



**Skwxwú7mesh
Úxwumíxw**

Squamish Nation



Eshíhkw'íws Chet

We are all related

March 28, 2023

Data Report:
Who Did We Hear From

A census of the Skwxwú7mesh Úxwumíxw

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.

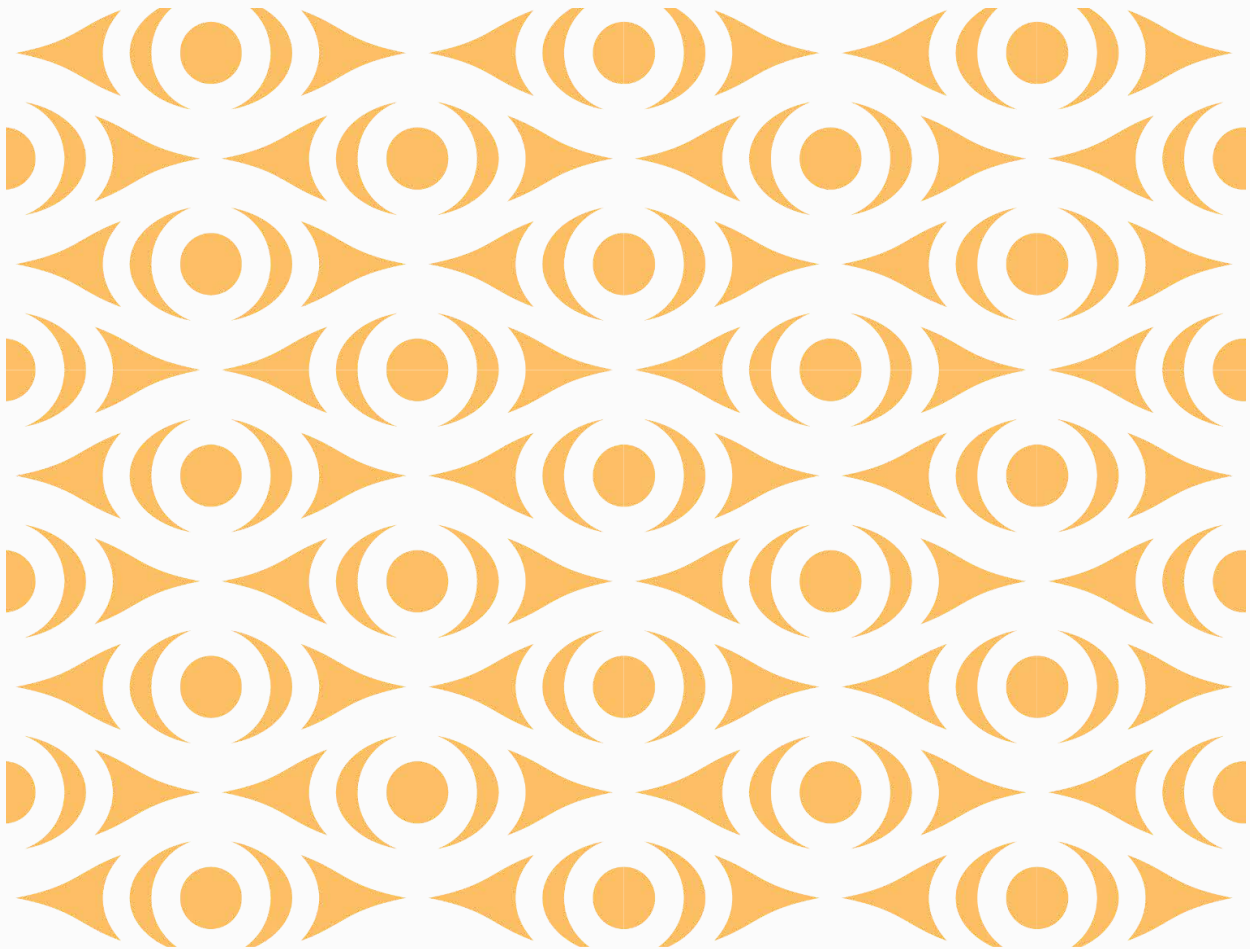


Table of Contents

| | |
|--|----------|
| Acknowledgements | 1 |
| Table of Contents | 2 |
| Introduction | 3 |
| Who Did We Hear From? | 6 |
| Table INT.1: Gender of Eshíłhkw'íws Chet Respondents | 6 |
| Table INT.2: Age of Eshíłhkw'íws Chet Respondents | 7 |
| Table INT.3: Geographic Location of Eshíłhkw'íws Chet Respondents | 7 |
| Table INT.4: Location of Eshíłhkw'íws Chet Respondents, On- and Off-Reserve | 8 |
| Table INT.5: Membership of Eshíłhkw'íws Chet Respondents | 8 |
| Table INT.6: Gender Representation of Eshíłhkw'íws Chet Respondents, S̄kw̄wú7mesh Members | 8 |
| Table INT.7: Age Representation of Eshíłhkw'íws Chet Respondents, S̄kw̄wú7mesh Members | 9 |
| Table INT.8: Geographic Representation of Eshíłhkw'íws Chet Respondents, S̄kw̄wú7mesh Members | 9 |

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'iw's 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.

Who Did We Hear From?

In 2022, Skwxwú7mesh Úxwumixw (Squamish Nation) launched Eshíhkw'íws Chet, a census of the Skwxwú7mesh Úxwumixw. Respondents were able to fill in the census as individuals, or heads of households could fill out a single survey on behalf of everyone living in their home. This approach ensured everyone had an opportunity to be represented, including children under the age of 18 and individuals who could not respond on their own.

In total, 1,380 people living in 382 households participated in Eshíhkw'íws Chet. This includes 1,233 Skwxwú7mesh Members living around the world, and 147 non-Members living on reserve. Of the 1,380 people who participated, 178 were Skwxwú7mesh Úxwumixw staff members.



More than half (57%) of Eshíhkw'íws Chet respondents are female, 40% are male, 2% identified as Two-Spirit, and less than 1% identify as non-binary (Table INT.1).

Table INT.1: Gender of Eshíhkw'íws Chet Respondents

| Response | Count | Percent |
|------------|-------|---------|
| Female | 791 | 57.36% |
| Male | 557 | 40.39% |
| Two-Spirit | 27 | 1.96% |
| Non-binary | 12 | 0.87% |
| Other | ... | ... |

Note: This question had 1,375 respondents. Some respondents have multiple gender identities (e.g. Female and Two-Spirit).

Respondents are fairly evenly distributed across age groups. Twenty-three percent (23%) of respondents are between the ages of 0 to 19 years old, 31% are between 20 and 39 years old, 27% are between 40 and 59 years old, and 19% are over 60 years old (Table INT.2).

Table INT.2: Age of Eshíhkw'íws Chet Respondents

| Response | Count | Percent |
|----------|-------|---------|
| 0-19 | 311 | 22.54% |
| 20-39 | 426 | 30.87% |
| 40-59 | 366 | 26.52% |
| 60+ | 268 | 19.42% |

Note: This question had 1,371 respondents.

Most respondents live on the North Shore (55%), including 32% in West Vancouver and 23% in North Vancouver. Respondents living in Skwxwú7mesh Valley made up 18% of all Eshíhkw'íws Chet respondents, while 27% live in other locations (Table INT.3).

Table INT.3: Geographic Location of Eshíhkw'íws Chet Respondents

| Response | Count | Percent |
|--------------------|-------|---------|
| West Vancouver | 437 | 32.30% |
| North Vancouver | 316 | 23.36% |
| Skwxwú7mesh Valley | 241 | 17.81% |
| Lower Mainland | 117 | 8.65% |
| Other BC | 78 | 5.76% |
| Vancouver Island | 54 | 3.99% |
| Vancouver | 36 | 2.66% |
| Washington | 25 | 1.85% |
| Other US | 19 | 1.40% |
| Other Canada | 17 | 1.26% |
| Burnaby | 12 | 0.89% |

Note: This question had 1,353 respondents.

Almost two thirds of Eshíłhkwi's Chet respondents live on-reserve (62%) and 38% of respondents live off-reserve (Table INT.4).

Table INT.4: Location of Eshíłhkwi's Chet Respondents, On- and Off-Reserve

| Response | Count | Percent |
|-------------|-------|---------|
| On-Reserve | 861 | 62.39% |
| Off-Reserve | 519 | 37.61% |

Note: This question had 1,380 respondents.

Of the total 1,380 Eshíłhkwi's Chet respondents, 89% are S̄kw̄xwú7mesh Members, and 11% are non-Members living on S̄kw̄xwú7mesh reserves (Table INT.5).

Table INT.5: Membership of Eshíłhkwi's Chet Respondents

| Membership Status | Count | Percent |
|-------------------|-------|---------|
| Members | 1,233 | 89.35% |
| Non-members | 147 | 10.65% |

Note: This question had 1,380 respondents.

The 1,233 S̄kw̄xwú7mesh Members who participated in Eshíłhkwi's Chet means that we heard from one in three of all S̄kw̄xwú7mesh Úxwumixw Members on the membership list.

Thirty-four percent of all S̄kw̄xwú7mesh Úxwumixw female Members, and 25% of S̄kw̄xwú7mesh Úxwumixw male Members participated (Table INT.6).

Table INT.6: Gender Representation of Eshíłhkwi's Chet Respondents, S̄kw̄xwú7mesh Members

| Gender | Representation |
|--------|----------------|
| Female | 34.03% |
| Male | 24.82% |

Note: This question had 1,375 respondents. Representation indicates the proportion of all Members that completed the Eshíłhkwi's Chet. Representation of Two-Spirit and non-binary Members among all Members is unclear because the S̄kw̄xwú7mesh Úxwumixw membership list only records genders as Female or Male.

Respondents included 26% of all Skwxwú7mesh Úxwumixw children (ages 0-19), 29% of young adults (ages 20-39), 33% of older adults (ages 40-59), and 35% of Elders (ages 60 and over). Table INT.7 shows the percentage of Skwxwú7mesh Úxwumixw Members by age represented among Eshíhkw'íws Chet respondents.

Table INT.7: Age Representation of Eshíhkw'íws Chet Respondents, Skwxwú7mesh Members

| Age Group | Response Count | Representation |
|-----------|----------------|----------------|
| 0-19 | 312 | 25.98% |
| 20-39 | 426 | 28.92% |
| 40-59 | 367 | 33.47% |
| 60+ | 266 | 34.86% |

Note: This question had 1,371 respondents. Representation indicates the proportion of all Members that completed the Eshíhkw'íws Chet.

Thirty-three percent (33%) of Members living on-reserve and 25% of Members living off-reserve participated in Eshíhkw'íws Chet (Table INT.8).

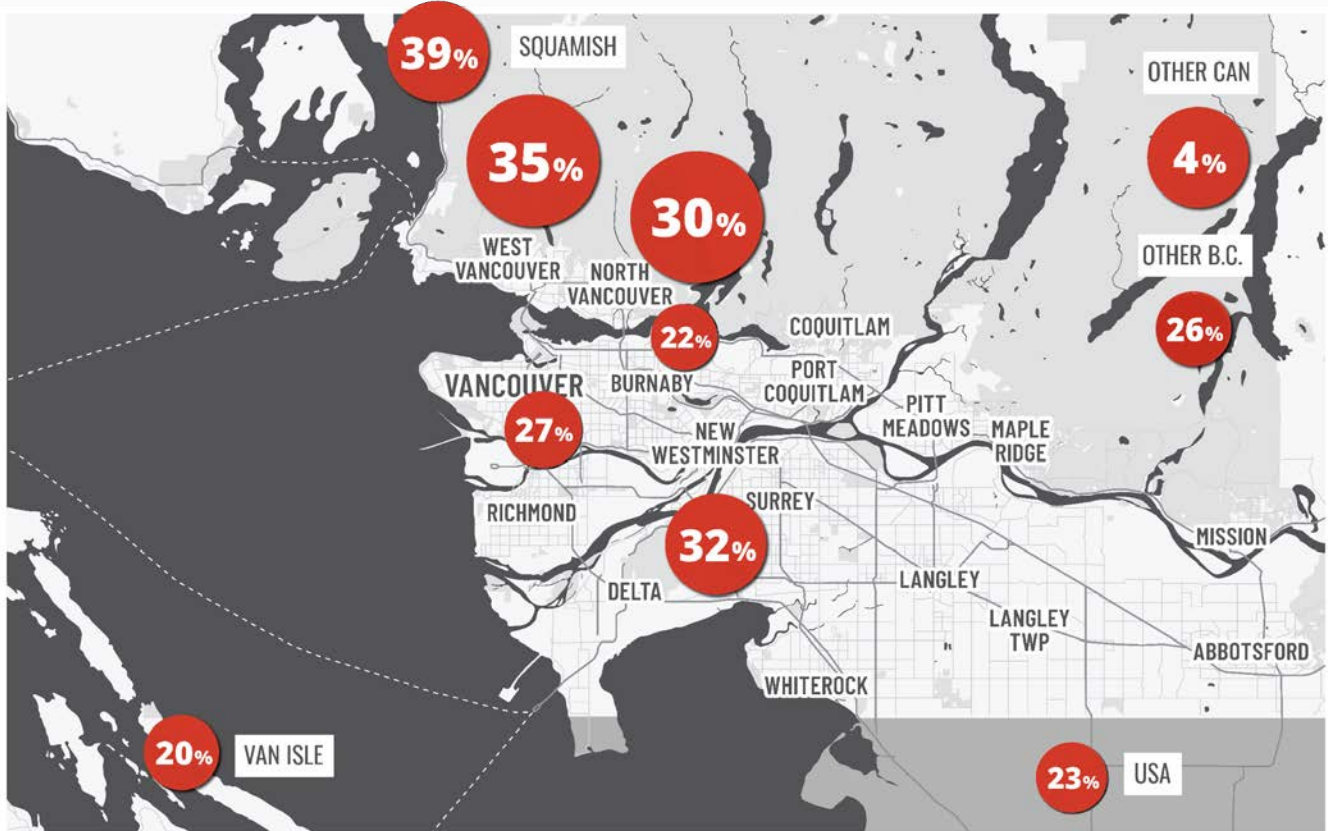
Table INT.8: Geographic Representation of Eshíhkw'íws Chet Respondents, Skwxwú7mesh Members

| Location | Representation |
|-------------|----------------|
| On-reserve | 33.06% |
| Off-reserve | 24.93% |

Note: This question had 1,380 respondents. Representation indicates the proportion of Members that completed the Eshíhkw'íws Chet.

Most respondents live in North America. This includes over 30% of all Members living on Skwxwú7mesh territory, and 39% of all Members in the Skwxwú7mesh Valley. Figure INT.1 show percentage of Skwxwú7mesh Úxwumixw Members by the location of residence represented among Eshíhkw'íws Chet respondents.

Figure INT.1: Location Representation of Eshíhkw'íws Chet Respondents



Note: This question had 1,353 respondents.