



A Native Community Vision for 2028



KAUFFMAN
AND ASSOCIATES INCORPORATED

This report was developed by Kauffman and Associates, Inc., (KAI) under contract with Native Action Network (NAN), with the financial support from Potlatch Fund and Threshold Philanthropy.

A special thanks to our advisory committee who worked on this project as mentors, collaborators, and quality control oversight. They are:

Native Action Network

United Indians of All Tribes Foundation

Mother Nation

Potlatch Fund

Na'ah Illahee Fund

Seattle Urban Native Nonprofits



KAUFFMAN
AND ASSOCIATES INCORPORATED

Table of Contents

Table of Contents.....	2
List of Tables	3
List of Figures	3
Introduction	5
Methodology.....	8
Understanding the Community.....	9
Landscape Analysis.....	9
Demographics.....	9
Health	14
Education.....	17
Housing	21
Funding Challenges	24
Landscape Analysis Summary	26
Key Informant Interviews	27
<i>Honoring Native Views and Experiences: Recognizing the Importance of Historical Trauma, Cultural Resilience, and Meaningful Collaboration</i>	27
<i>Resilience and Brilliance: Promoting Resiliency and Strength-Based Approaches in Native Communities</i>	28
<i>Elevate Native Community Data and Voices: Better Understanding</i>	28
<i>Respectful Engagement: Breaking Barriers and Building Relationships</i>	29
Community Engagement.....	31
A Shared Community Vision	32
Strategic Pillars	33
1. Achieve health, healing, and safety for our community	33
2. Honor Indigenous brilliance through education	34
3. Create places and spaces for community belonging	36
4. Achieve collective abundance and prosperity for Native communities	37
5. Reclaim our power and voice across the region	38
Native Organizations and Institutions	40

List of Tables

Table 1: Demographic comparison of American Indian/Alaska Natives alone or in combination with another race to the total population in the United States, Washington state, and King County.....10

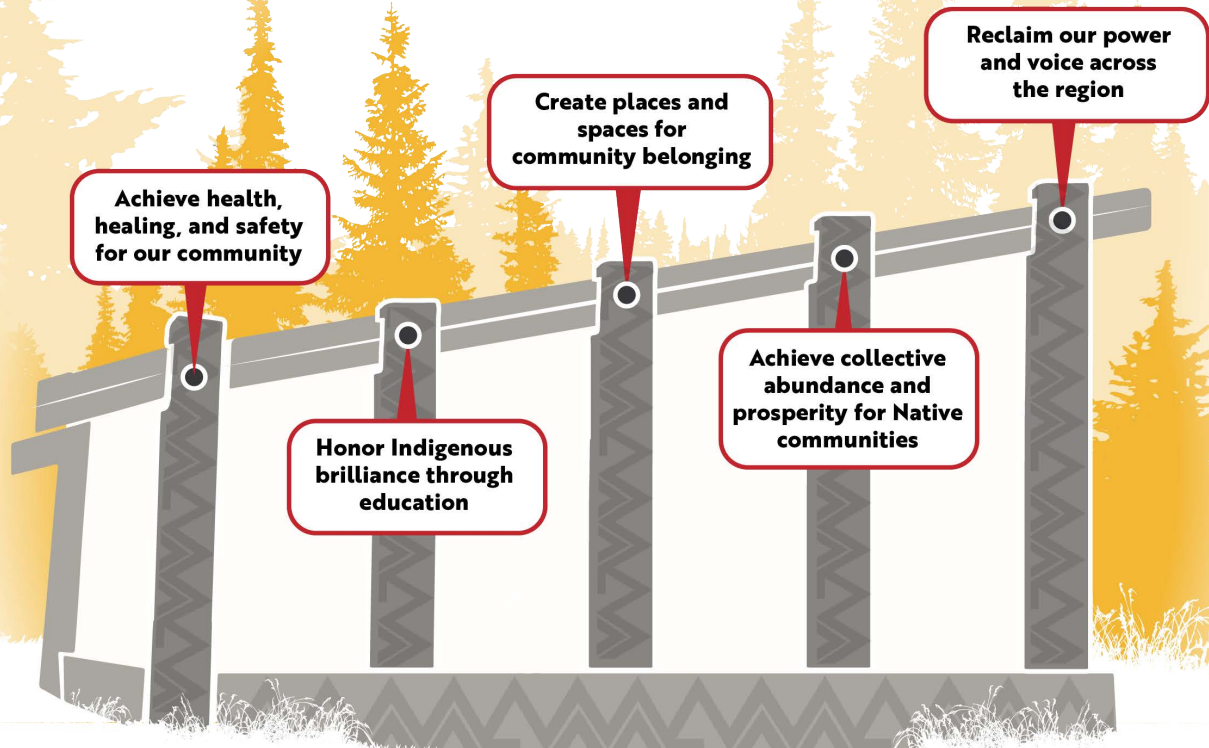
List of Figures

Figure 1: Geographic Location of King County, Washington5
 Figure 2: Frequency distribution of age for American Indian/Alaska Natives alone compared to the total population in King County.....11
 Figure 3: Poverty rate for American Indian/Alaska Natives and the total population for King County, Washington, and the United States12
 Figure 4: Percentage of AI/AN Individuals in King County, 201014
 Figure 5: Student enrollment services by race, 2018²⁶19
 Figure 6: Disciplinary incidents and rates of all students and Native students²⁷19
 Figure 7: Positive responses to items in belonging topic of the student climate survey²⁶20
 Figure 8: Items included in the belonging topic of the Student Climate Survey²⁶20
 Figure 9: Homeownership by location and race.....22
 Figure 10: Philanthropic funding trends, 2002-201625

Our Vision for 2028

“We envision a Seattle/King County urban Indian community united in spirit and practice, fully embracing the ancient wisdom and healing that has sustained us for generations. We envision collective Native abundance, where all our people are housed, healthy, safe, self-reliant, and respected for the ways we contribute to community. Finally, we envision many gathering places across the region to celebrate the beauty, resilience, power, brilliance, and sacredness of our being.”

Strategic Pillars



Introduction

In 2014, with initial funding from United Way, a team of private and tribal philanthropies pooled resources to support a community assessment and future planning process for the Seattle/King County Native population. This process involved a series of interviews with organizational leaders, a review of existing data and facilitated planning sessions at each of three community gatherings. The process yielded a report called, *“A Vision for the Urban Indian Community: An Assessment of Assets and Opportunities of the King County Indian Population.”* Released in June 2014, the report provides a framework for articulating a **‘shared vision’** for the urban Indian community and was cited as a key roadmap as funders and community organizers worked together to expand and enhance resources and services over the following years.

In 2022 a new team of funders and nonprofits organized to support a community engagement and planning process, which consisted of revisiting the 2014 plan and updating existing plans and strategies for the next four years. The NAN, in cooperation with United Indians of All Tribes Foundation (UIATF), Mother Nation, Potlatch Fund and Na’Ah Illahee Fund, launched a new effort to revise the 2014 plan and set a new course for future planning through 2027–2028. The planning process began with an assessment of community data and reports. It included structured interviews with key leaders in the community and an initial community gathering, which is summarized in this report. A follow-up gathering occurred at the end of November 2022 to review the draft of the new community vision and plan. Comments from the gathering will be integrated into a final plan produced by the end of May of 2023.

Seattle is located in King County, which covers just over 2,115 square miles, and is the 11th largest county in Washington state. In 2020, the population of King County was 2,269,675 making it the most populous county in the state of Washington, and the 13th-most populous in the United States. The county seat is Seattle, the state’s most populous city.^{1,2} Seattle sits on the lands of the Coastal Salish people and is the only major city in the United States named after a tribal chief. Chief Si’ahl was the leader of the Duwamish and Suquamish peoples.³



Figure 1: Geographic Location of King County, Washington

The lush Salish Sea region was historically home to one of the largest indigenous populations in the Northwest. In the area now known as King County today, the

¹ U.S. Census Bureau. (2021). Data Profiles: King County, Washington. Explore Census Data. Retrieved November 25, 2022, from https://data.census.gov/profile/King_County,_Washington?q=0500000US53033

² Office of the Executive Performance, Strategy & Budget. (2018). Statistical Profile of: King County. Demographics - King County. Retrieved November 25, 2022, from <https://kingcounty.gov/depts/executive/performance-strategy-budget/regional-planning/Demographics.aspx>

³ ALA American Library Association. (2020). Indigenous tribes of Seattle and Washington. Indigenous Tribes of Seattle and Washington. Retrieved November 25, 2022, from <https://www.ala.org/aboutala/indigenous-tribes-seattle-and-washington>

Indigenous peoples included the Duwamish, Suquamish, Nisqually, Snoqualmie and Muckleshoot (Ilalkoamish, Stuckamish, and Skopamish) tribes, united by a common coastal Salish or Lushootseed language. Upon the arrival of European explorers, Native populations were decimated by disease, war, and forced relocations. The Puget Sound War of 1855-1856 led to an upheaval in traditional societies, culminating in the execution of Chief Leschi, a Nisqually leader and central figure in the Battle of Seattle. But in the final words of Chief Si'ahl, this land will always be filled with its returning hosts:

“At night, when the streets of your cities and villages shall be silent, and you think them deserted, they will throng with the returning hosts that once filled and still love this beautiful land. The White man will never be alone.”



Over The Years

2014



- ▶ **Mother Nation**, founded in 2013 is a non-profit 501(C)3 grassroots Native American organization based out of Seattle, Washington. Mother Nation is a culturally focused organization that offers informed healing services, mentorship, and homeless prevention throughout the state of Washington.
- ▶ The **Seattle City Council** unanimously voted to recognize Indigenous People's Day in lieu of Columbus Day. Recognizing indigenous communities that have lived in America for thousands of years.

2015



- ▶ **Wəłəbʔaltx** (Intellectual House) is a longhouse facility that was built on the UW Seattle Campus to provide a learning and gathering place for American Indian/Alaska Native students.
- ▶ **Debora Juarez**, Blackfeet was elected to the Seattle City Council's District 5 position.
- ▶ **Chief Seattle Club** reorganization and leadership

2016



- ▶ The NODAPL campaign movement was established in April 2016 by the Standing Rock Sioux Tribe during the construction of the Dakota Access Pipeline.
- ▶ **SIHB** new leadership reorganization and leadership
- ▶ **JT Williams** memorial Totem Pole installation

2019



CEDAR RISING

- ▶ **Cedar Rising Coalition**, a coalition of 13 Native-led organizations, individuals, and agencies that are dedicated to ending gender based violence and missing and murdered Indigenous people.
- ▶ **Mother Nation** lead the 2019 Indigenous People's Day march in Seattle, WA. Mother Nation is a 501(c)(3) non-profit organization that offers Native American women cultural services, advocacy, mentorship, and homeless prevention services.
- ▶ Increased visibility and viability of Native nonprofits through various events surrounding the Seattle/King County area including the **Seattle Indian Health Board, United Indians of All Tribes, Native Action Network, Mother Nation, Chief Seattle Club, Native Education.**
- ▶ Native solidarity and support continue to build community, raise awareness and increase advocacy for services and resources to Native issues
- ▶ COVID-19

2018

MISSING AND MURDERED INDIGENOUS WOMEN & GIRLS



- ▶ **Urban Indian Health Institute** published a study assessing the number and dynamics of missing and murdered American Indian and Alaska Native women and girls in cities across the country.
- ▶ **Deb Lekanoff**, Tlingit, was elected as a member of the Washington State House of Representatives, representing District 40-position 1.
- ▶ **Chief Seattle Club** addressing Native Homeless with added services, support, advocacy, and housing
- ▶ **Women's March** in Seattle led by **NDN women**
- ▶ Increase action on local, state and national level and attention to **Missing and Murdered Indigenous Women**

2017

- ▶ Developed in response to the 2014 **United Way of King County's** report, the NAN Legacy of Leadership Cohort was initiated in 2017 with its first 10 cohort members established. Each year following has brought many leaders and advocates together to complete the 10-month leadership service to address issues and topics relevant to Urban Native Communities.
- ▶ A coalition of **Native Urban Native Nonprofits** was formed.
- ▶ United Indians of All Tribes Foundation expansion of services
- ▶ **Native American Women's Dialog on Infant Mortality** (NAWDIM), began honoring new babies each year at the Daybreak Star pow wow.

2020



- ▶ Remote work/learning and the need to pivot in the COVID restrictions
- ▶ Challenges relating to COVID continued...
- ▶ 2020 Census- 86% increase in Native population and 2.9% total
- ▶ **Native Action Network** outreach to philanthropy held a two-day conference to increase awareness of and understanding between philanthropy and Native communities

2021



- ▶ **Deb Haaland**, member of the Pueblo of Laguna was elected as President Joe Biden's Interior secretary, making her the first Native American Cabinet secretary.
- ▶ **MMIW-WA** Taskforce was created by the Washington State Legislature in 2021 to assess the high volume of murdered and missing Indigenous women and people in Washington.
- ▶ **Every Child Matters:** Ordinance 126512 created an Indigenous Advisory Council to advise city government on issues affecting American Indian, Alaska Native, and Native Hawaiian people residing in Seattle.

2022



- ▶ March 31, 2022, Washington State **Governor signed into law the MMIW alert system.**
- ▶ **Deb Juarez**, Blackfeet, was elected as the President of the Seattle City Council.
- ▶ **Chief Seattle Club** grand-opening of their Housing Project and SIHB opened, the **Pioneer Square Clinic** within that facility
- ▶ **Native Action Network** held a Native Women Advocacy Boot Camp
- ▶ United Indians of All Tribes Foundation groundbreaking for **Native Canoe Center**
- ▶ Mother Nation hold **Annual Healing Conference**
- ▶ **MMIW Alert** passed

Methodology

A process to understanding and engaging the Seattle/King County urban Native population to draft a shared vision for 2028, included three main elements:

1. A landscape analysis to understand the current environment facing this population;
2. A key stakeholder interview series to engage top policy makers influencing the population; and
3. An in depth community engagement process involving two community gatherings and an online portal for comments on a draft plan.

The landscape analysis was completed through exploring secondary data sources regarding American Indian/Alaska Native (AI/AN) communities in King County, Seattle, Washington state, and speaking with key informants. Multiple elements were considered when reviewing data sources to collect meaningful information and background on the Native population in Seattle and King County. The landscape analysis (or environmental scan) summarizes and highlights the areas of demographics, health, education, housing, and funding challenges. Each section of the environmental scan was selected based on knowledge and perceptions regarding their impact on AI/AN populations. Findings from the analysis are supplemented by graphs and figures further demonstrating how these factors influence Native communities. Recent and recognized data sources were compiled as a part of the literature and data review process. Although, it is noted that there is limited availability of complete and accurate data pertaining to AI/AN people, which can have implications for future planning and securing funding.

A series of key informant interviews were initially conducted between August 24–September 12, 2022, to assess the resources and opportunities of the Seattle/King County Native community. Eight key leaders from local government, philanthropy, and non-profit organizations were interviewed.

Developing a shared vision for the Seattle/King County Native population relied on direct community engagement and input. Three face-to-face gatherings were announced and two of those gatherings convened at the Daybreak Star Cultural Center in Seattle. The third community gathering slated for late November was cancelled due to weather. The first community engagement session was held October 26, 2022, and provided open discussion and brainstorming workshops to identify elements of a vision for 2028. The final community session was held January 26, 2023, and provided an opportunity for community members to react to the draft vision and major strategic pillars.



In addition, an online platform was developed in collaboration with NAN to collect input from community members regarding the draft plan. The online platform was created with the intention of being used to assist AI/AN communities in addressing the seven pillars and strategies

outlined in this report. The purpose of the online platform was to promote community engagement and support updating the 2014 vision for the urban AI/AN population in Seattle and the surrounding King County area. The online platform included questions used to gather feedback on the vision statement and capture participants' recommended changes. The featured questions helped identify key accomplishments and events that have impacted Native communities. Community members helped determine major activities, initiatives, or strategies within their communities that should be a central focus in the next four years.

Understanding the Community Landscape Analysis

Demographics

Washington state has the tenth largest percentage of AI/AN population in the country.⁴ Beginning with federal relocation programs over the period 1945–1965, and continuing through the following decades, AI/ANs from more than 100 tribes and Alaska villages migrated to King County, primarily Seattle. According to the Urban Indian Health Institute (UIHI) seven out of ten AI/ANs live in urban areas nationwide.⁵ Therefore, demonstrating the need and opportunity to better direct services for Indigenous people in the United States. The U.S. Census offers statistical measures related to income, employment, health, family, and more for AI/AN communities across the nation and was used to support the environmental scan. About one percent of the King County population is AI/AN.¹ Despite categorization of race by the United States Census Bureau, recent data from the American Community Survey revealed that the Native community in King County not only includes 29 federally recognized tribal nations, but also represents reservations and villages from across the United States and Canada.³

According to 2021 data, the Native population in the King County urban district is diverse and has grown over time, with over 10,000 tribes specified—approximately 16.7% of those identifying as AI/AN alone reported being Puget Sound Salish; 4.3% as Yakama; 3.6% as Cherokee; and almost 23% as other tribes or not specified.⁶ The percentages outlined highlight the heterogeneity of Native people and tribes in King County.

⁴ U.S. Census Bureau. (2021). 2021: ACS 1-Year Estimates Detailed Tables - People who are American Indian or Alaska Native alone or in combination with one or more other races, B02010, S0101. Explore Census Data. Retrieved November 25, 2022, from [https://data.census.gov/table?q=united+states&g=0100000US\\$0400000&tid=ACSDT1Y2021.B02010](https://data.census.gov/table?q=united+states&g=0100000US$0400000&tid=ACSDT1Y2021.B02010)

⁵ Urban Indian Health Institute. (2022). About Urban Indians. Urban Indian Health. Retrieved November 25, 2022, from <https://www.uihi.org/urban-indian-health/>

⁶ U.S. Census Bureau. (2021). 2021: ACS 1-Year Estimates Detailed Tables - People who are American Indian and Alaska Native alone and people with no tribe reported, B02014, B02017. Explore Census Data. Retrieved November 25, 2022, from <https://data.census.gov/table?q=King+County,+Washington&tid=ACSDT5Y2021.B02014>

Redistricting data from the Decennial Census is primarily used by states to redraw district lines and update population counts for geographic areas.⁷ Data from 2020 showed that there were approximately 19,073 people living in King County who identified as AI/AN alone. However, UIHI's 2021 report found that 45,661, or 2.2% of people living in Seattle, identified as AI/AN alone or in combination with one or more races. These findings further emphasize the presence of an Indigenous population in the Seattle and King County area. Generally speaking, the population of AI/AN is younger and ranks lower on most sociodemographic metrics compared to other racial groups.⁸ Evaluating the current status of these factors along with others is vital to better understand Native populations and address gaps brought on by various disparities.

Table 1 compares the AI/AN population to the total population in the United States, Washington state, and King County on several demographic measures including gender, age, income, home ownership, and poverty rate. Only 52.5% of the Native population in Washington state owns their own home. The home ownership rate for AI/AN people in King County is even lower at 38%. Both percentages are less than the numbers described for the total population in these areas, with a 19% difference noted for King County. These data clearly demonstrate that in regard to home ownership, AI/AN populations fair worse when compared to the general population.

Table 1: Demographic comparison of American Indian/Alaska Natives alone or in combination with another race to the total population in the United States, Washington state, and King County^{9,10}

Demographic	US	WA State	King Co.	AI/AN (US)	AI/AN (WA State)	AI/AN (King Co.)
Population	331,893,745	7,738,692	2,252,305	8,750,904	274,352	45,053
Female	50.5%	49.6%	49.3%	50.1%	50.9%	51.5%
Male	49.5%	50.4%	50.7%	49.9%	49.1%	48.5%
Median Age	38.8	38.2	37.4	33.0	31.6	31.1
Median Income	\$69,717	\$84,247	\$110,586	\$56,990	\$64,664	\$52,281
Households	127,544,730	3,022,255	924,763	3,008,788	92,494	16,604
Home Ownership	65.4%	63.0%	56.6%	56.0%	52.5%	38.0%
Poverty Rate	12.8%	9.9%	18.4%*	18.1%	14.9%	48.4%*

* Denotes the percentage of population with an income that is less than 200% of the federal poverty level. All other poverty rates provided reflect the percentage of people below the poverty line, as described by the U.S. Census Bureau.

While there may be many explanations for this perceived inequality, one contributing factor is likely socioeconomic status. The median income for the total population in King County is reflected as \$110,586 and emphasizes the presence of mid- to high-range average household incomes for the area. Yet AI/AN residents of King County are more likely to be poor; with 48.4%

⁷ U.S. Census Bureau. (2022). Decennial Census P.L. 94-171 Redistricting Data. Decennial Census P.L. 94-171 Redistricting Data Summary Files. Retrieved November 25, 2022, from <https://www.census.gov/programs-surveys/decennial-census/about/rdo/summary-files.html>

⁸ Urban Indian Health Institute. (2021). Seattle Urban Indian Health Program: Community Health Profile & Individual Site Report. Retrieved November 25, 2022, from <https://www.uihi.org/download/community-health-profile-seattle-service-area/?wpdmid=19197&refresh=63922e9d332721670524573>

living at or below the poverty line compared to 18.4% for the general population in King County.^{9,10}

As of 2020 the socioeconomic status of AI/ANs located in Washington state has continued to remain below average in comparison to the overall population. The significant gaps in education, income, and unemployment, in conjunction with age may provide some insight into the apparent distinctions that exist in home ownership between AI/ANs and other populations. The median age of AI/ANs compared to the general population in King County is 31.1 years and 37.4 years, respectively. In addition, the median age for the total population in the United States was noted as 38.8 years. The median age for AI/AN in the United States is referenced as 33 years old. Approximately 36% of AI/ANs in Seattle are younger than 25 years of age, supporting claims that Indigenous populations often include younger age brackets. Furthermore, persons 65 years of age or older only account for 9% of the AI/AN population in Seattle compared to 16% for the general population.^{9,10}

Figure 2 provides a comparison of the distribution of King County residents by age and race. According to the age frequency distribution, roughly 13% of those identifying as AI/AN alone fall into the age range of 35 to 44 years old, while nearly 16% of the total population comprises this age group. Furthermore, although 12% of the AI/AN population contributes to the 45- to 54-year-old age group, a larger percentage of people are included in this age group for the total population. The difference in these percentages, as well as for other age ranges suggests that AI/AN people in King County are generally younger compared to the overall population.⁹

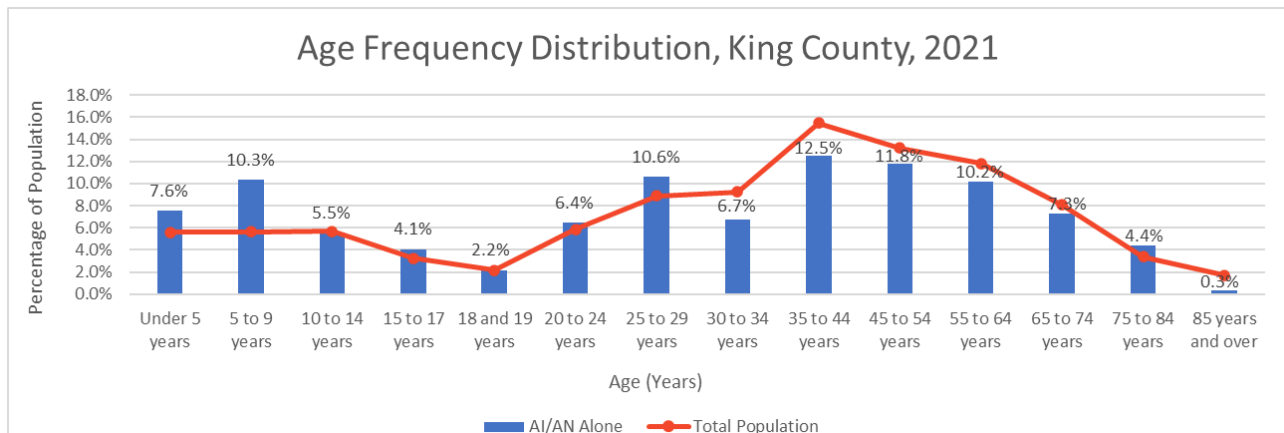


Figure 2. Frequency distribution of age for American Indian/Alaska Natives alone compared to the total population in King County⁹

⁹ U.S. Census Bureau. (2021). 2021: ACS 1-Year Estimates Detailed Tables, 2020: Decennial Census Redistricting Data, 2015: ACS 5-Year Estimates Detailed Tables – Selected Population Profile in the United States and American Indian and Alaska Native (AIAN) Alone or in Any Combination by Selected Tribal Groupings. Explore Census Data. Retrieved November 25, 2022, from [https://data.census.gov/table?q=United+States&t=Age+and+Sex:Income+and+Earnings:Owner/Renter+\(Householder\)+Characteristics:Poverty&q=0400000US53_0500000US53033](https://data.census.gov/table?q=United+States&t=Age+and+Sex:Income+and+Earnings:Owner/Renter+(Householder)+Characteristics:Poverty&q=0400000US53_0500000US53033)

¹⁰ Communities Count. (2019). All Indicators - Communities Count. Communities Count Data . Retrieved November 25, 2022, from <https://www.communitiescount.org/topics>

Figure 3 illustrates the poverty rate by location and race for the United States, Washington state, and King County. As illustrated by the bar graph, 48.4% of the AI/AN population in King County is below the poverty rate compared to only 18.4% for the entire county, resulting in a 30% difference between each. This imbalance is present across all geographic levels, with a 5% difference noted between AI/ANs and all races in Washington state, as well as for the United States. In addition to experiencing high rates of poverty, AI/AN people in King County also have a lower median income compared to the general population. Notably, the gap in median incomes for the general population and AI/AN populations in King County is about \$58,000. The median income for the AI/AN population in King County is \$52,281, while the median income for the general population is \$110,586. For Washington state, the gap in median income is almost \$20,000. As demonstrated by data obtained from the U.S. Census Bureau, overall Indigenous people earn less income than the total population. This disparity is even more apparent when referencing income and poverty data for King County specifically.

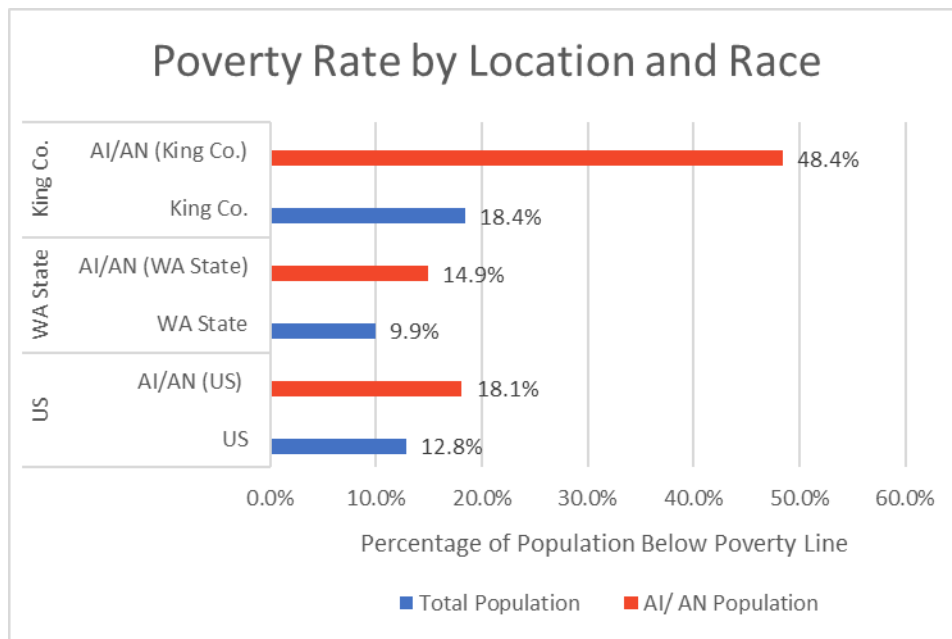


Figure 3. Poverty rate for American Indian/Alaska Natives and the total population for King County, Washington, and the United States^{9,10}

It has been reported that 70% of the AI/AN population live in urban areas across the United States.⁸ However, in King County the Native population is not clustered in the urban core, but has instead moved to the south, north, and western areas of the county. The shift in where Indigenous people reside in King County is perhaps a feature of rising income disparity and the gentrification of Seattle in recent decades. Throughout King County, the AI/AN population makes up less than 1% of the population in almost every census tract. Two exceptions to this finding are in the southern part of the county, near Auburn and the Muckleshoot Reservation,

where the AI/AN population has been noted to make up almost 60% of the urban population.¹¹ Aside from this, the Native population appears to have moved away from major urban areas in King County, which may be indicative of the influence that lower income brackets and higher poverty rates associated with the population have on Native people. As a result of these factors a large portion of the King County AI/AN population have likely relocated to areas of the county where there is more affordable living.

Furthermore, the gentrification of Seattle may also be responsible for the change seen in the urban Indian population.¹²

The steady rise in housing costs continues to displace urban AI/AN individuals and their families to southwest Seattle, White Center, Federal Way, Kent, Auburn (to the south) as well as north toward Shoreline. As of 2022, the median housing prices for Seattle and King County were \$845,000 and \$820,000, respectively, with both accruing a 7% increase in the last year.¹³

Figure 4 depicts the percentage of the AI/AN population in King County by census tract from 2010. This map gives a clear picture of the logistical challenges faced by organizations that were established in the heart of Seattle in the 1960s and 1970s and have continued to help serve Indigenous people located in downtown Seattle. While their target population has moved to outlying areas, these organizations have remained anchored in the urban center, which may pose difficulties in coordinating activities and conducting outreach to areas outside of Seattle.¹⁴

Gentrification alone does not necessarily cause displacement, but it creates the conditions for it. Largely by increasing the cost of living, gentrification creates a downward pressure on low-income residents. Without anywhere to gain an economic edge, low-income residents are eventually forced to seek housing elsewhere and are displaced from their neighborhoods.”
 – The Puget Sound Sage

¹¹ U.S. Census Bureau. (2010). 2010: DEC American Indian/Alaska Native Summary File. Explore Census Data. Retrieved November 25, 2022, from https://data.census.gov/table?q=muckleshoot&q=0500000US53033_1600000US5303180&tid=DECENNIALAIAN2010.HCT1

¹² Puget Sound Sage. (2022). Gentrification + Destabilizing Factors = Displacement. Puget Sound Sage: Growing Communities Where All Families Thrive. Retrieved November 25, 2022, from <https://www.pugetsoundsage.org/gentrification-destabilizing-factors-displacement/>

¹³ Redfin. (2022). King County Housing Market. Redfin. Retrieved November 25, 2022, from <https://www.redfin.com/county/118/WA/King-County/housing-market>

¹⁴ Urban Indian Health Institute. (2012). American Indian/Alaska Native Population by Census Tract: Seattle Indian Health Board Service Area, 2010 Census. Urban Indian Health Institute: A Division of the Seattle Indian Health Board. Retrieved January 26, 2023, from <https://www.uihi.org/resources/american-indian-alaska-native-population-by-census-tract-seattle-indian-health-board-service-area-seattle-wa-2010-census/>

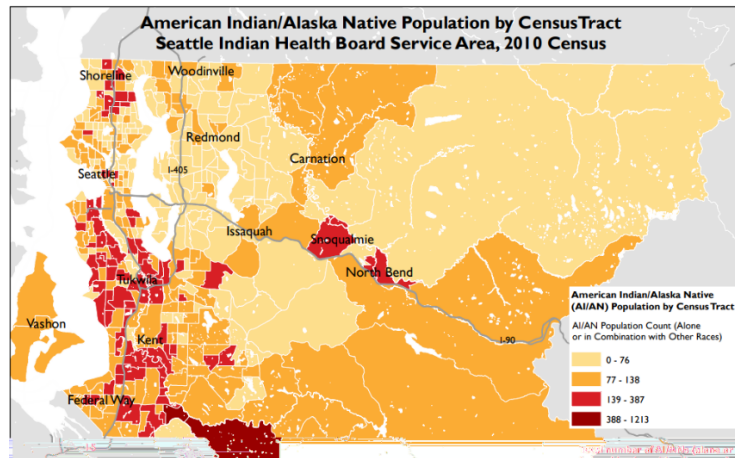


Figure 4: Percentage of AI/AN Individuals in King County, 2010

In summary, the AI/AN population in Seattle and King County tends to fair less well socio-economically compared to the general population. Seattle has experienced exponential growth in the technology and online retail industries, which has driven up housing prices in Seattle, forcing many people with lower-paying jobs to move outside the city where there is more reasonably priced housing. Even though Seattle has a high minimum wage, affordable housing is still out of reach for many. This migration away from Seattle into more affordable communities creates a challenge for the health and social service organizations serving the AI/AN population, which tend to be based in the heart of Seattle. Although, the location of many organizations is a known constraint, there is an opportunity to expand services to communities where AI/AN reside.

Health

The health status of AI/AN populations is monitored by a number of state and federal agencies, and tribal/urban epidemiology centers. Data from the following agencies were used in the overview provided below: The Washington State Department of Health, American Indian Health Commission, Seattle Indian Health Board and its Urban Indian Health Institute, Urban Indian Health Commission, and the Indian Health Service. All of these agencies work to assess, intervene, and monitor AI/AN health issues.

For example, the Washington State Department of Health and the American Indian Health Commission work together to improve health care delivery for Indigenous people throughout Washington state. In 2010, they adopted a strategic plan that included activities designed to determine the “true extent of health disparities” among the AI/AN population and, to address priority health issues identified by participating tribes. Recognizing that “urban Indians [are] at great physical and emotional risk for health problems,” the plan importantly acknowledges the differences between reservation-based and urban-based health services.



Numerous reports, profiles, and plans from Native organizations, city and county entities, and foundations report that AI/AN health indicators are consistently lower than those of the general population across the country as well as those in Washington state. Only the Urban Indian Health Institute’s (UIHI) *Community Health Profile* published October 2021, specifically examines the AI/AN community in King County.⁸

Most of the data in the UIHI report is aggregated from the 2013–2017 American Community Survey (ACS). The UIHI adjusted figures by cross referencing and incorporating information from sources such as the National Vital Statistics System and the Racial Misclassification in Surveillance Data. UIHI found statistically significant disparities between AI/AN and the general population in education, unemployment rates, poverty status, and social support. The UIHI also noted gaps related to health issues such as asthma, smoking, obesity, teen birthrate, infant mortality, general population mortality, and mental distress. In addition, the UIHI’s aggregate community health profile also provided percentages for AI/AN rates of heart disease, diabetes, low birthrate, and suicide. On all measures except suicide and access to health care, AI/AN statistics compared adversely to those for the general population.⁸

The majority of these data show persistent inequities in the health and well-being of the AI/AN population in Seattle and King County. This crisis has been exacerbated by the COVID-19 pandemic. The UIHI provided COVID-19 case surveillance data from January 2020 to September 2021 and reported a total of 614 confirmed cases of COVID-19 among Indigenous people residing in the Urban Indian Organization (UIO) Seattle Service Area.^{14,15}

This translates to four in 100 AI/AN who were infected with the SARS-COV-2 virus. According to the UIHI site report, COVID-19 has also been responsible for at least 57 hospitalizations and 20 deaths amongst AI/AN people. Recent data shows that as of November 2022, there have been a total of 2,111 cases of COVID-19 among AI/AN people in Washington state.^{16,17} Not only are these rates higher among Seattle’s AI/AN population compared to the overall population, but the mortality rate from injuries is

Indigenous people are three times more likely to be hospitalized and two times as likely to die as a result of COVID-19 infection, compared to their non-Hispanic White counterparts of similar age.

¹⁵ Urban Indian Health Institute. (2023). COVID-19 Urban Indian Organizations Service Area Site Reports. Retrieved January 26, 2023 from <https://www.uihi.org/projects/covid-19-urban-indian-organizations-service-area-site-reports/>

¹⁶ Urban Indian Health Institute. (2021). COVID-19 Case Surveillance Information for American Indians and Alaska Natives living in counties served by Urban Indian Organizations (UIOs) in the Seattle Service Area. COVID-19 Urban Indian Organizations Service Area Site Reports. Retrieved November 25, 2022, from <https://www.uihi.org/projects/covid-19-urban-indian-organizations-service-area-site-reports/>

¹⁷ Urban Indian Health Institute. (2022). COVID-19 Among American Indian/ Alaska Natives. COVID-19 Data Dashboard. Retrieved November 25, 2022, from <https://www.uihi.org/covid-19-data-dashboard/>

also much greater than that of both White and African Americans in King County.^{18,19}

The health care delivery system for American Indians is the IHS, Tribal and Urban Indian (I/T/U) system. Accessing health care as an AI/AN in an urban center is different from accessing care from a tribe or IHS. Whether or not an AI/AN individual is a member of a federally recognized tribe often has an impact on their ability to gain access to health care. Tribal members and their descendants residing in the King County area can receive health services at clinics operated by IHS; at clinics operated by tribes using IHS funds; and at the Seattle Indian Health Board, one of 41 UIOs in the United States. UIOs are a network of independent health agencies offering services including outreach and referral, ambulatory care, and residential and outpatient substance abuse treatment programs. UIOs provide direct medical care and limited ambulatory care to Native populations—the Seattle Indian Health Board provides both but has more support around ambulatory care contributing 40 or more hours per week. Many UIOs offer traditional healing and medicine services and cultural activities as part of their health promotion and disease prevention programming. UIOs also integrate traditional health with medical and behavioral health care. The Seattle Indian Health Board is one of several successful models for providing urban Indian health care. It is a comprehensive organization that operates a family-medicine residency training program, focuses on traditional health and preventative medicine in Native communities, and is a leader in the areas of urban Indian health care policy, data, and epidemiology.

If tribal members reside within the tribal community, they may also be eligible for Purchased/Referred Care (PRC). PRC pays for specialty or in-patient care that the tribe does not provide and may not otherwise be available to this population. Unfortunately, PRC and IHS funds are often insufficient to meet the needs of AI/AN communities. With new provisions of the Patient Protection and Affordable Care Act (ACA), additional support for tribal members and their descendants has been secured. The new law recognizes the unique status of members of federally recognized tribes and provides opportunities for AI/AN populations to access free or very low-cost health insurance.

Benefits and protections include the waiver of out-of-pocket expenses, such as co-pays or deductibles as long as members use an I/T/U system. Families can enroll monthly and are not limited to a single annual enrollment window. Staff at the Seattle Indian Health Board and nearby tribal health centers work to enroll as many AI/AN patients as possible to expand patient coverage, improve overall care, and generate new revenues for underfunded health systems. Even with these new guidelines and rules, however, individuals who are not members of federally recognized tribes or who are from a First Nation tribe of Canada continue to face challenges when trying to access health care. Although they may apply for coverage as part of the general population, they do not receive the same level of benefits extended to registered tribal members.

¹⁸ Arrazola J, Masiello MM, Joshi S, et al. COVID-19 Mortality Among American Indian and Alaska Native Persons — 14 States, January–June 2020. *MMWR Morb Mortal Wkly Rep* 2020;69:1853–1856. DOI: <http://dx.doi.org/10.15585/mmwr.mm6949a3>

¹⁹ Ward LA, Black KP, Britton CL, Tompkins ML, Provost EM. COVID-19 Cases, Hospitalizations, and Deaths Among American Indian or Alaska Native Persons — Alaska, 2020–2021. *MMWR Morb Mortal Wkly Rep* 2022;71:730–733. DOI: <http://dx.doi.org/10.15585/mmwr.mm7122a2>

Education

Education is an important metric in the assessment of the potential for future community growth and leadership. It is important to note that Washington State is a national leader in providing culturally relevant education for Native students. First, the State recognizes state-tribal education compact schools (STECs) and tribal schools. Second, the legislature has codified the right of AI/AN students to wear tribal regalia at graduation and the incorporation of tribal history, culture, and



government in the K-12 social studies curriculum. These laws require collaboration between the public schools and leaders of federally recognized tribes. Finally, the 21 members of the Washington State Native American Education Advisory Committee, which are nominated by the tribes and tribal organizations, provide consultation to the Office of the State Superintendent of Public Instruction (OSPI) on matters and issues related to the well-being and achievement of AI/AN students who attend public schools, STECs, and tribal schools in Washington state.

The OSPI is a good source of information regarding education in Washington state. The annual report card provides an in-depth profile of every school district in the state, including the Seattle School District and other districts in King County. Data about students includes demographic information, enrollment numbers, test scores, attendance rates, discipline referrals, dropout rates, graduation rates, academic and support programs, and more.

King County is comprised of 18 school districts all of which report serving AI/AN students. King County also includes two tribal-based schools: Muckleshoot Tribal School and Lummi Nation School.²⁰ While the challenges facing all underserved populations are ongoing, data from the ACS suggested these barriers are especially daunting for Indigenous populations—specifically adult American Indians. While the percentage of ethnic students who receive a high school diploma is lower for all races, except Asian, it is significantly lower for AI/AN students.²¹ The percentage of AI/AN students with a college degree (20%) is much lower than their White counterparts (35%) and significantly lower when compared to the general population (41%).²² This latter gap is especially pronounced in King County.

²⁰ King County. (2021). Office of the Superintendent for Public Instruction: Data dashboard - King County. Public Health - Seattle & King County. Retrieved November 25, 2022, from <https://kingcounty.gov/depts/health/data/community-health-indicators/ospi.aspx>

²¹ National Center for Education Statistics. (2019). National Center for Education Statistics (NCES) home page, part of the U.S. Department of Education. National Center for Education Statistics (NCES) Home Page, a part of the U.S. Department of Education. Retrieved November 25, 2022, from <https://nces.ed.gov/>

²² Inside Higher Ed. (2021). Inside Higher Education: Higher education news, events and Jobs. Inside Higher Ed | Higher Education News, Events and Jobs. Retrieved November 25, 2022, from <https://www.insidehighered.com/>

Seattle Public Schools (SPS) is the largest public school district in King County. The school district serves nearly all of Seattle and includes sections of Boulevard Park and Tukwila. SPS publishes an annual profile and scorecard that reports general statistics on the student populations in the district. The report includes data about (1) academic performance; (2) race and ethnicity; (3) programs; (4) students' characteristics; (5) attendance; (6) discipline rates; (7) kindergarten readiness; (8) graduation trajectory; (9) dropout rates; and more. The 2021–2022 report card provides the following information: general enrollment (51,643); White students (45.9%), AI/AN students (0.4%); low-income (34%); and special education (17.6%).

The AI/AN population is reportedly 0.4% of the total student population, which is inconsistent with 2020 census data for this population, which is 2%—suggesting a significant undercount of AI/AN students. This coincides with evidence that suggests the AI/AN population is the most undercounted in the nation.²³ In addition, a 2022 article published by the National Congress of American Indians, suggests those living on reservations have the highest undercount of any group in America.²⁴ Also contributing to the undercount of AI/AN students may be the use of the “two or more races” category for determining racial identity.

The National Indian Education Study published in 2019 showed that 82% of AI/AN students in grades four and eight, at the national level, are eligible for free and reduced lunch programs compared to 78% of their peers; 19% are identified as students with disabilities compared to 17% of their peers; and 20% consider English their second language compared to 11% of their national peers. In Washington state, data consistently show AI/AN students rank lower academically and exhibit higher rates of poverty and disabilities; they also rate lower in the percentage of students identified for participation in advanced placement programming.

Selected data from a 2018 report showed high percentages of AI/AN students “not living with both parents” and meeting criteria to be “eligible for free or reduced-price lunch.” Attendance and graduation rates were generally lower for AI/AN students than for other racial or ethnic groups.

Figure 5 compares AI/AN students to their peers on various school services, including eligibility for free or reduced lunch, as well as enrollment in special education or advanced placement. According to the graph, 62.5% of AI/AN students are eligible to receive reduced or free lunches, compared to other students. Furthermore, 26.7% of AI/AN students, compared to 15.3% of students who identify with another race are enrolled in special education. These data highlight apparent disparities that may also influence AI/AN students' educational performance.

²³ US Census Bureau Public Information Office. (2017). Census Bureau releases estimates of Undercount and overcount in the 2010 census - 2010 census - newsroom - U.S. census bureau. United States Census Bureau. Retrieved November 25, 2022, from https://www.census.gov/newsroom/releases/archives/2010_census/cb12-95.html

²⁴ National Congress of American Indians (NCAI), B. M. (2022). American Indians and Alaska natives living on reservations have the highest 2020 census undercount. National Congress of American Indians (NCAI). Retrieved November 25, 2022, from <https://www.ncai.org/news/articles/2022/03/10/american-indians-and-alaska-natives-living-on-reservations-have-the-highest-2020-census-undercount>

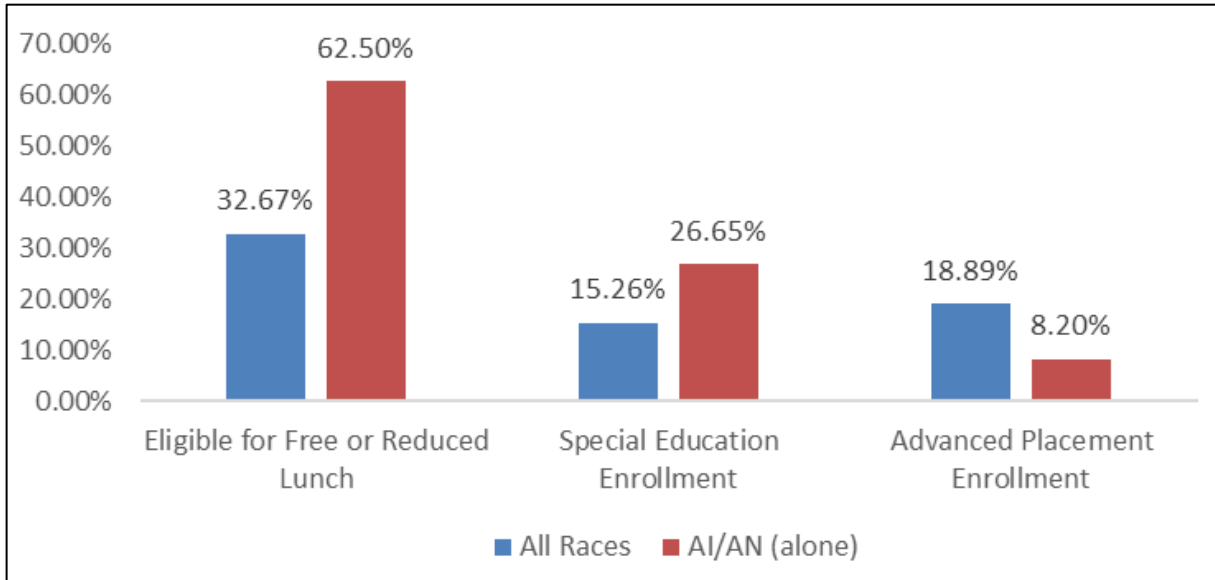


Figure 6: Student enrollment services by race, 2018²⁵

In the 2011 testimony to SPS, high school Principal Dr. Carol M. Simmons reported her concern about disproportionality in both academic achievement and disciplinary sanctions to AI/ANs and other minority students. Citing school district data, she pointed out that AI/AN students received the highest percentage of “E grades” than any other race. Her concerns continue to be reflected in more recent data from a 2020 report by the Native American Education Board for SPS. Figure 6 demonstrate the number of disciplinary incidents per 100 students and discipline rates over a three-year period.²⁵

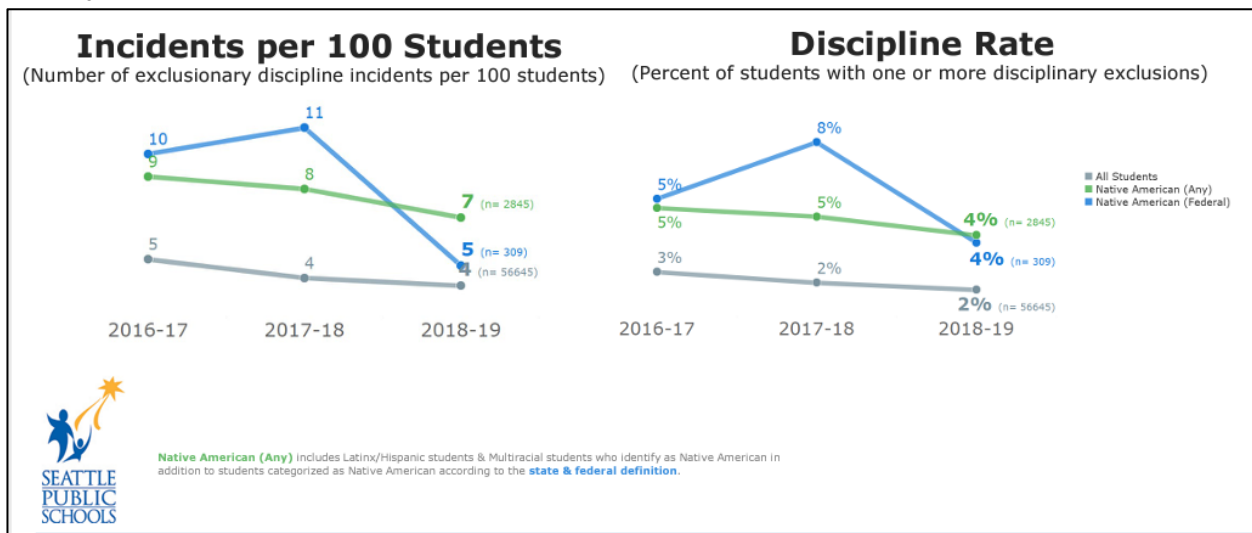


Figure 5. Disciplinary incidents and rates of all students and Native students²⁷

²⁵Seattle Public Schools. (2020). (rep.). Seattle Public Schools: Native American Education Board Update. Retrieved January 26, 2023, from <https://www.seattleschools.org/wp-content/uploads/2021/07/Native-Ed-Board-Report-January-2020.pdf>

The same report details students' responses to a school climate survey. The survey indicates that after elementary school, AI/AN students respond less positively to the topic of "belonging." Figure 7 shows response levels to items included in the "belonging" topic and outlines percentages of agreement by school and grade level. Despite Native American students having less of a sense of belonging during middle school, it appears that by 2019 about 62% of Native high school students had positive responses to the items in the belonging topic.²⁵ Across all school grades, Native American students had lower percentages related to the topic of "belonging" compared to all other students. Embedding tailored services or programs in schools that can be used to help acclimate Native students as they navigate through different grades could prove to be a helpful initiative in addressing decreased percentages related to belonging in the future.

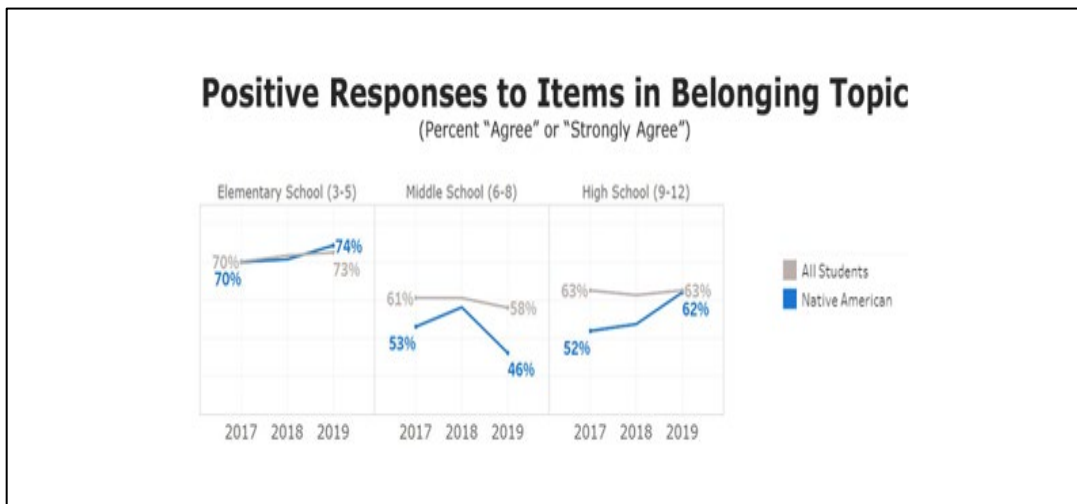


Figure 7: Positive responses to items in belonging topic of the student climate survey²⁶

Federal funding for Indian education is provided to public schools under Title VII of the No Child Left Behind Act. Funding is proportionate to the number of AI/ANs students in a school specifically to assist the school in meeting the unique needs of the students and improving Indian education resources. Tallying the number of AI/AN students in a district is completely dependent on the willingness of a school district to send forms home, and make the necessary effort to collect completed forms.

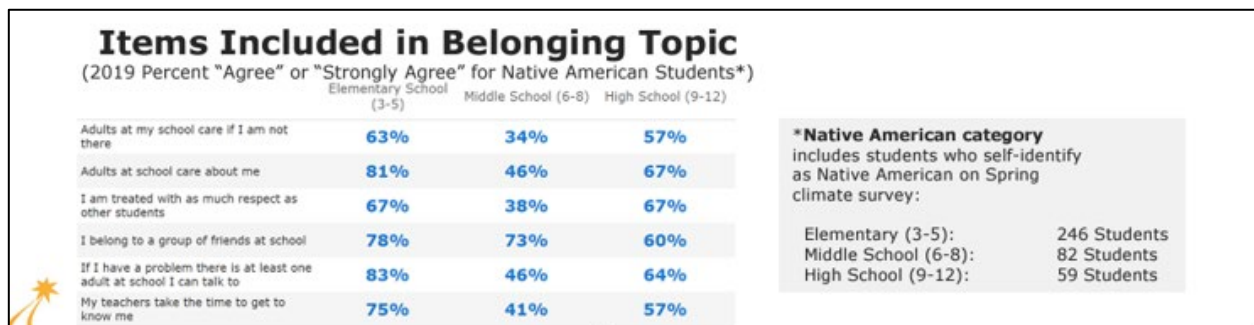


Figure 8: Items included in the belonging topic of the Student Climate Survey²⁵

Several tribal leaders and representatives from the National Congress of American Indians voiced concern that the SPS is undercounting Native populations, based on U.S. Census data. As a result, it seems likely the district is failing to generate allowable U.S. Department of Education funds due to the undercount. Other school districts in the county such as Highline, Kent, Auburn, and Bellevue collect this data to seek federal assistance for Indian education. In addition, the Puget Sound Educational Service District maintains a Native American Education Program offering support for teachers and schools serving 1,200 AI/AN students within participating districts.

A lack of sufficient program funding has ignited strong volunteer efforts in the region to help AI/AN students succeed. In particular, the Urban Native Education Alliance (UNEA) was formed specifically to improve Indian education in local school districts. From this effort grew the Clear Sky Native Youth Council to engage Native students in a culturally and academically stimulating environment. Both UNEA and Clear Sky are doing significant work to support AI/AN students.

In conclusion, OSPI, through the Office of Native Education and school districts in King County, specifically SPS, continue to strive toward providing a culturally relevant education to Native students. Recent efforts to provide wraparound services (support services that help eliminate non-academic and socioeconomic barriers to learning), incorporate history, language, and culture into social studies curriculum, and collaboration with tribal leaders have put SPS in a position to strategically tackle the problems facing AI/AN student populations.

Housing

According to the U.S. Census Bureau, between 2016 and 2020, 65% of U.S. citizens owned their home; 63% of Washington residents owned their homes; and 57% of King County residents owned their homes.⁹ Nationally, 56% of AI/ANs reported owning their homes, while only 38% of AI/ANs living in King County own their homes. The low rate of homeownership in King County stems presumably from a limited supply of affordable housing but may also be influenced by other factors as well such as income and age. Homeownership rates in the region by location and race are reflected in Figure 9.

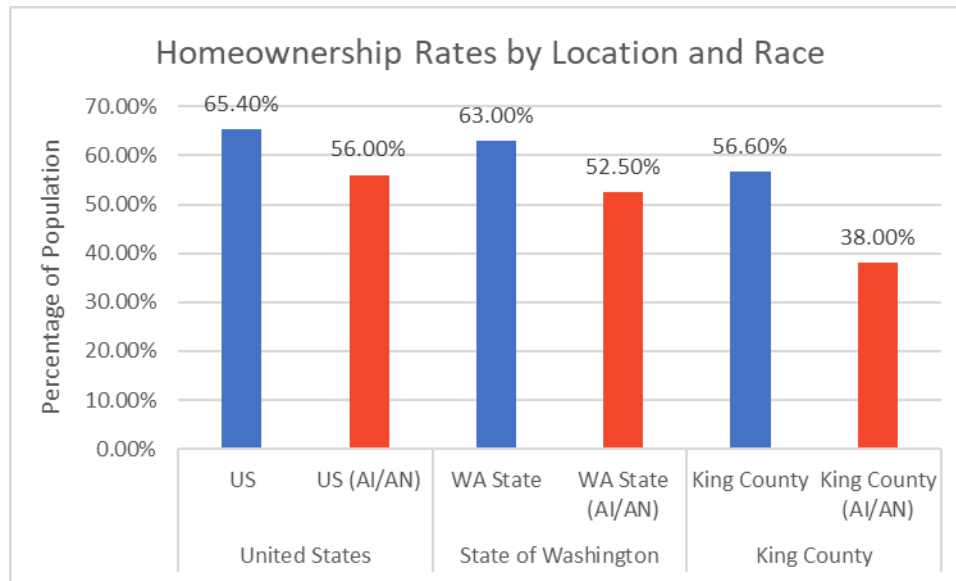


Figure 9. Homeownership by location and race⁹

Data provided by the Seattle Housing Authority offers some insight into the AI/AN households they serve. In 2020, less than 1% of the total number of households in Seattle public housing were headed by AI/ANs, a number that parallels the overall 1.49% of the AI/AN population in the county. Furthermore, a 2022 report from the Native Neighborhood Community Study offers additional valuable data obtained directly from Indigenous people living in Seattle. Based on findings from the report, survey respondents helped identify three of the most pressing issues faced in their communities with 86% reporting health care as the most important, 84% reporting affordable housing, and 80% reporting education. These percentages reflect the concerns that many AI/AN people in Seattle and King County have experienced historically, further emphasizing the need for more community action and the development of tailored services.²⁶

The percentage of AI/ANs who are houseless and living in emergency shelters or transitional housing is two to three times higher than their representation in the total population. This disproportionate rate of houselessness in Seattle and the greater King County is troubling but consistent with urban Indian houseless data across the United States. To better understand barriers to affordable housing and services provided to Native populations in King County, in 2016 the Seattle Indian Services Commission (SISC) launched and conducted a multipronged needs assessment. Findings from the needs assessment were released in 2019 and included qualitative and quantitative data retrieved from key informant interviews, a focus group, and a

²⁶ Na'ah Illahee Fund. (2022). Native Neighborhood Community Study 2022 Report: A Place of Belonging for Seattle's Native Community. Retrieved November 25, 2022, from https://static1.squarespace.com/static/5ee95b5c06b9713dc3984682/t/63756fa5be2a047725206af3/1668640702487/NNCS_Report_V3.pdf.
Seattle Indian Services Commission. (2019). King County American Indian and Alaska Native Housing Needs Assessment. Retrieved April 17, 2023, from https://static1.squarespace.com/static/5be730232487fdec648106ac/t/5d64236dd5434000019c0f67/1566843786188/SISC_NeedsAssessment.pdf.

comprehensive survey. Information such as demographics, employment history, income, and housing status were collected. In addition, the needs assessment helped identify recommendations that could be used to alleviate housing gaps and increase access to cost effective housing options for AI/ANs in Seattle and King County. Of the 447 eligible survey respondents, only 30.4% reported having a full-time job, which was noted as 35% less than the overall average for King County. Furthermore, the income of survey respondents was also found to be significantly lower when compared to ACS data for all of King County.

As demonstrated by the SISC needs assessment, the impact of employment status and median income on ascertainment of affordable housing is evident.

Having insufficient finances was also identified as a primary barrier in renting or buying a home, as 63% reported not being able to afford rent or a mortgage, 50% having no or poor credit, and 45% were unable to find adequate housing options in living areas of interest. More than half of the survey respondents voiced interest in having low-cost housing options within King County, therefore emphasizing the need for services and efforts dedicated to increasing access to safe and inexpensive housing. The focus group conducted as a part of the SISC study also revealed that lack of affordable housing options has also had an impact on students and dropout rates, therefore highlighting the need for financial aid and housing support services. Other recommendations yielded from the needs assessment included providing permanent housing to increase employment opportunities, and repurposing the Pearl Warren building, which could serve as a central location for offering resources and services to Native people. To address houselessness among AI/ANs in King County, outreach efforts should be maximized. In addition, to increase the overall reach of the community, mobile services should be expanded and made easily accessible, but also tailored to specific subpopulations including families, children, and young adults.

Over 30% of individuals in the study indicated that their main reason for vacating King County was an inability to secure sustainable housing in the city.
 –SISC Housing Needs Assessment

Several private and public entities offer assistance to the houseless in Seattle and King County. The Chief Seattle Club, located downtown in Pioneer Square, provides a day shelter and both transitional and permanent housing. Their programming includes houselessness prevention such as eviction prevention, rapid rehousing, and job training. The Seattle Indian Center, the oldest social service provider for the urban Native population in the city, also continues to offer outreach and engagement to houseless individuals including: a drop-in day center, a food bank, a community hot meal program, a men’s overnight shelter, and a safehouse for people experiencing domestic violence. The UIATF’s Labetaya Youth Home, located in the Ballard neighborhood, provides housing for houseless Native youth as well. This 32-bed facility provides an important resource for crisis housing and rapid housing support to young adults aged 18–24 years.

In addition, the Catholic Community Services offers sober transitional housing and case management services for houseless Native men. Due to the housing needs of AI/AN individuals, these organizations are finding it hard to keep up with the demand for shelters and housing. Chief Seattle Club has experienced tremendous growth over the past decade, building 80 units in Pioneer Square, 63 units for elders in north Seattle, and an additional 76 units of permanent housing in Pioneer Square. They have several more building projects planned.

Funding Challenges

American Indian and Alaska Native communities continue to be ignored or insufficiently supported by public and private funders proportionate to their levels of need and socioeconomic disparities. Finding sufficient funding to meet the needs of urban Indian populations has been challenging across all categories, but most notably in education, health, and housing. Two studies found that foundation funding rose between 1989 and 2002 but dropped significantly in 2008 with the economic downturn.^{27,28} Overall



funding in any given year, represents a small, relatively unchanged share of the philanthropic pie. For example, The Native Americans in Philanthropy published *Investing in Native Communities Report*, that stated from 2002–2016 only 0.4% of foundation funding went to Native causes. According to the First Nations Development Center, annual giving by large foundations to Native organizations declined by 29% or \$35 million from 2006–2014.²⁹ More grants were awarded to Native organizations during this period, but grant amounts decreased. Public charities were the largest recipient of funds (64%), followed by tribal governments and agencies (15%). Most of the investments were in health and human services.

Another study on foundations giving to AI/AN causes found that, “Far too many foundations simply give little to nothing at all in support of Native causes, a situation that requires corrective action designed to close the enormous gap between foundation giving and the needs of the Native communities.”³⁰ In addition, those tribes that are not federally recognized and whose members live in urban areas, do not have the necessary government-to-government relationships to make their case for assistance.

²⁷ Hicks, S., & Jorgensen, M. (2005). Large Foundations’ Grantmaking to Native America. Kathryn M. Buder Center for American Indian Studies, Washington University, and the Harvard Project on American Indian Economic Development. Retrieved November 25, 2022, from <http://www.internationalfunders.org/images2/LgFoundationGrantmaking.pdf>

²⁸ Mukai, R, and S Lawrence. (2011). “Foundation Funding for Native American Issues and Peoples.” The Foundation Center, New York, NY. Retrieved November 25, 2022, from <https://www.issuelab.org/resources/13537/13537.pdf>

²⁹ First Nations Development Center. “Growing Inequity: Large Foundation Giving to Native American Organizations and Causes 2006-2014. Retrieved November 25, 2022, from https://www.firstnations.org/wp-content/uploads/publication-attachments/Growing%20Inequity_%28WEB%29.pdf

³⁰ Macy, A., Mooney, A, White, I.L., Beane, K, Delgado, L, Beane, S. (2013). Native voices rising: A case for funding native-led change. Common Counsel Foundation, Native Americans in Philanthropy. Retrieved November 25, 2022, from <https://nativephilanthropy.candid.org/studies/native-voices-rising-a-case-for-funding-native-led-change/>

To compound the challenges of funding, the 2008 economy and the resulting state and federal budget reductions, impactful changes must be made to social services and education programs. Because schools, non-profits, and government-sponsored organizations compete for discretionary program funding when it is available, and piece together local, state, federal, and private resources to address the needs of the AI/AN community, they are limited in their function, although continue to be integral moving pieces in alleviating the burden of racial inequalities present among AI/ANs people.

One positive note related to philanthropy is the contributions made by local community volunteers. Over the years, volunteers have provided an important benefit to urban programs, including those that serve AI/AN populations. The Council for Non-Profits suggests they have kept more than one organization afloat.³¹

In 2009, the Foundation Center examined 1,400 foundations and found 82% made no grants to any Native American causes. Figure 10 depicts the funding trends between 2002 and 2016. It delineates the number of grants and grant dollars that directly benefit Native Americans. Native Americans in Philanthropy, a consortium of nonprofits, tribal communities, and foundations, endeavors to counter this trend by holding education and outreach activities to bring together grant makers and Native communities.³²

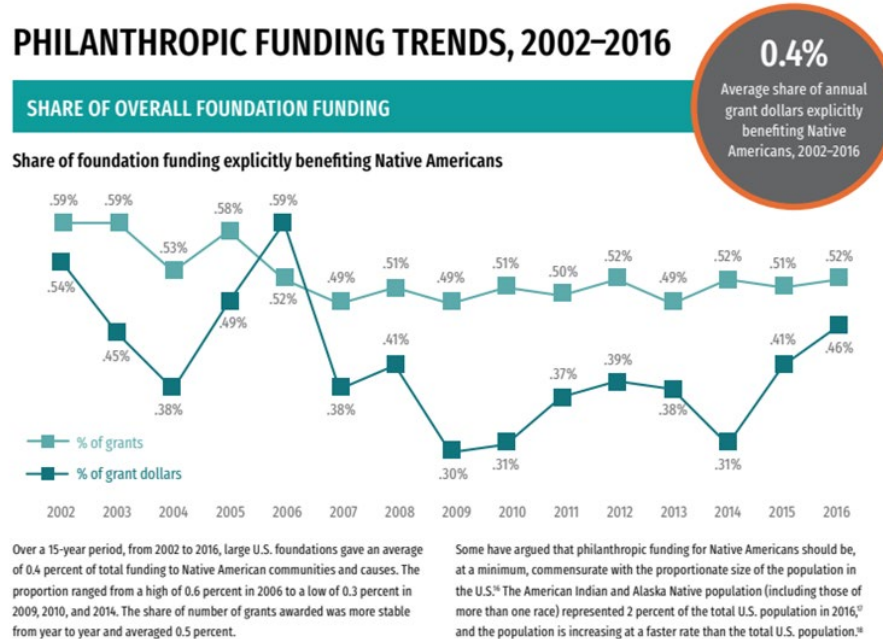


Figure 10: Philanthropic funding trends, 2002-2016³²

³¹ National Council of Nonprofits. (2022). National Council of Nonprofits. Retrieved November 25, 2022, from <https://www.councilofnonprofits.org/>

³² Native Americans in Philanthropy. (2022). Native Americans in Philanthropy. Retrieved November 25, 2022, from <https://nativephilanthropy.org/>

These data reveal that both in terms of total dollars and total grants given, Native Americans receive support from private philanthropies at around one half of one percent or less, and the trend is in a downward trajectory. Given the Native population size in relation to total populations, at close to 2% of the population and the significant disparities and disproportionate needs of this population, this underfunding is unjustifiable.

Landscape Analysis Summary

In 2023, the AI/AN populations in Washington state and King County remain significantly underrepresented and underserved by most public entities, and many private organizations focused on health, education, housing, and philanthropy. Consequently, the health and well-being of this population continues to be at disproportionate risk. Demographically, AI/ANs in King County are younger and experience significantly higher rates of poverty than their peers in other parts of the state and throughout the country.



Families have moved outside of the urban core but have migrated to areas south and east of Seattle making it more difficult for organizations headquartered in central Seattle to serve them. Indicators for health and health care suggest AI/AN populations are at higher risk for disease and illness and many lack access to adequate health care. Many live below the poverty line, few own their own homes, and more experience houselessness or live in emergency shelters compared to non-Natives. The funding to provide necessary services is sorely lacking—a function of undercounting this population and the failure of philanthropic organizations to fund projects initiated by or in supportive of Native endeavors. There is much work to be done if AI/AN people are to achieve equity in the SPS, Seattle, King County, Washington state, and the United States. Better understanding of this community, support for its programs and approaches, providing space for Native leadership and embracing community-driven programming will help narrow the funding gap for AI/AN populations and the vast resources that are supposed to address these inequities.

Finally, the emergence of unity across Native organizations since the 2014 report is notable. Seattle Urban Native Nonprofits (SUNN) was created to put wheels under the shared vision for the community. Since then, SUNN has expanded to include: Chief Seattle Club; Duwamish Tribal Services; Indigenous Showcase; Na’ah Illahee Fund; National Urban Indian Family Coalition; Native American Women’s Dialog on Infant Mortality; Native Action Network; Northwest Justice Project; Potlatch Fund; Red Eagle Spring; United Indians of All Tribes Foundation; and Urban Native Education Alliance. This roundtable group focuses on policy impacts, tracking legislation, advocating for change, educating policymakers, and promoting Native quality of life.

Key Informant Interviews

Eight key informants of the Seattle and King County Native community participated in the interviews for this report. Key informants were from Seattle’s city government, Seattle Foundation, Native Americans in Philanthropy, Mother Nation, Na’ah Illahee Fund, United Indians of All Tribes, Potlatch Fund, and Chief Seattle Club. This section is organized to provide an overview of major findings in alignment with the key questions outlined in the interview.

Each key informant interview consisted of eight questions formulated to gather insight on a range of topics including roles within the organization, thoughts and perceptions regarding Native communities and stakeholders, challenges or successes encountered, and future planning. Findings from the key informant interviews will be used to better understand funding opportunities, streamline program processes, and gain knowledge on how to best serve tribal communities. All interviewees received an introduction to the key interview process and were scheduled according to their availability. Interviews were conducted during August and September of 2022. Common themes were extrapolated from the interviews and are presented in this next section.

Each interviewee had strong ties to Seattle with some reporting having resided in the area for most of their life or grew up living in Native communities located in or around the city. Interviewees had unique backgrounds including working at the Chief Seattle Club, Seattle Indian Health Board, Mother Nation, Indigenous Creatives Collectives, Daybreak Star, and NAN. In addition, several also reported having a tribal affiliation. Those interviewed stated they had good collaborations with other tribal organizations and felt these partnerships should be longstanding. In addition, there was a perceived agreement among interviewees that history continues to be important to AI/AN communities, although it is not featured enough. All interviewees demonstrated significant lived experiences with the AI/AN urban Indian population in Seattle and King County, with some having 20 to 40 years of experience.

Honoring Native Views and Experiences: Recognizing the Importance of Historical Trauma, Cultural Resilience, and Meaningful Collaboration



In order to make significant and sustainable progress, it is important to recognize the impact of historical trauma and Native culture in the healing process. Many funding resources are categorical funding and might not include the flexibility to address significant deeper issues in the community. But interviewees who reported participating in meaningful activities with local programs, said it offered a sense of hope and included those involving traditional healing work. As noted by one interviewee, traditional healing can help with “bringing culture and cultural identity back to the people.”

It was also found that when asked about collaborations most stated that Native perspectives are being shared with others (e.g., grant funders, committee members of Indigenous organizations, and non-profits organizations) to help support the urban Indian population. Furthermore, there was consensus that opportunities for growth are increasing through various avenues such work in policy development and providing affordable housing for Native people. It was reported, more AI/ANs have been participating in lobbying efforts to make policy changes. In addition, there has been an increase in Natives graduating from high school or with other degrees, signifying a potential shift in education outcomes. Strategies or programs identified as being the most effective in making a difference in Native communities included giving more support to elders, with the increase in awareness of intergenerational trauma; and using cohort models to assist with planning social gatherings in AI/AN communities. Collaborations with NAN and the Chief Seattle Club were noted to be empowering organizations that could also contribute to making impactful changes that will help Native populations in the Seattle and King County areas. Interviewees suggested taking a holistic approach in supporting Indigenous people and felt that overall, there still needs to be more collaboration between tribal organizations and non-profits.

Resilience and Brilliance: Promoting Resiliency and Strength-Based Approaches in Native Communities

Emphasizing the resiliency of tribal populations and taking strength-based approaches has been helpful in redirecting the historical trauma that has affected many Indigenous people. One interviewee stated that “historical trauma brings resiliency and strength.” This powerful reference acknowledges the difficult nature of historical trauma, but also the strength and resiliency that came as a result of it. According to interviewees, several factors promote strength and resiliency in the Seattle and King County Native community. Having the drive or need to become educated and improve quality of life can be described as a measure of the strength associated with tribal communities. The importance of women in their role as providers, nurturers, caretakers, leaders, and being resourceful, was also noted to signify strength. Cultural values including the use of sweat houses, canoe journeys, and tobacco continue to be central in urban Indian populations, which also signifies resilience in the community.

Elevate Native Community Data and Voices: Better Understanding

Key informant interviews helped attain valuable information regarding the greatest perceived obstacles or challenges that Native people in Seattle and King County have faced now or will encounter in the future. Interviewees shared that they felt public funders do not fully understand how to interpret data pertaining to Native communities in Seattle and King County. Some suggested that the houselessness rate of Indigenous people, which was noted as 15%, is often overlooked due to more emphasis being put on the small percentage this population represents in the total population of Seattle and King County. These gaps in understanding coincide with policies that are not widely inclusive of AI/AN populations, highlighting the need for more advocacy on a variety of issues.

Restrictions associated with grant monies were also said to inhibit progress in serving Native people, as there is a need for more flexible funding. Other challenges described by interviewees

included racism, tension between various tribal nations, and missing and murdered Indigenous people. Many agreed to appropriately combat these barriers more time should be spent on building relationships and trust as well as having discussions on the diversity of Native populations and topics related to assimilation. In addition, it was highlighted that there is a need for more educators to provide cultural education training. Issues of displacement or maintaining and securing real estate have been difficult for many Native people due to the market in both Seattle and King County, shifting populations away from resources in some instances.

Finally, some interviewees revealed that there is a misperception that the urban Indian population in Seattle and King County is being better served with fewer needs, than tribal communities. Both tribal and urban Indian communities have clear needs. Funders do not always understand the differences between these communities. Several voiced that Native organizations can greatly assist with cultural connection, but there are not enough locations across the county to serve emerging communities. Furthermore, there is a need for more visibility of community leaders and programmatic resources to increase awareness. It was also noted that support from tribal nations including Muckleshoot and Puyallup tribes has helped to address this concern through broadcasting sporting events, artwork, and financial support to local Native nonprofits. The collaboration between tribes and local urban nonprofits has been a successful example.



Respectful Engagement: Breaking Barriers and Building Relationships

More meaningful engagement between funders and program leaders from the Native community is needed. Through intentional engagement, funders will be better educated on the urban Indian population. Interviewees shared that they believe funders should publicize successes, further invest in organizations that are already working to impact Native communities and hire more Native staff to assist in grant reviews and serve as board members. Through relationship building and meaningful planning, funders and organizations can play an instrumental role in helping AI/AN people throughout Seattle and King County.

Most interviewees agreed that in order to address these challenges acknowledgment and respect for Native people must first be built. Engaging with youth and providing them with the appropriate tools for the succession of work

activities was also a proposed solution. Overall, many interviewees felt that establishing mutual agreements with organizations with the intended goal of helping Native communities would prove beneficial. Many suggested that increasing funding would also assist with breaking down barriers that have historically hindered growth.

Invest in the Future: Focus on Prevention and Preparing our Youth for the Future

When asked about the prioritization of unmet needs within Native communities, interviewees stated that prevention efforts and financial literacy should be incorporated into future planning. Others underlined the need to focus more on community gatherings and how to best disseminate information regarding events for greater awareness, while also allowing youth to be more involved.



Community Engagement

In addition to the two community gatherings, community members were asked to submit their thoughts online. A total of 57 major activities, initiatives, or strategies provide and aligned within seven themes including: Education and job training, housing, community alliance and service, mental health and wellness, gathering, business development, and self-reliance/self-love.

Education and job training was the most common theme, with 10 responses that touched on education and mentorship for youth and young adults in addition to job training and skill development for adults and elders. Housing was tied for second with eight responses that focused on the needs of multigenerational families, youth transition out of foster care, Native shelters, and land and home ownership development. Community alliance and service, also had eight responses highlighting acts of service, strengthening groups, and embracing the collective power to build community.

Mental health and wellness was also a common theme that seven participants highlighted emphasizing the need for resources that are culturally relevant especially around access to culturally relevant resources. Additionally, self-reliance/self-love was another theme mentioned by participants. This theme primarily focused on becoming self-reliant and normalizing healing and self-love, three respondents mentioned this.

Business development was a theme similar to gathering but focused on the need for more Native small business development and support. Four participants mentioned this need for the community. To demonstrate this need, one participant said, “As a gathering space is considered, it would be good to consider a business cluster project such that small Native businesses are cultivated in the same location.”

One final theme mentioned by four respondents was gathering. They expressed “gathering” in terms of the need to have their own space where they can come together in urban areas to reclaim their space.

“Celebrations of community—more than a powwow, a constant presence in the heart of downtown. I love Daybreak Star, but I wish we had more space of our own downtown or in other populated areas.”

—As expressed by one participant during a community engagement gathering

A Shared Community Vision

Community members attended two different evening meetings to help identify a future vision for the Seattle and King County urban Indian community. Their vision for 2028 builds on the work from the previous plan and sets the course for moving forward for the next five years.

Community Vision for 2028

“We envision a Seattle/King County urban Indian community united in spirit and practice, fully embracing the ancient wisdom and healing that has sustained us for generations. We envision collective Native abundance, where all our people are housed, healthy, safe, self-reliant, and respected for the ways we contribute to community. Finally, we envision many gathering places across the region to celebrate the beauty, resilience, power, brilliance, and sacredness of our being.”

Strategic Pillars

After assessing the obstacles that stand in the way of achieving their shared vision for 2028, the community gatherings identified specific actions that would circumvent these obstacles and move the community closer to their shared vision. These actions were clustered into the following five major strategic pillars which will serve as the roadmap for the 2028 plan.

1. Achieve health, healing, and safety for our community

Key Outcomes by 2028:

- We will see healing, recovery, wellness, and self-love normalized across our community
- The health of our community will rest upon the foundation of healthy moms and babies
- Our community will be recognized, included, respected, and consulted in moving the health and wellness of this region forward

GOAL 1. By 2028 all Native moms and babies will receive culturally congruent maternal and child health services.

Objective: Earmarked, mandatory funding, diversification of funding (Medicaid and third-party billing) will increase to support Native deliveries, midwives, lactation supporters, paid leave, GBI, Native birthing centers.

Objective: Ensure providers of care are trauma informed, culturally sensitive, and welcoming to Native moms and families.

GOAL 2. Our community will have access to traditional Native medicines, practices, and healing practitioners.

Objective: Health services will include access to traditional Native practices and will secure its eligibility for third-party coverage under Medicaid and other insurances.

Objective: Provide support and reinforcement to current efforts by health providers such as the SIHB and tribal health systems working to better integrate traditional healing practices and to secure appropriate payment and reimbursement from insurers.

GOAL 3. Mental health, substance misuse treatment, prevention, and all other behavioral health services across the continuum of care will be accessible, affordable, and culturally appropriate for our Native community across King County.

Objective: Prevention, intervention, treatment, and after-care services and supports will be provided in culturally appropriate environments for Native people in Seattle and King County through targeted funding to culturally appropriate providers.

Objective: Women will have access to culturally appropriate providers for post-partum support and related resources.

Objective: Schools, community centers, shelters, justice systems, foster-care, and other environments where Native youth in need of behavioral health services might experience crises, will be identified and provided along with needed behavioral health referrals and support that is culturally appropriate and responsive.

GOAL 4. Accurate health status data for Native American populations will be collected and accessible to the community through the Seattle/King County Public Health Department on a regular basis for planning and implementing health improvements.

Objective: Establish a working group on the collection and analysis of public health data for the Seattle/King County Native American population.

Objective: Each year publish a report on the state of AI/AN health in Seattle and King County, including identification of opportunities to improve health status and improved health services delivery.

Objective: In consultation with the Native community, establish specific measurable health outcomes targets for the Seattle/King County Native population, which will be tracked and celebrated when achieved.

GOAL 5. When accessing services and resources from providers across the county, our Native population will be welcomed by programs and providers who have been trained in and reflect the goals of trauma-informed care.

Objective: Local services, facilities, and providers will not be places that trigger historical trauma or personal/generational trauma for the Native individual or Native family seeking care, but will be welcoming, inclusive, and reflective of our lives and worldviews.

Objective: Trauma-informed care practices will be integrated into places and programs serving the AI/AN population in Seattle and King County, including health services, housing, education, youth programming, childcare, and justice services.

2. Honor Indigenous brilliance through education

Key Outcomes by 2028:

- Public institutions of higher education across the state will provide tuition-free enrollment to federally recognized tribal members and their descendants who seek associates, bachelors, masters, and doctorate degrees.
- A self-sustaining task force on Indian education will assist and guide public institutions in the state to achieve this strategic pillar.
- Native Americans will meet and exceed the average educational attainment of all populations in the state.

GOAL 1. Washington State will enact a tuition-free policy for the original Indigenous owners and inhabitants of this land and the lands upon which these institutions of higher learning now occupy.

Objective: The Washington State legislature in consultation with the governor will work with tribes and urban Indian community leadership to develop legislation to affect this policy.

Objective: All two-year and four-year public universities in the state will work with local tribal and urban Indian communities in drafting an institutional policy which embraces the tenets of advancing Indian education and embracing Indian history and tribal sovereignty curriculum.

GOAL 2. Scholarships and fellowships for AI/AN students choosing to attend private institutions, seeking education out of state, or to support other costs such as housing and living expenses.

Objective: The Indian education task force will identify a nonprofit to facilitate funding for supporting the advancement of Indian education for students seeking higher education, including those attending private or out of state institutions.

GOAL 3. Indigenous languages, history, and current populations will be recognized, respected, and relevant curricula made available in Seattle/King County public schools.

Objective: Native language instruction will be recognized and credit awarded for students seeking to enroll in such courses.

Objective: The Washington State Legislature will provide support and funding for Native language revitalization for public schools.

Objective: Teachers in the state will be required to earn a state tribal history and current status certificate to work as instructors in the state.

GOAL 4. Establish a self-sustaining task force on Indian education.

Objective: Create a task force to include an AI/AN parent committee, youth council, Indian education board, and tribal education directors in our region.

Objective: Create a consultation and engagement process to better understand and better advocate for the education advancement of AI/ANs.

Objective: Develop an annual policy agenda for advancing Indian education and share this with policymakers at all levels of education oversight, including increases to graduation rates, student achievement targets, reduction in disproportionate disciplinary actions and other targets.

GOAL 5. Native American children and youth will be well prepared for learning from the very beginning of their educational journey in early learning, to their capstone achievements of higher education or technical training.

Objective: Increase access and participation of Native American children in early learning through increased placements Early Head Start, Head Start and other preschool opportunities, by increasing spots at existing programs and adding new programs specifically for this population.

Objective: Launch an initiative to prepare a Native student pipeline for higher education by enlisting public universities in our region to engage junior and senior high school Native students in preparatory coursework, on-campus experiences, and more culturally connected on-campus personnel and activities.

Objective: Provide access to jobs through vocational and technical training of Native students across the county.

Objective: The Office of Superintendent of Public Instruction (OSPI) will develop an initiative to investigate and rectify disproportionately high disciplinary actions, expulsions and drop-out rates, and disproportionately low advance placement class enrollment of Native high school students.

3. Create places and spaces for community belonging

Key Outcomes by 2028:

- The original coastal Salish names and translations will become common and recognized across the region in local and regional signage. Names of significant places will be recognized in coastal Salish or Lushootseed.
- Places and spaces will be set aside for traditional Indigenous activities such as water/beach transportation, dock access, medicine gathering, food sovereignty, and ceremonies.
- Native families and individuals across King County will have nearby access to Native community centers for gathering, celebrating, and receiving services.

GOAL 1. Accessible community centers will be available for AI/AN families across the county.

Objective: Building community will be achieved through increased access to community centers for sharing services and cultural activities, through an initiative between local Native non-profits and Seattle/King County facility resources.

GOAL 2. Increased presence of Native voices and perspectives in urban and regional planning commissions with the city and county.

Objective: Local and regional planning will include Indigenous history, names, language, and participation of the local AI/AN communities when making names, signage, artwork, or other markers across this region.

Objective: Local government officials will engage local tribes and their Native language speakers in planning commissions, parks boards, port commissions, and other state/county/city government commissions or councils to rename significant places in coastal Salish language, and to ensure culturally welcoming venues, and access for activities such as dock access for canoe landings, ceremonies, gathering of foods/medicines, and other activities.

Objective: A meaningful percentage of public-approved construction dollars within the city and county will be set aside incorporating Native arts and culture, so that it is represented in all new and renovated projects governed by the city or county.

Objective: Indigenous sustainability planning will be included in city and county urban/regional planning processes such as climate change adaptation, to ensure inclusion of the Indigenous voice and world view, set asides for Indigenous activities, food sovereignty, protection of species important to Indigenous peoples, access to medicines, and preservation of cultural knowledge of the environment and sustainable living.

GOAL 3. Renovation and renewal of existing places and spaces set aside for the urban Indian populations within King County, through renovations, expansions, improved access and planning to better serve our population.

Objective: Work with existing tribal and urban Indian organizations to identify current land and building assets and inventory renovation needs.

Objective: The city and county will work with the local urban Indian organizations to leverage financing and capital funding to launch these renovation and new construction initiatives.

4. Achieve collective abundance and prosperity for Native communities

Key Outcomes by 2028:

- We will achieve equity for Native American programming and grantmaking from both philanthropic and public funding sources.
- We will see the socioeconomic condition of the Native American population equitable to or better than that of the general population.
- We will see the elimination of Native people/families who are without shelter or housing.

GOAL 1. Fiscal equity for all Native American nonprofit and tribal service providers will be achieved through increased access and more inclusive funding policies from private and public sources.

Objective: Engage philanthropies and foundations in this area and identify the relative funding for Native nonprofits as compared to other groups, to identify gaps, prepare targets for improvement and monitor success toward our shared goals around equity, inclusion, and diversity.

GOAL 2. Ensure a holistic collaborative environment between funders and Native community programs and organizations and enhance understanding by funders of the unique opportunities to better support Native programming and sustained change.

Objective: Engage philanthropies and foundations with the Native community and the nonprofits and tribal systems that serve them, to better understand the need for holistic approaches and sustainable strategies.

Objective: To create and celebrate a circle of funders who will advance the needs and priorities of the Native American community for expanded funding and support.

GOAL 3. To practice our authentic Native value of kinship to build trust, relationships, and collaboration across our own community.

Objective: To build a transparent information channel for access to resources and opportunities for funding in the Seattle/King County area for all Native organizations and groups to access and seek support.

Objective: To embrace our collective power through collaboration, mutual support, timely and accurate information, and celebration of our successes as a community.

Objective: To eliminate competition and expand cooperation and collaboration, through building strong networking circles and sharing across organizations serving Native communities.

GOAL 4. Housing opportunities will be available across the spectrum of need, so that Native people in the Seattle and King County will never be without shelter and housing.

Objective: To leverage land, facilities, and partnerships with funders and advocacy organizations to create culturally welcoming and supportive shelters and transitional housing for Native individuals and families.

Objective: To engage housing programs and lending institutions to create affordable housing options for both Native renters and home buyers.

5. Reclaim our power and voice across the region

Key Outcomes by 2028:

- Native leaders and experts will be seated at every table of power, policy, planning, and decision-making that impacts our Native communities across this region.
- Our communities will be recognized, counted, engaged and consulted prior to policy decisions or actions that impact the lives of our individuals and families.
- Indigenous knowledge and world views will be valued and sought after as governments and leaders address climate change and its impacts on our shared environment across the region.

GOAL 1. We will increase the number of Native Americans elected to public office at all levels government.

Objective: Trainings will be offered specifically for Native Americans considering running for public office at all levels of community representation.

Objective: Organizations such as SUNN and NAN will convene roundtables for policymakers to understand the Native community needs and priorities in advance of policy actions.

Objective: The Native community will host an annual policy summit to identify community concerns and policy agenda for local, state, and federal action.

GOAL 2. The Native organizations and groups will reenergize efforts to unify voices, and lift the Native community, supporting each other, communicating plans, and elevating aligned priorities.

Objective: The SUNN organization will expand and revitalize its efforts by reengaging leadership, evaluating initiatives, and creating value and effectiveness for continued organizational participation.

Objective: The SUNN organization will expand roundtable opportunities to bring in new emerging organizations and programs.

Objective: The policy goals of Native organizations in Seattle and King County will be reviewed and aligned so that these can be promoted across policy venues, such as the Indigenous advisory council.

GOAL 3. A perpetual pipeline of brilliant Native talent and leadership will guide our community into the future across the generations.

Objective: Native youth leadership development will be integrated into each and every Native organization planning, including internships, youth councils and convenings.

Objective: Native youth will be recruited for training in public policy and how to run for elected office.

Objective: Native youth will be provided opportunities to influence public policy with elected leaders and during legislative sessions.

GOAL 4. The Native community will develop a response team to address policy opportunities that could benefit the community, and policy threats or attacks that could dramatically hurt the community and families.

Objective: Roundtable gatherings and organizations such as SUNN, will assist the community to understand impacts of policy and how to organize responses.

Native Organizations and Institutions



Understanding the contemporary AI/AN community in King County cannot be complete without acknowledgement of the numerous Native-centered cultural, social support, arts, health, education, and other organizations in King County. A brief description of each reveals the depth and breadth of King County's AI/AN community:

Social Services

Chief Seattle Club – A nonprofit organization dedicated to physical and spiritual support of Native people, it provides a host of housing, education, and daily services, including meals,

showers, laundry, cultural trips, rental assistance, employment readiness training. It also hosts the Urban Indian Legal Clinic. The club is centrally located in Pioneer Square in Seattle. (www.chiefseattleclub.org)

Seattle Indian Center– A human services organization, the SIC is one of the oldest Indian organizations in Seattle. An outgrowth of early efforts by the AIWSL, the SIC supports AI/AN families in need, especially houseless veterans and women, and seeks to link those in need with available resources. The SIC provides food, clothing, shelter, education, employment, recidivism prevention, a day center, laundry, shower, and meals. It was recently awarded a grant from the Department of Justice to assist Natives transitioning from incarceration back into the community. (<http://seattleindiancenter.org/>)

United Indians of All Tribes Foundation (UIATF) – Founded in 1970 by Bernie Whitebear and other supporters following the invasion at Fort Lawton, UIATF has focused on social, educational, cultural, and economic development activities and youth and family services. The organization has overseen several initiatives and services targeting Native families, including the Ina Maka Family Program. Also, an annual summer powwow is hosted by UIATF at the Daybreak Star grounds. (<https://unitedindians.org/united-indians-about/>)

Hummingbird Indigenous Family Services – Founded by Camie Goldhammer, their mission is to make sure healthy Indigenous babies are born into healthy Indigenous families being supported by healthy Indigenous communities. Hummingbird Indigenous Family Services believes that attachment and culture are the foundations of healthy communities and that through rematriation (Returning the Sacred to the Mother) they can heal historical trauma. Through culturally relevant support during the perinatal period, they work to reduce the personal, cultural, and systemic barriers that disproportionately affect Indigenous parents while strengthening the bond between parents and connections to the community. (<https://www.hummingbird-ifs.org/>)

Haida Roots – Their mission is to provide Haida arts, culture and language through programs and opportunities created by Haida Roots. Along with keeping their ancient cultural ways alive, they support the creative evolution of new Indigenous music, art and books. (<https://www.haidaroots.com/>)

Mother Nation– A non-profit grassroots organization that provides cultural healing and homeless prevention services, as well as advocacy and mentorship to empower and celebrate the success of Native American women. (www.mothernation.org)

First Nation Foundation – Providing cultural awareness, learning, healing, and equity to Native/First Nation individuals and communities. (<https://firstnationfoundation.org/>)

sləp̓iləbəx^w (Rising Tides) - Indigenous Planning Group – For the past few years, Na’ah Illahee Fund and the sləp̓iləbəx^w (Rising Tides) - Indigenous Planning Group (Indigenous architects, planners, and community members) have been envisioning a Native Neighborhood where Native People feel a sense of community and of belonging. As the first step, they made a community study that asks about the Seattle Native community’s needs and wishes for a Native Neighborhood. (<https://www.naahillahee.org/community-programs/nn>)

Unkitawa– Unkitawa (uhn-kéy-tawa) is the Lakota word that embodies the concept that what belongs to each of us individually, equally belongs to all living things. Unkitawa is a group of dedicated, results-oriented people who have come together to support the efforts that protect and heal the Earth for the benefit of all. (<https://unkitawa.org/>)

People of the Confluence – Honoring the traditions and knowledge of our Ancestors, People of the Confluence works primarily in Indigenous communities to rebuild the connection between our Youth and our Elders to teach youth how to be good human beings, to walk softly on Mother Earth and to be the most effective protectors the Water, Air, Earth and Spirit. (<https://peopleoftheconfluence.org/>)

Huy– Huy is an Indigenous non-profit corporation organized under the laws of the State of Washington and 501(c)(3) charitable organization registered with the IRS. Huy provides economic, educational, rehabilitative and religious support for Indigenous prisoners in the Pacific Northwest and throughout the United States. Huy primarily raises monies and receives gifts, to in turn be gifted, for the benefit of such American indigenous prisoners. (<https://huycares.org/about-us>)

Nakani Native Program – The Nakani Native Program (NNP) is a Native-led 501c3 with the goal to provide programs that are grounded in Indigenous knowledge which brings traditional and western medicine together and to transform the current way that people access and experience healthcare in King County. (www.nakani.org)

Moku'aina A Wakinekona Hawaiian Civic Club of Washington State – They promote, preserve and perpetuate Native Hawaiian culture, values and traditions. (www.mawhcc.org)

Fare Pasifika – Fare Pasifika is a safe and fun environment for Pacific Islanders (PIs) to reconnect with their heritage, learn more about their culture and build a positive safe identity. A



place to connect the multiple generations of our Pacific Island communities and families here in the Pacific Northwest. A home away from home. (www.farepasifika.org)

Marshallese Women’s Association – Their mission is to advocate, educate, and empower our Marshallese community to support and strengthen the culture of Marshallese people so they thrive. (www.facebook.com/MarshalleseWomen/)

First Chuukes Washington Women Association– They support Washington’s Chuukese communities. (www.facebook.com/fcwaa)

Pacific Islander Community Association of WA– The Pacific Islander Community Association of WA (PICA-WA) serves as a cultural home, centers community power and advocates to further the wellness of Pacific Islander communities in Washington State. (www.picawa.org/who-we-are/)

White Center Community Development Association– The White Center CDA is a vibrant, evolving community organization guided by the White Center Neighborhood Action Plan and engaged in various core programs and partnership initiatives to benefit the White Center community. Their mission is to envision a community of diverse, empowered, and connected residents coming together as stewards of the land, the people, and the natural assets of White Center. They are working to eradicate poverty and build a vibrant economically diverse community. (www.wccda.org/about)

Health

Seattle Indian Health Board (SIHB) – Incorporated in 1970, SIHB is a non-profit, locally controlled urban Indian community health center dedicated to the physical, mental, emotional, social, and spiritual health of Native people in King County. It provides primary health care, dental services, mental health services and inpatient alcohol and substance abuse treatment. It offers assistance and advocacy to ensure health insurance coverage is available to urban Indian families. Some of the activities include family support, veteran support, and an annual spirit walk. (www.sihb.org/about/)

- **Urban Indian Health Institute (UIHI)** – A division of the SIHB, UIHI is a national tribal epidemiology center. It is the only one with a national rather than regional focus and hosts national health conferences and studies to better understand urban Indian health issues and identify opportunities to improve health. (<https://www.uihi.org/about/>)

Native American Women’s Dialogue on Infant Mortality (NAWDIM) – Founded in 2001 by a group of Native women concerned about infant mortality, this group sponsors classes and groups for Native mothers to reduce the risk of Sudden Infant Death Syndrome. (<https://seattleurbannatives.org/our-members/native-american-womens-dialog-on-infant-mortality>)

Seven Directions - Indigenous Public Health Institute at UW– They advance American Indian and Alaska Native health and wellness by honoring Indigenous knowledge, strengthening Tribal and Urban Indian public health systems, and cultivating innovation and collaboration. (www.indigenousphi.org)

Center for Indigenous Midwifery– The Center for Indigenous Midwifery, based out of Olympia, Washington. Their mission is strengthening community by honoring, supporting, and reclaiming Indigenous midwifery care. (www.indigenous-midwifery.org)

Feed Seven Generations – FEED revitalizes the health and wellness of Tribal communities by amplifying the voices of Native people, reconnecting the ancestral community health practices and elevating land management strategies. (www.feed7generation.org)

GRuB - Tend, Gather & Grow– GRuB grows healthy food, people, and community. With roots in the land, they create opportunities for people to learn, lead, and thrive. (www.goodgrub.org/mission-vision-values)

SaltFire– SaltFire creates and provides mental health services that center indigenous values and an indigenous worldview. Saltfire also acts as a partner hub for various groups and organizations led by people of color. (www.saltfire.org)

Asian Counseling and Referral Service – ACRS promotes social justice and the well-being and empowerment of Asian Americans and Pacific Islanders and other underserved communities – including immigrants, refugees, and American-born – by developing, providing and advocating for innovative, effective and efficient community-based multilingual and multicultural services. (www.acrs.org)

Southeast Asian and Pacific Islander Health Education Summit Committee– SEA&PI Health Education Summit exists to address the health care disparity within the SEAPI communities in Washington State. (www.facebook.com/SEAPIHealthSummit/)

Pacific Islander Health Board of Washington – The Pacific Islander Health board seeks to cultivate resilience within our communities to achieve health equity through culturally safe and community driven solutions, traditions, advocacy, and policies. (www.pihealthboard.org/about-3)

Baby and Family Care

Native Family Learning Lodge – They are a Native family childcare center serving Native children in South Seattle. (<https://www.facebook.com/people/Native-Family-Learning-Lodge/100084765339211/>)

Education

Urban Native Education Alliance (UNEA) – This is a coalition of Native students, parents, and educators in the Seattle School District. The UNEA provides culturally responsive support to students and families. Participating students have a 100% graduation rate. (<https://www.urbannativeeducation.org/programs>)

- **Seattle Clear Sky Native Youth Council** – Weekly programming to support academic development and provide cultural/traditional experiences. It offers academic enrichment and cultural learning experiences.
- **Native Warriors Hoop Program** – Native basketball league for youth ages 8-14.

Seattle Public Schools Huchoosedah Indian Education Program – Native students compose 2% of the total student population. Efforts to improve Native student performance are



offered by the Huchoosedah program. It provides school supplies, tutoring, family activities and advocates for urban Indian children.

First Peoples, First Steps Alliance – This is an alliance between the Foundation for Early Learning and the Native early learning community. It seeks to promote school readiness for children ages five and under and their families.

Local Colleges Universities – The University of Washington is a state funded research university, and includes an American Indian Studies Department, the Institute for Translational Health Services, as well as numerous Native student and faculty organizations including the Native American Law Students Association, Native Organization of Indigenous Scholars, Native Faculty & Staff Association, Native American Advisory Board, Native American Alumni Association, Indigenous Wellness Research Institute, Wəłəbʔaltx^w (Intellectual House), First Nations Student Group, American Indian Student Commission, and Medicine Wheel. Additionally, Seattle Central and South Community Colleges have Native American student associations. And the Antioch University in Seattle offers a doctorate program specifically for Native American students.

šəqačib Teacher Title VI Program, Huchoosedah - Indian Education – Boo Balkan Foster developed šəqačib, a Native Ed program at Chief Sealth International High School and Denny International Middle School, to empower her students by centering their voices. She reminds her students of their inherent strength and intelligence and aims to make the invisible visible, pushing Native peoples to their rightful place as leaders.
(<https://chiefsealthhs.seattleschools.org>)

Native Voices Arts Academy and Cultural Curriculum– Building on the powerful work of Since Time Immemorial tribal sovereignty curriculum, the Native Voices Arts Academy and Cultural Curriculum is a collaborative, sovereignty-grounded, arts learning project between tribal nations, tribal compact and public schools serving Native middle school youth, OSPI (WA State Native Education, Arts Education and Migrant Education programs), and Arts Impact.
(www.arts-impact.org/native-voices-arts-academy-2/)

Youth Education

First Nations @ UW– First Nations @ UW is an undergraduate intertribal registered student organization at the University of Washington in Seattle. They host events both on- and off-campus with the intention of educating the community about Native cultures, spreading awareness to issues affecting the Native community and upholding customs and traditions.
(<https://sites.uw.edu/fnuw/>)

Young Warriors Society – Mainly focusing on the next generation with Indigenous led, land based educational curriculum, Young Warriors Society outreaches to schools, colleges and community service. They engage Native youth in learning the knowledge and wisdom of Indigenous sacred lands, food sovereignty and tribal culture. As well as sharing the bounty from traditional foods gardens with the community. (www.youtube.com/watch?v=n738srIV3Sc)

Highline Native Education Program– They help American Indian and Alaska Native students: Qualify for specialized academic services and non-academic support. With placement transfers,

discipline, truancy questions and concerns. Access to behavioral mental health and chemical dependency services. Access to various districts and program engagement opportunities. Navigate post-secondary options - college and career pathways support specific to American Indian & Alaskan Native learners. Grow their culturally-responsive leadership capacity. (www.highlineschools.org/departments/student-support/native-education)

Federal Way Public Schools Native Education Program – The organization believes that families, community, and scholars are critical partners in implementing an effective Native Education Program. (www.fwps.org/Page/7043)

WA Office of Native Education– The Office of Native Education (ONE) provides assistance to school districts in meeting the educational needs of American Indian and Alaskan Native (AI/AN) students. ONE serves as a liaison between OSPI and school districts, tribal governments, State-Tribal Education Compact schools (STECs), tribal schools, Native communities, parents/guardians of Native children, and other groups and individuals. (www.k12.wa.us/student-success/access-opportunity-education/native-education)

Northwest Indian College – Northwest Indian College’s student body is diverse, ranging from students straight out of high school, many attracted by their growing athletic program, to returning adult learners of all ages. Over 75 percent of students come from a federally recognized Indian tribe and their students represent over 90 different Tribal nations. The Northwest Indian College proudly serves over 1,200 students annually. (www.nwic.edu)

American Indian College Fund – The American Indian College Fund provides financial support for Native American students and tribal colleges and universities, and also supports programs for institutional growth and sustainability and cultural preservation. (www.collegefund.org/about-us/)

Our Future Matters– Our Future Matters was founded and led by young adults from our Pacific Islander community. OFM exists to empower Pacific Islander youth to: Advocate for equity in education, Be engaged in their learning experiences and cultivate their leadership in our community. (www.yfwc.org/programs/our-future-matters)

Voices of Pacific Island Nations – The Voices of Pacific Island Nations (VOPIN) is committed to inspiring Pasefika students and families by providing high-quality, culturally responsive services and resources to eliminate educational and opportunity inequities. They serve as a bridge to develop stronger relationships between students, schools, families, and the community. (<https://www.vopin.org>)

Education with Purpose Foundation for Pacific Islanders– Their mission is to impact the parent-to-student relationship of each Pacific Islander family and youth of culture that they serve. They pride themselves in developing programs and hosting events that encourage families to work together in order to help their children pursue meaningful goals and higher education with purpose. (www.edwpcf.org)



Native Youth Rise Above – They empower Native youth to lead healthy lives despite the challenges. They deliver education, prevention skills and mentorship through programs tailored to their needs. (www.nativeyouthriseabove.org)

Networking/Partnerships

National Urban Indian Family Coalition (NUIFC) – A national organization headquartered in Seattle. Formed in 2003 and funded by the Annie E. Casey Foundation, the NUIFC seeks to strengthen urban Indian families through networking and partnerships with AI/AN organizations. The NUIFC also conducts research and has convened a national meeting on expanding opportunities for American Indians. (<https://www.nuifc.org/about>)

Leadership Development

American Indian Science and Engineering Society - Puget Sound Chapter– The American Indian Science and Engineering Society (AISES) is a national nonprofit organization focused on substantially increasing the representation of Indigenous peoples of North America and the Pacific Islands in science, technology, engineering, and math (STEM) studies and careers. (www.aises.org/directory/puget-sound-aises-professional-chapter)

Economic Development

Heartful Rootz– They are an accessible, inclusive BIPGM-led market community centered on the conscious overcoming of injustice, bringing forth unity, equity and evolution. They have a commitment to providing radically progressive support for makers, farmers, artists, staff and volunteers who seek to co-conspire with their pursuit of collective liberation. (www.heartfulfootzorg/about-us)

Eighth Generation– Eighth Generation is a Seattle-based art and lifestyle brand owned by the Snoqualmie Tribe. The first Native-owned company to ever produce wool blankets, Eighth Generation is a proud participant in the global economy and supports economic development programming for Native artisans. (www.eighthgeneration.com)

Philanthropy/Community Development and Empowerment

Protectors of the Salish Sea– An Indigenous led organization dedicated to ending the era of fossil fuel in the Salish Sea and beyond through direct divestment actions. (www.facebook.com/ProtectorsofTheSalishSea/)

Grantmaking

Na'ah Illahee Fund– Na'ah Illahee Fund is an indigenous women-led organization dedicated to the ongoing regeneration of indigenous communities. Through grantmaking, capacity-building and community-based intergenerational programming, they seek transformative change by supporting culturally grounded leadership and organizing. Focused on Indigenous Ecology, Food Sovereignty, and Wise Action, they work to advance climate and gender justice, while creating healthy pathways towards self-determination and movement-building. (www.naahillahee.org)

Native Youth Grantmaking Council– The Native Youth Grantmaking Council exists to empower and engage youth as leaders in their communities. This engaged leadership is

illustrated by active participation in all aspects of the decision-making process for Native youth-serving initiatives in the Pacific Northwest. In this cohort, you will have the opportunity to connect and strategize with one another throughout the duration of the program. (www.naahillahee.org/youth-programs)

Advocacy

Seattle Urban Native Non-Profits (SUNN) Collaborative– Since 2017, the SUNN Collaborative has convened 13 urban Native organizations that serve and engage the American Indian and Alaska Native (AI/AN) population in Seattle-King County through culturally attuned services and programs. Meeting regularly, leaders from these organizations gather for dialog and advocacy, and to advance the priorities of the urban Native community. (www.seattleurbannatives.org/our-work/)

South King County Native Coalition -- Started in May 2015, the SKCNC is a coalition of community organizations/agencies and individuals invested in the Native community of South King County. (www.facebook.com/nativesouthkingcounty/)

Northwest Justice Project - Native American Unit-- The Native American Unit (NAU) aims to address the unique legal needs of Native American communities statewide. The NAU emphasizes cases involving state and federal agencies' policies and practices that have had disproportionate, adverse impacts on Native communities. (www.nwjustice.org/NAU)

Asian Pacific American Labor Alliance– APALA is dedicated to promoting political education and voter registration programs among AAPIs, and to the training, empowerment, and leadership of AAPIs within the labor movement and APA community. APALA works to defend and advocate for the civil and human rights of AAPIs, immigrants and all people of color, and continues to develop ties within international labor organizations, especially in the Asia-Pacific Rim. (www.apalanet.org/about1.html)

LGBTQ+

Gathered In This Place – A 2S/LBGTQ+ community and drum group chilling in Coast Salish Territory. (www.instagram.com/gatheredinthisplace/)

Voices Rising– The mission of Voices Rising is to create a safe and nurturing community for LGBTQ artists of color and in so doing empower them to strengthen the whole LGBTQ POC community as they raise awareness of the community and its issues within the entire LGBTQ community and beyond to the majority community/society. (www.voicesrising.wordpress.com/about/)

Paths (Re)Membered Project – The Paths (Re)Membered Project centers the Two Spirit and LGBTQ+ community—its strengths, resiliencies, and histories— toward health equity. Through community engagement, research, and advocacy, they work toward a liberated 2SLGBTQ+ future, which includes the memories of Two Spirit ancestors, the wisdom of elders, and the creativity of young people. (www.pathsremembered.org)

United Territories of Pacific Islanders Alliance – WA (UTOPIA Washington)– United Territories of Pacific Islanders Alliance (UTOPIA) is a queer and trans people of color-led grassroots organization born out of the struggles, challenges, strength, and resilience of the



Queer and Trans Pacific Islander (QTPI – “Q-T-pie”) community in South King County. (www.utopia.org/about/)

Media

Native Voices – Graduate and undergraduate degree program at the University of Washington in documentary filmmaking and media research. (<https://www.com.uw.edu/nativevoices>)

Project 562– Created by Matika Wilbur, Project 562 is a multi-year national photography project dedicated to photographing over 562 federally recognized Tribes, urban Native communities, Tribes fighting for federal recognition and Indigenous role models in what is currently-known-as the United States, resulting in an unprecedented repository of imagery and oral histories that accurately portrays contemporary Native Americans. (www.project562.com/about)

Arts and Culture

Northwest Native Basket Weavers Association– A nonprofit organization with a mission to “preserve, promote, and perpetuate the traditional and contemporary art of Northwest Native American Basketry,” it has a membership that has expanded to over 600 weavers throughout the Pacific Northwest and Plateau regions. (<http://www.nnaba.net/>)

Red Eagle Soaring – A nonprofit Native youth theatre that combining traditional and contemporary performing arts. It engages youth into theater and produces several performances each year. (<https://www.redeaglesoaring.org>)

Canoe Journey – Beginning with Paddle to Seattle, this international, intertribal effort brings Indigenous people of canoe cultures from around the globe to a locally hosted tribal port in the Pacific Northwest. It has become a major cultural event for Seattle urban Indians as well.

Indigenize Productions– Native events, Native talent, production company based on Coast Salish land. (www.facebook.com/IndigenizeProductions/)

Indigenous Beginnings– Indigenous Beginnings is a non-profit organization with a mission to help bring culture to the people. (www.instagram.com/indigenousbeginnings/)

Lushootseed Research Institute – Lushootseed Research is dedicated to sustaining Lushootseed language and culture to enhance cross-cultural knowledge, wisdom and relations, as shared and celebrated by the First Peoples of Puget Sound, through research, recording, publishing and the presentation of oral traditions and literature. (www.lushootseedresearch.org)

Mopistun Four Directions – Mopistun’s mission is to engage people in the revitalization of Blackfeet traditions through ceremony and activities that unify generations of families practicing their way of life. (www.mopistunfourdirections.org/mission)

Children of the Setting Sun Productions– Children of the Setting Sun Productions creates and shares indigenous stories of gratitude, generosity, respect and responsibility. They seek to empower the minds and hearts of future generations. (www.settingsunproductions.org)

Evergreen Longhouse – The “House of Welcome,” Longhouse Education and Cultural Center opened in 1995 at The Evergreen State College in Olympia, Washington. As a public service center of The Evergreen State College, the Longhouse’s mission is to promote Indigenous arts and cultures through education, cultural preservation, creative expression, and economic development. (www.evergreen.edu/longhouse)

Salmon Homecoming Alliance– The Salmon Homecoming Alliance was established to organize, plan, develop and facilitate programs and events associated with Salmon Homecoming. Their objectives are to provide opportunities for tribal and non-tribal communities to come together in a positive atmosphere, learn from one another, and explore ways to support the cooperative spirit in salmon restoration and protection. (www.salmonhomecoming.org)

yəhawʷ Indigenous Creatives Collective – yəhawʷ Indigenous Creatives Collective is a community of intertribal Indigenous artists rematriating 1.5 acres of land in South Seattle, on Coast Salish territories. Their mission is to help improve Indigenous well-being through art-making, community building, and equitable creative opportunities for personal and professional growth. (www.yehawshow.com/about)

Blue Heron Canoe Family– A canoe family that participates in annual Canoe Journey protocols. (www.blueheroncanoe.wpcomstaging.com)

Ancestral Sisterhood / Yolteotl Press– They are creating a community ecosystem to support Indigenous relatives in thriving & healing through traditional knowledge, kinship, and art. (www.hi-in-facebook.com/people/Ancestral-Sisterhood/100085622457553/)

Blue Dot Beadwork– Cynthia is a self-taught beadworker whose specialty is off-loom bead weaving with Czech seed beads. Cynthia provides lessons for community organizations and schools working to connect Native youth with their culture. She also presents workshops to demonstrate her craft and introduce a broader community to Native beading traditions. (www.bluedotbeadwork.com/story)

War Cry Podcast – War Cry is a podcast created, hosted and produced by an all-Indigenous team. They explore stories, issues and historical connection about Missing and Murdered Indigenous Women, Men and LGBTQ 2 Spirit community members. (www.warcrypodcast.com)

I-Collective– An autonomous group of Indigenous chefs, activists, herbalists, seed, and knowledge keepers, the I-Collective strives to open a dialogue and create a new narrative that highlights not only historical Indigenous contributions, but also promotes community resilience and innovations in gastronomy, agriculture, the arts, and society at large. (www.icollectiveinc.org)

Inchunwa Podcast – A podcast on the southeastern traditional tattoo revitalization movement. (www.inchunwa.buzzsprout.com)

Daybreak Star Radio– Their mission is to provide musical, educational, cultural, and language arts programming that reconnect Indigenous people to their heritage by strengthening their sense of belonging and significance as a people. (www.daybreakstarradio.com/about/)

Bill Holm Center– The Bill Holm Center is a globally accessible learning center for the study of Native arts of the Northwest at the Burke Museum through research grants, public outreach, online resources, and publications. (www.burkemuseum.org/collections-and-research/heritage/bill-holm-center)

Huraiti Mana– Huraiti Mana is a Seattle-based Polynesian Dance Troupe specializing in 'Ori Tahiti, Hula, and Lei. Led by Founder and Ra'atira, Kalei'okalani Matsui, they are dedicated to creating a welcoming community infused with much laughter, shared stories, and passionate work. (www.huraitimana.com/mission.html)

Philanthropy/Community Development and Empowerment

Potlatch Fund– Dedicated to “Inspiring Philanthropy in Indian Country,” the Potlatch Fund makes direct grants to Indian communities and organizations in the Northwest. It also conducts capacity-building workshops. (<https://www.potlatchfund.org/about/what-we-do/>)

Native Action Network– Leadership development for Native women and young girls, including a Native women’s political action committee, this organization fosters interaction and unity among Native women to encourage positive change within families and communities. (<https://nativeactionnetwork.org/>)

American Indian Women’s Service League (AIWSL) – The first Seattle Indian organization devoted to aiding Seattle’s AI/AN community, chartered in 1957, it ultimately led to the formation of the Seattle Indian Center, United Indians of All Tribes, Seattle Indian Health Board, and American Indian Youth Club. AIWSL now provides scholarships, hosts elder and veteran dinners, and continues to be a foundation to other urban Indian agencies. (Currently inactive.) (<https://depts.washington.edu/civilr/AIWSL.htm>)

Environmental Protection

Climate Justice Initiative– The Climate Justice Initiative is the only Indigenous peoples climate change organization in the United States. CJI is also the only indigenous women-led and focused organization that addresses the multifaceted issue of climate change and climate justice in Indigenous peoples, groups and communities. (<https://climatejusticeinitiative.org>)

The Common Acre– The Common Acre restores relationships between people and the land through ecology, agriculture, and art. They radically reimagine public space to reconnect humans with nature through the medium of food. They bring people closer to their food and each other through a network of community farms, wild bee habitat projects, and engaging educational and creative programming. (<https://www.commonacre.org/about.html>)

Whiteswan Environmental – The organization supports community healing through the natural, cultural and historical restoration to the Salish Sea for 7th generations sustainability as a measure of ecological health protection for all. (www.whiteswanenvironmental.org)

Northwest Indian Fisheries Commission – The Northwest Indian Fisheries Commission (NWIFC) is a natural resources management support service organization for 20 treaty Indian

tribes in western Washington. Headquartered in Olympia, the NWIFC employs approximately 65 people with satellite offices in Burlington and Forks. (www.nwifc.org)

The Heron's Nest Outdoor Education – They are currently leasing the 3.56-acre parcel adjacent to the Duwamish Longhouse and Cultural Center in West Seattle. They are collectively working to repurpose and renovate facilities for community use while raising funds to purchase the land in order to steward and repatriate it to The Duwamish Tribe. (www.theheronsnest.org)

Salmon Defense – Salmon Defense is working to unite people and communities to increase salmon runs to sustainable levels by restoring and preserving salmon habitat. Salmon Defense strongly believes our environment, our economy, and our quality of life have the potential to prosper through the unification of citizens working together to protect salmon for our common future. (www.salmondefense.org/who-we-are/mission/)

Survivor Support

The Yarrow Project – The mission of the Yarrow Project is to encircle Indigenous survivors of violence by engaging in and with community, connecting to culture, and dismantling systems of harm. (www.yarrowproject.org)

Innovations Human Trafficking Collaborative– Engaging stakeholders in innovative solutions to eliminate human trafficking. Empowering survivors to heal and build self-sufficient, affirming lives. (www.innovationshtc.org)

Cowlitz Pathways to Healing – Their highly trained staff at Pathways to Healing is ready to support survivors of sexual violence from all walks of life at all phases of the healing process. (www.cowlitz.org/pathways-healing)

API Chaya – API Chaya empowers survivors of gender-based violence and human trafficking to gain safety, connection, and wellness. They build power by educating and mobilizing South Asian, Asian, Pacific Islander, and all immigrant communities to end exploitation, creating a world where all people can heal and thrive. (www.apichaya.org/mission)

Missing and Murdered Indigenous People & Families– MMIWP Families is a grassroots, Indigenous family and survivor-led organization that works to achieve healing outcomes for impacted families, through unity-building frontline action and culture. (www.facebook.com/mmipandfamilies)

Technology

Tribal Broadband Learning Community– The Tribal Broadband Learning Community cohort engages in monthly discussions about topics related to broadband strategy, funding, planning and implementation for tribal communities. (www.philanthropyNW.org/events/tribal-broadband-learning-community-tribal-nations-and-fcc)

Tribal Resources

Muckleshoot Indian Tribe – The Muckleshoot Indian Tribe offers advocacy and potential funding for nonprofit organizations serving urban Indians in the Seattle/King County area.

Representatives from the tribe participate in local gatherings and networks. (www.muckleshoot.nsn.us)

Snoqualmie Tribe – The Snoqualmie Tribe is also located within King County and provides support to urban Indian organizations and activities, including a recent sizeable grant to the UIATF to remedy a financial crisis of the organization. (<https://snoqualmietribe.us>)

Sealaska – The Sealaska Corporation and its companion Sealaska Heritage Institute offer support and connection for a larger percentage of Alaska Natives in the Seattle region, specifically targeting Tlingit, Haida and Tsimshian cultures. Scholarships, youth, environmental science, and entrepreneurship are some of the programs offered. (<https://www.alaskan-natives.com/1067/sealaska/>)

Tlingit and Haida Washington Chapter – Social, cultural, and recreational activities are promoted by this organization to enhance community welfare, cultural preservation and aboriginal rights. (<https://www.thwachapter.org>)

Duwamish Tribe – Although not a federally recognized tribe, the families and communities working for the recognition of the Duwamish are also active in the local urban Indian community. A longhouse constructed within the city has become a local resource for community meetings. (<https://www.duwamishtribe.org>)

Cowlitz Indian Tribe – Although located outside the Seattle-King Country area, the Cowlitz Tribe has become a resource for social services for many in the urban Indian Native community. (<https://cowlitz.org>)

Other Tribes – Indian tribes across the state may contribute to any charitable organization within the state of Washington under the terms of their gaming compact with the state. Many nonprofits make appeals directly to each tribe and many tribes have been generous in their contributions.

City of Seattle/King County

Seattle Indian Services Commission – A public development association chartered by the City of Seattle, it was responsible for the construction of the Pearl Warren and Leschi Center complex and is governed by representatives from local Native organizations.

City of Seattle Office of Intergovernmental Relations – Purpose of the office is to strengthen relationships between the city and tribal entities, including urban Indian leaders, and promote tribal sovereignty. (<https://www.seattle.gov/intergovernmental-relations>)

City of Seattle Race and Social Justice Initiative – Citywide effort to end institutionalized racism and race-based disparities in city government. (<https://www.seattle.gov/rsji>)

Get Engaged Program – An innovative collaboration between the City of Seattle and the YMCA, they work to place young emerging leaders ages 18-29 on local public boards and commissions, and supports their professional development and leadership competencies,

including emerging Native leadership. (https://www.seattlemca.org/sites/default/files/2021-05/get_engaged_apply.pdf)

King County Equity and Social Justice Initiative– Their goal is to realize fair and just principles incorporated into King County’s strategic plan by implementing equity and social justice agenda. (www.kingcounty.gov/elected/executive/equity-social-justice/strategic-plan.aspx)

Washington State Department of Health and Social Services – This massive agency offers a range of services accessed by AI/AN populations. DSHS established a Local Indian Child Welfare Advisory Committee to assist in child protection and placement options that are culturally appropriate. (<https://www.dshs.wa.gov>)

U.S. Veterans Administration – Provides health, housing, and educational assistance to Native American veterans. (<https://www.va.gov>)

Legal Resources

Native American Unit, Northwest Justice Project – Legal representation for low-income Native Americans in Washington state. (<https://nwjustice.org/NAU>)

Northwest Indian Bar Association – Non-profit organization comprised of Indian attorneys, judges, and Indian law practitioners throughout the northwest. NIBA provides professional development and pro bono legal assistance as well as referrals and scholarships. They also encourage and promote civic engagement that benefits reservation and urban Indians. (<https://www.nwiba.org>)



Native *ACTION* Network