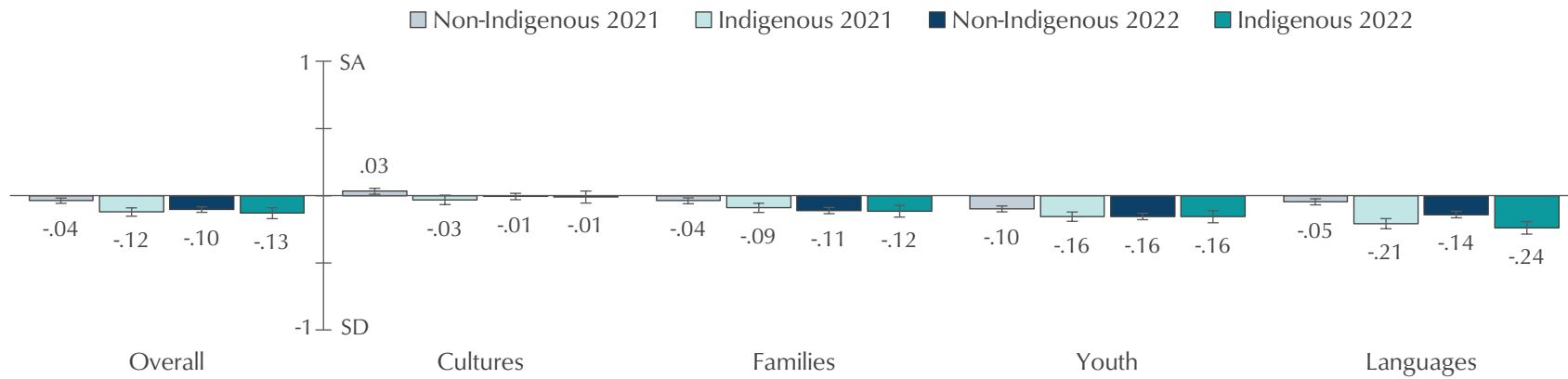
There were also differences across regions. Non-Indigenous respondents in the North saw more thriving than those who lived in all other regions. Those living in Québec reported the worst situation, with lower scores than respondents from the Prairies, Ontario, the Atlantic, and the North.

Among Indigenous respondents, the North also had the highest score, higher than BC, the Prairies, and Ontario, but not Québec or the Atlantic, which are close to neutral. Those who live in the Prairies had the lowest score, lower than all regions, except Ontario.



### 2021–2022 Change by Statement

Figure I11c. *Indigenous Thriving: Year-to-Year by Ethnicity and Statement at the National Level*

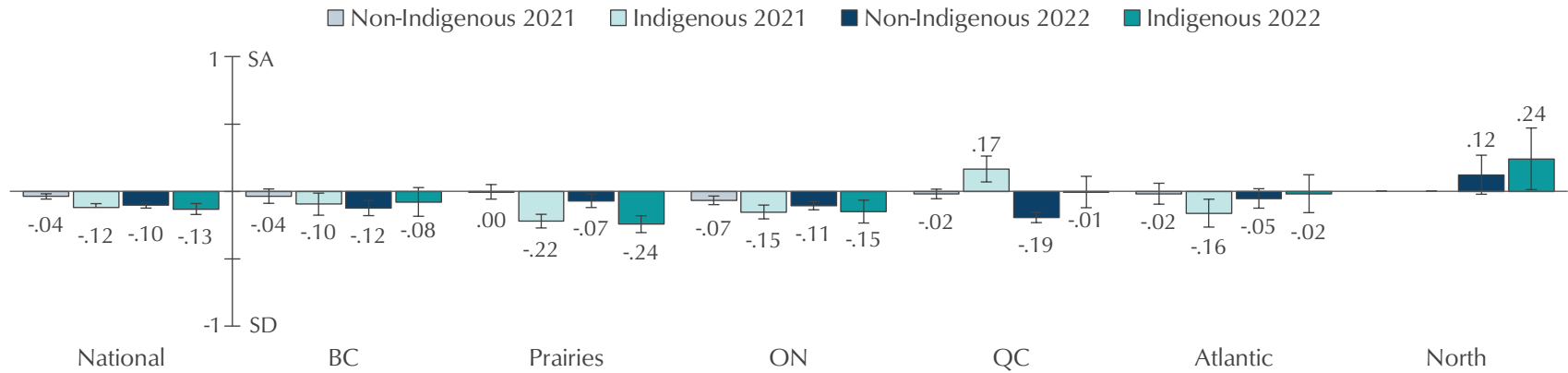


Between 2021 and 2022, non-Indigenous respondents reported a very small change for the worse, including for every individual item. On the other hand, Indigenous respondents' perceptions of all items remained unchanged.

As was true for several other indicators, non-Indigenous respondents' views changed slightly, to come more in line with Indigenous respondents' views.

### 2021–2022 Change by Region

Figure I11d. *Indigenous Thriving: Year-to-Year by Ethnicity and Region*



Regionally, among non-Indigenous respondents, perceptions of Indigenous thriving dropped slightly among those living in BC and Québec between 2021 and 2022. Indigenous respondents in Québec also saw a small drop from 2021 to 2022.

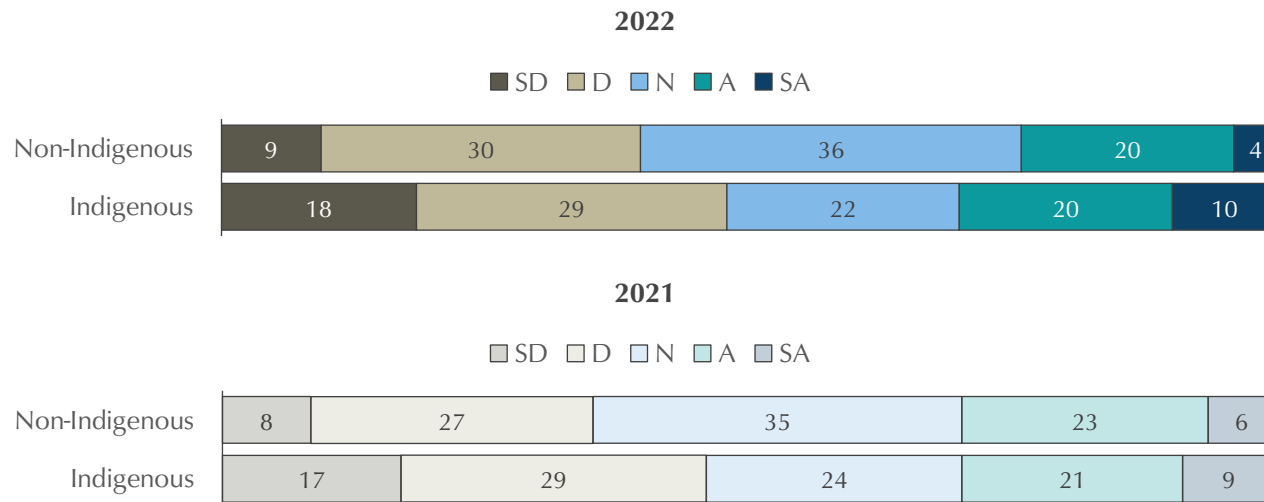
\* Note. We had no data for the North in 2021.

### Breakdown of the Overall Score by Year

Adding the two agree categories, the results indicate that, on average, **24% of non-Indigenous** and **30% of Indigenous respondents** agreed that Indigenous individuals, communities, and cultures in Canada are doing well. In 2021, 29% of non-Indigenous respondents agreed but again the proportion of Indigenous respondents agreeing did not change year over year.

**24% vs 30%**  
 Non-Indigenous agreed    Indigenous agreed

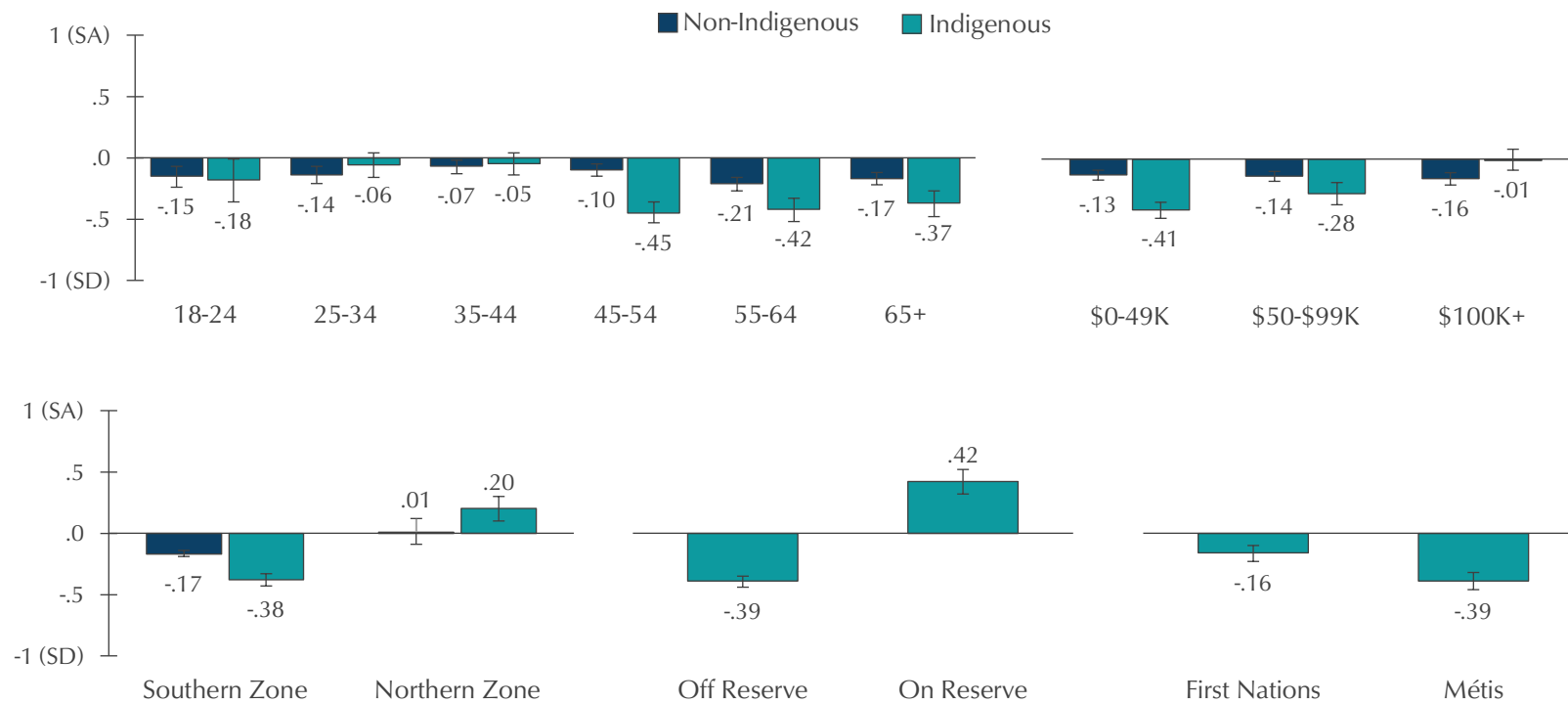
Figures I11e–f. *Indigenous Thriving: Year-to-Year Average Endorsement of Answer Choices by Ethnicity at the National Level*



## A Spotlight on Indigenous Language

In 2017<sup>1</sup>, there were at least 60 Indigenous languages belonging to 12 language families in use in Canada. Yet, both non-Indigenous and Indigenous respondents reported that Indigenous languages are not doing well. Indigenous respondents who were more concerned about languages (disagreed Indigenous languages are doing well) tended to be older, earn less, live in the south, live off reserve, and be Métis. This speaks to the importance of advocating for more language reclamation and accessible programming, especially in southern regions, and for Indigenous people living off reserve and Métis people.

Figures I11L1-5. *Indigenous Languages by Select Demographic Characteristics*



<sup>1</sup> <https://www.canadiangeographic.ca/article/mapping-indigenous-languages-canada>

## Indicator 12: Respect for the Natural World

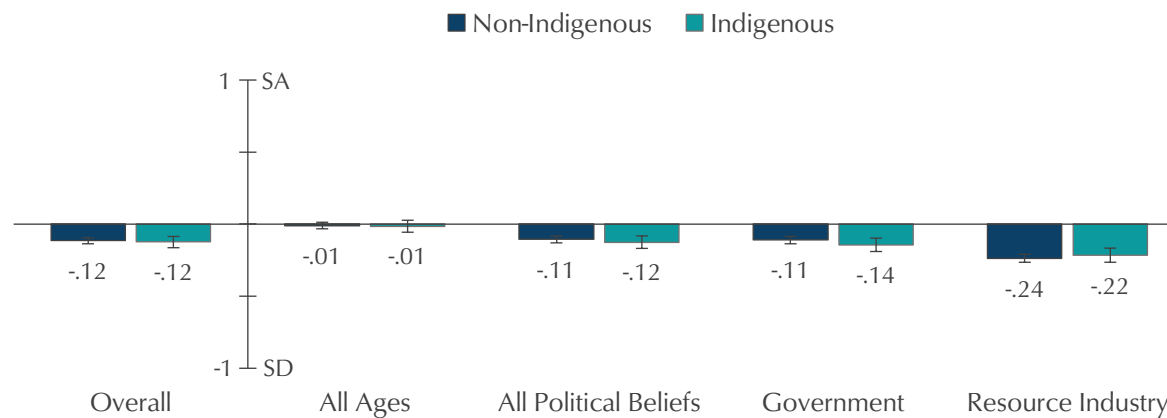
Groups in Canada are acting so that the natural world can be healthy now and in the future.

**Instructions and Statements:** Now we'd like you to think about the natural world—all the plants, animals, rocks, rivers, land, and so on. For each of the following groups in Canada, how much do you agree or disagree that they are acting so that the natural world can be healthy now and in the future? (Statements appeared in random order.)

- People of all ages (All Ages)
- People of all political beliefs (All Political Beliefs)
- The federal Government of Canada (Government)
- Resource extraction industries (e.g., mining, oil, and forestry) (Resource Industry)

### 2022 Findings by Statement

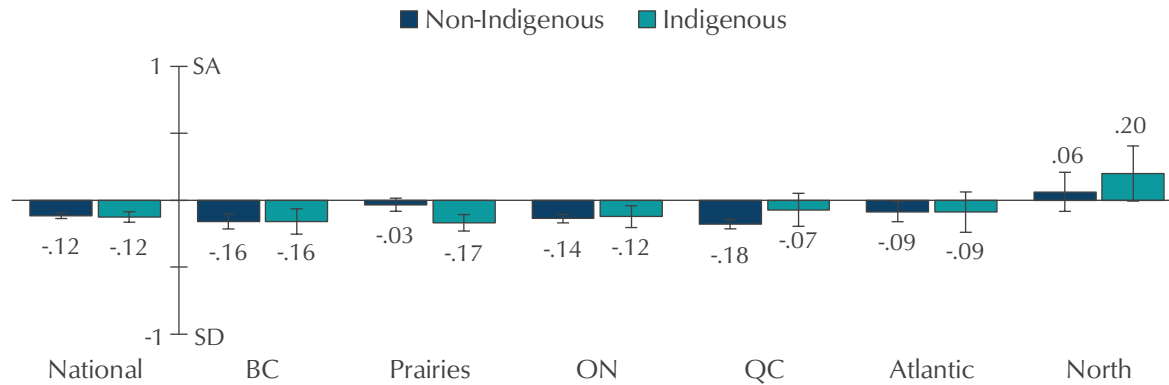
Figure I12a. Respect for the Natural World: By Ethnicity and Statement at the National Level



In 2022 at the overall level, both Indigenous and non-Indigenous respondents slightly disagreed that the natural world in Canada is being protected. Both groups had the least confidence in the resource industry and the most confidence that people of all ages are taking care of the environment.

### 2022 Findings by Region

Figure I12b. *Respect for the Natural World: By Ethnicity and Region*



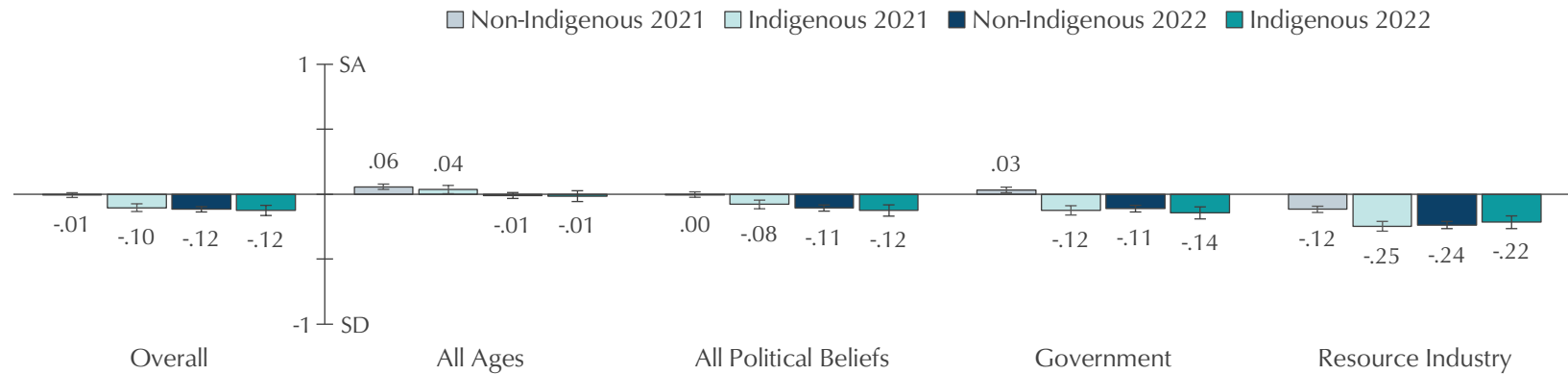
In 2022, Indigenous and non-Indigenous peoples had similar views at the national level and in most regions. However, in the Prairies, Indigenous respondents saw things as slightly worse compared to non-Indigenous respondents.

For non-Indigenous respondents, Northerners felt more optimistic about the extent to which we are treating the natural world with respect than all other regions except the Prairies. Respondents in the Prairies were close to neutral, having scores that were higher than those in BC, Ontario, and Québec.

For Indigenous respondents, again, those in the North were most likely to agree that groups in Canada are acting so that the natural world can be healthy now and into the future – more so than respondents from BC, the Prairies, and Ontario.

### 2021–2022 Change by Statement

Figure I12c. *Respect for the Natural World: Year-to-Year by Ethnicity and Statement at the National Level*

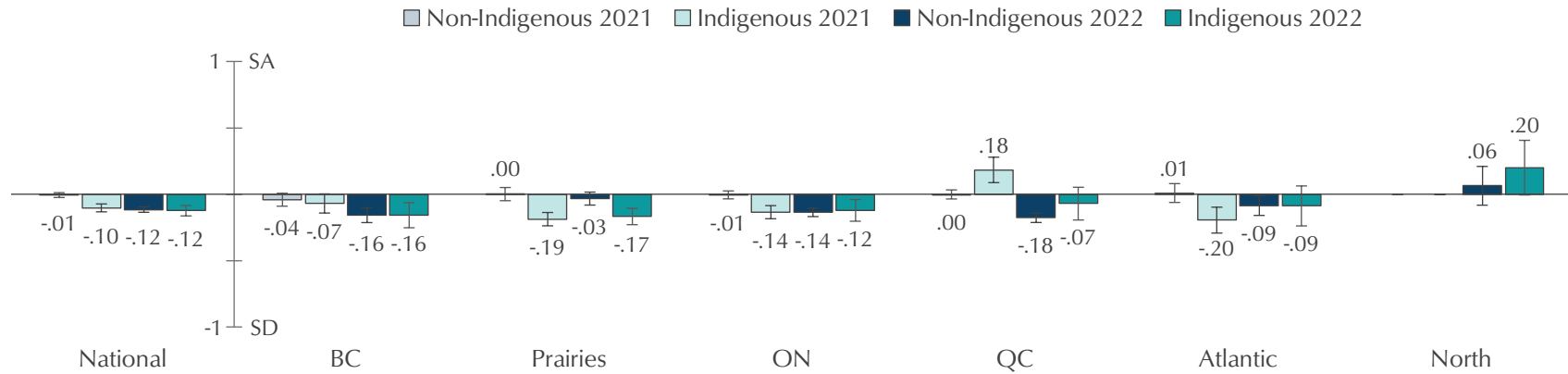


Non-Indigenous respondents were more slightly negative about environmental protection overall in 2022 than 2021, bringing them more in line with responses from Indigenous respondents. For each of the individual items, the pattern was similar. We saw small changes when respondents were asked about people of all political beliefs, government, and the resource industry, and a very small change related to people of all ages.

The responses of Indigenous participants did not change much year over year, except a very small change for the worse in the “people of all ages” category.

### 2021–2022 Change by Region

Figure I12d. Respect for the Natural World: Year-to-Year by Ethnicity and Region



At the national level, non-Indigenous peoples were more concerned in 2022 about the extent to which we are treating the natural world with respect than in 2021. At the regional level, this small change in views was only seen in BC, Ontario, and Québec.

Though there was no change at the national level for Indigenous respondents, Indigenous respondents in Québec were also more slightly negative compared to 2021.

\* Note. We had no data for the North in 2021.

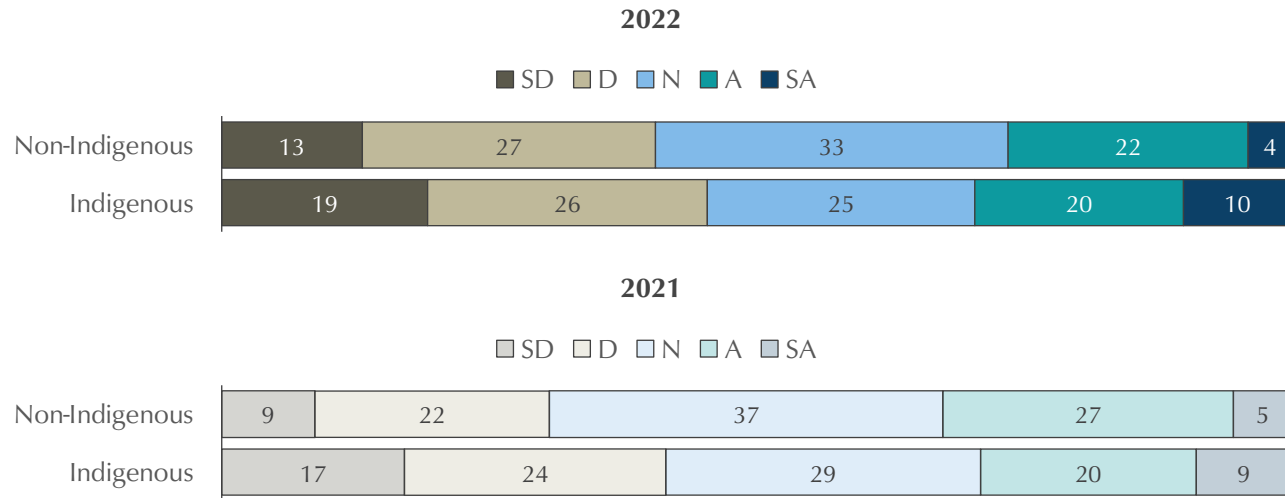


### Breakdown of the Overall Score by Year

Adding the two agree categories, the results indicate that, on average, **26% of non-Indigenous** and **30% of Indigenous respondents** agreed that groups in Canada are acting so that the natural world can be healthy now and, in the future, compared to 32% and 29% in 2021.

**26% vs 30%**  
 Non-Indigenous agreed    Indigenous agreed

Figures I12e–f. Respect for the Natural World: Year-to-Year Endorsement of Answer Choices by Ethnicity at the National Level



### Indicator 13: Apologies

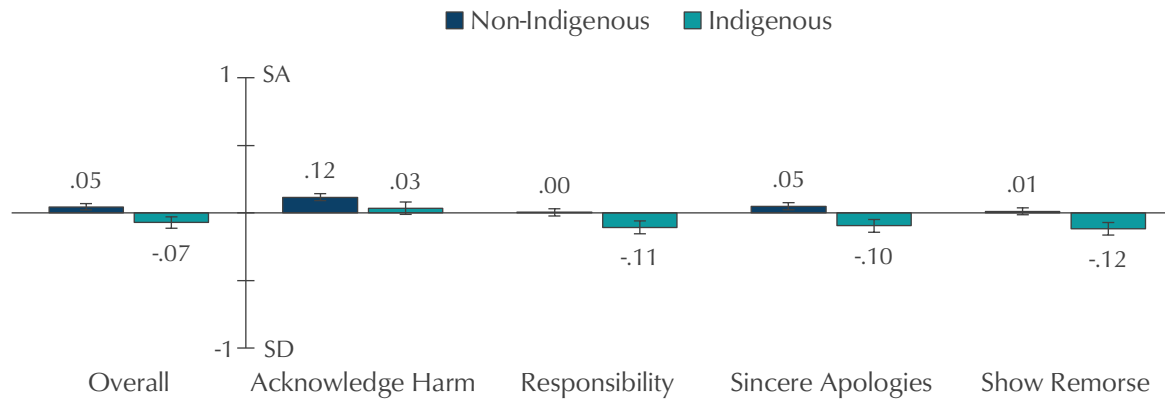
Groups who have harmed Indigenous peoples have responded appropriately, by acknowledging the harm as well as their responsibility for the harm, showing remorse, and providing sincere apologies.

**Instructions and Statements:** How much do you agree or disagree that groups who have harmed Indigenous peoples... (Statements appeared in random order.)

- have acknowledged the harm they caused. (Acknowledge Harm)
- accept responsibility. (Responsibility)
- have provided sincere apologies. (Sincere Apologies)
- show remorse.

#### 2022 Findings by Statement

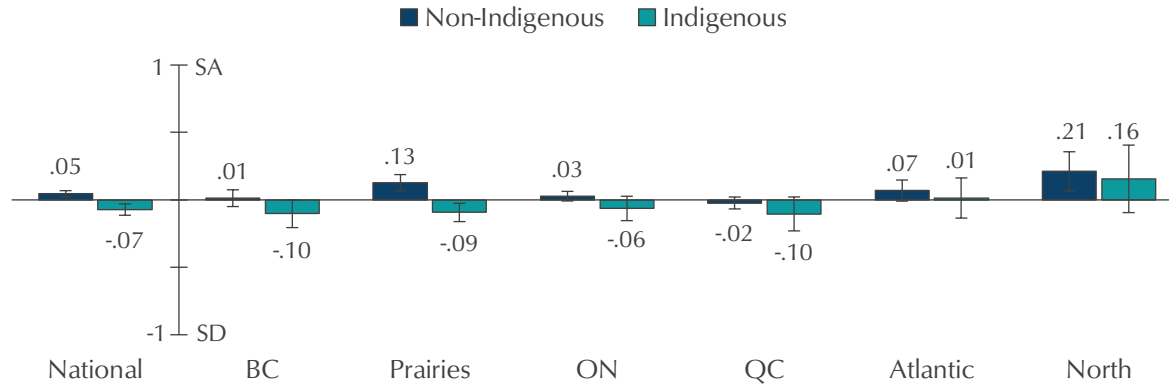
Figure I13a. Apologies: By Ethnicity and Statement at the National Level



In 2022 at the overall level, non-Indigenous respondents very slightly agreed that responses to harm have been appropriate while Indigenous respondents very slightly disagreed. This represents a very small difference between groups. The pattern was similar for each of the individual statements.

### 2022 Findings by Region

Figure I13b. Apologies: By Ethnicity and Region

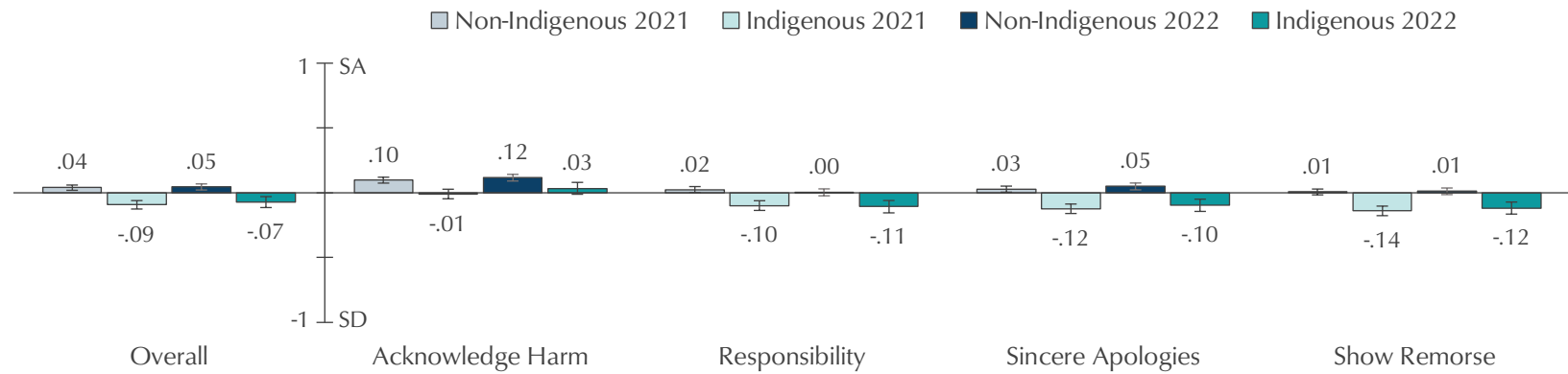


In 2022 at the regional level, we found a small difference between Indigenous and non-Indigenous respondents in BC and the Prairies and a very small difference between groups in Ontario. In all cases, Indigenous respondents disagreed more.

Differences among the regions were only evident among non-Indigenous people. Those living in the North were the most positive about responses to harm, more positive than those living in BC, Ontario, and Québec. Prairie residents were the second most positive, and more positive than those living in Ontario and Québec.

### 2021–2022 Change by Statement

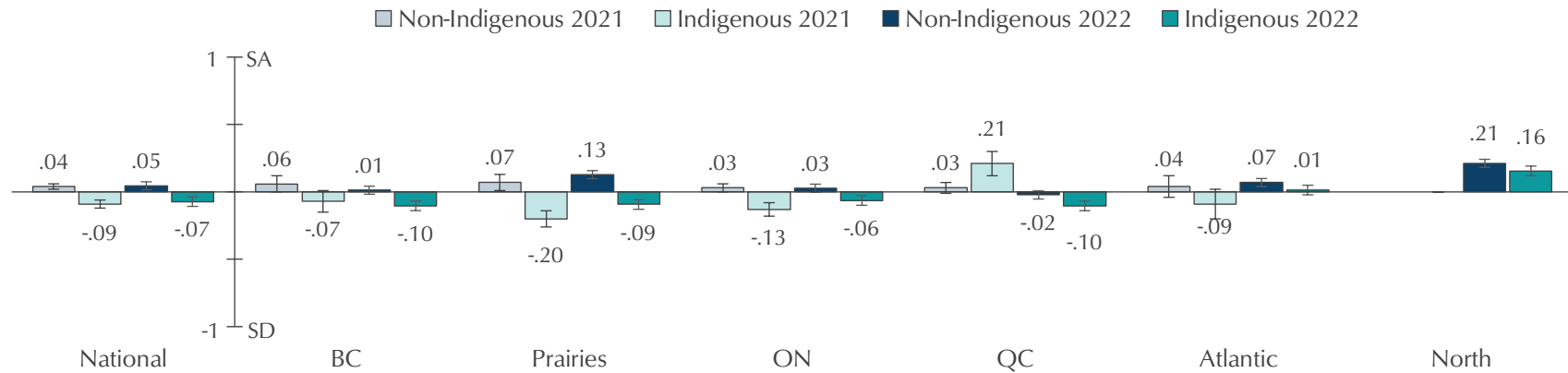
Figure I13c. Apologies: Year-to-Year by Ethnicity and Statement at the National Level



Both Indigenous and non-Indigenous respondents reported no change in their perceptions of apologies between 2021 and 2022 overall or for any of the individual statements.

### 2021–2022 Change by Region

Figure I13d. Apologies: Year-to-Year by Ethnicity and Region



Although there was no change at the national level between years, Indigenous respondents in the Prairies were more slightly satisfied with responses to harm in 2022 than 2021. In Québec, we found the opposite pattern, with Indigenous respondents making a medium-sized shift from positive to negative. They might have been disappointed with the Pope's apology<sup>2</sup>.

\* Note. We had no data for the North in 2021.

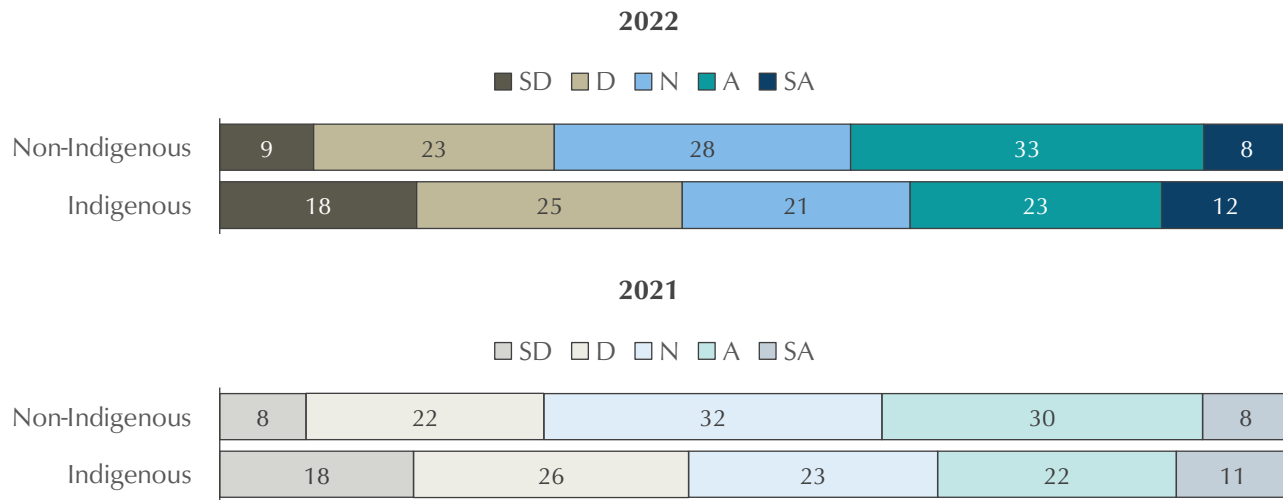
<sup>2</sup> <https://www.cbc.ca/news/canada/montreal/survivors-reaction-in-quebec-pope-apology-1.6531729>

### Breakdown of the Overall Score by Year

Adding the two agree categories, the results indicate that, on average, **41% of non-Indigenous** and **35% of Indigenous respondents** agreed that groups who have harmed Indigenous peoples have responded appropriately, by acknowledging the harm as well as their responsibility for the harm, showing remorse, and providing sincere apologies. That's up a bit from 38% and 33% in 2021.

**41% vs 35%**  
 Non-Indigenous agreed    Indigenous agreed

Figures I13e–f. Apologies: Year-to-Year Endorsement of Answer Choices by Ethnicity at the National Level

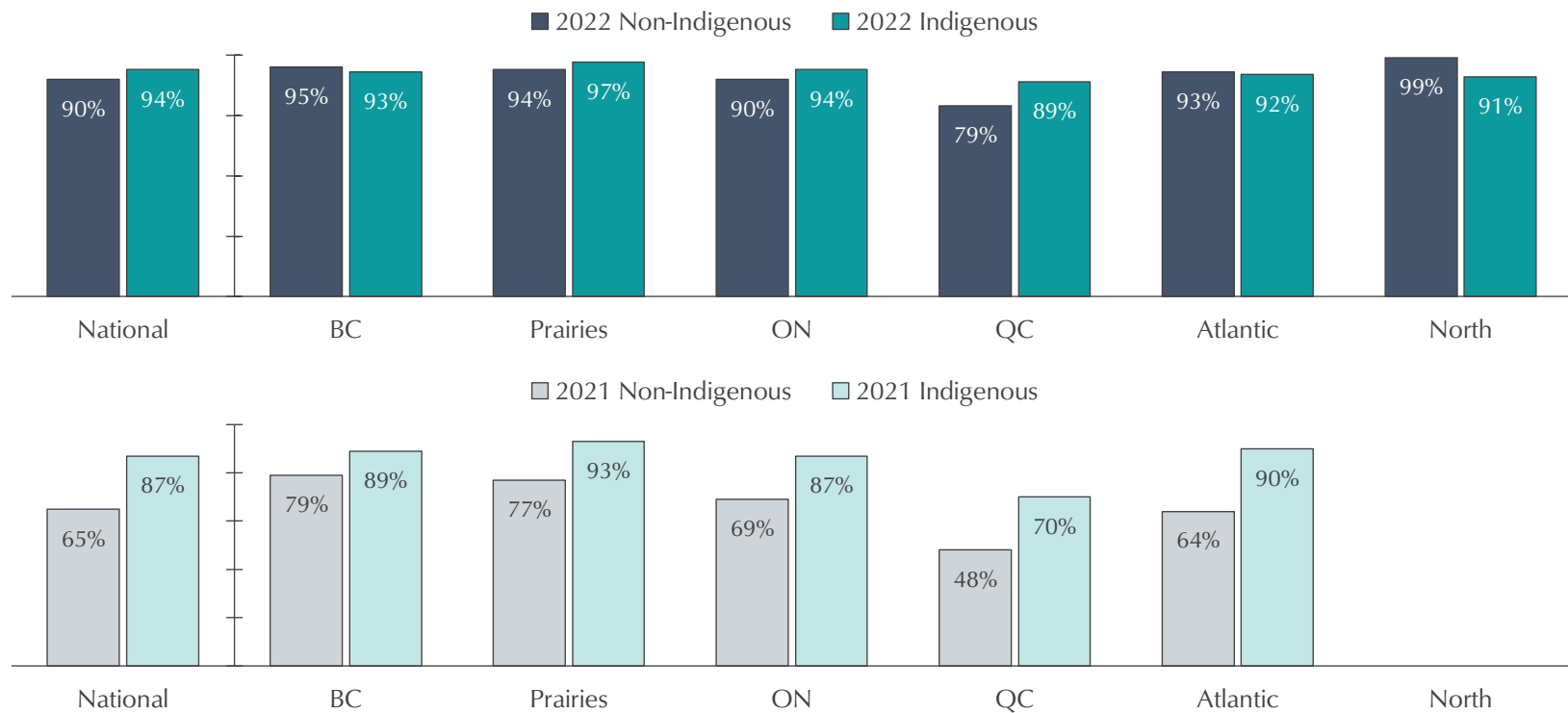


## Awareness of Residential Schools

Across the country, **90%** of non-Indigenous respondents and **94%** of Indigenous respondents had previously read or heard about Residential Schools, up from 65% and 87% in 2021. The 2022 shift coincides with widespread publicity about Residential School gravesites and the Pope’s apology for the Catholic Church’s role in the Residential School System. Though the percentages in Québec were lower, especially for non-Indigenous respondents, the gap was smaller than in 2021.

**Statement:** Before today, have you read or heard anything about Indian Residential Schools? **Response options:** No, yes

Figure RS1-2. Awareness of Residential Schools by Ethnicity and Region in 2022 and 2021



## Proud to be Indigenous

As in 2021, across the country, **86%** of Indigenous respondents agreed in 2022 that they are proud to be Indigenous.

**Statement:** "I am proud to be [First Nations, Métis, Inuit]." (Autofilled based on an earlier answer.)

**Response options:** Strongly disagree, somewhat disagree, neither agree nor disagree, somewhat agree, strongly agree.

Figure P11. Proud to be Indigenous Endorsement of Answer Choices by Region in 2022

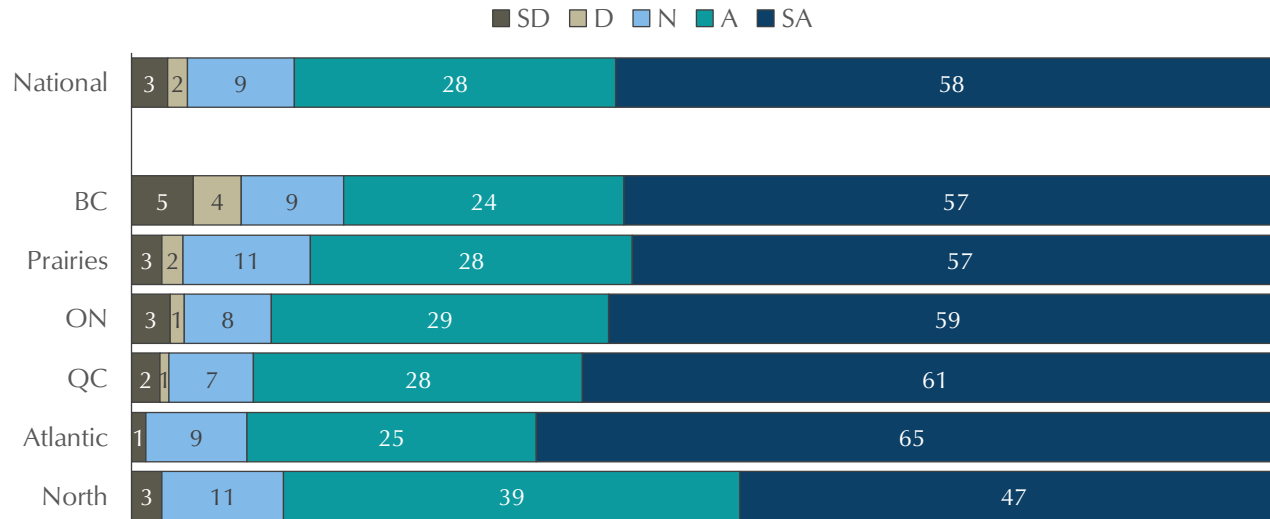
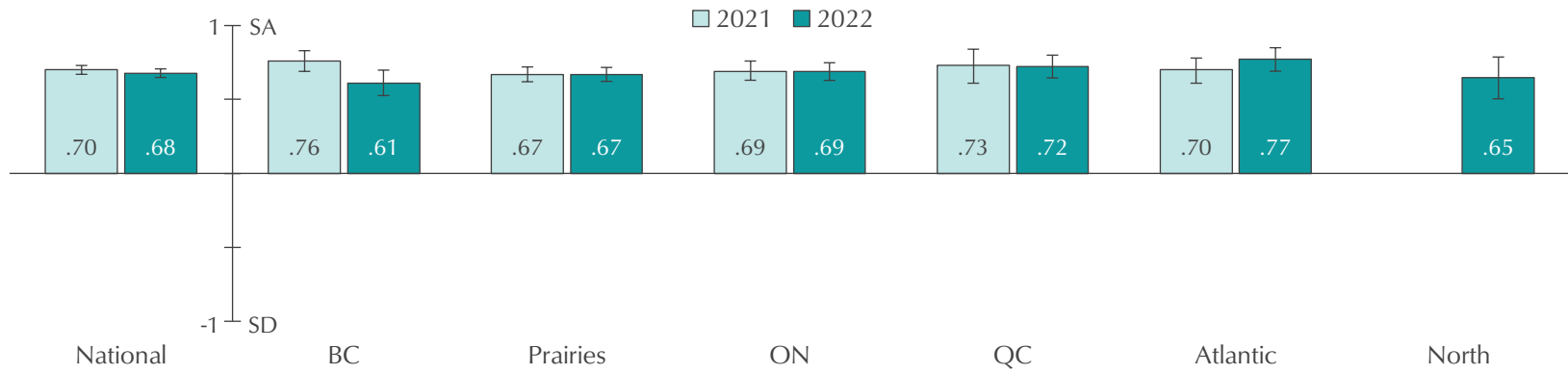




Figure P12. Proud to be Indigenous Endorsement by Region and Year

The graph below represents the same information as above but as an average of all responses.



## Context

### Social Context

Findings in 2022 may have been influenced by experiences shared by people living in Canada or a particular region. As we did not survey respondents about these influences, we can only speculate about how they might have influenced survey responses.

**International crises:** Our surveys in 2021 and 2022 were both conducted during the COVID-19 pandemic. By 2022, Canadians had returned to living with fewer restrictions, but the result was more deaths. Self-rated mental health continued to decline the longer the pandemic wore on<sup>3</sup>. Meanwhile, the Russian invasion of Ukraine in early 2022 made Canadians fear global war<sup>45</sup> at the same time as the cost of living rose dramatically<sup>6</sup>.

**Residential School gravesites:** In May 2021, Tk'emlúps te Secwépemc First Nation announced that 215 children were found buried at former Kamloops Indian Residential School<sup>7</sup>. Widespread coverage of discoveries at other Residential Schools has continued since<sup>8</sup>.

**Pope's apology:** In July 2022, just before we started collecting data, Pope Francis finally apologized for the Roman Catholic Church's role in the cultural destruction and forced assimilation of Indigenous people in Residential Schools<sup>9</sup>. The apology was widely publicized. Survey respondents might have been either inspired or disappointed by the apology and become aware of Residential Schools as a result.

**Child welfare settlement:** In July 2022, the Canadian government signed a \$20-billion agreement to compensate First Nations children and families harmed by chronic underfunding of child welfare<sup>10</sup>. This might have reinforced the feeling of non-Indigenous Canadians that governments have already done enough to take responsibility for past harms or helped them understand how Indigenous people continue to be treated unfairly.

**Media coverage of systemic racism:** Between the dates of our 2021 and 2022 surveys, a coroner drew attention to systemic racism in Québec's health system, saying that racism and prejudice contributed to Joyce Echaquan's death<sup>11</sup>. Media coverage of the coroner's report might have informed the answers Québec respondents gave to questions about government harm and systemic equality.

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<sup>3</sup> <https://www150.statcan.gc.ca/n1/daily-quotidien/220607/dq220607e-eng.htm>

<sup>4</sup> <https://nationalpost.com/news/canada/ukraine-war-russia-nuclear#:~:text=Most%20Canadians%20polled%20fear%20the,war%20between%20Russia%20and%20NATO>

<sup>5</sup> [https://www.international.gc.ca/world-monde/issues\\_developpement-enjeux\\_developpement/response\\_conflict-reponse\\_conflits/crisis-crisis/ukraine-fact-fait.aspx?lang=eng](https://www.international.gc.ca/world-monde/issues_developpement-enjeux_developpement/response_conflict-reponse_conflits/crisis-crisis/ukraine-fact-fait.aspx?lang=eng)

<sup>6</sup> <https://www150.statcan.gc.ca/n1/daily-quotidien/230117/dq230117b-eng.htm>

<sup>7</sup> <https://www.cbc.ca/news/canada/british-columbia/tk-eml%C3%BAps-te-secw%C3%A9pemc-215-children-former-kamloops-indian-residential-school-1.6043778>

<sup>8</sup> <https://nac-cnn.ca/>

<sup>9</sup> <https://www.rcaanc-cirnac.gc.ca/eng/1689770368923/1689770422117>

<sup>10</sup> <https://www.fnchildcompensation.ca/>

<sup>11</sup> <http://cbc.ca/news/canada/montreal/joyce-echaquan-systemic-racism-quebec-government-1.6196038>

**Separate survey:** Leger conducted a separate survey about Canadian reconciliation attitudes for Postmedia in September 2022<sup>12</sup>. 65% of Canadians in that survey thought at least moderate progress has been made towards reconciliation with Canada’s Indigenous peoples. Survey respondents were most concerned about Indigenous poverty and clean drinking water. Most Canadians surveyed felt they were becoming more aware of Indigenous history and of why reconciliation is important. However, slightly more than half said Canada faces challenges more important than reconciliation, suggesting that the lack of non-Indigenous engagement in reconciliation that we discovered in our survey might be influenced by competing priorities.

## International Context

Reconciliation Australia (<https://www.reconciliation.org.au/>) has been conducting surveys for its own reconciliation barometer since 2008. While the reconciliation indicators developed in Australia are quite different from those in this Canadian survey, some trends are worth watching. The 2022 Australian barometer report noted that awareness is increasing among Australians that the past has caused many First Nations disadvantages, parallel to the Canadian barometer trend.

However, the Australian researchers found decreases since 2020 in public sentiments about the importance of the relationship between non-Indigenous and First Nations Australians, pride in First Nations cultures, and agreement that all Australians can become united. This decrease was found even among Indigenous respondents. “Taken together with positive trends, it appears that while more Australians are beginning to acknowledge the past and its relevance to today’s issues, a weariness may be affecting enthusiasm to see progress and optimism for the future,” the report authors write.

Canadians need to guard against the hopelessness that might set in here if the rhetoric about reconciliation continues to accompany an indiscernible change in indicators related to equality, leadership, and thriving.

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<sup>12</sup> <https://leger360.com/surveys/truth-and-reconciliation-survey-of-canadians>

## Who and Where We Are

### Project History

In 2015, the Truth and Reconciliation Commission of Canada issued 94 Calls to Action, built upon decades of Residential School Survivors' advocacy. The Calls to Action, taken together with the Commission's 10 Principles of Reconciliation and the articles of the United Nations Declaration on the Rights of Indigenous peoples, chart a path forward toward a more just country.

In response to the Calls, a small group of like-minded researchers and practitioners met through the partnership and staff support of the National Centre for Truth and Reconciliation to discuss whether and how to measure reconciliation. The seeds for the Canadian Reconciliation Barometer were planted.

The first Director of the National Centre for Truth and Reconciliation (NCTR), Ry Moran, now Associate University Librarian at the University of Victoria, asked how a team might monitor developments to understand successes and setbacks. Dean Peachey, a retired Professor of Human Rights at the University of Winnipeg's Global College, was inspired by the Institute for Justice and Reconciliation in South Africa, where he researched transitional justice processes. Katherine Starzyk, then an Associate Professor in the Department of Psychology at the University of Manitoba, had recently attended a United Nations Development Programme meeting on reconciliation in Johannesburg, South Africa, and acquired funding to start some related work. Together, the group developed a project plan and secured funding.

The work then began with a larger team that grew from 2016–2018 to include Lorena Sekwan Fontaine (now Associate Professor and Department Head, Department of Indigenous Studies, University of Manitoba), Katelin Neufeld (now Behavioral Research Scientist, Canadian Centre for Child Protection), Aleah Fontaine (now PhD candidate; the lead analyst and a co-writer of this year's report), and Iloradanon Efimoff (now Assistant Professor, Department of Psychology, Toronto Metropolitan University). In 2020, Mary Agnes Welch (Principal, Probe Research joined through a Mitacs partnership and significantly increased our expertise in public opinion polling and knowledge mobilization. In 2021, three new students, Kristin Smith (sadly, no longer involved; she went to law school), Erin White (now PhD student), and Jaden Dela Rosa (now master's student), as well as Brenda Gunn (NCTR Academic and Research Director) joined. Soon after, Shelby Thomas (NCTR Research Manager) came on board to help with project management, grant writing, and collaborations. This year, former journalist Helen Fallding also provided key context and analysis to the findings, and undergraduate students Jessica Plett, Kyla Wiens, and Sarah Petriw proofed polling materials and figures. We also gratefully acknowledge the support of other National Centre for Truth and Reconciliation staff in this project. Special thanks to Senior Archivist Jesse Boiteau and Head of Archives Raymond Frogner for their support of our archival research.

In summary, the Canadian Reconciliation Barometer is the work of many, not least of whom are the people who have shared their stories and time with us. It will also be the work of many generations.

## Current Team Members

Many team members are based on Treaty 1 territory in Winnipeg, Manitoba, on the ancestral and traditional homeland of Anishinaabe peoples and homeland of the Métis Nation. We live and work in the territories of the Anishinaabeg, Cree, Dakota, Dene, Métis, and Oji-Cree Nations. We also have team members in Victoria, British Columbia, the traditional territory of the Lekwungen peoples and meeting place of the Songhees, Esquimalt, and W̱SÁNEĆ Peoples; and in Toronto, on land traditionally shared by the Anishinaabe, Mississaugas, and Haudenosaunee.

More than half of our current team is Indigenous (Anishinaabe, Cree, Haida, and Métis). We also have many non-Indigenous identities (such as Canadian, English, Filipino, French, German, Irish, Mennonite, Polish, Russian, and Scottish). Collectively, our team has a lived understanding of Canada's colonial projects, a deep understanding of the varied and rich Indigenous cultural traditions, and expertise in several areas. Learn more about our team members below.



**Katherine Starzyk**, Principal Investigator (2015–present)

Katherine is a Professor in Psychology at the University of Manitoba and Director of the Social Justice Laboratory. She is also a Founding Member of the Centre for Human Rights Research and a Research Affiliate of the Centre for Social Science Research and Policy. Born in Poland, Katherine brings her identity as a Polish Canadian woman to her research in the areas of social justice, intergroup relations, psychometrics, attitude change, and personality. Through this work, Katherine aims to help make social change through basic and applied research.



**Aleah Fontaine**, Ph.D. Candidate Collaborator (2016–present)

Aleah is an Anishinaabe, British, and German Winnipegger, and is an urban band member of Sagkeeng First Nation. She is a Ph.D. Candidate in Clinical Psychology and currently completing her clinical residency in the Department of Clinical Health Psychology in the Rady Faculty of Health Sciences at the University of Manitoba. Recognizing the impact social structures have on health, Aleah's research interests include attitudes toward social justice issues, intergroup relations, and mental well-being. She uses both quantitative and qualitative research approaches. Currently, Aleah is exploring the relationships between emotional responses to social injustice and solidarity.



**Brenda Gunn**, Co-Investigator (2021–present)

Brenda is the Academic and Research Director at the National Centre for Truth and Reconciliation and a Professor in the Faculty of Law, University of Manitoba. As a Metis woman, Brenda combines academic research with activism, pushing for greater recognition of Indigenous peoples' inherent rights as determined by their own legal traditions. Brenda worked at a community legal clinic in Guatemala on a genocide case and is actively involved in the international Indigenous peoples' movement. She developed a handbook on understanding the United Nations Declaration on the Rights of Indigenous peoples and has delivered workshops on the Declaration across Canada and internationally.



**Shelby Thomas**, National Centre for Truth and Reconciliation (2022–present)

Shelby Thomas is a lawyer and researcher with Métis, Dutch, and Polish ancestry. She is currently Research Manager at the National Centre for Truth and Reconciliation. She obtained a B.A. with a major in Psychology at the Université de Saint-Boniface and a JD at the Université de Moncton in French, her second language. Shelby will forever be grateful for her opportunity to work with the National Inquiry into Missing and Murdered Indigenous Women and Girls as an associate commission counsel. She has extensive experience supporting Indigenous-led, community-based projects and working with Indigenous peoples, particularly in the areas of gender-based violence and youth resiliency and empowerment.



**Ry Moran**, Co-Investigator (2015–present)

Ry is a proud member of the Red River Métis. Currently Associate University Librarian (Reconciliation) at the University of Victoria, he was formerly the Director of the National Centre for Truth and Reconciliation (NCTR) from 2015–2020. He contributed to the creation of the National Student Memorial Register, designation of multiple Residential Schools as national historical sites, and development of the Indigenous peoples Atlas of Canada. Prior to the NCTR, Ry served with the Truth and Reconciliation Commission of Canada, where he facilitated the gathering of nearly 7,000 video/audio-recorded statements of former Residential School Survivors and millions of pages of archival records. Photo credit: Nardella Photography.



**Katelin Neufeld**, Co-Investigator (2016–present)

Katelin is a settler with Mennonite roots. She earned her Ph.D. in Social and Personality Psychology at the University of Manitoba and was a Visiting Scholar at New York University. Following her postdoctoral fellowship with the Barometer and Probe Research Inc., she joined the Canadian Centre for Child Protection as a Behavioural Research Scientist. Katelin develops methods to measure and shift peoples' support for addressing social justice issues, such as fulfilling First Nations water rights. She uses quantitative and qualitative methods influenced by teachings from Indigenous peoples, her training in experimental social psychology and measurement science, and her experiences in cross-disciplinary collaborations.



**Iloradanon Efimoff**, Collaborator (2018–present)

Iloradanon is Haida and European settler from the northwest coast of British Columbia. After completing her B.A. in BC, Iloradanon completed her M.A. in Applied Social Psychology at the University of Saskatchewan in 2018, researching perceptions towards White-presenting Indigenous peoples. In 2022, she completed her Ph.D. in Social and Personality Psychology at the University of Manitoba, researching the effects of education on anti-Indigenous racism. Next, as a Banting postdoctoral fellow at the University of Michigan, she researched the identity experiences of multiracial Indigenous people. In July 2023, she joined the Psychology Department at Toronto Metropolitan University as Assistant Professor.



**Mary Agnes Welch**, Industry and Community Partner (2019–present)

Mary Agnes is a partner at Probe Research, where she leads qualitative and quantitative projects for a variety of clients, particularly those in the non-profit, government, and labour sectors. She joined the firm in 2016 following a career as an award-winning politics and public policy journalist at the *Winnipeg Free Press*. A graduate of Columbia University’s journalism program, Mary Agnes builds on her experience covering public policy to capture and communicate the underlying research story. Clients benefit from Mary Agnes’ engaging approach and skills as a focus group facilitator, as she uncovers what citizens really think about complex issues.



**Lorena Sekwan Fontaine**, Co-Investigator (2017–present)

Lorena is Cree-Anishinaabe from Sagkeeng First Nation in Manitoba. She is an Associate Professor and Department Head of the Department of Indigenous Studies at the University of Manitoba. Lorena has spoken nationally and internationally and authored articles on Residential School issues and Indigenous language rights in Canada. Her doctoral research was featured in the CBC documentary “Undoing Linguicide,” which was awarded the Radio Television Digital News Association’s Adrienne Clarkson Award for Diversity (Radio) in 2017. Lorena has also worked with the Assembly of First Nations as an advisor on Indigenous languages.



**Erin White**, Ph.D. Student Collaborator (2021–present)

Erin is a Métis and Irish Canadian woman from Winnipeg who is now a Ph.D. student in Clinical Psychology in the Department of Psychology at the University of Manitoba. For her research, Erin is focusing on the relationships among cultural connection, belongingness, collective self-esteem, and mental health. Taking a strength-based approach, Erin’s research focuses on reclaiming and relearning Indigenous knowledge, languages, and traditions while also challenging negative stereotypes about Indigenous peoples.



**Jaden Dela Rosa**, M.A. Student Collaborator (2021–present)

Jaden is a Filipino, French, and German settler from Winnipeg who is now an M.A. student in Social and Personality Psychology in the Department of Psychology at the University of Manitoba. Jaden’s research interests include social justice, reconciliation, intergroup relations, and personality.



**Helen Fallding**, 2022 Report Co-Writer and Editor

Helen was the founding manager of the Centre for Human Rights Research at the University of Manitoba following 13 years as a journalist for the *Winnipeg Free Press*. She was a gold medalist for her honours B.Sc. in biology from the University of Guelph and her M.A. in journalism from the University of Western Ontario. Helen began her journalism career at Northern Native Broadcasting Yukon after working for the Carcross-Tagish First Nation as a land claim researcher. Born in Australia to parents of English and Irish heritage, she immigrated to Canada as a child and returned to Australia in 2022.



## Appendix A: Demographic Questions

Note that respondents did not see the titles.

### 1. Gender

What is your gender?

Man

Woman

I identify my gender as (please specify): \_\_\_\_\_

### 2. Province of Residence

In what province or territory do you live?

Alberta

British Columbia

Manitoba

New Brunswick

Newfoundland and Labrador

Northwest Territories

Nova Scotia

Nunavut

Ontario

Prince Edward Island

Québec

Saskatchewan

Yukon

### 3. Age

What is your age?

17 or younger (terminate if selected)

18-24

25-34

35-44

45-54

55-64

- 65-74
- 75-84
- 85-94
- 95+

**4. Ethnicity**

What is your ethnicity? Please check off as many as applicable. Examples within brackets are not complete—other groups are possible within categories.

- Arab
- Black
- Chinese
- Filipino
- Indigenous (First Nations, Métis, Inuk)
- Japanese
- Korean
- Latin American
- South Asian (e.g., East Indian, Pakistani, Sri Lankan, etc.)
- Southeast Asian (e.g., Vietnamese, Cambodian, Laotian, Thai, etc.)
- West Asian (e.g., Iranian, Afghan, etc.)
- White
- Other (please specify): \_\_\_\_\_

[If Indigenous] Which of the following groups do you belong to? Select all that apply.

- First Nations
- Métis
- Inuk (Inuit)
- North American Indian
- Indigenous other (please specify): \_\_\_\_\_

[If Indigenous] Do you live on or off reserve?

- On reserve
- Off reserve

## 5. Education

Which of the following have you completed, if any? Check all that apply.

- High school or an equivalent (e.g., a GED)
- A registered apprenticeship or other trades certificate or diploma
- A college, CEGEP, or other non-university certificate or diploma
- A university certificate, diploma, or degree
- None of these

What is the highest grade you completed from kindergarten to grade 12?

[Dropdown list from 0, Kindergarten, Grade 1... to Grade 12 or 13]

Not counting elementary, middle school, and high school, how many years of post-secondary education have you completed, if any?

[Numerical drop-down list, starting at 0]

## 6. Community Type

Which best describes where you currently live?

- A city
- A suburban area outside a city
- A town or village
- A rural area

## 7. Live in a Prescribed Northern Zone

[Displayed if participants selected Alberta, British Columbia, Manitoba, Saskatchewan, Ontario, Québec]

Do you live in a prescribed Northern Zone, that is, a region that qualifies for a Northern Residents reduction from the Canadian Revenue Agency?

- Yes
- No
- Not sure

[Displays only if “not sure” selected]

[If “not sure” selected by Alberta resident, display this question in page:]

Here are some of the prescribed Northern Zones in your province.

(\*location is in Wood Buffalo National Park)

Adams Landing	Forestry West	Kemp River	Point Brule	Boyer 164
Angus Tower *	Zama	Kenny Woods	Quatre Fourches	Bushe River 207
Assumption	(airfield)	La Crête	Rainbow Imperial	Child Lake 164A
Berdinskies	Fort Chipewyan	Lambert Creek	(airfield)	Chipewyan 201
Big Slough	Fort Smith	Tower	Rainbow Lake	Chipewyan 201A
Boyer	Settlement	Little Fishery	Rocky Lane	Chipewyan 201B
Boyer Settlement	Fort Vermilion	Little Red River	Slavey Creek	Chipewyan 201C
Buffalo Head	Fox Lake	Lutose	Steen River	Chipewyan 201D
Prairie	Garden Creek	Margaret Lake	Sweetgrass	Chipewyan 201E
Carcajou	Garden River	Meander River	Landing	Chipewyan 201F
Carlson Landing	(Pakwanutik	Meander River	Vermilion Chutes	Chipewyan 201G
Chateh	River)	Station	Wadlin Tower	Fox Lake 162
Cherry Mountain	Habay	Metis	Warden Station *	Hay Lake 209
*	Hay Camp	North Vermilion	Wentzel Lake	Jackfish Point
Davidson Lake *	High Level	Settlement	Zama Lake	214
Embarras	High Rock *	Old Fort		John D'Or Prairie
(Athabasca	Hutch Lake	Paddle Prairie	Reserves:	215
River)	Indian Cabins	Paddle Prairie	Amber River 211	Tall Cree 173
Embarras Portage	Jackfish	Metis	Beaver Ranch	Tall Cree 173A
Fifth Meridian	Jackfish River	Settlement	163	Upper Hay River
Fitzgerald (Slave	John D'Or Prairie	Parsons Lake *	Bistcho Lake 213	212
River)	Keg River	Peace Point		Zama Lake 210
Footner Lake		Pine Lake *		

[If “not sure” selected by British Columbia resident, display this question in page:] Here are some of the prescribed Northern Zones in your province.

Andy Bailey	Good Hope Lake	Nelson Forks	Tahltan	Liard River 3
Recreation	Gutah	New Polaris Mine	Taku	McDames Creek
Area	Hyland Post	Niteal	Taku River	2

Atlin	Hyland Ranch	Old Fort Nelson	Tamarack	McDonald Lake
Atlin Park	Hyland River Park	Pavey	Tarahne Park	1
Atlin Recreation Area	Iskut	Pennington	Telegraph Creek	Mosquito Creek
Bear Camp	Jacksons	Pleasant Camp	Tetsa River Park	5
Ben-My-Chree	Kahntah	Porter Landing	Toad River	Muddy River 1
Bennett	Kledo Creek Park	Prophet River	Trutch	One Mile Point 1
Boulder City	Klua	Prophet River	Tulsequah	Prophet River 4
Boya Lake Park	Laketon	Recreation	White Pass	Salmon Creek 3
Callison Ranch	Liard River	Area		Silver Salmon
Cariboo Meadows	Liard River	Rainy Hollow	Reserves:	Lake 5
Cassiar (Troutline Creek)	Hotsprings Park	Rupert	Atlin-Teslin Indian Cemetery 4	Snake 5
Centreville	Lindeman	Saloon	Blue River 1	Stikine River 7
Coal River	Log Cabin	Scotia Bay	Classy Creek 8	Summit Lake Mile 392
Days Ranch	Lower Post	Sheslay	Dease Lake 9	Tahltan 1
Dease Lake	Magnum Mine	Sikanni (railway siding / point ferroviaire)	Dease River 2	Tahltan 10
Defot	Maxhamish Lake Park	Skooks Landing	Dease River 3	Tahltan Forks 5
Eddontenajon	McDame	Smith River	Five Mile Point 3	Taku 6
Ekwan	Meadows	Smith River	Fontas 1	Tatcho Creek 11
Elleh	Mosquito Flats	Military Reserve	Fort Nelson 2	Telegraph Creek 6
Engineer	Mount Edziza Park	Snake River	Hiusta's Meadow 2	Telegraph Creek 6A
Fireside	Mount Edziza Recreation	Steamboat	Horse Ranch Pass 4	Teslin Lake 7
Fontas	Area	Stikine River	Jennings River 8	Teslin Lake 9
Fort Nelson	Muncho Lake	Recreation	Kahntah 3	Upper Tahltan 4
Fraser (White Pass)	Muncho Lake	Area	Kluachon Lake 1	Weissener Lake 3
Gleam	Park	Stone Mountain		
Glenora	Muskwa	Park		
		Surprise		

[If "not sure" selected by Manitoba resident, display this question in page:]

Here are some of the prescribed Northern Zones in your province.

Amery	Gods Lake Narrows	Le Pensie	Omineeseenowenik	Willbeach
Back	Gods River	Leaf Rapids	Oxford House	Wivenhoe
Belcher	Herchmer	Limestone	Piponshewanik	York Factory
Bird	Herriot	(railway siding)	Port Nelson	Zed Lake
Brochet	Island Lake	Long Spruce	Port Churchill	Provincial
Burge Lake	Jacam	Long Spruce	Red Sucker Lake	Recreation Park
Provincial	Johnsonkank	(generating	Ruttan Mine	
Recreation Park	Kakapawanis	station)	St. Theresa Point	Reserves:
Bylot	Kapaneewekamik Place	Luke	Sawbill	Brochet 197
Charlebois	Kapuskaypachik	Lynn Lake	Shamattawa	Fox Lake 1
Chesnaye	Kellett	Matawak	Silcox	Fox Lake (Bird) 2
Churchill	Kettle (generating	Mathias Columb	South Indian Lake	Gods Lake 23
Cromarty	station)	(Granville Lake)	South Knife Lake	Island Lake 22
Digges	Kettle Rapids	M'Clintock	Starnes	Island Lake 22A
Drybrough	Kitchiokonim Place	McVeigh	Sundance	Lac Brochet
Duck Lake Post	Kitchisakik	Mistuhekasookun	Tadoule Lake	197A
Fort Churchill	Kosapachekaywinasinne	Nonsuch	Thibaudeau	Oxford House 24
Fort Hall	Kosapechekanesik	North Knife Lake	Tidal	Red Sucker Lake
Fox Mine	Lac Brochet	North River	Waasagomach	1976
Garden Hill	Lamprey	Nunalla	Weesakachak	Shamattawa 1
Gillam	Lawledge	O'Day	Weir River	
Gods Lake				

[If "not sure" selected by Saskatchewan resident, display this question in page:]

Here are some of the prescribed Northern Zones in your province.

Beaver Lake	Collins Bay	Points North	Reserves:	Fond du Lac 227
Black Lake	Eldorado	Landing (north of	Chicken 224	Fond du Lac 228
Bushell	Fond du Lac	Wollaston Lake)	Chicken 225	Fond du Lac 229
Camsell Portage	Goldfields	Stony Rapids	Chicken 226	Fond du Lac 231
Cluff Lake	Gunnar	Uranium City		Fond du Lac 232
	Lorado	Waterloo Lake		Fond du Lac 233
				Lac la Hache 220

## Wollaston Lake

[If “not sure” selected by Ontario resident, display this question in page:]

Here are some of the prescribed Northern Zones in your province.

Angling Lake	Ghost River (west	Opasquia	Weagamow Lake	Keewaywin
Attawapiskat	of	Provincial Park	Webequie	Kingfisher 1
Bearskin Lake	Moosonee)	Peawanuck	Winisk	Marten Falls 65
Big Beaver House	Kasabonika	(north of	Winisk River	Moose Factory
Big Lake (south	Kasabonika Lake	Webequie)	Provincial	68
of Winisk)	Kashechewan	Polar Bear	Park	Sachigo Lake 1
Big Trout Lake	Kingfisher Lake	Provincial	Wunnummin	Sachigo Lake 2
Cape Henrietta-	Lake River	Park	Lake	Sachigo Lake 3
Maria	Lansdowne	Ponask		Sandy Lake 88
Wilderness Area	House	Sachigo Lake	Reserves:	Wapekeka 1
Deer Lake	Lingman Lake	Sandy Lake	Attawapiskat 91	Wapekeka 2
(Northern	Moose Factory	Sandy Lake,	Attawapiskat 91A	Weagamow Lake
Ontario)	Moosonee	Favourable	Bearskin Lake	87
Fort Albany	Muskrat Dam	Lake P.O.	Big Trout Lake	Winisk 90
Fort Hope	Lake	Summer Beaver	Factory Island 1	Wunnumin 1
Fort Hope,	North Spirit Lake	Sutton Lake	Fort Albany 67	Wunnumin 2
Eabamet P.O.	Ogoki	Gorge	Fort Hope 64	Wunnumin Lake
Fort Severn	Old Fort Albany	Wilderness Area	Fort Severn 89	86
Galeton	Wilderness Area	Tidewater		
	Opasquia	Provincial		
		Park		
		Wawakapewin		
		(Long		
		Dog Lake)		

[If “not sure” selected by Québec resident, display this question in page:]

Here are some of the prescribed Northern Zones in your province.

Achiwapaschikisit	Etamamiou	Kutawanis	Nemiscau	Tasiujaq
Aguanish	Factory Point	Kuujuuaq (Fort Chimo)	(Nemaska)	Tête-à-la-Baleine
Akulivik	Fermont	Kuujuarapik	Nitchequon	Umingmaqautik
Anaukaskayach	Fire Lake	(Poste-de-la-Baleine)	Old Fort Bay	Umiujaq
Askwasimwakwanan	Forget	L'Île-Michon	Passe-Gagnon	Vieux-Comptoir
Aupaluk	Fort MacKenzie	Lac-Dufresne	Penney's Room	Vieux-Fort
Awikwataukach	Gagnon	(North Shore)	Pischu	Vieux-Poste
Aylmer Sound	Harrington Harbour	Lac Eon	Amakwayitach	Waco
Baie-des-Ha!Ha! (North Shore)	Île-du-Vieux-Fort	Lac-Salé	Pointe-à-Maurier	Waskaganish (Fort-Rupert, Rupert House)
Baie-des-Loups	Île-Verte, L' (Archipeldu-Vieux-Fort)	Laforge	Pointe-Parent	
Baie-des-Moutons	Inukjuak (Port Harrison)	La Grande-Deux (LG2)	Pointe-Rocheuse	
Baie-Johan-Beetz	Istuyakamikw	La Grande-Quatre (LG4)	Port-Saint-Servan	
Baie-Rouge	Ivujivik	La Grande-Trois (LG3)	Povungnituk (Puvirnituk)	Wawaw Pimi
Blanc-Sablon	Kachimumiskwanuch	La Grande-Un (LG1)	Premio	Emichinanuch
Bonne-Espérance	Kanaaupscow	La John	Purtunig	Wemindji (Nouveau-Comptoir)
Border-Beacon	Kangiqsualujjuaq (George River, Port-NouveauQuébec)	La Romaine	Quaqtaq (Koartak)	Whapmagoostui (Poste-de-la-Baleine)
Bradore-Bay	Kangiqsujuaq (Maricourt, Wakeham Bay)	La Tabatière	Radisson	Wolf Bay
Brisay	Kangirsuk (Bellin, Payne Bay)	Les Mélèzes	Rivière-Saint-Paul	
Burnt Creek	Kapistauchisitanach	Lourdes-de-Blanc-Sablon	Rochers-du-Cormoran	
Canatiche	Kattiniq	Machisat	Roggan River	Reserves:
Caniapiscau (Duplanter)	Kawawachikamach	Matimekosh	Saint-Augustin (North Shore)	Intowin
Cape Hopes	Kegaska	Middle Bay	Sakami	Natashquan 1
Advance	Keyano	Mikwasiskwaw	Salluit (Sugluk)	Romaine 2
Chevery	Killiniq (Port Burwell)	Umitukap	Salmon Bay	
Chico		Aytakunich	Sangumaniq	
Chimán		Mont-Wright	Schefferville	
Uchimaskwaw		Musquaro	Shekatika	
Chisasibi (Fort-George)		Mutton Bay	Spar Mica	
Déception			Stick Point	
Eastmain				
Eric				



Naskapis  
Natashquan

Based on this list, would you say you live in a prescribed Northern Zone?

- Yes
- No
- Still not sure

### **8. Date of Birth**

When were you born? Please enter in the format of month-day-year (MM-DD-YYYY).

### **9. Status in Canada**

What is your status within Canada?

- Citizen at birth
- Citizen by naturalization
- Permanent resident
- Other (e.g., temporary resident, refugee): \_\_\_\_\_

[If other than citizen at birth to 4]

How many years you have lived in Canada?

[If other than citizen at birth to 4]

Were your parents born in Canada?

- Yes, both parents were born in Canada
- One parent was born in Canada, the other outside Canada
- No, both parents were born outside Canada

### **10. Political Orientation**

If there were a federal election tomorrow, which party would you vote for, if any?

- Bloc Québécois
- Conservative Party of Canada

Green Party of Canada  
Liberal Party  
New Democratic Party  
People's Party of Canada  
Another party (please specify): \_\_\_\_\_  
I would not vote

### 11. Religious Affiliation

What is your religious affiliation, if any?

Buddhist  
Christian  
    Anglican  
    Baptist  
    Catholic  
    Christian Orthodox  
    Lutheran  
    Pentecostal  
    Presbyterian  
    United  
    Other Christian (please specify): \_\_\_\_\_  
Hindu  
Jewish  
Muslim  
Sikh  
Traditional Indigenous Spirituality  
No religious affiliation (e.g., Agnostic, Atheist, Humanist, etc.)  
Other (e.g., Baha'i, Pagan, New Age, etc.) (please specify): \_\_\_\_\_

### 12. Income

What is your annual household income?

[drop-down list]

Under \$10,000  
\$10,000-\$19,999

\$20,000-\$29,999  
\$30,000-\$39,999  
\$40,000-\$49,999  
\$50,000-\$59,999  
\$60,000-\$69,999  
\$70,000-\$79,999  
\$80,000-\$89,999  
\$90,000-\$99,999  
\$100,000-\$109,999  
\$110,000-\$119,999  
\$120,000-\$129,999  
\$130,000-\$139,999  
\$140,000-\$149,999  
\$150,000-\$159,999  
\$160,000-\$169,999  
\$170,000-\$179,999  
\$180,000-\$189,999  
\$190,000-\$199,999  
\$200,000+

