



FIRST PEOPLES

PERSPECTIVES ON URBAN BELONGING

SURREY'S
VitalSigns[®]
2018

 **surreycares**
COMMUNITY FOUNDATION

WWW.SURREYCARES.ORG



COMMUNITY
FOUNDATIONS
OF CANADA

P.O. Box 34089, Surrey, BC V3S 8C4
www.surreycares.org • info@surreycares.org
(604) 591-2699

Copyright © 2018 by SurreyCares Community Foundation.
Information current at time of publication. For all data sources,
please see the white paper available at www.surreycares.org.

VITAL SIGNS TEAM

PROJECT MANAGER:

SHIRLEY WILSON

EDITOR-IN-CHIEF:

NAOMI PAULS

WRITING:

MANJIT BAINS

MARIANNE CROWE

KATE MACDONNELL

PROOFREADING:

RONDA PAYNE

WHITE PAPER:

ANTRONIG AGHAZARIAN

SAMANTHA LAGBAO

STEPHANIE MACLIVER

JASMIN WARKOLA

DESIGN:

GREBE GRAPHICS

GRAPHS:

STACEY SOMERVILLE

PHOTOGRAPHY:

**FIRST NATIONS HEALTH
AUTHORITY**

**FRASER REGION ABORIGINAL
FRIENDSHIP CENTRE
ASSOCIATION**

**KELSIE MARCHAND OF
SYLX IMAGES**

INOKA JAYaweera

MATTHEW LAZZAROTTO

NAOMI PAULS

**JAN PERRIER OF
PERRIER DESIGN**

SURREY SCHOOLS

ABOUT VITAL SIGNS

Vital Signs is a national program led by community foundations and coordinated by Community Foundations of Canada. It leverages community knowledge to measure the vitality of our communities and support action toward improving our collective quality of life.

Eighty-five communities in Canada and around the world are using Vital Signs to mobilize the power of community knowledge for greater local impact. For more information, visit <http://communityfoundations.ca/vitalsigns>.

The Vital Signs trademark is used with permission from Community Foundations of Canada.

ABOUT SURREYCARES COMMUNITY FOUNDATION

We are a not-for-profit charitable organization that provides funding, financial administration, and research for the community of Surrey, British Columbia. We draw community service agencies together to form a network of organizations and societies for the exchange of ideas, support, energy, and encouragement.

Our vision of Surrey: a giving, connected community

Our mission:

- We inspire donors
- We grow endowments
- We invest in people

SurreyCares was established in 1994, one of 191 community foundations across Canada under Community Foundations of Canada, each serving their community. Better known as a “charity for charities,” we serve the people of Surrey by providing reliable, enduring financial tools to community-minded individuals, families, businesses, non-profit agencies, and fundraising groups.

For more information, see the inside back cover or visit www.surreycares.org.

COVER PHOTO

Mural by Jeska Slater, a Cree artist. Presented to the City of Surrey on National Aboriginal Day 2017. Photo courtesy of the artist. For more info about the mural, see page 36.

CONTENTS

From the Chair.....	5	8 Arts and Expression.....	34
From the Project Manager	6	9 Land and Resources.....	37
From the Advisory Committee Chair.....	6	10 Justice	38
About the Advisory Committee	7	11 Aboriginal and Human Rights	40
First Peoples in Surrey.....	8	12 Food Security.....	42
QUALITY-OF-LIFE INDICATORS		13 Generations	44
1 Health and Wellness	10	What We Learned	46
2 Economy and Wealth	14	Study Methods	48
3 Transportation and Access	16	Sources	49
4 Children and Families	20	Academic Sponsors	50
5 Housing.....	24	Acknowledgements	50
6 Belonging	28	From the Executive Director.....	51
7 Lifelong Learning Experiences.....	30	Our Vital Signs Sponsors	52





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

FROM THE CHAIR

SurreyCares Community Foundation is excited to present *Surrey's Vital Signs 2018*. This is our fourth Vital Signs report since 2014. It is the third report to highlight the lives and challenges of distinct communities within Surrey. Our report this year asks about the quality of life of First Peoples living in Surrey.

A TIMELY REPORT

While 2017 marked 150 years since Confederation for Canada, we recognize that First Peoples have resided on this land for 10,000 years or more. For Surrey, this report is timely for a few reasons. First, it aligns with a report on belonging by Community Foundations of Canada (CFC). It also coincides with the federal government's release of various reports and data from the 2016 Census.

Interest and concern about the lives and future of First Peoples in Canada is gaining momentum. The Truth and Reconciliation Commission (TRC) issued its calls to action in 2015. The National Inquiry into Missing and Murdered Indigenous Women and Girls continues its work. Awareness of issues such as racism that have long undermined the health and welfare of Aboriginal people is growing.

EDUCATION AND AWARENESS

At SurreyCares, we believe that greater awareness is the first step toward improving connections and relationships in our community. These links are the foundation of every cohesive, inclusive community, small or large.

This report aims to help residents of Surrey better understand the lived experience of our Aboriginal neighbours. It opens the door to more dialogue and learning. And it provides local planners, service providers, policy-makers, funders, fund holders, and philanthropists with information and insights. We trust this knowledge will translate into policies, programs, and grants addressing the needs expressed by First Peoples.



JEFF HECTOR, CPA, FEA

Chair, Board of Directors

SurreyCares
Community Foundation





FROM THE PROJECT MANAGER

In June 2016, SurreyCares reached out to a group of leaders in our Aboriginal communities to ask for advice on our next project. We set out to ask First Peoples about their lives, their challenges and successes, and their hopes for improving their community.

Gathering this information, finding other studies and data, and then bringing it all together in a report was a complex task. We required much collaboration and support. On behalf of SurreyCares, thank you to the large talented and caring team of people who contributed their time, insight, and skills.

The Advisory Committee helped us to draft our surveys and select quality-of-life indicators. They made sure that wording in the final report best reflected the voices of those who responded to our survey. (For the list of committee members please see facing page. Further acknowledgements appear on page 50.)

Participants from Kwantlen Polytechnic University and Simon Fraser University were also key players who helped to sponsor, research, and write the white paper. In particular, we thank our editing, design, and writing team for their hard work. An internal decision to delay the report to include recently released 2016 Census data made the content more accurate and relevant. This currency allows service providers to do an even better job of building a community that respects and engages everyone.



SHIRLEY WILSON

Project Manager
Vital Signs

FROM THE ADVISORY COMMITTEE CHAIR

I have been pleased to act as chair of the Advisory Committee for this year's Vital Signs project. Given the historical legacy of misrepresenting First Peoples' lives and experiences, those on the committee served as important advocates for a wide range of community members. Meetings offered moments of learning, a chance for genuine dialogue, and a window into the diverse perspectives of First Peoples in

the Lower Mainland. I hope some of the relationships built in these meetings can continue into the future. We will all benefit as we continue to learn from significant bodies of knowledge, individual stories, and shared understandings of what community means.

LARISSA PETRILLO

Chair, Advisory Committee

ABOUT THE ADVISORY COMMITTEE

Preparing *Surrey's Vital Signs 2018* involved the invaluable help of our First Peoples Advisory Committee. As required by Community Foundations of Canada, the makeup of this committee reflected the population being surveyed. This year's committee included local Métis and First Nations representatives, Indigenous social and health agencies, and business and academic sectors.

The committee identified and named the quality-of-life indicators used in the development of the survey and resulting white paper. They provided important background

knowledge and suggested the best ways to reach residents. They also helped to shape the language needed to create a constructive, culturally appropriate document.

Our Advisory Committee members made it easier for First Peoples in Surrey to entrust their stories and details about their lives to the Vital Signs process. We hope this report has woven the voices of Surrey's First Peoples together in ways that will encourage and shape policy, planning, and funding resources to improve their health, well-being, and sense of belonging in this community.

COMMITTEE MEMBERS

LARISSA PETRILLO, Faculty, Anthropology, Kwantlen Polytechnic University (Chair)

RHONDA CARRIERE, Métis Nation BC

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, Simon Fraser University (resource)

PAM MCCOTTER, Council member and Education portfolio, Katzie First Nation

DR. JENNIFER MERVYN, Ministry of Children and Family Development

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

JOANNE CHARLES, Councillor (Economic Development Portfolio), Semiahmoo First Nation

DORY LABOUCANE, Métis Nation BC



FIRST PEOPLES IN SURREY

Who are the First Peoples living in Surrey? These two pages provide a snapshot of a diverse community. The term “First Peoples” includes First Nations, Métis, and Inuit residents—members of Canada’s Indigenous or Aboriginal peoples. All residents of Surrey live on the unceded traditional territories of the Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt, and Tsawwassen First Nations. These First Peoples have always lived here, for well over 10,000 years. Today First Peoples in Surrey, except for those living on the Semiahmoo reserve, reside off-reserve in an urban setting. Their population in 2016, according to the census, was 13,460 residents. First Peoples make up 2.6% of Surrey’s overall population. There is a young population that has grown about 20% since 2011.



“First Peoples make up 2.6% of Surrey’s population.”



**CENSUS
POPULATION
OF 13,460
RESIDENTS**

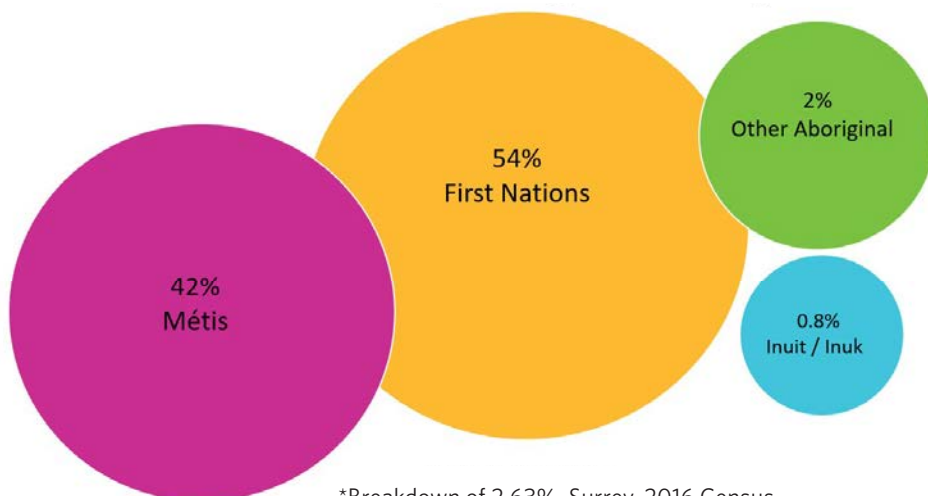


**MEDIAN
AGE OF
25.6 YEARS**



**HIGH NUMBERS
OF CHILDREN
LIVING AT LOW
INCOME**

HOUSEHOLDS BY ABORIGINAL IDENTITY*



*Breakdown of 2.63%, Surrey, 2016 Census.

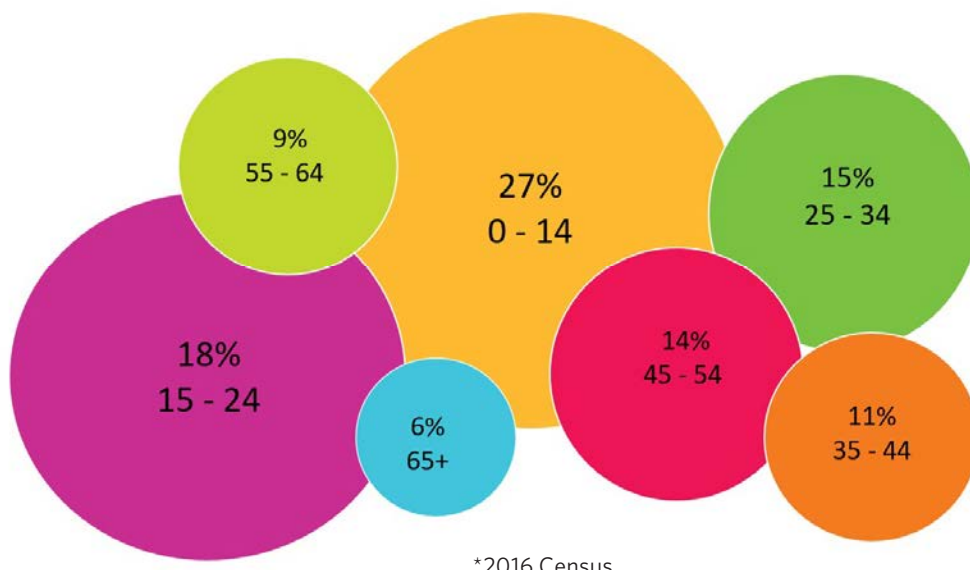
FOCUS ON CHILDREN AND YOUTH

The median age for First Peoples in Surrey is young, at 25.6 years of age. Median means “in the middle,” so half of First Peoples are younger than 26 and half older. This median age is more than 10 years less than the median age for Surrey overall, which is 38.7 years. Children and teens under age 14, at 3,660 in number, make up almost one-third of Surrey’s First Peoples. This number is in stark contrast to the 805 First Peoples aged 65+, the Elders in our community.

VULNERABLE COMMUNITIES

Aboriginal children living off-reserve in British Columbia have a higher rate of poverty (31%) than children overall (18%). Across the province, Aboriginal children represent more than half of those living in foster care. Youth aging out of foster care are vulnerable to poverty. First Peoples of all ages say they experience racism and discrimination in Surrey. This can affect their ability to attend school, find housing, or find employment. These are some of the challenges faced by First Peoples living in Surrey. We thank them for so generously sharing their experiences and insights for this report.

AGE OF SURREY’S ABORIGINAL POPULATION*

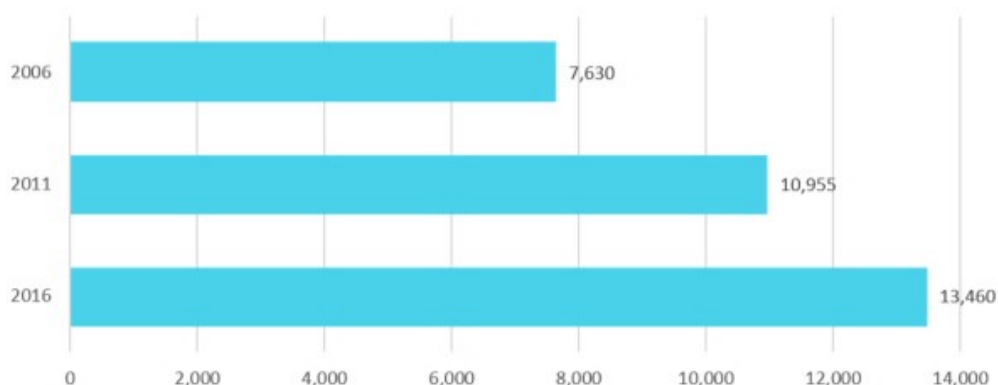


*2016 Census.

ABORIGINAL POPULATION (%)



ABORIGINAL POPULATION IN SURREY, 2006-2016



1

HEALTH AND WELLNESS

First Peoples view health and wellness in a holistic way. Their view includes emotional, mental, spiritual, and physical health. Wellness also involves relationships with family, community, culture, the land, and society. Our survey asked First Peoples about their health concerns. Nearly one-quarter of those who responded chose “cultural well-being” as their main focus. They worried less about mental and spiritual health, and they were least concerned about physical health.



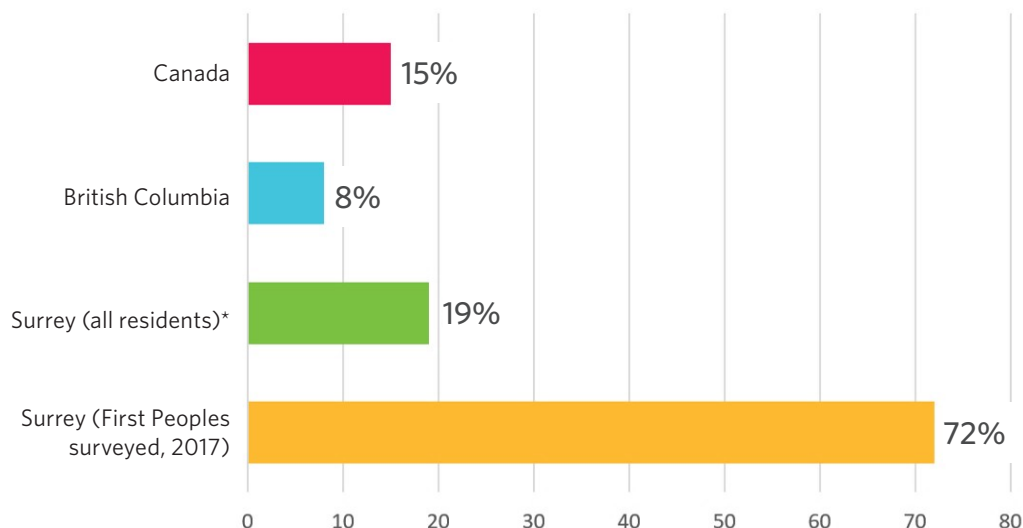
Across BC, a few health indicators for First Peoples have improved since the First Nations Health Authority was created in 2013.

A NEED FOR CULTURALLY SENSITIVE SERVICES

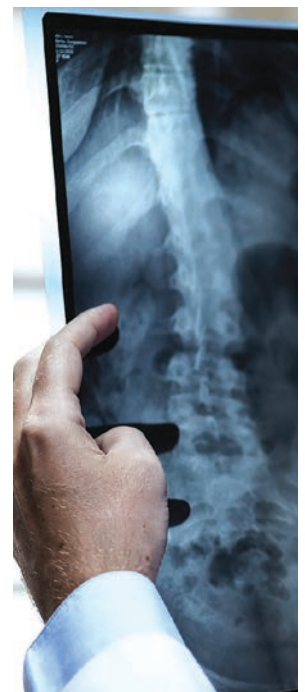
Holistic and cultural models of health care are important for First Peoples. Yet only 19% “always” or “most of the time” use culturally specific health services. Of those who use them, a third find Aboriginal health centres useful, and 20% like healing centres. By far the most (75%) depend mainly on non-Aboriginal health services.

Culturally sensitive health care also matters due to the legacy of colonialism and the residential school system. First Peoples who took our survey noted that health care providers need to understand the lasting effects of these traumas. Only then can they provide the best support and services. Plus, across the region, Aboriginal health services require more funding.

PEOPLE WITH NO REGULAR MEDICAL DOCTOR



*Fraser South Health Services District Authority, 2014.



OVERCOMING BARRIERS TO HEALTH CARE

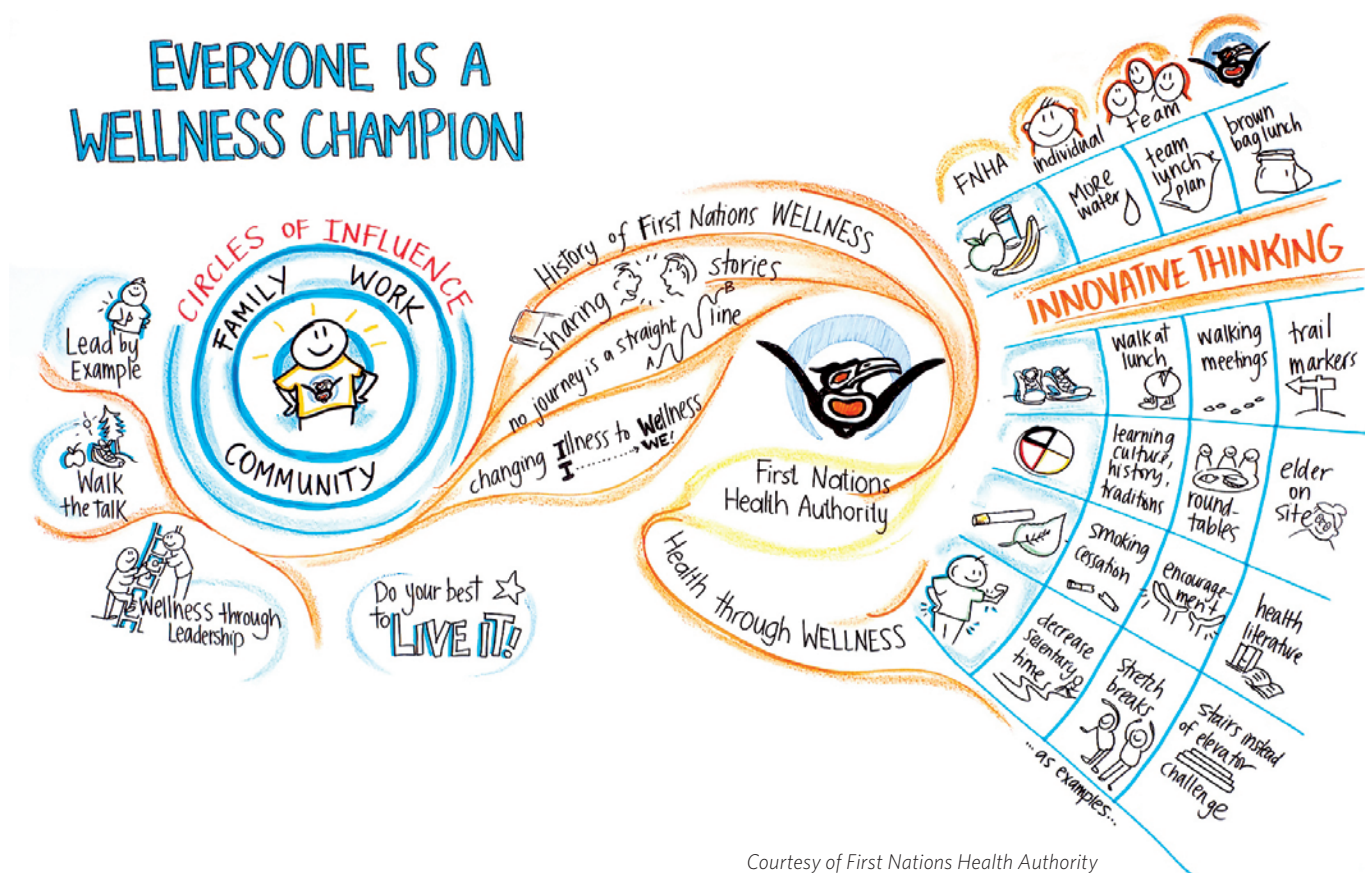
Besides a lack of cultural awareness, another challenge First Peoples face is access to health care. Survey data suggests that First Peoples face two kinds of barriers. Social barriers such as racism and prejudice decrease access. Institutional barriers include whether or not a patient has a status card. Also, First Peoples face challenges in applying for specialized insurance and benefits. Only 28% of survey respondents said they had First Nations health benefits.

Across BC, a few health indicators for First Peoples have improved since the First Nations Health Authority was created in 2013. For example, rates of youth suicide and diabetes among “First Nations people with status” have improved and are expected to meet targets. Life expectancy and both infant and age-standardized mortality rates have also improved.



Courtesy of First Nations Health Authority

EVERYONE IS A WELLNESS CHAMPION



Courtesy of First Nations Health Authority

BY THE NUMBERS

First Peoples want more culturally specific facilities and models of health care and support. Social and institutional barriers must also be addressed.

- Of those surveyed, only 28% said they have a regular family doctor
- In comparison, 85% of people in BC had a regular doctor in 2014

- 23% of those surveyed say their experience of receiving health care services has been positive



83 FAMILY DOCTORS SERVED EACH 100,000 SURREY RESIDENTS IN 2014, COMPARED TO 125 PER 100,000 BC RESIDENTS



OBESITY RATES WERE **14%** FOR SURREY RESIDENTS (AGE 18+) IN 2014, COMPARED TO 16% IN BC AND 20% IN CANADA



137 DOCTORS SERVED EACH 100,000 SURREY RESIDENTS IN 2014, COMPARED TO 229 PER 100,000 BC RESIDENTS



DIABETES RATES WERE **4.4%** IN SURREY IN 2014, COMPARED TO 5.5% IN BC AND 6.7% IN CANADA



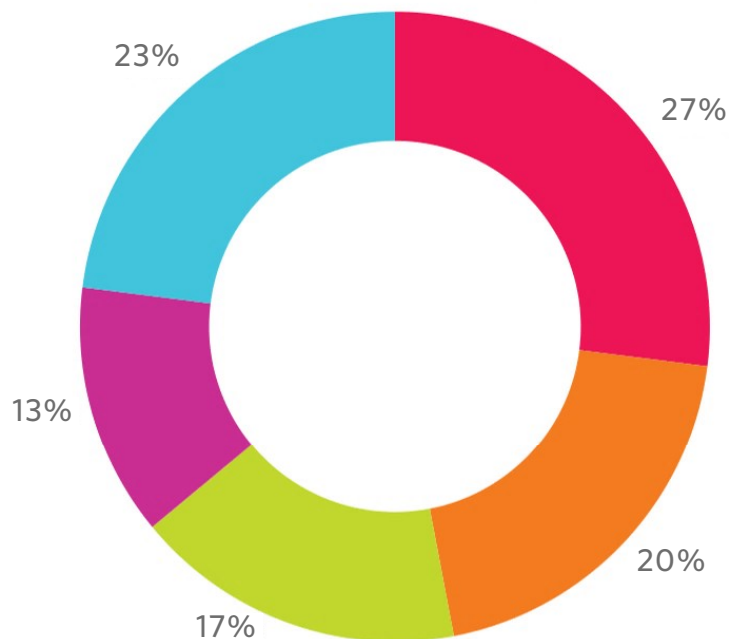
72.5% OF SURREY'S POPULATION (AGE 12+) SELF-RATED THEIR **MENTAL HEALTH** AS VERY GOOD OR EXCELLENT IN 2014



SMOKING RATES WERE **11%** IN SURREY IN 2014, COMPARED TO 14% IN BC

I think all workplaces in Surrey (government, health care, private, etc.) need to be trauma-informed and culturally competent.

I AM WORRIED ABOUT MY OWN ...



■ Cultural well-being ■ Spiritual well-being ■ None of the above
■ Mental well-being ■ Physical well-being

HEALTH HUB NEEDED

“What’s really needed for Surrey is a hub [for Aboriginal health services].” D., a Métis woman in her mid-fifties who has worked in Aboriginal health care in Surrey for 20 years, expressed this need. D. said First Peoples often do not access health care services due to a lack of trust. The “ideal hub for our people,” she said, would feature medicines, Elders, and on-site support workers.

At present, only one primary care site, Kla-how-eya Healing Place, serves First Peoples in Surrey. It is staffed by two nurse practitioners. One of the nurse practitioners does

outreach at the Fraser Region Aboriginal Friendship Centre Association (FRAFCA) one day a week. “But I need a full-time nurse practitioner working in FRAFCA every day. There’s just such a lack of services, I wouldn’t even know where to start.”

First Peoples in general face serious health challenges. One in three has diabetes, yet Surrey residents have no affordable access to traditional food, like salmon or fresh berries. Food banks in the area do not stock traditional food.



We need to stop researching our people . . . We need to start creating bridges instead of just shining a lens on us.

LESS STUDY, MORE ACTION

This health care administrator said the biggest improvement needed in Surrey is access to Indigenous services in health care, housing, transportation, and justice. She sees first-hand the racism that exists in society as well as widespread ignorance about First Peoples. “There’s just an overall lack of awareness and information and education.”

Originally from Kamloops, she herself promotes and supports cultural awareness and traditional healing. “I live and breathe it every day in the work that I do.” D. considers herself fortunate to be a Métis person working in the field of health care.

She enjoys traditional food when it is available, but notes that it is not financially accessible to most First Peoples. To improve food security, she has some simple ideas. First Nations people should be able to self-identify at the food bank and perhaps get a salmon. “Maybe we could start serving traditional foods in the schools,” she adds. “Something simple, but that, I’m telling you, that would make more of a difference.”



2

ECONOMY AND WEALTH

The labour force includes both people who are working and unemployed people who are actively seeking work. The percentage of First Nations people working in Surrey is around the same as the rate for all residents (64%). Most of the First Peoples who work are employed full-time, often as the sole provider for their family. Those who said they were unemployed were either in school, could not find work, or had other reasons. Less than 10% of those surveyed used Aboriginal support services to find work. The unemployment rate for Aboriginal youth aged 15+ was found to be almost twice as high as that for the general population.

JOB SEEKERS FACE DISCRIMINATION

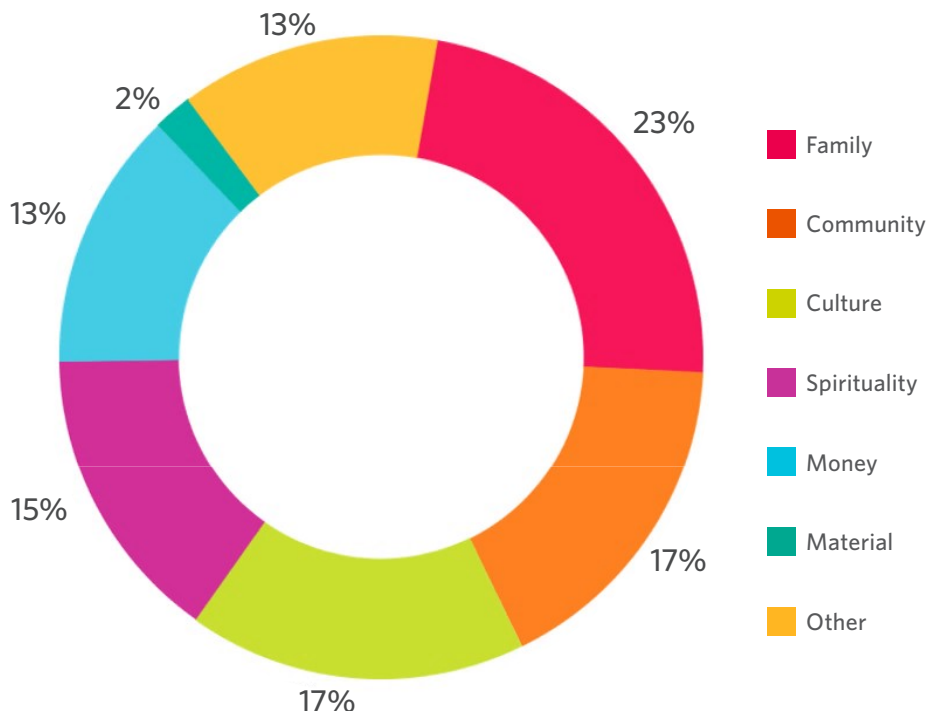
About one-quarter of the First Peoples surveyed said they chose to live in Surrey for work. At the same time, more than 10% said First Peoples face issues regarding employment and job opportunities. Two-thirds of the people surveyed think First Peoples are the focus of occasional discrimination in Surrey. Another one-third said they think First Peoples face discrimination either often or most of the time. They believed this made it difficult for them to find or keep a stable job.



Very high discrimination in employment, yet we have the largest potential workforce.

When I changed the last name on my teen's resumé he got calls back to work.

I IDENTIFY WEALTH WITH . . .



VARIED JOB OPPORTUNITIES

Surrey offers various types of jobs. Sales and service jobs make up about 25% of the jobs in Surrey. The trades, transport, and equipment operators make up just over 18%. The rest of the positions are in business, finance, administration, and management. Education, law, and community and government services complete the list of jobs in Surrey.

SOCIAL UNDERSTANDINGS OF WEALTH

The First Peoples surveyed identified social satisfaction, not only economic resources, as a sign of wealth. Some said that family, community, nature, and spirituality were signs of wealth. Others said that wealth included family, happiness, good health, and being able to have traditional food. Only 15% of the people surveyed identified wealth with “material” or “money.”



You never had collateral. You never could get credit. So we've been deprived of . . . being able to create wealth.



BC'S **MINIMUM WAGE** INCREASED 50 CENTS TO **\$11.35** PER HOUR IN SEPTEMBER 2017

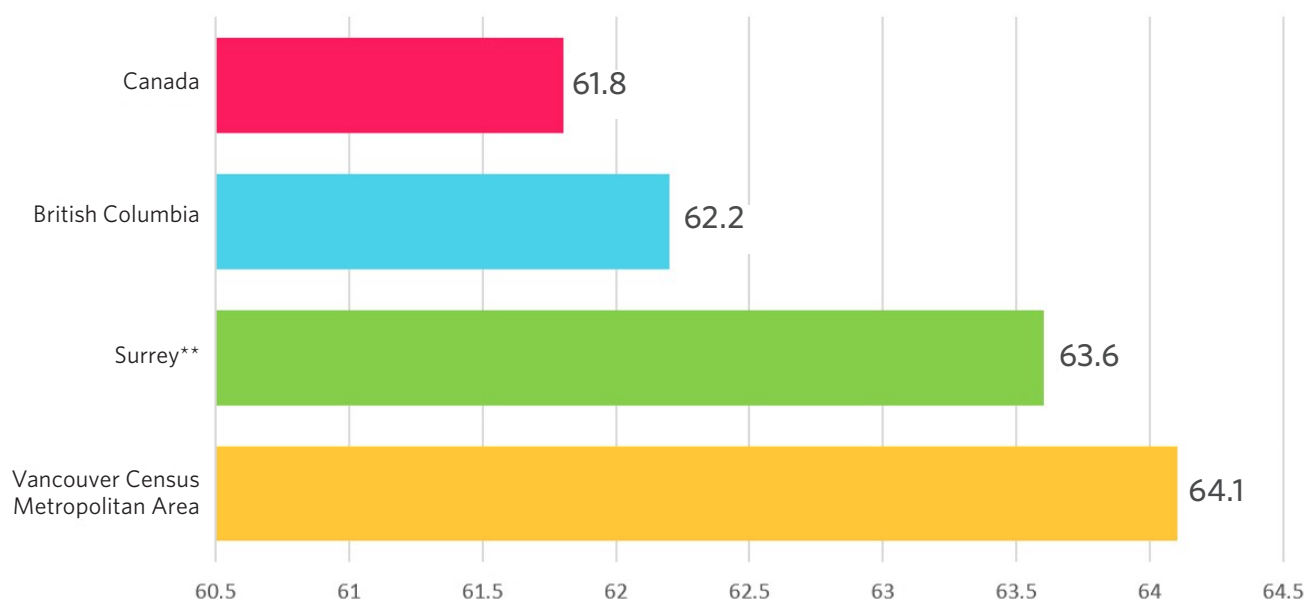


THE **LIVING WAGE** FOR METRO VANCOUVER IN 2017 WAS CALCULATED AT **\$20.62** PER HOUR



MORE THAN **10%** OF FIRST PEOPLES SURVEYED SAID THEY FACE **ISSUES REGARDING EMPLOYMENT**

EMPLOYMENT RATE (%)*



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

BY THE NUMBERS

First Peoples seek equal employment opportunities. The majority of those surveyed say they often or occasionally experience discrimination, which makes finding and keeping a job more difficult.

- About one-quarter (27%) of those surveyed said they chose to live in Surrey for work
- Almost one-third (30%) said they chose to live in Surrey to be close to family

- Aboriginal youth face an unemployment rate almost twice as high as non-Aboriginal youth

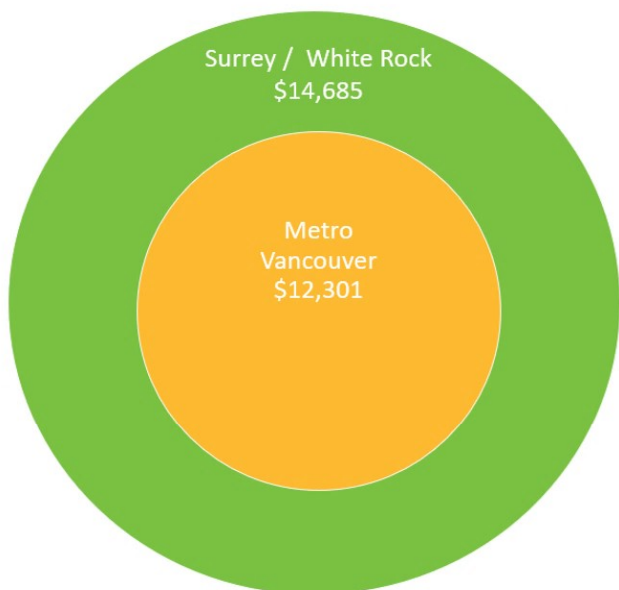
3

TRANSPORTATION AND ACCESS

Services and programming for First Peoples in Surrey are more limited than in nearby communities, where some services may be easier to access. Surrey is home to the Fraser Region Aboriginal Friendship Centre Association (FRAFCA). Centrally located near Surrey Central, the centre provides multiple culturally appropriate services. Provincial agencies and community groups attempt to fill service gaps with focused Aboriginal services and programming. But still this is not enough. Only 10% of people answering our survey reported using these services to find a job.



ANNUAL TRANSPORTATION COSTS*



*Working households, 2015.

LACK OF ABORIGINAL CULTURAL SPACES

The survey results show that there are not enough cultural spaces available in Surrey. The people taking part in the survey said they had to leave Surrey to attend cultural events in places such as a longhouse or sweat lodge. People said they travelled to places such as Chilliwack, Tsawwassen, North Vancouver, and Vancouver. Community Foundations of Canada reports that children who interacted with Elders weekly were 76% more likely to participate in cultural events, compared to those who had less contact with Elders.

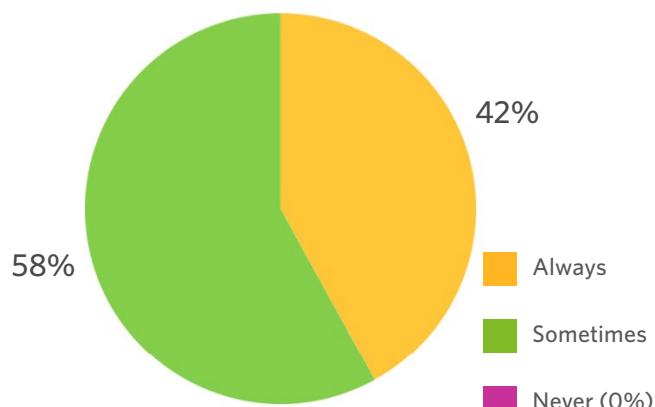
First Peoples not only lack access to some cultural events. Half of those taking the survey said they feel cut off from traditional lands. Reasons they gave for being unable to access these lands included lack of time and lack of money.

VEHICLES VERSUS PUBLIC TRANSIT

Most of the people answering the survey said they had access to a vehicle. Twice as many First Nations people used public transit compared with the rest of Surrey. Only 16% said that they always use public transit, while more than a third said they never used public transportation.

In our 2016 report, we identified safety issues at some of the transit stations in Surrey. Feeling unsafe may prevent some residents from using public transit. This lack of safety could decrease access to cultural events. Having the use of a vehicle increases the ease and perceived safety of transportation. Owning a vehicle may also help families save time and money. More than half of commuters living in Surrey work outside their home region.

I CAN ACCESS MY TRADITIONAL CULTURE AND HERITAGE . . .



22% OF ABORIGINAL RESIDENTS USED **PUBLIC TRANSIT** TO COMMUTE TO WORK IN 2011



72% USED **CARS** TO COMMUTE TO WORK AND GET AROUND SURREY IN 2011



30 MINUTES IS THE MEDIAN COMMUTING TIME FOR ABORIGINAL PEOPLE LIVING IN SURREY

BY THE NUMBERS

First Peoples value the programs and services available at the Fraser Region Aboriginal Friendship Centre Association. They also said they have to leave Surrey to attend cultural events.

- 42% said they could always access their traditional culture and heritage
- The rest (58%) said they could access their traditional culture and heritage sometimes

- More than half of commuters living in Surrey work outside their home region



SURREY'S FRIENDSHIP CENTRE

The Fraser Region Aboriginal Friendship Centre Association opened its doors near the Surrey Central SkyTrain Station in 2012. At that time it was the newest of 25 friendship centres in BC. However, its history dates back to the early 1990s. It began as the Surrey Aboriginal Cultural Society and became the K'la-How-eya Aboriginal Centre.

Today the friendship centre provides programs for youth, Elders, and families, and a daycare for children. Some of the people taking the survey listed the centre as the meeting place they visit most often. One person said the centre was one of the things they felt made Surrey unique for First Peoples. First Peoples in Surrey view the friendship centre as a safe organization.

URBAN REALITY

"I used to [attend cultural events] when I was growing up and then I kind of stopped attending." That's what we heard from one young Aboriginal woman. In her mid-twenties, C. lives in Surrey and works full-time in sales management in Vancouver. She commutes to work on SkyTrain, which takes 35 minutes each way.

BALANCING WORK AND CULTURE

From the Kinistin Saulteaux Nation, in Saskatchewan, C. is raising her children in Surrey, where she grew up and still has family. "I'm definitely seeing a lot of growth in the community in Surrey," she said, especially in the area of special events. Yet finding time within her work schedule to attend cultural events is not easy.

C. says she was involved with a dance group as a child, performing First Nations dances at family services. She does not speak her Indigenous language, nor does she eat traditional foods, as she has not learned to prepare them. She said she would like to learn, though.

SAFETY IN THE COMMUNITY

She feels "relatively" safe where she lives, near Whalley, but does worry about "risky people" in the area. She values support services being within walking distance or near SkyTrain stations. She says that she has not really tried to join social events or social groups in her Native community, and she does not have a sense of belonging to it. Instead, she feels a sense of belonging to her work community.

When asked about things that she thought Surrey needed to improve in terms of services for First Peoples, or what would make her feel more comfortable or more included, she answered that she was pretty good with everything. "I like how it's growing."



When Kla-How-eya was by Whalley Ring Road, ... I used to go there and then they would teach us Métis dancing. But I kind of lost it.



I happen to see some stuff that I don't really want to see and I don't really want them [my children] to see that either.

4

CHILDREN AND FAMILIES

Most Aboriginal children in Surrey live with their parents, in a two-parent home. A stable home promotes children's well-being and can help them to do well in school. School success, in turn, has long-term benefits. Many studies have shown that focusing on early childhood development is important. Children's early years, from birth to school age, set the foundation for lifelong learning. For First Peoples, having dedicated child and family services, and childcare or daycare, is very important.

These services give Aboriginal children and youth the resources they need to succeed. When given the choice, 54% of those surveyed said they always use Aboriginal services and support for children.

“The goal of government care is to provide a stable family environment, but temporary foster homes may not encourage the child's Aboriginal culture.”

TOO MANY CHILDREN IN CARE

Most of those responding to the Vital Signs survey (72%) had never been in foster care. Yet Aboriginal children are grossly over-represented in BC's child welfare system. Aboriginal children make up only 8% of the total child population in BC, but they represent up to 60% of children in care. This reality reflects ongoing impacts of residential schools, as well as other harms from the experience of colonization. Besides being over-represented in care, more Aboriginal children also live in poverty.

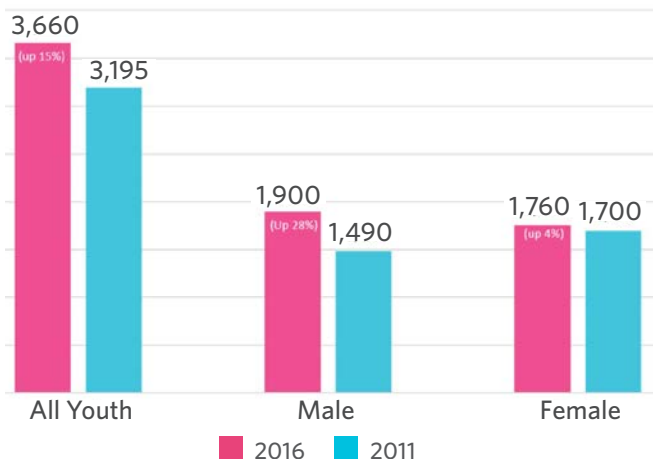
NEGATIVE OUTCOMES OF FOSTER CARE

Removing children from their home can cause them stress. Removal can lead to mental and developmental issues. The goal of government care is to provide a stable family environment, but temporary foster homes may not encourage the child's Aboriginal culture. Being separated from their Aboriginal community can affect a child's cultural identity. Aboriginal children may not be able to access teachings of their language, tradition, or cultural activities while in foster care.

Youth aging out of care at age 19 are particularly vulnerable to poverty. Besides financial resources, these young people often lack the stable long-term relationships of other youth their age (most of whom live at home). As researcher Melanie Doucet points out, “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.”

These youth are less likely than their peers to graduate from high school. They are even less likely to enrol in post-secondary education. Services must be dedicated to ensuring vulnerable Aboriginal children and youth are given all the resources and attention they need to succeed.

ABORIGINAL YOUTH IN SURREY*



*Ages 0-14, Statistics Canada data.



There's so many children that live in poverty. Children should not have to contend with that in Canada, one of the richest countries in the world.



45% OF ABORIGINAL CHILDREN IN SURREY LIVED AT **LOW INCOME** LEVELS IN 2011

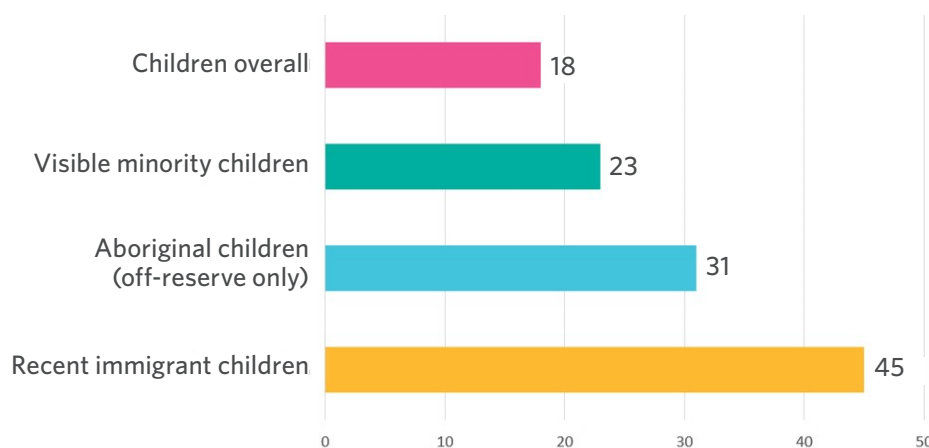


CHILDREN WHO **INTERACT WITH ELDER**S WEEKLY WERE **76%** MORE LIKELY TO PARTICIPATE IN CULTURAL EVENTS



CHILDREN WITH **4 OR MORE SIBLINGS** WERE **30%** MORE LIKELY TO PARTICIPATE THAN THOSE WITH ONE SIBLING

CHILD POVERTY RATES IN BRITISH COLUMBIA (%)



*Low Income Measure after tax, 2016 Census.

BY THE NUMBERS

Both children and families suffer when Aboriginal children are removed from their homes. Youth aging out of care at age 19 are particularly vulnerable to poverty.

- Most survey respondents (72%) said they had never been in foster care
- In BC, up to 60% of children living out of their parents' home are Aboriginal
- 54% of those surveyed would choose Aboriginal services and support for children

ABORIGINAL CHILDREN IN CARE

When possible, Aboriginal children in foster care should live with Aboriginal families. An Aboriginal home can help the child maintain their culture, language, and spiritual identity. Aboriginal children in care need to maintain links to their extended family and community. Growing up connected to their culture makes children more confident and more likely to succeed.

SERVICES FOR INDIGENOUS CHILDREN AND FAMILIES

More than 200 agencies serve First Nations and Métis people in BC. These agencies apply to the BC government for “family support funding” to improve Indigenous child welfare. Funded programs or services include:

- Supporting parents in rural communities with travel assistance to attend court or counselling
- Working with an Elder who teaches parenting skills from a traditional point of view
- Building on traditional Indigenous skills within the family, such as fishing, hunting, or storytelling

Locally, at the **Aboriginal Family and Child Services Office for Surrey**, on 105A Avenue near King George Boulevard, the BC government provides services that include:

When an Aboriginal home is not available, social workers will consider a non-Aboriginal home. Foster parents then complete a Cultural Safety Agreement. This agreement is the plan for preserving the child’s cultural identity and connection to extended family and community.

- Child protection, family support, and court services for youth and their families
- Temporary and long-term care homes for children who cannot stay in their family home
- Mental health services for children and youth
- Genealogy services for Aboriginal families

Located in West Vancouver, the non-profit **BC Aboriginal ChildCare Society** was formed in 1996 to administer federal funding under the First Nations/Inuit Child Care Initiative. It works with partners and communities across BC to offer culturally focused training and resources in Aboriginal early childhood development and care (AECDC). Learn more at www.acc-society.bc.ca.



“Agencies serving First Nations and Métis people in BC will share \$6.4 million to improve outcomes for children in 2017/18.”

—BC GOVERNMENT WEBSITE



5

HOUSING

The cost of living in Surrey has gone up a lot. Even so, it is still less than other places in the Lower Mainland. Almost one-third of the people answering the survey said they chose to live in Surrey because of the lower cost of living. First Peoples are spending a bigger part of their income on housing than other residents of Surrey. Young people and women in particular find it hard to get stable housing because of prejudice and discrimination. Half of those surveyed said they rented the place where they lived. Some had subsidized housing, a few belonged to a co-op, and others rented from members of their own families.

HOMELESSNESS RISING IN SURREY

Only 12% of the people who answered the survey said that poverty and homelessness was one of the problems they faced while they lived in Surrey. Most of those surveyed (68%) had never been homeless. One-third reported being homeless more than two years ago. First Peoples living in cities are known to face unique challenges and barriers. These barriers include lower income, lower levels of education, and higher unemployment.

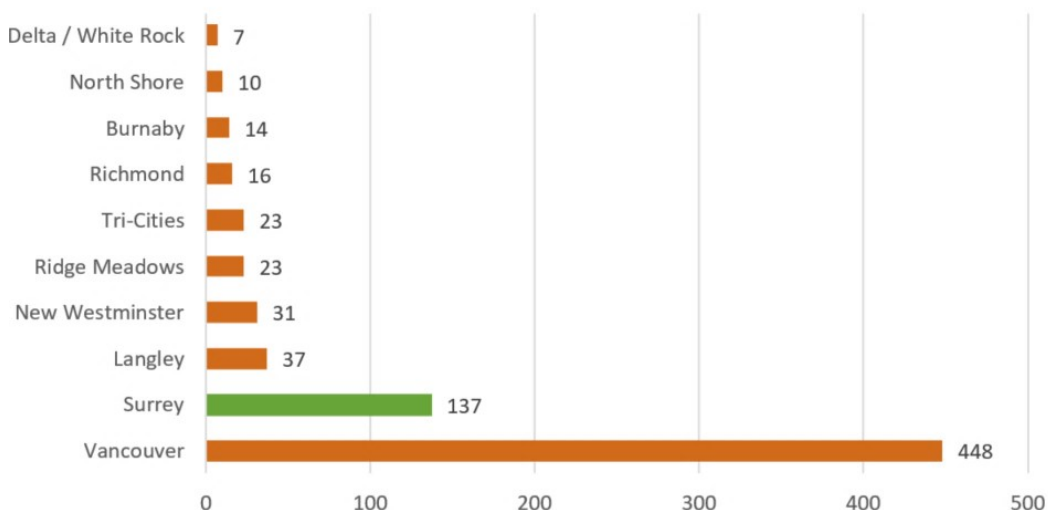
The 2017 count of homeless people in Metro Vancouver found just over 600 people who were homeless in Surrey. This count includes people living in shelters and those who are not. Of the total Surrey homeless count, 137 said they were Aboriginal, equal to 18% of Metro Vancouver's Aboriginal homeless. Overall, young people make up the highest number of homeless. Also, the number of seniors has grown to almost one-quarter of all homeless. Many of these seniors said they have at least one health condition.



More than 600 people were homeless in Surrey in 2017; of those, 137 said they were Aboriginal.



ABORIGINAL HOMELESS IN METRO VANCOUVER*



*Totals include both sheltered and unsheltered homeless, 2017.

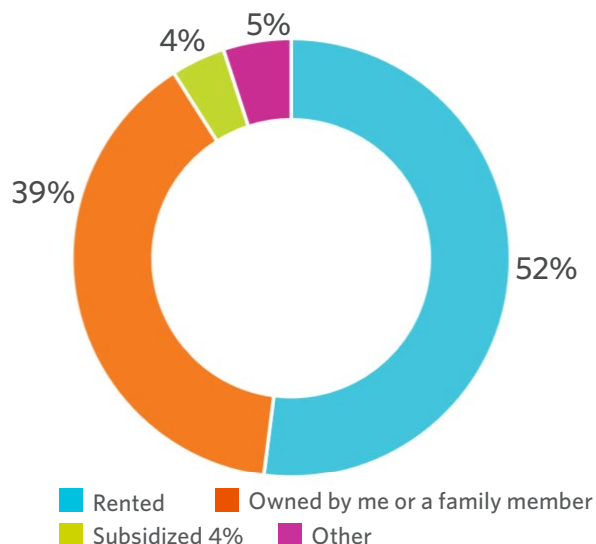
MORE LOW-INCOME NEIGHBOURHOODS

The number of low-income and very low-income neighbourhoods in Surrey has increased by 25% since 2000. The number of middle-income neighbourhoods has gone down by the same amount. This is the largest change of any city in the Lower Mainland.



You can't have dignity if you're poor. You can't have dignity if you've been forced to be homeless.

THE HOME I LIVE IN . . .

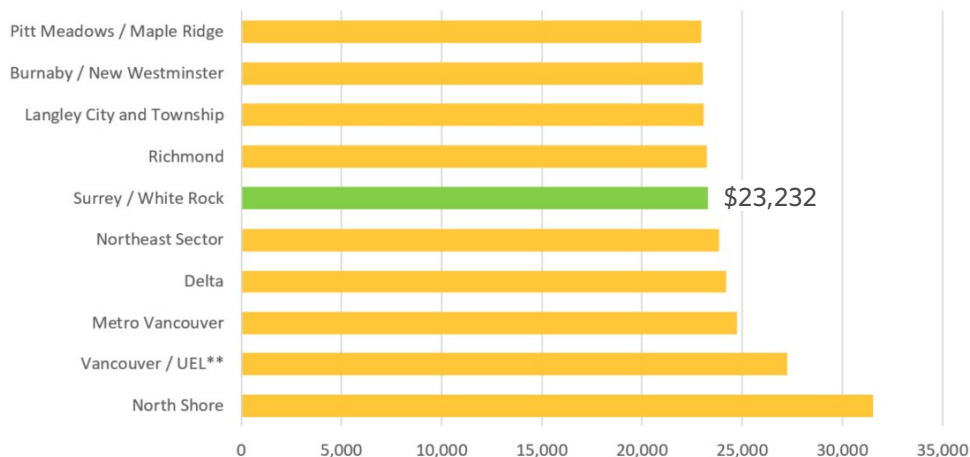


CONSUMER PRICES ARE **12%** LOWER IN SURREY THAN IN THE CITY OF VANCOUVER



INCLUDING RENT, CONSUMER PRICES ARE **22.5%** LOWER IN SURREY THAN IN THE CITY OF VANCOUVER

ANNUAL HOUSING COSTS IN METRO VANCOUVER*



*Average payments for all homes owned by working households with mortgages, 2011.

**University Endowment Lands.



RENT PRICES ARE **38%** LOWER IN SURREY THAN IN THE CITY OF VANCOUVER

BY THE NUMBERS

First Peoples face housing challenges that include low income, racism, and discrimination. Young people and women in particular find it hard to get housing. In a previous study, SurreyCares found that youth like

living in Surrey and hope to make it their permanent home.

- About one-third (30%) of those surveyed said they chose to live in Surrey for its lower cost of living

- Homelessness rose 49% in Surrey from 2014 to 2017

- Aboriginal people make up more than 20% of Surrey's homeless population





6

BELONGING

Some First Peoples who took our survey said diversity in Surrey is positive. “Cultural awareness is improving,” said one. Others said more needs to be done to recognize and accept Aboriginal people. Almost 30% expressed concern about the loss of cultural identity. And more than half said they feel most comfortable with their Aboriginal identity when at home or around other First Peoples. Engaging with other community members is key to improving acceptance and belonging. Six out of 10 adults are involved in their local communities “most of the time” or “occasionally.” The vast majority know and speak with their neighbours “always” or “occasionally.” However, only 36% feel “always” accepted in their communities.

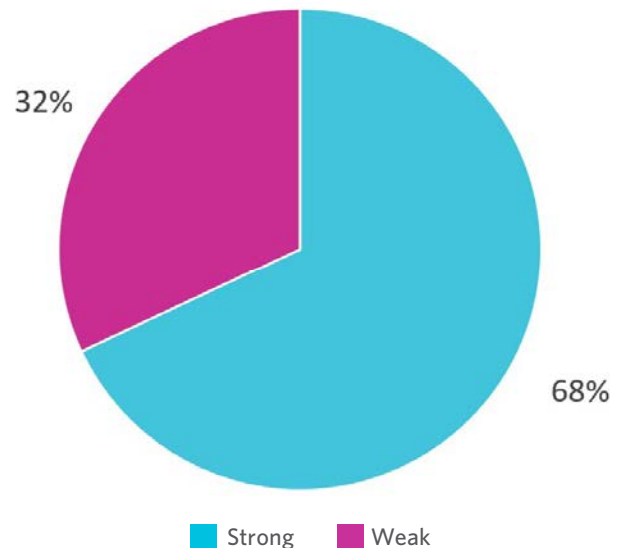
WHILE MOST YOUTH FEEL ACCEPTED . . .

Three-quarters of the young people who took our survey expressed pride in being Aboriginal. Their school culture seems to play a role. Most said their school environment was sensitive to their culture, and most agreed that all students enjoy learning about First Peoples. Also, most Aboriginal youth in school feel accepted by their peers and participate in teams, clubs and groups.

SOME YOUTH DON'T FEEL THEY BELONG

A notable number of the youth surveyed have less of a sense of belonging. Almost a third of the Aboriginal youth said they were only comfortable attending school “some days” or “never.” Fourteen percent “disagree” or “disagree strongly” that their school is sensitive to their culture. And 22% “never” or only “some of the time” feel accepted by peers.

SENSE OF BELONGING TO LOCAL NEIGHBOURHOOD (%)*



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



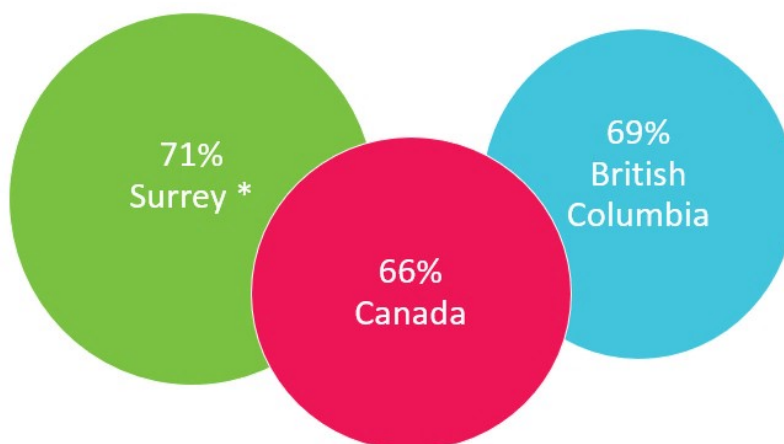


71% OF SURREY RESIDENTS (AGE 12+) REPORTED A STRONG OR SOMEWHAT STRONG **SENSE OF BELONGING** IN 2014. THIS WAS **HIGHER THAN THE NATIONAL AVERAGE** (66%) AS WELL AS THE PROVINCIAL AVERAGE (69%).



92.4% OF SURREY RESIDENTS (AGE 12+) REPORTED STRONG OR SOMEWHAT STRONG **LIFE SATISFACTION** IN 2014. THIS WAS SLIGHTLY **HIGHER THAN THE NATIONAL AVERAGE** (92.2%) AS WELL AS THE PROVINCIAL AVERAGE (91.9%).

STRONG SENSE OF COMMUNITY BELONGING (%)*



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



BY THE NUMBERS

Creating a stronger sense of belonging for Aboriginal youth is a complex task. We can all make an effort to acknowledge cultural identity and engage young people in respectful ways.

- 74% of the youth who took our survey said they were "always" proud to be Aboriginal
- 28% "disagree" or "strongly disagree" that all students enjoy learning about First Peoples
- Only 25% of Grade 7 students in BC reported being taught about Aboriginal peoples

7

LIFELONG LEARNING EXPERIENCES

Indian residential schools have had a lasting negative impact on First Peoples. These religious schools were funded by the government and operated across Canada for more than 100 years. Children in these schools were taken from their families. They suffered from poor living conditions and many forms of abuse. They were forced to give up their culture and forget their language. Almost 90% of the people who answered the survey said that they or a family member had attended an Indian residential school. The children and grandchildren of these students have had to deal with high rates of violence, abuse, illness, and death.



RACISM CONTINUES IN SCHOOLS

First Nations students still face many forms of racism. Types of racism include bullying by other students or low expectations from teachers. This behaviour is still a barrier to education. Programs have been designed for Aboriginal students. More than 60% of those surveyed said they had taken part in workshops or activities specially designed to help them.

“More Aboriginal students are completing high school in B.C. than ever before.

—BC GOVERNMENT REPORT

GRADUATION RATES ARE RISING

A BC government report says that the rate for Aboriginal students completing high school is higher than it has ever been (64% in 2015/16, up 7% from five years earlier). This is a positive sign for First Peoples. Higher levels of education have been linked to better job prospects. However, graduation rates for BC's non-Aboriginal students (86% in 2015/16) are still much higher than those for Aboriginal students.

In Surrey, Aboriginal graduation rates were higher in 2016/17 (61%) compared to 2015/16 (54%). The trend is upward, but the rate is not yet on par with BC Aboriginal students overall.

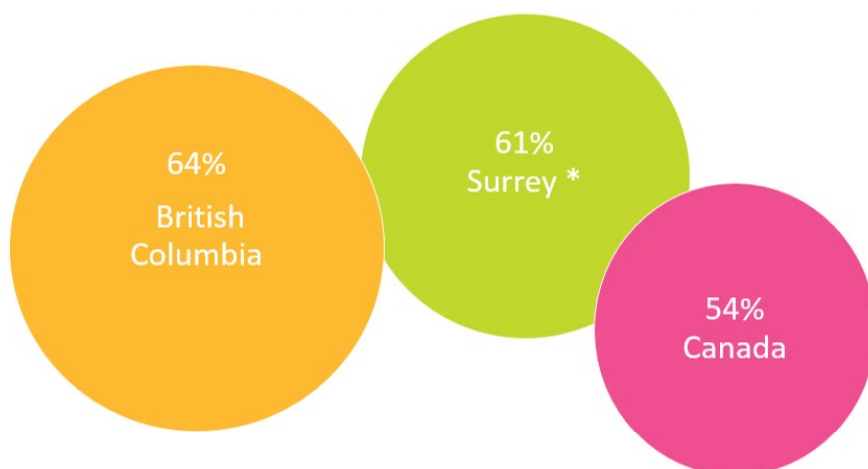
More than half of those who took the survey said that they had a degree or certificate. They listed bachelor's, associate, and graduate degrees. The few people who did not complete high school gave various reasons. They said they were bored, had trouble with schoolwork or teachers, experienced bullying or isolation, or had health issues. Reasons people gave for not completing a post-secondary program related to either money (wanting or needing to work) or to family responsibilities.



THE IMMEDIATE
TRANSITION RATE FOR
ALL BC ABORIGINAL
GRADS OF 2010 TO
BC POST-SECONDARY
INSTITUTIONS WAS **37%**.

THIS WAS LESS THAN
THE TRANSITION
RATE OF 51% FOR
ALL 2010 BC GRADS.

GRADUATION RATES FOR ABORIGINAL STUDENTS



*Data for 2016/17. Other percentages are for 2015/16.



49% OF ALL SURREY'S
ABORIGINAL GRADE
10 STUDENTS ARE
SATISFIED THAT
SCHOOL IS **PREPARING**
THEM FOR A JOB.

THE PROVINCIAL RANGE
IS 28% TO 38%.

BY THE NUMBERS

First Peoples continue to suffer negative effects from Indian residential schools. And students still face racism in schools.

Graduation rates for Aboriginal students across Surrey are slowly rising, as are transition rates to post-secondary education.

- *Almost all (87%) of those surveyed said they or a family member had attended an Indian residential school*
- *When asked what issues First Peoples face in Surrey, 10% identified education and school completion*

- *More than 90% of Aboriginal students in BC achieved a pass rate of C- or better in most of their high school courses*



All levels of governments have recognized their social, moral and legal obligations to increase the number of Aboriginal students graduating.

—CAROL BELLRINGER, FORMER AUDITOR GENERAL OF BC



Diorama of reef net fishing camp made by Don Welsh, Manager of Archaeological Services at Semiahmoo First Nation.

AN EDUCATOR'S VIEW

"Aboriginal students are everyone's responsibility." That is the view of L., a veteran educator who works directly with First Peoples in Surrey schools. She is a Cree woman in her mid-fifties from the Kawakatoose First Nation, in Saskatchewan. "I started out wanting to work in education and with Indigenous people in education, and that's what I've done my whole life. So that's been very rewarding."

She has worked in both Saskatchewan and BC as a teacher and curriculum developer. Now she directs a department dedicated to enhancing the experience of Aboriginal students in public schools. "We work with all the people in the [school] district, at every level."



It's hard to really say that you are, you know, strong in your cultural identity if you don't have the language, right?

CULTURAL CONNECTIONS

When asked whether she speaks her traditional language, L. said she did not have a chance to learn it. "My mom went to residential school, . . . she had a really traumatic experience there, and so she never passed it on to us. And my dad never went to a residential school, he went to public school, but he never learned Cree."

L. finds it hard to have a strong cultural identity without language. She wishes she had learned Cree. She knows her clan and history, but does not live on the land and finds it difficult to connect with her roots. "When I completed my doctoral studies, people from my band came to my defence. . . and I felt very honoured to have them do that. . . But I can't be there and be involved in things because it's far away."

On the subject of wealth, L. said that First Nations have historically been viewed as have-nots in society. She says that all people need to have dignity, an adequate standard of living, and access to resources. Benefits should be shared more equally.



Anyone going to university now [to become a teacher] has to take a class in Indigenous world views and perspectives, so that's positive.

A NEED FOR AWARENESS

The school system was supportive of her own child's gifts and talents. Yet it wasn't supportive of his Aboriginal heritage. Now, she points out, students can read books by First Nations authors. These books are available in school libraries, which was not the case when she was growing up. "Having them available is one thing," she adds, "but actually getting people to read them and learn from them is a whole other story."

Having worked with many First Peoples, L. knows that each nation has its own history, location, and practices. They share problems linked to the isolation and confinement of previous generations: family dysfunction and abuse, as well as mental illness and other health issues, like diabetes and high blood pressure. These problems come from having to deal with the trauma of not having a stable home, and from a life of poverty.

POSITIVE SIGNS

L. has concerns about efforts such as the Truth and Reconciliation Commission (TRC). She wants them to be about more than finding facts and lead to real justice for First Peoples. About the TRC, she adds, "More people know about the history now, so I think that's positive."

She sees other positive signs, such as the North American Indigenous Games. "I watched the opening ceremonies to that. It was very heart-warming and uplifting." How First Peoples are portrayed in the media is "getting better," she says. Above all, Aboriginal people are speaking out for themselves. "All these people are saying, 'You can't speak for us.' So, you know, we're saying what we need to say, Indigenous people."

8

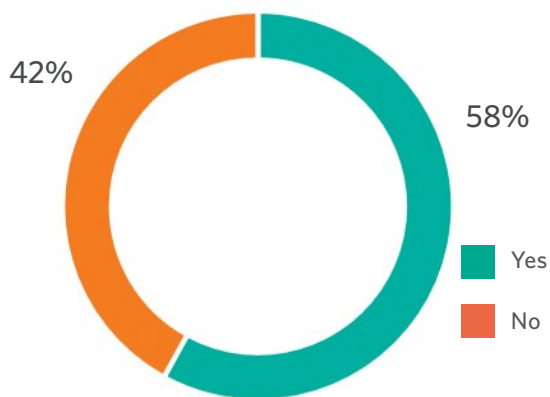
ARTS AND EXPRESSION

First Peoples use art to express their cultural identity. The process of creating art is as important as the art itself. The arts offer a creative outlet for passing on knowledge, sharing stories and experiences, and expressing oneself. Important aspects of Aboriginal culture to pass on to the next generation are language, customs and traditions, family values, ceremonies, art, and spirituality. Of these, language is one of the most important. Since colonization, Aboriginal languages across Canada have been under threat. Some languages have very few speakers left and may not survive. Efforts are being made to preserve and teach Indigenous languages. Many First Peoples are familiar with their Aboriginal language, but are not fluent.

CULTURAL EVENTS IN SURREY

First Peoples value Surrey partly for its community events. Popular cultural activities in Surrey are storytelling, powwows, ceremonies, family gatherings, drumming, and singing. Some ceremonies and programs require a specific venue or equipment. Commuting to these Aboriginal gathering places can be a challenge. Events that take place outside of Surrey but still in the Lower Mainland include feasts, potlatches, sweat lodges, and Hobiye (Nisga'a new year). There is only one band office in Surrey boundaries.

I AM FAMILIAR WITH MY ABORIGINAL LANGUAGE

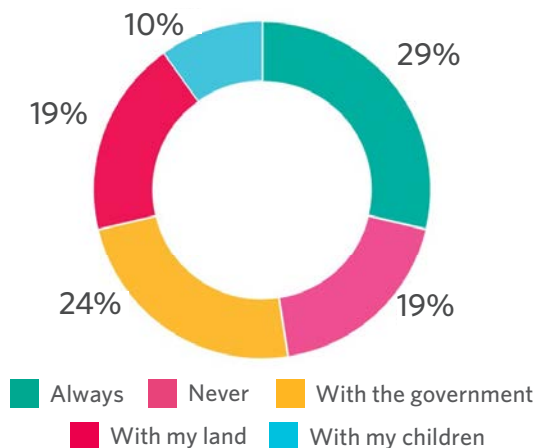


Events that take place outside of Surrey . . . include feasts, potlatches, and Hobiye (Nisga'a new year).



Popular cultural activities in Surrey are storytelling, powwows, ceremonies, family gatherings, drumming, and singing.

I WORRY ABOUT LOSING MY CULTURAL IDENTITY

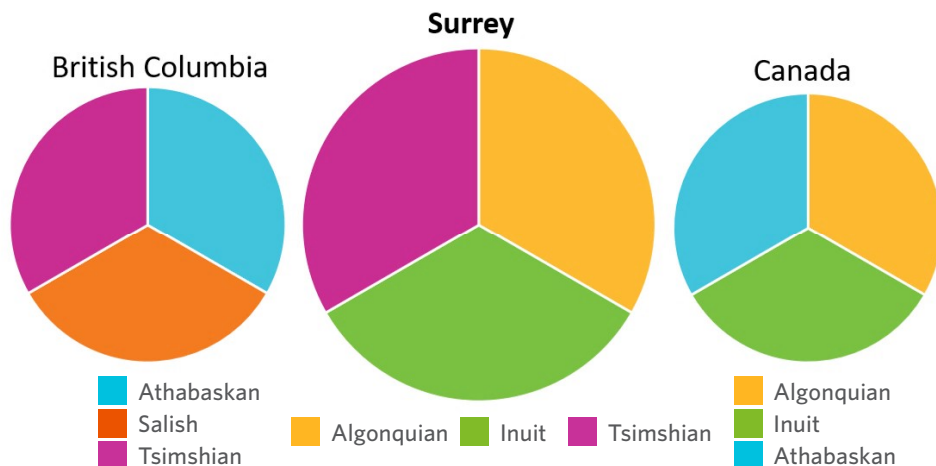


YOUTH, LANGUAGE, AND CULTURE

Community Foundations of Canada (CFC) found that children who speak an Indigenous language are more likely to attend cultural activities. CFC also reported a link between greater language knowledge and fewer suicides in bands in British Columbia.

Most youth who took part in our survey never speak their Indigenous language, but many expressed a desire to learn. They said they feel proud to be Aboriginal, and expressed pride in their culture and its art. Seventeen percent of Aboriginal youth surveyed said they have never attended cultural events or ceremonies.

MOST WIDELY SPOKEN ABORIGINAL LANGUAGE GROUPS



*2016 Census data. Top three groups only; graph not proportional.



SALISH LANGUAGES
REPRESENT **27%**
OF THE ABORIGINAL
LANGUAGES SPOKEN
IN BC



LESS THAN 1% OF
FIRST PEOPLES IN
SURREY SPEAK THEIR
ABORIGINAL LANGUAGE



IN CANADA, 0.6%
OF ALL LANGUAGES
SPOKEN ARE
ABORIGINAL
LANGUAGES

BY THE NUMBERS

Various cultural activities take place in Surrey, and others take place in nearby communities. Language is important in passing on cultural knowledge and traditions, yet very few First Peoples speak their Aboriginal language.

- Almost all of those surveyed said they attended Aboriginal cultural events
- Aboriginal youth said they created art at school (46%), at home (33%), and elsewhere (19%)
- 17% of youth surveyed have never attended cultural events or ceremonies



Photo of Jeska Slater by Kelsie Marchand of Syilx Images

MURAL HONOURS FUTURE GENERATIONS

On June 21, 2017, National Aboriginal Day, a bold new mural was unveiled at Surrey's Bridgeview Community Centre. The mural was painted by local Aboriginal youth working with Jeska Slater, a Nehiyaw iskwew (Cree woman) artist. Slater's family is from Ochekwi Sipi (Fisher River) Cree Nation, Manitoba. She grew up and still lives in the shared territory of the Kwantlen and Katzie First Nations (Maple Ridge), and works as the Indigenous Youth Advocate at Surrey's friendship centre. Through her company, Young Artist Warriors (YAW), Slater uses various forms of art to honour Indigenous knowledge and support Indigenous communities. She helps youth to build positive identities, cultural pride, and healthy self-esteem.

"The three youth in the mural are local Indigenous champions working in various community capacities for Indigenous people in Surrey," says Slater. "They represent the future generations." Slater wants viewers to think: "What would make Surrey the best place for an Indigenous person to grow up in?" The mural highlights Surrey's growing population of Aboriginal young people. "Each star in this painting represents 1,000 Indigenous people," she says. "The eagle represents our teachings and protocols guiding our work forward."

The mural, a Canada 150 project, was created in a partnership between the City of Surrey, Young Artist Warriors, and the Fraser Region Aboriginal Friendship Centre Association.

9

LAND AND RESOURCES

The city of Surrey was built on the traditional territories of the Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt, and Tsawwassen First Nations. As part of their rights, First Peoples have claims to certain traditional lands and areas that belong to their community. The traditional lands are vital resources for fishing, hunting, and gathering. Because of smallpox epidemics, white settlement, and racist colonial policies, there is only one First Nations reserve—Semiahmoo—within Surrey boundaries. Furthermore, the small Qayqayt First Nation (New Westminster, mentioned above) is one of two local First Nations with no reserve lands at all.

I don't make it out of the city often, particularly since I haven't been working. No money to travel.

ACCESS TO TRADITIONAL LANDS

More than half of the people answering the survey said that they felt cut off from the land and its resources. Most of them mentioned that they did not have the time or the money to travel to these lands. Living in the city means that there is no affordable access to fish, wild meat, or berries. There is also no time or place to hunt or fish, as there was when they were younger or had access to traditional lands. This makes it difficult to eat a traditional diet.

A VITAL CONNECTION TO THE LAND

The land is an everyday part of the lives of First Peoples. It sustains them physically, emotionally, socially, culturally, and spiritually. Land is not just the dirt and earth and rivers that flow. Land is the natural world in its spiritual wonder. Traditional territories are important to First Peoples' cultural and spiritual practices. First Peoples are motivated to protect and maintain their lands from threats to the environment and to their communities.



3,000+ CANADIAN INDIGENOUS LANDS, RESERVES, AND TERRITORIES WERE ADDED TO GOOGLE MAPS AND GOOGLE EARTH ON JUNE 21, 2017



65 FIRST NATIONS IN BC ARE INVOLVED IN, OR HAVE COMPLETED TREATIES THROUGH, THE TREATY NEGOTIATIONS PROCESS



THERE ARE **615** FIRST NATIONS OR INDIAN BANDS IN CANADA

BY THE NUMBERS

First Peoples living in Surrey belong to many First Nations bands. Distance, time, and the cost of travel make it hard for many Aboriginal people to access their traditional lands.

- *52% of those responding to the survey said they feel cut off from the land and its resources*

- *Despite this, 61% said they have a connection to the land on which they live*

10

JUSTICE

All of the First Peoples surveyed for Surrey's Vital Signs 2018 said that they have unique rights and privileges compared to other cultural or ethnic groups. Historically, European colonizers in Canada treated First Peoples unfairly. Aboriginal people continue to experience prejudice and racism. Long-standing injustice has caused discrimination and suffering for First Peoples. For a long time, they have been over-represented in the criminal justice system, as both victims and offenders. It's no surprise that First Peoples often lack trust in the justice system. However, most of those who took our survey (73%) said they have confidence in their local police force.



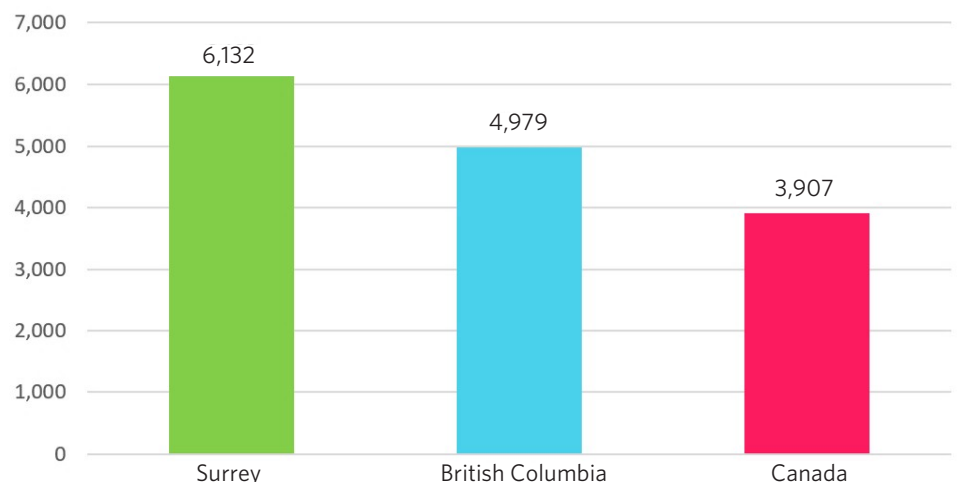
We can't say on the one hand that we're this nation that welcomes everyone, yet treat the original people the way that we have.

SURREY CRIME STATISTICS

Compared to nearby cities, Surrey has a high rate of drug and gang-related criminal activity. The biggest issues facing Surrey are safety and crime. The rates of violent crime, property crime, and traffic violations were all higher than provincial rates and the national average in 2015. For instance, Surrey had 1,509 violent criminal code violations per 100,000 people. The rate for British Columbia was 1,217 and the national average was 1,062. However, all of these crime rates had fallen in the past 15 years: 43.5% for property crime, 25% for traffic violations, and 21% for violent crime.



NUMBER OF PROPERTY CRIMES*



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

INDIGENOUS JUSTICE PROGRAMS

The Department of Justice acknowledges that Indigenous adults, youth, and females are over-represented as crime victims and in custody. Discussing this reality, former Associate Chief Judge Murray Sinclair wrote that Canada's justice system requires Aboriginal people to act against their beliefs. Senator Sinclair argued that Aboriginal people and their European colonizers have very different world views and life philosophies. These views, he wrote, are "so fundamentally different as to be inherently in conflict." You could say they are as different as night and day.

Support for a separate Aboriginal justice system exists. There is concern that a separate Aboriginal justice system would segregate and isolate Aboriginal people. In 1999, the Supreme Court of Canada ordered judges, when sentencing Aboriginal people, to consider alternatives to prison when possible. They must also pay "particular attention to the circumstances of Aboriginal offenders." Before sentencing, what's called a Gladue report is prepared to provide the court with information about the Aboriginal person's background. More than 67% of First Peoples we surveyed were not aware of the Indigenous justice programs and services available in Surrey.



ILLICIT DRUG OVERDOSE DEATHS WERE PROJECTED TO REACH **177** IN SURREY FOR ALL OF 2017



PROPERTY CRIME VIOLATIONS WERE **6,132** PER 100,000 PEOPLE IN SURREY IN 2015, COMPARED TO 4,979 IN BC



TRAFFIC CRIME VIOLATIONS NUMBERED **441** PER 100,000 PEOPLE IN SURREY IN 2015, UP 12.2% FROM 2014

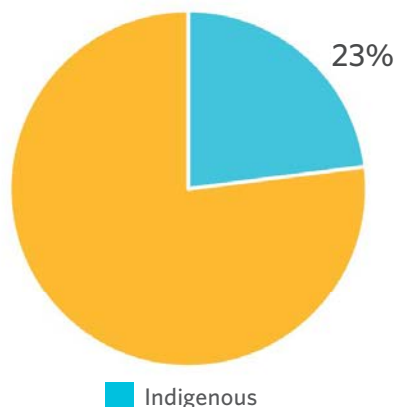


SEXUAL ASSAULTS PER 100,000 PEOPLE AND YOUTH CRIME BOTH RANKED LOWER IN SURREY THAN IN BC AND CANADA

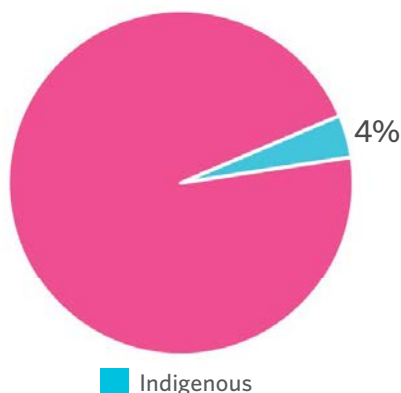


Aboriginal people and their European colonizers have very different world views and life philosophies.

FEDERALLY SENTENCED OFFENDERS



CANADIAN ADULT POPULATION



BY THE NUMBERS

First Peoples have suffered a long history of injustice at the hands of colonizers. This has resulted in distrust. Aboriginal people remain over-represented in the criminal justice system, as both victims and offenders.

- *Most of those who took our survey (73%) said they have confidence in their local police force*
- *However, 67% disagreed that there are Indigenous justice programs available in Surrey*

- *100% agreed that First Peoples have unique rights and privileges compared to other cultural or ethnic groups*

11

ABORIGINAL AND HUMAN RIGHTS

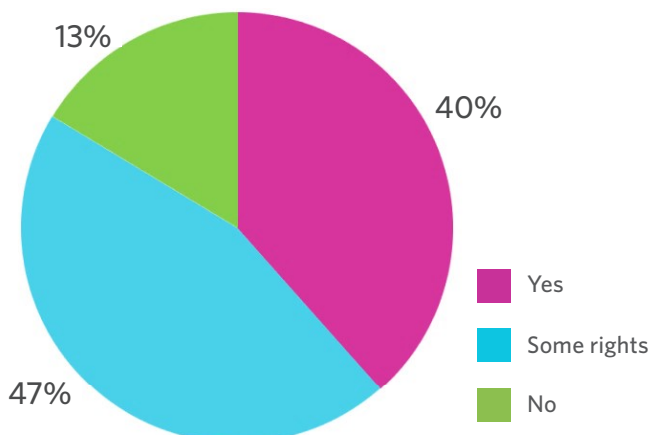
First Peoples living in Surrey are diverse. They identify with various Aboriginal groups and trace their roots to different parts of Canada. First Peoples place high value on family, community, and cultural traditions. The majority of those who took our survey said they have knowledge of cultural traditions and history that dates back two or three generations. This knowledge includes awareness of some of their family's rights to resources. All of the First Peoples surveyed for *Surrey's Vital Signs 2018* said that they have unique rights and privileges compared to other cultural or ethnic groups.

“Discrimination, bias and prejudice are big factors in the continued oppression of Indigenous peoples.”

STEREOTYPES CAUSE PROBLEMS

First Peoples living in Surrey face equality issues and discrimination. There is a lack of understanding of Aboriginal culture and traditions. Negative stereotypes can make it difficult for First Peoples to find adequate health care, education, employment, or housing. Aboriginal people experience teasing and insults because of their Aboriginal background. One person said, “Discrimination, bias and prejudice are big factors in the continued oppression of Indigenous peoples.”

I KNOW MY FAMILY'S ABORIGINAL RIGHTS TO RESOURCES



“A significant portion of our population are underprivileged and marginalized, and we can't say that that's okay.”

SERVICES LINKED TO STATUS

Under the Indian Act, First Peoples must register their legal status to receive the rights and benefits of Aboriginal people in Canada. But getting a status card can take longer than 16 weeks. "Took over two years to obtain status," one person told us. Each person applying for a status card must provide and pay for supporting documents

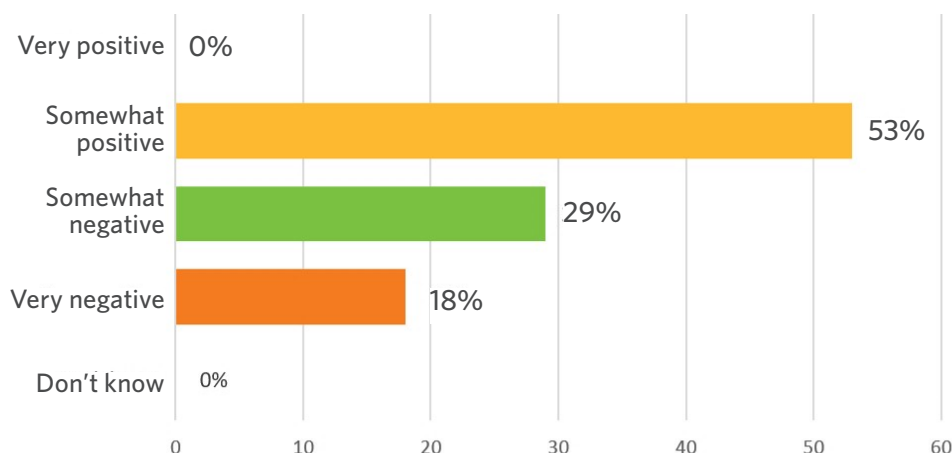
and photos. Like a passport, a status card must be renewed after 10 years (5 years for children). Without a status card, Aboriginal people have problems gaining access to government programs and services. These programs include employee benefits, social programs, housing services, and education and employment opportunities.



IT TOOK **84 YEARS** AFTER CONFEDERATION FOR ALL INDIGENOUS PEOPLES IN CANADA TO GAIN **VOTING RIGHTS**



CURRENT RELATIONS BETWEEN FIRST PEOPLES AND NON-ABORIGINAL PEOPLES IN SURREY ARE ...



VOTER TURNOUT IN SOME INDIGENOUS COMMUNITIES IN THE FEDERAL ELECTION OF 2015 WAS SAID TO BE UP **270%**



10 INDIGENOUS PEOPLE WERE **ELECTED** TO THE HOUSE OF COMMONS IN 2015, AND TWO WERE SELECTED AS CABINET MINISTERS

BY THE NUMBERS

Most First Peoples know their cultural traditions and history, as well as their rights to resources. To access government services, Aboriginal people need a valid status card, which is not always easy to get.

In 2016, Canada announced its full support of the United Nations Declaration on the Rights of Indigenous Peoples, which describes both individual and collective rights

28% of those surveyed said First Peoples in Surrey are subject to discrimination often
Another 67% said they were subject to discrimination occasionally

12


FOOD SECURITY

Traditional foods are those gathered or hunted by First Peoples directly from traditional lands. They are important to cultural identity. They also strengthen family and community connections.

Because these foods are natural and rich in nutrients, they also play an important role in helping Aboriginal people stay healthy. Yet First Peoples have problems getting access to these foods. More than half of those surveyed feel cut off from their traditional lands because of time and money.

Many don't have access to a vehicle and may rely on public transportation.

This also makes shopping for locally grown foods harder.

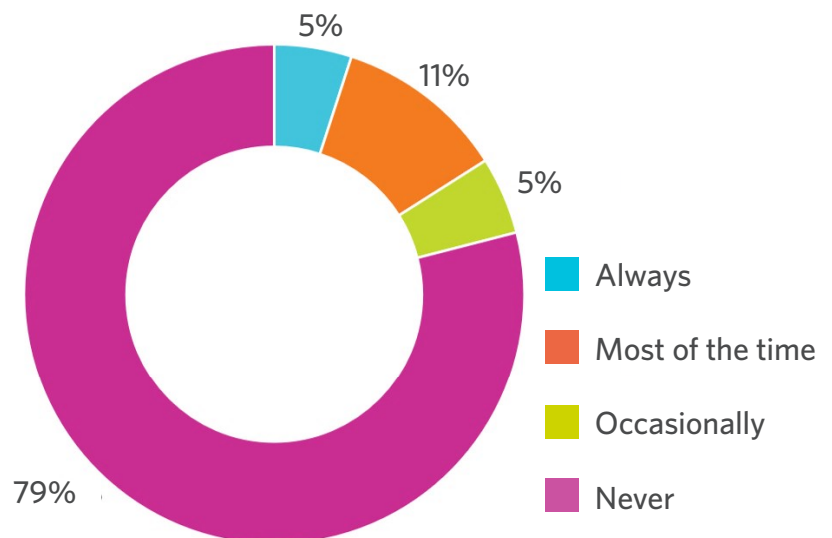


“ Finding fresh berries that are accessible financially as well, and finding fish, it's not accessible.

POVERTY AND FOOD BANKS

Only 15% of First Peoples said they ate locally sourced food most of the time, while slightly under half ate it occasionally. For some, poverty plays a role in food security. Seventy-nine percent of First Peoples surveyed never have to use a food bank to meet their basic food needs. But demand for BC food banks has grown 33% since 2005. And about one in 10 of those surveyed said they rely on the food bank “most of the time.” A key fact is that children make up about one-third of food bank clients in the province.

I HAVE TO RELY ON A FOOD BANK TO MEET MY BASIC NEEDS



“ I go up to Kamloops and I'm up the valley in my work, so I'm able to pick up fish . . . I don't hunt anymore, but when I was a kid we did.

PROMOTING HEALTHY EATING

About half of the First Peoples surveyed report that their meals are well balanced and nutritious “always” or “most of the time.” Yet 2014 survey data reported that 63% of residents (age 12 or older) in the Fraser South Health Services District Authority were not eating the recommended five daily servings of fruit or vegetables. More than half of the youth we surveyed said they bring their own food to school. Others said they eat at home, eat at the cafeteria, or eat food from a school program. However, 15% chose “other.” Many of these students said they do not eat or rarely eat breakfast or lunch, because they are not hungry or do not have time.



THE SURREY FOOD BANK SUPPLIED **55,000 FOOD HAMPER**S TO FAMILIES IN SURREY AND NORTH DELTA IN 2016



103,464 PEOPLE IN BC USED **FOOD BANKS** IN 2016; OF THOSE, ALMOST ONE-THIRD (32.2%) WERE CHILDREN

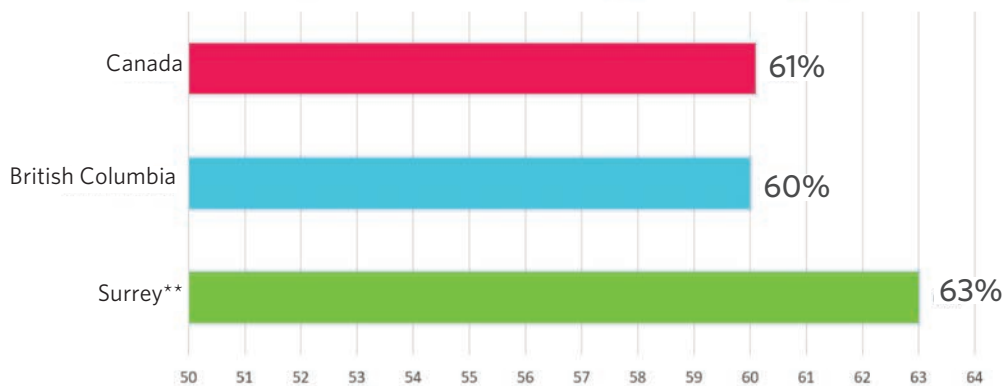


IN CANADA, **36%** OF THOSE WHO USE **FOOD BANKS** ARE **UNDER THE AGE OF 18**



ANOTHER **22%** OF THOSE WHO USE **FOOD BANKS** IN CANADA ARE **SINGLE-PARENT FAMILIES**

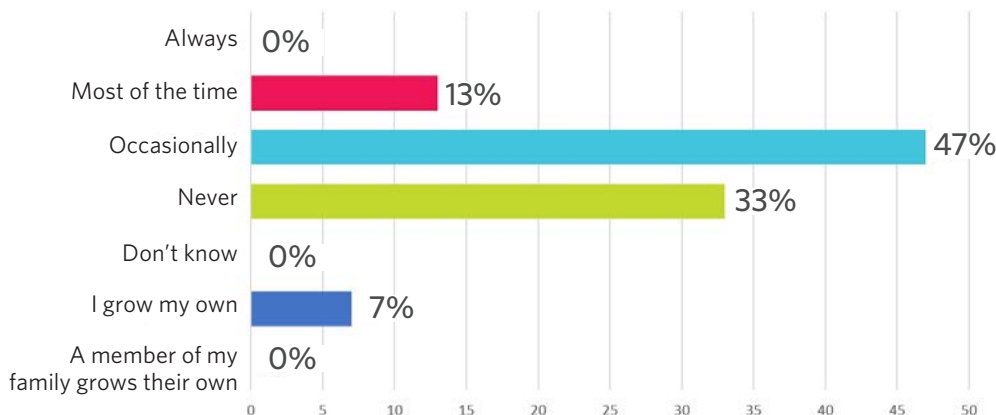
RESIDENTS WHO DON'T EAT ENOUGH FRUITS AND VEGETABLES*



*Recommended intake is five times daily.

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

I ACCESS LOCALLY GROWN FOOD



BY THE NUMBERS

Poverty can increase food insecurity and also increase the use of food banks. Programs that improve the lives of First Peoples in Surrey will help to make traditional and local foods more accessible.

- 17% of First Peoples surveyed do not have access to a vehicle
- 63% reported that they use public transit some or all of the time

- Only 11% said their meals were always well balanced and nutritious

13

GENERATIONS

Knowledge of cultural traditions and history is strong among the adults who responded to our survey. Three-quarters said they have knowledge that dates back two or more generations. An even greater number (84%) said they are able to pass on knowledge to two or more generations. The sharing of culture takes place in various ways. First Peoples take part in drumming circles and family gatherings. They attend traditional ceremonial events like smudges or healing circles, or events like marches.

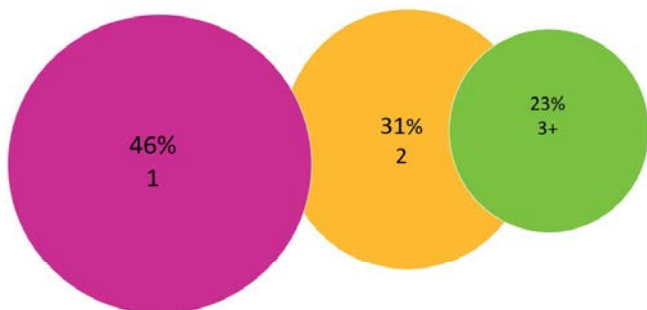


Outreach programs for youth are an important and continued education of our culture for the next generation that may not get that at home.

SOURCES OF CULTURAL KNOWLEDGE

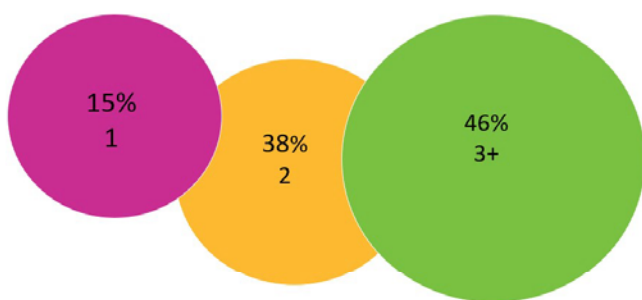
For Indigenous people who said they know their family history “well” or “fairly well,” their main sources of information were parents, close relatives, and grandparents. This information came from a 2009 study done in Vancouver. People who responded to the Vital Signs survey also relied on family sources of cultural and historical knowledge. Sixteen percent said that school had been an important source of information.

I KNOW CULTURAL TRADITIONS AND HISTORY THAT DATE BACK



GENERATIONS

I AM ABLE TO PASS ON CULTURAL TRADITIONS AND HISTORY TO THE NEXT



GENERATIONS



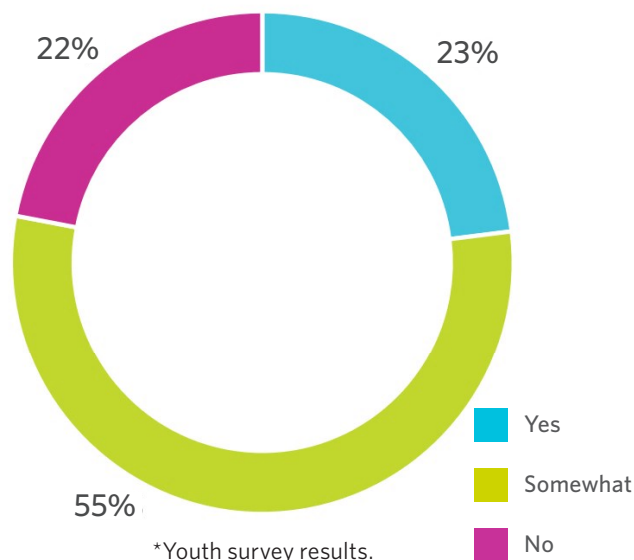
*We all are connected to the earth
and when you hurt the earth, we
hurt ourselves.* —ABORIGINAL YOUTH

YOUTH HAVE LESS FAMILY KNOWLEDGE

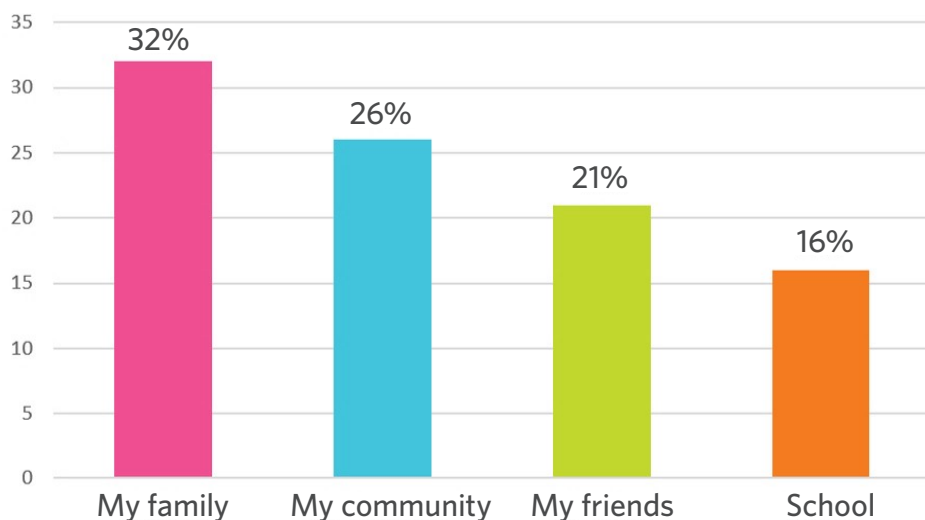
The survey responses of youth did not reflect quite the same levels of intergenerational knowledge. Slightly less than a quarter said yes, they know their family and First Peoples history. Just more than half reported knowing this history “somewhat,” while about one in five said they have no knowledge at all. Still, a number of youth reported sharing in cultural practices or art, music, and traditional cooking with family members.

Youth need opportunities to engage with family and First Nations communities to learn more about their culture and history. Such opportunities would help empower youth to further develop their voices.

I KNOW MY FAMILY AND FIRST PEOPLES HISTORY*



I LEARN/HAVE LEARNED TRADITIONAL FIRST PEOPLES KNOWLEDGE FROM



**84% OF ADULTS
SURVEYED SAID
THEY ARE ABLE TO
PASS ON KNOWLEDGE
TO TWO-PLUS
GENERATIONS**



**22% OF YOUTH
SURVEYED HAVE
NO KNOWLEDGE
OF THEIR FAMILY AND
FIRST PEOPLES HISTORY**

BY THE NUMBERS

*Intergenerational knowledge
strengthens cultural identity. This
kind of knowledge will support
a shift for First Peoples toward
creating greater public respect and
cultural pride.*

- 76% of adults surveyed said they know cultural traditions and history dating back two or more generations
- 58% of those surveyed said the source of their traditional

*Indigenous knowledge was their
family or community*

- 16% said school was a source of Indigenous knowledge

WHAT WE LEARNED

Since June 2016, SurreyCares Community Foundation has been collecting data about the First Peoples in Surrey through two unique surveys and secondary sources, including the 2016 Census. This information will be useful to other organizations, funders, and policy-makers. First Peoples living in Surrey's urban neighbourhoods face some serious social challenges. However, they also have real reasons to celebrate!

12 THINGS TO CELEBRATE

- First Peoples in Surrey are a small but growing population. Most of the people who took our survey (41%) have lived in Surrey for more than 10 years.
- They are also relatively young, with a median age of 25.6 years. This is more than 13 years less than the median age of 38.7 years for Surrey residents overall.
- In terms of belonging, all of those who took our survey reported being comfortable with their Aboriginal identity.
- Most First Peoples (95%) said they attended Aboriginal cultural events. The most popular activities available in Surrey include storytelling, powwows, family gatherings, and drumming.
- First Peoples place a high value on family, community, and cultural traditions. Most people said they have knowledge of cultural traditions and history dating back two or more generations.
- First Peoples associated "wealth" with more than economic resources. Family, community, culture, and spirituality all ranked more highly than money or material things.
- About two-thirds of those who answered our survey were employed, with 80% of them working full-time.
- Some cultural resources and supports are available in Surrey. The friendship centre run by the Fraser Region Aboriginal Friendship Centre Association is a significant source.
- Most of those surveyed (72%) said they had never been in foster care.
- Despite suffering a history of injustice at the hands of colonizers, most of the First Peoples who responded to our survey (73%) have confidence in their local police force.
- About half (49%) of Surrey's Aboriginal Grade 10 students are satisfied that school is preparing them for a job. Aboriginal students' graduation rate and rate of transition to post-secondary are both rising.
- Among young people, 85% agreed or strongly agreed that their school environment was sensitive to their culture. Many expressed a wish to learn their Aboriginal language.





12 THINGS TO IMPROVE

- Compared to the growing number of young people, the number of Elders is small. Elders are a vital source of information for First Peoples, and especially for children and youth.
- A small minority of First Peoples in Surrey (less than 1%) speak their Aboriginal language. Because few speakers survive, many Aboriginal languages are difficult to maintain and revitalize.
- In accessing health care, like other Canadians, First Peoples experience long wait times, difficulties finding a family doctor, and affordability challenges. They can also find it hard to access culturally appropriate care, such as services at Aboriginal health and healing centres.
- All of those surveyed (100%) agreed that First Peoples have unique rights and privileges compared to other cultural or ethnic groups. Yet they face challenges in applying for specialized insurance and benefits. Only 28% of survey respondents had First Nations health benefits.
- First Nations children and youth are greatly over-represented in government care. In BC, more than 55% of children living out of their parents' home are Aboriginal. As well, Aboriginal children are over-represented among those living in poverty.
- First Peoples face discrimination in housing, employment, and education. About 10% of those surveyed said education and school completion were among issues First Peoples face in Surrey. Programs designed to help Aboriginal students are not attended by all Aboriginal youth.
- Most of the First Peoples who answered our survey reported having a household income of \$60,000 and below before taxes, although almost 20% did not report their income on the survey.
- First Peoples reported having to travel outside of Surrey to attend cultural events. Half of those we surveyed said they felt cut off from traditional lands. They cited lack of time or money to access these lands.
- Less than half (47%) of those surveyed said they are able to access locally grown food occasionally. More than a third said that their meals are only sometimes well balanced and nutritious.
- Roughly half of those surveyed (52%) said they were renting their accommodation. Finding affordable and adequate housing in Surrey is an increasing concern, particularly for vulnerable populations who are over-represented in the homeless population.
- Almost all survey respondents (87%) said either they or a direct family member had attended an Indian residential school. This experience has long-lasting negative effects on health and well-being, and survivors may suffer from post-traumatic stress disorder.
- Indigenous justice programs are available in Surrey, but many First Peoples were not aware of them. Over two-thirds indicated a need for greater access to culturally sensitive services.

STUDY METHODS

This study aimed to investigate two key 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?

From March 28 to June 16, 2017, SurreyCares Community Foundation conducted a survey of First Peoples living in Surrey. The survey asked people how they are faring in 13 key quality-of-life indicators. For the survey, “First Peoples” was defined as anyone who identified as First Nations (Status and Non-status), Inuk (Inuit), or Métis.

WHERE THE DATA CAME FROM

Primary data came from two separate surveys. A longer survey, with 66 questions, was used for adults. A shorter survey, with 17 questions, was used for students in the K-12 public school system. Questions ranged from multiple-choice to short answer, with some short answers being optional. The school-age survey focused on the same indicators as the longer adult survey and included questions more relevant to the concerns of children and youth.

To support survey findings, researchers looked at other sources of data. These included Statistics Canada, other government websites, and various 2011 and 2016 Census reports. Researchers also consulted data from Surrey Schools, the City of Surrey, Fraser Health, the First Nations Health Authority, the BC Ministry of Education, and previous Vital Signs reports. Detailed findings are presented in a white paper, available on the SurreyCares website. This report, written and edited according to principles of plain language, aims to summarize key findings and reach more readers.

HOW THE SURVEY WAS DISTRIBUTED

The main survey was made available through surreycares.org. The school-age survey was available digitally for school use only, released through the Surrey School District’s Aboriginal Learning department. Surveys administered to students outside of school 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.

RESPONSES TO THE SURVEY

A total of 146 individual survey responses were collected: 61 responses to the adult survey and 85 responses to the school-age survey. The number of responses was relatively small, but was also reasonable based on the size of the population. Most of those responding to the adult survey were in the age ranges of 40–49 (28%) and 50–59 (25%). Very few (4%) were over 60 years of age.

LIMITATIONS OF THE STUDY

The research conducted for the study faced external limitations as well as internal decisions affecting outcomes. Here is a short summary.

- Six First Nations are officially represented within Surrey. Distribution of paper surveys was provided through Aboriginal service organizations, and Surrey Schools staff administered the digital student survey.
- Vital Signs is limited to residents of Surrey, but survey responses were accepted from members of the Semiahmoo First Nation living in White Rock.
- Some individuals may not have had access to the online survey and may not have received a paper copy to complete. Literacy rates and access to technology affected online involvement.
- Qualitative data was limited due to the small number of personal interviews (3) conducted and limited responses to open-ended questions.
- Literature reviewed for secondary data was based primarily on 2011 census data. As much as possible, recent data was incorporated from the 2016 Census. Release of the report was delayed from October 2017 to include newly available data from the 2016 Census.

SOURCES

FIRST PEOPLES IN SURREY

Aboriginal Children in Care Working Group. *Aboriginal Children in Care—Report to Canada's Premiers*. 2015. https://www.canadaspremiere.ca/wp-content/uploads/2017/09/aboriginal_children_in_care_report_july2015.pdf.

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>.

Statistics Canada. Data provided by Community Foundations of Canada.

1 HEALTH AND WELLNESS

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>.

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>.

Statistics Canada. Fraser South HSDA data provided by Community Foundations of Canada.

2 ECONOMY AND WEALTH

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.

City-Data.com. "Surrey—City, British Columbia, Canada—Labour, Occupation and Industry." 2012. <http://www.city-data.com/canada/Surrey-City-work.html>.

Statistics Canada. "Labour Force Characteristics, Seasonally Adjusted." November 2017. <https://www.statcan.gc.ca/tables-tableaux/sum-som/101/cst01/lfs01c-eng.htm>.

———. "Labour Force Characteristics, Seasonally Adjusted, by Census Metropolitan Area." November 2017. <https://www.statcan.gc.ca/tables-tableaux/sum-som/101/cst01/lfs03l-eng.htm>.

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.

3 TRANSPORTATION AND ACCESS

Community Foundations of Canada. *Vital Signs: Arts and Belonging*. Ottawa, 2017. <http://communityfoundations.ca/artsandbelonging>.

Fraser Region Aboriginal Friendship Centre Association. "Our History." 2016. <http://frfca.org/index.php/about-us>.

Metro Vancouver. *The Metro Vancouver Housing and Transportation Cost Burden Study*. 2015. <http://www.metrovancouver.org/services/regional-planning/PlanningPublications/HousingAndTransportCostBurdenReport2015.pdf>.

4 CHILDREN AND FAMILIES

Aboriginal Children in Care Working Group. *Aboriginal Children in Care*. Op cit.

BC Aboriginal Childcare Society. <http://www.acc-society.bc.ca>.

British Columbia. "Aboriginal Children and Teens." 2017. <https://www2.gov.bc.ca/gov/content/life-events/births-adoptions/adoptions/how-to-adopt-a-child/adopt-from-foster-care/adopting-aboriginal-children-teens>.

———. "Aboriginal Children and Teens in Need of Care in BC." 2017. <https://www2.gov.bc.ca/gov/content/family-social-supports/fostering/why-foster-in-bc/children-and-teens-in-need-of-care/aboriginal-children-teens>.

———. "Indigenous Child and Family Development." N.d. <https://www2.gov.bc.ca/gov/content/governments/indigenous-people/supporting-communities/child-family-development>.

Community Foundations of Canada. *Vital Signs: Arts and Belonging*. Ottawa, 2017. <http://communityfoundations.ca/artsandbelonging>.

Doucet, Melanie, quoted in Katie Hyslop. "Creating Connections Through Photography." *The Tyee*, December 15, 2017. <https://theyee.ca/News/2017/12/15/Creating-Connections-Through-Photography>.

First Call: BC Child and Youth Advocacy Coalition. *2016 BC Child Poverty Report Card*. Vancouver, 2016. <http://www.sparc.bc.ca/wp-content/uploads/2017/03/2016-BC-Child-Poverty-Report-Card.pdf>.

———. *2017 BC Child Poverty Report Card*. Op cit.

Statistics Canada. Aboriginal Peoples Highlight Tables, 2016 Census. Catalogue no. 98-402-X2016009. Ottawa, 2017. <http://www12.statcan.gc.ca/census-recensement/2016/dp-pd/hltfst/abo-aut/index-eng.cfm>.

5 HOUSING

City of Vancouver. *Aboriginal Homelessness—2017 Homeless Count*. 2017. <http://www.metrovancouver.org/services/regional-planning/homelessness/HomelessnessPublications/2017AboriginalHomelessnessCount.pdf>.

Gold, Kerry. "An Avalanche of Money." *The Globe and Mail*, December 7, 2017. <https://www.theglobeandmail.com/real-estate/Vancouver/how-income-inequality-is-resaping-metrovancouver/article37196565>.

Metro Vancouver. *Metro Vancouver Housing and Transportation Cost Burden Study*. Op cit.

———. *2017 Homeless Count in Metro Vancouver: Preliminary Data Report*. Prepared by BC Non-Profit Housing Association and M. Thomson Consulting. March 31, 2017. <http://www.metrovancouver.org/services/regional-planning/homelessness/HomelessnessPublications/2017MetroVancouverHomelessCountPreliminaryData.pdf>.

Numbeo.com. "Cost of Living Comparison Between Vancouver and Surrey." 2017. https://www.numbeo.com/cost-of-living/compare_cities.jsp?country1=Canada&city1=Vancouver&country2=Canada&city2=Surrey.

6 BELONGING

British Columbia. Ministry of Education. "Satisfaction Survey—2015/16." December 2016. http://www.bc.ed.gov.bc.ca/reports/pdfs/sat_survey/public.pdf.

Statistics Canada. Data provided by Community Foundations of Canada.

Vancouver Foundation's *Vital Signs 2016* [Fraser South]. Vancouver Foundation, 2016.

7 LIFELONG LEARNING EXPERIENCES

British Columbia. Ministry of Education. "Completion Rates for 2016/17 and "Post-Secondary and Career Preparation" for School District 36—Surrey. 2017. Data search at <http://www.bced.gov.bc.ca/reporting/systemperformance>.

———. "How Are We Doing?" [report on Aboriginal education]. 2016. http://www.bced.gov.bc.ca/reports/pdfs/ab_hawd/Public.pdf.

———. "Student Transitions to BC Public Post-Secondary Institutions—2013/14." May 2015. <http://www.bced.gov.bc.ca/reports/pdfs/postsectrans/Prov.pdf>.

British Columbia. Office of the Auditor General. *An Audit of the Education of Aboriginal Students in the B.C. Public School System*. November 2015. https://www.bcauditor.com/sites/default/files/publications/reports/OAGBC%20Aboriginal%20Education%20Report_FINAL.pdf.

Statistics Canada. Data provided by Community Foundations of Canada.

———. "Education Indicators in Canada: An International Perspective, 2017." December 12, 2017. <http://www.statcan.gc.ca/daily-quotidien/171212/dq171212a-eng.htm>.

8 ARTS AND EXPRESSION

Community Foundations of Canada. *Vital Signs: Arts and Belonging*. Ottawa, 2017. <http://communityfoundations.ca/artsandbelonging>.

Sapuri, Sunaya, et al. "Jeska Slater." CBC News. <http://www.cbc.ca/news/2/interactives/i-am-indigenous-2017/slater.html>.

Slater, Jeska. Bio and mural concept statement provided by the artist.

Statistics Canada. Data provided by Community Foundations of Canada.

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

9 LAND AND RESOURCES

Canada. Parks Canada Agency. "Indigenous Fact Sheet." 2018. <https://www.pc.gc.ca/en/agency-agency/aa-ia/faits-facts>.

City of Surrey. "Surrey Urban Indigenous Initiative." 2017. <http://www.surrey.ca/community/18417.aspx>.

Metro Vancouver. *Metro Vancouver's Profile of First Nations with Interests in the Region*. 2017.

"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>.

10 JUSTICE

Canada. Department of Justice. "Indigenous Overrepresentation in the Criminal Justice System." January 2017. <http://canada.justice.gc.ca/eng/rp-pr/jr-pf/2017/jan02.html>.

Correctional Service Canada. "Indigenous Corrections." 2017. <http://www.csc-scc.gc.ca/publications/005007-3001-eng.shtml>.

Fraser Health. "Provincial Overdose Emergency: Monthly Situational Report—September 2017."

Sinclair, Murray. "Aboriginal Peoples, Justice and the Law." In *Continuing Poundmaker and Riel's Quest: Presentations Made at a Conference on Aboriginal Peoples and Justice*, edited by Richard Gosse et al., 172–84. Saskatoon: Purich Publishing, 1994.

Statistics Canada. Data provided by Community Foundations of Canada.

11 ABORIGINAL AND HUMAN RIGHTS

Canada. Department of Justice. "Principles Respecting the Government of Canada's Relationship with Indigenous Peoples." 2017. <http://www.justice.gc.ca/eng/csj-sjc/principles-principes.html>.

Indigenous and Northern Affairs Canada. "Are You Eligible?" 2015. <http://www.aadnc-aandc.gc.ca/eng/1100100032472/1100100032473>.

———. "United Nations Declaration on the Rights of Indigenous Peoples." 2017. <https://www.aadnc-aandc.gc.ca/eng/1309374407406/1309374458958>.

Leslie, John F. "Indigenous Suffrage." *The Canadian Encyclopedia*. 2006 [edited 2016]. <https://www.thecanadianencyclopedia.ca/en/article/indigenous-suffrage>.

12 FOOD SECURITY

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

Food Banks Canada. "Hunger Count 2016." 2016. https://www.foodbanksCanada.ca/getmedia/6173994f-8a25-40d9-acdf-660a28e40f37/HungerCount_2016_final_singlepage.pdf.aspx?ext=.pdf.

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>.

Surrey Food Bank. "Frequently Asked Questions." <https://www.surreyfoodbank.org/about/faq>.

13 GENERATIONS

Environics Institute. *Urban Aboriginal Peoples Study: Vancouver Report*. Toronto, 2011. <http://www.uaps.ca/wp-content/uploads/2010/02/UAPS-Vancouver-report.pdf>.

ACADEMIC SPONSORS

Kwantlen Polytechnic University (KPU) has been pleased to act as a sponsor and advocate for the *Surrey's Vital Signs 2018* report on First Peoples. Our involvement has been driven by KPU's long-term ties to the city of Surrey, our backing of local non-profit organizations, and our deep commitment to supporting local Indigenous communities. The Vital Signs reports, as an initiative of Community Foundations of Canada, provide information that helps to guide new research. These reports also promote activities that catalyze change in their respective communities. The commitment to this work is echoed by the City of Surrey's Surrey Urban Indigenous Leadership Committee, and we are pleased to see so many active contributors in this field. Our hope is that this year's Vital Signs report enables organizations, individuals, and others leading social innovation to expand supports to this growing population in Surrey.

Marlyn Graziano

Vice President, External Affairs
Kwantlen Polytechnic University



In all our academic, research, and community initiatives, **Simon Fraser University (SFU)** strives to be an authentic and engaged partner. Our university was delighted that SFU participants were invited to sit on the First Peoples Advisory Committee. This cross-section of Indigenous educators and community service providers helped to identify complex urban issues that Aboriginal people face in the city of Surrey. We were also very pleased that our students were able to get involved in community-based research that contributed to this report. This work provided them with a tremendous experiential learning opportunity that will serve them well as they move forward on their learning journeys. SFU values its growing relationships with the Indigenous communities in the region. It appreciates the attention SurreyCares has given to these communities and the initiative it has shown in partnering with SFU.

Stephen Dooley

Executive Director
SFU Surrey



ACKNOWLEDGEMENTS

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

We wish to thank the City of Surrey's Urban Indigenous Leadership Committee (SUILC). The mission of the committee is to be the collective voice of the urban Indigenous population in Surrey.

Special thanks to the many First Peoples, both adults and youth, who took the time to complete our surveys and report on their quality of life in Surrey. We are grateful to all 15 members

of the First Peoples Advisory Committee, listed on page 7. We thank our sponsors, listed above and on the back cover, for their valuable support. Gracious thanks to Jeska Slater for her mural art on the front cover, and to the photographers who shared their images. Their names and the members of our hard-working publication team are listed inside the front cover.

Above all, thank you to the many individuals and organizations that helped to make this report possible, including:

First Nations Health Authority

Fraser Health Authority

**Fraser Region Aboriginal Friendship
Centre Association**

Ana Awmack Juan

Katzie First Nation

Kekino Native Housing Society

Kwantlen First Nation

Métis Nation BC

Doug Peat

Semiahmoo First Nation

Surrey Schools

Aboriginal Learning staff

**Roger Tweed, KPU Psychology
Department**

**Vancouver Aboriginal Friendship
Centre Society**

SurreyCares Board of Directors:

Jeff Hector, Chair

John Lawson, First Vice Chair

**Linda Stromberg, Chair,
Communications**

Kevin Scott

Mike Bose, Chair, Grant Program

Peter Unruh

Bilal Kathrada, Treasurer

David Boulton, Past Chair

Debbie MacDougall

SurreyCares Staff:

Karen Young, Executive Director

**Shirley Wilson, Vital Signs
Project Manager**

**Meghann Hernandez,
Executive Assistant**

FROM THE EXECUTIVE DIRECTOR

SurreyCares Community Foundation was founded on the belief that, given the awareness and right tools, individuals and groups can make a real difference in their own community. By providing leadership and financial support, we have successfully partnered with those wanting to help improve residents' quality of life and strengthen the connections between community members.

THE IMPORTANCE OF VITAL SIGNS

Our Vital Signs reports are the most useful tool we have for gathering information about the people in Surrey and the challenges they face. These reports give us a chance to learn about our neighbours and fellow community members. They also let us see where further support is most needed. This information allows us to focus our efforts, and the resources of our funding partners and granters, on investments that will have the greatest impact.

This year's report provides critical insights into the lives of First Peoples who are residents of Surrey. As with previous reports, it will be used to guide decisions about

which grants we will consider when allocating monies from our permanent endowment fund. The findings will also inform our recommendations when helping other private endowments or funds address some of the needs in Surrey.

LET'S WORK TOGETHER

If you are inspired by what you read in this report, I invite you to contact us to talk about how we can work together to craft the most effective planning, philanthropic, or educational programs. As a registered not-for-profit charitable organization, SurreyCares has been providing the guidance, structure, support, and funding to help families, businesses, and organizations target the greatest needs within our community since 1994. We look forward to working with you and sharing our vision of Surrey as a giving, connected community.

KAREN YOUNG


Executive Director

SurreyCares Community Foundation



WE INSPIRE DONORS • WE GROW ENDOWMENTS • WE INVEST IN PEOPLE





THANK YOU TO OUR SPONSORS,
whose help made Surrey's Vital Signs possible.



PATRICK AND DEBBIE MACDOUGALL



SurreyCares Community Foundation

P.O. Box 34089, Surrey, BC, Canada V3S 8C4
Phone: (604) 591-2699 | info@surreycares.org



WWW.SURREYCARES.ORG
VITALSIGNSCANADA.CA