Surrey's Vital Signs 2018

First Peoples

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Surrey Vital Signs 2018

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Vital Signs® is a licensed annual consolidated snapshot identifying the trends and issues affecting the quality of life in our city.

About SurreyCares

SurreyCares Community Foundation works to improve the quality of life for all area residents through the growth and stewardship of permanent endowment funds and the distribution of income to a broad range of eligible organizations and activities.

Our vision is to lead a stronger, more meaningful, inclusive community connection into the future, and to build a resilient and resourceful community. For more information about who we are and what we do, plus access to previous Vital Signs reports, please visit www.surreycares.org.

First Peoples Advisory Committee

Please turn to Appendix A for names of members and terms of reference.

Acknowledgements

SurreyCares Community Foundation acknowledges the traditional territories of the Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt, and Tsawwassen First Nations.

We appreciate the cooperation and assistance of representatives from the following organizations: First Nations Health Authority, Fraser Health Authority, Fraser Region Aboriginal Friendship Centre Association, Katzie First Nation, Kekinow Native Housing Society, Kwantlen First Nation, Kwantlen Polytechnic University, Métis Nation BC, Semiahmoo First Nation, Simon Fraser University, Surrey Schools, and the Vancouver Aboriginal Friendship Centre Society.

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Executive Summary

From March 28 to June 16, 2017, SurreyCares Community Foundation conducted a survey of First Peoples residing in the city of Surrey, BC. The survey investigated how respondents are faring in 13 key quality-of-life indicators, ranging from health and wellness to housing to food security. The results of this survey, bolstered by secondary research, provide current, relevant data for granting organizations, policy-makers, and other service providers in the community.

This research contained a set number of limitations (external) and delimitations (internal). The number of survey respondents was relatively small, but was also reasonable based on the size of the population, assessed at 13,460 by the 2016 Census. Internal decisions that affected survey outcomes included accepting responses from members of the Semiahmoo Band who live in White Rock, outside Surrey boundaries, and delaying the project to incorporate 2016 Census data.

The Vital Signs survey and associated research found that First Peoples in Surrey are a small but growing population and also relatively stable, with most (41% of respondents) having lived in Surrey for more than 10 years. First Peoples represented 2.6% of Surrey's population in 2016, up from 2.4% in 2011. They are also relatively young, with a median age of 25.6 years, more than 13 years less than the median age of 38.7 years for Surrey residents overall.

First Peoples living in Surrey are diverse; they identify with various Aboriginal groups and trace their roots to different parts of Canada. In general, First Peoples place a high value on family, community, and cultural traditions. The majority of respondents said they have knowledge of cultural traditions and history that dates back at least two or three generations. However, only a small minority of First Peoples in Surrey (less than 1%) speak their Aboriginal language.

Cultural well-being and spiritual well-being are as important as physical health for Surrey's First Peoples. They value services at Aboriginal health and healing centres. In accessing health care, they face both institutional and social barriers. Like other Canadians, they experience long wait times, difficulties finding a family doctor, and affordability challenges. Residential school survivors may suffer from post-traumatic stress disorder; they and other First Peoples benefit from culturally appropriate care that recognizes the legacy of colonization.

Besides encountering discrimination in accessing health care, First Peoples also face discrimination in other areas, such as employment and education. About two-thirds of the survey respondents were employed, with 80% working full-time. Most reported having an income of $60,000 and below before taxes, although almost 20% did not report their income. Importantly, respondents

associated “wealth” not only with economic resources. Family, community, nature, and spirituality all ranked more highly than “money” or “material.”

Like most Surrey residents, First Peoples rely heavily on transportation by private vehicle. Some cultural resources and supports are available in Surrey (the Fraser Regional Aboriginal Friendship Centre is a significant source), but respondents also reported travelling outside of Surrey to attend cultural events. Half of respondents said they felt cut off from traditional lands, citing lack of time or money to access these lands. Less than half (47%) of survey respondents said they are able to access locally grown food occasionally, and only 11% said that their meals are “always” well balanced and nutritious.

Although most survey respondents (72%) said they had never been in foster care, the fact remains that First Peoples are greatly overrepresented as children in government care. In BC, more than 55% of children living out of their parental home are Aboriginal. Aboriginal children are also overrepresented among those living in poverty. Services must be dedicated to ensuring vulnerable children and youth are given the resources they need to succeed.

Roughly half of survey respondents (52%) said they were renting their accommodation. Finding affordable and adequate housing in Surrey is an increasing concern, particularly for vulnerable populations who are overrepresented in the homeless population. In terms of belonging, all respondents reported being comfortable with their Aboriginal identity. Among young people, 85% agreed or strongly agreed that their school environment was sensitive to their culture.

At the same time, 10% of survey respondents identified education and school completion as among issues that First Peoples face in Surrey. Students may encounter many forms of racism in schools. Although programs specifically designed to help Aboriginal students are available, they are not attended by all Aboriginal youth. Almost all survey respondents (87%) said either they or a direct family member had attended an Indian residential school, an experience with long-lasting negative effects on health and well-being.

Arts are an important way to express cultural identity, and many First Peoples reported participating in a variety of activities and events. Almost all survey respondents (95%) said they attended Aboriginal cultural events, with some of the most popular activities available in Surrey being storytelling, powwows, family gatherings, and drumming.

Despite suffering a history of injustice at the hands of colonizers, most respondents (73%) agreed that they have confidence in their local police force. However, 67% disagreed that there are Indigenous justice programs available in Surrey. All respondents (100%) agreed that First Peoples have unique rights and privileges compared to other cultural or ethnic groups.

Introduction

SurreyCares Community Foundation is a non-profit charity that was established in 1994. The foundation works to improve the quality of life for all area residents through the growth and stewardship of permanent endowment funds and the distribution of income to a broad range of eligible organizations and activities.

Since 2014, in partnership with Community Foundations of Canada, SurreyCares has annually produced a Vital Signs® report. Each year the foundation has surveyed a different group of people in the community, gathering their opinions as to how they are faring in key quality-of-life indicators. These results provide useful, up-to-date data for granting organizations, policy-makers, and other service providers in the community. The information may also identify areas needing further research and investment.

Surrey's Vital Signs 2018 report focuses on First Peoples who live within the city limits of Surrey. According to the most recent census, the Aboriginal population of Surrey in 2016 was 13,460 residents.[1] Note that although there are six officially recognized traditional territories in Surrey—the Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt (New Westminster), and Tsawwassen First Nations—there is only one band office within Surrey.

This Vital Signs white paper was prepared locally in partnership with Kwantlen Polytechnic University and Simon Fraser University. Additionally, the foundation received guidance and advice through the Vital Signs 2018 Advisory Committee, representatives of the above-mentioned six First Nations as well the local Métis community and Aboriginal service providers.

"First Peoples" is the title of the project as unanimously selected by members of the Advisory Committee. The title is an umbrella term that refers to the multiple Indigenous peoples in Canada, who include First Nations, Métis, and Inuit. First Peoples are diverse, with varying cultures, beliefs, and traditions.

Although this report looks at First Peoples as a whole, survey respondents came from different Aboriginal groups and included those who self-identify as First Nations. Their answers were ultimately based on their individual and group experience within the wider community.

[1] Statistics Canada (2017). See also Statistics Canada, "How Statistics Canada Identifies Aboriginal Peoples" (2007), http://www.statcan.gc.ca/pub/12-592-x2007001-eng.htm.

Research Objectives

This white paper investigates the experiences of First Peoples living in Surrey and how they are faring in key quality-of-life indicators. Specifically, it considers the following questions:

- How satisfied are First Peoples with their lives in Surrey?
- What are the perceived barriers preventing First Peoples from fully experiencing their culture in Surrey?

Research conducted between August 2016 and November 2017 aimed to find out from First Peoples how Surrey is doing in providing the necessary and culturally appropriate programs and services. The research seeks to identify gaps for service providers, highlight funding priorities, and communicate needs. SurreyCares only sought to research First Peoples regarding the quality-of-life indicators. Comparisons were not intentionally drawn between groups of people within Surrey or between Surrey and other communities.

Highlights from the findings will be presented further in a published report that will be used to make funding decisions, inform public policy, and spark community discussion.

This survey work represents the work of SurreyCares Community Foundation, in coordination with Community Foundations of Canada; it is independent of the *All Our Relations* report commissioned by the City of Surrey and does not diminish the already extensive work of the City of Surrey Urban Indigenous Strategy. In 2015, the City convened the Surrey Urban Indigenous Leadership Committee to guide the development of a Social Innovation Strategy, which was then released in 2017. The objective of the strategy is to build and strengthen relationships at all levels of the community and to improve the economic participation, educational attainment, and health outcomes for the Aboriginal population in Surrey.[2]

[2] City of Surrey, "Surrey Urban Indigenous Initiative" (2017), http://www.surrey.ca/community/18417.aspx. See also City of Surrey, *All Our Relations: A Social Innovation Strategy, Phase II Report* (June 8, 2017), http://www.city.surrey.bc.ca/bylawsandcouncillibrary/CR_2017-R131.pdf.

Methodology

Primary data for *Vital Signs 2018* was gathered through a custom survey with questions based on the following 13 quality-of-life indicators:

- Health and wellness
- Economy and wealth
- Transportation and access
- Children and families
- Housing
- Belonging
- Lifelong learning experiences
- Arts and expression
- Land and resources
- Justice
- Aboriginal and human rights
- Food security
- Generations

These indicators, selected by the Advisory Committee, were intended to create a quality-of-life snapshot of First Peoples living in Surrey.

Study limitations and delimitations

SurreyCares Community Foundation's research contains both limitations and delimitations. Limitations reflect external factors beyond organizational control, while delimitations represent internal decisions affecting outcomes. These factors are disclosed to readers for consideration with regard to the findings.

Of note, it could be argued that the population to be surveyed was limited. While the First Peoples population in Surrey is relatively small, the number of survey respondents was reasonable relative to the number of First Peoples in the region, particularly when considered as a percentage.

Limitations: Six First Nations are officially represented within the geographical municipality of Surrey. However, as mentioned, there are no band offices located in the region. Local support and distribution of paper surveys was provided through various Aboriginal service organizations, but actual administration only occurred through Surrey Schools staff.

There is, as with most online surveys, the potential that some individuals may not have had access to the online version and may not have received a paper copy to complete, thus limiting participation. Access to technology and literacy rates affected online involvement. The qualitative data was limited due to the small number of personal interviews (3) conducted, but does include responses to numerous open-ended survey questions and comments provided in comment sections. This was in part due to the timing of scheduled students engaged in the work as well as willingness to participate. Timing appeared to be the primary limitation in this regard.

Finally, literature reviewed for secondary data was based primarily on 2011 census data. It could thus be used only as a comparative for more recent data incorporated from the 2016 Census.

Delimitations: Two internal decisions in particular affected survey outcomes. Vital Signs with SurreyCares Community Foundation is limited to the geographical area of Surrey, which includes the nieghbourhoods of South Surrey, North Surrey, Cloverdale, Newton, Guildford, and Cloverdale. Given that the Semiahmoo Band has an office listed within Surrey limits and no community foundation officially exists in White Rock proper, survey responses were accepted from these local residents, as they relate to Surrey's First Peoples.

Originally, the scope of Surrey Vital Signs 2017 aligned with Community Foundations of Canada's timeline for an early October release. However, the timing of the Vital Signs report was reconsidered in relation to the pending October release of relevant Census Canada data. Given the newly available 2016 data, it became clear that the best option available for SurreyCares was to delay the publication of findings until the end of February 2018.

Survey details

SurreyCares administered two separate surveys. A longer survey, with 66 questions, was used for adult respondents. A shorter survey, with 17 questions, was used for school-age students in the K–12 public school system. Questions ranged from multiple choice to short answer, with some short answers being optional.

The full version of the general survey was made available online and on paper. In addition, three sets of surveys were designed for random sampling. Created to include the general demographic questions along with random questions related to specific indicators, these surveys were shorter and only available on paper. All paper surveys presented the opportunity for individuals to pick and choose their answers (or whether to answer a question at all), whereas the digital version required some questions to be answered.

The school-age (K–12) survey, released to students in the Surrey School District, focused on the same indicators as the longer adult survey. Its 17 questions included two short answers, five yes/no questions, and 10 multiple-choice questions in the form of a likert scale (i.e., always, sometimes,

never). This survey included questions more relevant to the concerns of children and youth. For example, Q9 asked, “What are your favourite activities to do at school?”.

Individual interviews were conducted to gather qualitative data, and to hear people’s stories of their personal experiences of living in Surrey. The full print survey is included in Appendix B; however, select questions are shown on the next page to illustrate interconnections between some of the questions. For instance, both Q29 (Arts & Expression) and Q46 (Economy & Wealth) addressed the theme of culture and identity. Similarly, questions 26, 34, and 53 all addressed the theme of traditional knowledge, rights, and resources.

Indicators	Question Example
Arts & Expression	Q29 I worry about losing my cultural identity: (select all that apply) ○ Always ○ Never ○ With my children ○ With my land ○ With the government
Economy & Wealth	Q46 I identify wealth with: (select all that apply) ○ Money ○ Family ○ Culture ○ Spiritual ○ Material ○ Community ○ Other (Please specify)
Land & Resources	Q53 I feel cut off from the land and resources such as fishing, hunting and gathering: ○ Yes ○ No ○ Explain
Aboriginal & Human Rights	Q26 I know my family's Aboriginal rights to resources: ○ Yes ○ Some rights ○ No
Lifelong Learning Experiences	Q34 I learn/have learned traditional First Peoples knowledge from: (select all that apply) ○ My family ○ My friends ○ My community ○ School ○ No one ○ Other (Please specify)

Secondary data

To help support findings from the survey and supplement themes from interviews, researchers drew from multiple pre-existing data sources. Large data sources included Statistics Canada, the *Urban Aboriginal Peoples Study: Vancouver Report* (Environics Institute, 2011), and various 2011 and 2016 Census reports, all of which are cited in the notes. Researchers also consulted data from organizations including Surrey Schools, the City of Surrey, Fraser Health, the First Nations Health Authority, and the BC Ministry of Education. Previous Surrey Vital Signs reports were also consulted.

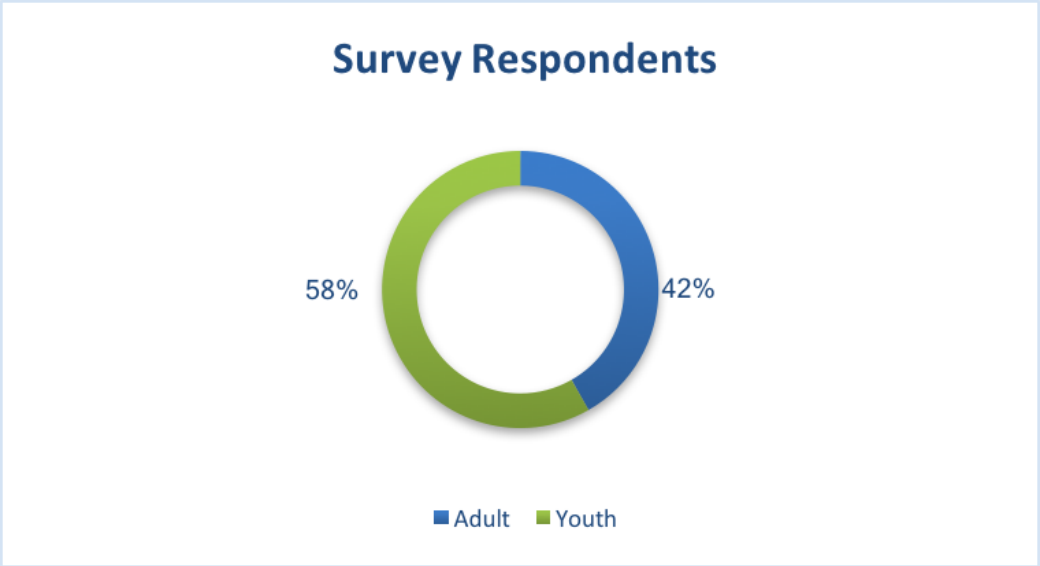
Survey distribution

The main survey was made available through the SurreyCares website, surreycares.org. The link to the online version was made available March 28, 2017, and was taken offline June 9, 2017. The school-age survey was also made available March 28, 2017, but its administration ended slightly later than the adult survey, on June 16, 2017. The school-age survey was available digitally for school use only, released to schools through the Surrey School District's Aboriginal Learning department. Surveys administered to students outside the school environment were offered in random samplings on paper using one-third of the (adult survey) questions.

Paper copies of the survey were distributed at local events such as powwows and family gathering nights. Surveys, both paper and digital, were provided to members of the Advisory Committee to distribute to anyone they felt could gather results.

Survey responses

SurreyCares collected 146 individual survey responses, consisting of 61 responses from the adult survey and 85 responses from the school-age survey. The graph below shows the distribution of responses between adults (42%) and youth (58%).



Youth respondents were surveyed at a number of elementary and secondary schools, such as Berkshire Park Elementary, Lena Shaw Elementary, Katzie Elementary, Frank Hurt Secondary, Johnston Heights Secondary, Guildford Park Secondary, and Kwantlen Park Secondary. Please note that in the analysis of findings, respondent numbers are sometimes less than total numbers because not all respondents were asked or answered every question. Also, percentages do not always total 100 due to rounding.

Demographic Profile

Population growth

As of 2016, the Aboriginal population in Surrey was 13,460 residents, representing 2.6% of the city's population of 517,887.[3] (This number enumerates people with "Aboriginal identity," including First Nations, Métis, Inuit, Registered or Treaty Indians, and members of a First Nation band.) In comparison, the Aboriginal population in Surrey in 2011 (10,955) represented approximately 2.4% of the city's population as a whole.[4]

The Aboriginal population in British Columbia in 2011 was 232,290, equivalent to 5.4% of the province's total population. In 2016, the Aboriginal population was 270,585, or 5.9% of BC's

[3] Statistics Canada data cited in "Vancouver Population 631,486 in 2016 Census, and 25,502 Unoccupied Dwelling Units," *City Hall Watch*, February 8, 2017, https://cityhallwatch.wordpress.com/2017/02/08/2016-census-vancouver-results.
[4] City of Surrey, "Aboriginal Population Factsheet" (December 2014), https://www.surrey.ca/files/Aboriginal_Demographic_Profile.pdf.

population.[5] As a percentage, the Aboriginal population in BC grew by 16.5% from 2011 to 2016. Among the provinces, BC has the largest Aboriginal population after Ontario.

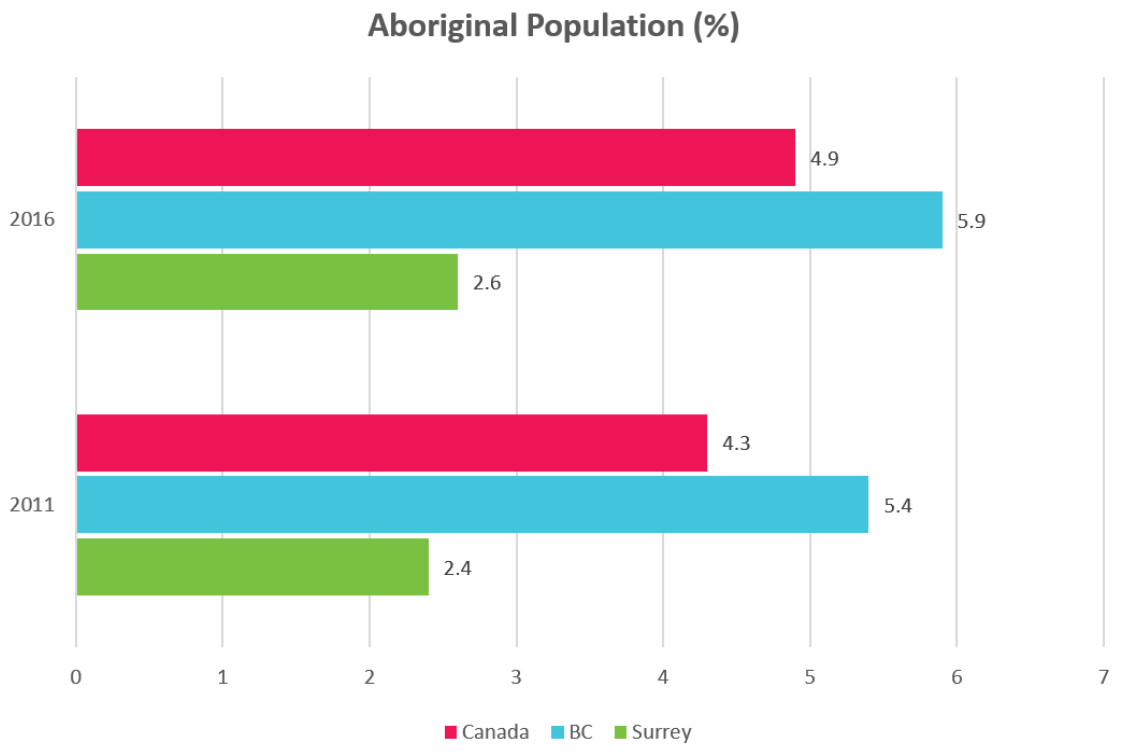
The growth of the Aboriginal population in Surrey and BC is in line with the national trend. The 2011 Census reported the Aboriginal population in Canada at 4.3% of the overall population. In comparison, the 2016 data show the Aboriginal population at 4.9%. CBC has summarized the latest national data, emphasizing the proportional growth of the Aboriginal population:

> The census counted 1.67 million Indigenous people in Canada in 2016, accounting for 4.9 per cent of the total population—up from 3.8 per cent in 2006 for a growth rate of 42.5 per cent over the last 10 years, four times the rate of the non-Indigenous population.[6]

The next graph shows the Aboriginal population as a percentage, comparing Surrey, BC, and Canada for the census years 2011 and 2016. The following graph illustrates the Surrey population by number for the years 2006, 2011, and 2016.

[5] Statistics Canada, Aboriginal Peoples Highlight Tables, 2016 Census (2017), http://www12.statcan.gc.ca/census-recensement/2016/dp-pd/hlt-fst/abo-aut/Table.cfm?Lang-E. For 2011 data, see Statistics Canada, "Aboriginal Peoples: Fact Sheet for British Columbia" (March 14, 2016), http://www.statcan.gc.ca/pub/89-656-x/89-656-x2016011-eng.htm and "Aboriginal Peoples in Canada: First Nations People, Métis and Inuit," http://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-011-x/99-011-x20111001-eng.cfm#a1.

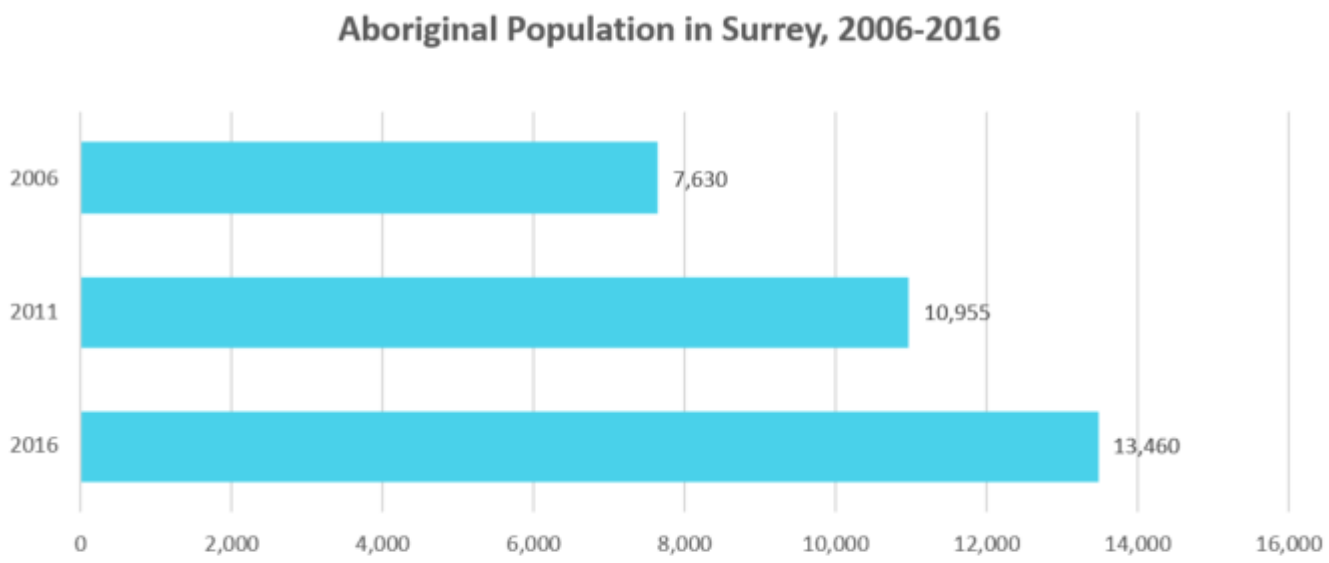
[6] Canadian Press, "Key Highlights from Latest Release of 2016 Census Data," CBC News (October 25, 2017), http://www.cbc.ca/news/politics/key-highlights-2016-census-data-indigenous-immigrant-housing-1.4370908.

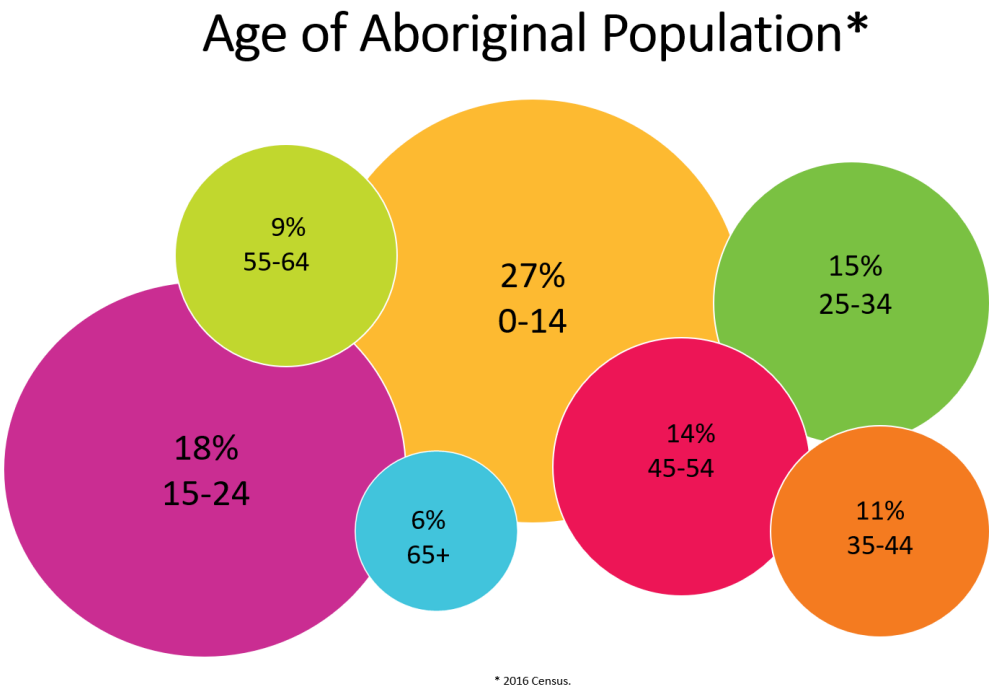


When one compares 2016 Census data for the City of Surrey and the City of Vancouver, Surrey's Aboriginal population (2.6%) is proportionally larger than that of Vancouver (2.2%).[7] The Aboriginal populations of both cities have increased since 2011 (Vancouver's from 2.01%). Of great significance to those providing supports in the Surrey region, while the 2016 numbers are similar (13,460 in Surrey; 13,905 in Vancouver), the higher percentage in Surrey demonstrates the need for services that are comparable to those in the City of Vancouver.

It should also be noted that with Surrey's First Peoples representing 22.6% of the Aboriginal population in the Vancouver Census Metropolitan Area (CMA), and Vancouver's representation at 22.5%, these two urban areas host the majority of First Peoples within the CMA.

[7] Statistics Canada, "Focus on Geography Series, 2016 Census" [Vancouver, (CMA)—British Columbia] (2017), http://www12.statcan.gc.ca/census-recensement/2016/as-sa/fogs-spg/Facts-cma-eng.cfm?LANG=Eng&GK=CMA&GC=933. See also City of Surrey, "Population Estimates and Projections" (n.d.), http://www.surrey.ca/business-economic-development/1418.aspx.

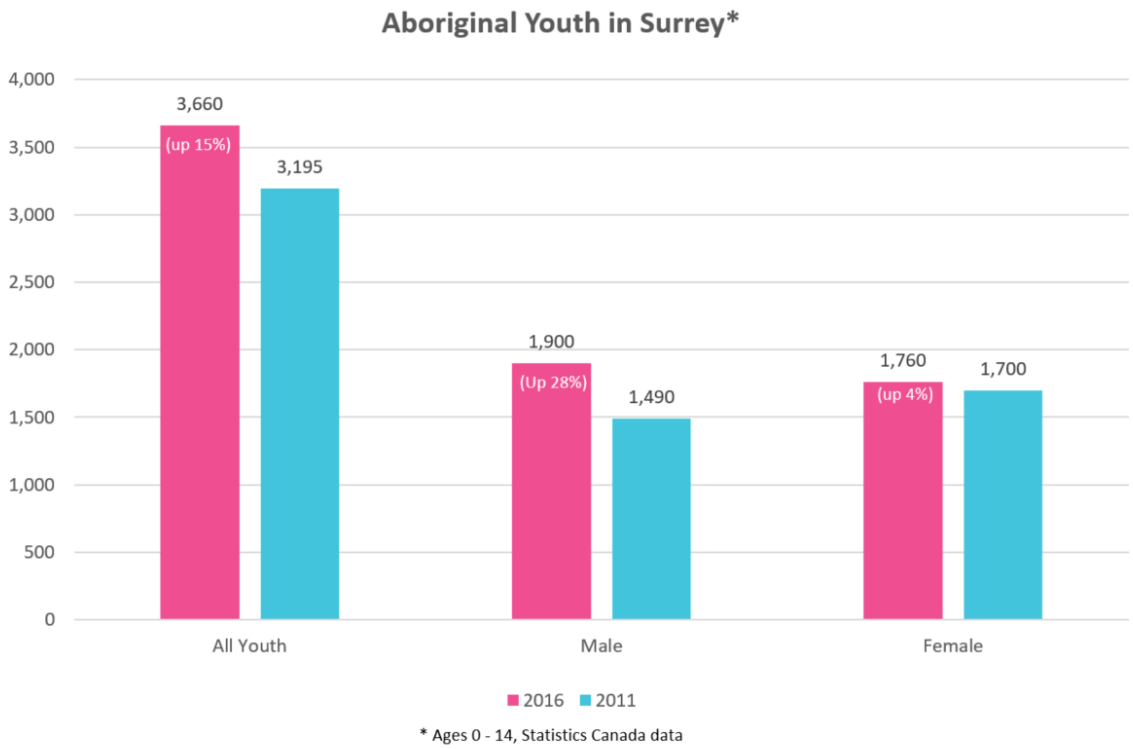

Aboriginal Population in Surrey, 2006-2016
2006
2011
2016
7,630
10,955
13,460
0
2,000
4,000
6,000
8,000
10,000
12,000
14,000
16,000


Age of Aboriginal Population*
9%
55-64
27%
0-14
15%
25-34
18%
15-24
6%
65+
14%
45-54
11%
35-44

* 2016 Census.

Focus on youth

Although the population of First Peoples is growing steadily, the population is small compared to the non-Aboriginal population. However, First Peoples are often overrepresented in youth and child poverty statistics and among children aging out of foster care. The median age for First Peoples in Surrey is very young, at 25.6 years of age, compared with the general population median age of 38.7 years.[8] As this is an exceptionally young population, services must be dedicated to ensuring vulnerable children and youth are given the resources they need to succeed.



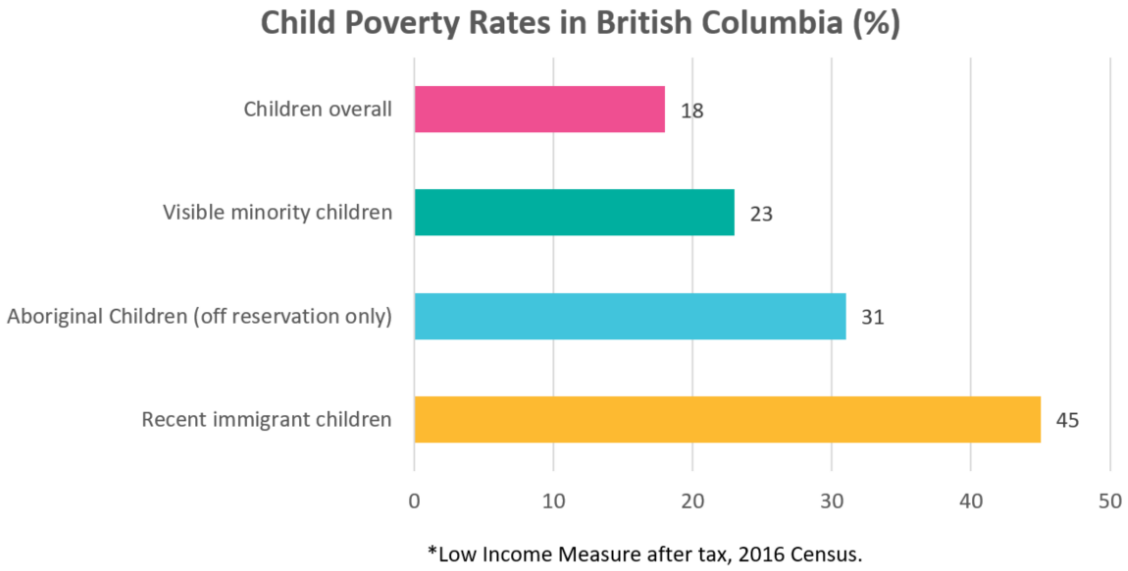
Child poverty in Surrey is especially evident when comparing the population demographics of Surrey and Vancouver. The *2016 BC Child Poverty Report Card*, citing 2011 data, reported an overrepresentation of Aboriginal children living in poverty.

- After tax, 45% of Aboriginal children in Surrey lived at low income.
- This number was higher for young children (six and under): 54% lived in poverty.
- Within Metro Vancouver, in terms of total number of children, the Guildford, Newton, and Whalley areas of Surrey had "the most severe child poverty situation."[9]

[8] Statistics Canada, "Census Profile, 2016 Census" [Surrey, City], http://www12.statcan.gc.ca/census-recensements/2016/dp-pd/prof/details/page.cfm?Lang=E&G. See also Jacopo Miro, "A Profile of the Aboriginal Population in Surrey, BC" (January 2016), https://www.surrey.ca/files/Profile%20of%20the%20Aboriginal%20Population%20in%20Surrey.pdf.

[9] First Call: BC Child and Youth Advocacy Coalition, *2016 BC Child Poverty Report Card* (Vancouver, 2016), 10, 31, http://www.sparc.bc.ca/wp-content/uploads/2017/03/2016-BC-Child-Poverty-Report-Card.pdf.

Data for the next graph, which compares child poverty rates for different groups in BC, comes from the *2017 BC Child Poverty Report Card*.[10]



Young people aging out of care at 19 are among the most vulnerable to experiencing poverty. It is logical to assume that, lacking supports, youth can feel lost after they age out of care. Besides financial resources, these youth often lack the stable long-term relationships of other youth their age (most of whom live at home). As expressed by PhD researcher Melanie Doucet, herself a former youth in care, "Most of the relationships that you have in care are temporary and paid for, . . . So when you reach the age of majority, those relationships tend to get cut off."[11]

In 2015, the *Aboriginal Children in Care—Report to Canada's Premiers* stated:

- "In B.C. Aboriginal child population makes up 8% of the total child population, yet more than 55% of children living out of their parental home in the province are Aboriginal."
- "One in five Aboriginal children in the province will be involved with child welfare at some point during his or her childhood."[12]

[10] First Call: BC Child and Youth Advocacy Coalition, 2017 *BC Child Poverty Report Card* (Vancouver, 2017), https://firstcallbc.org/wordpress/wp-content/uploads/2017/11/2017-BC-Child-Poverty-Report-Card.pdf.
[11] Quoted in Katie Hyslop, "Creating Connections Through Photography," *The Tyee*, December 15, 2017, https://thetyee.ca/News/2017/12/15/Creating-Connections-Through-Photography.
[12] Aboriginal Children in Care Working Group, *Aboriginal Children in Care—Report to Canada's Premiers* (2015), https://www.canadaspremiers.ca/wp-content/uploads/2017/09/aboriginal_children_in_care_report_july2015.pdf

First Call's *2016 BC Child Poverty Report Card* stated:

- Sixty percent of youth in care are Aboriginal, "an over-representation that reflects the continued impacts of residential schools, as well as other historical and current harms from the experience of colonization."
- Youth aging out of care have a much lower percentage than the general population of Grade 12 graduation with a Dogwood diploma.
- Youth aging out of care have an even smaller proportion of enrolment in post-secondary education.[13]

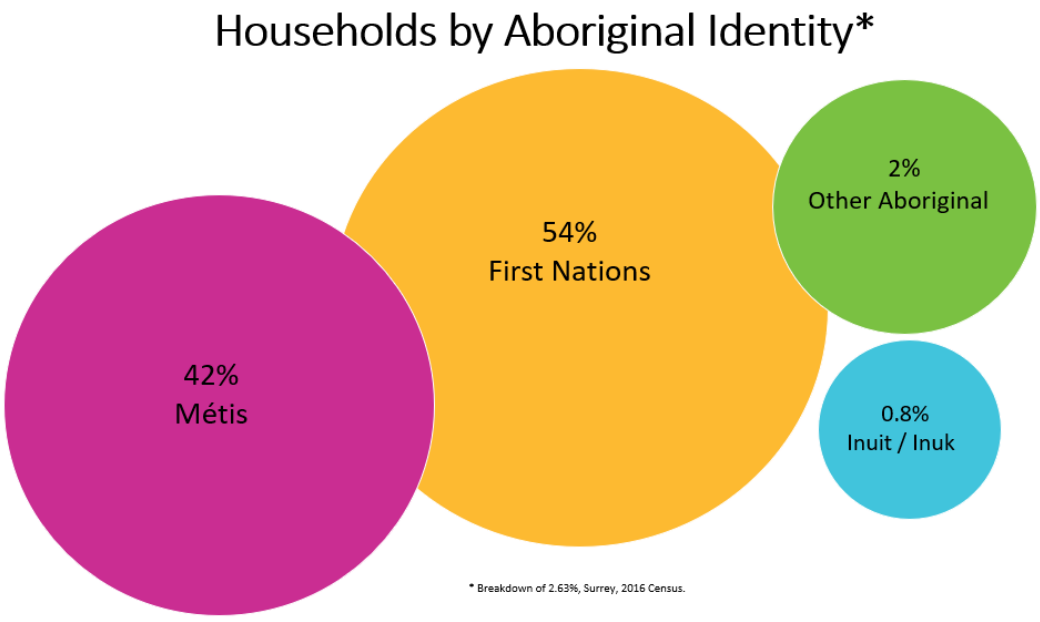
Recent news that the BC Ministry of Children and Family Development has delegated authority for child protection for Métis families in the Kamloops area to a Métis agency is a positive development for children and, in the words of the government, "another step towards reconciliation."[14]

Percent of households by Aboriginal identity

According to Statistics Canada, in 2016, 2.63% of households in Surrey self-identified as Aboriginal—either Métis, First Nations, Inuit, or "Other Aboriginal."[15] This included 1.1% of households self-identifying as Métis, 1.4% self-identifying as First Nations, 0.02% self-identifying as Inuit or Inuk, and 0.06% self-identifying as "Other Aboriginal." In British Columbia, 5.9% of households self-identified as Aboriginal, and in Canada 4.9% of households self-identified as Aboriginal.[16]

Compared to 2011, the rate of households self-identifying as Aboriginal increased 0.27 percentage points in Surrey, 0.56 percentage points in British Columbia, and 0.59 percentage points in Canada.

[13] First Call, *2016 BC Child Poverty Report Card*, 24, 25.
[14] British Columbia, Ministry of Children and Family Development, "Métis Agency Receives Full Control over Child Welfare" [Press release], November 18, 2017, https://news.gov.bc.ca/releases/2017CFD0020-001934.
[15] "Other Aboriginal" includes the Statistics Canada categories of more than one Aboriginal category elected, and responses not included elsewhere. For the 2001 and 2006 census, it includes all categories as no differentiation between Métis, First Nations, and Inuit groups was made.
[16] Statistics Canada data on Aboriginal identity provided by Community Foundations of Canada.



Number of households by Aboriginal identity

In 2016, 13,455 households in Surrey self-identified as Aboriginal, either Métis, First Nations, Inuit, or "Other Aboriginal." This included 5,685 households self-identifying as Métis, 7,335 households self-identifying as First Nations, 115 households self-identifying as Inuit or Inuk, and 320 households self-identifying as "Other Aboriginal." In British Columbia, 270,580 households self-identified as Aboriginal, and in Canada, 1,673,790 households self-identified as Aboriginal.

Compared to 2011, the percent change of households self-identifying as Aboriginal increased 22.8% in Surrey, 16.5% in British Columbia, and 19.5% in Canada.

Percent of households by Registered or Treaty Indian status

In 2016, 0.8% of private households in Surrey were Registered or Treaty Indians. In British Columbia, 3% of households were Registered or Treaty Indians, and in Canada, 2.4% of households were Registered or Treaty Indians.

Compared to 2011, the rate of Registered or Treaty Indian households increased 0.10 percentage points in Surrey (city), 0.18 percentage points in British Columbia, and 0.26 percentage points in Canada.

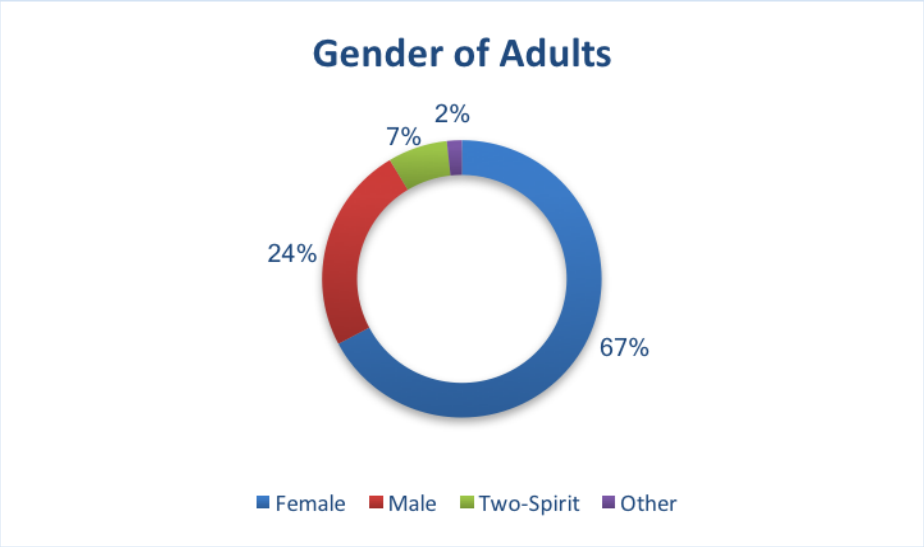
Number of households by Registered or Treaty Indian status

In 2016, 4,205 private households in Surrey were Registered or Treaty Indians. In British Columbia, 135,835 households were Registered or Treaty Indians, and in Canada, there were 820,120 Registered or Treaty Indian households.

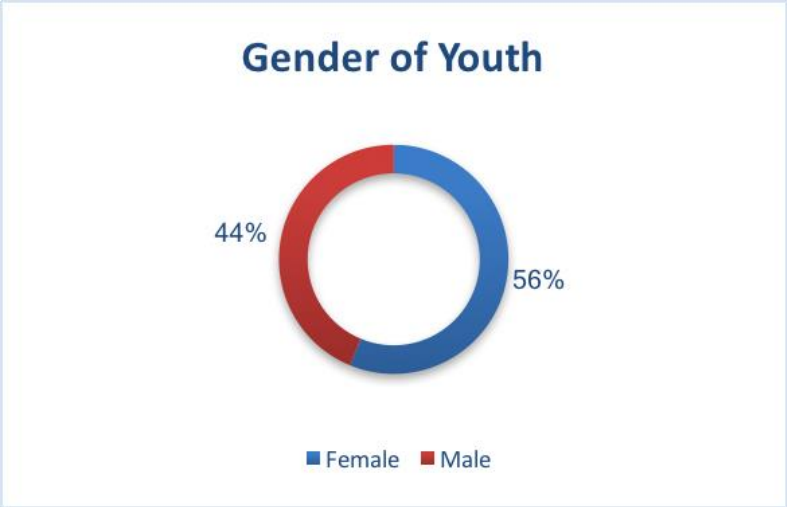
Compared to 2011, the number of Registered or Treaty Indian households increased 25.3% in Surrey (city), 12.1% in British Columbia, and 17.6% in Canada.

Gender and age

Turning to survey respondents in particular, roughly two-thirds (67%) of the adult survey respondents were female, while almost one-quarter (24%) were male. The remaining 7% identified as Two-Spirit, and one respondent (2%) chose "Other," identifying as both male and Two-Spirit (see graph).



Of the youth survey respondents, roughly 56% o identified themselves as female and 44% identified as male (see graph).



The majority of respondents for the main survey were in the age ranges of 40–49 (28%) and 50–59 (25%). Survey respondents were mostly older than the 2016 Surrey resident median age of 38.7.[17]

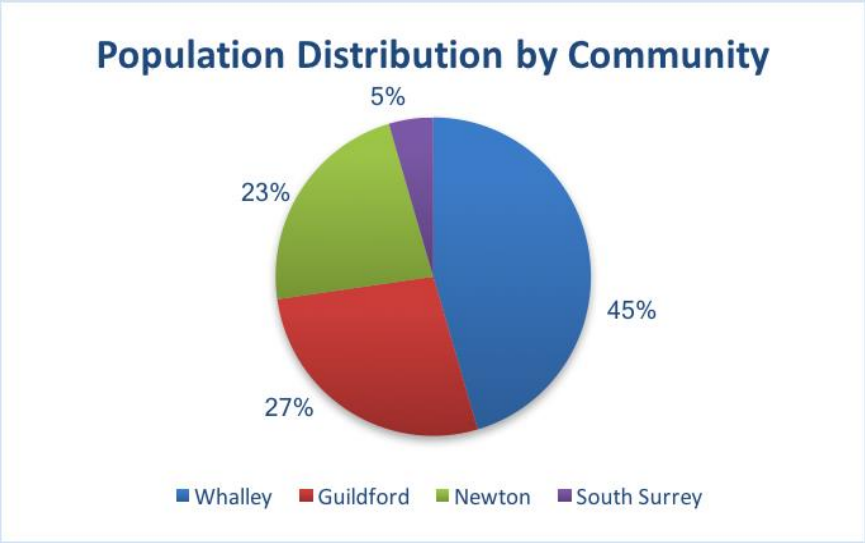
Most of the remaining respondents were in the 40-and-below age ranges, specifically ages 26–33 (14%), under 18 (11%), 34–39 (11%), and 18–25 (9%). Two respondents reported being in the 60–69 (2%) and 70 and older (2%) age ranges.

Among the school-age respondents, ages ranged from 5 to 19 years old, with the majority of respondents being 16 (31%) and 17 (26%) years old. The next highest respondent ages were 9 (7%) and 10 (7%) years old, followed by ages 6 (4%), 7 (4%), 11 (4%), 13 (4%), 15 (4%), 5 (2%), 8 (2%), 12 (2%), 14 (2%), 18 (1%), and 20 (1%). There were no youth respondents aged 19 years old.

Population distribution in Surrey

Out of 22 respondents to the optional question on place of residence, almost half (45%) currently live in Whalley, followed by 6 (28%) living in Guildford, 5 (23%) living in Newton, and 1 (4%) living in South Surrey (see graph).

[17] Statistics Canada, “Census Profile, 2016 Census” [Surrey, City].



As for duration of residence, among these respondents, nine (41%) had lived in Surrey for more than 10 years, eight (36%) for 6 to 10 years, three (14%) for 1 to 5 years, one (5%) for less than a year, and one (5%) for less than six months (see graph).

Annual income level

Most survey respondents reported having an income of $60,000 and below before taxes. More than one-third (38%) reported their annual household income as between $30,000 and $60,000, and 28% had an annual income of under $30,000. About 10% of respondents indicated they made

$81,000 to $100,000, 5% made $61,000 to $80,000, and only 3% made more than $100,000. Almost 16% preferred not to disclose their annual household income.

According to data from the 2016 Census, the median family income in British Columbia in 2015 was $79,750, up 3.9% in the last two years.[18] In September 2012, 2.5% of the total Surrey population was receiving income assistance, which is greater than the 1.7% of British Columbia's population as a whole.[19]

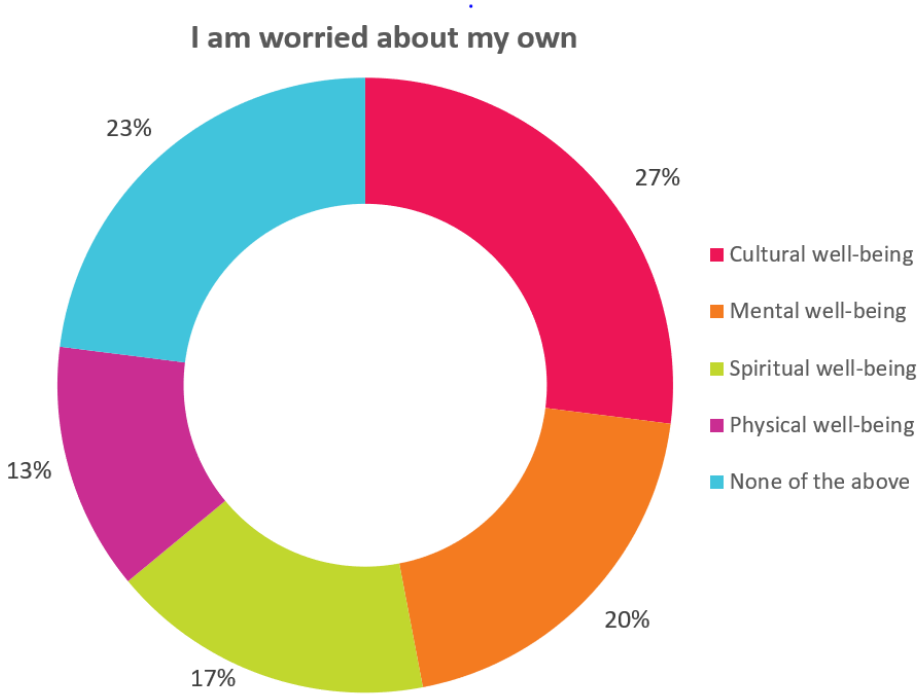
First Peoples identity

More than half of respondents (59%) indicated that they identified as Status First Nations, while 7% identified as Non-status First Nations. Over one-fifth (21%) reported identifying as Métis, and 3% did not identify as First Peoples. The remaining 10% selected the "Other" option and provided responses such as "Self-identified Indigenous ancestry," "Anishinabe," "Swedish with % of Oneida," and "Parent of First Nations children and grandchildren." This can be compared to the 2011 National Household Survey findings, in which 56% of the Surrey Aboriginal population reported having a First Nations identity only, but a larger 39% reported having a Métis identity.[20]

Participants were given the option to list their Aboriginal community. Varied responses included Cree, Métis, Hodgson, Manitoba (place name), Kinistin Saulteaux Nation, Gitxsan, Bigstone Cree Nation, Anishinabe, Shaneymuxw, Thunderchild First Nation, Lil'wat First Nation, 'Namgis Nation, Shuswap, Chu Chua, and Simpcw First Nation.

[18] Statistics Canada, Table IX-4: Median Census Family Income in Current Dollars (2017).
[19] United Way of the Lower Mainland, "Surrey and White Rock Community Profile" (2012).
[20] Statistics Canada, National Household Survey, "NHS Focus on Geography Series, Surrey, City" (2011).

INDICATOR: Health & Wellness



Being well, as outlined by the survey question above, is not limited to physical health. Cultural and spiritual well-being are equally important measures. According to the First Nations Health Authority (FNHA), First Nations health and wellness is holistic and intersects physical, mental, emotional, and spiritual relationships.[21] When asked about what they were worried about, eight participants (27%) responded that they were worried about cultural well-being, six participants (20%) said mental well-being, five (17%) said spiritual well-being, and four (13%) said physical well-being. Seven participants (23%) participants said they were not worried about any of the aforementioned.

The FNHA created a visual model called the "First Nations Perspective on Health and Wellness" in collaboration with First Nations communities to illustrate the relationships between these aspects of health and to provide understanding on First Nation perspectives on health and wellness. In the

[21] First Nations Health Authority, "First Nations Perspective on Health and Wellness" (n.d.), http://www.fnha.ca/wellness/wellness-and-the-first-nations-health-authority/first-nations-perspective-on-wellness. The FNHA is a province-wide health authority, the first of its kind in Canada, responsible for planning, management, services delivery, and funding of health programs, in partnership with First Nations communities in BC.

concentric model, “a snapshot of a fluid concept of wellness,” each circle represents a different relationship, ranging from individual relationships with oneself to relationships with one’s communities and surroundings.

Image courtesy of First Nations Health Authority

When asked which health and wellness services they found to be useful, 30% of respondents said services at Aboriginal health centres, and 20% said Aboriginal healing centres. This may indicate the need to further invest in Aboriginal health centres, where a holistic model of healing can be incorporated.

In further data on health and wellness, in 2014, the Canadian Community Health Survey reported that in the Fraser South Health Service Delivery Area, 92.4% of the population age 12 and older said they were satisfied or very satisfied with life. This percentage was slightly higher than both the provincial average of 91.9% and the national average of 92.2%.[22]

When asked if they were able to access support for their well-being concerns, 10 First Nations survey participants (67%) responded “Sometimes,” two participants (13%) responded “Always,” and three participants (20%) said “Never.”

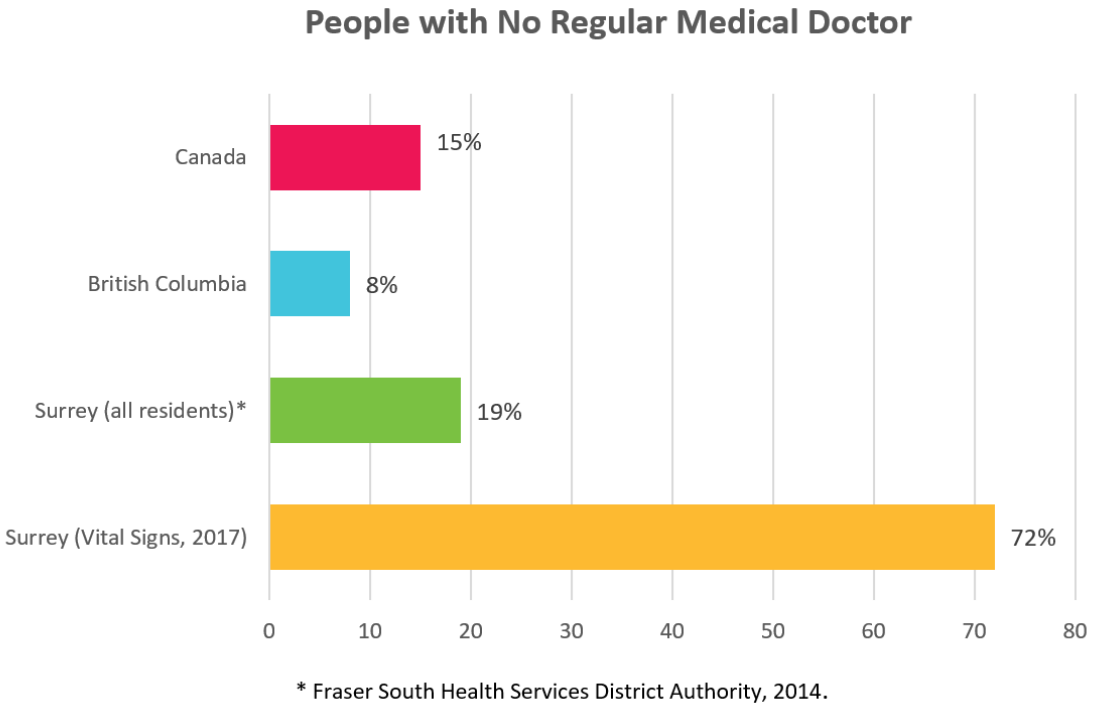
Institutional barriers in accessing health care

Twelve out of 128 survey responses (9%) indicated that First Peoples in Surrey felt they face health issues and issues regarding the health care system. Institutional barriers in accessing health care include whether or not the individual obtains a status card (as individuals who are registered can

[22] Statistics Canada, Canadian Community Health Survey (CCHS), Indicator Profile, CANSIM Table 105-0501 for Canada, Provinces and Health Regions (Ottawa, 2014), http://www23.statcan.gc.ca/imdb/p2SV.pl?Function=getSurvey&lang=en&db=imdb&adm=8&dis=2&SDDS=3226.

receive insurance based upon their status) and the ease or difficulty in applying for health insurance. Only 30% of respondents said that their experience obtaining non-insured medical benefits had been easy, with the remainder saying it had been a difficult experience.

Availability and access of health services are a significant determinant of health. Challenges for all Canadians include long wait times, difficulty finding a doctor, affordability of care and services, and obtaining benefits or insurance. The Canadian Institute for Health Information (CIHI) reported that in 2014, 85.1% of the Canadian population age 12 and over had a regular doctor. According to CIHI, British Columbia was slightly below the national average, at 84.9%.[23] Only about one-quarter of survey respondents indicated that they agreed with the statements "I have a regular family doctor" (28%), "I have First Nations health benefits" (28%), "My access to health care services has been primarily positive" (23%), and "I have private extended health care" (21%).



* Fraser South Health Services District Authority, 2014.

In terms of emergency department visits, the maximum length of time patients waited for an initial physical assessment at an emergency department in BC in 2015–16 was 2.8 hours, which was less than Canada's 3.1 hours.[24] In contrast, with regard to how long an admitted patient stays in the emergency department before being transferred to an inpatient unit or operating room, 90% of

[23] Canadian Institute for Health Information, Your Health System, "Have a Regular Doctor: Details for British Columbia" (2014), http://yourhealthsystem.cihi.ca/hsp/indepth?lang=en#/indicator/001/2/C9001.
[24] Ibid., "Total Time Spent in Emergency Department for Admitted Patients (Hours, 90th Percentile): Details for British Columbia" (2016), http://yourhealthsystem.cihi.ca/hsp/indepth?lang=en#/indicator/033/2/C9001/N4IgkgdgJglgxgQwC4HsBOBhJaA2IBcoApgB4AOC0RUB2ArkQL6NAA.

Canadian patients spend a maximum of 29.3 hours in the emergency department, but 90% of British Columbian patients spend a maximum of 35.4 hours.[25] Long wait times are a challenge that patients face across the country; they impact the effectiveness and outcome of patient care, therefore health services aim to reduce wait times as much as possible.

Recent changes have been made to how Status First Peoples in BC will receive their health care coverage. Prior to October 1, 2017, coverage was through Canada Health's Non-Insured Health Benefits program. The First Nations Health Authority (FNHA) has opted for a tailored version of PharmaCare called "Plan W." Prescriptions will now be approved directly through PharmaCare; residents will need to show their status card (Secure Certificate of Indian Status) and BC Services Card (formerly CareCard) in order to receive their medications for free (not all medications qualify).

Social barriers in accessing health care

Racism, prejudice, and stigma are additional barriers in accessing care. As one respondent commented, "I think all workplaces in Surrey (government, health care, private, etc.) need to be trauma-informed and culturally competent. At least the health authorities are making a move towards cultural competence (thankfully)." Another respondent noted that First Peoples have made some contributions in health care, specifically "informing healthcare providers of how to care for residential school survivors (post-traumatic stress response) in hospital/palliative care/hospice."

These comments indicate the need for culturally appropriate care, where an understanding of history is an integral part of care. This is especially relevant in social relations between staff and patients. One respondent summed up this need well in saying: "There is a lot of racism toward Aboriginal people in the health care system: no matter what type of person you are or your job, they assume you are a drunk or drug addict."

Although Aboriginal health services are available, greater funding is required for these services. A constant theme in interviews was the lack of funding, impacting workers' ability to provide effective service. One front-line service worker described not being able to take any clients, despite being hired for that purpose, as they had to take on responsibilities outside of their designated role. Similar to the situation facing youth support workers, workers in agencies providing health and wellness services for First Peoples in Surrey are stretched to capacity.

The majority (75%) of respondents used non-Aboriginal health services. Only 1 out of 26 respondents (4%) said they always used Aboriginal services and supports for health. Five out of 34 (15%) said they used them most of the time, and 2 out of 31 (6%) said they use them only

[25] Ibid., "Emergency Department Wait Time for Physician Initial Assessment (Hours, 90th Percentile): Details for British Columbia" (2016), http://yourhealthsystem.cihi.ca/hsp/indepth?lang=en#/indicator/034/2/C9001.

occasionally. Yet these spaces, with proper funding and resources, are essential in allowing First Peoples to access culturally appropriate care.

Reported use of health care services was similar in Vancouver, where, by comparison, over 86% of Aboriginal people surveyed in 2009 reported using non-Aboriginal services in the health care system in the past year, with 82% reporting that their experience was positive.[26]

Province-wide progress on health indicators

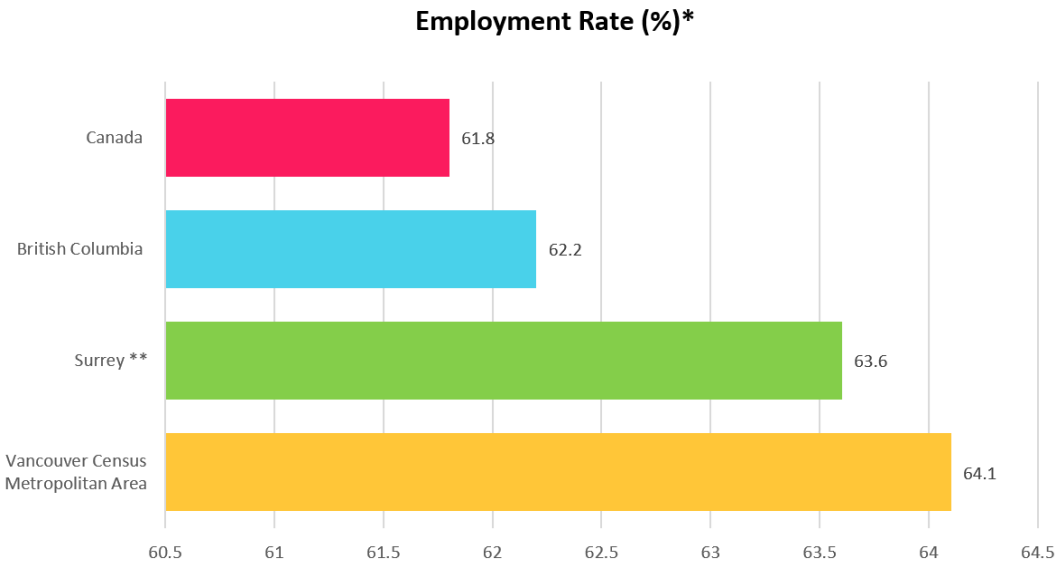
Since establishment of the First Nations Health Authority, the authority has reported progress on several key health indicators for First Peoples. Specifically, two indicators for Status Indians have improved and are projected to meet targets established in the *Transformative Change Accord: First Nations Health Plan* (2005): youth suicide rate and diabetes prevalence rate. Three other indicators have improved but, as of late 2015, were not projected to meet accord targets, namely life expectancy, age-standardized mortality rate, and infant mortality rate. The authority is also collecting data on childhood obesity and First Nations health care professionals.[27]

[26] Environics Institute, *Urban Aboriginal Peoples Study: Vancouver Report* (Toronto, 2011), 41, 42, http://www.uaps.ca/wp-content/uploads/2010/02/UAPS-Vancouver-report.pdf.
[27] Provincial Health Officer of BC and First Nations Health Authority, "First Nations Health and Well-being: Interim Update" (November 12, 2015), 1, https://www2.gov.bc.ca/assets/gov/health/about-bc-s-health-care-system/office-of-the-provincial-health-officer/first-nations-health-and-well-being-interim-update-nov-2015.pdf.

INDICATOR: Economy & Wealth

Employment

The labour force consists of those who are employed and those who are unemployed but actively seeking work. As of 2011, the labour force participation rate of Aboriginal people in Surrey was 67%, which was roughly the same rate as for the total Surrey population (66%). Conversely, the unemployment rate for Aboriginal people in Surrey aged 15 and over was 13%, which was higher than the rate for the total Surrey population (8%).[28]



* Statistics Canada data for residents 15+, November 2017.
** City-Data.com, based on Statistics Canada data, 2012.

The top five occupations of people living in Surrey in 2015 were sales and service (25%); trades, transport, and equipment operators (18%); business, finance, and administration (16%); management (11%); education, law, and social, community, and government services (9%).[29]

Roughly one-quarter of 33 survey respondents (27%) said they chose to live in Surrey for work; however, 16 out of 128 respondents (13%) said that First Peoples feel they face issues regarding employment and job opportunities. Nine respondents (64%) reported being currently employed, which is almost on par with the 2011 numbers for the Surrey Aboriginal population. Of those who

[28] Statistics Canada, National Household Survey (2011).
[29] United Way of the Lower Mainland, "Surrey and White Rock Community Profile" (September 2015), http://www.uwlm.ca/wp-content/uploads/2015/09/United_Way_Community_profile__Surrey_White_Rock__Sept20152.pdf.

were employed, eight (80%) said they were working full-time, one (10%) said they were working part-time, and one (10%) said they were self-employed. In 2011, by way of comparison, 75% of Aboriginal people in Surrey were working full-time and the rest were working part-time. Seven survey respondents (70%) also said they were the sole provider for their family.

Of those who said they were unemployed, two respondents (40%) said this was because they were going to school, one (20%) said they could not find work, and two (40%) gave other reasons. One specified that they were disabled, and the other indicated, "My employer will not accommodate my return to work." Three unemployed respondents (60%) said they were seeking work.

As with health care services, the majority of respondents (70%) used non-Aboriginal services and supports for employment. Only 2 out of 26 respondents (8%) said they always used Aboriginal services and supports for employment. Four out of 34 (12%) said they used them most of the time, and 3 out of 31 (10%) said they used them only occasionally. In comparison, only 17% of Aboriginal people in Vancouver said they made use of non-Aboriginal employment or training services in the past 12 months, 27% used them more than 12 months ago, and 52% said they never used them. But of those who did use them, 86% said their experience was positive. In contrast, almost half of Vancouver respondents (46%) who used Aboriginal services said they found employment centres to be useful.[30]

Discrimination

One-third of survey respondents (33%) thought that they were the subject of discrimination in Surrey either often (28%) or most of the time (6%), while 67% said occasionally. Discrimination against First Peoples in the workplace may make it difficult for them to find or keep a stable job. Regarding the difficulty finding employment, one respondent commented, "Need [. . .] affirmative action bylaws to hire minorities. Very high discrimination in employment, yet we have the largest potential workforce. When I changed the last name on my teen[']s resume he got calls back to work." In 2016, Vancouver's 15- to 24-year-olds had a youth unemployment rate of 9.7%, higher than the rate for 25- to 44-year-olds (5.1%) and for 45- to 64-year-olds (4.4%).[31]

Income

BC's current minimum wage is $11.35, with a 50-cent raise just coming into effect this past September.[32] While this wage increase will benefit workers, it will still not be sufficient for meeting a family's basic needs. A living wage is the hourly rate that two adults working full-time need to earn in order to support a family of two children. For 2017, the Canadian Centre for Policy

[30] Environics Institute, *Urban Aboriginal Peoples Study*, 41, 42, 47.
[31] Statistics Canada, special request.
[32] British Columbia, "B.C.'s Minimum Wage Increases on Sept. 5, 2017" [Press release], February 27, 2017, https://news.gov.bc.ca/releases/2017JTST0037-000411.

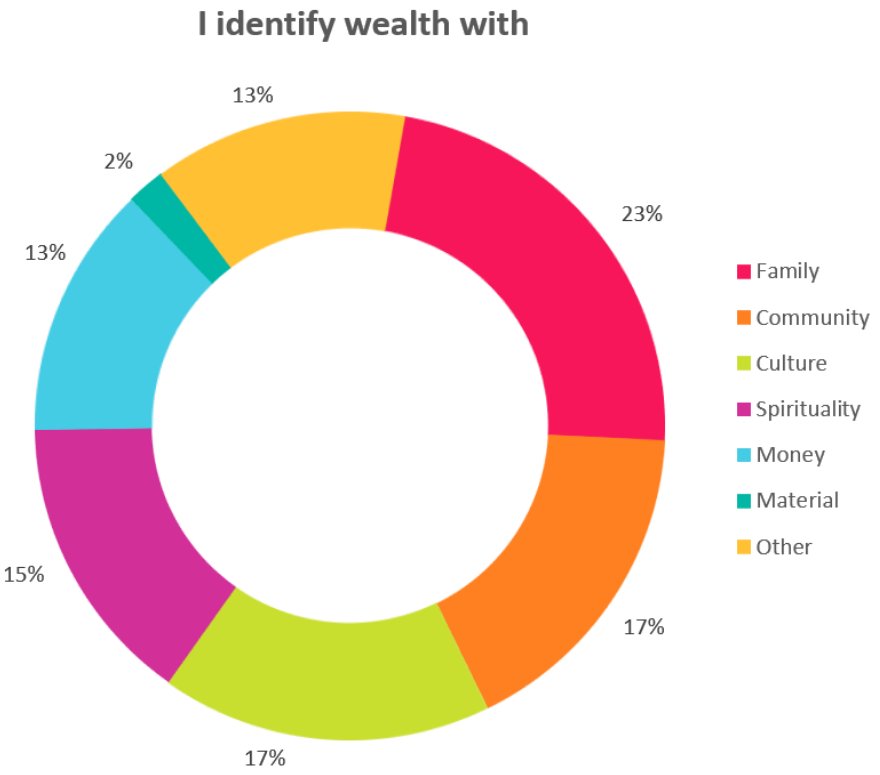
Alternatives reported that the living wage for Metro Vancouver was $20.62, which was two cents below the 2016 living wage of $20.64.[33] BC's minimum wage constitutes only a little over half of living wage estimates.

According to Statistics Canada, the 2014 after-tax median income of low-income parents in Vancouver was $40,870, up from the previous year's amount of $39,610. This income is higher than the provincial median of $38,220 and the national median of $39,920.[34] The median weekly wage for people aged 15 years and older living in Vancouver is $811.60, slightly lower than BC's median weekly wage of $860.30.[35] Males in Vancouver also had a higher median weekly wage of $961.50 compared to females ($722.00).[36] Also of relevance, in September 2012, 2.5% of the total Surrey population was receiving income assistance, which is greater than the 1.7% of British Columbia's population as a whole.[37]

Social understandings of wealth and success

The data collected in our survey indicates that wealth for First Peoples is not isolated to having economic resources, but rather includes social satisfaction. In completing the sentence "I identify wealth with," the survey choices were Family, Community, Nature, Spirituality, Money, Material, and Other. Those who chose "Other" specified happiness, good health, and access to traditional food.

[33] Canadian Centre for Policy Alternatives, "Working for a Living Wage: 2017 Update" (April 2017), https://www.policyalternatives.ca/sites/default/files/uploads/publications/BC%20Office/2017/04/ccpa_bc_living_wage_%20update%202017%20FINAL%20.pdf.
[34] Statistics Canada, Small Area Administrative Data, Family characteristics, Low Income Measures (LIM), by family type and family type composition, annual, CANSIM Table 111-0015, Based on Annual Estimates for Census families and Individuals (T1 Family File).
[35] Statistics Canada, special request.
[36] Ibid.
[37] United Way of the Lower Mainland, "Surrey and White Rock Community Profile" (2012).



Almost one-third of 33 respondents (30%) said they chose to live in Surrey to be close to family, which may reflect the value that First Peoples place on family (but also has economic implications).

Aboriginal people in Vancouver defined having a "successful life" as being close to family and friends (94%), living a balanced lifestyle (92%), raising healthy, well-adjusted children who contribute to the community (91%), and having a strong connection to Aboriginal identity or background (74%). The importance of financial independence (63%) and owning a home (52%) did not rank as high in determining a successful life.[38]

[38] Environics Institute, *Urban Aboriginal Peoples Study*, 57.

INDICATOR: Transportation & Access

In 2011, Aboriginal people in Surrey were using public transit at a rate of 22%, compared to Surrey's total population rate of 13% use. Almost three-quarters of the Aboriginal people surveyed in the census (72%) reported using a car to commute to work, while 22% reported using public transit.[39] The Vital Signs survey collected results with a somewhat similar trend. Out of 18 participants who answered the question, 15 (83%) responded that they had access to a vehicle, and three (17%) said they did not.

The majority of respondents having access to a vehicle could be one of the reasons why only three respondents (16%) reported having to always use public transit. The remaining nine respondents (47%) said they sometimes used public transit, and seven (37%) said they never used public transit.

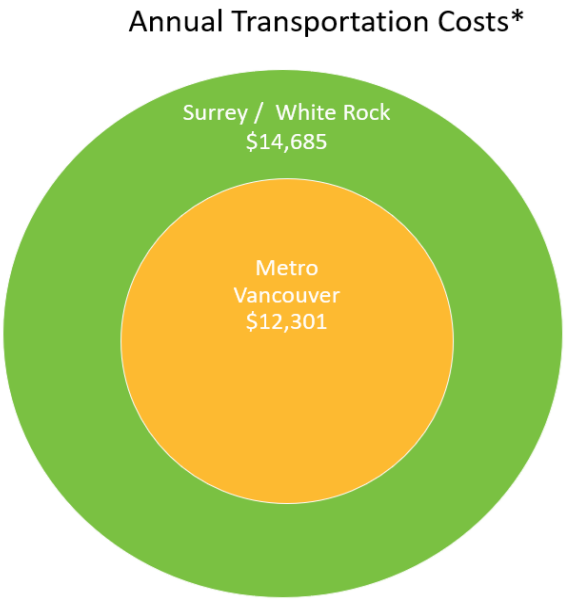
Compared to Aboriginal people living in Vancouver, Aboriginal people living in Surrey were using cars at almost twice the rate (72% to 37%). This is possibly due to better access and availability of transit and walking options in Vancouver, allowing for an easier commute to work or other activities. It could also be due to safety concerns regarding some transit locations in Surrey, particularly at night, that deter residents from using public transit. Deterrence may pose a challenge for Aboriginal people living in Surrey who are trying to access local cultural events or resources located at food banks and on reserves.

In addition to the 2011 Surrey Aboriginal population's 72% using a vehicle to get to work and 22% using public transit, according to census data, 5% reported that they walked, and 1% used other means of transportation, such as a bicycle. Men and women had roughly the same rates, except men were 7% more likely to use a vehicle and women were 6% more likely to walk. Aboriginal people in Surrey were spending 30 minutes to commute to work, 9 minutes longer than what Aboriginal people in Vancouver were spending.[40] Again, this could be due to the increased availability and frequency of transit or walking options in Vancouver, which is also a smaller geographic area than Surrey.

Commuting with a vehicle can be a major budgetary expense. Yet having vehicle access increases convenience of transportation and may be cost-efficient compared to paying public transit fees for each family member. As of November 1, 2017, a monthly adult transit pass cost $93 (1-Zone) up to $172 (3-Zone).[41] Still, costs associated with owning or leasing a vehicle, such as car payments, insurance, and gas, can accumulate. At this time, economical car-sharing services such as those

[39] Statistics Canada, National Household Survey (2011).
[40] Statistics Canada, National Household Survey (2011).
[41] TransLink, "Monthly Pass" (2017), https://www.translink.ca/en/Fares-and-Passes/Monthly-Pass.aspx.

found in Vancouver are not yet widely available south of the Fraser River, although carpool services can be found.[42] *The Metro Vancouver Housing and Transportation Cost Burden Study* from 2015 found that 53% of commuters living in Surrey / White Rock worked outside their home sub-region. This same study reported that working households in Surrey / White Rock had annual transportation costs of about $14,685, compared to $12,301 for working households in Metro Vancouver (see graph).[43]



* Working households 2015

Access to cultural resources and supports

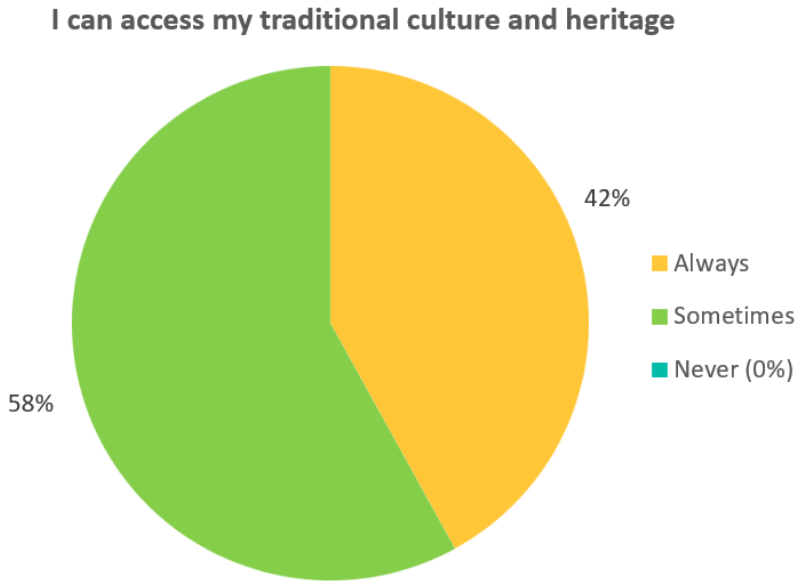
Findings from questions regarding cultural activities in Surrey found that many respondents were able to attend local events. One survey respondent indicated that the reason they chose to live in Surrey was because of access to Aboriginal supports and services. Two other respondents said that what they thought made Surrey unique for First Peoples was the supports available.

However, findings showed there is still a lack of cultural spaces within Surrey, with respondents thus having to leave Surrey to attend cultural events. One interviewee reported the following resources as significant, yet all are outside of Surrey: the sweat lodge at Capilano; the First Nations Longhouse at the University of British Columbia; Stó:lō Nation in Chilliwack; and Tsawwassen First

[42] City of Surrey, "Carpooling and Car-Sharing" (n.d.), http://www.surrey.ca/city-services/7071.aspx.
[43] Metro Vancouver, *The Metro Vancouver Housing and Transportation Cost Burden Study* (2015), 10, 14, http://www.metrovancouver.org/services/regional-planning/PlanningPublications/HousingAndTransportCostBurdenReport2015.pdf.

Nation for tobacco. When asked about traditional lands, half of respondents said they feel cut off, stating reasons such as a lack of time and lack of money for being unable to access these lands.

In terms of accessing their culture and heritage, out of 19 respondents, 58% said they were sometimes able to access it, whereas 42% were always able to access it. No respondent said they could never access it. Additional survey questions found that 6 out of 31 respondents (19%) said they used cultural services at longhouses. Two out of 26 (8%) always used supports and services at First Peoples' cultural centres, 3 out of 34 (9%) used them most of the time, and 4 out of 41 (13%) used them occasionally.



Elders are a vital source of information for First Peoples communities and especially for Indigenous children and youth. As former Manitoba provincial court judge Murray Sinclair, an Ojibway Elder, has written, "Elders were and are the unwritten source of knowledge of fitting behaviour and conduct. . . . Aboriginal elders are still revered for their role in this area [of customary law]."[44] Community Foundations of Canada reports that children who interacted with Elders weekly had a significantly higher (76%) likelihood of participating in cultural events compared to those who had less contact with Elders. Having four or more siblings also increased the likelihood of participation by almost 30%.[45]

[44] Murray Sinclair, "Aboriginal Peoples, Justice and the Law," in *Continuing Poundmaker and Riel's Quest: Presentations Made at a Conference on Aboriginal Peoples and Justice*, ed. Richard Gosse et al., 177 (Saskatoon: Purich Publishing, 1994).
[45] Community Foundations of Canada, *Vital Signs: Arts and Belonging* (Ottawa, 2017), 14, http://communityfoundations.ca/artsandbelonging.

The Fraser Region Aboriginal Friendship Centre Association (FRAFCA), located near the Surrey Central SkyTrain Station, is a significant source of services and support for First Peoples in Surrey. It is a hub where they can access services and supports for early childhood education, homelessness, and violence, and the centre provides programs for youth, Elders, families, and a daycare for children. Several First Peoples listed FRAFCA as the gathering place they most commonly visit, and one even said it was one of the things they felt made Surrey unique for First Peoples. It is well known that First Peoples in Surrey view the Friendship Centre as a safe and culturally sensitive organization where they can seek solace and assistance.

INDICATOR: Children & Families

Children in care

When asked whether they had ever been in foster care, 16 survey respondents (72%) said they had never been, and five (23%) said they had been a child in care longer than five years ago. Onerespondent (5%) said their child was currently in care.

In 2011, there were 4,115 Aboriginal children and youth living in Surrey, with about 300 living in foster care (7%), versus 2,600 Aboriginal children and youth living in Vancouver and about 200 living in foster care (8%).[46]

When participants were asked about family members being a child in care, 12 respondents (55%) said never, four (18%) said they had family members who were children in care, two (9%) respondents said they had family members who were children in care within the last five years, and four (18%) said they had family members who were children in care more than five years ago.

According to SOS Children's Village BC, there are roughly 7,200 children altogether in foster care, 2,600 children living with relatives or in kinship care, and 685 children on youth agreements. Of those children in care, 61% of them are Aboriginal.[47]

Being a child in care can negatively affect children's lives because having to be removed from a familiar environment and placed in a new one can be a challenge for children. Many changes may make it difficult to adapt socially or emotionally, possibly resulting in mental or developmental issues occurring. Having an unstable home environment can also limit the potential to do well in school, thereby increasing the risk of unemployment and poverty in the future. For Aboriginal children in particular, being separated from their Aboriginal community can affect their cultural identity. Their temporary home may not be encouraging of their Aboriginal culture, leaving them with no one to teach them about their language or traditions and unable to access cultural activities.[48]

> In the previously cited Environics Institute study from 2011, a very small portion (8%) of Aboriginal people in Vancouver reported using or being in contact with non-Aboriginal services in the child welfare system in the past year. Twenty-two percent said they used them more

[46] Statistics Canada, National Household Survey (2011).
[47] SOS Children's Village BC, http://www.sosbc.org.
[48] See British Columbia, Ministry of Children and Family Development, *Indigenous Resilience, Connectedness and Reunification—From Root Causes to Root Solutions* (2016) and resources from the First Nations Caring Society, https://fncaringsociety.com/organizations/fraser-valley-aboriginal-children-family-services-society.

than 12 months ago, and 60% said they have never used them. Over 46% of those who used the services said their experience was generally negative. One respondent commented, "When my child was younger, when I was asking for assistance, they made me feel like I couldn't take care of my kid." Most Aboriginal people in Vancouver said it was very important to have separate Aboriginal child and family services (95%) and Aboriginal childcare or daycares (82%).[49] Fifty-four percent of respondents to the Vital Signs survey reported always using Aboriginal services and support for children.

Household family makeup

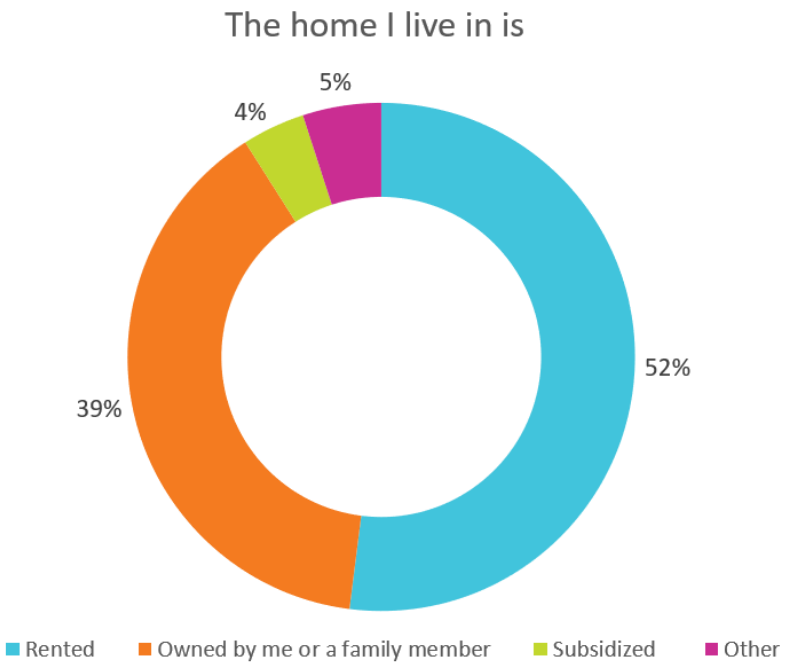
When respondents were asked to indicate who is currently living with them at home, most listed their spouses or partners and children, with a few listing other relatives as well, such as a mother, cousin, or niece.

The 2011 National Household Survey listed the total Aboriginal population in Surrey as 10,955. Of that population, 28% were married spouses or common-law partners, 8% were single parents, 45% were children in census families, and 19% were people not in census families. Among the Aboriginal children in Surrey, 51% were living with two parents, 46% with a single parent, and 3% with grandparents only.[50]

[49] Environics Institute, *Urban Aboriginal Peoples Study*, 41, 42, 43, 44.
[50] Statistics Canada, National Household Survey (2011).

INDICATOR: Housing

Roughly half of the 23 respondents (52%) said they were renting their accommodation. Nine respondents (39%) said the home they lived in was owned by them or a member of their household, one (4%) said the home they lived in was subsidized, and one (4%) chose "Other" and specified "Co-op."



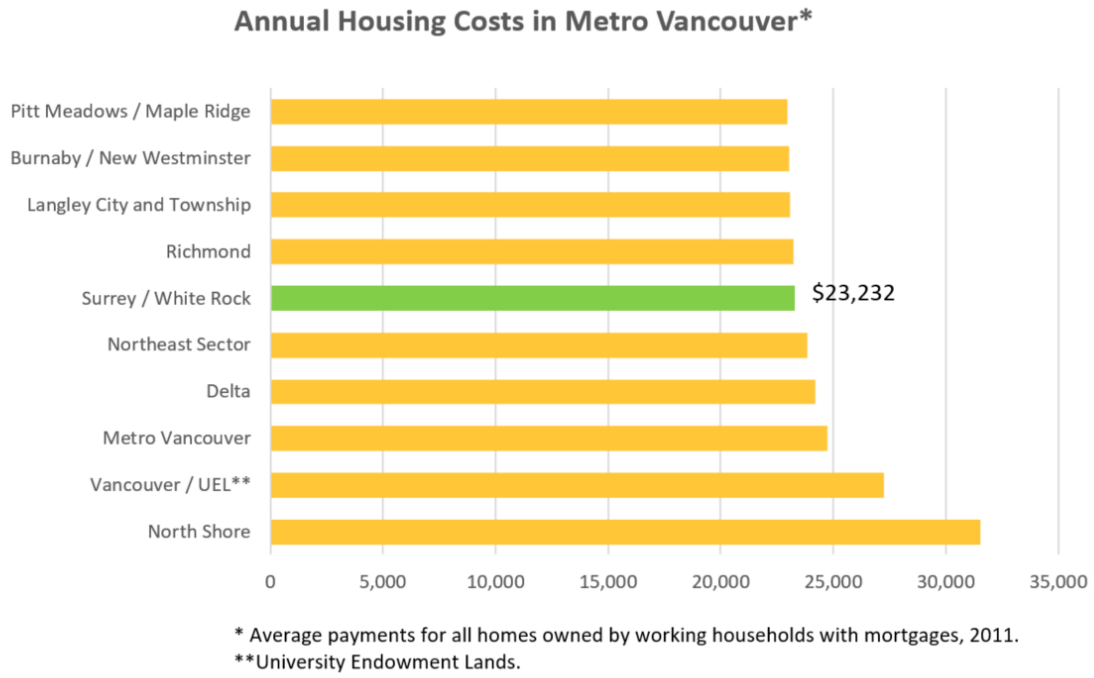
According to 2011 data, 55% of Aboriginal people in private households were renting while the other 45% were owners. Eleven percent of those private households were surveyed as unsuitable, meaning they did not meet the National Occupancy Standards of having enough bedrooms for the size and composition of the household.[51]

Finding affordable and adequate housing in Surrey is an increasing concern, particularly for vulnerable populations who are overrepresented in the homeless population. Of note, as a recent report indicates, income disparities are reshaping Canada's metropolitan areas, including Surrey. When compared to other municipalities in the Vancouver Census Metropolitan Area from 1970 to 2015, Surrey has the greatest growth in low- and very low-income neighbourhoods (up 53% since

[51] Statistics Canada, National Household Survey (2011).

1970 and up 25% since 2000). While high-income neighbourhoods have remained relatively stable, middle-income neighbourhoods have decreased (–63% since 1970; –24% since 2000).[52]

When asked what issues they feel they face while living in Surrey, only 15 out of 128 respondents (12%) said poverty and homelessness. However, 15 respondents (68%) reported never being homeless, but the remaining 32% said they were homeless longer than two years ago.



Out of the 5,225 registered Aboriginal households in Surrey in 2011, 41% spent more than 30% of their total income on shelter costs. This rate is similar to Aboriginal households in Vancouver but 11% higher than the total households in Surrey.[53] In 2015, people living in Vancouver spent an average of $20,938 on their shelter, which is a little over one-quarter of the 2015 median income of all census families of $79,930.[54,]

According to the Fraser Valley Real Estate Board, the average price for a detached house in Surrey significantly increased in March 2016 to over a million dollars and has slightly increased since, reaching $1,163,786 as of July 2017. The average price for a townhouse had a 19% increase since

[52] Kerry Gold, "An Avalanche of Money," *The Globe and Mail*, December 7, 2017, https://www.theglobeandmail.com/real-estate/Vancouver/how-income-inequality-is-reshaping-metrovancouver/article37196565.
[53] Statistics Canada, National Household Survey (2011).
[54] Statistics Canada, special request. Also Statistics Canada, "Median Total Income, by Family Type, by Census Metropolitan Area (All Census Families)," http://www.statcan.gc.ca/tables-tableaux/sum-som/l01/cst01/famil107a-eng.htm.

July 2016, while apartments had a 23% price increase from the same time.[55] Despite this, 30% of 33 survey respondents said they chose to live in Surrey for the lower cost of living, and 36% of 14 respondents said they plan to continue living in Surrey. Another respondent also commented that one thing that makes Surrey unique is the cost of living, presumably referring to how Surrey can be more affordable compared to other cities in the Lower Mainland.

Appropriate housing is essential for proper growth and development, which influences other social determinants such as health, education, and employment. Aboriginal people, specifically youth and women, are among vulnerable populations that face difficulties finding housing due to prejudice and ignorance. Since Aboriginal people "live between two solitudes of on-reserve and off-reserve, often moving back and forth between," it is not enough for suitable housing to be available, but it should also be located where First Peoples have convenient access to programs and services they need, related to their cultural practices.[56]

Only 11% of Aboriginal people in Vancouver in 2011 said they used non-Aboriginal social housing programs within the last year, and a majority of 73% said they never used them. However, 56% of those who did use them said their experience was generally positive. Eighteen percent of those who used Aboriginal services said that they found housing services to be useful.[57]

BC Housing works with Aboriginal housing providers to supply adequate housing options for Aboriginal people. It reported that there were 4,200 subsidized housing units available in BC as of 2017. Of these, over 200 off-reserve units were allocated specifically for youth, women, Elders, and First Peoples dealing with addictions. One of BC Housing's main partners is the Aboriginal Housing Management Association, granted power by the BC government to be responsible for the Aboriginal self-management of social housing. The association empowers Aboriginal communities to be self-sufficient in allocating resources and support where they are most needed.[58]

Homelessness

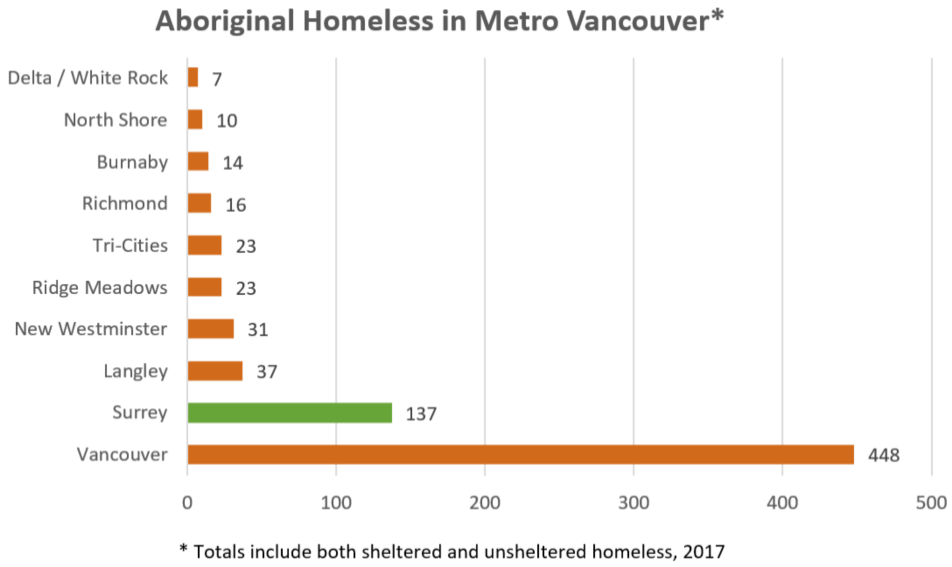
Following the language used in the 2017 Metro Vancouver report on Aboriginal homelessness, "homelessness" refers to two categories: "absolute homeless" and those who live "at risk of homelessness." Referencing the *United Natives Nations Aboriginal Homelessness Report* of 2001, the report states that homelessness, for an Aboriginal population, "describes those who have

[55] Fraser Valley Real Estate Board, "Monthly Statistics Package" (July 2017), http://www.fvreb.bc.ca/statistics/Package201707.pdf.
[56] Aboriginal Housing Management Association, "AHMA National Housing Strategy Recommendations," (October 21, 2016), 6, https://static1.squarespace.com/static/573e02ab62cd943531b23633/t/58504ff6e3df284c5bb2817f/1481658359322/2016-10-21_AHMA+National+Housing+Strategy+Recommendation.pdf.
[57] Environics Institute, *Urban Aboriginal Peoples Study*, 41, 42.
[58] BC Housing, "Addressing Indigenous Housing Needs" (2017), https://www.bchousing.org/aboriginal/addressing-aboriginal-housing-needs.

suffered from the effects of colonization and whose social, economic, and political conditions have placed them in a disadvantaged position" resulting in either of these conditions.[59]

Out of 602 Surrey respondents in the 2017 Metro Vancouver homeless count, a total of 137 were Aboriginal identifying (see graph). The report found that 18% of Aboriginal homeless respondents lived in Surrey, citing that an Aboriginal person is more likely to be homeless in Vancouver and Surrey than other regions of Metro Vancouver (see page 8, Table 4).

According to preliminary data from the 2017 Homeless Count in Metro Vancouver, the highest absolute increases in homelessness among Indigenous/Aboriginal people since 2008 occurred in the sub-regions of Vancouver, Surrey, and Langley, with 60%, 18%, and 5% of Metro Vancouver's total Indigenous homeless population, respectively. In addition, "With 43%, the majority of homeless youth were found in Vancouver, followed by 17% in Surrey and 13% in Langley."[60] Although the number of homeless youth was less than in 2014 (down 4%), the number of homeless seniors had risen by 5%, to 23% of the overall count. Also, 82% of those surveyed had at least one health condition.[61]

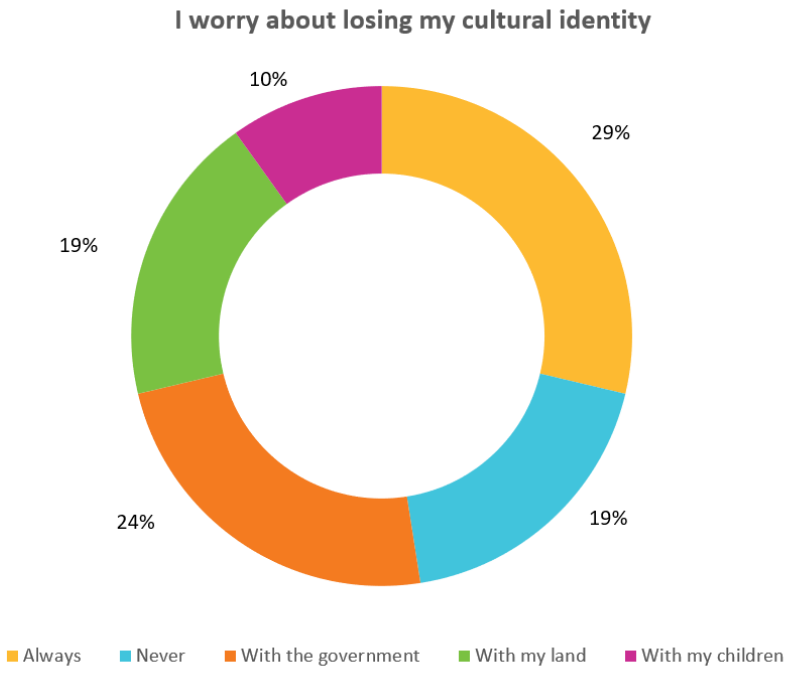


[59] City of Vancouver, *Aboriginal Homelessness—2017 Homeless Count* (2017), 3, http://www.metrovancouver.org/services/regional-planning/homelessness/HomelessnessPublications/2017AboriginalHomelessnessCount.pdf.
[60] Metro Vancouver, *2017 Homeless Count in Metro Vancouver: Preliminary Data Report*, prepared by BC Non-Profit Housing Association and M. Thomson Consulting (March 31, 2017), 12, 14, http://www.metrovancouver.org/services/regional-planning/homelessness/HomelessnessPublications/2017MetroVancouverHomelessCountPreliminaryData.pdf.
[61] Liam Britten, "Homeless Count Finds Housing Affordability Crisis Driving Numbers Up," CBC News, September 26, 2017.

INDICATOR: Belonging

Regarding where they felt comfortable with their Aboriginal identity, almost one-third of the 15 respondents to this question (31%) said they felt comfortable in their own home, seven (27%) said when they are around other First Peoples, six (23%) said when they were in a public setting, and five (19%) said all of the time. No one selected "Nowhere" when asked where they were comfortable with their Aboriginal identity.

Thirty-nine percent of First Peoples surveyed in Vancouver in 2009 for the *Urban Aboriginal Peoples Study* (2011) said they were worried about losing their cultural identity.[62] The 15 First Peoples who responded to the Vital Signs survey question about cultural identity also indicated that they had worries. Six (29%) people said they were always worried about losing their cultural identity, while four (19%) said they were never worried. Five (24%) said they were worried about losing their cultural identity with the government, four (19%) said with their land, and two (10%) said with their children (see graph).



[62] Environics Institute, *Urban Aboriginal Peoples Study*, 32.

Youth at school

When asked if they were proud to be Aboriginal, 74% of the 82 youth respondents answered "Always," while the remaining respondents answered "Most of the time" (15%) and "Some of the time" (11%). Over 60% of 83 respondents answered that they were comfortable attending school daily, 7% said weekly, and 29% said only some days. Three respondents (4%) said that they were never comfortable attending school. This could be associated with the following responses regarding cultural sensitivity and acceptance in school.

When asked whether they felt their school environment was sensitive to their culture, 85% strongly agreed or agreed, but 14% disagreed or strongly disagreed. Seventy-eight percent responded that they felt accepted by their peers always or most of the time, while 22% felt accepted only some of the time or never. Over 71% of respondents strongly agreed or agreed that all students enjoy learning about First Peoples cultures and history, but 28% disagreed and strongly disagreed. Only 44% reported teaching their friends about their family's Indigenous culture. A related provincial statistic of note: for the school year 2015/16, 60% of all Grade 3 or 4 students reported being taught about Aboriginal peoples in Canada "Many Times" or "All of the Time." That number fell to only 25% for Grade 7 students; it was 44% for Grade 10 and 28% for Grade 12 students.[63]

Sixty-two percent of 77 student respondents were members of a school club, team, or group. Examples specified included sports teams such as track and field, badminton, basketball, and rugby; dance, Red Fox, student council, leadership, theatre company, car club, Pokémon card club, Army Cadets, and Queer Straight Alliance.

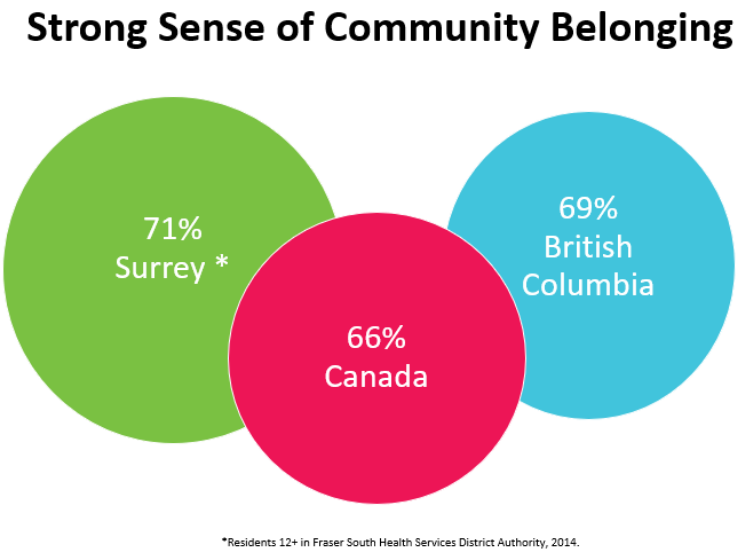
In the community

First Peoples listed responses such as "The cultural awareness is improving," "Everyone is welcome," and "Wide array of First Nations" as reasons why they think Surrey is unique for First Peoples.

In terms of feelings of acceptance and involvement in their community, respondents had mixed responses. Out of 15 respondents, most (40%) said they only know and speak with their neighbours occasionally, while 33% said they always do. Conversely, 15 respondents said they neighbours only speak to them either occasionally (67%) or always (33%). Five out of 14 respondents (36%) said they always feel accepted by the area they live in within Surrey, but another 36% also said they only feel accepted occasionally. Most respondents reported being involved in their local community most of the time (29%) or occasionally (29%).

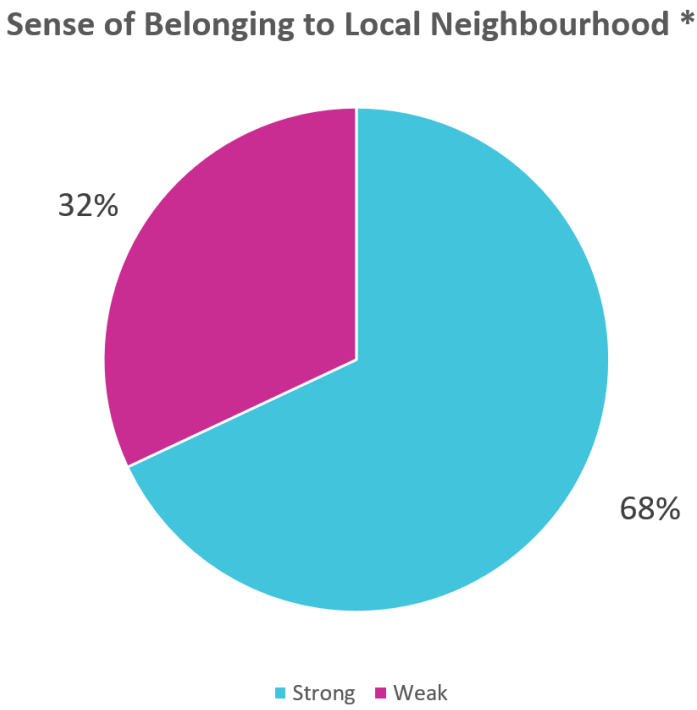
[63] British Columbia, Ministry of Education, "Satisfaction Survey—2015/16" (December 2016), 5, http://www.bc.ed.gov.bc.ca/reports/pdfs/sat_survey/public.pdf.

In 2014, in the Fraser South Health Service Delivery Area, 70.7% of the population aged 12 and older reported having a strong or somewhat strong sense of belonging in their community. This was higher than both the provincial average of 69.3% and the national average of 66.4% (see graph).[64]



In addition, according to data on Fraser South from *Vancouver Foundation's Vital Signs 2016*, almost 70% of residents in the area felt a "strong" sense of belonging to their local neighbourhood (see next graph).[65]

[64] Statistics Canada, Canadian Community Health Survey (CCHS).
[65] *Vancouver Foundation's Vital Signs 2016* [Fraser South] (Vancouver Foundation, 2016), 5.



* Fraser South, including Surrey, Delta, White Rock, Langley and Area, 2016.

While changing institutional structures to include Indigenous voices will take time, the proposal to revise the citizen oath to include observing the treaties of Indigenous people is an important step in recognizing the self-determination of First Peoples and their right to control their Indigenous lands. While this is only a proposed change, the representation of Indigenous peoples is an important element of fostering both inclusion and belonging.[66] Important initiatives bringing the concerns of Indigenous people to the forefront are the Truth and Reconciliation Commission of Canada (www.trc.ca), whose reports include key calls to action, and the National Inquiry into Missing and Murdered Indigenous Women and Girls (www.mmiwg.ffada.ca), whose work is ongoing.

[66] Stephie Levitz, "New Citizenship Oath Will Reference Treaties with Indigenous Peoples." *Maclean's* September 28, 2017, http://www.macleans.ca/news/new-citizenship-oath-will-reference-treaties-with-indigenous-peoples.

INDICATOR: Lifelong Learning Experiences

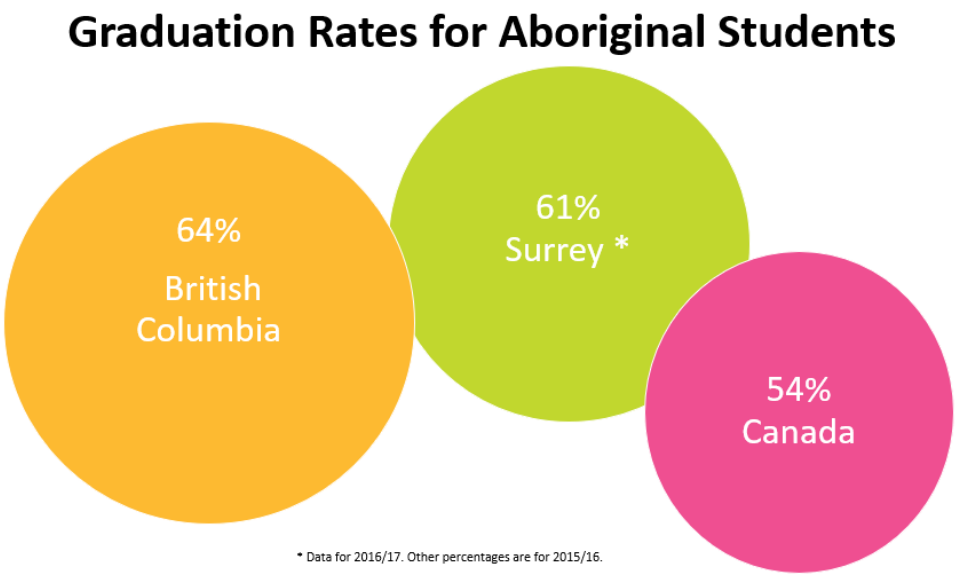
Education

A little over half (56%) of the 16 survey respondents who were asked questions regarding education stated that the highest level of education they had completed was a degree or certificate. This is close to the 2011 Surrey total population average of 59% having completed a post-secondary certificate, diploma, or degree as their highest level of education and the 2011 Surrey Aboriginal population average of 52%.[67] (Note that according to Statistics Canada, "In 2016, 91% of Canadians aged 25 to 64 had at least a high school diploma or postsecondary credential, well above the Organisation of Economic Co-operation and Development (OECD) average of 78%.")[68] Three respondents (19%) said their highest level of education was some high school, two (13%) said elementary, and two (13%) said some post-secondary. When asked a follow-up question regarding the highest post-secondary certification they had, three respondents (43%) said a certificate, two (29%) said a master's or graduate degree, one (14%) said an associate's degree, and one (14%) said a bachelor's or undergraduate degree.

When asked what issues First Peoples feel like they face in Surrey, 13 out of 128 responses (10%) identified education and school completion. For example, one respondent commented that they felt there should be more Aboriginal programs for youth available at schools.

According to the BC government's latest report on Aboriginal education, "More than 90 per cent of Aboriginal students achieved a pass rate of C– or better in six of 11 courses" at the Grade 10, 11, and 12 levels. Further, "More Aboriginal students are completing high school in B.C. than ever before (see next graph). The six-year completion rate for Aboriginal students climbed to 64 per cent in 2015/16, up from 57 per cent in 2011."[69] The six-year completion rate for non-Aboriginal students in BC, by way of comparison, was reported as 84% in 2011/12, climbing to 86% by 2015/16.

[67] Statistics Canada, National Household Survey (2011).
[68] Statistics Canada, "Education Indicators in Canada: An International Perspective, 2017" (December 12, 2017), para. 1, http://www.statcan.gc.ca/daily-quotidien/171212/dq171212a-eng.htm.
[69] British Columbia, Ministry of Education, "How Are We Doing?" [report on Aboriginal education] (2016), 1, 30, http://www.bced.gov.bc.ca/reports/pdfs/ab_hawd/Public.pdf.



The survey probed reasons why respondents had not completed either high school or a post-secondary program. The three respondents who did not complete high school selected reasons from possible responses such as "Was bored/Not interested" (11%), "Had problems with school work" (22%), "Had problems with teachers" (22%), "Not worth continuing" (11%), "Experienced bullying or isolation" (11%), and "Had health issues" (11%). The two respondents who did not complete a post-secondary program selected reasons such as "Got a job/Wanted to work" (25%), "Had financial reasons (not enough money)" (25%), "Was pregnant/Caring for own child(ren)" (25%), and "Had family responsibilities" (25%).

Eight out of 13 respondents to the question (62%) said they had taken part in workshops, programs, or activities specifically designed to help Aboriginal students. These programs are culturally sensitive and take Aboriginal history and practices into consideration to assist Aboriginal students more effectively. When asked how often they used Aboriginal services and supports, 4 out of 26 respondents (15%) said they always used educational services and supports, 3 out of 34 (9%) said most of the time, and 2 out of 31 (6%) said occasionally.

For all Grade 12 graduates of the 2009/10 school year (both public and private schools), the BC government reports a next-year transition to BC post-secondary institutions of 51%. In comparison, of the 3,581 Aboriginal graduates, the immediate transition rate was 37%.[70] As Statistics Canada states, "Higher levels of education are generally linked to improved employment prospects."[71]

[70] British Columbia, Ministry of Education, "Student Transitions to BC Public Post-Secondary Institutions—2013/14" (May 2015), 3, http://www.bced.gov.bc.ca/reports/pdfs/postsectrans/Prov.pdf.
[71] Statistics Canada, "Education Indicators in Canada," para. 4.

Racism in schools

As highlighted in a recent report submitted to the BC Ministry of Education and the First Nation Education Steering Committee, racism remains a barrier to education among Aboriginal students. The report describes eight categories of racism in schools: verbal attacks, psychological abuse, low expectations, social isolation and marginalization, professional indifference, systemic racism, and denial of racism and its effects.[72]

Residential schools

Indian residential schools across Canada, in operation for more than a century, from the 1880s until 1996, were government-sponsored religious institutions established to assimilate First Peoples children into European ways. Children were taken from their families and communities and forced to abandon their culture and identities. They suffered from poor living conditions and various forms of abuse at the hands of those running the schools. This has resulted in intergenerational trauma, with children and grandchildren of residential school survivors having to deal with high rates of violence, abuse, illness, and death.[73]

Many First Peoples today have been affected by Indian residential schools in some way, either directly or indirectly. Out of 15 survey respondents, 13 (87%) said either they or a direct family member had attended an Indian residential school. Likewise for First Peoples living in Vancouver in 2011, 80% of those surveyed said that either they themselves (13%) or direct family members (67%) had attended an Indian residential school.[74]

INDICATOR: Arts & Expression

For First Peoples, the arts serve as a way to pass on knowledge, share stories and experiences, and express oneself through creative outlets. Arts and expression can come in many forms, from carving and weaving to visual or performing arts, such as dance, drumming, and theatre.
As acknowledged by the Canada Council for the Arts, at least one Indigenous language has no word

[72] Directions Evidence and Policy Research Group, LLP, *BC Antiracism Research: Final Report*, submitted to BC Ministry of Education and First Nation Education Steering Committee (June 17, 2016), 6–9.
[73] Rosanna Deerchild, '"Intergenerational Impacts of Residential Schools, First Steps of Reconciliation" [Blog post], CBC News, June 13, 2015, http://www.cbc.ca/news/indigenous/intergenerational-impacts-of-residential-schools-1st-steps-of-reconciliation-1.3109827. See also J.R. Miller, "Residential Schools," *Canadian Encyclopedia* (October 10, 2012), http://www.thecanadianencyclopedia.ca/en/article/residential-schools.
[74] Environics Institute, *Urban Aboriginal Peoples Study*, 29.

for “art” as this is understood in Western culture, with the process of creating objects being as important to First Peoples as the end product.[75]

From the Vital Signs survey, 9 out of 15 respondents (60%) considered themselves an Aboriginal visual artist, while 7 out of 9 (44%) considered themselves a musical artist, 5 out of 11 (31%) considered themselves a performer, and 4 out of 11 (27%) considered themselves a writer. In addition, 16 out of 18 respondents (89%) said that they practiced their Aboriginal spirituality, and 11 out of 15 (73%) said they were an Aboriginal advocate. When asked to provide more detail on the activities they participate in, respondents wrote comments such as “Smudge, sweats, powwow, storytelling with grandson,” “I can create dream catchers, can play the drums and sing,” “Aboriginal Day, teach culture and drumming at my school,” and “Learning our language and songs and dance.”

Youth involvement in the arts

More than 46% of 68 youth respondents said they create Aboriginal art at school, followed by at home (33%) and elsewhere (19%). They said they attended cultural events or ceremonies mostly at school (37%), with family (36%), in Surrey (13%), and with friends (11%). Twenty-one youth respondents (17%) reported never attending cultural events or ceremonies.

The youth survey participants, three-quarters of whom said they were always proud to be Aboriginal, expressed pride in their culture and its art. When asked if they could show their community one thing about their culture, many responded with answers regarding arts and expression, such as drumming, painting, carving, weaving, beading, singing, dancing, language, and writing.

Cultural events in Surrey

One respondent said that what they thought made Surrey unique for First Peoples was the community events and awareness. First Peoples were asked if they attended Aboriginal cultural events, and 18 out of 19 respondents (95%) said they did. Seven out of 17 (41%) said they were a leader in Aboriginal ceremonies. Survey participants were given a list of First Peoples cultural events or practices and were asked whether they were involved in or attended them in Surrey, in the Lower Mainland, or outside the Lower Mainland (see below).

[75] France Trépanier and Creighton-Kelley, Chris, *Understanding Aboriginal Arts in Canada Today: A Review of Knowledge and Literature* (Ottawa: Canada Council for the Arts, 2011), 47.

	Surrey	Lower Mainland	Outside of the Lower Mainland
Storytelling	○	○	○
Potlatch	○	○	○
Sweat lodge	○	○	○
Powwow	○	○	○
Ceremony	○	○	○
Feast	○	○	○
Sundance	○	○	○
Family gathering	○	○	○
Healing circle	○	○	○
Smudge	○	○	○
Hobiyee	○	○	○
Drumming / Singing	○	○	○
None	○	○	○

Some of the most popular cultural activities in Surrey, according to respondents, were storytelling, powwows, ceremonies, family gatherings, and drumming/singing. Popular activities participants reported doing more outside of Surrey but still within the Lower Mainland were potlatches, sweat lodges, and Hobiyee (Nisga'a new year). One activity outside of the Lower Mainland was feasts. Participants also added "End of life, wake, funeral," "Family nights at FRAFCA," and "Missing and murdered women march, housing march" as other events or ceremonies in which they participated.

Most respondents indicated that the events and practices they were involved in or attended were in Surrey, which means they are available and accessible to First Peoples living in Surrey. Reasons for some of the activities being more available outside of Surrey could be the existence of certain venues, like longhouses, or specific equipment needed for ceremonies or programs.

When asked which gathering place they most commonly visited, respondents listed "Local First Nations reserves," "School," "Hagwilget" (Wet'suwet'en community), and "Friendship Centre" (FRAFCA). Given that the Semiahmoo First Nation has the only reserve lands in Surrey, having to commute beyond Surrey to access these gathering places can present challenges.

The importance of language

Language is a significant element of culture. Besides a means of communication it is a way to preserve culture through the passing on of beliefs, experiences, and ideas. In 2011, Aboriginal

people surveyed in Vancouver felt that language (72%) was the most important aspect of Aboriginal culture to pass to the next generation, followed by customs/traditions (67%), family values (63%), ceremonies (62%), art (62%), and spirituality (61%). (The list also included food, Elders, music, ethics, celebrations/events, land/space, and leadership.)[76]

According to the Community Foundations of Canada report *Vital Signs: Arts and Belonging*, "Children who spoke an Indigenous language were . . . four times more likely to be involved in cultural related activities than children with no Indigenous language knowledge. Even children who understood but did not speak an Indigenous language had more than two and one-half times higher odds." Higher levels of language knowledge (over 50%) were also found to be linked to far fewer suicides in bands in British Columbia.[77]

Cree was the language most respondents (27%) were familiar with, followed by Stó:lō (9%), Halq'eméylem (9%), and Ojibway (1%). The remaining 50% chose the "Other" option and listed languages such as Saulteaux, Michif (spoken by Métis people), Shuswap, Lakota, Nehiyaw (Cree), and Haida. Out of 19 respondents, 58% said they had familiarity with their Aboriginal language, while 42% did not. Of those who were familiar with an Aboriginal language, seven respondents (37%) said they were able to speak a few key words, three (6%) said they were able to understand some of the language, and one (5%) said they were able to sing traditional songs. Two respondents (11%) said they were able to understand some of the language and speak a few key words, as well as speak a few words and sing traditional songs. No respondents indicated being able to speak fluently, read and write, or translate an Aboriginal language.

Youth and language

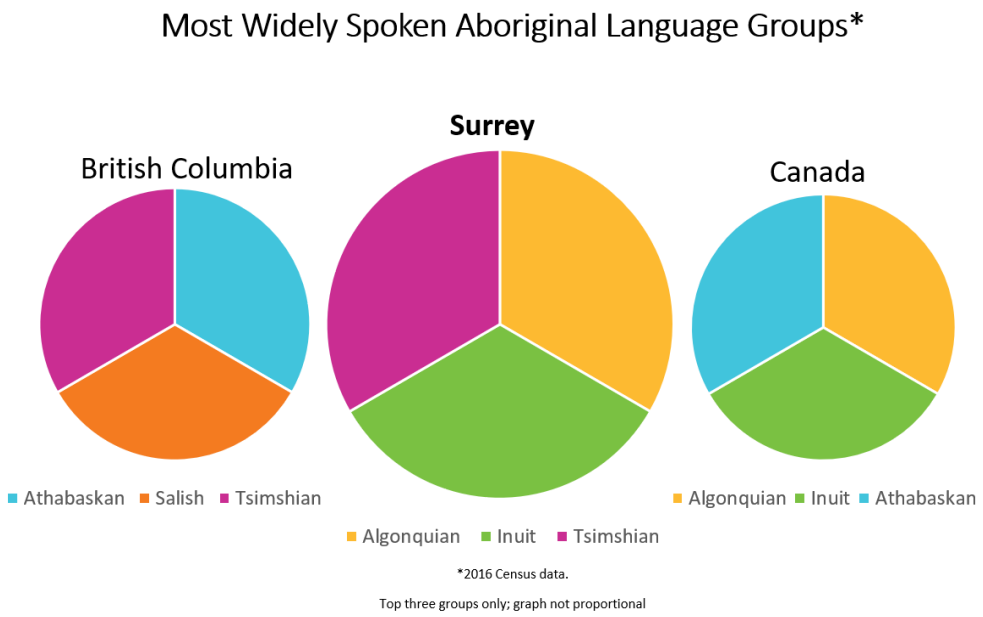
Most of the youth respondents (71%) said that they never speak their Indigenous language. Four (5%) said they speak it daily, four (5%) said they speak it weekly, eight (9%) said they speak it at family gathering nights, eight (9%) said they speak it at home, and one (1%) said they speak it in public. When asked which Aboriginal language they would like to learn, 23 (32%) said they would like to learn Cree, seven (10%) said Ojibway, and five (7%) said Halq'eméylem. Other languages chosen included Inuit (5%), Algonquin (3%), Stó:lō (3%), Inuktitut (3%), and Athapaskan (1%). The remaining respondents (37%) listed other languages not mentioned on the survey, such as Michif, Kwakwaka'wakw, and Kwagiulth, or commented that they would like to learn them all.

Language statistics

According to Statistics Canada, in 2016, 105 individuals in Surrey spoke Aboriginal languages. In British Columbia, 8,435 individuals spoke Aboriginal languages, and in Canada, 195,700 individuals spoke Aboriginal languages. Of the 8,435 speakers of Aboriginal languages in

[76] Environics Institute, *Urban Aboriginal Peoples Study*, 32.
[77] Community Foundations of Canada, *Vital Signs: Arts and Belonging*, 14.

BC, majority languages spoken include Salish languages, Athabaskan, and Tsimshian (see graph). The Salish languages, spoken in the areas around Surrey, represent 27% of the languages spoken in BC.



Compared to 2011, there was a 61.5% increase in the number of individuals who spoke Aboriginal languages (65 versus 105 individuals). Statistics Canada does not recommend a comparison of the number of Aboriginal language speakers between 2011 and 2016, as the 2011 National Household Survey excludes census data for one or more incompletely enumerated Indian reserves or settlements.

Expressed as a percentage, in 2016, 0.02% of the total number of languages spoken in Surrey were Aboriginal languages, and 0.04% of all unofficial languages spoken were Aboriginal languages. In British Columbia, 0.2% of all languages spoken were Aboriginal languages, and 0.7% of all unofficial languages spoken were Aboriginal languages. In Canada, 0.6% of all languages spoken were Aboriginal languages, and 2.7% of all unofficial languages spoken were Aboriginal languages.

Compared to 2011, there was a 0.01% increase in Surrey in the number of individuals who spoke Aboriginal languages out of all languages spoken and all unofficial languages spoken. Statistics Canada does not recommend a comparison of the number of Aboriginal language speakers between 2011 and 2016, as the 2011 National Household Survey excludes census data for one or more incompletely enumerated Indian reserves or settlements.

In 2016, the three most widely spoken Aboriginal language groups spoken in Surrey were Algonquian (50 individuals), Inuit (10 individuals), and Tsimshian (10 individuals). In British Columbia in 2016, the three most widely spoken Aboriginal language groups spoken were Athabaskan (2,310 individuals), Salish (2,270 individuals), and Tsimshian (1,460 individuals). In Canada, the three most widely spoken Aboriginal language groups spoken were Algonquian (130,450 individuals), Inuit (36,545 individuals), and Athabaskan (17,365 individuals).

INDICATOR: Land & Resources

The city of Surrey was built on the traditional territories of the Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt, and Tsawwassen First Nations.[78] Therefore, it is important to acknowledge those First Peoples and their rights as the original settlers of these lands.

As part of their rights, First Peoples have claims to certain traditional lands and areas that belong to their community. Those lands are vital resources for fishing, hunting, and gathering. Nine out of 128 survey respondents (7%) said that First Peoples living in Surrey face issues regarding land claims and territory rights. Twelve out of 23 respondents (52%) said that they feel cut off from the land and its resources. When asked a follow-up question about why they felt this way, four out of five respondents mentioned not having the time or money to travel to get to these lands. As one respondent clearly stated, “Living in the city means no access to fish or wild meat or berries. I don’t make it out of the city often, particularly since I haven’t been working. No money to travel.” Another said, “No time to hunt or fish like on the Prairies since moving to the city.”

Despite a little over half of respondents feeling cut off from the land and its resources, slightly more respondents (61%) agreed or strongly agreed that they had a connection to the land they reside on.

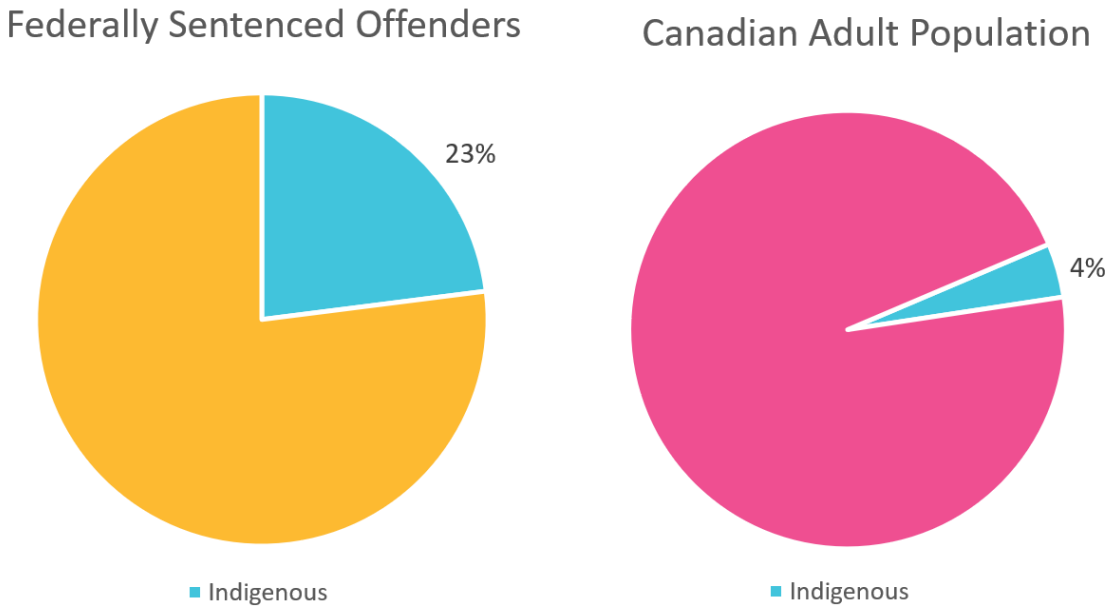
First Peoples have a deeply rooted connection to their lands; the use of their lands is integrated into their everyday lives to sustain them physically, socially, culturally, and spiritually. The Aboriginal concept of land “is not to be taken literally as meaning only the dirt, the earth under our feet,” but is a metaphor for the natural world as it manifests the spiritual cosmos.[79] As a result, First Peoples have a strong incentive to protect and maintain their lands from threats that would increase risks for not only their communities, but for the environment as well. One respondent said they thought First Peoples have made contributions in the area of land protection.

[78] City of Surrey, “Surrey Urban Indigenous Initiative” (2017), http://www.surrey.ca/community/18417.aspx.
[79] Trépanier and Creighton-Kelley, *Understanding Aboriginal Arts*, 23.

On National Aboriginal Day on June 21, 2017, over 3,000 Canadian Indigenous lands, reserves, and territories were added to Google Maps and Google Earth. Tara Rush, an Aboriginal person from Akwesasne territory who works at Google Canada, said that this acknowledgement and inclusion of Indigenous lands will allow First Peoples to be able to search for their homes and see their communities represented. Steven DeRoy, a cartographer from the Ebb and Flow First Nation who was involved in the initiative, said the "impetus for the project was to make sure that indigenous peoples are reflected on the base maps." He called the map project "one step" toward reconciliation.[80]

INDICATOR: Justice

As the Department of Justice acknowledges, "Indigenous people are overrepresented in Canada's criminal justice system as both victims and offenders"[81] (see graph). They are overrepresented as crime victims, especially females; they are also overrepresented as homicide victims and accused. Both Indigenous adults and youth are overrepresented in custody, again especially females.



The overrepresentation of Indigenous people in the criminal and child welfare branches of Canada's justice system is a long-standing situation. As former Associate Chief Judge Murray Sinclair of the Provincial Court of Manitoba has argued, its roots can be traced to the fundamentally different

[80] "3,000 Indigenous Lands in Canada Added to Google Maps," CTV News, June 21, 2017, http://www.ctvnews.ca/canada/3-000-indigenous-lands-in-canada-added-to-google-maps-1.3469410.
[81] Canada, Department of Justice, "Indigenous Overrepresentation in the Criminal Justice System" (January 2017), http://canada.justice.bc.ca/eng/rp-pr/jr-pf/2017/jan02.html.

world views and life philosophies of Aboriginal people and their European colonizers, "so fundamentally different as to be inherently in conflict." Sinclair wrote that requiring Aboriginal people to act contrary to their basic beliefs, as Canada's justice system does, "is not only a potential infringement of their rights; it is also, potentially, a deeply discriminatory act."[82]

Given the centuries of injustice experienced by Canada's First Peoples due to colonization, it is not surprising that in 2011, 64% of Aboriginal people interviewed in Vancouver had little or no confidence in the criminal justice system. This was one of the highest rates observed in the 11 Canadian cities surveyed by the *Urban Aboriginal Peoples Study*.[83] However, in this year's Vital Signs survey, 13 out of 18 respondents in Surrey (73%) agreed or strongly agreed that they had confidence in their local police force, while the remaining 28% disagreed or strongly disagreed.

Surrey crime statistics

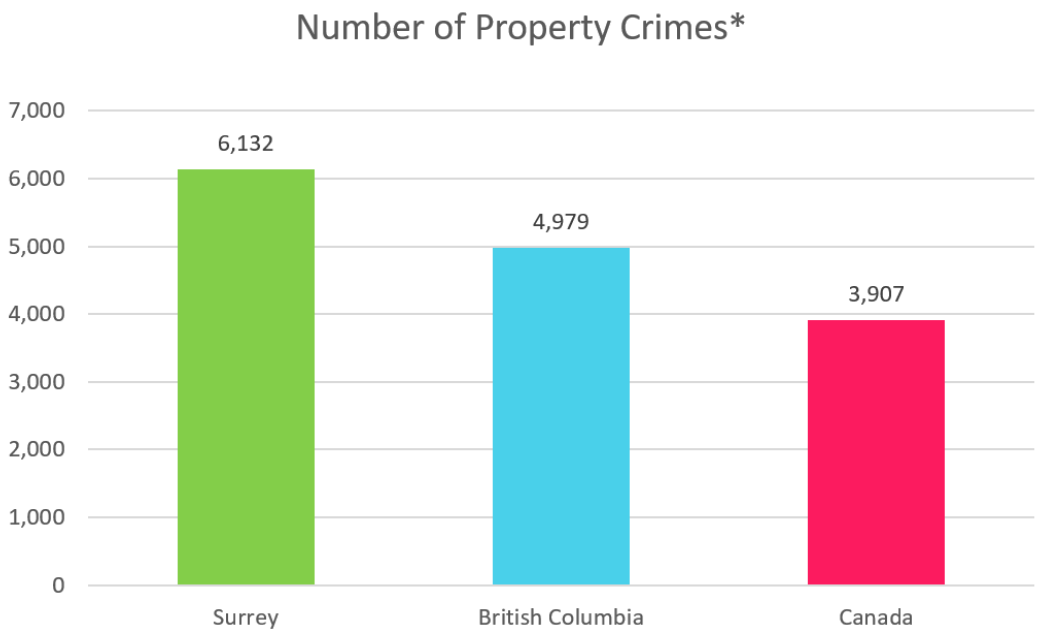
The city of Surrey is known for having high rates of criminal activity, particularly regarding drugs and gangs. Newcomers that were surveyed in the 2016 Vital Signs report listed safety and crime as Surrey's biggest issue, with drugs and gangs (54%) being voted as the biggest challenge.[84] In 2016, the municipality of Surrey had an overall crime rate of 10,095 crimes per 100,000 people. This indicator was 8,675 for the province of BC, and the national average was 5,905. While Surrey's is a high rate, it is a 5.8% decrease from the previous year and a 23.7% decrease since 1998.[85] In British Columbia, the rate decreased 1.0% compared to 2015 and 34.0% since 1998. In Canada, the rate decreased by 0.1% compared to 2015 and by 33.8% since 1998.

Also according to Statistics Canada, in 2016, the total violent criminal code violations per 100,000 people was 1,228.9 in Surrey (municipal). This was higher than the rate in British Columbia, 1,139.3 per 100,000 persons, and the national average of 1,051.6 per 100,000 persons. Compared to 2015, the rate decreased 17.7% in Surrey (municipal). From 1998 to 2016 (almost two decades), the rate decreased 36.0% in the municipality of Surrey. In BC, the rate in 2016 decreased by 6.1% compared to the previous year and decreased 40.2% compared to 1998. In Canada, the rate decreased by 1.3% compared to 2015 and 21.8% since 1998.

Property criminal code violations are also declining, especially over the long term. In 2016, the total property criminal code violations per 100,000 people was 6,062.7 in the municipality of Surrey. This indicator was 5,001.4 in BC, and the national average was 3,207. Compared to 2015 (see graph), the

[82] Murray Sinclair, "Aboriginal Peoples, Justice and the Law," in *Continuing Poundmaker and Riel's Quest: Presentations Made at a Conference on Aboriginal Peoples and Justice*, ed. Richard Gosse et al., 175, 184 (Saskatoon: Purich Publishing, 1994).
[83] Environics Institute, *Urban Aboriginal Peoples Study*, 59.
[84] SurreyCares Community Foundation, *Surrey's Vital Signs 2016 Report on Newcomers* (Surrey, BC: SurreyCares, 2016), 25, http://www.surreycares.org/surreys-vital-signs-2016-report-on-newcomers.
[85] Statistics Canada, CANSIM Table 252-0051.

rate decreased by 0.8% in Surrey (municipal). From 1998 to 2016, the rate decreased 37.6% in Surrey (municipal). In BC, the rate increased by 0.9% compared to 2015, and decreased 42.9% compared to 1998. In Canada, the rate decreased by 0.4% compared to 2015 and decreased by 43.7% since 1998.



* Total property criminal code violations per 100,000 people, 2015.

In 2016, the motor vehicle theft rate was 606.2 in Surrey (municipal), also on a downward trend. This indicator was 294.8 in BC, and the national average was 216.9. Compared to 2015, the rate decreased 7.1% in Surrey (municipal). From 1998 to 2016, the rate decreased by 60.4%. In BC, the rate decreased 6.0% compared to 2015 and 60.0% since 1998. In Canada, the rate decreased by 1.3% compared to 2015 by 60.6% since 1998.

The overall crime severity index in the municipality of Surrey in 2016 was 116.0. In the same year, this indicator was 93.6 in BC, and the national average was 70.1. Compared to 2015, the rate decreased 8.4% in Surrey (municipal), and decreased 38.0% since 1998. In BC, the rate decreased 0.7% compared to 2015 and 43.9% since 1998. In Canada, the rate in 2016 was the same as the previous year and decreased by 41.0% since 1998.

Two crime indicators that ranked lower in Surrey than in BC and Canada were total sexual assaults per 100,000 population and the youth crime rate. In 2016, total sexual assaults per 100,000 population were 42.4 in the municipality of Surrey. This indicator was 50.2 in BC, and the national average was 57.9. Compared to 2015, the rate decreased 18.7% in Surrey (municipal), and from 1998 to 2016, decreased by 45.3%. In BC, the rate increased 2.9% compared to 2015 and decreased

54.5% since 1998. In Canada, the rate decreased by 0.9% compared to 2015 and by 31.7% since 1998.

In 2016, the youth crime rate (total charged youth per 100,000 youth) was 806.5 in the municipality of Surrey. This indicator was 1,090 in BC, and the national average was 2,014. For Surrey (municipal), the 10-year long-term average for 2006 to 2016 was 1,229. This compared to the 10-year long-term average for BC of 1,789 and for Canada of 2,818.

Indigenous justice programs

Indigenous justice programs and services were developed to be used throughout the justice process, from victim support, to information and resources for court hearings, to reintegration of criminal offenders into the community.[86] Two-thirds of the 15 respondents (67%) disagreed or strongly disagreed that there were such justice programs available in Surrey. Lack of availability (or knowledge of such services) could deter First Peoples from seeking help if they come in contact with the justice system. As former judge (now senator) Sinclair has documented, for various and complex cultural reasons, "Aboriginal people apparently do not enter into, or engage, the Canadian justice system voluntarily."[87] Out of 34 respondents, only one (3%) indicated that they used Surrey Aboriginal services and supports for justice, and only 4 out of 31 respondents (13%) indicated that they used them occasionally.

The *Urban Aboriginal Peoples Study* (2011) asked Aboriginal people in Vancouver whether they would support the creation of a separate justice system for Aboriginal people to achieve and maintain fairness in the justice system. Sixty-four percent of those interviewed thought such a system would be a good idea. Most of these respondents (26%) thought Aboriginal people "would be better served by a system that allows them to be judged within their own value system and by their own peers, and that respects Aboriginal history and culture." Those who were against the idea (21%) felt that there should be equal treatment for Aboriginal and non-Aboriginal people and that such a system "would unnecessarily segregate and isolate" Aboriginal people.[88]

It is important to recognize that Aboriginal people disproportionately suffer from systemic racism and discrimination, causing them to be overrepresented in the criminal justice system. In 1999, the Supreme Court of Canada included the decision *R. v. Gladue* in the Criminal Code, which states that when making decisions regarding sentencing, judges should take into consideration "all available sanctions other than imprisonment that are reasonable in the circumstances, with particular attention to the circumstances of Aboriginal offenders." To determine a more

[86] British Columbia, "Indigenous Justice Programs and Services" (2017), http://www2.gov.bc.ca/gov/content/justice/criminal-justice/bcs-criminal-justice-system/understanding-criminal-justice/aboriginal-justice/programs-services.
[87] Sinclair, "Aboriginal Peoples, Justice and the Law," 174.
[88] Environics Institute, *Urban Aboriginal Peoples Study*, 60, 61.

appropriate sentencing, a Gladue report is prepared to provide the court with information regarding the Aboriginal person's background.[89]

INDICATOR: Aboriginal & Human Rights

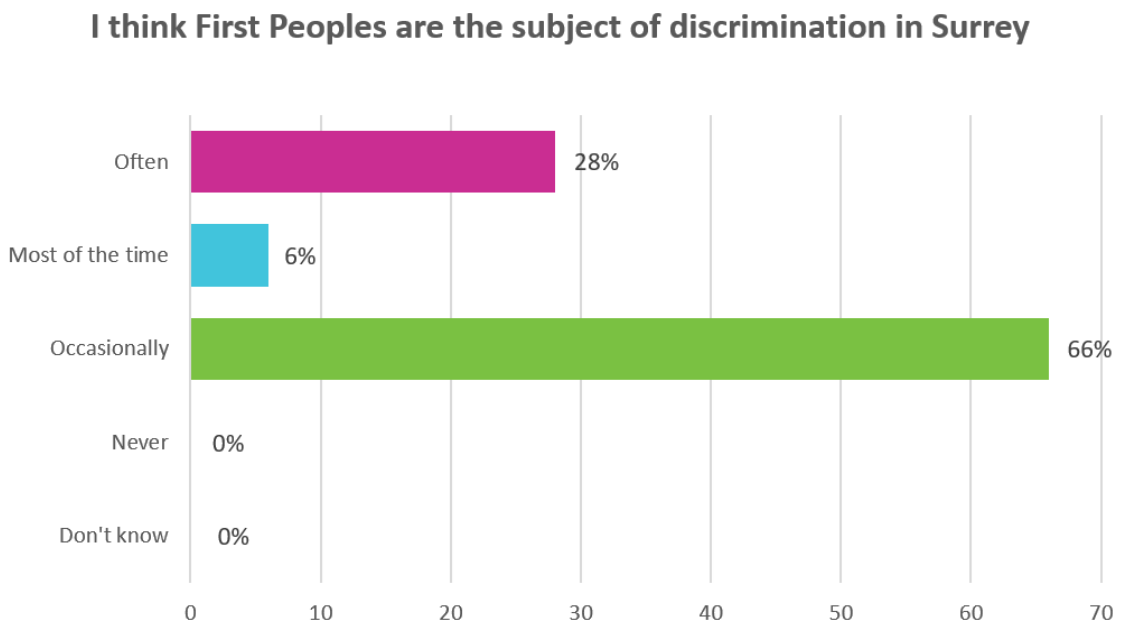
All 18 respondents agreed with the statement "First Peoples have unique rights and privileges as the first inhabitants of this unceded territory." However, 12 out of 128 respondents (9%) indicated that First Peoples living in Surrey face issues regarding equity and discrimination, and 10 out of 128 respondents (8%) said they face issues regarding self-governance and independence. As well, out of 15 respondents, most said that they were aware of their family's rights (40%) or at least some rights (47%). Only two respondents (13%) said they did not know their family's rights.

Under the Indian Act, a "Status Indian" refers to someone who has been registered by having their heritage legally recognized and is therefore entitled to the rights and benefits of Aboriginal people in Canada.[90] The Vital Signs survey gathered mixed responses regarding the difficulty of obtaining a secure status or identity card. Out of 15 respondents, seven (47%) said the experience was positive or easy, while six (40%) said it was difficult. Two respondents (13%) said they still do not have a status or identity card. One person commented, "Took over 2 years to obtain status," and another commented that their identity card cost $350 for 10 years.

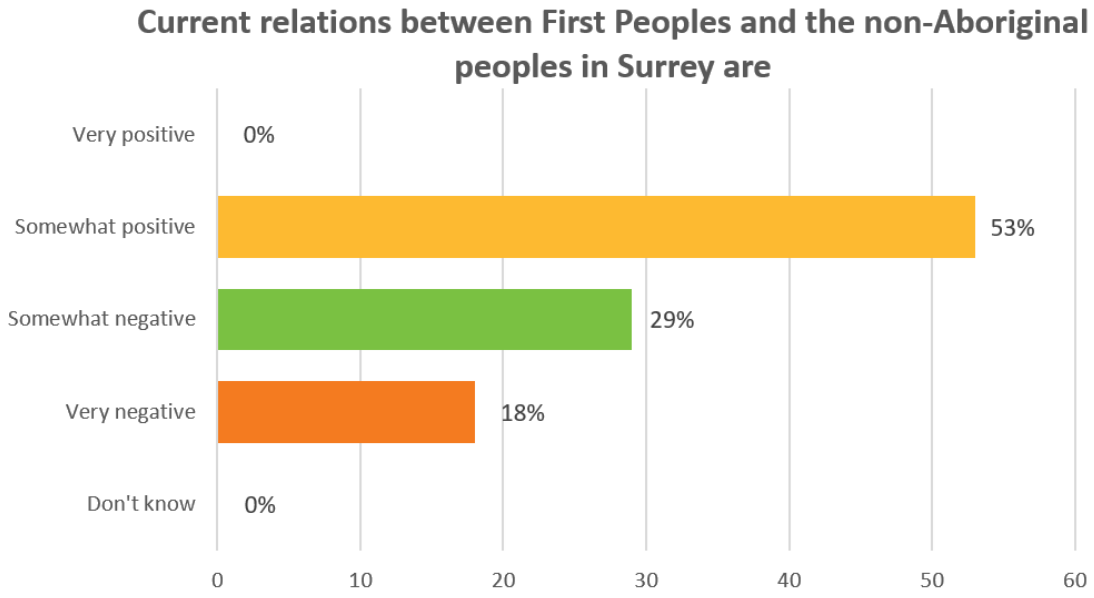
These responses indicate that First Peoples face challenges regarding affordability and the length of time it is taking them to obtain a status card, thereby making it difficult for them to access programs and services designated for those with status. Such services and programs include specific employee benefits, social programs, housing services, and education and employment opportunities.

Aboriginal people surveyed in Vancouver in 2011 strongly agreed (36%) or somewhat agreed (48%) that others behave in an unfair or negative way toward Aboriginal people. Most also strongly agreed (39%) or somewhat agreed (34%) that they have been teased or insulted because of their Aboriginal background.[91]

[89] Native Women's Association of Canada, "What Is Gladue?" (2015), 38, https://nwac.ca/wp-content/uploads/2015/05/What-Is-Gladue.pdf.
[90] Canada, Indigenous and Northern Affairs Canada, "Are You Eligible?" (2015), http://www.aadnc-aandc.gc.ca/eng/1100100032472/1100100032473.
[91] Environics Institute, *Urban Aboriginal Peoples Study*, 39.



Meanwhile, 12 out of 18 Vital Signs respondents (66%) indicated that First Peoples are the subject of discrimination in Surrey only occasionally, while five (28%) said often, and one (6%) said most of the time (see previous graph). This experience of discrimination may explain why when asked to describe the current relations between First Peoples and non-Aboriginal people in Surrey, no respondent said relations were very positive. Nine out of 17 respondents (53%) described relations as somewhat positive, while five (29%) described them as somewhat negative, and three (18%) described them as very negative (see next graph). As one respondent commented, “Discrimination, bias and prejudice are big factors in the continued oppression of Indigenous peoples.” These factors may make it difficult for First Peoples to find adequate health care, education, employment, or housing because of a lack of understanding of their culture and traditions, or because of negative stereotypes.



INDICATOR: Food Security

According to the Food and Agriculture Organization of the United Nations, "Food security exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life."[92] For First Peoples in particular, a significant part of their diet, and their culture, consists of their own traditional foods. In a 2007 background paper for Health Canada, Elaine Power wrote, "Cultural food security would emphasize the ability of First Nations and Inuit to reliably access important traditional/country food, through traditional harvesting methods, to ensure the survival of their cultures."[93]

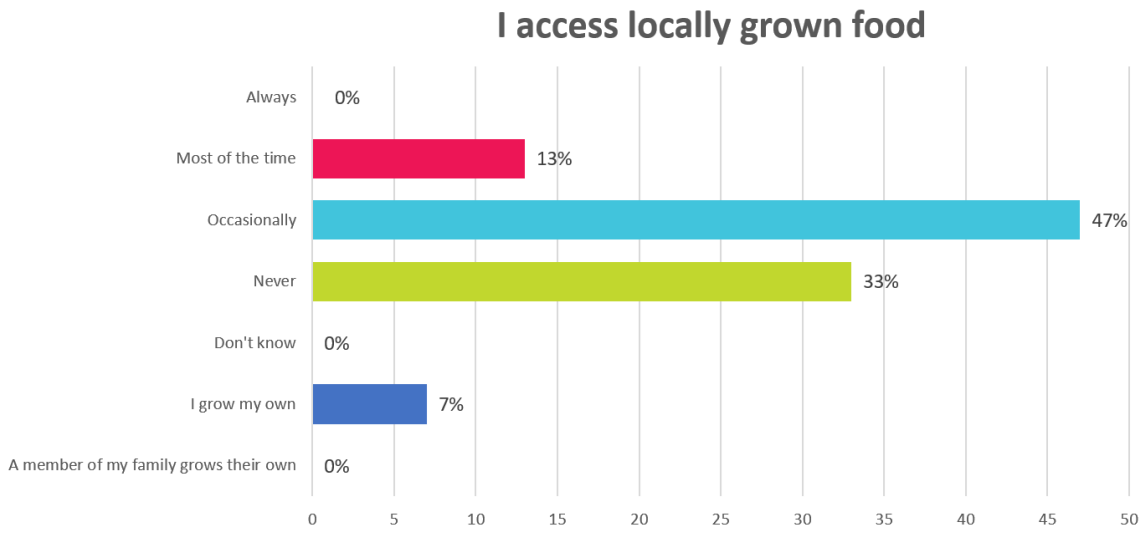
In a report on healthy eating and food security for Aboriginal people living in Vancouver, traditional foods were found to be beneficial for a healthy diet because they are richer with nutrients and contained fewer undesirable fats and sugars; they also increase the connection to family, community, and traditions. The report found that most Aboriginal people aspire to make traditional foods a bigger part of their diet; however, several factors make it difficult to access these foods. These include colonization and residential schools (which led to a loss of traditional knowledge and

[92] Food and Agriculture Organization of the United Nations, "Food Security Statistics" (2016), http://www.fao.org/economic/ess/ess-fs/en.

[93] Elaine Power, *Food Security for First Nations and Inuit in Canada*, background paper prepared for First Nations and Inuit Health Branch, Health Canada (2007), iv, http://nada.ca/wp-content/uploads/2016/pdfs/Food%20Security%20&%20Nutrition/Food%20Security%20First%20Nations%20and%20Inuit%20Background%20Paper%20by%20Elaine%20Power.pdf.

lands), government restrictions on hunting, environmental contamination due to pollution or climate change, urbanization, transportation and equipment costs, lifestyle changes, and increased cost of living. These factors all intersect and directly or indirectly decrease access to traditional foods. Summing up their findings, the report's authors said, "Elder and youth participants saw the need for a comprehensive and multifaceted response" to address the complex barriers that affect food security for First Peoples.[94]

Accessing locally grown food can be more costly in terms of affordability and travel time to specific locations. Only 2 out of 15 respondents (13%) reported accessing locally grown food most of the time, whereas seven (47%) said they access it occasionally, five (33%) said never, and one (7%) said they grow their own (see graph). As well, most respondents reported that their meals were well balanced and nutritious always (11%), most of the time (37%), or some of the time (37%). Two respondents (11%) said their meals were rarely well balanced and nutritious, and only one (5%) said never.

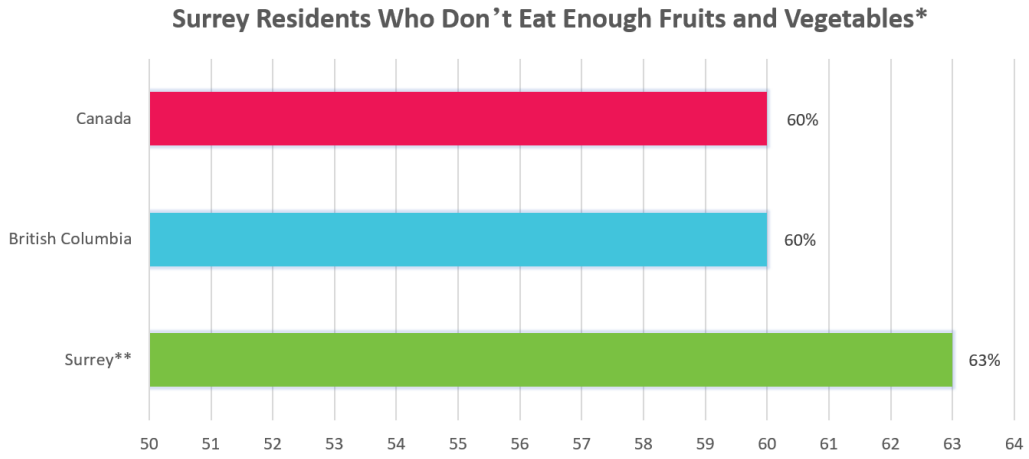


Youth and healthy eating

A little over half (55%) of youth respondents said that they bring their own breakfast and lunch to school. Nine percent said they eat at home, 8% purchase food from the cafeteria, and 13% are supplied food from a school program. The remaining 15% chose "Other," and many of those respondents commented that they do not eat or rarely eat breakfast or lunch, either because they are not hungry or because they do not have sufficient time.

[94] Bethany Elliott and Deepthi Jayatilaka, *Healthy Eating and Food Security for Urban Aboriginal Peoples Living in Vancouver* (Vancouver: Provincial Health Services Authority, September 2011), 21, http://www.phsa.ca/Documents/healthyeatingfoodsecurityforurbanaboriginalpeoples.pdf.

In 2014, 63.1% of the surveyed population age 12 and older in the Fraser South Health Service Delivery Area reported not consuming the daily recommendation of five servings of fruits and vegetables (see next graph). This number was higher than the provincial average of 60.3% and the national average of 60.5%, indicating that residents of the Fraser South Health Service Delivery Area may lack available nutritious foods to meet their dietary needs or lack access to those foods.[95]



* Recommended intake is five times daily.

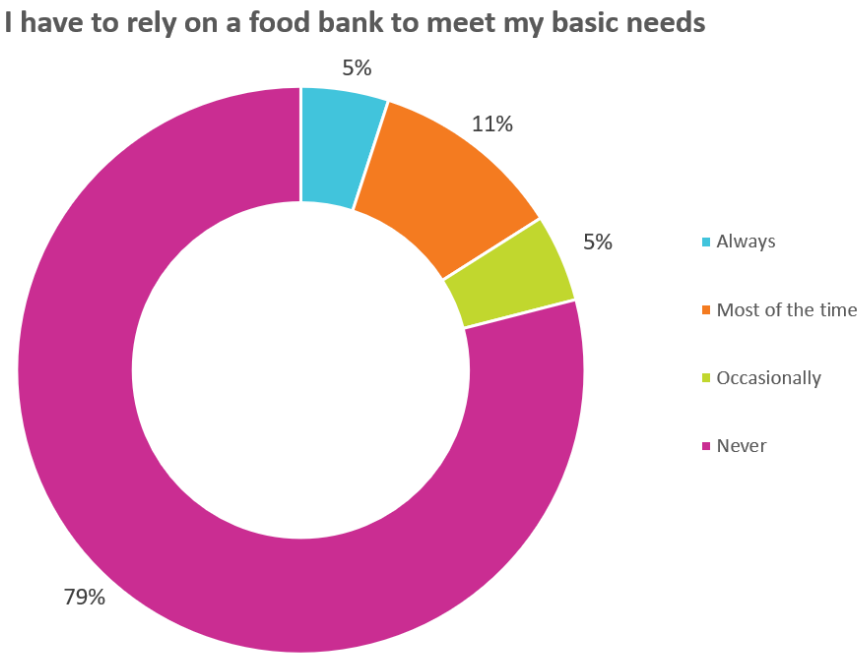
** Residents 12+ in Fraser South Health Services District Authority, 2014.

Access to food resources

One source of food for First People are their traditional lands where they can hunt and gather, but these places may not always be accessible for those who do not have a vehicle (17%) and have to use public transit (16% always, 47% sometimes). As noted earlier in this report, more than half of survey respondents (52%) said they feel cut off from their traditional lands and its resources, and gave time and money as barriers. This lack of access to resources and lack of connection to the land may negatively affect the cultural identity and well-being of First Peoples in Surrey.

Fifteen out of 19 First Peoples surveyed (79%) said they never have to rely on a food bank to meet their basic needs (see next graph). One (5%) said they always use the food bank, two (11%) said they use it most of the time, and one (5%) said occasionally. In 2015, people in Vancouver had an average of $9,174 in annual food expenditures.[96] For people on limited budgets, food banks are becoming increasingly popular resources.

[95] Statistics Canada, Canadian Community Health Survey (CCHS).
[96] Statistics Canada, special request.

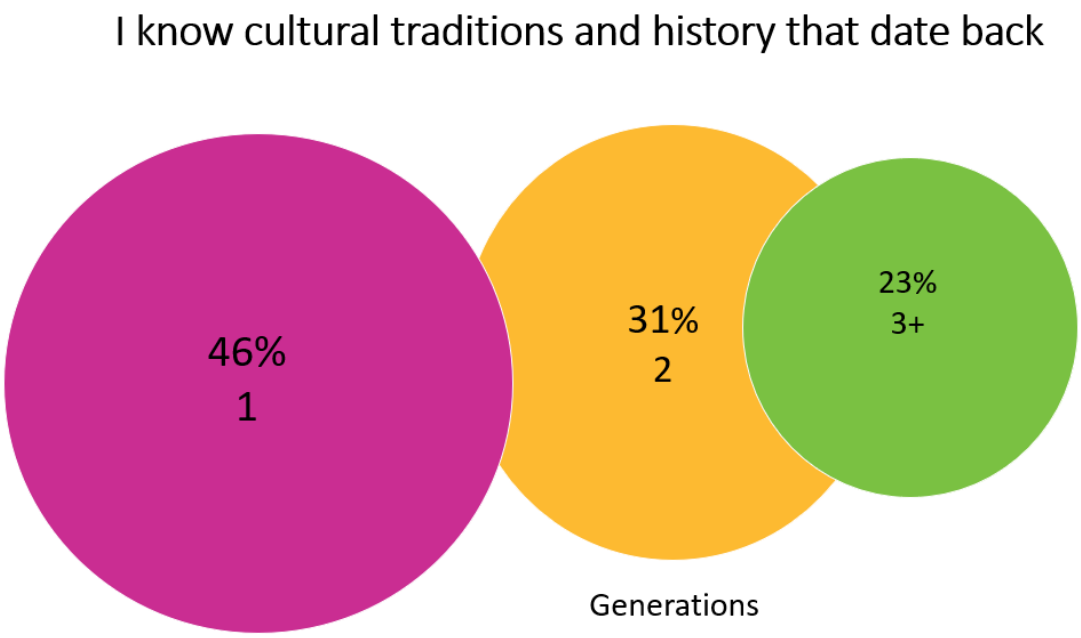


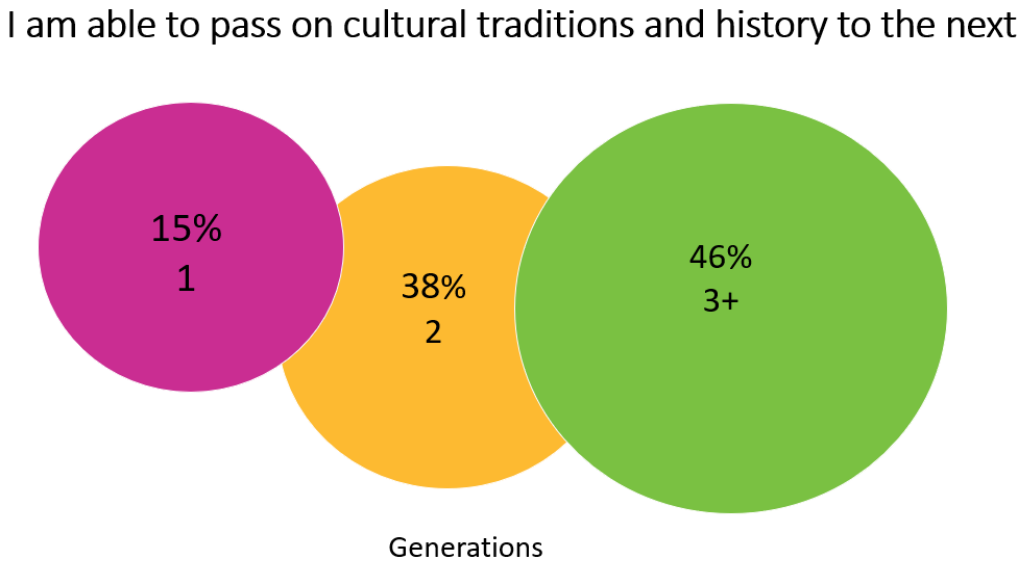
In Canada, 36% of those accessing the food bank are under the age of 18 and another 22% are single-parents families. In 2016, 103,464 people in British Columbia were assisted by food banks; of those, almost one-third (32.2%) were children. This was a 3.4% increase in food bank usage in the province since 2015, and 32.5% since 2008.[97] The Surrey Food Bank supplied almost 55,000 food hampers to families in Surrey and North Delta in 2016 alone.[98] Poverty increases the likelihood of food insecurity and thus also increases the likelihood of food bank use.[99]

INDICATOR: Generations

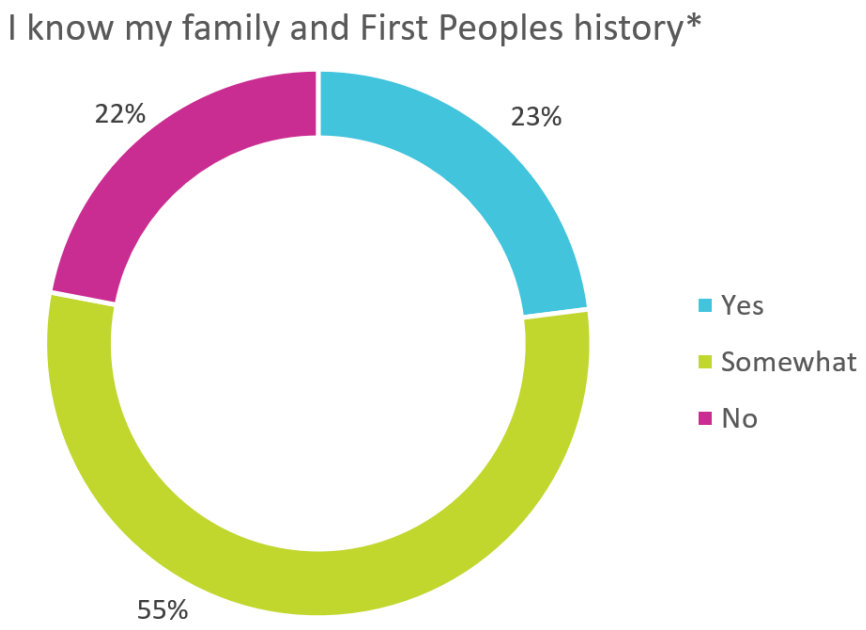
First Peoples pass knowledge of cultural traditions and history from one generation to the next. In response to the statement "I know cultural traditions and history that date back . . .," most of the 13 respondents (46%) said they have knowledge that dates back three or more generations. Four (31%) said their knowledge dates back two generations, and three (23%) said one generation. A similar trend was observed when respondents were asked to complete the statement "I am able to pass on cultural traditions and history to the next . . ." Six out of the 13 respondents (46%) said they are able to pass this knowledge to the next three or more generations, five (38%) said two generations, and two (15%) said one generation (see next two graphs).

[97] Food Banks Canada, "HungerCount 2016" (2016), https://www.foodbankscanada.ca/getmedia/6173994f-8a25-40d9-acdf-660a28e40f37/HungerCount_2016_final_singlepage.pdf.aspx?ext=.pdf.
[98] Surrey Food Bank, "Frequently Asked Questions," https://www.surreyfoodbank.org/about/faq.
[99] Food Banks Canada, "HungerCount 2016."





Despite most adult respondents saying they were able to pass down knowledge to future generations, this intergenerational transfer of knowledge was not strongly reflected in the youth responses (see next graph). More than half of youth participants (55%), asked if they knew their family and First Peoples history, responded “Somewhat.” Only 23% responded “Yes,” and 22% responded “No.”

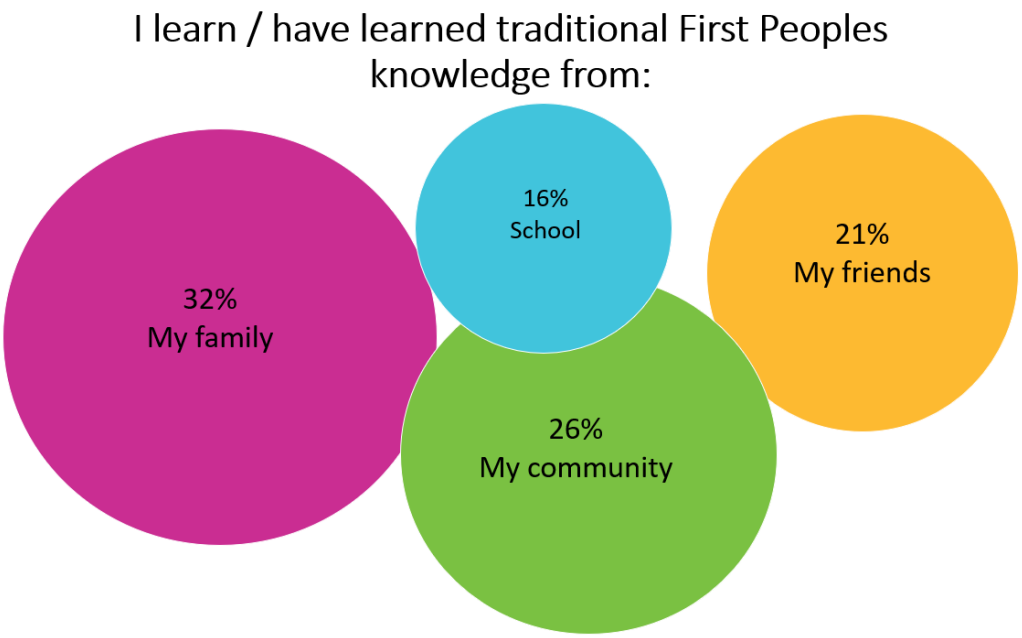


* Youth survey results.

According to the *Urban Aboriginal Peoples Study* conducted in Vancouver in 2009, seven out of 10 respondents knew their family history very or fairly well. Over half of respondents (51%) said their main source of information regarding their Aboriginal ancestry was their parents, followed by immediate relatives (30%) and grandparents (28%). Non-familial sources of information mentioned that were minor sources of information were Elders, community members, archives or historical records, and the internet.[100]

Out of 38 Vital Signs survey respondents, 32% said they learn or have learned traditional Indigenous knowledge from their family, 26% said community, 21% said friends, and 16% said school (see next graph). Therefore, it is important that children and youth are able to interact with family and community members who expose them to their culture and history.

[100] Environics Institute, *Urban Aboriginal Peoples Study*, 26.


I learn / have learned traditional First Peoples knowledge from:
16%
School
21%
My friends
32%
My family
26%
My community

Conclusion: Findings in Summary

The following list, broken down by indicator, presents highlights of findings from the Vital Signs survey of First Peoples in Surrey undertaken by SurreyCares in 2017.

1. **Health and Wellness**
   - First Peoples are most concerned about their cultural well-being (27%).
   - When asked if they were able to access support for their well-being concerns, 67% of those surveyed responded "Sometimes, 13% said "Always," and 20% said "Never."
   - First Peoples reported facing both institutional and social challenges in accessing health services, including difficulties finding culturally sensitive services.

2. **Economy and Wealth**
   - First Peoples value family (27%), community (20%), culture (20%), and spirituality (18%) more than money (7%) or materialistic things (2%).
   - Among those employed, 80% are working full-time and most of these (70%) are the sole provider for their family.

3. **Transportation and Access**
   - More than four-fifths of First Peoples surveyed (83%) reported having access to a vehicle, and a little under half of those surveyed (47%) said they only sometimes use public transit.
   - Some cultural resources and supports are available in Surrey (the Fraser Region Aboriginal Friendship Centre Association is a significant source), but respondents also reported travelling outside of Surrey to attend cultural events.

4. **Children and Families**
   - Almost three-quarters of respondents (72%) said they were never a child in care and never had family members who were children in care (55%).
   - Fifty-four percent of respondents reported always using Aboriginal services and support for children.
   - Most respondents said they lived with their spouse or partner and their children.

5. **Housing**
   - Thirty-nine percent of survey respondents reported that either they or a member of their household were owners of their private household.
   - Fifty-two percent of respondents reported that they were renting.
   - Sixty-eight percent of respondents reported never being homeless.

6. **Belonging**
    - All respondents reported being comfortable with their Aboriginal identity. Most reported being most comfortable at home (31%) or when around other First Peoples (27%).
    - Three-quarters (74%) of the youth respondents said they were always proud to be Aboriginal.
    - Eighty-five percent of youth respondents strongly agreed or agreed that their school environment was sensitive to their culture.

7. **Lifelong Learning Experiences**
    - A majority of those surveyed (87%) said that either they or a direct family member had attended an Indian residential school in the past.
    - The highest level of education reported by 56% of respondents was a degree or certificate.
    - Sixty-two percent of respondents said they had participated in workshops, programs, or activities specifically designed to help Aboriginal students.

8. **Arts and Expression**
    - Arts are an important way to express cultural identity, and many First Peoples reported participating in a variety of activities and events.
    - Almost all survey respondents (95%) said they attended Aboriginal cultural events, with some of the most popular activities available in Surrey being storytelling, powwows, family gatherings, and drumming.
    - Youth respondents also reported attending cultural events, mostly at school (31%) or with family (30%).

9. **Land and Resources**
    - Land is a key aspect of First Peoples culture. However, 52% of respondents said they feel cut off from their traditional lands and resources. That said, about 61% agreed or strongly agreed they have a connection to the land they reside on.

10. **Justice**
    - Most respondents (73%) agreed or strongly agreed that they have confidence in their local police force, but 67% disagreed or strongly disagreed that there are Indigenous justice programs available in Surrey.

11. **Aboriginal and Human Rights**
    - All respondents (100%) agreed that First Peoples have unique rights and privileges compared to other cultural or ethnic groups.

- Most respondents (87%) said they were aware of at least some of their family's Aboriginal rights to resources.

12. Food Security

- Only 13% of respondents reported accessing locally grown food most of the time, whereas almost half (47%) said they are able to access locally grown food occasionally. Only 37% said that their meals are "some of the time" well balanced and nutritious.
- A majority of respondents (79%) said they never have to rely on a food bank to meet their basic needs.
- A little over half (55%) of youth respondents said they bring their own breakfast and lunch to school. Others either eat at home, purchase cafeteria food, or eat food supplied by a school program. However, up to 15% said they do not or rarely eat breakfast or lunch, because they are not hungry or do not have sufficient time.

13. Generations

- Almost half of respondents (46%) said they have knowledge of cultural traditions and history that dates back at least two or three generations.
- However, only 23% of youth respondents said "Yes," they knew their family and First Peoples history. More than half (55%) responded "Somewhat," and 22% said "No."
- A little over half of respondents (58%) said they were familiar with their Aboriginal language; most (37%) said they were only able to speak a few key words.
- Most youth (71%) reported that they never speak their Indigenous language, but many expressed a desire to learn.

Appendix A: First Peoples Advisory Committee

Committee members

Larissa Petrillo, Faculty, Anthropology
Kwantlen Polytechnic University (Chair)

Rhonda Carriere, Métis Nation BC
May at times be represented by Dory LaBoucane

Lyn Daniels, Director of Instruction—Aboriginal Learning
Surrey Schools

Brenda Fernie (Kwantlen First Nation)
Vice President, Seyem Quantlen Business Group

Gary George, Officer for Community Relations
Simon Fraser University

William Lindsay, resource
Simon Fraser University (currently only available for advice as needed)

Pam McCotter, Council member and Education portfolio
Katzie First Nation

Dr. Jennifer Mervyn, MCFD

Brian Muth, Director, Aboriginal Health & Wellness Promotion,
Population & Public Health, Fraser Health Authority

Vishal Jain, MPH, Coordinator, Aboriginal Health Initiatives,
Fraser Health Authority—Aboriginal Health

Trish Osterberg, Fraser-Salish Regional Director, First Nations Health Authority

Barbara Gauthier, Senior Coordinator, Data Collection & Analysis,
First Nations Health Authority

Susan Tatoosh, Executive Director, Vancouver Aboriginal
Friendship Centre Society

Shirley Wilson, Manager, Vital Signs, SurreyCares Community Foundation

Karen Young, Executive Director, SurreyCares Community Foundation

Joanne Charles, Councillor (Economic Development Portfolio)
Semiahmoo First Nation

Dory LaBoucane, Métis Nation BC

Naomi Pauls, Editor-in-Chief, Vital Signs

Terms of reference

Vital Signs is an annual community check-up conducted by community foundations across Canada. It provides a comprehensive, reader-friendly look at how communities are faring in key quality-of-life areas. Different measures will be used to ensure an all-encompassing view is provided.

SurreyCares 2018 Vital Signs project will provide grounded research resulting in recommending guidelines for funding and policy priorities to improve quality of life for our research demographic population. The white paper focuses on the identified needs and gaps as determined by the results of both primary and secondary research.

This work also provides invaluable insight for funding (grantors and grantees), policy-makers, and leadership in Surrey.

This year's Vital Signs report will have an Aboriginal focus and will look at well-being, within this context, in Surrey.

Purpose: The First Peoples *Vital Signs* Advisory Committee collaborates with the SCCF Primary Task Team (PTT), through the Chair, to ensure that the 2017 Vital Signs report is completed in a timely manner, and is held to the highest quality of standard; including providing ideas and input that would be invaluable to this project.

Membership: SurreyCares Community Foundation (SCCF), Kwantlen Polytechnic University (KPU), First Nations Health Authority, Métis Nation BC, Fraser Health Authority, Friendship Centres, Surrey Schools, Simon Fraser University (SFU), Trinity Western University (TWU), Kwantlen First Nation, Katzie First Nation, Semiahmoo First Nation, Kwikwetlem First Nation, and Qayqayt First Nation.

Decision-Making: Decision-making will be by the consensus of the members. Should consensus not be reached decisions will be made by a majority vote of those in attendance at the meeting.

Final decisions rest with SCCF at the discretion of the Executive Director.

Period of Membership: The Primary Advisory Committee term of membership will be January 2017 through to January 31, 2018.

Meetings: Members will meet no more than four times over the period of membership. Meeting dates, times, and locations will be available in advance to members for meetings, to ensure a time that is suitable ahead of time.

Resources: SurreyCares Community Foundation is responsible for the resources, the budget, and the project in its entirety. In-kind support and additional funding may be accepted and will be recognized.

Resources, work products, and intellectual property provided and created by SurreyCares Community Foundation will remain the sole property of SurreyCares Community Foundation.

Confidentiality: All information shared with or between members will remain confidential, unless the committee provides permission to do otherwise.

Any project materials and work products of SCFF and Vital Signs® (licensed and trademarked) will remain embargoed until such time SCCF releases final reports.

Signed this _____ day of _____ , 2017

Between:

_____	_____
Shirley Wilson SCCF Project Manager	Larissa Petrillo KPU Faculty, Committee Chair

Appendix B: Print Survey

®Vital Signs 2017

Welcome to Surrey's Fourth ®Vital Signs Survey!

We are excited to learn more about the experiences of First Peoples living in Surrey. How well is Surrey meeting the needs our local Aboriginal population? What can be done to improve the quality of life here? What can we celebrate? What should the priorities be for funding? What do you want us to know?

Surrey ®Vital Signs is an annual community check-up that asks you to grade key quality of life indicators in our community. We annually publish the reports on www.SurreyCares.org.

The data we collect will be presented in a publicly published white paper and formal report, posted on our website, and shared with the broad community and stakeholders. The findings will be used to make funding decisions, inform public policy, and spark community discussion. The purpose of this report is to identify gaps in the community, and see where existing and potential grant money could be best used.

Your responses are anonymous and cannot be traced back to you. To protect your privacy, the survey cannot be saved and continued at a later time, and must be completed in one sitting. By filling out this survey, you are consenting to participate.

The survey should take about 15 minutes to complete. For more information or if you have any questions, you can visit our website www.surreycares.org/vital-signs or contact Project Manager - Shirley Wilson at (604)591-2699

For the purpose of this survey, First Peoples is defined as anyone who identifies as First Nations (Status and Non-Status), Inuk (Inuit) or Métis.

Q1 Age:

- ❍ Under 18
- ❍ 18-25
- ❍ 26-33
- ❍ 34-39
- ❍ 40-49
- ❍ 50-59
- ❍ 60-69
- ❍ 70 & older

Q2 Gender:

- ❍ Male
- ❍ Female
- ❍ Two Spirit
- ❍ Other _____

Q3 My annual household income before taxes is:

- ❍ Under $30,000
- ❍ $30,000-$60,000
- ❍ $61,000-$80,000
- ❍ $81,000-$100,000
- ❍ Over $100,000
- ❍ Prefer not to say

Q4 I identify as:

- ❍ Status First Nation
- ❍ Non-Status First Nation
- ❍ Métis
- ❍ Inuk (Inuit)
- ❍ Other (please specify) _____
- ❍ Not a First Peoples **(If selected, please skip to last page of survey)**

Q5 My Aboriginal Community/ Métis Chartered Community is: (optional)

_____

Q6 I have lived in Surrey for:

- ❍ Less than 6 months
- ❍ Less than 1 year
- ❍ 1-5 years
- ❍ 6-10 years
- ❍ Longer than 10 years

Q7 I currently live in:

- ❍ Whalley
- ❍ Fleetwood
- ❍ Guildford
- ❍ Newton
- ❍ South Surrey
- ❍ Cloverdale

Q8 I have been homeless:

- ❍ Never
- ❍ Currently
- ❍ Within the last year

- ❍ Within the last two years
- ❍ Longer than 2 years ago

Q9 Please indicate who currently lives with you at home: (i.e. my daughter, 2 sons and mother)

_____

_____

Q10 The home I live in is:

- ❍ Owned by me or a member of my household, even if it is still being paid for
- ❍ Rented
- ❍ Subsidized
- ❍ Housing allowances tied to First Nations Housing Authority
- ❍ Other _____

Q11 I have been a child in care:

- ❍ Never
- ❍ Currently
- ❍ Within the last 5 years
- ❍ Longer than 5 years ago

Q12 I have family members that have been a child in care:

- ❍ Never
- ❍ Currently
- ❍ Within the last 5 years
- ❍ Longer than 5 years ago

Q13 I choose to live in Surrey: (select all that apply)

- To be close to family
- For work
- The lower cost of living
- The parks & natural environment
- For access to Aboriginal supports and services
- Other (Please Specify) _____

Q14 What do you think makes Surrey unique for First Peoples?

_____

_____

Q15 I use Aboriginal services and supports in Surrey for:

	Always	Most of the time	Occasionally	Never	Not Available
Children	○	○	○	○	○
Youth	○	○	○	○	○
Mothers	○	○	○	○	○
Fathers	○	○	○	○	○
Elders	○	○	○	○	○
Justice	○	○	○	○	○
Employment	○	○	○	○	○
Education	○	○	○	○	○
Health	○	○	○	○	○
Long house	○	○	○	○	○
First People's cultural centre	○	○	○	○	○

Q16 I attend traditional First Peoples ceremonies:

- ❍ Daily
- ❍ Weekly
- ❍ Monthly
- ❍ Yearly
- ❍ Never

Q17 Within the past year, I have been involved in or attended the following in:

	Surrey	Lower Mainland	Outside of the Lower Mainland
Storytelling	○	○	○
Potlatch	○	○	○
Sweat Lodge	○	○	○
Pow wow	○	○	○
Ceremony	○	○	○
Feast	○	○	○
Sundance	○	○	○
Family Gathering	○	○	○
Healing Circle	○	○	○
Smudge	○	○	○
Hobiyee	○	○	○
Drumming / Singing	○	○	○
None	○	○	○

Q18 Please list any events / ceremonies you participate in that were not mentioned in the above question.

_____

_____

Q19 The gathering place I most commonly visit is: (optional)

_____

Q20 I think First Peoples have made contributions in the following areas:

_____

_____

Q21 Please state whether you do any of the following:

	Yes	No
I consider myself an Aboriginal visual artist	○	○
I attend Aboriginal cultural events	○	○
I am an Aboriginal advocate	○	○
I am a leader in Aboriginal ceremonies	○	○
I practice my Aboriginal spirituality	○	○
I consider myself a musical artist	○	○
I consider myself a performer	○	○
I consider myself a writer	○	○

Q22 Please describe your activities in more detail from the question above. If you do not participate in any activities, please explain why.

_____

_____

Q23 I do the following:

	Always	Most of the time	Occasionally	Never
I know & speak with my neighbours	○	○	○	○
I feel accepted by the area I live in within Surrey	○	○	○	○
I plan to continue living in Surrey	○	○	○	○
My neighbours speak to me	○	○	○	○
I am involved in my local community	○	○	○	○

Q24 I know cultural traditions and history that date back:

❍ One Generation

❍ Two Generations

- ❍ Three or more Generations
- ❍ N/A

Q25 I am able to pass on cultural traditions and history to the next:
- ❍ One Generation
- ❍ Two Generations
- ❍ Three or more Generations
- ❍ N/A

Q26 I know my family's Aboriginal rights to resources:
- ❍ Yes
- ❍ Some rights
- ❍ No

Q27 I have spent time trying to find out more about my personal history, traditions and culture:
- ❍ Strongly Agree
- ❍ Agree
- ❍ Disagree
- ❍ Strongly Disagree

Q28 I feel comfortable with my Aboriginal Identity: (select all that apply)
- In a public setting
- When around other First Peoples
- In my own home
- Nowhere
- All of the time

Q29 I worry about losing my cultural identity: (select all that apply)
- Always
- Never
- With my children
- With my land
- With the government

Q30 I am worried about my own: (select all that apply)
- Physical Well-being
- Mental Well-being
- Spiritual Well-being
- Cultural Well-being
- None of the above

Q31 I am able to access supports for my concerns selected above:
- ❍ Always

❍ Sometimes
❍ Never

Q32 Please indicate how much you agree with the following:

	Yes	No	Don't Know
I have a regular family doctor	○	○	○
My access to healthcare services has been primarily positive	○	○	○
I have private extended health care	○	○	○
I have First Nations health benefits	○	○	○

Q33 My experience in obtaining non-insured medical benefits has been:
❍ Easy
❍ Difficult
❍ N/A

Q34 I learn/have learned traditional First Peoples knowledge from: (select all that apply)
- My family
- My friends
- My community
- School
- No one
- Other (Please specify) _____

Q35 The highest level of education I have completed is:
❍ Elementary
❍ Some high school
❍ Completion of high school **(if selected skip to question 39)**
❍ Some post secondary **(if selected skip to question 38)**
❍ Degree/Certificate **(if selected skip to question 37)**

Q36 I did not complete school because I: (select all the apply)
- Was bored / Not interested
- Wanted to work
- Had to work / Money problems
- Was pregnant / Caring for own child
- Had problems with school work
- Had problems with teachers

- Was expelled / suspended
- Was missing a few credits
- Not worth continuing
- Experienced bullying or isolation
- Had problems at home
- Had health / ability issues
- Experienced prejudice / racism
- Experienced alcohol / drug problems / addictions
- Moved
- Other (Please Specify) _____

(Please skip to question 39)

Q37 The highest post secondary certification I have is:

❍ Certificate
❍ Associates degree
❍ Bachelor / Undergraduate degree
❍ Masters / Graduate Degree
❍ Doctorate

(Please skip to question 39)

Q38 I did not complete post-secondary education because I: (select all that apply)

- Got a job / Wanted to work
- Lost interest / Lack of motivation
- Had financial reasons (not enough money)
- Was pregnant / Caring for own child(ren)
- Had family responsibilities
- Had health / ability issues
- Found courses too hard / failing
- Moved
- Found it difficult to be away from home
- Am still in school
- Other (Please Specify) _____

Q39 I / A direct family member attended an Indian Residential School:

❍ Yes
❍ No
❍ Don't know

Q40 I have taken part in workshops, programs or activities specifically designed to help Aboriginal students adjust to or succeed in school:

❍ Yes
❍ No

❍ N/A

Q41 I am currently employed:
❍ Yes
❍ No **(if selected please skip to question 44)**

Q42 I work:
❍ Full-time
❍ Part-Time
❍ Seasonal
❍ Temp
❍ Self employed

Q43 I am the sole provider for my family:
❍ Yes
❍ No

(please skip to question 46)

Q44 I am unemployed because I:
❍ Go to school
❍ Am an at home caregiver
❍ Have health issues
❍ Cannot find work
❍ Other _____

Q45 I am seeking work:
❍ Yes
❍ No

Q46 I identify wealth with: (select all that apply)
- Money
- Family
- Culture
- Spiritual
- Material
- Community
- Other (Please Specify) _____

Q47 I have access to / own a vehicle:
❍ Yes
❍ No

Q48 I use public transit:
- ❍ Always
- ❍ Sometimes
- ❍ Never

Q49 I can access my traditional and cultural heritage:
- ❍ Always
- ❍ Sometimes
- ❍ Never

Q50 I access locally grown food:
- ❍ Always
- ❍ Most of the time
- ❍ Occasionally
- ❍ Never
- ❍ Don't Know
- ❍ I grow my own
- ❍ A member of my family grows their own

Q51 My meals are well balanced and nutritious:
- ❍ Always
- ❍ Most of the time
- ❍ Some of the time
- ❍ Rarely
- ❍ Never

Q52 I have to rely on a food bank to meet my basic needs:
- ❍ Always
- ❍ Most of the time
- ❍ Occasionally
- ❍ Never

Q53 I feel cut off from the land and resources such as fishing, hunting and gathering:
- Yes
- No
- Explain _____

Q54 I have a connection to the land on which I reside:
- ❍ Strongly Agree
- ❍ Agree
- ❍ Disagree
- ❍ Strongly Disagree

Q55 I have familiarity with the following languages: (Please select all that apply)

- ❍ Algonquin
- ❍ Cree
- ❍ Sto:lo
- ❍ Athapaskan
- ❍ Inuit
- ❍ Ojibway
- ❍ Inuktitat
- ❍ Halq'eméylem
- ❍ Other _____

Q56 I have familiarity with my Aboriginal language:

- ❍ Yes
- ❍ No

Q57 With regards to my First Peoples language I am able to:

- ❍ Speak fluently
- ❍ Read & write
- ❍ Understand some
- ❍ Translate
- ❍ Speak a few key words
- ❍ Sing Traditional songs
- ❍ None
- ❍ Other (Please Specify) _____

Q58 I have confidence in my local police force:

- ❍ Strongly Agree
- ❍ Agree
- ❍ Disagree
- ❍ Strongly Disagree

Q59 I feel justice programs for First Peoples are available in Surrey:

- ❍ Strongly Agree
- ❍ Agree
- ❍ Disagree
- ❍ Strongly Disagree

Q60 I think First Peoples are the subject of discrimination in Surrey:

- ❍ Often
- ❍ Most of the time
- ❍ Occasionally
- ❍ Never
- ❍ Don't Know

Q61 How would you describe the current relations between First Peoples and the non-Aboriginal peoples in Surrey:

❍ Very Positive
❍ Somewhat Positive
❍ Somewhat Negative
❍ Very Negative
❍ Don't Know

Q62 I think First Peoples living in Surrey face the following issues: (Please select all that apply)

- Poverty / Homelessness
- Education / School Completion
- Land claims / Territory rights
- Health care system / Health issues
- Employment / Job opportunities
- Alcohol / Drug abuse / Addiction
- Equity / Discrimination
- Preservation of culture and traditions
- Self-governance / Independence
- Social programs / Assistance

Q63 From the list above, please tell us your top two concerns.

_____
_____

Q64 I believe:

❍ First Peoples are just like all other cultural or ethnic groups in Canada
❍ First Peoples have unique rights and privileges as the first inhabitants of this unceded territory
❍ Other (Please specify) _____

Q65 My experience obtaining a status or identity card was:

❍ Positive/Easy
❍ Difficult
❍ Still do not have one
❍ N/A

Q66 Is there anything else you would like us to know?

_____
_____
_____

Thank you for taking the time to complete our survey. If you have any questions or concerns, please do not hesitate to contact Project Manager - Shirley Wilson at (604)591-2699. If you feel that after taking this survey that you need to talk to someone, you can call Fraser Health's support line at 604-951-8855. It is available 24/7 and it is free and confidential.

If you would like to enter for a chance to win a $50 gift card to Guildford Town Centre please fill out the separate prize form. Your contact information will remain confidential and not be shared with anyone. It will only be used to contact the winner.

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