

“ALL OUR RELATIONS”

**Phase 1 of the Surrey Urban Aboriginal
Social Innovation Strategy**

**Prepared by Sheldon Tetreault & Michele Guerin for the Surrey Aboriginal
Leadership Committee**

Message from the Mayor



The Truth and Reconciliation Commission opened the eyes and hearts of many Canadians to the terrible legacy of residential schools in Canada. More than 150,000 Aboriginal children attended residential schools over the century that they were in operation. The Commission exposed the cultural genocide of the system and the on-going trauma for survivors. Graciously, it also created an opportunity for the past to be acknowledged and reconciled with our present. In that way, it has created a movement for change – a change that we hope to advance here in our own community.

I want to acknowledge and thank the Aboriginal Leadership Committee for their commitment to this project. The time and dedication spent working on this project will benefit not only our community today but for generations to come.

Surrey is a healthy, vibrant, and livable community for everyone that chooses to live here including the urban Aboriginal population. As the largest Aboriginal community in the Metro Vancouver region, we recognize that the urban Aboriginal population has so much to contribute to the rich tapestry of our City.

On that point, as Mayor of Surrey I want to acknowledge the First Nation communities that have called the land upon which we have built our City their home since time immemorial – in particular I mean the Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt and Tsawwassen First Nations.

This project has provided an opportunity for collaboration with the urban Aboriginal community in Surrey. In the spirit of reconciliation, our Council is committed to strengthen our relationship with the First Nations.

*Linda Hepner
Mayor*

Message from the Chair



In December, I had the pleasure of attending a seasonal gathering for Aboriginal families in the Surrey School District. Over 1,000 young children and parents came together to share a festive meal. The smiles and laughter I witnessed is a constant reminder to me that as we undertake this work, we cannot get caught up in the statistics and “deficits” of the community. Rather, we need to remember that the children are full of hope and opportunity and; with careful supports throughout their journey they will grow up in Surrey as active and valued contributors to our community. We want these young families to succeed in Surrey. That means growing up in safety and with access to culturally appropriate services and programs that help foster a healthy sense of identity and opportunity.

Phase I of the Urban Aboriginal Social Innovation Strategy has been an opportunity to engage the community, share some of their stories, and establish the groundwork for the future. Phase II of the Strategy will be more concrete in terms of specific strategies to address the priorities and conclusions of this report.

For me personally, this project has been a learning journey. As part of that journey I must acknowledge members of the Aboriginal Leadership Committee that was established to help guide this project. They have been very patient and their insights and observations have been invaluable for the success of this project. It has been an honour to work alongside them and learn from their experience and knowledge. I also wish to thank Michele Guerin and Sheldon Tetreault. I appreciate the tremendous knowledge, experience and skill that they contributed to this project. I am especially grateful for the thoughtful advice and guidance that they offered to me and the project team as we embarked on this important journey of strengthening all our relations.

*Councillor Vera LeFranc
Chair, Surrey Aboriginal Leadership Committee*



ACKNOWLEDGEMENTS

We recognize the traditional territories of the Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt and Tsawwassen First Nations.

We respectfully acknowledge the many nations who are represented by the urban Aboriginal population in Surrey.

We appreciate the many individuals and organizations that contributed to the findings contained in this report through their participation in focus groups or key informant interviews. They were able to share their experiences and enrich the outcome of our research. In particular, a large group of youth participated in a focus group we hosted at the Fraser Region Aboriginal Friendship Centre and they shared openly their struggles to find a path forward. Their courage to be so open and honest with their hopes and fears impressed us greatly and we would like to dedicate this report to them.

We thank the Aboriginal Leadership Committee for giving freely their advice, guidance, and wisdom to ensure this project would truly reflect the urban Aboriginal community in Surrey.

We are grateful for the funding and support of the BC Association of Aboriginal Friendship Centres and the Urban Partnership Program of the Government of Canada.

We hold our hands up to you. All my relations. All our relations.

EXECUTIVE SUMMARY

This report is Phase I of the Surrey Urban Aboriginal Social Innovation Strategy. In this phase we have illuminated aspects of the Surrey urban Aboriginal population. As a result of our research we have found information that breaks down common misconceptions about the urban Aboriginal population while other statistics are simply distressing. For example:

- It is estimated that the current urban Aboriginal population in Surrey is greater than the urban Aboriginal population in Vancouver.
- In 15 years it will be significantly higher, reaching from between 19,000 to as high as 48,000 people.
- Aboriginal people in Surrey are not transient – they are often long-term residents in the community.
- They are almost equal parts homeowners and renters.
 - They are engaged in the labour force at similar rates to non-Aboriginal people.
- It is a very young population made up of many young families.

Too many Aboriginal children are in foster care, not graduating from high school, and living in poverty. Statistics tell one side of the story but not all of it. So we talked to Aboriginal residents of Surrey and those people that work directly with the urban Aboriginal community. From these conversations we were able to develop the following 14 key findings:

FINDING #1: There is a distinction between the urban Aboriginal population and the legal and political rights of those First Nations on whose Traditional Territories the City of Surrey sits.

FINDING #2: It is estimated the current size of the Aboriginal population in Surrey has surpassed the Aboriginal population in Vancouver and will grow exponentially over the next 15 years.

FINDING #3: The urban Aboriginal community in Surrey is very diverse.

FINDING #4: While Aboriginal people live all over Surrey, some neighbourhoods have higher concentrations of Aboriginal people than others.

FINDING #5: The Aboriginal population in Surrey is significantly younger than the non-Aboriginal population in Surrey and Metro Vancouver. Aboriginal youth face unique challenges with personal safety, police relations, and age appropriate services.

FINDING #6: There is a disconcertingly high number of Aboriginal foster children living in Surrey. These children and families face very significant challenges and barriers.

FINDING #7: A disproportionate number of Aboriginal adults in Surrey lack a high-school degree. However, most Aboriginal adults in Surrey do have a post-secondary education.



FINDING #8: The labour force participation rate for Aboriginal people in Surrey is on par with municipal and regional averages, however, the unemployment rate for the Aboriginal community is considerably higher than that of the Surrey population as a whole. The Aboriginal community in Surrey has one of the highest child and youth poverty rates in the region.

FINDING #9: The majority of Aboriginal people that move to Surrey stay in the city. Home ownership levels among Aboriginal households in Surrey are much higher than in Vancouver. More Aboriginal-specific housing options are needed for renters and the homeless.

FINDING #10: While the collective Aboriginal community in Surrey is largely invisible, Aboriginal individuals report facing negative stereotypes and ignorance in daily life.

FINDING #11: There are a wide variety of social services and programs in Surrey, however most of the services and programs are delivered by non-Aboriginal agencies and are not designed to serve Aboriginal specific needs or preferences.

FINDING #12: There is a need to augment existing services for Aboriginal people.

FINDING #13: Aboriginal people in Surrey do not have a central place to connect with community.

FINDING #14: The Aboriginal community in Surrey can be better organized to give voice to their issues and the unique needs of the urban Aboriginal population.

In addition, we have also outlined some of the major implications of these findings for the City and social service organizations that work with the Aboriginal community in Surrey.

Phase I of the project has helped to shine a light on the urban Aboriginal community in Surrey and some of the barriers or challenges that impede a positive experience of city life. Phase II of the project will be an opportunity to build on the findings and conclusions contained in this report. Our goal for Phase II is to build the commitment for collective action and positive change in our community.

Relationships are the defining feature of this report. Like any relationship, Aboriginal relationships in the City must be cared for and nurtured. When we do that they will become strong and sustain us. In this way, we recognize that all our relations are important.



INTRODUCTION

Surrey is a refuge and a lifeline to many people. People come from all over Canada and the world to make a new start in Surrey. It is a growing, dynamic population and the City affords its residents the best opportunity for setting down roots that will grow and sustain them. This is no different for many Aboriginal people who choose Surrey as their home. For the most part they come from other parts of BC to find their way in the City. They come for many reasons – both positive and negative. When they get here, however, they need to find their place, and most importantly, their community of identity that will support them to survive and flourish. This means establishing relationships that will make the transition to success easier. Relationships are the defining feature of this report and

they are also at the centre of indigenous worldviews.

“All my relations” is a sacred phrase that is said at the end of prayers and thanksgiving. It is a phrase that evokes an Aboriginal worldview and acknowledges everyone’s place in a web of relationships. In the City, we have many relationships between: Aboriginal people and families; Aboriginal and non-Aboriginal neighbors; Aboriginal service organizations and non-Aboriginal service organizations; between all of these people and organizations and the City itself. All of these relationships are important to the health and wellbeing of the Aboriginal community and in turn to the health and wellbeing of Surrey. Like any relationship, Aboriginal relationships in the City must be

cared for and nurtured. When we do that they will become strong and sustain us. In this way, we recognize that all our relations are important.

The objective of the Surrey Urban Aboriginal Social Innovation Strategy is to build and strengthen relationships at all levels of the community so as to improve the economic participation, educational attainment, and health outcomes for the Aboriginal population in Surrey. At the same time, the project itself was an opportunity to build stronger working relationships between the City of Surrey and Aboriginal governments and organizations. To this end, the City convened an Aboriginal Leadership Committee to provide advice and guidance to the project. The Aboriginal Leadership Committee was an open invitation to the First Nations governments in Surrey, the Métis Nation leadership, Aboriginal service organizations, and a few non-Aboriginal organizations that have the most significant presence in the Aboriginal community (such as Surrey Schools). The role of the Committee as a partnership is invaluable because the City itself has very limited mandates for the provision of social services and programs to Aboriginal people. Rather the City sees itself as a “convener” and a “catalyst for action”. The Aboriginal Leadership Committee is a diverse group of individuals and organizations united by a shared commitment to improve the lives of urban Aboriginal people in the City. The first step towards achieving that goal was through developing a deeper understanding of the urban Aboriginal experience in Surrey and looking for new and creative ways to support the Aboriginal community. By

definition, this is social innovation and it was on this basis that a research plan was developed and approved by the Aboriginal Leadership Committee. The research was completed between August 2015 and February 2016. It involved the following:

- Review of existing studies and reports.
- Key informant interviews with 40 participants representing 23 different organizations that interact with the Aboriginal community in Surrey.
- Focus groups with 32 Aboriginal residents of Surrey.
- Regular meetings of the Aboriginal Leadership Committee.
- Compilation of data and analyses from the 2011 Census and National Household Survey.¹

“All my Relations” means all. When a speaker makes this statement it’s meant as recognition of the principles of harmony, unity and equality. It’s a way of saying that you recognize your place in the universe and that you recognize the place of others and of other things in the realm of the real and the living. In that it is a powerful evocation of truth. ...if we could all glean the power of this one short statement, we could change the world. We could evoke brotherhood and sisterhood. We could remind ourselves and each other that we need each other, that there is not a single life that is not important to the whole or a single thing that is not worth protecting and honoring.” Richard Wagamese

¹ This information is five years old, however it remains the most definitive data available to the public. A report of our data and analysis can be found at www.surrey.ca “A Profile of the Urban Aboriginal Population in Surrey”. Census data from 2016 will be released in 2018.



“Social innovation is the result of the intentional work of people trying to make a positive change by addressing complex problems at their roots. Social innovation is any initiative (process, product or programs) that profoundly changes the way a given system operates and changes it in such a way that it reduces the vulnerability of the people and the environment in that system.”
Social Innovation Generation Knowledge Hub

The findings were formulated from the research and tested against the lived experience of the Aboriginal Leadership Committee. Each finding led to a discussion of the implications for the urban Aboriginal community and service organizations.

These implications are included with the findings as “conclusions”. While the conclusions still necessitate action, we have completed Phase I of the project with these findings. Phase II, which we hope to begin immediately, will be our opportunity to bring more people and organizations to the table (such as funders and non-Aboriginal service organizations) to create a shared ownership in the development of solutions and strategies for change.

“Where the City has primary responsibility, it is important that the City articulate goals and address the identified gaps. In the case of gaps for which the City has secondary, limited, or no responsibility, it is important for the City to articulate the needs of the community, and take a role in advocating and championing the needs of Surrey residents.” **Plan for the Social Well-Being of Surrey Residents (March 2006)**



FINDINGS

FINDING #1: There is a distinction between the urban Aboriginal population and the legal and political rights of those First Nations on whose Traditional Territories the City of Surrey sits.

The City of Surrey was founded on the Traditional Territory of Coast Salish First Nations including the Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt, and Tsawwassen First Nations. The development of villages, towns and cities replicated a pattern of colonization that marginalized all First Nations in the lower mainland. As a result, the growth of the settler population over the last 150+ years has not been positive from the local First Nations perspective. In the last 30 years, however, the legal and political rights of First Nations have been recognized. It is established in law that First Nations are governments with legal authority and jurisdiction over their lands and their people and who may hold title to traditional lands. To reconcile this past and recognize the collective legal and political rights of these First Nations today, all governments have to acknowledge this history and forge a new relationship based on recognition and respect.

Strictly for the purpose of the Urban Aboriginal Social Innovation Strategy the members of Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt, and the Tsawwassen First Nations who live in and around Surrey will be considered a part of the urban Aboriginal community. They work, shop, socialize and access services within the City. It is important to note that this does not diminish the collective legal and political rights of these particular First Nations communities nor absolve the City from forging a new relationship with their governments.

Conclusion:

- Building on a foundation of recognition and respect, the relationship between Semiahmoo, Katzie, Kwikwetlem, Kwantlen, Qayqayt, and Tsawwassen First Nations and the City of Surrey needs to be cultivated and strengthened on a government-to-government basis.



FRAFCA Staff Photo

FINDING #2: It is estimated the current size of the Aboriginal population in Surrey has surpassed the Aboriginal population in Vancouver and will grow exponentially over the next 15 years.

In 2011, 10,950 people in Surrey identified as Aboriginal. This was roughly the same number of Aboriginal people then living in Vancouver. What differentiates the Aboriginal population in Surrey from Vancouver, however, is how quickly it is growing. For example, between 1996 and 2011, the Aboriginal population in Surrey, effectively doubled in size.² This increase is equivalent to an annual growth rate of 7.7%, compared to 3.6% for all Surrey residents. In contrast, the Aboriginal population in Vancouver grew at only 0.6% annually. Based on the growth rate, it is estimated that the current Aboriginal population in Surrey has already surpassed the Aboriginal population in Vancouver. In 15 years it will be significantly larger, reaching from 19,000 to as high as 48,000 people. By contrast, the growth in the Aboriginal population in Vancouver over the next 15 years will be negligible.

These statistics have important implications for the funding of programs and services now and in the near future. For example, the general perception of key informants was that funding for Aboriginal programs and services in Surrey is based on the historical fact that at one time there were many more Aboriginal people in Vancouver than anywhere else in Metro Vancouver. The result is that funding for Aboriginal programs and services in Surrey is significantly less than funding in Vancouver and absolutely less than the demand for Aboriginal services in Surrey.

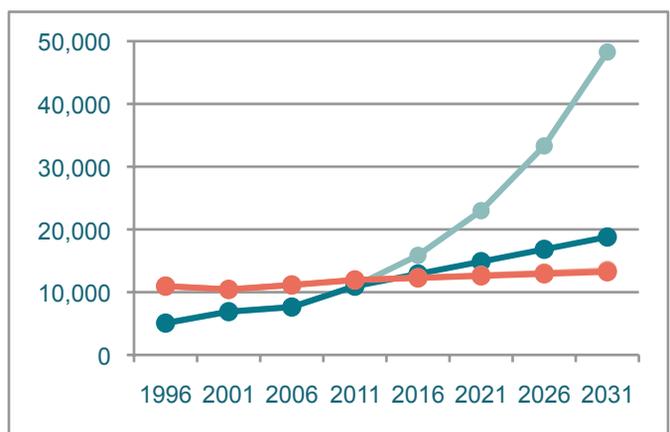
² 2011 was the last Census. At that time Vancouver had 1,000 more Aboriginal people than Surrey.

“There are a disproportionate number of services available to urban Aboriginal people in Vancouver versus in Surrey yet almost identical populations.”

Conclusions:

- There should be a similar or greater level of funding, programs and services for Aboriginal people in Surrey as there is in Vancouver.
- The demand for culturally appropriate services in Surrey will grow significantly over the next 10 years.

PROJECTED GROWTH, ABORIGINAL PEOPLE, SURREY



■ Scenario 1 Surrey ■ Scenario 2 Surrey ■ Scenario 1 City of Vancouver ■ Scenario 2 City of Vancouver

Source: Statistics Canada, 2011 NHS



FINDING #3: The urban Aboriginal community in Surrey is very diverse.

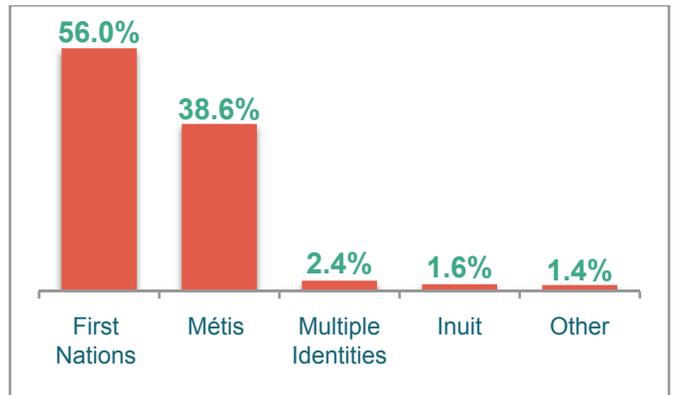
Aboriginal peoples in Canada share a similar history and legacy of colonialism, including residential schools. Having said that, the urban Aboriginal population is not all the same. "Aboriginal people" by definition are the Métis, First Nations, and Inuit peoples of Canada. Each group is a broad category of people within which there are significant differences. For example, the urban Aboriginal community in Surrey is composed of Aboriginal people that have different legal status (status, non-status, treaty, non-treaty), come from very different cultures (Coast Salish, Cree, Dene, Anishinaabe, Nuu-chah-nulth), and represent different socio-economic aspects of the population (elders, students, working class families, LGBTQ2S+, professionals, single parents, etc.). Similarly, Aboriginal people come to cities for different reasons (to attend school, to find work, to advance careers, to start fresh, to be part of city life). The key message is that the Aboriginal community is very diverse and shouldn't be considered a homogenous group.

Conclusion:

- Policy and programs need to reflect and appreciate the diversity of the urban Aboriginal community.

"The needs of the community might be different than the needs of the First Nations in Surrey versus the needs of the urban Aboriginal population. How can we make people aware that the urban Aboriginal population is not homogeneous: Métis, First Nation, urban Aboriginal, status, non-status, vulnerable women, elders, working class families, single moms, etc."

ABORIGINAL GROUPS (%), SURREY, 2011



*For total counts see Appendix
Source: Statistics Canada, 2011 NHS*

DEFINITIONS:

"Aboriginal People" - the collective name for indigenous (aka "original") peoples of North America. The Canadian Constitution recognizes three groups of Aboriginal Peoples: First Nation (aka "Indian"), Métis, Inuit. In 2011 there were 1.4 million Aboriginal people in Canada.

"First Nations" - a specific political community (not Métis or Inuit) with a history and territory pre-dating Canadian sovereignty. There are 634 First Nations in Canada.

"Métis" - means a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of Historic Métis Nation ancestry, and is accepted by the Métis Nation.

"Urban Aboriginal People" - may be First Nation, Métis, or Inuit individuals living in cities or towns which are not part of their ancestral home community or territory. In 2011 56% of Aboriginal people in Canada are considered "urban Aboriginal people".

FINDING #4: While Aboriginal people live all over Surrey, some neighbourhoods have higher concentrations of Aboriginal people than others.

Aboriginal people can be found everywhere throughout Surrey. Some neighbourhoods, however, contain higher concentrations than others. In the north, Whalley is an important hub of the Surrey Aboriginal community. Important pockets of Aboriginal people are also found in Guildford, and in Newton in the area around Kwantlen Polytechnic and the stretch along King George Boulevard south of 88th Ave to the Newton Exchange Bus Loop. Aboriginal people can also be found in significant numbers in Cloverdale, both in its centre and in Clayton and in South Surrey west of Highway 99. Where people live has important implications for the geographic distribution of programs and services in Surrey.

Conclusions:

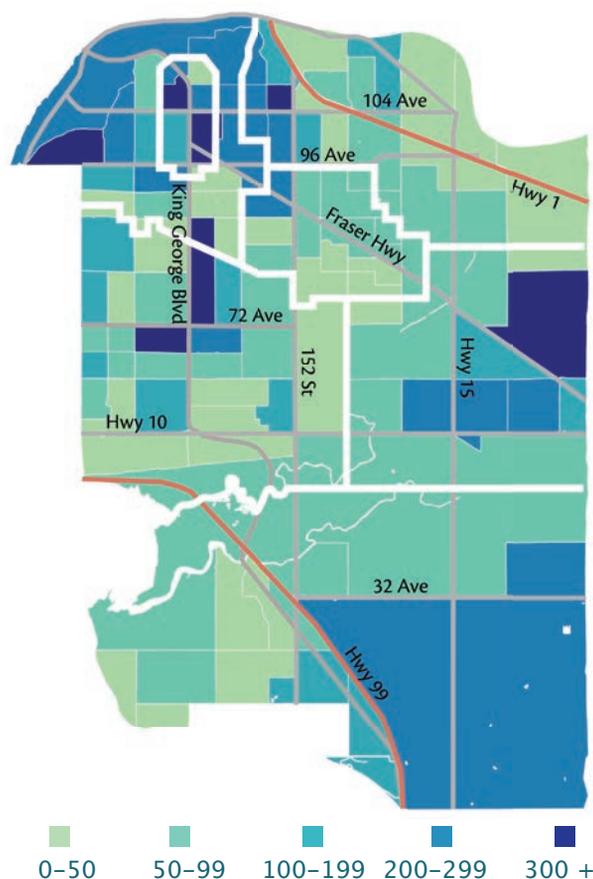
- Services for Aboriginal people need to be spread out across the City and not only concentrated in North Surrey.
- Social service agencies will have higher costs to service the Aboriginal population effectively due to Surrey's large geography and the distribution of Aboriginal people throughout the community.
- Accessible and affordable public transportation across Surrey is a high priority for the urban Aboriginal population.

FINDING #5: The Aboriginal population in Surrey is significantly younger than the non-Aboriginal population in Surrey and Metro Vancouver. Aboriginal youth face unique challenges with personal safety, police relations, and age appropriate services.

The Aboriginal population in Surrey is exceptionally young. With a median age of 25.6 years, half of Aboriginal people in Surrey are younger than 26 years of age. This is younger than the Aboriginal population in Vancouver, the Aboriginal population in the province of BC, and even younger than the Aboriginal population in Canada as a whole. By comparison, the median age of all residents in Metro Vancouver is 40.2 years. Consequently, Surrey also has the largest population of Aboriginal children and youth in Metro Vancouver. There are 4,115 Aboriginal children and youth in Surrey, compared to 2,600 in Vancouver.³ Interestingly, Aboriginal people in Surrey are more likely to live in a family unit than Aboriginal people in Vancouver.⁴ The implication of these statistics is that significant investments in children and families is warranted and could have the largest net positive impact for the future.

³ These are children and youth between the ages of 0 and 18 years
⁴ There are 4,905 Aboriginal children living in census families in Surrey (this includes adult children, but excludes foster children) compared to about 3,000 in Vancouver.

NUMBER OF PEOPLE WITH ABORIGINAL IDENTITY, SURREY (BY CENSUS TRACT), 2011



Source: Statistics Canada, 2011 National Household Survey

In addition to these findings, participants between the ages of 16 and 24 in an Aboriginal youth focus group identified other concerns including:

- Personal safety
 - Interaction with criminals, perverts, violent offenders, etc.
 - Negative interactions with police
 - Interaction with drugs and crime
 - Concern for physical assault and sexual assault
 - Traffic and pedestrian interaction
- Lack of connection to other Aboriginal youth and culture leading to isolation and loneliness
- The need for more education support that is accessible and affordable
- More employment services – especially training and support to get a first job
- Age appropriate drug and alcohol counseling
- Transportation and the high cost of transportation
- “Aging out of care” and the challenges associated with the sudden requirement to face the world without any help or support
- Lack of youth specific shelters

These voices added a unique insight into the world of Aboriginal youth living in Surrey. Given the demographics of the Aboriginal population, their concerns deserve our attention.



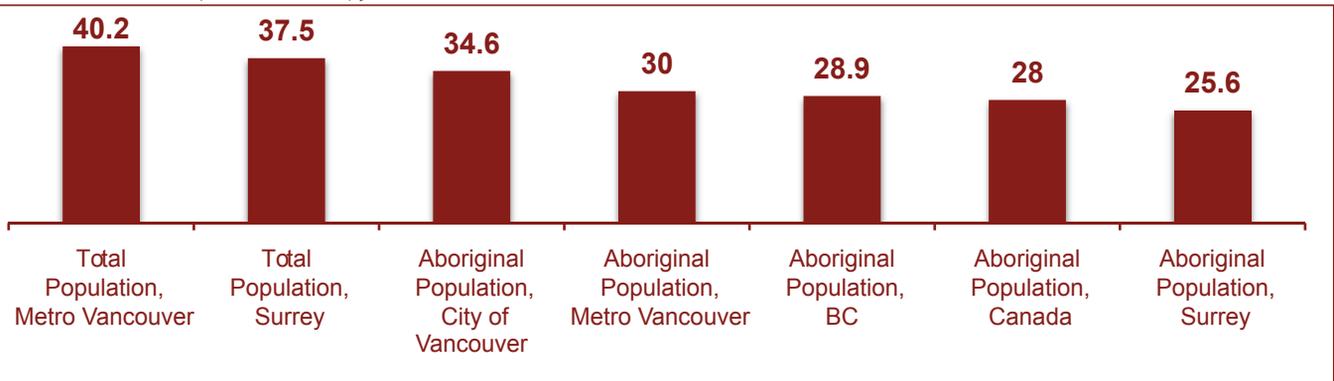
Kekinow Native Housing

Conclusions:

- Programs and services that focus on Aboriginal children, youth and young families need to be strengthened and expanded.
- Physical safety is a significant concern for Aboriginal youth (and women).
- Police outreach to Aboriginal youth needs to be given more attention and resources.

***“What works for the family that is thriving?
How can we support a community to flourish?”***

MEDIAN AGE (IN YEARS), 2011



*The median age is the age where exactly one-half of the population is older and the other half is younger.
Source: Statistics Canada, 2011 NHS*



FINDING #6: There is a disconcertingly high number of Aboriginal foster children living in Surrey. These children and families face very significant challenges and barriers.

A small sub-set of the Aboriginal child and youth population in Surrey are foster children or “children in care”. While small in absolute number, it is high relative to the number of Aboriginal children in care elsewhere in Metro Vancouver and also compared to the number of non-Aboriginal children in care. For example, there are almost 300 Aboriginal foster children living in Surrey, compared to about 200 in Vancouver. Relative to the general population the numbers are shocking. For example, the Ministry of Children and Family Development reports that at least 60% of children in care in Surrey are Aboriginal even though the Aboriginal population is less than 3% of the total population in Surrey. These statistics are a wake-up call for all of us, especially given the significant challenges these children will face as they grow up in the City. For example, a report⁵ on homelessness in Surrey from 2014 pointed out that “In Surrey, many of the Aboriginal youth who are homeless or at-risk have been “in the system” (i.e.-foster care) for most of their lives.” Additionally, among service providers, there is a growing awareness of and concern for children that are aging out of care. Many of these children are the most vulnerable and are left to fend for themselves when they turn nineteen.

One of the significant challenges for Aboriginal youth in general, and Aboriginal youth in care in particular, is maintaining a connection to the Aboriginal community and Aboriginal culture. This challenge is noted elsewhere in this report, however it is compounded for foster

children by the fact that over 95% of the children in foster care in Surrey live in non-Aboriginal foster homes.

These findings point to the fact that more resources could be directed at this segment of the population as they represent some of the most vulnerable individuals in our community.

Conclusions:

- There should be a similar or greater level of funding, programs, and services for children-in-care in Surrey as there is in Vancouver.
- Programs and services that focus on Aboriginal children, youth and young families need to be strengthened and expanded.
- More resources are needed to support children as they age out of care.

***“We have a young and growing Aboriginal population. We need to ensure that these young people have the best opportunity to succeed. The Truth and Reconciliation Commission was not just about making recommendations but also about taking action.”
Vera LeFranc Surrey Council, September 28.***

5 Master Plan for Housing the Homeless in Surrey – Appendix A: Situation Report (March 2012 and updated June 2013)



FINDING #7: A disproportionate number of Aboriginal adults in Surrey lack a high-school degree. However, most Aboriginal adults in Surrey do have a post-secondary education.

Almost 20% of Aboriginal adults in Surrey lack a high-school degree, compared to 13% of all adults in Surrey. Despite the significant number of Aboriginal people in Surrey without a high-school degree, most Aboriginal adults do have a postsecondary education (52%), which is only slightly below the rate for all Surrey residents (59%). This does not mean that most Aboriginal people in Surrey with a postsecondary education have gone to university. In fact, only a small percentage of those with a postsecondary education have a bachelor-level university education or above (11% of Aboriginal men and 13% of Aboriginal women). These rates are significantly below broader municipal and regional averages.

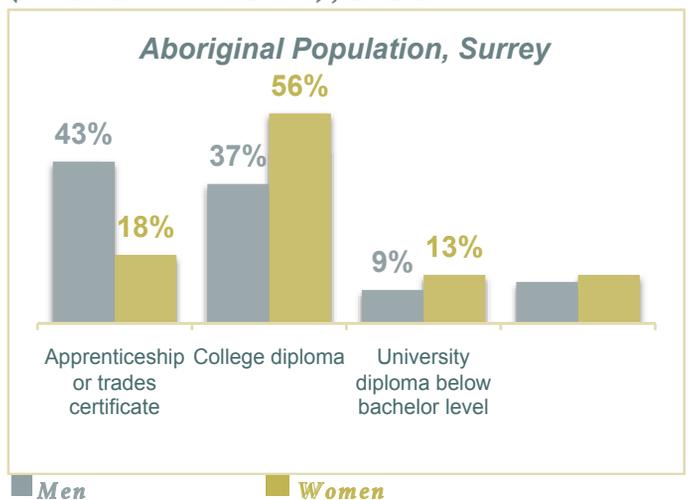
Among Aboriginal people in Surrey with a postsecondary education, men tend to participate in trades and apprenticeships programs (43%), while women are more inclined to go to college (56%).

There are a number of implications that one can draw from these statistics – from the need for greater supports for school aged children to the need to provide more adults with opportunities to complete high school. Additionally, the lack of university achievement raises questions about the reasons for post-secondary education choices.

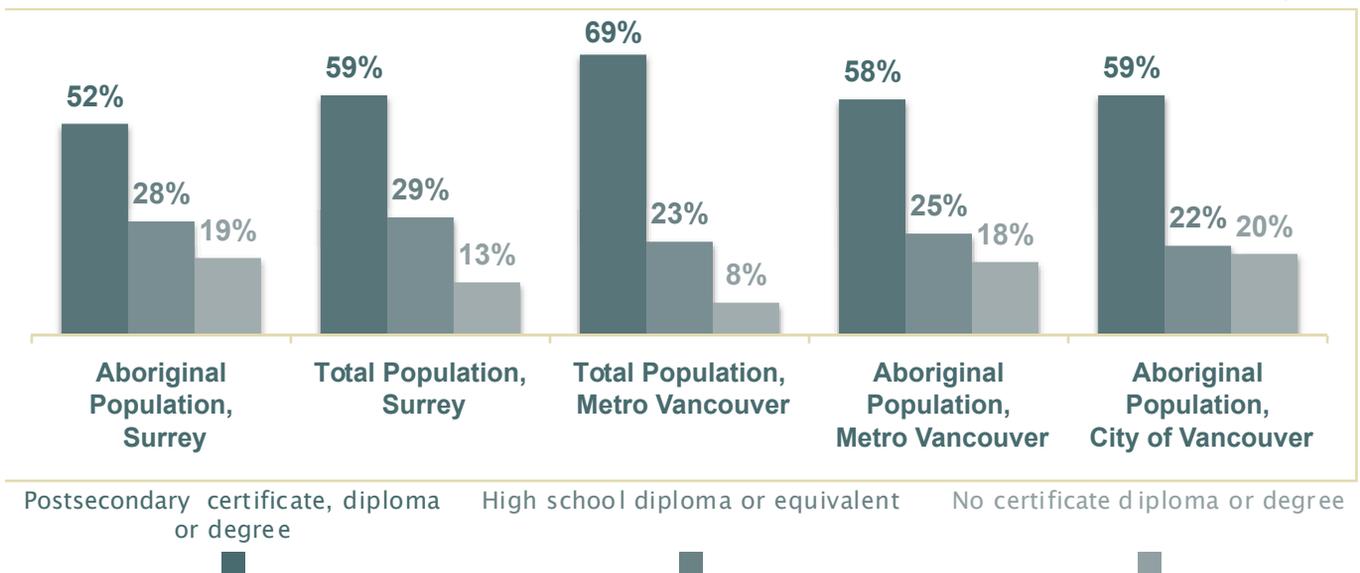
Conclusions:

- Culturally sensitive programs and services to support Aboriginal youth to graduate from high school need to be strengthened.
- Programs that assist Aboriginal adults to complete a high school degree need to be made more accessible.
- There needs to be a greater understanding as to whether Aboriginal people are strategically choosing trades/apprenticeships programs and college education over a university degree; or whether there are barriers that prevent Aboriginal people from going to university.

POSTSECONDARY EDUCATION (AGES 25-64 YEARS), 2011

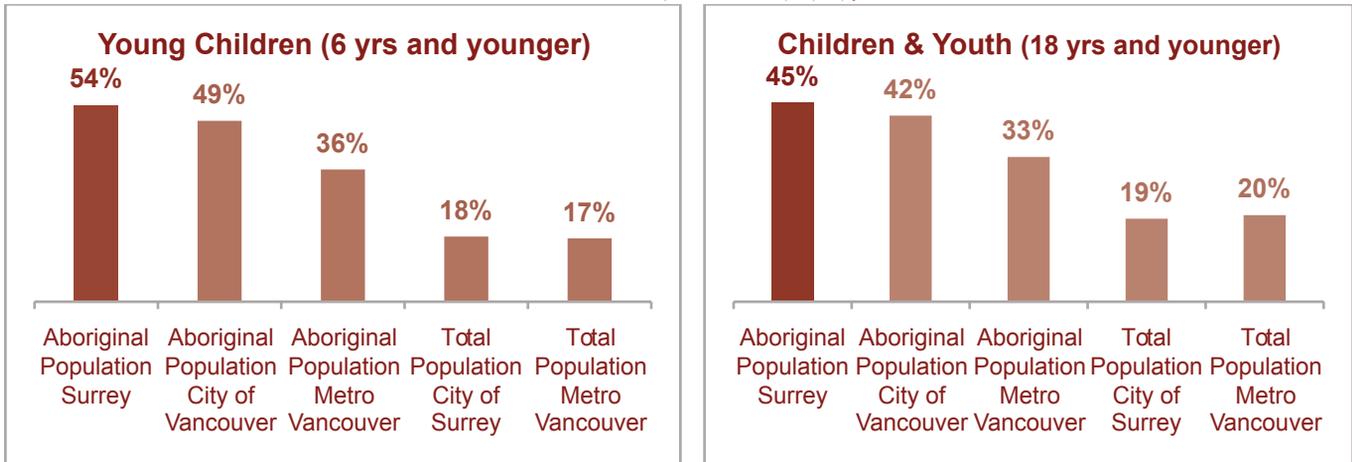


HIGHEST EDUCATIONAL ATTAINMENT (POPULATION AGED 25 TO 64 YEARS OLD), 2011



Source: Statistics Canada, 2011 NHS

PEOPLE IN LOW INCOME BY AGE GROUPS (LIM-AT) (%), 2011



Source: Statistics Canada, 2011 NHS

In 2011, Statistics Canada used the "Low Income Measure" (LIM-AT) as an indicator to measure low-incomes status. LIM is a widely-used indicator, defined as half of the median adjusted household income.

FINDING #8: The labour force participation rate for Aboriginal people in Surrey is on par with municipal and regional averages, however, the unemployment rate for the Aboriginal community is considerably higher than that of the Surrey population as a whole. The Aboriginal community in Surrey has one of the highest child and youth poverty rates in the region.

The labour force participation rate for Aboriginal people in Surrey (67%) is on par with municipal and regional averages. In other words, Aboriginal people in Surrey are equally likely to be in the labour force as the rest of the population. However, the unemployment rate for the Aboriginal community in Surrey (13%) is considerably higher than that of Surrey as a whole (8%). Additionally, when they are working, Aboriginal people in Surrey earn about \$5,000 less than the average Surrey resident, and about \$6,000 to \$7,000 less than the average Metro Vancouver resident.⁶ Perhaps not surprising then, 34% of Aboriginal people in Surrey live in low-income households. This is about twice the low-income rate for Metro Vancouver and Surrey as a whole (17% and 16% respectively). And as referenced earlier, the low-income Aboriginal population in Surrey is significantly younger than other low-income populations in Metro Vancouver. Sadly, this is reflected in the fact that the Aboriginal community in Surrey has one of the highest child and youth poverty rates in the region. 54% of Aboriginal children (6 years and younger) in Surrey live in a low-income household. 1,730 Aboriginal children and youth in Surrey live in low-income households compared to 1,025 in Vancouver.

⁶ The median after-tax individual income for Aboriginal people in Surrey is \$20,400. This is on par with the Aboriginal population in Vancouver. Disparities in income become more apparent when compared to the broader municipal and regional populations.

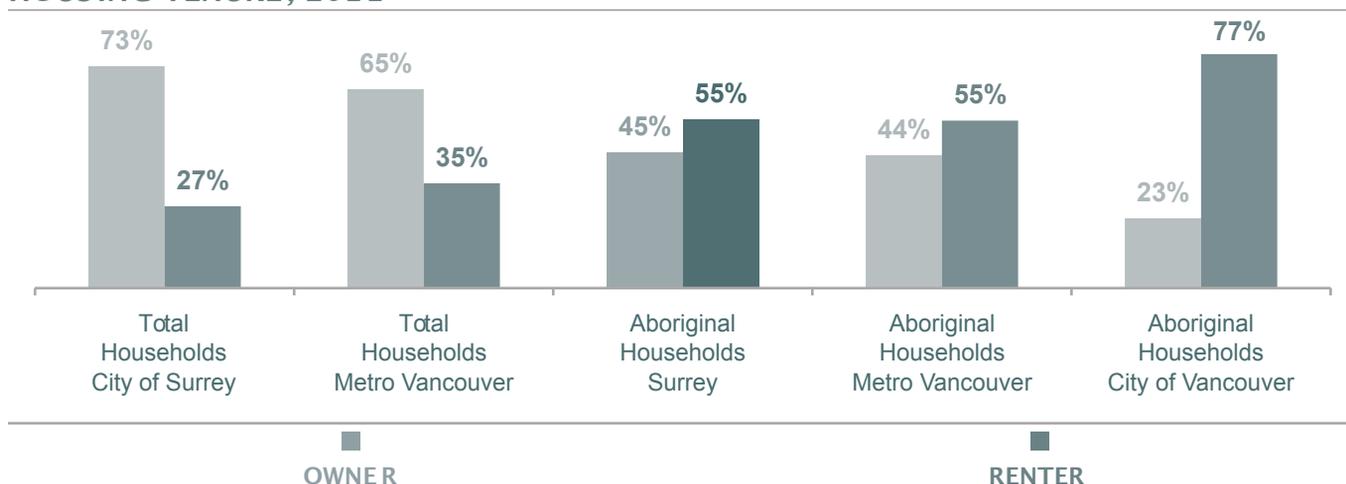
Employment is an obvious means to reducing child poverty in this segment of the population. These statistics provide a significant rationale for additional investments in children, youth and families as well as meaningful employment and training support for all Aboriginal people.

Conclusions:

- Programs and services that focus on Aboriginal children, youth and young families need to be strengthened and expanded.
- Support youth through education and training that leads to employment.
- Increase opportunities for career progression (Low wage to higher wage).



HOUSING TENURE, 2011



Source: Statistics Canada, 2011 NHS

FINDING #9: The majority of Aboriginal people that move to Surrey stay in the city. Home ownership levels among Aboriginal households in Surrey are much higher than in Vancouver. More Aboriginal-specific housing options are needed for renters and the homeless.

Aboriginal people in Surrey are noticeably less transient than their counterparts in Vancouver. Having said that, 19% of Aboriginal people did move residence in the past year – a significant number that is higher than municipal and regional averages. However, the majority (67%) of Aboriginal people in Surrey who moved in the past year did so by staying within the City's boundaries. In other words, mobility among Aboriginal people in Surrey is largely 'intra-municipal.'

55% of Aboriginal households in Surrey are renters, compared to 45% who are owners. Ownership levels among Aboriginal households in Surrey (45%) are much higher than for Aboriginal households in Vancouver (23%). 41% of Aboriginal households in Surrey spend 30% or more of their household income on shelter costs.

The Master Plan for Housing the Homeless in Surrey Report⁷ noted that Aboriginal people make up 24% of the homeless population in Surrey. It stated "This is disproportionate to the City's total population where less than 3% are Aboriginal. Aboriginal homeless people have a unique set of needs and circumstances and have greater success when services are tailored to their cultural needs. Aboriginal-specific housing and services are needed."

⁷ Master Plan for Housing the Homeless in Surrey – Appendix A: Situation Report (March 2012 and updated June 2013)

Public transit use among Aboriginal people in Surrey is about twice as high as for all Surrey residents (22% compared to only 13%). These higher ridership rates reflect the importance of public transit to the Aboriginal population in Surrey.

The implications of these statistics are that Aboriginal people in Surrey, if given the opportunity, are likely to stay in Surrey, invest in their future, and set down roots in the urban Aboriginal community. Having said that, finding appropriate rental suites for Aboriginal people is a challenge and at the other end of the spectrum there is a particular need to develop culturally appropriate housing options for the Aboriginal homeless and at-risk population.

Conclusions:

- The majority of the Aboriginal population will stay in Surrey over the long term.
- Aboriginal people are homeowners and taxpayers.
- The majority of Aboriginal people will still need appropriate rental housing: family orientated, in safe supportive environments, close to public transportation.
- Appropriate services and options for Aboriginal people who are homeless or at-risk of homelessness are required.





FINDING #10: While the collective Aboriginal community in Surrey is largely invisible, Aboriginal individuals report facing negative stereotypes and ignorance in daily life.

Currently the Aboriginal community in Surrey is largely invisible. This is an observation relative to other municipalities in BC and confirmed by many of the key informants participating in this study.

At the population level, the community doesn't acknowledge the contribution that Aboriginal people make to the fabric of community life. For example, Aboriginal people are not represented in many public buildings, libraries, or Surrey parks. Aboriginal people are not consistently acknowledged in our public ceremonies, protocols, or festivals. As a result, people don't feel valued or welcome in Surrey. This invisibility affects funding organizations as well as they don't recognize the size and importance of the urban Aboriginal population in Surrey relative to other cities. At an individual level we heard many stories of racism that individuals experience in Surrey. These negative stereotypes affect the ability to find rental accommodation, employment, and physical safety.

All of these examples point to the negative impact of being invisible in one's community. The Truth and Reconciliation Commission has called on all levels of government in Canada to do more to acknowledge, respect, and support the healing and reconciliation of Aboriginal people in this country. We believe the City of Surrey, and the community more generally, can do more to raise the profile

of Aboriginal people in the City and to make the City a welcoming place for Aboriginal people.

"No conversations on Murdered and Missing Indigenous Women. Two women murdered in Surrey this year were our clients. Unless I sit on 72 committees, no one is talking about it."

Conclusions:

- The profile of Aboriginal people in the City needs to be more visible.
- Aboriginal people face negative stereotypes and discrimination in the City.
- The City can take a leadership role by publicly declaring support for the Truth and Reconciliation Commission's 94 "Calls to Action" and identify how the City of Surrey can implement or support the implementation of the Calls to Action.⁸

⁸ Calls to Action directed specifically at local government: #43 endorse United Nations Declaration on the Rights of Indigenous People; #57 education to public servants; #77 community archives identify records relevant to residential schools.

FINDING #11: There are a wide variety of social services and programs in Surrey, however most of the services and programs are delivered by non-Aboriginal agencies and are not designed to serve Aboriginal specific needs or preferences.

There are a wide variety of social services and programs in Surrey. An Aboriginal person may engage with many different service providers – some Aboriginal and many more non-Aboriginal. Most of the services or programs are not designed to serve Aboriginal specific needs or preferences.

While many of these services and the agencies delivering the services are invaluable for supporting the health and well-being of Aboriginal people it was generally agreed that we should strive to provide more culturally appropriate services to the Aboriginal community. Culturally appropriate services are important because Aboriginal people may be reluctant to access services that don't reflect their own values, experiences, or ways of being. Reinforcing Aboriginal culture and identity is also a central component of a positive personal identity and belonging – two things that are essential in healthy individuals.

Given this, it would be preferable for Aboriginal organizations to deliver services to the Aboriginal population. In the short to mid-term, however, this is not practical as there aren't enough Aboriginal organizations to deliver the full range of services that are needed. The implication therefore is that non-Aboriginal service agencies will continue to provide front line services to the Aboriginal community. As a result, it becomes necessary to find ways for non-Aboriginal service agencies to deliver culturally appropriate services – especially if they are funded by program dollars specifically targeted for service delivery to the Aboriginal population.

“The legacy of colonialism and racism are ailing the Aboriginal community all across the country. There is a medicine for that ailment. That medicine is indigenous culture – in the broadest sense.” Paul Lacerte – presentation to Surrey Council September 28.

Unfortunately, members of the Aboriginal community do not have confidence that non-Aboriginal service organizations can deliver services in a culturally appropriate manner. They cite as evidence that there are very few Aboriginal employees in these organizations and there is very little Aboriginal awareness training that is offered to non-Aboriginal employees. Importantly then, there needs to be a concerted effort to build trust between Aboriginal people and non-Aboriginal service agencies so that more collaborative relationships can exist which in turn will lead to more capacity to deliver culturally appropriate services. One way to do this is to give Aboriginal people greater control over the allocation of targeted Aboriginal funding and greater input into the design and delivery of Aboriginal targeted services and programs.

Conclusions:

- Aboriginal people should have more control over the funding and program design of services for the Aboriginal population in Surrey.
- Increase targeted funding to create new culturally appropriate services for Aboriginal people.
- More community partnerships, more connections between service providers, more collaboration and opportunities for learning between Aboriginal organizations and non-Aboriginal organizations are needed.
- Service providers must make greater efforts to offer culturally appropriate programs and services.
- Service providers must make greater efforts to hire Aboriginal people.
- Increase the awareness of Aboriginal programs and services available to Aboriginal individuals and families.





FINDING #12: There is a need to augment existing services for Aboriginal people.

While there are already many services available to the urban Aboriginal population, many more key informants identified gaps in services to the community. For example, people reported that there are:

- No youth recovery houses;
- Very few supports for Aboriginal men at all;
- No safe homes for children, youth (over 18 years) or women with children;
- A lack of appropriate, accessible, and affordable housing for Aboriginal people with a range of different needs;
- No detox or urban treatment facility in Surrey;
- Insufficient supports for children “aging-out-of-care”;
- A lack of appropriate services for Aboriginal women;
- A lack of services for Aboriginal youth; and,
- A resistance to culturally appropriate (or at least culturally friendly) health care services (including grieving support).

“There is a lack of trauma services that are accessible. Surrey is a vast community with limited transportation services so vulnerable women are in isolation.”

Some of these service gaps have been previously identified by the City of Surrey.⁹ They need to be addressed as they are supports that can provide a lifeline to the most vulnerable segments of the population. As stated previously, the services should always be provided in culturally appropriate ways that build the capacity of the Aboriginal community and strengthen partnerships among Aboriginal people and organizations and non-Aboriginal service agencies.

Conclusions:

- Increase targeted funding to create new culturally appropriate services for Aboriginal people.
- Create new Aboriginal organizations or Aboriginal led partnerships to address gaps.

⁹ Surrey Vulnerable Women and Girls Research Project “In Their Own Words: a service and housing needs assessment for vulnerable women and youth in Surrey.” Final Report (April 2015)



FINDING #13: Aboriginal people in Surrey do not have a central place to connect with community.

It is difficult for Aboriginal people in Surrey to connect with culture, people, and services that would support and enhance their experience of the City. Currently there is no clear centre or gathering place for the Aboriginal community in Surrey. Almost all of the key informants pointed to the success of the Vancouver Friendship Centre to connect people with each other and would like to replicate that experience here in Surrey. Some people recognize that the Fraser Region Aboriginal Friendship Centre currently fulfills this role even if the location of the centre is not ideal. Others, however, suggested that it might be unrealistic given the geographic size of the City to have just one center for Aboriginal people. They point to the possibility of a wheel “hub and spoke” model of gathering spaces. Either way, it is very clear that the Aboriginal community wants a gathering place that it can call its own. If the space has the ownership of the Aboriginal community then it can also become a focal point for connecting services to

Aboriginal individuals. An Aboriginal centre could be the physical and existential heart of the Aboriginal community in Surrey.

“Where is the hub of the Aboriginal community in Surrey?”

Conclusion:

- An appropriate space (or spaces) for gathering is critically important for the Aboriginal community and can serve to better connect individuals and families to each other and to programs and services.



FINDING #14: The Aboriginal community in Surrey can be better organized to give voice to their issues and the unique needs of the urban Aboriginal population.

Currently there isn't an Aboriginal organization or coalition of individuals or organizations that has the mandate to speak on behalf of the urban Aboriginal community in Surrey. This leaves a void in terms of community leadership and advocacy. Most key informants recognized that Aboriginal people and organizations need to be better organized in order to advocate for change in Surrey. This doesn't mean that existing Aboriginal organizations aren't constantly working to improve the lives of Aboriginal people but their input into civic planning and discourse isn't happening in a coordinated or impactful way. As a result, informants would like to see more collaboration, coordination and advocacy from within the Aboriginal community.

Specifically, an organized Aboriginal voice in the City could take responsibility to:

- Advocate for Aboriginal people in Surrey;
- Educate the broader community about Aboriginal history and people;
- Encourage coordination and collaboration among service providers;
- Develop policy and strategy through an urban Aboriginal lens; and
- Update the population profile of the urban Aboriginal community at every Census.

Even with the structure and mandate in place there still

need to be people to fill the leadership roles. Many people cited the challenge of identifying the next generation of urban Aboriginal leaders and asked how we can collectively support individuals to be engaged and groomed for leadership roles. Ideally, more Aboriginal individuals should be sitting on boards and committees and be employed by organizations that interact with the urban Aboriginal community. In other words, steps must be taken to build capacity at both an institutional and personal level that will strengthen the Aboriginal voice in Surrey.

“Where is the next generation of Aboriginal leaders? How can we support them? It's always the same people at Aboriginal advisory tables. Who will take their place?”

Conclusions:

- Formalize the Aboriginal Leadership Committee to address the conclusions of this report.¹⁰
- Identify and cultivate more Aboriginal people to take on leadership roles within Aboriginal and non-Aboriginal organizations in Surrey.

¹⁰ It is important to clarify that the First Nations in Surrey are all represented by their own governments and so any collective group to represent the urban Aboriginal population would not be speaking for the legal or political rights of First Nations.



Conclusion and Next Steps

The title of this report - All Our Relations - emphasizes a relational worldview shared by many Indigenous peoples and points to the many relationships that need to be created, strengthened or expanded in Surrey. The objective of the Surrey Urban Aboriginal Social Innovation Strategy is to build and strengthen relationships at all levels of the community so as to improve the economic participation, educational attainment, and health outcomes for the Aboriginal population in Surrey. Phase I of the project has helped to shine a light on the urban Aboriginal community in Surrey and some of the barriers or challenges that impede a positive experience of city life. Phase II of the project will be an opportunity to build on the findings and conclusions contained in this report in two significant ways.

First, we plan to formally establish the Surrey Aboriginal Leadership Council as a means to increase our own capacity to influence the policy, programs and services that impact us the most. As the Leadership Council, Aboriginal people will be the voice of the community as it relates to the urban Aboriginal population in Surrey. We will own the issues and take on the responsibility to advocate for Aboriginal people in Surrey; educate the broader community about Aboriginal people; cultivate the next

generation of Aboriginal leaders; encourage coordination and collaboration among service providers; and develop policy and strategy through an urban Aboriginal lens. We cannot do this alone, however, and we will continue to seek the support of the City and other allies that support our vision for the future. In light of this, our second step is to convene in Phase II a broader cross-section of non-Aboriginal organizations and funders to help us develop solutions and strategies for addressing the findings and conclusions contained in this report. Our goal is to build the commitment for collective action and positive change in our community.

All our relations.

PROFILES

Fraser Region Aboriginal Friendship Centre Assoc. (FRAFCA)

FRAFCA is dedicated to providing culturally based programs and services to respond to the needs of the urban Aboriginal population in Surrey. They support activities that promote the health and well-being of Aboriginal people and promote the resurgence of Aboriginal culture, language and teachings. The organization started in the early 1990s as the Surrey Aboriginal Cultural Society and eventually became Kla-how-eya Aboriginal Centre. This grass roots organization facilitated tremendous work to provide much needed support to First Nations, Metis and Inuit residents in the city. In 2012, the organization joined the National Association of Friendship Centres, becoming the newest of 25 Friendship Centres in BC. FRAFCA's community outreach is extremely broad and programs fall into the general categories of Wellness, Education, Housing and Community. They offer programs such as: Positive Health Outreach, Indigenous Women's Violence Prevention; Aboriginal Infant Development; Community Action Program for Children; Awahsuk Aboriginal Head Start; Adult Basic Education; and Aboriginal Homeless Outreach. These are only some of the programs and services offered by FRAFCA and the organization is continually seeking ways to expand its capacity and outreach to better serve Aboriginal people in the Fraser Valley. It is clear that FRAFCA will play a central role in addressing the well-being of the urban Aboriginal population in Surrey well into the future and looks forward to growing with our community members.

Surrey Schools

For many Aboriginal families in Surrey, schools are the most consistent element in their children's early development. Given the large and youthful nature of the Aboriginal population in Surrey, it is clear that a successful future is bound together with a positive school experience. To improve that experience, the Surrey School District has developed a multi-stakeholder agreement for supporting Aboriginal learner success.¹¹ The top three goals of the agreement are to: 1. Increase positive identity and sense of belonging for all Aboriginal learners; 2. Increase students' knowledge and understanding of Aboriginal history, traditions, and cultures; 3. Increase achievement for Aboriginal learners. Practically speaking, this means the Aboriginal Education Services staff work directly with teachers and about 3,200 Aboriginal

¹¹ Aboriginal Education Enhancement Agreement

students to provide a range of support services that keep students and families engaged with the school system and improve student connections to Aboriginal people and cultures. For example, Aboriginal Education Services runs: the Little Eaglets program which builds a connection between Aboriginal families and the school system prior to beginning kindergarten; an afterschool literacy program for Aboriginal children and parents called 'Bannock and Books'; regular cultural workshops in Surrey schools that expose students to traditions and practices like cedar bark basket weaving; an annual winter family gathering and feast that last year brought out over 1,000 Aboriginal children and families to share a meal together; a leadership program called 'Windspeaker' that builds leadership capacity in Aboriginal youth through experiential outdoor education; and, a traditional honoring ceremony for grade 12 graduates that recognizes their accomplishment through culture and ceremony. These initiatives highlight how Surrey Schools brings together learning and culture to strengthen Aboriginal student outcomes.

Surrey RCMP

Surrey RCMP are part of the First Nations Policing Program (FNPP) with a goal to provide police services that are professional, effective, culturally appropriate and accountable to the communities they serve. Under the program, First Nations work with the RCMP to identify risks and develop policing services to enhance the safety of their communities. Surrey RCMP Constable Troy Derrick (of the Gitksan Nation) acts as a liaison to Surrey's urban Aboriginal residents, and provides dedicated policing services to Semiahmoo First Nation. The program incorporates principles and objectives to ensure sensitivity to Aboriginal culture. A highlight for the program was in 2015 when Surrey RCMP was a partner in the 'Pulling Together Canoe Journey'. Hosted by Semiahmoo First Nation, the 100 mile canoe journey began on Harrison Lake and finished at Semiahmoo. Eight Surrey RCMP police officers and municipal employees participated, along with 500 other individuals. Participants were able to witness and participate in long standing traditions and cultural protocols, such as sharing of songs and prayers, stories and teachings, meals, gift giving and friendship. These kinds of initiatives – big and small – allow RCMP officers to develop meaningful relationships with the urban Aboriginal community based on respect and positive cultural awareness. It is



good work that can be the basis for strengthening the connection and outreach to the urban Aboriginal community in the future.

Kekinow Native Housing Society

Since 1986, Kekinow Native Housing has provided housing for people of Aboriginal ancestry living on limited incomes in Surrey. This service has been a lifeline for many Aboriginal people in Surrey as safe, secure, and affordable housing is the foundation for moving from survival to success in the city. This is particularly true of young families in Surrey. For this reason, Kekinow constructed five family townhouse complexes with 199 units – all which have a special emphasis on the family. For example, each housing complex has a ‘common room’ for tenants to host family events and gatherings, and include an outdoor playground area for children. A positive experience and connection to Aboriginal culture is critically important for families and young children. As such, Kekinow encourages the healthy expression of Aboriginal culture in all of its complexes. For example, each of the housing complexes run by the Society has an Aboriginal name from Sohkeyak (meaning ‘robin’s nest’) to Ama-huuwilp (or ‘good home’). Furthermore, tenants of each complex are encouraged to have a committee that plans culturally based activities and events such as traditional workshops (on medicinal herbs, food preservation or drum building for example) or graduation celebrations for tenants and children of the complex. Recognizing the great demand for its services in Surrey, Kekinow has worked tirelessly with the City and other partners to lay the groundwork for a large expansion of housing units in the near future. Soon they will be able to offer even more Aboriginal individuals and families appropriate housing options and the opportunity to build a safe and secure life in the city.

Cwenegitel Support House

Cwenegitel (which means ‘helping one another’) is a recovery house for men. It provides safe, accessible, and suitable housing for homeless Aboriginal men while helping them break the cycle of substance and alcohol abuse. The Support House has successfully served all Nations in the Surrey area since 1995. It provides a family-orientated atmosphere for up to 12 men. Resources include individual and group counseling services, support meetings, and financial education assistance. Residents build wellness through long-term support, skills development, community involvement,

cultural and spiritual guidance, educational mentoring and counseling. Pride in Aboriginal culture is fostered in smudge ceremonies, drumming, and medicine sharing circles, anger management programs, and a large sweat lodge. The site and programs are open for all members of the community. Cwenegitel also provides cultural work and education for the Surrey School District, Fraser Aboriginal Health; Gateway Mental Health and local First Nations. They operate seven days a week, 24 hours a day (with funding only provided for 17 hours a day). Due to the shared commitment and perseverance of staff and residents many former Support House residents have gone on to complete their post-secondary education, become business owners, successful artisans, and highly skilled tradesmen. The work of Cwenegitel is one of the quiet success stories of the urban Aboriginal community in Surrey.

Xyolhemeylh

Fraser Valley Aboriginal Children and Family Services Society, Xyolhemeylh, provides culturally appropriate and holistic services through prevention, community development, and child welfare programs to Aboriginal children, youth and their families residing in the Fraser Valley including Surrey. The Surrey program, called Supported Connections, in partnership with Circle 5, Aboriginal Family and Child Services, provides support to parents, social workers, and caregivers by facilitating visits between children who are in care and their families. The program uses a strength-based practice, and the guiding principle is that a child is entitled to have safe, positive and meaningful contact with their family and culture. The primary service goal is to support families in making changes required to have their children returned to their care as quickly as possible. The program is staffed by support workers who arrange and support visits on site or in the community, attend meetings, and provide intensive outreach to families. Although this can be challenging work at times, it is very rewarding to witness the families make positive changes in their lives, which results in their children returning home. The experience of Xyolhemeylh in Surrey has emerged as a best practice that serves as an example of how to deliver critically important services in ways that build and strengthen the urban Aboriginal community.



APPENDIX A – CONTRIBUTORS TO THE SURREY URBAN ABORIGINAL SOCIAL INNOVATION STRATEGY

Aboriginal Leadership Committee

- Councillor Vera LeFranc, City of Surrey (Chair)
- Dina Lambright, Fraser Health Authority (Aboriginal Health)
- Dwight Yochim, Metro Vancouver Aboriginal Executive Council
- Gloria Raphael, Surrey School District (Aboriginal Education)
- Joanne Charles, Semiahmoo First Nation
- Joanne Mills, Fraser Region Aboriginal Friendship Centre (FRAFCA)
- June Laitar, Kekinow Native Housing Society
- Frieda Vairo, Kekinow Native Housing Society
- Mindi Moren, Xyolhemeylh Child and Family Services
- Rebecca Easson, Xyolhemeylh Child and Family Services
- Pat Reid, Kekinow Native Housing
- Phil Hall, First Nations Health Authority
- Rocky James, Metro Vancouver Aboriginal Executive Council
- Samantha Wells, Semiahmoo First Nation
- Shannon Courchene, Kwikwetlem First Nation
- Shelly Hill, Kekinow Native Housing Society
- Sol Lee, Surrey School District (Aboriginal Education)
- Tom Oleman, Cwenengitel Support House
- Troy Derrick, RCMP
- Christine Simmons, Ministry of Children and Family Development (Circle 5)

Project Team

- Sheldon Tetreault & Michele Guerin, Guerin Tetreault Governance Consulting
- Aileen Murphy, Marlis McCargar, Kristin Patten, City of Surrey
- Jacopo Miro, School of Community and Regional Planning, UBC
- Brandon Gabriel, Brandon Gabriel Fine Art and Design
- Byron Smith, Greenhouse PhotoGraphix Inc.

Key informant interviews

- Surrey RCMP: Constable Troy Derrick
- ACCESS: John Webster & Lynn White
- Surrey Food Bank: Marilyn Hermann
- Cwenegitel: Tom Oleman
- Kekinow: Frieda Vairo, Pat Reid, June Laitar
- Options : Christine Mohr & Aboriginal Engagement Team: Joe Woodworth, Stacie Prescott, Cori Kleisinger, Jen Mantyka, Vanessa Masters
- Fraser Health Authority: Dina Lambright
- Kwantlen Polytechnic University: Diane Purvey
- FRAFCA: Joanne Mills; Harley Wylie; Kyla Bains; Theresa Anderson; Vanessa Hickman; Leah Bull
- SFU: Natalie Wood-Wiens
- Native Courtworker and Counselling Association of BC: Arthur Paul
- Surrey Womens Centre: Sarah Rehimi; Corrine Arthur
- Pacific Community Resources Society (PCRS): James Musgrave; Erin Harvie
- Xyolhemeylh Child & Family Services: Mindi Moren
- Elizabeth Fry Society: Bonnie Moriarty; Shilo St. Cyr
- MCFD Aboriginal Family and Child Services: Sheila Wilkins
- Surrey Schools: Gloria Raphael
- Kwikwetlem First Nation: Shannon Courchene
- City of Surrey: Councillor Vera LeFranc
- Metro Vancouver Aboriginal Executive Council: Kevin Barlow
- Probation Services: Koulis Kyriakos
- Surrey Libraries: Laurie Cooke & Caroline Johnson





