A Vision for the Urban Indian Community

United Way of King County

Assessment of Assets and Opportunities of the King County Urban Indian Population

June 2014

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United Way of King County A Vision for the Urban Indian Community

Introduction

The mission of United Way of King County (UWKC) is to "bring caring people together to give, volunteer, and take action to help people in need and solve our communities' toughest challenges." UWKC, in cooperation with other local funders including The Seattle Foundation, the City of Seattle, and the Muckleshoot Indian Tribe, issued a contract to Kauffman & Associates, Inc. (KAI), an American Indian planning and evaluation firm, to assess the assets and opportunities of American Indian and Alaska Native (AI/AN) communities in urban Seattle-King County area. The purpose of this effort was to document the assets, opportunities, hopes, and aspirations of community leaders, and facilitate a broad-based community engagement process to identify a shared vision for the future.

Background

The AI/AN population of Seattle-King County has a vibrant and colorful history that precedes the establishment of current city or county governments. The lush Puget Sound region was historically home to one of the largest indigenous tribal populations in the Northwest. In the area now known as King County, the indigenous peoples included the Duwamish, Suquamish, Nisqually, Snoqualmie, and Muckleshoot (Ilalkoamish, Stuckamish, and Skopamish) tribes, united by a common Puget 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.

The greater Seattle metropolitan area eventually became a hub for Native people relocating from many tribes across the Pacific Northwest, Alaska, and the Great Plains in search of jobs, training, education, and economic opportunity. The U.S. Bureau of Indian Affairs "Relocation Program" of the 1950s and 1960s recruited and relocated American Indian and Alaska Native families from remote villages and communities to some of the largest cities in America, including Chicago, Los Angeles, Denver, San Francisco, and Seattle. These relocated families, while not fully assimilating, grew and became vibrant multitribal urban Indian communities, developing their own nonprofit and social service clubs to meet basic housing, food, and social service needs.

Seattle was no exception. AI/AN populations came together to help meet basic family needs. One of the earliest urban Indian organizations in Seattle was the American Indian Women's Service League (AIWSL), which was founded in 1958 by a small group of Indian women led by Pearl Warren a Makah Indian. Native community activism in the early 1970s saw three nonprofit organizations spin-off from these initial AIWSL roots, including the Seattle Indian Center, the Seattle Indian Health Board and the United Indians of All Tribes Foundation (UIATF). In the 1970s, these four organizations formed the Seattle Indian Services Commission, a city-chartered public development authority, for purposes of holding ownership of downtown land and buildings to house their operations, first at the Broderick Building at 2nd and Cherry, and later at a newly constructed space on 12th Avenue called the Leschi Center. The 1970s marked another pivotal period for the community, as Native American activism peaked with the takeover at Fort Lawton, a U.S. military base in Seattle's Magnolia neighborhood, scheduled to be abandoned by the federal government. After 2 years of confrontations, arrests, and protests, a settlement between the city of Seattle, the federal government, and local Native American activists was reached, which transferred the land to the city of Seattle and included a 20-acre portion of the land to be dedicated for American Indian community purposes. The result is the beautifully designed Daybreak Star Cultural Center located in Seattle's Discovery Park and operated by the UIATF under a 99-year lease with the city of Seattle.

Early group photo of the American Indian Women's Service League of Seattle, WA

Today, of the 1.9 million people living in King County, 39,117, or 2%, identify as AI/AN (alone or in combination with another race). In addition to the large urban Indian population, there are two federally recognized tribes within King County: the Muckleshoot Indian Tribe and the Snoqualmie Tribe. There are numerous other tribes surrounding King County, across the Puget Sound region, with many members who consider the Seattle area home. Alaska Natives also represent a large percentage of AI/AN people residing in the Seattle-King County area, and they maintain strong cultural and organizational ties within this urban area. This region continues to draw AI/AN people in search of jobs, education, and training. In addition to the older, established organizations mentioned, new nonprofit organizations are also emerging to offer services to the urban AI/AN population.

Methodology

The KAI team worked in close collaboration with an advisory committee composed of Seattle-King County urban Indian leaders and funders. The advisory committee reviewed our methodology and timeline, offering insights and suggestions. The effort was managed by KAI President Jo Ann Kauffman. Beginning on November 1, 2013, and concluding in March 15, 2014, the KAI team undertook an environmental scan of the community, conducted a review of existing literature and publications, talked to key respondents, and convened three community stakeholder gatherings, summarizing findings in this report. The purpose of these efforts was to facilitate a highly participatory process with the Seattle-King County urban Indian community to identify community assets and opportunities, and to define a shared vision for the future.

The environmental scan and literature review involved a Web-based search of known data resources, reports, and publications, as well as unpublished data from the Seattle School District and the Seattle Housing Authority. In addition, previous unpublished research and assessments of the community were collected. Dr. Becky James and Mr. Kevin Keefe (Nez Perce) conducted the majority of the archival research and analysis.

Key respondent interviews were conducted between November 2013, and January 2014. These interviews involved one-on-one conversations that followed a discussion guide. Respondents were asked to identify community assets, opportunities, challenges, emerging leaders, and their vision for the future. These nine interviews were analyzed to identify crosscutting themes, which are summarized in this report. Interviews were conducted by Jo Ann Kauffman (Nez Perce) and Sherri Berdine (Aleut).

Finally, our community stakeholder meetings were convened to invite a broader, community-based perspective. These gatherings were facilitated by Ms. Kauffman and Dr. Iris PrettyPaint (Blackfeet), with Ms. Berdine capturing input on computer. Meeting sites were identified in different parts of Seattle-King County to ensure maximum participation from a diverse community. Our team used a progressive model of community planning, allowing each group to build upon the work of the previous meeting participants, to achieve the final product: a vision and roadmap for the future. Meeting sites included:

- North: Daybreak Star Cultural Center – January 29, 2014 (63 participants)
- South and west: Mount View Elementary School – January 30, 2014 (18 participants)
- Central: Pearl Warren Building – February 6, 2014 (35 participants)

As with any effort, there are limitations to what we can accomplish within the framework of our approach. While we interviewed many key leaders, there were many more leaders in the community we could not interview. Our community stakeholder gatherings were well attended for purposes of planning, but by no means a representative sample of the total community. However, the participants in the stakeholder gatherings were actively involved in various ways in the community, including organizational leadership.

Environmental Scan and Literature Review

Available literature, data, and reports were examined to provide this snapshot of the Seattle-King County urban Indian community, its demographics, health, education, housing, and available community assets. In addition, a review of major news stories impacting or covering Native families is summarized to provide funders with a better understanding of this vibrant community.

Demographics

Beginning with the federal relocation program and continuing through the decades following, AI/ANs from more than 100 tribes and Alaska villages migrated to King County, primarily Seattle.[1] The 2010 U.S. Census offered statistical measures about income, employment, health, family, and more in the AI/AN community.[2] The census, however, only identifies indigenous people as "AI/AN" (either alone or in combination) and not by tribal enrollment or identity. Despite the Census Bureau's categorization, the Native community of King County in 2014 represents reservations and villages from all across the country and Canada. In the 1990s, the Seattle Indian Health Board served individuals from more than 200 tribes. In the combined Seattle/Tacoma/Olympia statistical area, 29.5% of the AI/AN population identified themselves as Puget Sound Salish, 8.7% as Cherokee, 5.55% as Yakama, and 56.2% as "Other Tribes."[3] In addition, there are a large number of Canadian Indian or First Nations people living in Seattle-King County who are very much a part of the urban Indian community.

Table 1: King County AI/AN Demographic Overview

KING COUNTY – U.S. Census (2010)	
AI/AN Population (alone or in combination)	39,117
Percent of Total Population	2%
Percent Female	51.5%
Percent Male	48.5%
Median Age	30.7
Number of Households	13,852
Average Household Size	2.5 persons

Sources: U.S. Census, American Community Survey/National Urban Indian Family Coalition

In comparison to the general population of King County, the AI/AN community is markedly younger. For instance, the median age of AI/ANs in King County is 30.7 years, while the median age for the general population is 37.1 years. Additionally, 28.9% of AI/ANs in King County are younger than 18 years of age, while only 21.4% of the general population is younger than 18.

Lastly, persons 65 years of age or older account for only 5.8% of the AI/AN population in King County but account for 10.9% of the general population.

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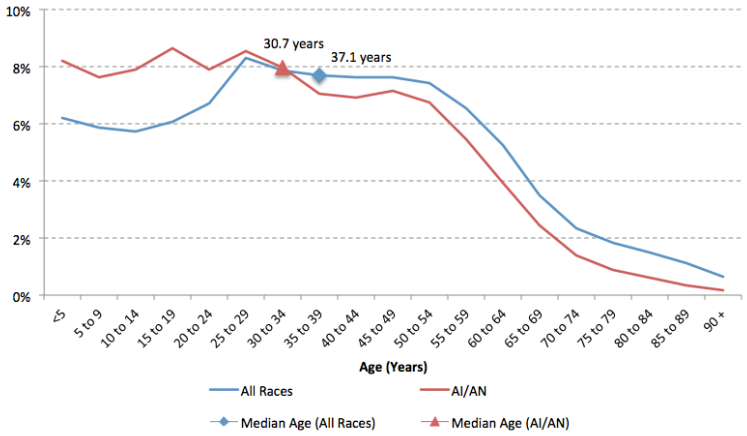
[1] KUOW Puget Sound Public Radio. (2004). *Urban Indian Experience*. Episode 2 "A Place to Call Home." Seattle, Washington: KUOW Puget Sound Public Radio. http://www.prx.org/series/1131-urban-indian-experience Accessed November 18, 2013.

[2] The figure of 39,117 is American Indian and Alaska Native alone or in combination with one or more other races. U.S. Department of Commerce, United States Census Bureau (2010). *American FactFinder*. 2010 Census "American Indian and Alaska Native Summary File." American Indian and Alaska Native alone or in combination with one or more other races, King County, Washington. Profile of General Population and Housing Characteristics. http://factfinder2.census.gov/faces/nav/jsf/pages/index.xhtml Accessed November 19, 2013.

[3] Grossman, D. C. & Sugarman, J.R. (1996). "Trauma among American Indians in an Urban Community." *Public Health Reports* 111(4), p 322; National Urban Indian Family Coalition (2011). "Seattle [statistical profile]." http://nuifc.org/?p=510 Accessed 11/27/2013.

Figure 1: Age Frequency Distribution in King County, 2010



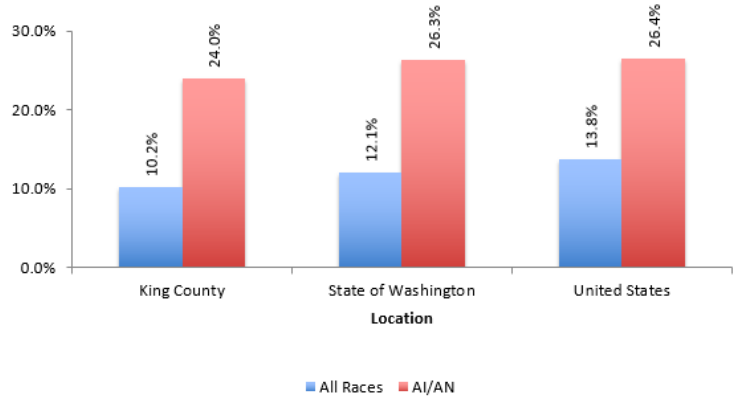
Source: U.S. Census Bureau. 2010 Census

Several of the areas with higher AI/AN populations also have mid- to high-range average household incomes.[4] Yet AI/AN people in King County are more likely to be poor, with 24% living in poverty, as compared to just 10.2% for the general population.

In addition to experiencing higher rates of poverty, AI/AN households in King County also have lower median incomes when compared to the general population. Notably, the gap in median incomes between the general population and AI/AN households is nearly $28,000 in King County, while the similar gap nationally is approximately $15,000.

The AI/AN population is not clustered in the urban core but has moved to the south, north, and western sections of the county, perhaps a feature of rising income disparity and gentrification in Seattle in recent decades. Throughout King County, AI/AN people make up less than 5% of the population in almost every census tract. The two exceptions in the southern part of the county near Auburn and the Muckleshoot Reservation have AI/AN populations of between 5% and 24.9%.[5]

Figure 2: Poverty Rate by Location and Race, 2006-2010



Sources: U.S. Census Bureau. 2006-2010 American Community Survey

Seattle's gentrification has caused a shift in the urban Indian population, pushing lower income families out of the central city neighborhoods.[6] The steady rise in housing costs continue to displace urban Indians to the

[4] Urban Indian Health Institute (n.d.). "American Indian/Alaska Native Population by CensusTract, Seattle Indian Health Board Service Area, 2010 Census." http://www.uihi.org/wp-content/uploads/2012/03/Seattle_Census-Data.pdf Accessed November 21, 2013; Maps and Apps. In KingCounty.gov/Operations/King County GIS Center. http://www.kingcounty.gov/operations/GIS/Maps.aspx Accessed November 21, 2013.

[5] "Percent American Indian or Alaskan Native, Not Hispanic or Latino" (2010). Maps of King County Demographics. In KingCounty.gov/Executive Office/Office of Executive Constantine/Equity and Social Justice. Retrieved from http://www.kingcounty.gov/exec/equity/toolsandresources/maps.aspx Accessed 11/27/2013.

[6] Levy, D., Comey, J., Padillia, S. (2006) "The Face of Gentrification: Case Studies of Local Efforts to Mitigate Displacement." The Urban Institute, WA, DC.

southwest Seattle, White Center, Federal Way, Kent, and Auburn locations to the south, and northward toward Shoreline.

Figure 3: AI/AN Population by Census Track

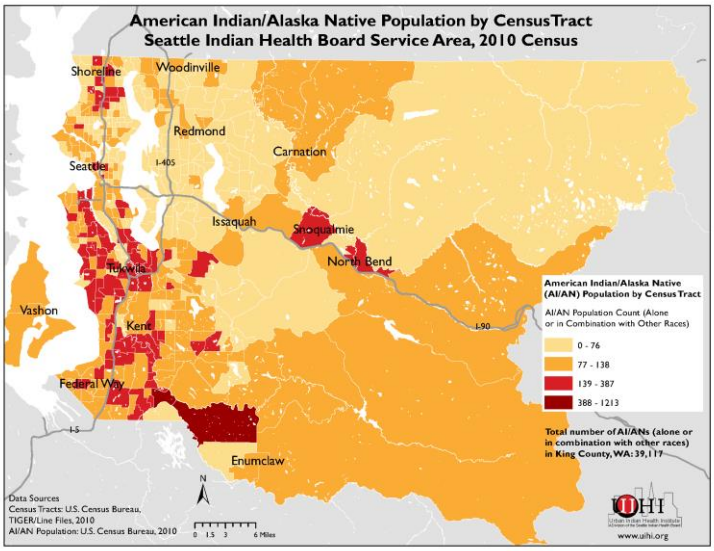


Figure 3 shows the urban Indian population by census track in King County. This map, developed by the Urban Indian Health Institute, gives a clear picture of the challenge organizations face when trying to serve a dispersed population from a single location. For many organizations established in the 1960s or 1970s serving from the downtown Seattle core, the population has now moved to outlying neighborhoods.

A recent 2012 Community Needs Assessment conducted by the Ina Maka Family Program under the United Indians of All Tribes Foundation provides rich statistical information on Seattle AI/AN household composition and numerous factors related to poverty, crime, health, education, and substance abuse. The final report conveyed comprehensive information on social and economic issues, identification of AI/AN resources and capacity in King County, and results of personal interviews and talking circles. Based on analysis of the data, the Ina Maka Family Program established a home visit program for the Seattle AI/AN community to strengthen family bonds. Informed by the use of statistical information, Ina Maka carries on the founding spirit of the American Indian Women's Service League.

Health

The Washington State Department of Health and American Indian Health Commission work together to plan for AI/AN health care delivery throughout the state. Part of their 4-year strategy adopted in 2010 was to determine the "true extent of health disparities" among the AI/AN population while addressing priority health issues identified by 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 Indian health services.[7]

AI/AN health indicators in Washington and throughout the country are consistently lower than that of the general population. Numerous reports, profiles, and plans from Native organizations, city and county entities, and foundations report those statistics. Only the Urban Indian Health Institute's (UIHI) *Community Health Profile* from 2011 specifically examines the AI/AN community in King County. While much of the data in this report originated in the 2010 Census, UIHI adjusted the figures by cross-

[7] American Indian Health Commission for Washington State (April 2010), *Opportunities for Change: Improving the Health of American Indians/Alaska Natives in Washington State*. Washington State Department of Health, American Indian Health Care Delivery Plan 2010-2013, p 2, 4, 19. Retrieved from http://www.doh.wa.gov/Portals/1/Documents/1200/phsd-AIHCHealthCare.pdf Accessed February 11, 2014.

referencing and incorporating information from such sources as the National Vital Statistics System and the Racial Misclassification in Surveillance Data. UIHI found statistically significant disparities between AI/ANs and the general population in education, poverty status, unemployment, asthma, obesity, smoking, teen birth rate, infant mortality, mortality, social support, and mental distress. The profile gave percentages for AI/AN rates of heart disease, diabetes, low birth rate, alcohol use (binge drinking), and suicide. In all measures except suicide and access to health care, AI/AN statistics compared adversely to those for the general population.

The Urban Indian Health Commission presented a subjective discussion of urban Indian health in *Invisible Tribes: Urban Indians and Their Health in a Changing World*. Focusing on depression, type 2 diabetes, and cardiovascular disease, the Commission concluded that urban Indian health is in a crisis state. Moreover, *Invisible Tribes* identifies the Seattle Indian Health Board (SIHB) as one of several models of success in Indian health care.[8] The SIHB operates a family-medicine residency training program, manages UIHI, and focuses on preventative medicine, including operating a statewide urban Indian tobacco education and cessation program in conjunction with the state health department. UIHI itself also earned a separate acknowledgement for its data research.[9] Still other studies in Seattle have found "evidence of alarming patterns of injury among urban Indians." While injury rates alone are high, many are the result of intentional acts especially against homeless AI/ANs and frequently involve alcohol use.[10] Not only are these rates higher among Seattle's AI/AN population than the general population, but the mortality rate from those injuries is much greater than that of both whites and African Americans in King County.[11]

Access to health care may also be impacted by whether or not an individual is a member of a federally recognized tribe. Members and their descendants can access health services at clinics operated by the U.S. Indian Health Service (IHS) or by tribes operating IHS-funded clinics, in addition to accessing services at SIHB. If they reside within the tribal community, they may also be eligible for Contract Health Services (CHS), which pays for additional, specialty, or inpatient care not otherwise available, although IHS and tribal CHS dollars rarely are enough to meet the needs of their communities. The unique status of members of federally recognized tribes was recognized in the new provisions under the Patient Protection and Affordable Care Act (ACA). This new law provides opportunities for AI/AN populations to access free or very low-cost health insurance that protects and benefits members of federally recognized tribes and also their descendants who use IHS, tribal, or urban Indian health centers (I/T/Us).[12] These benefits and protections include a waiver of out-of-pocket expenses, such as copays or deductibles, if using an I/T/U system. AI/AN families can also enroll at monthly intervals and are not limited to a single annual enrollment window.

SIHB and nearby tribal health centers are working to enroll as many AI/AN patients as possible in the new ACA insurance options to expand patient coverage, improve overall care, and possibly generate

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[8] The Seattle Indian Health Board manages the Urban Indian Health Institute, which was a sponsor of *Invisible Tribes: Urban Indians and Their Health in a Changing World*.

[9] Urban Indian Health Commission (2007). Invisible Tribes: Urban Indians and Their Health in a Changing World. Seattle, WA: Urban Indian Health Commission. http://www.uihi.org/wp-content/uploads/2009/09/UIHC_Report_FINAL.pdf Accessed 1/18/2013.

[10] Grossman and Sugarman, p 325.

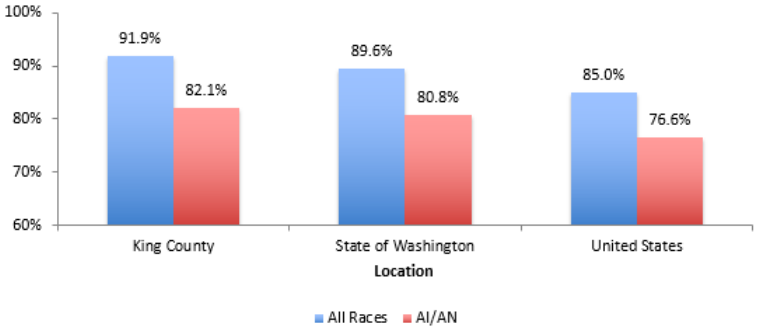
[11] Grossman and Sugarman, p 321.

[12] Centers for Medicare & Medicaid Services (2014) http://www.cms.gov/Outreach-and-Education/American-Indian-Alaska-Native/AIAN/Downloads/Marketplace-IndianSpecificQuestions092413.pdf

new revenues for underfunded health systems. Those who are from tribes that are not federally recognized or from Canadian First Nations tribes face additional challenges, as the ACA benefits and protections designed for AI/AN populations may not apply to them. But they may still apply for coverage as a part of the general population benefits.

Education

Figure 4: Percentage of Persons 25 Years of Age or Older with at Least a High School Diploma or Equivalent by Location and Race, 2006-2010



Sources: U.S. Census Bureau. 2006-2010 American Community Survey.

Education is an important community metric to assess the potential for future growth and leadership. American Community Survey (ACS) data on educational attainment by adult American Indians reveals continued challenges. While high school diploma attainment is less than all races, the percentage of AI/ANs with a college degree is significantly less than the general population. This latter gap in educational attainment is especially pronounced in King County.

The Seattle School District publishes an annual profile and scorecard that reports general statistics about the district's AI/AN student population. AI/AN students comprised 1% of the total student population in 2012-2013, which is inconsistent with census data for this population at 2%, suggesting a significant undercount. Another 7% of students were reported as multiracial, which may also include many AI/AN mixed-race students.[13] The category of "multiracial" is singular and does not distinguish or clarify students' racial background. The school district recognized the multiracial category in 2010, and according to officials interviewed, saw an immediate decrease in AI/AN student numbers. Comparing Seattle School District numbers with those of the American Community Survey (ACS) further illustrates the point. According to ACS 8,117 AI/AN students were enrolled in K-12 programs in 2010. [14] Yet the Seattle Public Schools Data Profile Summary indicates only 504 AI/AN students in 2012, although it further identified 3,299 students as multiracial. The disparities in these numbers indicate that AI/AN data is likely undercounted by the Seattle School District.[15]

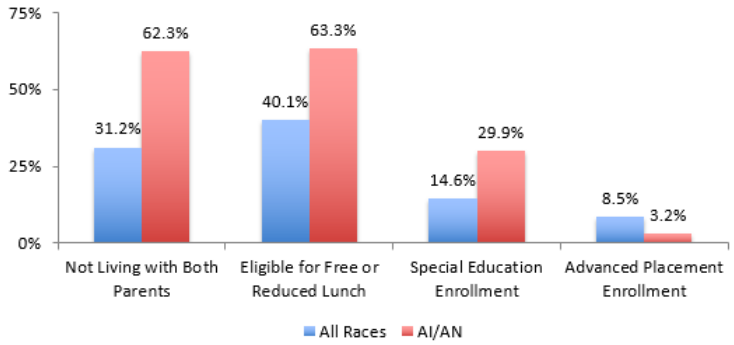
[13] Seattle Public Schools (2013). SPS District Scorecard 2012-2013 School Year. http://www.seattleschools.org/modules/groups/homepagefiles/cms/1583136/File/Departmental%20Content/strategicplan/districtscorecard/districtscorecard20122013.pdf . Accessed 2/111/2014.

[14] Number is derived from reported 12,187 AI/AN (alone or in combination) persons enrolled in educational programs, with 66.6% in K-12 programs. American Community Survey.

[15] *American Fact Finder*, "Selected Population Profile in the United States, 2009-2011," American Community Survey 3-Year Estimates; King County, Washington.

The geographic diffusion of this population is also reflected by Seattle School District data. AI/AN students attended all middle and high schools in the Seattle School District in 2012 and all except 10 elementary schools out of 59.[16]

Figure 5: Select Data for K-12 Students in Seattle Public Schools by Race, 2012-2103 School Year



Source: Seattle Public Schools. December 2012. Data Profile: District Summary.

Note: Special Education data include preschool children and are based on enrollment counts as of June 1, 2012.

A more thorough profile of the Seattle School District from 2012 detailed demography, student outcomes, student test scores, attendance, discipline, truancy, and dropout rates.[17] Selected data shows high percentages of AI/AN students "not living with both parents" or "eligible for free or reduced price lunch." Rates for attendance and graduation were generally lower for AI/AN students than for other racial or ethnic groups.

In 2011 testimony to the Seattle School District, 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 AI/AN students received the highest percentage of "E grades" than any other race, and received 19.3% of all long-term suspensions, third only behind Samoan and Black/African American students.

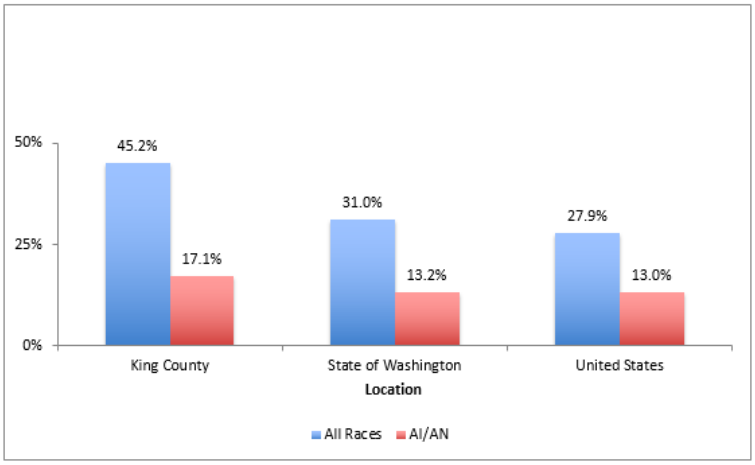
Federal funding for Indian education is provided to public schools under Title VII of the No Child Left Behind Act. Funding is proportionate to the number of AI/AN students in a school specifically to assist the school in meeting the unique needs of the students and improve Indian education resources. Tallying the number of AI/AN students in a district is completely dependent upon a school district's willingness or ability to send home and collect parental forms. Several AI/AN leaders voiced concern that based on the U.S. Census data, the Seattle School District likely has many more AI/AN students but is not collecting the necessary forms that would generate more funding for Indian education from the U.S. Department of Education. Other school districts, such as Highline, Kent, Auburn, Bellevue, and Burien, for example, collect this data to seek federal assistance for Indian education. In addition, the Puget

[16] Steven F. Wright, (2012). Seattle Public Schools Data Profile: District Summary. Seattle, WA:Seattle Public Schools, p 143, 146, 149-150, 157. Retrieved from http://www.seattleschools.org/modules/groups/homepagefiles/cms/1583136/File/Departmental%20Content/siso/disprof/2012/Prfl2012all.pdf Accessed 2/11/2014.

[17] Seattle Public Schools (2013). *SPS District Scorecard 2012-2013 School Year*. http://www.seattleschools.org/modules/groups/homepagefiles/cms/1583136/File/Departmental%20Content/strategicplan/districtscorecard/districtscorecard20122013.pdf Accessed 11/18/2013.

Sound Educational Service District maintains a Native American Education Program offering support for teachers and schools serving the 1,200 AI/AN students within the participating districts.

Figure 6: Percentage of Persons 25 Years of Age or Older with at Least a Bachelor's Degree by Location and Race, 2006-2010



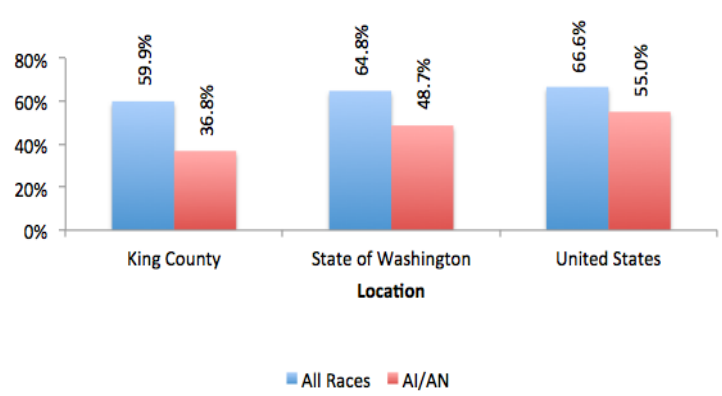
Sources: U.S. Census Bureau. 2006-2010 American Community Survey.

In lieu of program funding, there is a strong volunteer effort to help AI/AN students succeed. In particular, the Urban Native Education Alliance (UNEA) was formed specifically to improve Indian education and fill the gap in 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 making significant changes to support AI/AN students.

Housing

According to the American Community Survey, homeownership is significantly lower among AI/ANs when compared to the overall population. While home ownership among AI/ANs nationally is only 55%, compared to 66.6% for the general population nationally, the rate of AI/AN homeownership in King County is 36.8%. This low rate of homeownership that presumably stems from a limited supply of affordable housing provides vital information in understanding the rate of homelessness in King County.

Figure 7: Homeownership by Location and Race, 2006-2010



Data provided by the Seattle Housing Authority offers some insight into AI/AN households they serve. In 2012, 2.5% of the total number of households in Seattle public housing were headed by AI/AN persons, a number that parallels the overall 2% AI/AN population in the county.

Sources: U.S. Census Bureau. 2006-2010 American Community Survey.

Table 2: 2012 Seattle Housing Authority AI/AN Households Data

	AI/AN		All Races	
	Number	Percent (%)	Number	Percent (%)
Low-Income Public Housing Participants[a]	123	2.3%	5,974	100%
Section 8 Participants[a]	233	2.8%	8,404	100%
Low-Income Public Housing Applicants[b]	182	2.7%	6,667	100%

[a] As of 12/31/2012
[b] As of 9/30/2012

Rather than larger families, 1-2 person households comprise 77% of the total AI/AN units served by Seattle Housing Authority. Households with three or four persons represented 19%, with larger families accounting for the remainder.

The percentage of AI/AN people who are homeless and living in emergency shelters or transitional housing is two to three times their representation within the total population. This disproportionate rate of homelessness in Seattle-King County is troubling but consistent with urban Indian homeless data across the United States.

Table 3: Safe Harbors—Annual Homeless Assessment Reports (10/2011-10/2012)

	Persons in Families in Emergency Shelters	Persons in Families in Transitional Housing	Persons in Families in Permanent Supportive Housing	Individuals in Emergency Shelters	Individuals in Transitional Housing	Individuals in Permanent Supportive Housing
City of Seattle Number[18]	1,072	904	0	7,486	1,318	2,249
% AI/AN	3%	1%		5%	4%	7%
King County Number[19]	604	1,587	616	911	322	1,117
% AI/AN	4%	3%	6%	4%	2%	4%

Source: 2013 Annual Homeless Assessment Report (AHAR) - AHAR Demographic Report

The Chief Seattle Club located in the Pioneer Square area has offered day shelter, activities, showers, meals, clothing, legal advocacy, and social service support to homeless Native individuals and families for many years. The Seattle Indian Center, the city's oldest social service provider for urban Natives, continues to offer overnight shelter, meals, clothing, legal advocacy, and social services to homeless individuals from its location at the Leschi Center on 12th Avenue and Weller, just north of Beacon Hill. The UIATF Labetaya Youth Home located in the Ballard or Crownhill neighborhood provides housing for homeless Native youth. This 32-bed facility provides an important resource for homeless youth. In addition, the Catholic Community Services offers housing for homeless Native men and women.

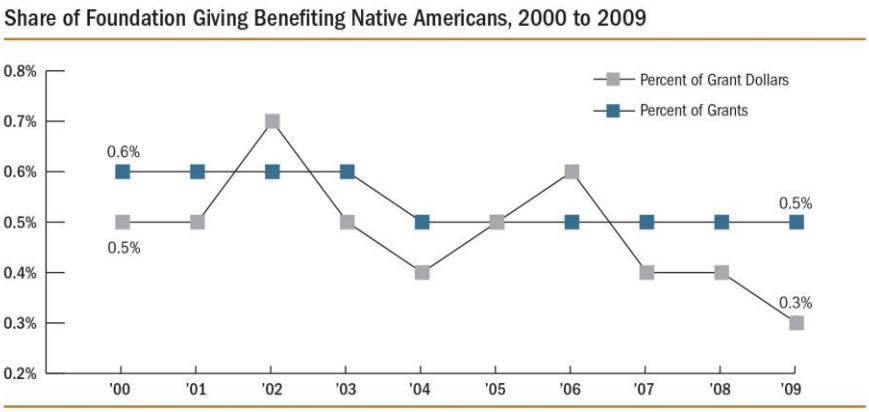
[18] City of Seattle 10/1/2011-9/30/12
http://www.safeharbors.org/Documents/Reports/AHAR/Final%20Seattle%20AHAR%20Demographic%20Report%202012.pdf
[19] King County 10/1/2011-9/30/2012
http://www.safeharbors.org/Documents/Reports/AHAR/Final%20King%20County%20AHAR%20Demographic%20Report%202012.pdf

Funding Challenges

Funding to meet the needs of urban Indian populations has been challenging. Unlike federally recognized tribes, urban Indian populations do not have a government-to-government relationship through which to make their case for assistance. Instead, they compete for discretionary program funding when it is available, and piece together local, state, federal, and private resources to address dire needs. Local community volunteers also provide an important benefit to urban programs. To compound this challenge, the economic downturn of 2008, and the resulting state and federal budget reductions, have impacted these same programs.

According to a study on foundation giving to AI/AN causes, "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." Delgado's research notes that only 0.3% of foundation funding went to Native causes in 2011.[20] This number represents a decrease from previous years. Although the national economic downturn initiated a 14.1% general decline of overall grants from 2008-2009, Native American giving decreased by 30.8% in the same period.[21]

Table 4: Share of Foundation Giving Benefiting to Native Americans, 2000 to 2009



SOURCE: The Foundation Center, 2011. Based on all grants of $10,000 or more awarded by a sample of over 1,000 larger foundations.

Of 1,400 foundations examined by the Foundation Center in 2009, 82% made no grants to Native causes at all. Native Americans in Philanthropy, a consortia of nonprofits, tribal communities, and foundations, endeavors to counter this trend by holding educational and outreach activities to bring together grant makers and Native communities.[22]

[20] Delgado, Louis T. (2013) *Native Voices Rising: A Case for Funding Native-led Change.* Common Counsel Foundation and Native Americans in Philanthropy, 7. Retrieved from http://www.nativephilanthropy.org/wp-content/uploads/2013/04/INTERACTIVE-FULL.pdf

[21] Mukai, Reina and Steven Lawrence. (2011) *Foundation Funding for Native American Issues and Peoples*. The Foundation Center, 10. Retrieved from http://www.nativephilanthropy.org/wp-content/uploads/2013/03/2011-Foundation-Funding-for-Native-American-Issues-and-Peoples.pdf

[22] Mukai and Lawrence, 11.

Summary

Seattle-King County is indeed "Indian Country." Native art and language adorn public places throughout the county. As historian Coll Thrush observed, "[e]very American city is built on Indian land, but few advertise it like Seattle…Seattle, it seems, is a city in love with its Native American heritage."[23] The irony about the city's passion for its Native history and culture is that in 150 years of Seattle's existence, Native presence has been obscured, whitewashed, ignored, or even at times outright prohibited. Nonetheless, Native people have always been present and part of Seattle, from their first meeting with non-Indians to the present day. Evidence of the historic indigenous community is not always obvious to the casual observer.

But the presence of Native people is becoming increasingly apparent in the 21st century. While an image of the contemporary Seattle AI/AN community emerges from available statistics, data, and analyses, it is still an incomplete image. Demographic, health, and education statistics seem to be the most obtainable categories of information, although they are not always complete or dependable. Newspapers, especially *The Seattle Times*, report on the Native community and issues as a part of the larger King County population.

For example, this is a population invested and involved in the education of their students. When the Seattle Public Schools triggered controversy in 2013 with a decision to move the American Indian Heritage program and merge it with another program, parents and others crowded school board meetings to protest the district's disinvestment in the program. The Seattle Intertribal Coalition met with the school district and presented mission, goals, and recommendations from the Urban Native Education Alliance (UNEA).[24] The School District Board eventually agreed to maintain the American Indian Heritage Program as a middle school program. The school district also has a Native Parent Advisory Committee and Huchoosedah Native Education Department.

In 2014, First Peoples, First Steps Alliance, an early-childhood learning coalition, issued *Dear Children: Preferred Participation for Native Early Childhood Educators*, a study conducted in partnership with Thrive by Five Washington. The report centered on a survey of AI/AN Head Start and Early Head Start Programs throughout the state and interviews, focus groups, and listening sessions from onsite visits. The authors also examined AI/AN early-learning teachers, education and qualifications, and barriers to postsecondary education for urban AI/AN community members. They concluded with six manageable recommendations to develop and enhance Native-centered early childhood learning, which included conferences, existing professional literature, and professional training and development. The findings indicated that increased attention to AI/AN issues in all these areas would improve child and family preparation for school.[25] Sadly, one of the few Head Start programs specifically serving urban Indian families operated by UIATF at its Daybreak Star Cultural Center location was defunded in 2013.

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[23] Thrush, C. (2007). *Native Seattle: Histories from the Crossing-Over Place*. Seattle, WA: University of Washington Press, p 1.
[24] "Intertribal Coalition Documents" (2013). In Seattle Public Schools Huchoosedah Indian Education Program, http://www.seattleschools.org/modules/groups/homepagefiles/cms/1583136/File/Departmental%20Content/huchoosedah/IntertribalCoalitionDocuments.pdf?sessionid=2cb36904e1ed37eb8d9ed082e54966a3 Accessed 11/22/13. See also Urban Native Education Alliance at http://urbannativeeducation.org/
[25] CHiXapkaid (Michael Pavel), Zoe Higheagle Strong, and Jill Dolata (2014). *Dear Children: Preferred Preparation for Native Early Childhood Educators*. Thrive by Five Washington, p 28-31.

In 2013, a debate emerged over the fate of a series of murals painted on buildings at Wilson Pacific campus, the former site of the American Indian Heritage program. The murals include a portrait of Chief Sealth and another of Chief Joseph. The buildings were slated for demolition by the school district. The artist, Andrew Morrison, as well as other AI/AN community leaders were concerned about how to save or preserve the murals. Morrison, who is of Apache and Haida descent, voiced concern about a lack of communication and commitment on the part of the district.[26] Eventually, a resolution was reached between the artist, the school district, and a team of volunteer architects and curators to save these historical murals, which had come to symbolize the struggle for Indian education in Seattle.

The report *Urban Indian America: The Status of American Indian and Alaska Native Children and Families Today*, published by the National Urban Indian Family Coalition (NUIFC) and funded by the Annie E. Casey Foundation, makes the recommendation to conduct more research, including "analyzing existing quantitative data and generating and evaluating new qualitative data that together will speak to the needs, diversity, social organization, and tribal connections of urban Indians (among other issues)."[27] Like the UIHI report, this one is national in scope rather than specific to King County, but it is reflective of the existing literature on the King County AI/AN community. The NUIFC itself is a Seattle-based national organization founded in 2003 as an advocate for urban American Indian families and "to ensure access to traditionally excluded organizations and families, and to focus attention on the needs of urban Indians."[28]

Historian Coll Thrush produced a comprehensive history of the city's AI/AN community. *Native Seattle* is a well-regarded study and earned a 2008 Washington State Book Award. As an academic historical study, however, discussion of contemporary issues is limited to a single chapter primarily focused on the Duwamish struggle for recognition from both the city and the federal government. In addition to Thrush's work, historian James Gregory at the University of Washington created a Web project entitled *Seattle Civil Rights & Labor History Project*, including a substantial section devoted to the experience of urban Indians in Seattle. The site features oral histories from activists Ramona Bennett, Willard Bill, Randy Lewis, Blair Paul, Jeanne Raymond, and Lawney Reyes. Several secondary research reports include:

- "Bernie Whitebear and the Urban Indian Fight for Land and Justice," by Joseph Madsen
- "The Fish-in Protests at Frank's Landing" by Gabriel Chrisman
- "By Right of Discovery: United Indians of All Tribes Retakes Fort Lawton, 1970" by Lossom Allen
- "United Indians of All Tribes Meets the Press: News Coverage of the 1970 Occupation of Fort Lawton" by Karen Smith
- "American Indian Women's Service League: Raising the Cause of Urban Indians, 1958-71" by Karen Smith

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[26] Shaw, Linda. (2013, November 19). "Beloved Native American Murals at Wilson-Pacific May Disappear." *SeattleTimes.com* Retrieved from http://seattletimes.com/html/localnews/2020428185_schoolmuralsxml.html Accessed November 19, 2013.
[27] National Urban Indian Family Coalition (2008). *Urban Indian America: The Status of American Indian and Alaska Native Children and Families Today*. http://www.aecf.org/~/media/Pubs/Topics/Special%20Interest%20Areas/SW%20border%20and%20American%20Indian%20Families/UrbanIndianAmericaTheStatusofAmericanIndianan/Urban%2020Indian%2020America.pdf p 14. Accessed 11/18/13.
[28] National Urban Indian Family Coalition (NUIFC). http://nuifc.org/ Accessed 11/27/2013.

- "Indian Civil Rights Hearings: U.S. Civil Rights Commission Comes to Seattle, 1977" by Laurie Johnstonbaugh

The University of Washington website also includes a photo collection, segregation maps, a nearly complete collection of *Indian Center News*, and an array of newspaper articles from 1970-1985. The site is a valuable archive and resource for the Indian civil rights fight in Seattle. The definition of civil rights, however, is narrowly defined to the period 1960-1985 and the stories do not extend beyond that time period. Lawney Reyes, an artist and architect whose oral history appears on the Seattle Civil Rights and Labor History Project website, wrote a separate biography of Bernie Whitebear, one of the founders of UIAT and the Daybreak Star Cultural Center. Whitebear's story is also a history of Indian urbanization, activism, and leadership in Seattle.

In 2004, KUOW Puget Sound Public Radio produced and aired a four-part radio series entitled "Urban Indian Experience." Each episode was nine minutes long, conveying aspects of urban Indian life in Seattle the general public does not usually know about or understand. The first episode, "The Duwamish: Seattle's Landless Tribe" described the experiences of Duwamish individuals in the city in the face of legal discrimination and social isolation, and their effort to seek federal recognition.

"A Place to Call Home," the second episode, discussed Indian urbanization and civil rights in Seattle. It aired at about the same time Mr. Gregory was constructing the website devoted to this issue. Episode three, "Reconnecting to Culture" described how some isolated Native families in Seattle discovered the American Indian Community Center's Native culture and education program. The last episode, "Surviving on a Shoestring" presented a Seattle Native American basketball league with almost no funding but the strong volunteer support of adults who were trying to teach "sportsmanship and clean living." They formed a nonprofit all-Native athletic association, the first of its kind in the country.

The AI/AN community in King County is also multicultural. A 2011 exhibit at the Wing Luke Museum of the Asian Pacific American Experience, called "Cultural Confluence," celebrated the blended heritage of the Native American and Asian populations of this region. Its exhibit recognized numerous community leaders of mixed Asian and Native ancestry, including the late Bernie Whitebear, who was both American Indian and Filipino. El Centro de la Raza, while closely associated with the Latino community in Seattle, is—and always has been—a multi-ethnic community center. Founder and Executive Director Roberto Maestas worked closely with Native community leaders, and the center "nurtured

Raising a Totem Pole in Memory of Slain Native Carver John T. Williams

Native American ties from its beginnings." When the first urban Indian Boys & Girls Club opened in Seattle in 2004, it was located at El Centro.[29]

The Seattle-King County urban Indian community is vibrant and alive. It is also struggling against tremendous internal and external pressures. The daily lives and decisions of the 40,000 Native people who live and work in King County are impacted by poverty, racism, isolation, and a growing city that is pushing many to the surrounding suburbs. Some of the oldest and best-known organizations that once ably served this population are struggling just to survive deep funding cuts, financial woes, declining facilities, and losses in leadership. Yet, when the community is moved by a dire need, such as the survival of its American Indian Heritage Program with the public schools, or to demand justice for an unwarranted police shooting of a local Native carver, the community is united, focused, and can be an effective voice for changing this city for the better.

[29]Johansen, B.E. (2007). "Mestizo Nation: La Plaza de Seattle." In *Praeger Handbook on Contemporary Issues in Native America*, 227-244. Westport, CT: Praeger, p 229, 233, and 234.

Interviews with Key Leaders Today

Our team conducted one-on-one interviews with nine key leaders in the Seattle urban Indian community. Using a qualitative discussion guide and open-ended questions, we engaged in deeper conversations about their assessment of the strengths, challenges, opportunities, and dreams for the urban Indian community in Seattle-King County.

Strongest Assets of Our Community

> *"One of the things we experience as urban Natives is that we are mini-united nations. We come from different nations and tribes, yet we are a very vital community."*

Dedication, Cohesiveness, and Willingness to Get Involved

The cohesion of the Seattle urban AI/AN community is its strongest asset. This cohesion is due in large part to its history of activism and social change advocacy, which brought AI/AN victories at Fort Lawton and created social service organizations. Compared to other cities, respondents believe Seattle better recognizes its connection to indigenous peoples. The cohesiveness among the people indigenous to King County and the region is something you can rely on and is absolutely vital to getting people to work together. The question should never be, "What are you going to do?" It should be, "What are we going to do?" Respondents noted community members rally around people, not necessarily organizations. There is also a strong cultural bond that cuts across tribal differences and a willingness to support each other when in need. These cross-cutting values include the importance of family, community, nature, ceremony, and support for tribes. *"It takes a lot of strands to make a strong cord,"* explained one respondent. The dedication of Seattle's community members and volunteers is one of its strongest assets. There is a palpable dedication and love that exists for the Native community by its members.

Organizational Mission and Focus

The nonprofit organizations in Seattle-King County have been created around specific missions to address a need not otherwise being met. While there is certainly some degree of overlap, for the most part the Seattle urban Indian organizations have tried to observe and focus on their unique mission, which is not being addressed by other Indian organizations. The number and diversity of organizations dedicated to this population is an important asset.

Community Meeting Participants

Skilled, Talented, Formidable Force

A major strength of the urban Indian community is its wide range of professional achievement, education, and life experience. The Seattle urban Indian community includes talented current and future leaders. Community members have a lot of resources to offer one another. *"There are a lot of movers and shakers here. We are strong,"* said one respondent. There are many visible, highly educated, well-known members of the community—not only leaders of Native organizations, but also leaders in their professional fields.

> *"Opportunities will come from the commitment to go forward as a community. If a common goal can be shared, it can be a large asset to Seattle's American Indian and Alaska Native community."*

Emerging Youth Leaders

> *"Our kids are the strongest asset to our community. Our biggest challenge is keeping them engaged and nurturing their talent!"*

There is a large population of urban AI/AN youth in Seattle-King County who are engaged in their tribal and urban Indian community efforts. One of the biggest challenges is keeping them in the circle and nurturing their talent. Native organizations have begun to recruit younger people to play a role in local organizations and boards. Organizations continue to explore ways to recruit younger people into leadership roles. Over the course of the past year, the Potlatch Fund has pulled together a Young Native Professionals night that attracts more than 60 people per gathering.

Art, Culture, and a Value on Native Artists

The Seattle-King Country urban Indian community can boast a wide range of talented Native Artists and a diversity of Native arts and culture. Seattle history has a strong tie to Native art and culture. From Chief Seattle, from whom the city takes its name, to contemporary Pacific Northwest Coast Art galleries and emerging artists, including work supported by the American Indian Women's Service League and the Potlatch Fund, Seattle places a high value on Native art and culture. The Daybreak Star houses a one-of-a-kind collection of original Native art from across the nation. These distinguished art forms are not confined to art history books, but have remained living traditions within Native families today. The Seattle area continues to attract Native artists from across the Plateau, Great Basin, Great Plains, and Alaska regions. Celebration of art and culture is a powerful medium for community voice, as evidenced by the outpouring of community support for the totem pole raising to honor slain Native artist J.T. Williams, which galvanized the community. Dancing, singing, carving, painting, beading, and weaving, to name a few, are powerful art forms draw the community together in times of both celebration and struggle.

Volunteerism

The volunteer spirit that first defined the urban Indian community still lives today. Many volunteers are engaged in helping local organizations and starting new ones. Without

> *"Seattle is home to a lot of artists. We have so many talented people! We can showcase our art and we need to encourage this."*

> *"From a funding standpoint, it is difficult to articulate our needs. Our community will never come to a full consensus but we can do better than we are doing right now. There is a lot of momentum to be taken advantage of."*

this strong sense of volunteerism, these organizations would not thrive. For example, Seattle Clear Sky Native Youth Council operates on volunteers to promote healthy cultural identity for Native youth with drumming, singing, tutoring, storytelling, talking circles, and leadership training. The urban Indian community has a variety of events, dances, dinners, culture clubs, powwows, and honoring ceremonies that bring the community together through volunteers.

Opportunities

A Common Vision

The opportunity for the Seattle-King County urban Indian community to unite around a common goal or vision is significant according to key respondents. If community members came together to present their needs and advocate for them, they could initiate change. There is a belief that the ingredients for a strong, effective, and change-oriented community exists, but we just need to get on the same page.

Education, Employment, and Economic Stability

Respondents agreed that education, employment, and economic self-reliance are opportunities that the urban Indian community must grasp and integrate to ensure long-term success. The gentrification of Seattle threatens to disburse the AI/AN community further and further from the city core. Native organizations can secure a foothold in Seattle and help Native families find employment in the city they love. Some Native organizations have decided to take the lead and recruit AI/ANs to provide training and resources to place our workforce into stable jobs. It is imperative that AI/ANs be shown opportunities and are taught how to take advantage of the options available within the city.

Social Media

Communicating with each other across the county is challenging, but social media offers new opportunities. Through social media, existing relationships can be strengthened and new partnerships could engender more engagement and involvement within the community. Social media is a great tool to reach younger people and is a platform to reach a wider audience versus traditional media. For youth, social media can be a form of self-expression, education, and cultural awareness, as well as a way to connect with family.

Organizational Cooperation and Resurgence

There is a hope that the recent struggles of longstanding urban AI/AN organizations will lead to a resurgence and rebirth of these organizations. The opportunities to support them will be improved when these organizations are stabilized. No one wants to invest in

Community Meeting Participant

instability. Respondents voiced optimism that Seattle and her citizens have a very high social conscience, but the Native community needs to unite first. As one respondent put it, *"They want to help...If urban Indians provided a more united front and clear direction for funders, then the funders would leap to help."* There are many funding sources that exist within Washington state, King County, the city, and private foundations, which are available to nonprofit organizations.

> *"We are under water in terms of our relationships with each other. We need to be able to get over the fight to see the future."*

Building a Political Network and Visibility

New opportunities to create advocates for the urban Indian community exist with each election of local officials. For example, the recently elected Seattle mayor has indicated an interest in creating an Urban Indian Commission. There are opportunities to shape a stronger and more visible Native community. A visible forum, whether a physical center located in the city, or a political platform that unites the community voice, was noted as an opportunity.

> *"The greatest challenge is providing a unified vision and voice for our people."*

Challenges

Enormity of Need in the Community

As described in the environmental scan, the socioeconomic needs of the AI/AN community in Seattle-King County are significant and can feel overwhelming to those working on the front line. The size and diversity of the AI/AN population, their geographic dispersal throughout the county, and the sheer complexity of their socioeconomic needs can be daunting.

Invisibility of the Population in Data

The urban AI/AN population is not counted, gets overlooked, and becomes invisible. The failure of public institutions, such as local government, school districts, and state bureaucracies, to accurately count the AI/AN population due to racial misclassification, ignorance, or simple unwillingness to make the effort, ultimately undermines the AI/AN community.

Sharing Ideas at the Community Meeting

Leadership, Burnout, and Succession

Key respondents discussed the need to foster healthy leadership, support each other, and nurture new and emerging leaders.

Sometimes leaders get burned out and leave. When an effective leader leaves without a succession plan, the organization stumbles and it is difficult to turn it back around again. As funding sources withdraw, a downward spiral can begin as staff and future leaders leave.

> *"We are smart, resourceful, and organized, and know how to care for families and communities. We just need to reclaim who we are. Genocide and boarding schools and other traumas have changed our way of viewing the world; therefore, cultural revitalization is the key."*

Inter-organization Relationships

There is no single voice for the community, and no forum for a unified voice to emerge. A history of conflict between organizations undermines cooperation today. While everyone we spoke to believed inter-organizational cooperation is a good idea, it is difficult to achieve when agencies are struggling just to survive. Without a normalized forum for community cooperation, it is challenging to achieve and sustain interagency cooperation and coordination. Rebuilding trust within the community will require a neutral forum, trust, and a commitment of time by leaders.

Funding Restrictions and Requirements

Funding requirements do not always match up with the AI/AN community needs or culturally appropriate approaches to meet those needs. Depending upon the organizational capacity of the nonprofit, it may pass up funding opportunities that come with requirements that exceed the benefit to the community. In other cases, a fund source may have a predetermined approach to services that are inconsistent with Native community approaches.

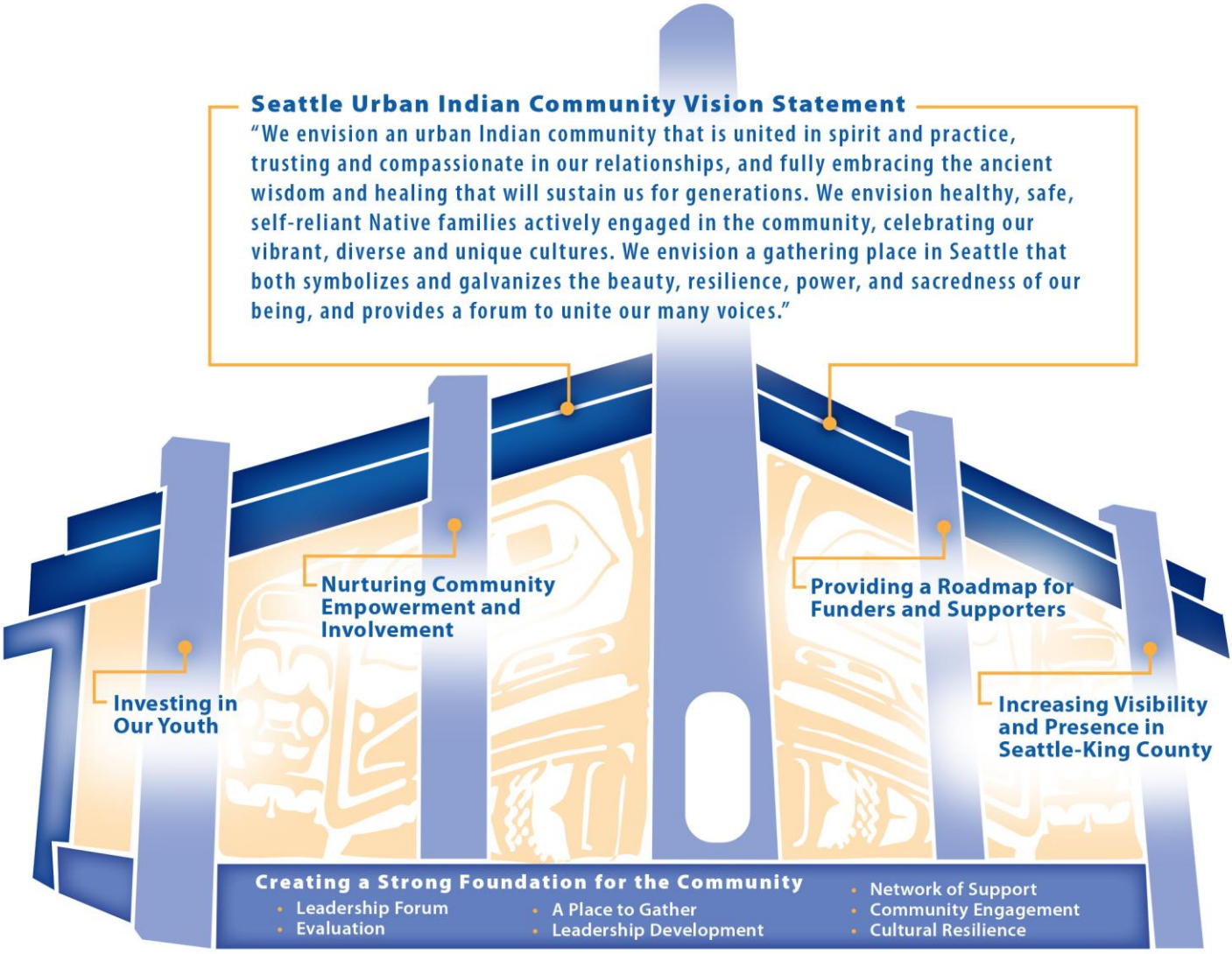
Sorting Ideas into Common Themes

Awareness of Resources

There is no single repository of information that can inform community members about the organizations and resources available. Even for organization leaders, it is difficult to keep track of the various efforts and organizations serving urban Indian families and how to access them.

> *"It's almost like we need a community-wide smudge. There's a cry for us all to unite."*

A Community Vision



Community members were asked to come to three different evening meetings to help identify a future vision for the Seattle-King County urban Indian community. A total of 7½ hours of facilitated community planning time was dedicated to articulating a vision for the future and defining the fundamental strategic pillars required to achieve that vision.

> *"Hopefully we can all rise up and plant the seed to make a difference in Indian Country."*

At our first community gathering, the 63 participants were asked to share why they came out to get involved in this engagement process. They shared different reasons, but also shared a common care and concern for the urban Indian community in Seattle-King County. They spoke about Seattle as a "spiritual nesting ground" for Native people, a place where Native people from many nations can come together as one. They spoke to their longstanding commitment to the community and a deep sense of responsibility to step forward as volunteers and as leaders. They also spoke about how the rich history of the Seattle urban Indian community has instilled in many the sense of responsibility and commitment to continue to serve and advocate for urban Indian families. Together we answered the question: "What do you want the Seattle-King County urban Indian community to be like in 10 years?"

The responses from our first community gathering were shared with the 18 participants at our second community gathering. This group helped analyze and sort the many ideas and strategies generated by the first group. Together they generated a vision for the community that might include elements of unity, trust, healing, compassion, partnerships, reciprocity, education, leadership development, meaningful lives, communication, volunteerism, heritage, teaching youth, and significant community engagement for future planning. To achieve this vision, they identify seven major strategic groupings.

A Large Turnout at Daybreak Star

At our third and final community gathering, the 35 participants worked specifically with these seven categories, analyzing and naming each group, and in some cases reordering and reshuffling ideas to better articulate their vision for the future. The result of this effort was a coherent vision statement and identification of the five pillars for moving forward. Smaller workgroups discussed each of these major pillars in detail. The result is summarized in this report.

Strategic Pillars to Support This Vision

There are five main elements to this strategy. The first is foundational and will hold up the other four pillars. Each of the strategic pillars can move forward together to bring the community closer to its stated vision for the future.

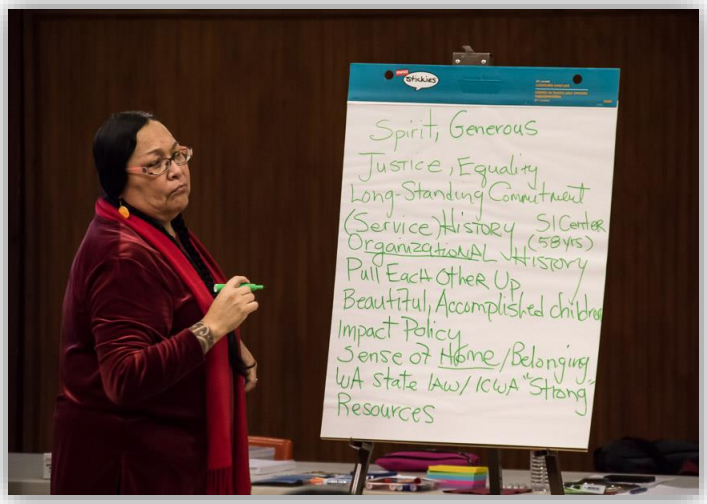
Figure 9: Seattle Urban Indian Community Vision Statement

Creating a Strong Foundation for the Community

Strategies:

1. **Leadership Forum:** Create a forum or roundtable for AI/AN leaders from across the whole community to unite, share information, and develop plans for meeting needs, accessing training, and leveraging resources for the community.
2. **Evaluation:** Conduct an annual assessment of community needs and assets, including a services resource inventory for the community. Make this inventory available to the community.
3. **A Place:** Invest in physical buildings and facilities including affordable housing, maintenance, and improvements.
4. **Leadership Development:** Develop leadership training and leadership mentoring opportunities within organizations to allow for the next generation of leaders.
5. **Network of Support:** Invite local and regional supporters and funders to visit with the AI/AN community to understand needs, assets, and opportunities for involvement. Work with funders to better understand the community and identify culturally appropriate strategies to meeting community needs.

Dr. Iris Pretty Paint, Facilitator



6. **Engage the Community:** Implement an outreach and communications plan to increase visibility and vitality of urban Indian community that cuts across AI/AN organizations, all neighborhoods, local and state government, and philanthropic funders.
7. **Cultural Resilience:** Provide a forum or space to support and nurture intergenerational practice of traditional Native cultures, knowledge, stories, art, dance, and spiritual ceremony.

Nurturing Community Empowerment and Involvement

Strategies:

1. **Community Gatherings:** Plan and convene community-wide gatherings that allow for meaningful input, engagement, listening, and action planning based on community priorities and concerns. In addition, plan an annual collaborative summit of major organizations serving this community to review and consider plans.
2. **Honor and Respect:** Honor the strengths of our agencies, organizations, and community by promoting cross-agency projects, agency transparency, and regular sharing of information with the larger community.
3. **Information Sharing:** Create an interactive website with a map and directory of local resources, which will also network the Seattle-King County urban Indian community together.

Community Solutions to Community Challenges

4. **Connect to the Earth:** Develop programs that reconnect AI/AN families to natural resources and the environment by identifying existing resources, such as the UIATF herb/plant garden and other opportunities for community gardens that will unite the AI/AN community. Identify existing resources that support Native foods or food sovereignty, such as the Northwest Indian College programs, Seattle Public Schools, and city of Seattle, and seek support.
5. **Build our Capacity:** Plan and convene classes in grant writing, organizational capacity building, resource development, and interagency collaboration.

Increase Visibility and Presence in Seattle-King County

Strategies:

1. **Engage Policy Makers:** Support community involvement in local and regional public policy issues and concerns by monitoring and being present at policy development settings, sharing information broadly across the community, providing a forum for community discussion, and facilitating community positions or statements to be shared with elected officials and policy makers.

2. **A Public Voice:** Develop a Native urban newspaper or electronic news service, including social media, for the AI/AN community that will influence public policy, improving conditions for urban Indians and leveraging tribal and Indian community voices.
3. **Key Public Liaisons:** Seek and secure key positions within city, county, and state governments, which will be charged to liaison with and address the concerns of the urban AI/AN populations within each jurisdiction.
4. **Influence Change:** Get involved in the political process. Create a Native Political Action Committee website and directory for the community.

Investing in Our Youth

Strategies:

1. **Youth Athletic Leagues:** Work with volunteers, Native organizations, and funders to organize and implement intracommunity athletic leagues for Native youth to bring our youth and community together around sports.
2. **Engage Young Artists:** Work with the all public schools to recognize and integrate Native American art and culture into school curriculum and materials.

Youth Participants at a January 29, 2014, Community Meeting

3. **Youth Leadership:** Urban Indian organizations will engage Native youth leadership in formal and specific ways, such as establishing youth councils, providing youth leadership development, and seeking youth input and involvement in program planning and development.
4. **Target Most Vulnerable:** Urban Indian organizations will work with funders to initiate youth programming, such as Native Youth Camps, youth homeless shelters, foster and homeless Native youth reengagement, youth activity centers, and the development of a Native youth directory.
5. **Early Childhood Education:** Urban Indian organizations will develop a strategy and find partners and collaborators to bring early childhood development resources, such as Head Start, back to the urban Indian community in Seattle.
6. **Improve Indian Education:** Convene an annual summit with the Seattle Public Schools and surrounding Puget Sound school districts to address improvements in Indian education and to collaborate on strategies. Provide financial support and other resources to bring Native youth together for educational, cultural, and social development.

A Roadmap for Funders and Supporters

While the AI/AN community has developed many important services and resources over the years, there is still much that needs to be done to better confront the challenges today. Funders and supporters of the urban AI/AN community can help facilitate continued growth and wellbeing.

Strategies:

Community Engagement Meeting

1. **Facilitate Dialogue.** It is difficult to find resources to facilitate the ongoing dialogue important to community development. A regular roundtable of organizational collaboration is needed.
2. **Outreach and engagement.** In order to understand and identify funding opportunities in the urban Indian community, it is important for funders to institutionalize outreach efforts, so that they occur regularly, consistently, and earnestly, while expanding the circle of engagement. An annual engagement process to understand urban Indian community efforts and organizations would assist both funders and nonprofit organizations in collaborative efforts.
3. **Technical assistance.** Funders can provide technical assistance to develop future leadership, enhance reporting practices, improve grant-writing skills and better hone community planning to address priority needs in the community.
4. **Respect for Native culture.** If a funder has a specific model or programmatic approach that it wants to fund, but it is not consistent with the cultural norms or approaches within the Native community, alternatives should be considered to ensure the Native community is not left out. Funders should be flexible to consider alternatives to approaches proposed by Indian organizations.
5. **Reporting requirements.** Native nonprofits with multiple funding streams also have multiple reporting requirements for each funder. Local urban Indian nonprofits could benefit from more flexibility by funders to ensure the reporting burden is proportionate to the funding received.
6. **Identify innovations.** Funders have the opportunity to engage the urban Indian community and support innovations that have been created to meet a need and have proven effective and productive. The better the funder knows the community the more information it will have about emerging innovations and opportunities.

7. **Collaboration.** Build linkages and communication with other funders in the Puget Sound region interested in supporting the urban Indian communities in Seattle-King County to identify certain priorities for collaborative initiatives.

> *"I am here to make footprints for young people to follow."*

8. **Tribal Governments.** Improved communications and linkages with surrounding tribal governments to support activities and events in the Seattle urban Indian community will require a focused outreach effort by the community and tribes. Numerous benefits can be achieved for both urban and tribal communities, including improved communication systems such as a website and social media; hosting cultural exchanges; engagement youth around common topics, such as behavioral health issues, and promote culture, arts and economic development.

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.

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 Seattle Indian Center supports AI/AN families in need, especially homeless veterans and women, and seeks to link those in need with available resources. The SIC provides food, clothing, shelter, education, employment, recidivism prevention, day center, laundry, sho wer, and meals. It was recently awarded a grant from the Department of Justice to assist Natives transition from incarceration into the community.

United Indians of All Tribes Foundation: 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 a number of initiatives and services targeting Native families, including the Ina Maka Family Program. An annual summer powwow is hosted by UIATF at the Daybreak Star grounds.

Native Women in Need: An offshoot of Catholic Community Services, NWN serves women in recovery and provides transitional housing.

Health

Seattle Indian Health Board: Incorporated in 1970, SIHB is a nonprofit, 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.

> **Urban Indian Health Institute:** 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 opportunities to improve health.

Native American Women's Dialogue on Infant Mortality: Beginning 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.

Education

Urban Native Education Alliance: 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.[30]

> **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 to 14.

Seattle Intertribal Coalition: This is a new organization intended to enhance communication between the Native community and Seattle School District. The first meeting between SIC and SDS was August 20, 2013.

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 age 5 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 AI/AN Partnership Initiative, and 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, Wəɬəbʔaltxʷ (Intellectual House), First Nations Student Group, American Indian Student Commission, and Medicine Wheel. Seattle Central and South Community Colleges have Native American student associations. The Antioch University in Seattle offers a Ph.D. program specifically for Native American students.

Networking and Partnerships

The Native Circle: Also called Seattle Native Circle (SNC), it is a coalition of nonprofits and community members that seeks to promote collaboration and information exchange throughout the Seattle Native community. Their website provides up-to-date information on local urban Indian resources and activities.

National Urban Indian Family Coalition: A national organization headquartered in Seattle. Formed in 2003 and funded by the Annie E. Casey Foundation, the NUIFC seeks to strengthen urban Indian family through networking and partnerships with AI/AN organizations. The NUIFC also conducts research and has convened a national meeting on expanding Indian opportunity.

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[30] Urban Native Education Alliance (UNEA) http://urbannativeeducation.org/about/about-us/ Accessed November 25, 2013.

Media

Longhouse Media: Nonprofit media production program that seeks to encourage and sustain Native use of digital technology and film for career and community development.

Native Voices: Graduate and undergraduate degree program at the University of Washington in documentary filmmaking and media research.

Arts and Culture

Northwest Native Basketweavers 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.

Red Eagle Soaring: This is a nonprofit Native youth theatre that combines traditional and contemporary performing arts. It engages youth into theater and produces several performances each year.

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

Salmon Homecoming: The Salmon Homecoming Alliance is a 501(c)3 non-profit foundation, 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 cooperative spirit in salmon restoration and protection.

Blue Pony Lacrosse: A Native American and Veteran founded organization that offers a youth program with a Native American focus on creating opportunities in sports, arts, music and education. The program is dedicated to rejuvenating lacrosse in Native American culture and teaching the history and importance of the game to Natives.

Philanthropy and 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 for them.

Native Action Network: Leadership development for Native women and young girls, including a Native women's political action committee. It fosters interaction and unity among Native women to encourage positive change within families and communities.

American Indian Women's Service League: 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.

Northwest Native Asset Building Coalition: Mission to increase asset acquisition in Native communities and strengthen tribal economies. Provides financial and homebuyer education, free tax preparation, and capacity building.

Tierra Madre Fund: Tierra Madre Fund's mission is to build community by producing cultural and arts events and running 3 free programs for Seattle's diverse Native community. The programs include; Gen7 for Native Youth Culture, Art and Technology Youth Development, Ya-howt, engaging Indigenous Leaders for a Sustainable World, and Ahdanehi, an Indigenous Women's Giving Circle.

American Friends Service Committee, Seattle Indian Program: The Seattle Indian Program supports Native Sovereignty, economic justice, and cultural preservation efforts. Their projects include Economic Justice for Native Artists, in partnership with the Northwest Justice Project, and seeks to rally support for passage of a Washington State Indian Arts and Crafts Act which protects the authenticity of Native arts and crafts, develop a companion tribal Arts and Crafts Code, and explore establishment of a Washington registry program for Native artisans. Their other project is the Canoe Nations Support Consortium, a new nonprofit organization to support the annual Intertribal Canoe Journey, assisted by AFSC and the Potlatch Fund in its development.

Duwamish Longhouse & Cultural Center: 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.

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.

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.

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.

Tlingit and Haida Washington Chapter: Social, cultural, and recreational activities are promoted by this organization to enhance community welfare, cultural preservation, and aboriginal rights.

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.

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: Public development association chartered by the city of Seattle. It was responsible for the construction of Pearl Warren and Leschi Center complex, and is governed by representatives from local Native organizations.

City of Seattle Tribal Liaison Office: Purpose of the office is to strengthen relationships between the city and tribal entities, including urban Indian leaders.

City of Seattle Race and Social Justice Initiative: Citywide effort to end institutionalized racism and race-based disparities in city government.

Get Engaged Program: This program is an innovate collaboration between the city of Seattle and the YMCA. It places young emerging leaders ages 18 through 29 on local public boards and commissions and supports their professional development and leadership competencies, including emerging Native leadership.

King County Equity and Social Justice Initiative: Goal is realize the fair and just principles incorporated into the county's strategic plan by implementing equity and social justice agenda.

Washington State Department of Health and Social Services: This massive agency offers a range of services accessed by AI/AN populations. In particular, DSHS has established a Local Indian Child Welfare Advisory Committee to assist in child protection and placement options that are culturally appropriate.

U.S. Veterans Administration: Providing health, housing, and educational assistance to Native American veterans.

Legal Resources

Native American Unit, Northwest Justice Project: Legal representation for low-income Native Americans in Washington state.

Northwest Indian Bar Association: Nonprofit 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.