Sḵwx̱wú7mesh Úxwumixw

Squamish Nation

Eslhílhkw'iws Chet
We are all related

A census of the Sḵwx̱wú7mesh Úxwumixw

Acknowledgements

Chet kw'enmantúmi (we thank you), Sḵwx̱wú7mesh Members, for your high levels of participation in Eslhílhkw'iws Chet - a census of the Sḵwx̱wú7mesh 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

Sḵwx̱wú7mesh 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 Sḵwx̱wú7mesh Úxwumixw is not controlled bySḵwx̱wú7mesh Úxwumixw or reflective of Sḵwx̱wú7mesh Úxwumixw priorities and worldviews.

Sḵwx̱wú7mesh 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 Sḵwx̱wú7mesh Úxwumixw in years to come. The project was named Eslhílhkw'iws 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 Eslhílhkw'iws 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 Sḵwx̱wú7mesh 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 Eslhílhkw'iws 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

Eslhílhkw'iws Chet gathers the voices of roughly 1 in 3 Sḵwx̱wú7mesh 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 Sḵwx̱wú7mesh 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 Sḵwx̱wú7mesh Members, they could participate in the whole survey. If a non-Member living on-reserve did not have any Sḵwx̱wú7mesh 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 Sḵwx̱wú7mesh Census* for a more detailed description of method.

Our Rights, Governance, and Administration

úxwumixw: "village" / "people"

Sḵwx̱wú7mesh people collectively hold title to Sḵwx̱wú7mesh-ullh temíx̱w (Squamish Territory). Inherent rights include relationships to the land and waters, to teachings and culture, and to self-determination and self-government and are foundational to the distinctiveness of Sḵwx̱wú7mesh, and intrinsic to the lives of Sḵwx̱wú7mesh people past, present, and future. Historically, the Sḵwx̱wú7mesh people were socially, economically, and politically organized into several úxwumixw ("village" / "people"). After the Indian Act was passed in 1876, colonial governments imposed a restrictive system of reserves, and the Sḵwx̱wú7mesh people were grouped into 16 Indian bands. These bands amalgamated in 1923 to form the Sḵwx̱wú7mesh Úxwumixw. Today, Sḵwx̱wú7mesh Úxwumixw consists of both political leadership and administration responsible for programs and services, protecting and promoting inherent rights, governing territory, advancing values and teachings, and interacting with other orders of government.

Eslhílhkw'iws Chet respondents were asked to provide information about how they view Sḵwx̱wú7mesh Úxwumixw governance, programs and services, priorities, and means of participation and communication.

Key Findings

People feel connected positively with Sḵwx̱wú7mesh Úxwumixw and would like to see more celebration of culture, history, and accomplishments. Increasing Members' knowledge about inherent rights would help address current barriers to exercising these rights. Respondents are also seeking more help with and investment in housing and health services at a Nation and household level. Most have moderate views about Council and generally positive views about the Nation's administration. People feel more work could be done to ensure that they know what is happening in the Nation, feel like they can get access to information they need and be heard on things that matter to them, and can trust the Nation is protecting their information.

Inherent Rights

Over half (59%) of respondents report knowing a little to moderate amount about their inherent Sḵwx̱wú7mesh rights (Figure GOV.1). A similar share of respondents feel that they know a lot (22%) about their inherent rights as those that report knowing nothing (19%) about their inherent rights. About 40% of those living on the North Shore and in the Sḵwx̱wú7mesh Valley report knowing a little or nothing about inherent rights, compared with 60% of those living elsewhere.

Figure GOV.1: Amount of Knowledge about Inherent Rights as Sḵwx̱wú7mesh Person
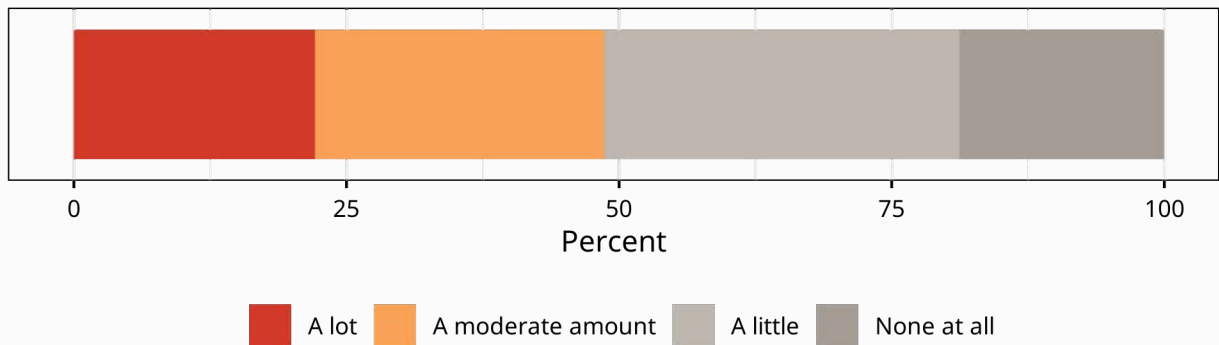
Note: Question: "How much do you know about your inherent rights as a Sḵwx̱wú7mesh person?" This question had 181 respondents.

When asked if they feel they have an ability to exercise their inherent Sḵwx̱wú7mesh rights, one third (32%) of respondents feel they can exercise their rights sometimes; just over one quarter (26%) feel they have an ability to exercise their rights often or always; 22% say they rarely/never have the ability to exercise their rights; and 16% of respondents do not know (Figure GOV.2). Those living on-reserve are able to exercise their rights as Skwxwú7mesh people more frequently than those living off-reserve: 35% of respondents living on-reserve are able to exercise their rights always or often, as compared to 15% of respondents living off-reserve.

Figure GOV.2: Ability to Exercise Inherent Rights as Sḵwx̱wú7mesh Person
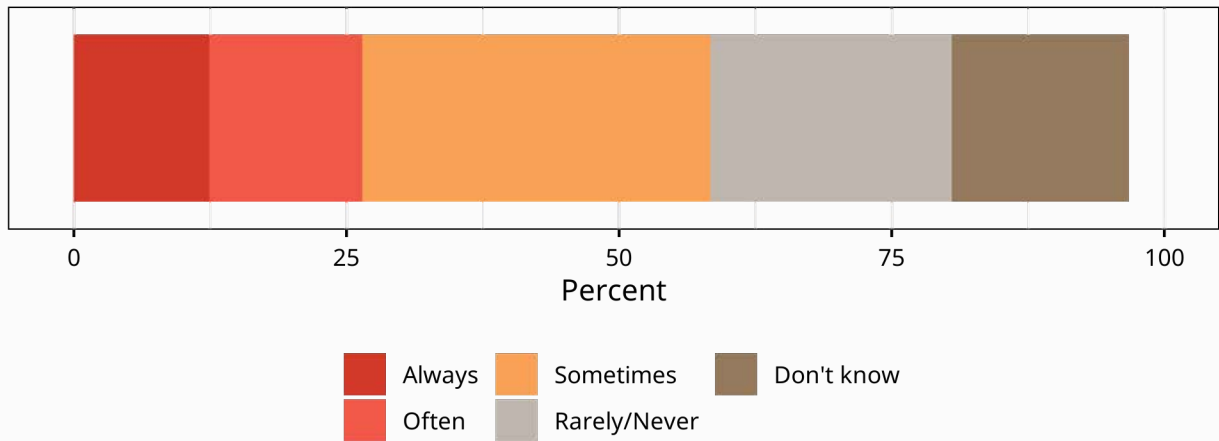
Note: Question: "Do you feel like you have the ability to exercise your rights as a Sḵwx̱wú7mesh person?" This question had 185 respondents. Suppressed responses: "Not applicable".

Lack of knowledge and access to knowledge are the top barriers to exercising inherent rights: nearly half of respondents say they do not know enough about their inherent rights (42%); one in four say they do not have enough cultural or language knowledge to exercise their inherent rights (27%); and one in five say they do not know or have access to the holders of this knowledge (22%). For 12% of respondents, there are no barriers to exercising their inherent rights (Table GOV.1).

Table GOV.1: Barriers to Exercising Inherent Rights as a Sḵwx̱wú7mesh Person

Response	Count	Percent
I don't know enough about what my inherent rights are	77	41.62%
I don't have the cultural or language knowledge	50	27.03%
I don't know / have access to knowledge holders	41	22.16%
I live too far away from Sḵwx̱wú7mesh territory	36	19.46%
I have too many other pressures and responsibilities	35	18.92%
Costs	32	17.30%
Limited access to the territory	32	17.30%
I don't have access to the right equipment and supplies	31	16.76%
Racism and discrimination	22	11.89%
Transportation issues	20	10.81%
There are no organized events for me to participate in	18	9.73%
Other	14	7.57%
No barriers exist	22	11.89%
Not applicable	...	...

Note: Question: "What barriers exist to you exercising your inherent rights as a Sḵwx̱wú7mesh person? Please select all that apply." This question had 183 respondents.

Nexwsxwníẃntm ta Úxwumixw (Council)

Nexwsxwníẃntm ta Úxwumixw (Council) is the elected political body for the Sḵwx̱wú7mesh Úxwumixw. It establishes strategic direction and represents the Nation politically with other levels of government. Nexwsxwníẃntm ta Úxwumixw provides oversight to Nation administration, including planning, finance, risk management, communications, and program and service delivery.

Respondents' feelings about Nexwsxwníẃntm ta Úxwumixw are broadly distributed (Figure GOV.3). Close to half of respondents feel that Nexwsxwníẃntm ta Úxwumixw sometimes acts in accordance with Sḵwx̱wú7mesh values or has their best interests at heart, while the remaining half of respondents are evenly distributed across more positive or negative views.

Respondents' feelings of comfort talking with Nexwsxwníẃntm ta Úxwumixw members trend to the more positive end of the spectrum; 40% always or often feel comfortable talking with Nexwsxwníẃntm ta Úxwumixw members, and 34% feel comfortable talking with Nexwsxwníẃntm ta Úxwumixw members sometimes. About one in four respondents rarely or never feel comfortable talking with Nexwsxwníẃntm ta Úxwumixw members. Some substantial differences exist between male and female respondents – 52% of male respondents always or often feel comfortable talking with Council members, compared with 35% of female respondents.

Figure GOV.3: Beliefs about Nexwsxwníẃntm ta Úxwumixw (Council)
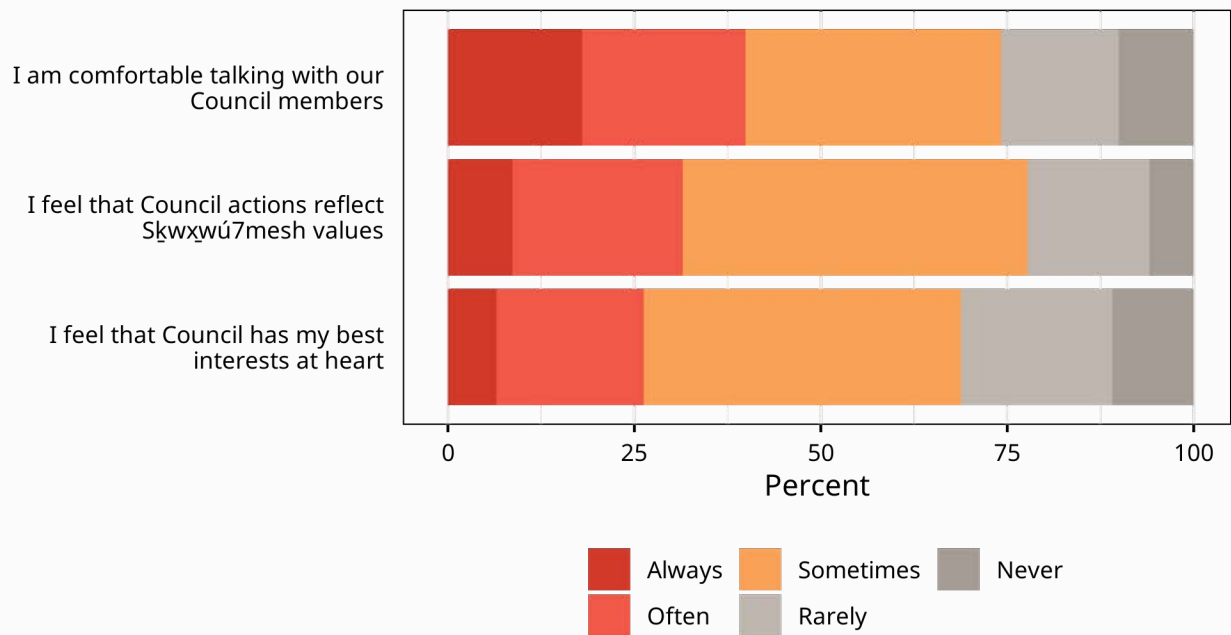
Note: Question: "How often do you feel that the following statements are true, based on your experience? I know what's going on; I know how to get an answer, I feel welcome, etc." This question had 195 respondents.

Most respondents trust Nexwsxwníẃntm ta Úxwumixw moderately (34%) or a little (28%). The remainder are evenly distributed, with about 15% of respondents reporting that they have a lot of trust in Nexwsxwníẃntm ta Úxwumixw, and the same amount reporting that they do not trust Nexwsxwníẃntm ta Úxwumixw at all (Figure GOV.4). Expressing little or no trust in Nexwsxwníẃntm ta Úxwumixw is more common among respondents living on-reserve (48%) than off-reserve (35%), and more common among those living in the Sḵwx̱wú7mesh Valley (58%) than those living on the North Shore (45%) or elsewhere (25%).
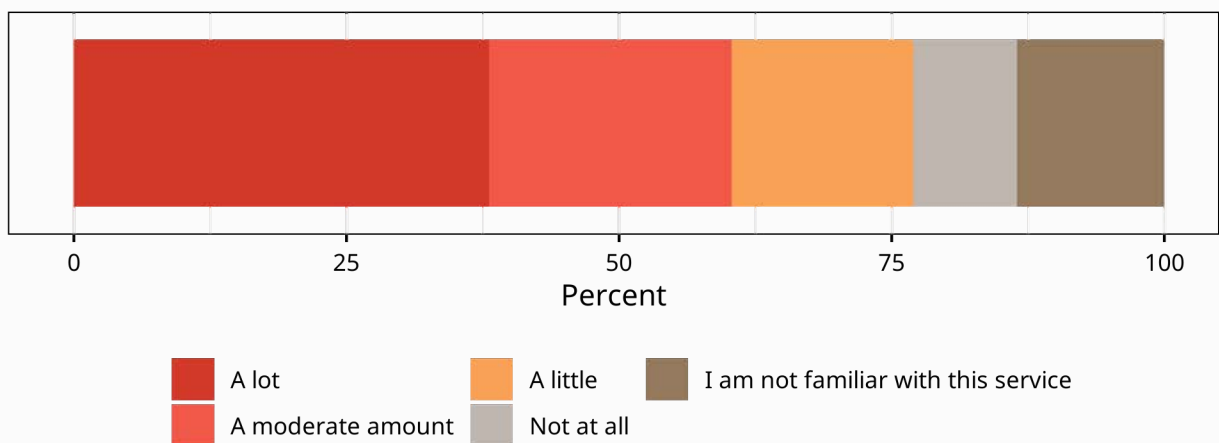
Figure GOV.4: Trust in Nexwsxwníw̓ntm ta Úxwumixw (Council)
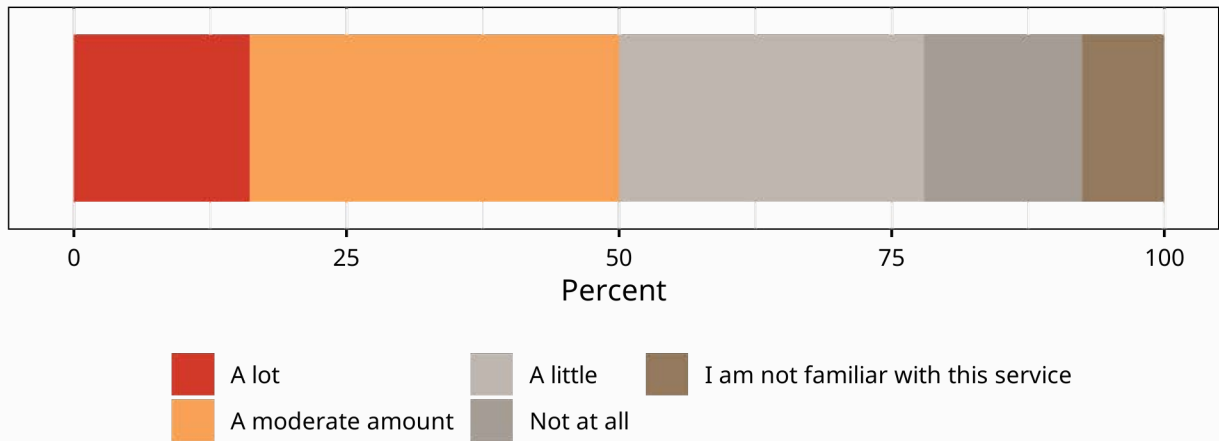
Note: Question: "How much do you trust the following Sḵwx̱wú7mesh Úxwumixw services?" This question had 186 respondents.

Lateral violence is a learned behaviour in which Indigenous people exhibit hostility toward their coworkers or other community members. More than one in every three respondents (38%) think that lateral violence is a large problem in Nexwsxwníw̓ntm ta Úxwumixw (Figure GOV.5).

Figure GOV.5: Belief that Lateral Violence is a Problem in Nexwsxwníw̓ntm ta Úxwumixw (Council)

Note: Question: "Do you think lateral violence is a problem in the following Sḵwx̱wú7mesh Úxwumixw services?" This question had 126 respondents.

Administration, Programs, and Services

In addition to Nexwsxwníẃntm ta Úxwumixw, the Sḵwx̱wú7mesh Úxwumixw Government includes a Nation Administration composed of a number of Departments that oversee a range of programs, services, and functions serving the needs and interests of Sḵwx̱wú7mesh people, rights and territory. There are also a number of Nation-owned arm's-length entities that lead the development of specific areas and projects on either a for-profit or non-profit basis.

Respondents' feelings about Nation staff and accessing Sḵwx̱wú7mesh Úxwumixw services are largely positive (Figure GOV.6). Over half of respondents always or often feel that they are treated with respect and dignity (69%) and kindness (69%). Most respondents also feel that they can always or often ask for what they need (58%); their decisions are respected (56%); and they are listened to and taken seriously (54%) in their interactions with Nation staff and services. Respondents always or often feel welcome when they walk into Nation administration offices (63%) and feel comfortable talking with Nation staff (55%).

Respondents' feelings are less trusting when it comes to sharing confidential information, with most respondents (69%) expressing that they are at least sometimes worried about this. More specifically, 19% are always, 11% are often, and 38% are sometimes worried about confidentiality when accessing Nation services.

Figure GOV.6: Sentiments about Nation Staff, Administration, and Accessing Services
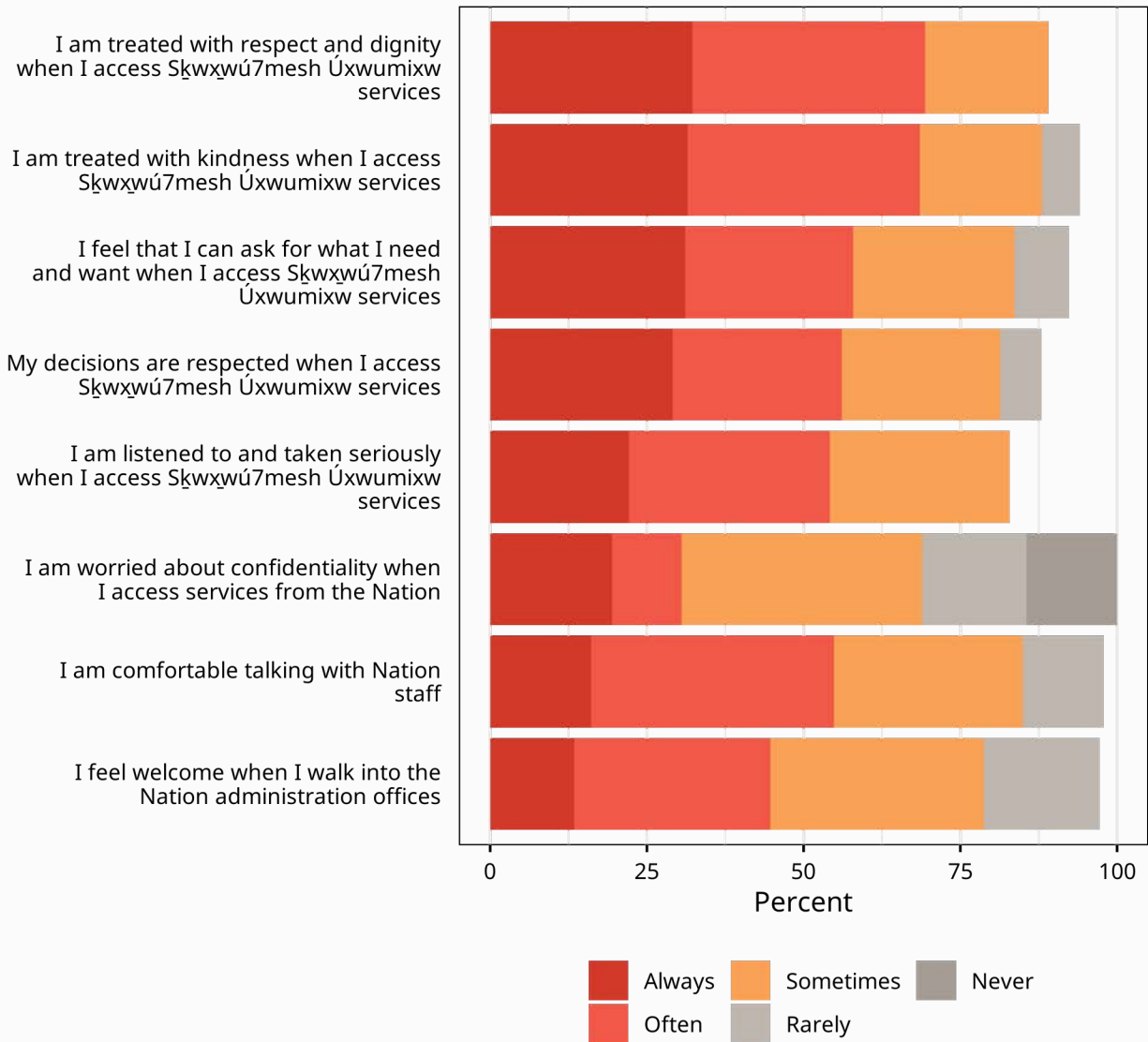
Note: Questions: "How often do you feel that the following statements are true, based on your experience?" and "How often do the following happen when accessing Sḵwx̱mú7mesh Úxwumixw services?" The first question had 195 respondents, and the latter had 184 respondents. Some "Rarely" and "Never" responses have been suppressed due to low response rates.

Lateral violence is a learned behaviour in which Indigenous people exhibit hostility toward their coworkers or other community members. No specific Sḵwx̱wú7mesh service is reported as having a problem with lateral violence by the majority of respondents; rather, the largest response category overall is, "I am not familiar with this service" (Figure GOV.7). Otherwise, lateral violence is seen as at least a moderate problem most commonly in Chéṅchenstway (Human Resources) (48%); Ts'ixwts'ixwnítway (Member Services) (44%); and Ayás Méṅmen (Child & Family Services) (43%).

Figure GOV.7: Belief that Lateral Violence is a Problem in Sḵwx̱wú7mesh Úxwumixw Departments and Entities
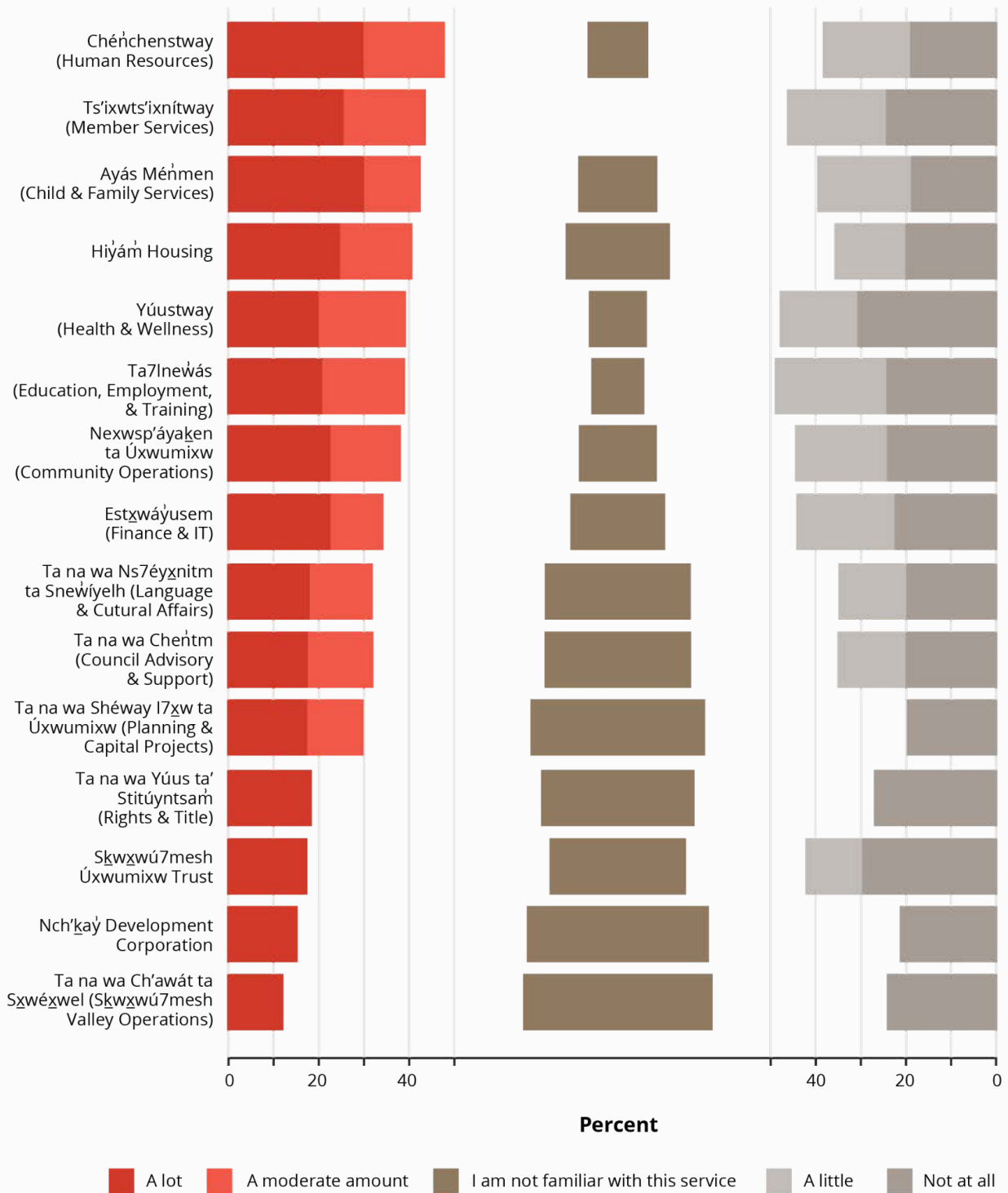
Note: Question: "Do you think lateral violence is a problem in the following Sḵwx̱wú7mesh Úxqumixw services?" This question had 151 respondents. Some "A moderate amount", "I am not familiar with this service", and "A little" responses suppressed due to low response rates.

Belief that lateral violence is a problem is more common among female respondents than male respondents: 65% of female respondents believe that lateral violence is at least a moderate problem with one or more departments, as compared to 43% of male respondents. The perception of lateral violence across age groups differs slightly – 55% of Elders (ages 60 and over) believe that lateral violence is at least a moderate problem in one or more departments, compared to 58% of young adults (ages 20-39), and 65% of older adults (ages 40-59). Belief that lateral violence is a problem in one or more Sḵwx̱wú7mesh Úxwumixw departments is much less common among respondents living elsewhere (46%) than it is among respondents living on the North Shore (65%) or in the Sḵwx̱wú7mesh Valley (68%).

When it comes to trust in Sḵwx̱wú7mesh Úxwumixw Departments, respondents rated substantial or moderate trust most frequently in: Yúustway (Health & Wellness) (71%); Ta7lneẇás (Education, Employment & Training) (67%); and Ts'ixwts'ixwnítway (Member Services) (63%). Again, "I am not familiar with this service" is frequently the largest response category (Figure GOV.8).

There were some differences in trust based on where respondents live. A strong majority (64%) of respondents living in the Skwxwu7mesh Valley trust Estx̱wáy̓usem (Finance & IT), a larger percentage than among respondents on the North Shore (53%) and elsewhere (41%). Trust in Yúustway is greatest on the North Shore (81%) as compared to 69% of respondents living in the Skwxwu7mesh Valley and 56% of respondents living elsewhere. Three-quarters (75%) of respondents living in the Skwxwu7mesh Valley trust Ta na wa Ch'awát ta Sx̱wéx̱wel (Squamish Valley Operations), compared with 41% of respondents living on the North Shore and 38% of respondents living elsewhere.

Trust in departments varies substantially across generations. While 82% of young adults (ages 20-39) trust Ta7lneẇás (Education, Employment & Training), this is true for 66% of older adults (ages 40-59) and 49% of Elders (ages 60 and over). Similarly, while 69% of young adult respondents trust Ta na wa Ns7éyx̱nitm ta Sneẇíyelh (Language & Cultural Affairs), there is less trust among Elders (52%) and older adults (42%). Ta na wa Yúus ta Stitúyntsaṁ (Rights & Title) is trusted by 56% of young adult respondents, compared to 40% of Elders and 33% of older adults. The largest difference across age groups relates to Ta na wa Cheṅtm (Council Advisory & Support): 41% of Elder respondents do not trust this Department, as compared to 23% of older adult respondents and 19% of young adult respondents.

Figure GOV.8: Degree of Trust in Sḵwx̱wú7mesh Úxwumixw Departments and Entities
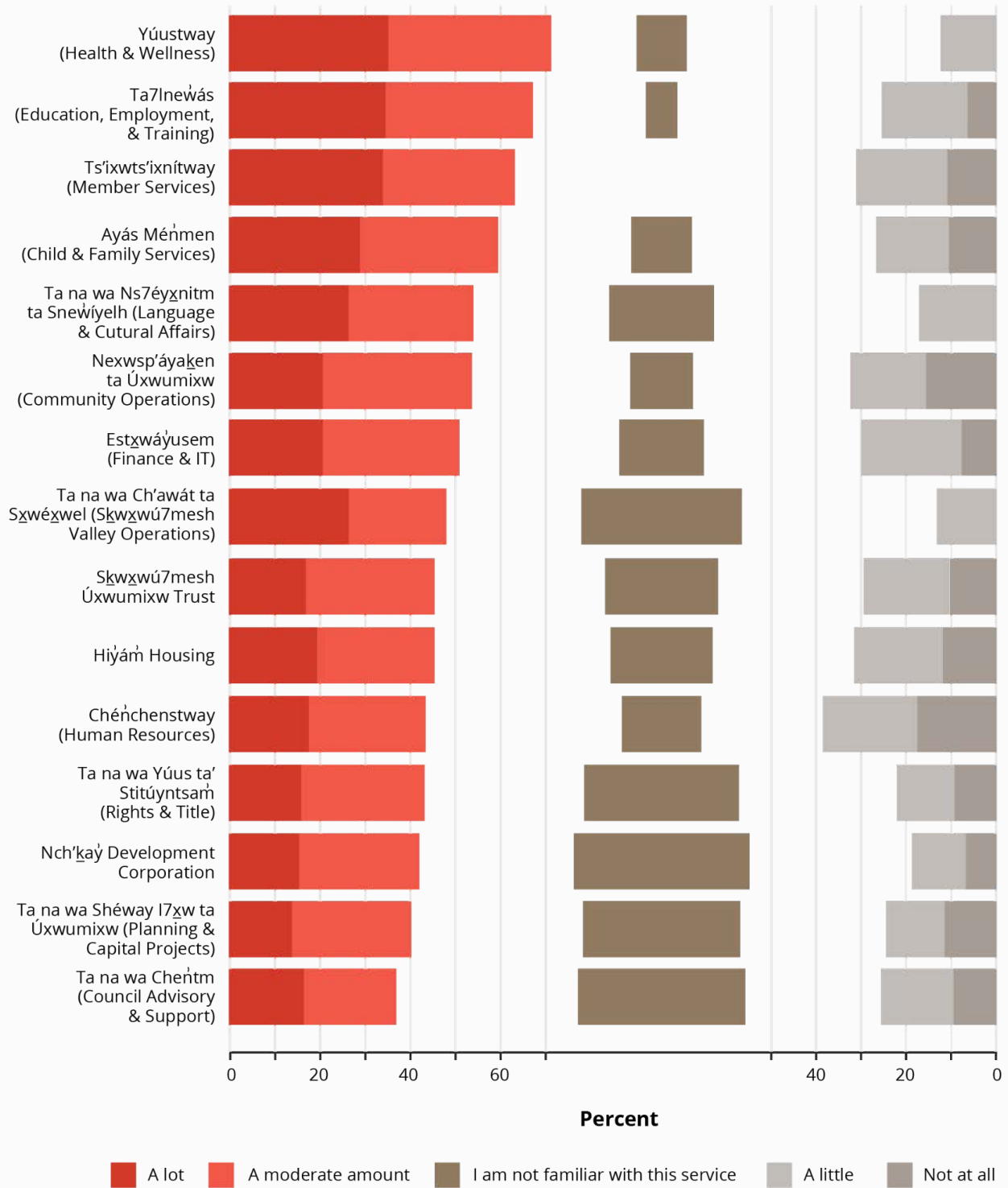
Note: Question: "How much do you trust the following Sḵwx̱wú7mesh Úxwumixw services?" This question had 198 respondents. Some "I am not familiar with this service" and "Not at all" responses suppressed due to low response rates.

Figures GOV.7 and GOV.8 reveal a wide-ranging familiarity among respondents about Nation departments and entities. The highest degree of familiarity is with the services that many respondents interact with or hear about routinely: only 9% report not being familiar with Ta7lneẃás (Education, Employment & Training); 11% with Nexwsxwníẃntm ta Úxwumixw (Council); and 12% with Yúustway (Health & Wellness). Respondents are least familiar with Ta na wa Ch'awát ta Sx̱wéx̱wel (Sk̠wx̠wú7mesh Valley Operations) (39%); Nch'k̠aẏ Development Corporation (40%); Ta na wa Shéway I7x̱w ta Úxwumixw (Planning & Capital Projects) (37%); and Ta na wa Yúus ta Stitúyntsaṁ (Rights & Title) (34%).
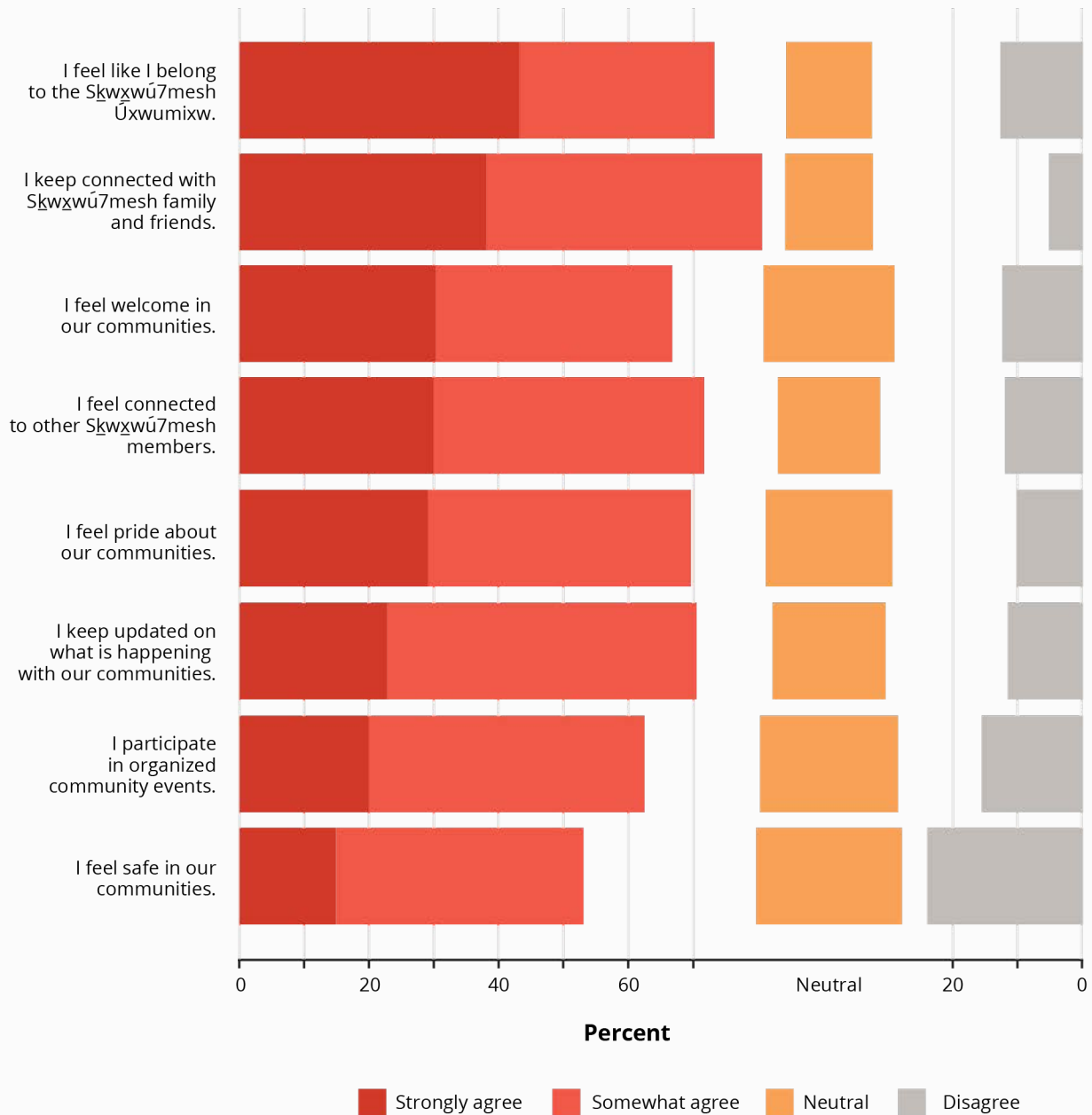

Relationship with the Nation

Overall, respondents have a positive relationship with Sk̠wx̠wú7mesh people and communities: when asked about level of agreement with a series of statements describing positive relationships, over 50% of respondents agree with each one (Figure GOV.9). The statements that respondents agree with the most with are: I keep connected with Sk̠wx̠wú7mesh family and friends (81%); I feel like I belong to the Sk̠wx̠wú7mesh Úxwumixw (73%); and, I feel welcome in our communities (67%). Almost a fourth (24%) of respondents disagree with feeling safe in their communities, though this disagreement is more common among female respondents (25%) than male respondents (20%).

Moreover, only 12% of female respondents strongly agree with feeling safe in their communities, compared to 23% of male respondents.

Figure GOV.9: Relationships with Sḵwx̱wú7mesh People and Communities

Note: Question: "How much do you agree or disagree with the following statements describing your relationship to Sḵwx̱wú7mesh communities?" This question had 312 respondents. Due to low response rates, "Somewhat disagree" and "Strongly disagree" combined into "Disagree".

A majority of respondents are aware of what is going on with the Nation: 64% of respondents always/often or sometimes know what is going on, while 35% rarely or never know what is going on (Figure GOV.10). Feeling they have a voice in the Nation's governance is less common among respondents, with 45% saying they always/often or sometimes do and 54% that they rarely or never feel they do. Similarly, about half (54%) of respondents feel that it is always/often or sometimes easy to get an answer from the Nation when they have a question or request, while 46% indicate it rarely or never is easy.

**Figure GOV.10: Beliefs About Awareness and Involvement in the Nation**
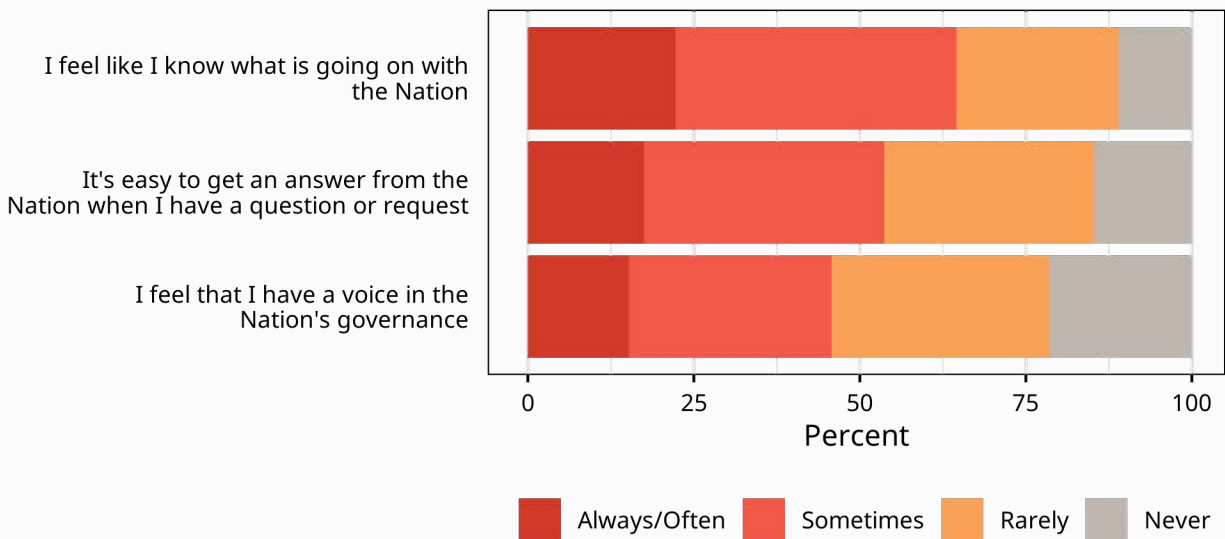
Note: Question: "How often do you feel that the following statements are true, based on your experience?" This question had 195 respondents. Due to low response rates, "Always" and "Often" combined into "Always/Often".

The majority of respondents prefer to keep informed on Nation business by social media (56%), email (55%), and newsletter (50%) (Figure GOV.11). However, 15% of respondents also identify newsletters as their least preferred method of receiving information about what is going on with the Nation. Placing posters up around the community is the least preferred method of communication for more than one fifth (21%) of respondents.

Preferences for getting information differ across age groups. Social media is the preferred way for younger respondents to get information about the Nation: it is a top three preferred way to get information for 70% of young adults (ages 20-39) and 61% of older adults (ages 40-59). Social media is the most common bottom choice among Elders (ages 60 and over) (15%). Elders prefer newsletters delivered to their homes (61%) as well as emailed notices (53%).

Newsletters delivered to the home are popular among respondents living on-reserve (56%) while emailed notices are popular among those off-reserve (68%).

Figure GOV.11: Preferences for Getting Information about Sḵwx̱wú7mesh Úxwumixw
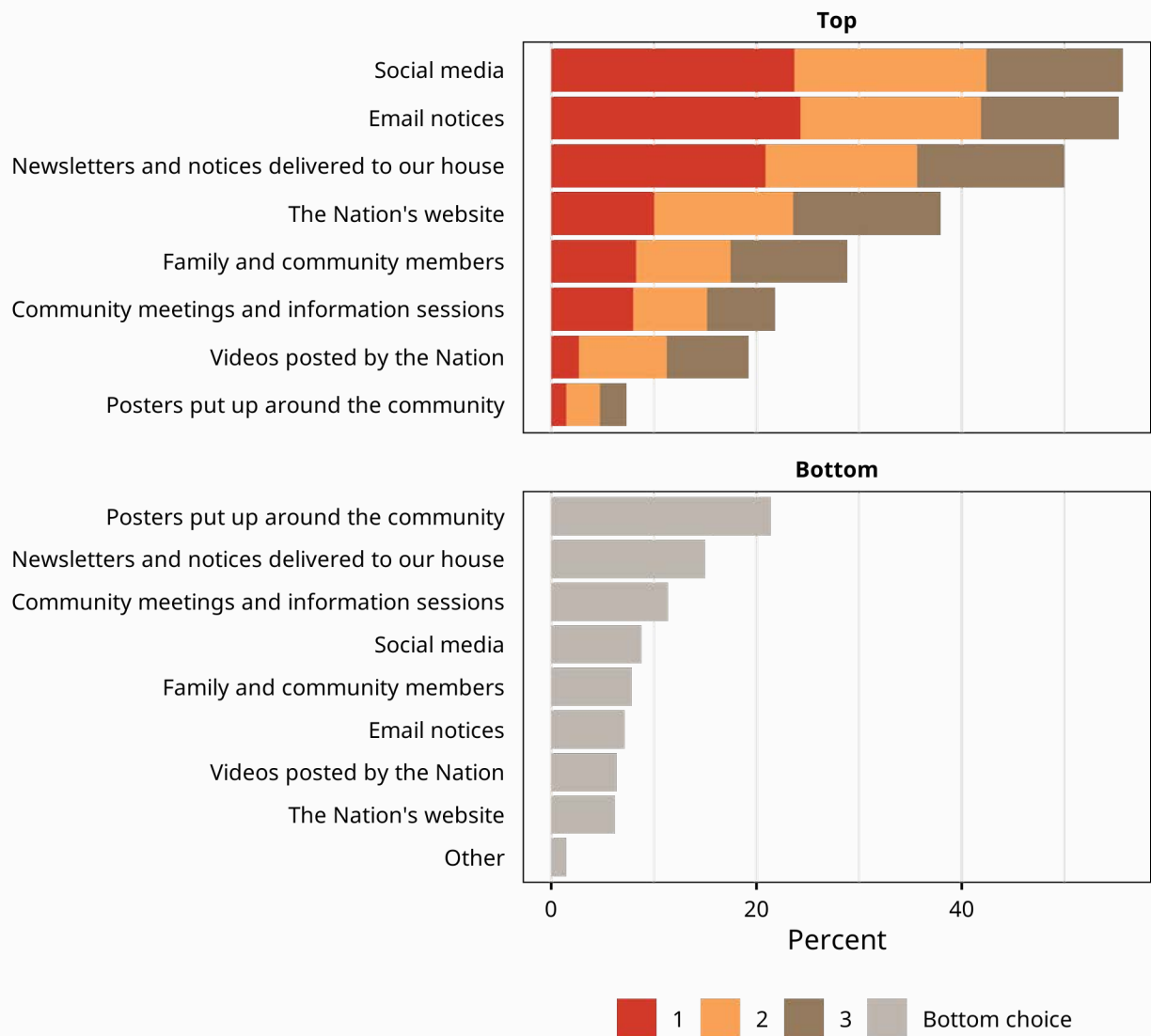
Note: Questions: "How do you like to get information about Sḵwx̱wú7mesh Úxwumixw?" and "How do you like to get information about Sḵwx̱wú7mesh Úxwumixw?" These questions had 738 respondents.

When asked how they would like to have their voice heard in Nation business, 46% of respondents identify surveys and 32% identify social media in their top three choices (Figure GOV.12). People's assemblies/general meetings is one of the top choices for 29% of respondents, but is also the least preferred method among 15% of respondents. There are some notable differences when examining by age group: Elders prefer having their voice heard by talking directly with elected leaders (39%), and social media is ranked as the bottom choice among 18% of Elders and 13% of older adults. Smaller group engagement sessions are more commonly preferred among respondents living on-reserve (34%) when compared with those living off-reserve (23%).

**Figure GOV.12: Preferences on How to Have Voice Heard in
Sḵwx̱wú7mesh Úxwumixw Business**
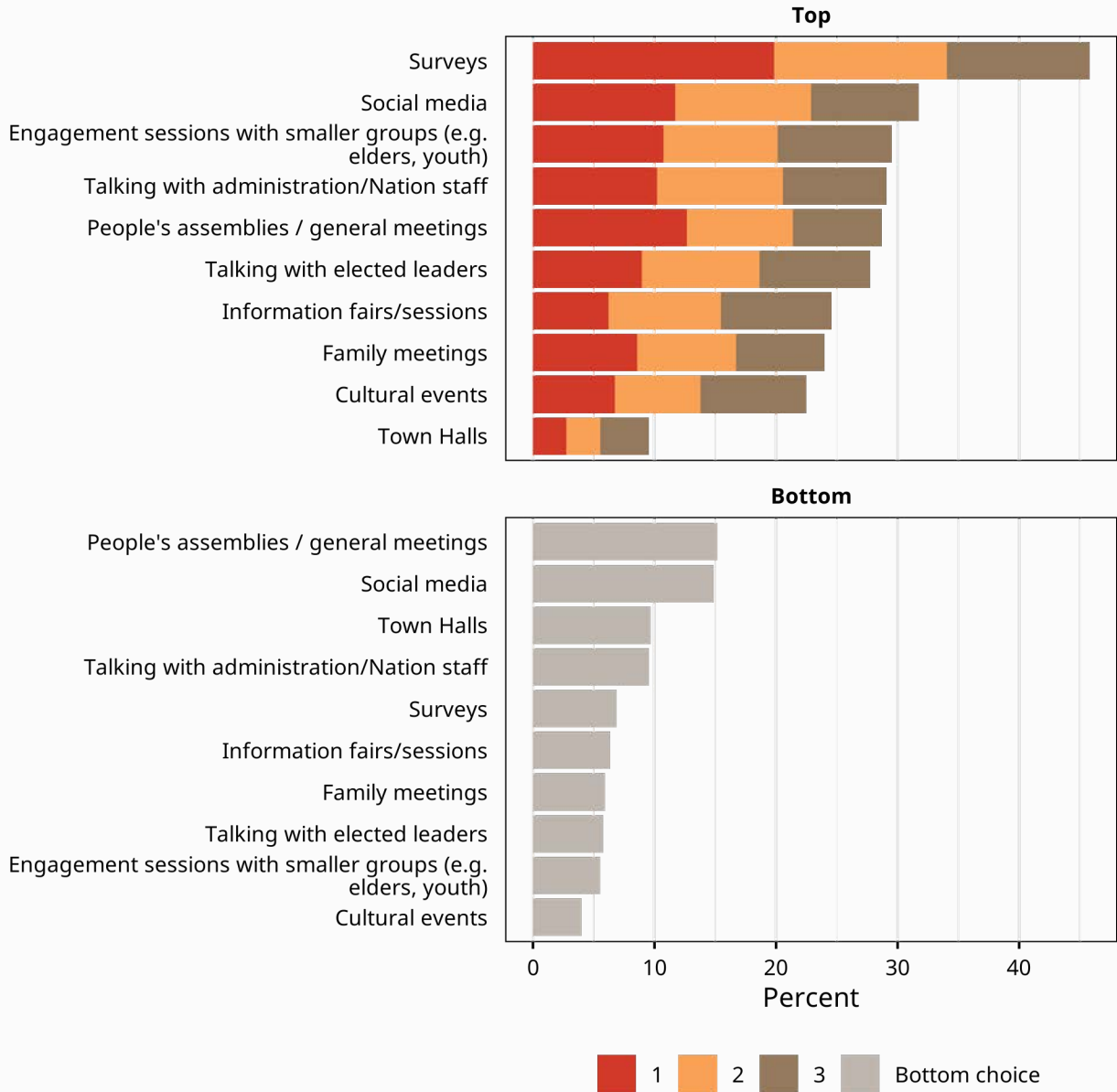
Note: Questions: "How would you like your voice heard on Sḵwx̱wú7mesh Úxwumixw business?" and "How would you like your voice heard on Sḵwx̱wú7mesh Úxwumixw (Squamish Nation) business?" These questions had 725 respondents.

Eslhílhkw'iws Chet respondents were asked about their interest in working for the Sḵwx̱wú7mesh Úxwumixw and/or Nation-owned entities and businesses (Table GOV.2). One third (33%) of respondents to this question already work for the Nation while an additional 40% are interested in doing so. When considering conditions that would encourage them to apply for jobs at the Nation,

respondents' top choices are better pay (50%), work that serves the Nation and community (43%), and more opportunity for advancement (36%).

Table GOV.2: Things that would Encourage People to Apply to Jobs at the Nation or Nation-owned Businesses

Response	Count	Percent
Better pay	89	50.00%
Work that serves my Nation or community	77	43.26%
More opportunities for advancement	64	35.96%
Location of work	48	26.97%
More flexible hours	47	26.40%
Work that better matches my skills	47	26.40%
Better emotional and mental safety	44	24.72%
More meaningful work	43	24.16%
Better job security	39	21.91%
Supervisor(s) or co-workers that I get along with	39	21.91%
Other	26	14.61%
Better physical safety	16	8.99%
None, I would not apply for jobs	19	10.67%

Note: Question: "Which of the following would encourage you to apply for jobs at the Nation and/or Nation-owned businesses? Please select all that apply." This question had 178 respondents.

Respondents are most interested in roles with Ta7lneẃás (Education, Employment & Training) (31%); Ayás Mén̓men (Child & Family Services) (25%); Ts'ixwts'ixwnítway (Member Services) (19%); and Yúustway (Health & Wellness) (24%).

Needs and Priorities for the Future

Respondents were asked what they would like to see more of in Sḵwx̱wú7mesh communities (Table GOV.3). At a community level, respondents want increased distribution of traditional foods (66%); better caring for the land, animals, and waters (64%); more cultural events (61%); and more organized events to learn about and gather traditional foods and medicines (59%).

Table GOV.3: Desires for More Activities in Sḵwx̱wú7mesh Communities

Response	Count	Percent
Distribution of traditional foods	201	65.90%
Better caring for the land, animals, and waters	196	64.26%
Cultural events	186	60.98%
Organized events to learn about and gathering traditional foods and medicines	181	59.34%
Community and beach clean up	153	50.16%
Neighbourhood watch and safety events	151	49.51%
Honouring and memorial events	136	44.59%
Nation-organized gatherings	134	43.93%
Nation-organized on-the-land opportunities	129	42.30%
Advocacy events and marches	73	23.93%
Other	33	10.82%
I am not looking for anything more in Sḵwx̱wú7mesh communities	12	3.93%

Note: Question: "What would you like to see more of in Sḵwx̱wú7mesh communities? Please select all that apply." This question had 305 respondents.

At a household level, respondents need the most help with housing (51%); health services (42%); and cultural programming and activities (37%). The area of lowest need among most respondents is child care (22%) (Figure GOV.13). The needs of those living on the North Shore or in the Sḵwx̱wú7mesh Valley differ from those living elsewhere: while 35% of respondents living elsewhere need help with basic needs, this true for 23% of respondents on the North Shore and 21% of respondents in the Sḵwx̱wú7mesh Valley. Conversely, while 17% of those living elsewhere need help with access to get out on the land and waters, this is true for 26% of respondents living on the North Shore and 33% of respondents living in the Sḵwx̱wú7mesh Valley.

**Figure GOV.13: Priorities Households Need Most Help With**
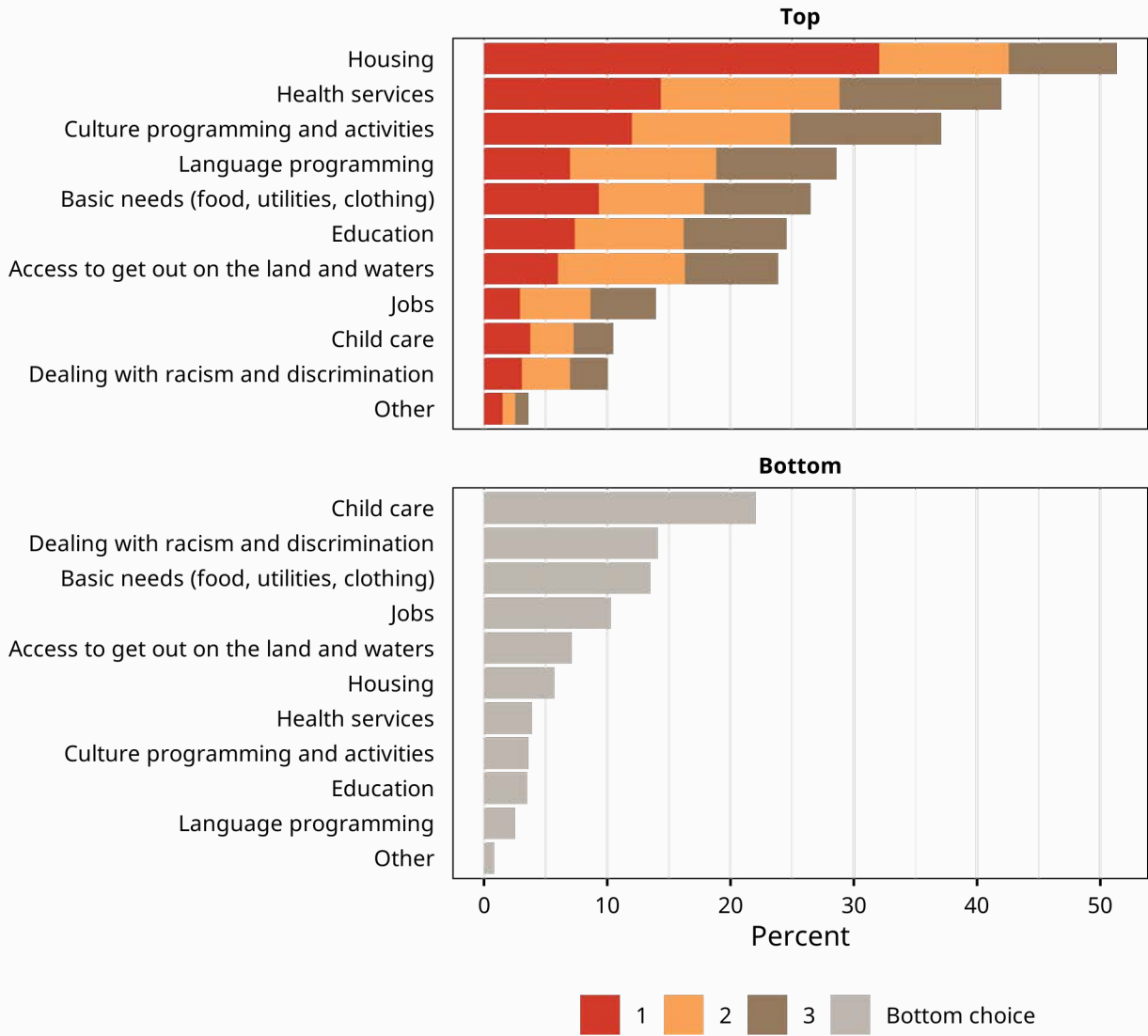
Note: Questions: "Which of the following does your household most need help with?" and "Which of the following do you most need help with?" These questions had 717 respondents.

Respondents report similar priorities for change and investment in Sḵwx̱wú7mesh Úxwumixw (Figure GOV.14). The highest priorities among respondents are: housing (64%); health and wellness (39%); and family support and well-being (36%). The lowest priorities for change and investment are in Sḵwx̱wú7mesh governance (19%) and cultural safety (17%).

Figure GOV.14: Priorities for Change and Investment in Sḵwx̱wú7mesh Úxwumixw

Top

Bottom

Legend: 1 — 2 — 3 — Bottom choice
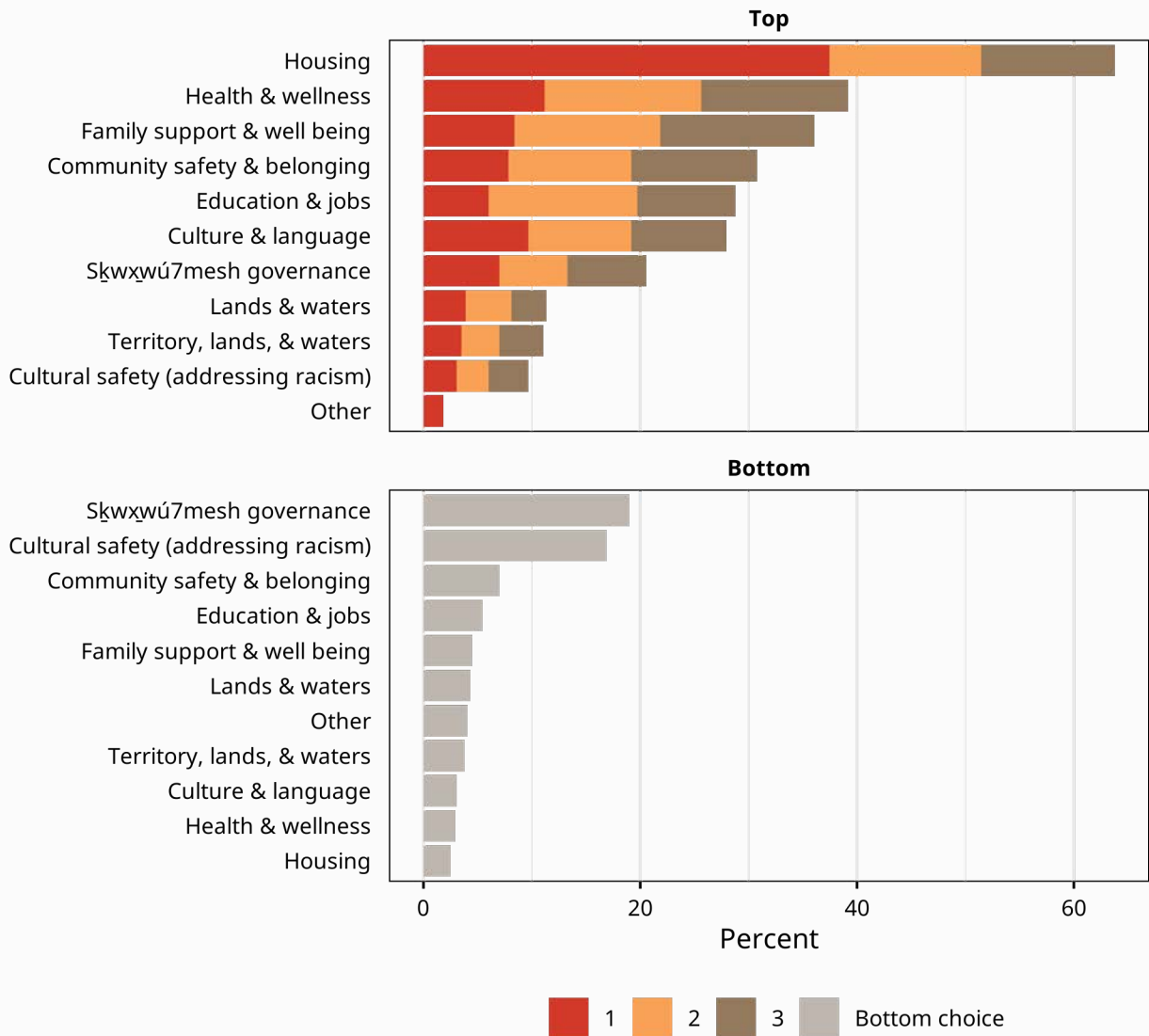
Note: Questions: "Where would you like to see more change and investment in Sḵwx̱wú7mesh Úxwumixw (Squamish Nation)?" These questions had 715 respondents. Some second and third ranks suppressed due to low response rates.

Respondents want more opportunities for Sḵwx̱wú7mesh to celebrate: our culture and ways (54%); our history and ancestors (52%); and accomplishments of Sḵwx̱wú7mesh members (43%) (Figure GOV.15).

Figure GOV.15: Desires for Sḵwx̱wú7mesh to Celebrate
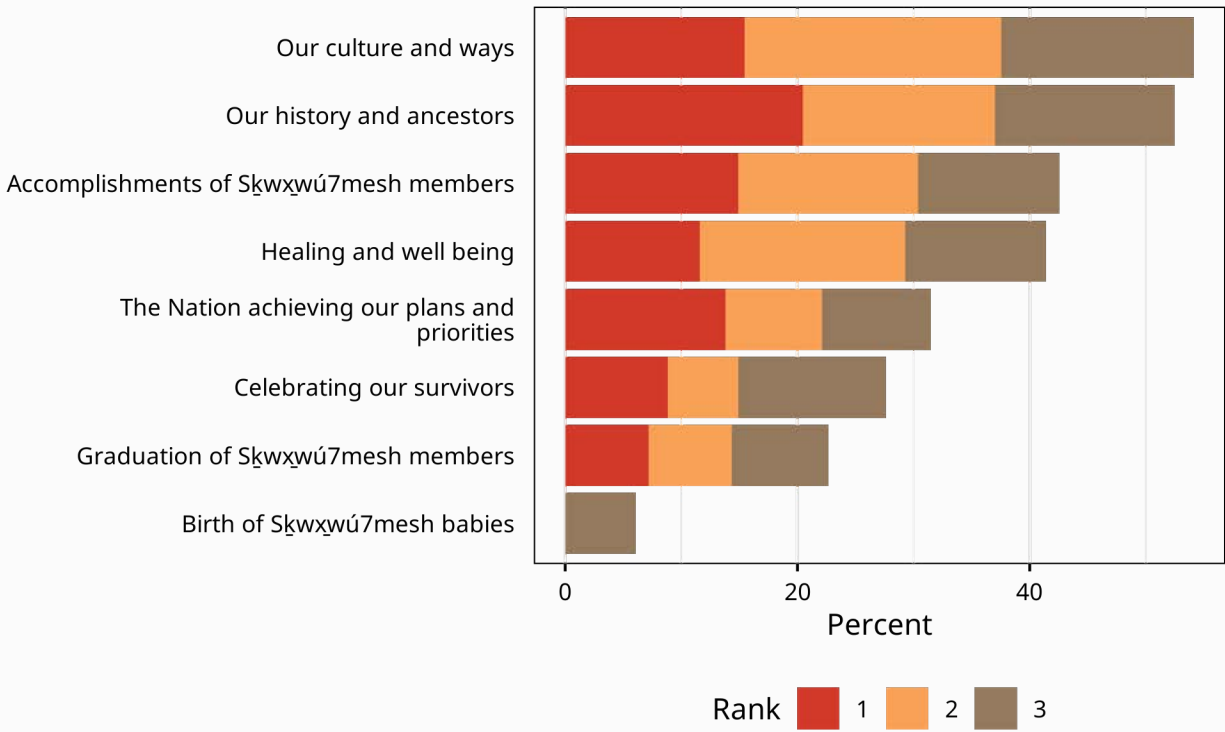
Note: Question: "Which of the following options would you like more opportunities for Sḵwx̱wú7mesh to celebrate?" This question had 181 respondents. Some first and second rankings suppressed due to low response rates.