



**Skwxwú7mesh
Úxwumíxw**

Squamish Nation



Eshíhkw'íws Chet

We are all related

A census of the Skwxwú7mesh Úxwumíxw

March 28, 2023
Data Report:
Our Experiences
of Cultural Safety

Produced by Big River Analytics
& Tiskwat Consulting

Acknowledgements

Chet kw'enmantúmi (we thank you), Skwxwú7mesh Members, for your high levels of participation in Eshíhkw'íws Chet - a census of the Skwxwú7mesh Úxwumixw.

We'd also like to thank the enumerators, who helped collect all the data for this project, for their hard work and efforts to make this project a success, Elder Vanessa Campbell for her advice and sharing her knowledge and insights, and to the Nation staff who made this work possible.

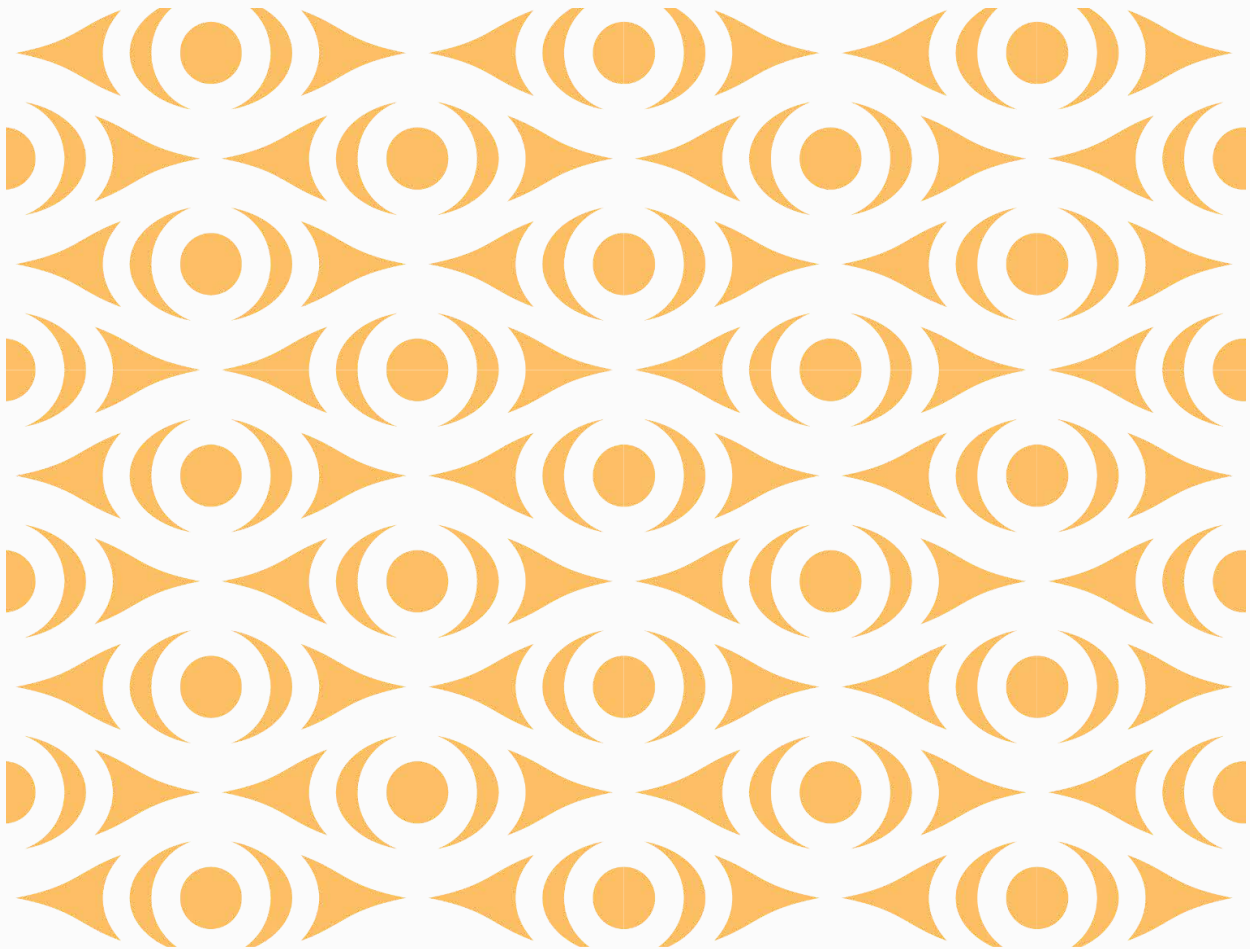


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Introduction

Skwxwú7mesh people have used data to steward territory, exercise governance, undertake planning, and assure well-being since time immemorial. This function of governance has been disrupted over the past two hundred years, and today, much of the data generated about Skwxwú7mesh Úxwumixw is not controlled by Skwxwú7mesh Úxwumixw or reflective of Skwxwú7mesh Úxwumixw priorities and worldviews.

Skwxwú7mesh Úxwumixw undertook a census to ensure the Nation and Members have quality data relevant to their lives and decisions, and to inform major planning initiatives and program design. The guiding vision was for this project to enhance self-determination, rebuild and reinforce connections between family and kin, and leave a legacy of both useful information and new skills and understanding to support Skwxwú7mesh Úxwumixw in years to come. The project was named Eshíhkw'íws Chet – “we are all related” – by Elder Vanessa Campbell.

*“All of us, everywhere on our Land, our families, our friends,
we are all related...”*

*it's best that we advise each other...
All Squamish people need to say something.”*

— Elder Vanessa Campbell

The result of Eshíhkw'íws Chet is a dataset representing the perspectives of roughly one in three Members: all generations are well-represented, and the voices of men, women, and gender-diverse people, Members on- and off-reserve, and Members near and far from Skwxwú7mesh Territory are all included. Use of the data is guided by a set of policies and protocols to ensure people's privacy and the protection and security of the data.

This is one of 9 reports that summarize the data collected through Eshíhkw'íws Chet. There is one full report including all sections, and then 8 mini-reports by topic area:

- Who Did We Hear From
- Our Identity, Culture, and Language
- Our Territory, Lands, and Waters
- Our Housing
- Our Jobs, Income, and Schooling
- Our Health and Wellness
- Our Experiences of Cultural Safety
- Our Rights, Governance, and Administration

Method, Limitations, and Interpretation

Eslhíhkw'íws Chet gathers the voices of roughly 1 in 3 Skwxwú7mesh Members. Although we tried to hear from everyone, we could not reach all Members and some Members chose not to participate. This means that some voices might be over- or under-represented. Data collection relied on a friends-and-family approach, and household heads could answer on behalf of everyone in the home. This means that we were more likely to hear from people who receive information from the Nation or whose friends and family receive information from the Nation. It also means that we heard from more female respondents than other genders, as they are more likely to be a head of their household.

To protect individuals' privacy and confidentiality, we do not report if fewer than 11 people responded a certain way to a question, or if fewer than 21 people responded to a question overall. This means that some charts, figures, and tables do not sum to 100%. Additionally, too few respondents identifying as two-spirit, non-binary, or gender identities other than male and female participated to report results for those gender identities.

Responses to questions in the census were analyzed for all respondents, as well as examined consistently by gender, location, and age, and by other groupings where relevant. Only notable differences across these population groups are reported; if there are no notable differences, summary statistics representing all respondents are presented.

The questionnaire was designed to collect a core set of data from all participants, including individuals who were represented by a household head. The remainder of the questionnaire, organized by modules on specific topics, was self-directed. This means that the response rates and demographic profiles of respondents change throughout this report depending on whether the question was part of the core questionnaire or one of the modules. The total number of respondents is reported for each figure and chart, unless it is suppressed to protect the privacy and confidentiality of respondents. Additional analysis is possible to make inferences about the characteristics of all Skwxwú7mesh Members or to make comparisons with other populations, groups, or governments, but this was not the purpose of this particular report.

Finally, data collection was targeted towards Members and any individuals living on-reserve. If a non-Member living on-reserve was living in a household with Skwxwú7mesh Members, they could participate in the whole survey. If a non-Member living on-reserve did not have any Skwxwú7mesh Members living in their household, we collected basic demographic information and information about renters and tenants on their property, but they are otherwise not included in the analysis in this report.

See the full report *Honouring Members' Voices: Data Report from the 2022 Skwxwú7mesh Census* for a more detailed description of method.

Our Experiences of Cultural Safety

Wenáxws: Respect someone, treat someone with respect, honour or believe someone

Cultural safety means feeling that one's identity as an Indigenous person is welcomed, and that one is not subjected to racism. Eshíhkw'íws Chet respondents were asked about past and present-day experiences of cultural safety and of racism. The following section covers sensitive material that may trigger unpleasant feelings. Resources are listed below, should you feel you need them:

First Nations and Inuit Hope for Wellness Help Line: Toll-Free 1-855-242-3310

KUU-US Crisis Services: Toll-Free 1-800-KUU-US17 (1-800-588-8717)

Key Findings

Indigenous people's chances, ability to thrive, and day-to-day experiences are shaped by external policy and beliefs about Indigenous people grounded in discriminatory colonial policy, past and present. Today, most respondents feel culturally safe and have a sense of dignity and belonging in most places they go. However, the least culturally safe services outside of the community – and top priorities for change – relate to child welfare, justice, and health. Nearly all respondents and their families have been directly impacted by Indian Residential Schools and many by the Sixties Scoop, and most respondents report some negative impact of racism on their well-being.



Indian Residential Schools and Sixties Scoop

Indian Residential Schools refers to facilities established by the federal government and operated primarily by churches. These operated from the late 1800s to the late 1900s and attendance for Indigenous children was for a time mandatory under Canadian law. Almost all respondents (95%) have at least one family member that attended Indian Residential Schools, and over 30% of respondents have either a parent or guardian who attended Indian Residential School. Nearly 7% are Indian Residential School survivors themselves (Table CS.1).

Table CS.1: Family Members Removed to Indian Residential Schools

Response	Count	Percent
At least one family member	206	94.50%
Grandparent	139	63.76%
Other family members	97	44.50%
Father / male guardian	79	36.24%
Mother / female guardian	77	35.32%
Great grandparent	69	31.65%
Sibling	16	7.34%
You	15	6.88%

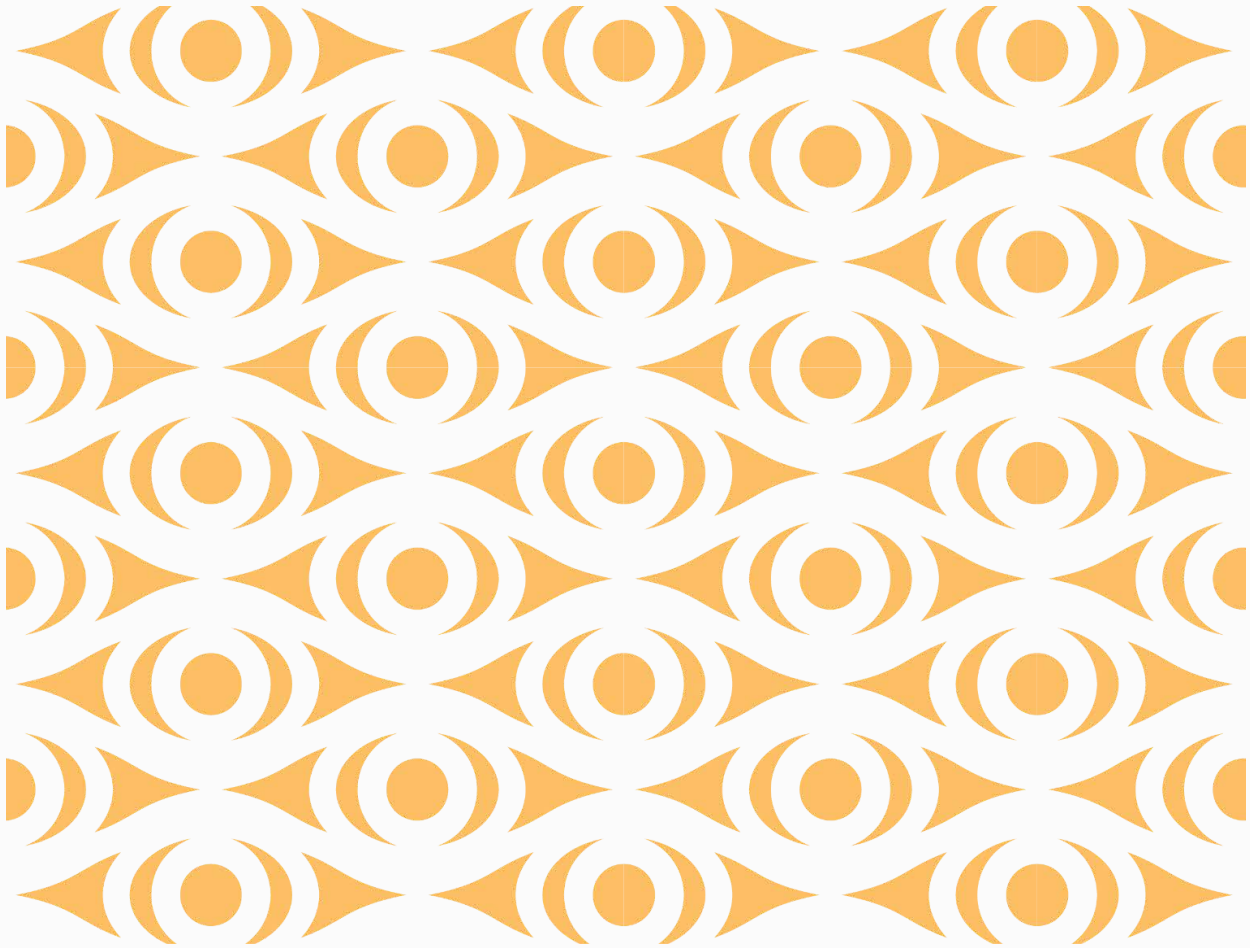
Note: Question: “Were any of the following people in your family ever a student at a residential school? Please select all that apply.” This question had 218 respondents. Too few respondents selected “Spouse”, “No one was taken from my family”, and “Prefer not to say” to present results.

The Sixties Scoop was a period in which Canadian child welfare authorities took Indigenous children from their families and communities for placement and subsequent adoption with white families. Almost half (46%) of respondents have had at least one person removed from their family, and 6% of respondents were removed themselves (Table CS.2). About one in ten (12%) respondents preferred not to share whether anyone was removed from their family during the Sixties Scoop.

Table CS.2: Family Members Removed in Sixties Scoop

Response	Count	Percent
At least one family member	98	45.58%
No one was taken from my family	87	40.47%
Other family members	61	28.37%
Mother / female guardian	20	9.30%
Grandparent	18	8.37%
Sibling	16	7.44%
You	12	5.58%
Prefer not to say	26	12.09%

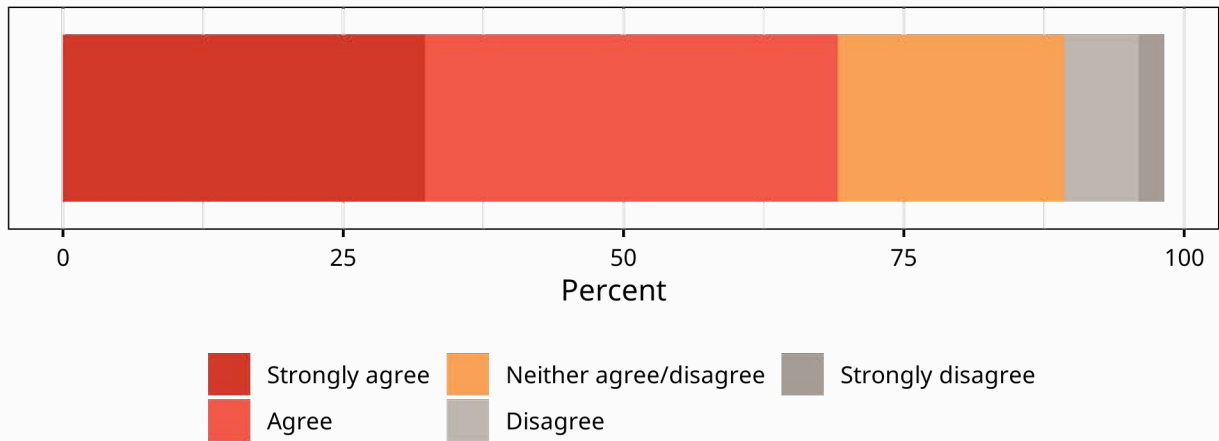
Note: Question: "Were any of the following people ever removed from the family as part of the Sixties Scoop? Please select all that apply." This question had 215 respondents. Too few respondents selected "Father / Male guardian" and "Spouse" to present results.



Affirming or Unsafe Experiences Today

Cultural safety refers to feeling that your identity as an Indigenous person is welcomed. Most respondents (69%) agree or strongly agree that they feel a sense of dignity and belonging most places they go (Figure CS.1). Elders (ages 60 and over) feel a sense of dignity and belonging more commonly (75%) than younger adults (ages 20-39) (66%) and older adults (ages 40-59) (66%).

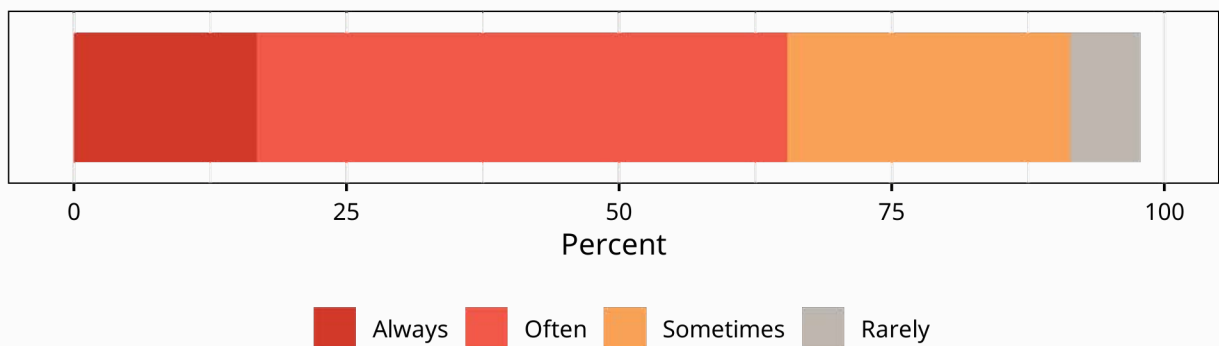
Figure CS.1: Feelings of Dignity and Belonging in Most Places



Note: Question: “Do you agree or disagree with the following statements? I feel a sense of dignity and belonging most places I go.” This question had 788 respondents. Suppressed responses: Prefer not to say. Due to low response rates, “Disagree” and “Strongly disagree” responses were combined into “Disagree”.

Similarly, most respondents (65%) always or often feel culturally safe most places they go (Figure CS.2). One in four (26%) respondents report they sometimes do not feel culturally safe and 8% say they rarely or never feel culturally safe. Feelings of cultural safety are most common among older adults (ages 40-59) – 75% of these respondents always or often feel culturally safe in most places that they go, compared with 62% of young adults (ages 20-39) and 54% of Elders (ages 60 and older).

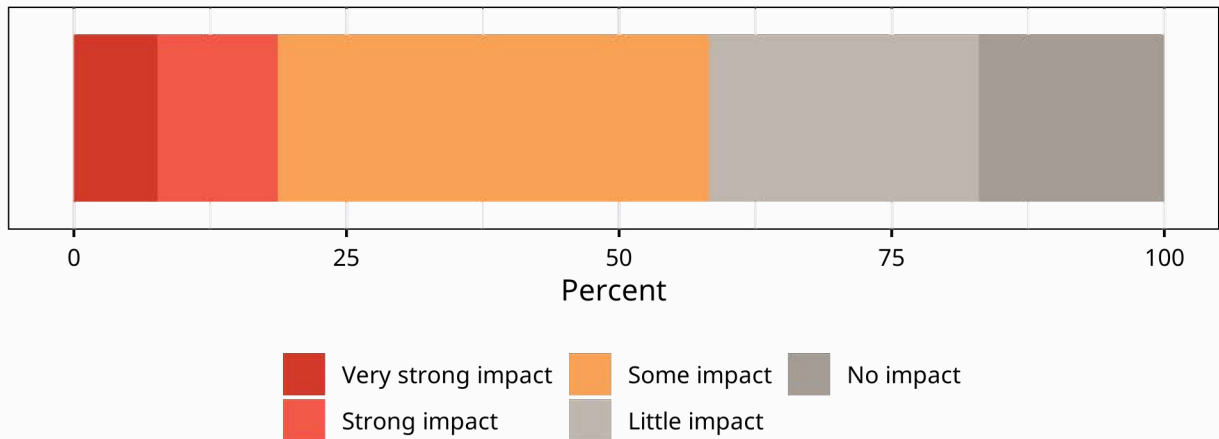
Figure CS.2: Feelings of Cultural Safety in Most Places



Note: Question: “Do you feel culturally safe in most places that you go?” The question had 185 respondents. Suppressed responses: “Never” and “Prefer not to say”.

Most respondents report some negative impact of racism on their well-being (Figure CS.3). Close to one in five report a strong or very strong impact (19%) while close to an equal amount (17%) report no impact. The remaining 65% report some or little impact.

Figure CS.3: Negative Impact of Racism on Wellbeing



Note: Question: “Has racism negatively impacted your well-being?” The question had 182 respondents.

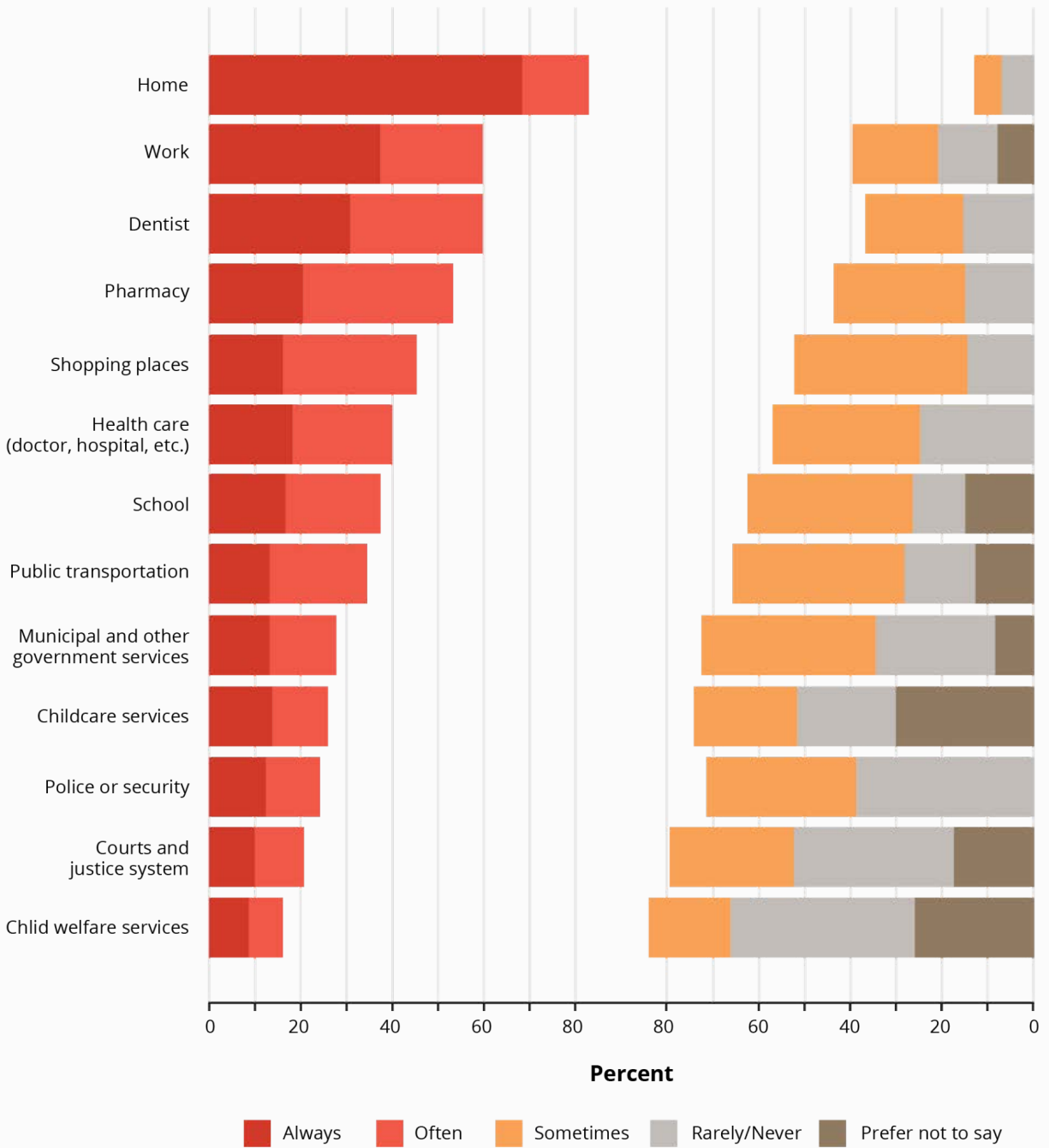
Respondents were asked how safe they find places outside of the community. Most respondents find their home (83%), work (60%), the dentist (59%), and the pharmacy (53%) to always or often be culturally safe places. Respondents identify the following places to be rarely or never culturally safe: child welfare services (40%), police or security (38%), courts and justice system (35%), municipal and other government services (26%), and health care (25%). Respondents select “prefer not to say” more frequently when related to child-serving services such as child welfare (26%), childcare (30%), and schools (14%) (Figure CS.4).

These findings differ by age group. When it comes to police or security services, 41% of Elders (ages 60 and older) always or often feel culturally safe, compared with 21% of both young adults (ages 20-39) and older adults (ages 40-59); additionally, 45% of young adults rarely or never feel safe with police or security, as compared to 34% of older adults and 30% of Elders. When considering municipal and other government services, 20% of young adult respondents always or often feel culturally safe, a percentage substantially smaller than the 33% of older adults and 36% of Elders who feel similarly; furthermore, a larger percentage of young adult respondents (36%) than older adult respondents (18%) report feeling rarely or never culturally safe when dealing with these services. Young adults, however, do feel more safe than other age groups when it comes to public transit, where 25% of older adults always or often feel culturally safe, compared to 33% of Elders and 43% of young adults.

There is limited geographic variation with respect to feelings of cultural safety; however, those living on the North Shore and the Sk̓wx̓wú7mesh Valley report feeling more culturally safe than those living elsewhere in a number of areas. With respect to feeling culturally safe at work, fewer than half (48%) of respondents living elsewhere always or often feel culturally safe at work, as compared to 63% of respondents living on the North Shore and 67% of respondents living in the Sk̓wx̓wú7mesh Valley. Respondents living elsewhere are also more likely to feel culturally unsafe with police or security, with 43% of respondents living elsewhere rarely or never feeling safe when dealing with the police as compared to 38% of respondents living on the North Shore and 32% of respondents living in the Sk̓wx̓wú7mesh Valley. Finally, only 29% of respondents living elsewhere always or often feel safe on public transportation, compared to 40% of respondents living on the North Shore.

There are substantial differences in feelings of cultural safety across gender identities for several locations and services. Male respondents feel safer with child welfare services (30% of male respondents always or often feel safe when accessing these services as compared to 11% of female respondents), the courts and justice system (31% vs. 17%), childcare services (34% vs. 24%), public transportation (40% vs. 33%), and school (41% vs. 35%). At work, however, female respondents report slightly stronger feelings of cultural safety – 62% of female respondents always or often feel safe at work, compared to 56% of male respondents.

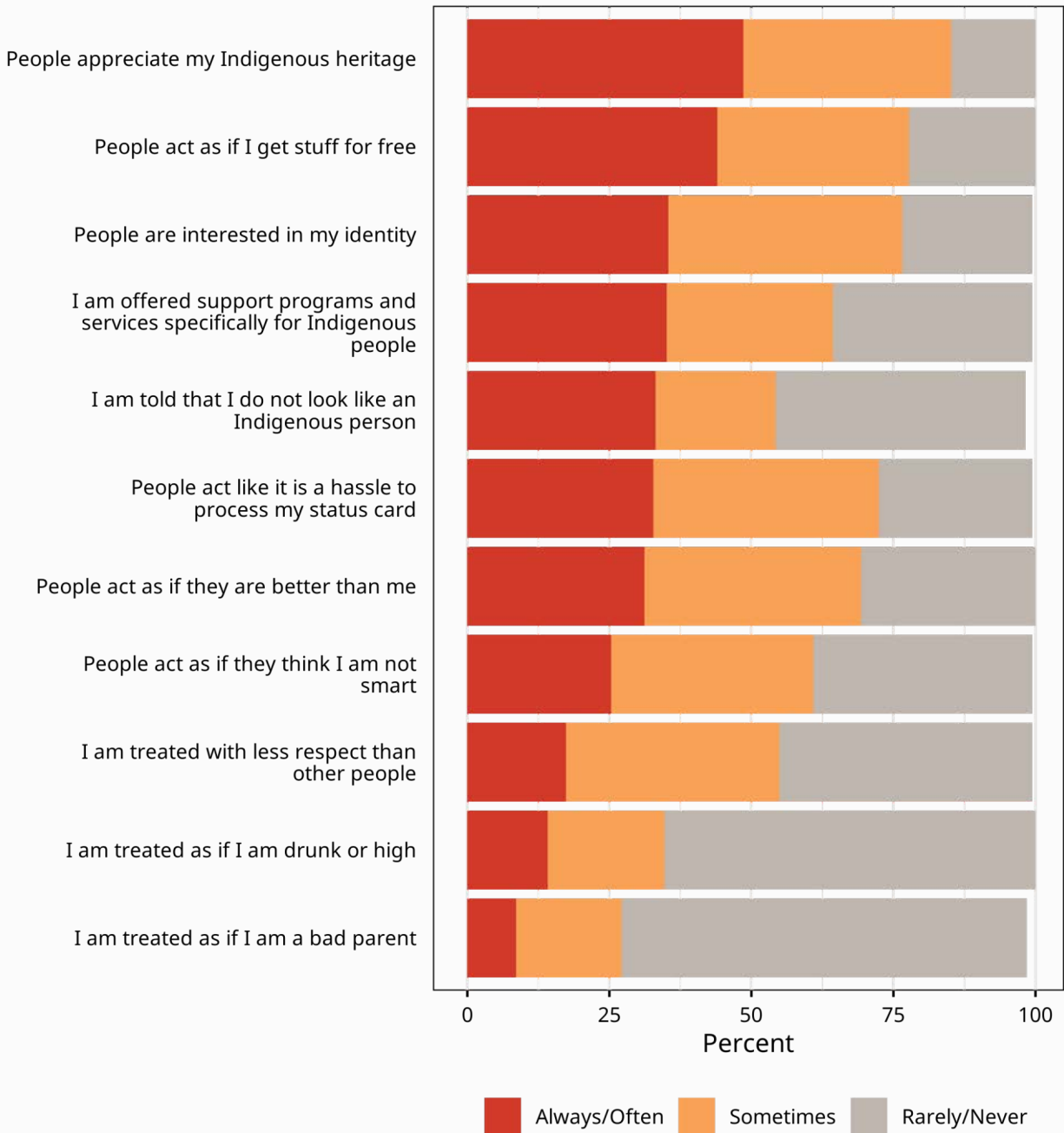
Figure CS.4: Feelings of Cultural Safety, by Location/Service



Note: Question: “Do you find the following places outside the community to be culturally safe?” The question had 182 respondents. Due to low response rates, “Rarely” and “Never” combined into “Rarely/Never”. Some “Prefer not to say” responses suppressed due to low response rates.

Respondents report how commonly they are treated in affirming and unsafe ways associated with their Indigenous identity (Figure CS.5). In terms of experiences that might be considered affirming in nature, respondents feel that people always or often appreciate their heritage (49%), are interested in their identity (35%), and offer them support programs and services specifically for Indigenous people (35%). When considering experiences or stereotyping that might be considered unsafe or discriminatory in nature, respondents report that people always or often act as if they get stuff for free (44%), say that they do not look like an Indigenous person (33%), and act like it is a hassle to process their status card (33%) (Figure CS.5). A large majority of respondents (71%) are rarely or never treated as if they are a bad parent when accessing services, though these experiences vary across locations: 62% of respondents living on the North Shore are rarely or never treated as if they are a bad parent when accessing services, as compared to 78% of those living in the Sk̓wx̓wú7mesh Valley and 83% of those living elsewhere.

Figure CS.5: Experiences while Accessing Services

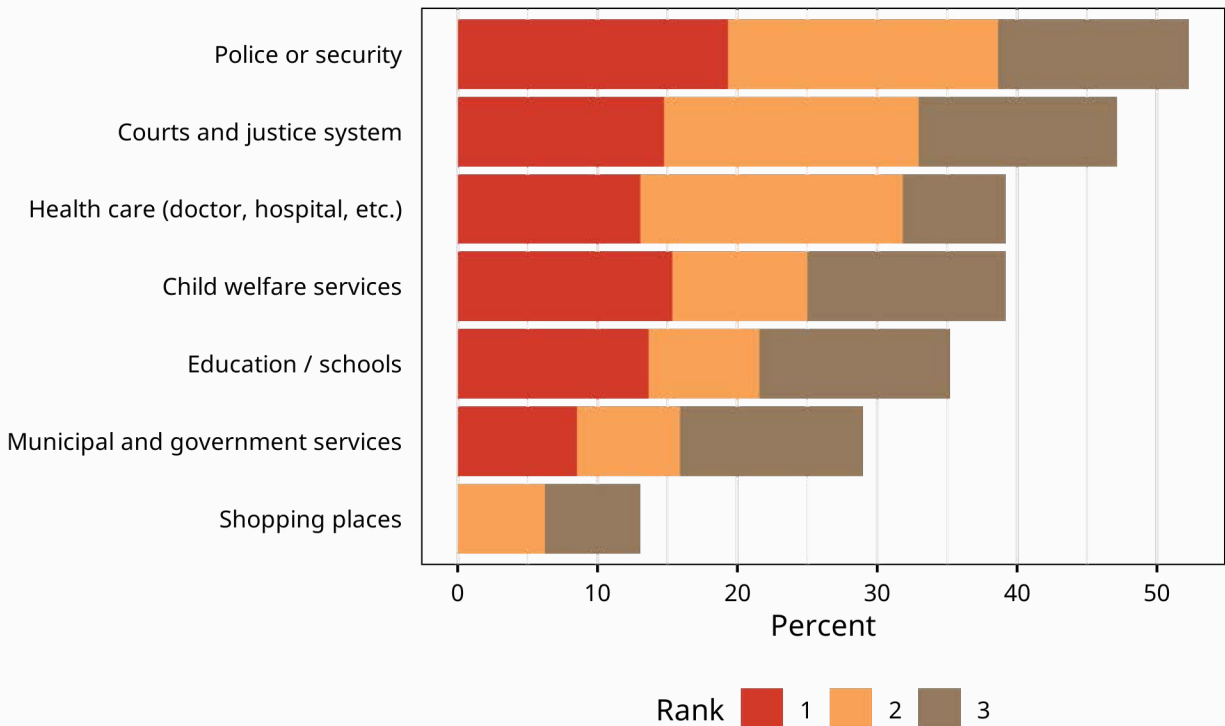


Note: Question: “How often do the following happen when accessing services outside the community?” This question had 182 respondents. Due to low response rates, “Always” and “Often” combined into “Always/Often”; “Rarely” and “Never” combined into “Rarely/Never”. Suppressed responses: “Prefer not to say”.

Needs and Priorities for the Future

Respondents reported that the areas where advocacy and change are needed the most to improve cultural safety and address racism are police or security (52%), courts and justice system (47%), health care (39%), and child welfare services (39%) (Figure CS.6).

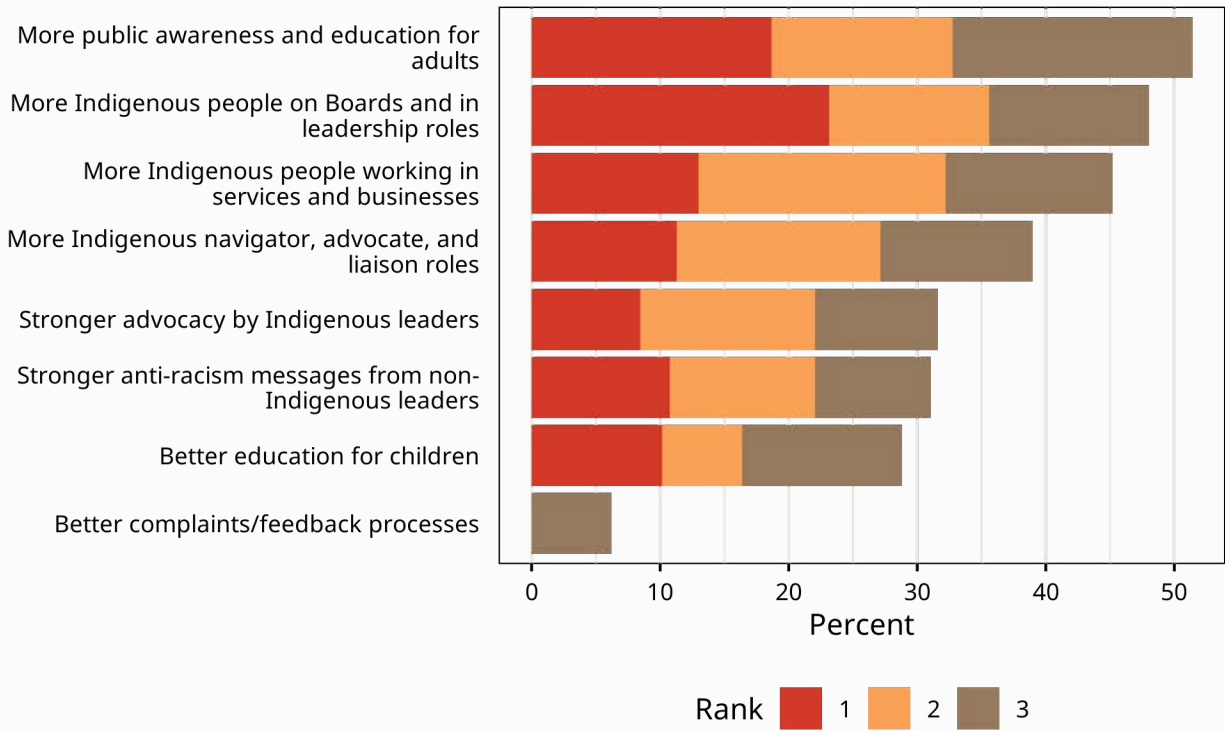
Figure CS.6: Priority Areas to Increase Cultural Safety and Address Racism



Note: Question: “What are the top three areas where advocacy and change is most needed to increase cultural safety and address racism?” This question had 176 respondents. Some first rankings suppressed due to low response rates.

The top actions that respondents want to increase cultural safety and address racism are more public awareness and education for adults (51%), more Indigenous people on Boards and in leadership roles (48%), and more Indigenous people working in services and businesses (45%) (Figure CS.7). There was some variability in priorities across gender identities: female respondents see Indigenous people in leadership roles (51% vs. 40% of male respondents) and public awareness and education for adults (54% vs. 42%) as higher priorities while male respondents see education for children (37% vs. 25% of female respondents) and Indigenous people working in services and businesses (58% vs. 41%) as a higher priority.

Figure CS.7: Priority Actions to Increase Cultural Safety and Address Racism



Note: Question: “What should be done to increase cultural safety and address racism?” This question had 177 respondents. Some first and second rankings suppressed due to low response rates.