

Native Neighborhood Case Study

Community Wealth Building



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This report is provided by two members of sləp̓iləbəx^w (Rising Tides) - Indigenous Planning Group, Kim Deriana and Demarus Tevuk. Our work follows Indigenous research methodology by centering on Indigenous values, actively listening to our community, and viewing research as being transformational for the community.

We recognize that the land that Seattle now occupies is the ancestral home to several Coast Salish tribes including the Suquamish, Muckleshoot, Snoqualmie, and Duwamish.

Seattle Urban Native Community

Mainstream media portrays Native Americans as living in rural villages or on reservations but more than 71% of the American Indian and Alaska Native (AIAN) population live in urban areas. The urban Native community is largely overlooked in research and programs and services are underfunded; for example, less than 1% of the Indian Health Service budget is allocated for healthcare services in urban areas.

Seattle's urban Native community is very diverse with 22.1% of Native Neighborhood Survey (NNS) relatives reporting heritage to tribes whose homelands are within Washington State. The Ancestral Homelands of Turtle Island Map displays the count of Seattle area relatives with Indigenous ancestry within each cultural and ecological region (Fig 1). About 71.1% of NNS relatives reported heritage to one tribe and 28.1% reported heritage to two or more tribes. The government only allows for enrollment in one federally recognized tribe, a policy that hinders tribes from reflecting their community's accurate population and this policy hinders tribal funding.

Demographic data for the AIAN community, locally and nationally, is unreliable because of data aggregation and the Native community's justified distrust of harmful Western research methods. The AIAN community is reported as only 0.5% of Seattle's population and is about 2.2% (44,500) of King County's population (UIHI 2017). Between the 2010 and 2020 Census, the AIAN community grew by 86% and now represents about 2.9% of the national population. Prior to settler colonization, the Indigenous community represented 100% of the population. The lower percentage of AIAN living in Seattle compared to the national percentage highlights the troubling and continuing trend of displacement of the urban Native community.

Seattle's urban Native community currently has no officially designated neighborhood and NNS relatives shared that they view current service infrastructure such as Daybreak Star, Seattle Indian Health Board, Chief Seattle Club, and the Duwamish Longhouse as neighborhood locations. However, these places only provide a few components of the services within a vibrant neighborhood. Relatives wish to see an expansion to existing service spaces to include neighborhood placemaking features such as education, food sovereignty, retail, housing, gathering space, nightlife, parks and water access. NNS relatives also

ANCESTRAL HOMELANDS OF TURTLE ISLAND



Fig 1. Ancestral Homelands of Turtle Island Map provides a count of Native Neighborhood Survey relatives that have a relationship to each eco/cultural region. ©2022 Denise Emerson.

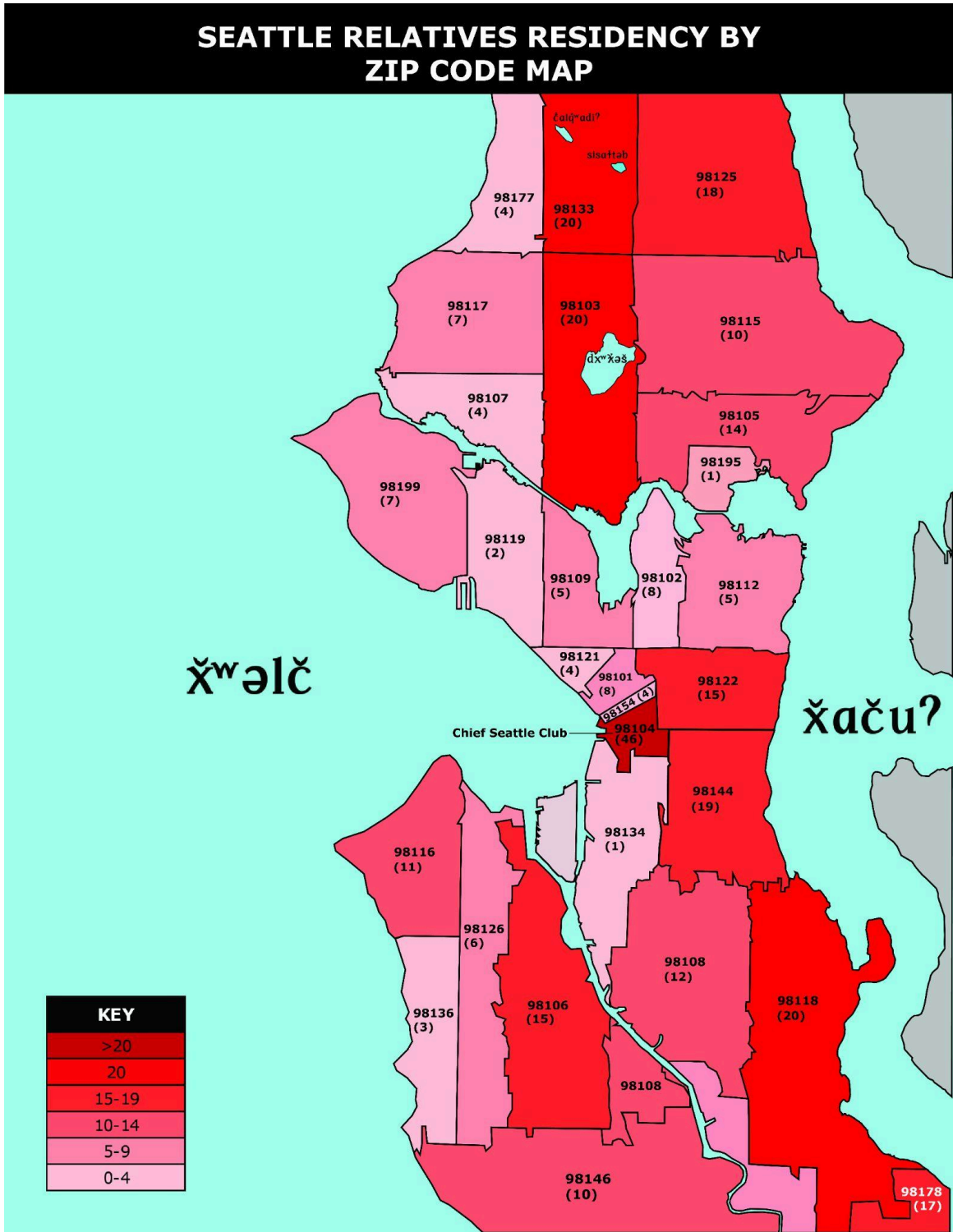


Fig 2. Seattle Relatives Residency by Zip Code Map provides a count of Native Neighborhood Survey relatives who live in Seattle city limits. ©2022 Denise Emerson.

stated that all of the land that Seattle now occupies is Indigenous land and they prefer to see several Native Neighborhood locations.

Using the Pioneer Square neighborhood as a representation of the Seattle urban Native community would unjustly skew the perception of our community as experiencing only the issues that our most vulnerable community members face such as homelessness, unemployment, disability, and struggling with addiction, domestic violence, and mental health issues. The urban Native community is also economically and experientially diverse and continues to advocate for caring for all community members.

The Native Neighborhood Survey (NNS) gathered 768 relative's responses and about 320 relatives live within Seattle city limits (Fig 2), further analysis of housing affordability and the lasting impact of redlining could provide further context to Seattle Relatives Residency by Zip Code Map. NNS relatives shared that they feel that the city and federal government dispersed elders to neighborhoods throughout Seattle during the Indian Relocation Act of 1956, an unorganized federal effort that forced about 10,000 AIAN members to live in cities without adequate support and resources. The Indian Termination Act of 1953 and the Indian Relocation Act are two policies that likely contributed to the fact that 15% of the homeless population are AIAN, despite being less than 1% of Seattle's population. The 2008 recession, rising AMI, and unequal impacts from the pandemic have all contributed to the displacement of the urban Native community out of Seattle and King County (SISC 2019).

Traditional Reciprocal Economies

The Coast Salish traditional economic system uses Potlatch gatherings and ceremonies to distribute wealth to the community and an individual or family's wealth is a measure of how much it is able to give away. Many tribal communities traditionally define wealth as a reflection of the health of the land, which provides food, shelter, clothing, and medicine. Relationships with one's family and community, as well as intercommunity relationships, are also a sign of wealth as social capital drives reciprocal economies.

The Western definition of a reciprocal economy claims that each party participates in transactions that result in mutual benefit, but in Native communities a reciprocal economy is a gift economy where an equal exchange or return is not always expected. Traditional knowledge holders speak of faith in the gift economy, that a gift will be given by someone else in the future, or that selfless and loving giving will be repaid with bountiful harvests by Nature.

Traditional economies included local trade and extended trade routes and these routes are included on the Ancestral Homelands of Turtle Island Map. Traditional definitions of wealth also include vital transportation like ocean canoes and dogs. Traditional trade included trade between South and North America, with specific families holding the right to conduct respectful trade between the two continents. Sadly, European diseases were spread along these traditional trade routes, so that explorers like Vancouver found villages in the Pacific Northwest that were decimated decades before their arrival.

Wealth is also communally owned and land, forests, rivers, fish, orchards, and fields are managed by family groups who share knowledge of how to improve abundance. Traditional knowledge of how to care for the land and waterways is also a form of wealth. While property does not belong to an individual as it does in the Western definition of land ownership, the responsibility to care for the land belongs to both individuals and communities. Another important distinction to discuss is the ethic to take care of each other and this care is given to all community members regardless of status, education, skill, age, or tribal or group affiliation.

Tribal leaders thought carefully about how to protect their community's wealth and included access to usual and accustomed hunting, fishing, gathering, and cultivated lands and waterways during treaty negotiations. Tribal leaders worked to ensure that future generations would also have their needs met and enjoy the abundance of wealth that tribes achieved over thousands of years of responsible and sustainable resource management. Tribal sovereignty, the ability to govern and make decisions for oneself, are also included in treaty rights and this ensures that tribal communities can continue to manage their homelands using their traditional knowledge and protocols.

Forced Erasure of Traditional Economies

The goal of colonization is to disrupt and destroy the relationship of Indigenous people to their homelands, take control of natural resources, and force Indigenous people to live a lifestyle dependent on the European economic system. In British Columbia, treaty rights secured the access of Indigenous people to their traditional foods but settlers refused to honor treaties, instead built fences around their property, cut down crabapple trees, and allowed their cattle and pigs to eat camas bulbs, a trade food item. The Canadian government heard official complaints but failed to enact any policy changes and simultaneously forced Indigenous children to attend boarding school, disrupting the knowledge transfer about how to tend, gather, cook, and eat traditional foods (Turner 2008). Other efforts to control or restrict access to traditional food sources include the mass killings of bison, the fish wars of the 1960s, and the whaling and sea mammal moratorium of 1977. Potlatch gatherings were also made illegal and some communities continued to gather secretly, even while under the threat of arrest.

Invasive plants compete with native food plants and medicines and the introduction of European cattle, sheep, goats, and pigs could also be considered invasive due to their impact on native animal populations and health. Introduced Atlantic salmon in aquaculture pens also causes as much effluent as a small city and a recent pen rupture sent local fishermen on a mission to capture escaped fish. Roads, highways, powerlines, fences, railroads and other engineered environmental infrastructure (such as the Montlake Cut, Denny Hill regrade, hydroelectric dams, and straightening of the Duwamish River) are all viewed as causing significant harm to both the health and access to traditional food and lifeways. Such large changes cause the local Native community to feel their wealth at a deficit, since the traditional definition of wealth is the health and abundance of the land, waterways, plants, and animals.

While tribal members feel a sense of pride and of belonging to the land, reservations for federally recognized tribes are typically located in remote areas and on contaminated and other lands unwanted by early settlers. The Indian Termination Act was a systematic removal of treaty tribes from their lands

and their ancestral homelands and resources were sold. Native Americans were forced to adopt European farming methods, in Canada successful First Nations farmers faced cycles of restrictions in an effort to deny them the right to economic prosperity. Another example of the obstruction of access to contemporary wealth is the Osage Indian Murders of 1910-1930. Since the Seattle urban Native community shares a diversity of ancestral homelands across Turtle Island, how Native People were treated across North America conveys how and why the local Native community feels a deep and understandable distrust of local government.

Urban Native Community's Vision of Wealth

From October 24 to 31, 2022 our team held three listening sessions with 11 Native community members living in the Seattle area. The following themes emerged from our conversations about wealth for the Seattle urban Native community. At the heart of the community's definition of wealth is the ethic of true equity, an anchor in traditional reciprocal economies, where every community member is taken care of and supported freely, without the bureaucratic paperwork or status markers that the capitalist system and government agencies require.

1. **Potlatch Culture:** A wish to honor the local traditional distribution and sharing of wealth; many tribal communities have similar methods to share wealth.
2. **Intangible Wealth:** Healthy relationships and a connection to cultural knowledge. Includes spirituality, cultural practice and knowledge, wellness, family, intergenerational teaching and support (childcare, eldercare), and understanding of family and local history.
3. **Tangible Wealth:** A healthy ecosystem/land provides an abundance of food, shelter, clothing, and medicine. Ensure the needs of the most vulnerable community members such as elders, children, mothers, two-spirit, LGBTQ, disabled, relatives in crisis, and the incarcerated. Includes access to transportation.
4. **Communal Care:** Communities work together to care for the land and plant and animal relatives, ensuring or creating abundance in natural resources.
5. **True Equity:** Every community member deserves to have their basic needs met and experience a healthy, stable and happy life.

Our group's discussions were in agreement with the definition of [Indigenous wealth](#) from the Native Governance Center:

“Indigenous wealth is about decolonizing and revitalizing what it means to be healthy and live in abundance. Most Indigenous languages do not have a word for “wealth.” Instead, they have words that convey living reciprocally, focusing on health, and being a good relative. Indigenous wealth is shared: when we have access to shared wealth, we can restore the health of our communities and nations.

In contrast, the western version of wealth exists within capitalism, an economic system that harms BIPOC communities. Western wealth is not usually shared and can look like individual monetary gains, profit benefiting a single group, and the extraction of public resources for short-term boosts.

In essence, western wealth is individualized, focused on profit, and usually fails to consider the long-term impacts that decisions can have on people and/or the planet.”

Land Rematriation: Reconciling Capitalism

The capitalist economy, with its focus on individualistic competition for monetary and resource gains, at the expense of the health of the land and community, is at odds with the Indigenous reciprocal economy that focuses on distributing wealth to ensure community health, security, and stability. The Western worldview of humans outside of Nature also degrades plants and animals to objects which serve mankind, the term ‘ecosystem services’ is a good example of this transactional worldview of the life forces that humanity’s survival depends upon. During our listening sessions, a community member spoke about the frustration and grief of watching workers at Pike Place Market throwing salmon in such a disrespectful manner for the entertainment of tourists.

While capitalism and Indigenous reciprocity operate within very differing cultural frameworks and worldviews, Native People traded with early settlers. Community leaders quickly saw the value of participating in the Western economy as another way to ensure wealth, stability, and care for future generations. Chief Seattle advocated for building a trading post nearby, Potlatch families gave away down pillows and woolen blankets, basket weavers and artists sold their work downtown, and tribal members traveled from 200 miles away to work seasonally to pick berries and hops. Urban Native community members continue to care for their families and see the need to participate in today’s economic system, while also questioning the lack of equality and equity within capitalism.

Capitalism and colonialism are intertwined and capitalism continues the disruption of relationship-building that is central to many Native American cultures. Indigenous communities want to pursue decolonization both as a way to heal the land and the people and land rematriation movements include returning to Indigenous Peoples the relationship of managing or caring for the land.

The Native Neighborhood Survey asked relatives if they would prefer to live with peers in their income-level or with a mixed-income community. The following responses show some trends for the urban Native community’s views on economics.

“Income is a colonized idea and therefore native people should not be separated by it. We should be able to see one another for the strength they provide to the community. Higher incomes will contribute more taxes to the community and lower incomes will provide a vitality and connection that higher income can sometimes lose sight of. Mixed income keeps people humble, responsible, and thinking communally rather than individualistically.”

“We need incomes of all places because that’s traditionally how natives take care of other natives, you share and support.”

“We used to all live together, no matter our wealth. It was only until colonialism that we were forced to stop. Lets go back to it.”

The Truth and Reconciliation Commission of Canada, a nationwide legal mandate to heal the harm caused by Canada's boarding school policies, provides an example of one path toward creating a nation's culture that is more receptive to funding and supporting culturally-relevant programs and projects. Vancouver, BC, the third-largest urban Indigenous population in Canada with 52,375 First Nations people, became the world's first [City of Reconciliation](#) in 2013. The City's reconciliation goals are to establish and maintain mutually respectful relationships between Indigenous and non-Indigenous peoples in the City of Vancouver and to uphold and advance the rights of local Nations and urban Indigenous peoples. The City follows a [Reconciliation Framework](#), established in 2014 with Indigenous guidance and this framework is updated annually to help ensure intentionality and movement toward the commitment. To progress, American cities like Seattle need to invest more time and resources into building trusting and honest relationships with local tribal governments and the urban Native community.

Strengthened Relations: Above all it is important to recognise the history, heritage and protocols of the three Host First Nations, their presence, and achievements with respect. (BC T&R 2014)

During the wealth building talking circles, multiple relatives spoke about how Truth and Reconciliation actions would be healing and a first step towards making amends for the loss "of wealth" experienced by our Indigenous and BIPOC relatives. This could begin with a formal verbal apology from the city and continue to evolve through actions like land repatriation, redistribution of resources and services, and improved autonomy by affected community members of city-allocated money.

A question that will take further time and resources to answer is how to reconcile the capitalist and traditional reciprocal economic systems. Each economy has different objectives, protocols, and definitions of wealth. These differences are what can make some Native community members feel uneasy about participating in an economic system that values and centers greed and self-centeredness. Sustainability and the ethic of caring for every community member is embedded in many tribal cultures and the only negative behavior that is warned against in stories and through social norms is greed and selfishness. Improving monetary wealth for the urban Native community could mean creating more opportunities for culturally relevant distribution of wealth that helps community members feel good about their role in the economic system.

Seattle Native Community – Economy Today

The following economic snapshot of the Seattle urban Native community is a reflection of two major themes. First, the capitalist economy has a historical legacy that begins with settler colonialism, where Indigenous relationships to the land and to the community were systematically severed. The health and abundance of traditional foods were destroyed and access to land and waterways disrupted, traditional wealth distribution methods became illegal, and boarding schools traumatized Native children and caused huge losses in the teaching of traditional knowledge. Mental, physical, and economic health for the AIAN community continues to be impacted by colonization and capitalism reinforces or continues to cause these economic and health disparities.

Second, existing economic data could be a reflection not only of the continuing impacts of past efforts to reduce the AIAN community's attainment of monetary wealth, it could be a sign of the community's reluctance to participate in capitalism. We also wish to address the stereotype of the AIAN culture as stagnant or unchanging, when Native cultures are highly adaptable and entrepreneurial.

The sləp̓iləbəx^w (Rising Tides) group recognizes the harm caused by the deficit narrative of status reports, where only the disparities of a group are presented, and we wish to begin by stating that these statistics are only a partial picture of the vibrancy and tenacity of our community.

2020 Census data shows an 86% increase of the AIAN population to 2.9% of the national population, yet current estimates for the AIAN community within Seattle are at 0.5% (AIAN alone). The 2014 Lift Up the Sky report states that the AIAN population in King County have been pushed out the urban core, where service infrastructures established in the 1960s/1970s, as direct responses to the Indian Termination Act and Indian Relocation Act, continue to operate. Seattle's urban Native community will continue to face displacement unless the city, county, and other agencies collaborate with the urban Native community to combat displacement in coordinated efforts.

In King County, the AIAN population tends to be younger (UIHI 2017) and the pandemic has reduced the AIAN life expectancy by 7 years nationwide, a reflection of health inequities related to health services and access to wealth. Also in King County, 17.5% of AIAN have college degrees compared to 51.0% of non-Hispanic Whites (NHW) and community members continue to call for culturally-relevant education and educational support (UIHI 2017). Secondary education is related to earning potential and statewide, the median annual income for those who identify as AIAN alone is \$48,699 (statewide median income \$73,775) and 22.3% are individuals who are 100% below the federal poverty level (compared to 9.8% of the WA population). In King County, the AIAN community median income is \$52,404 compared to the general King County median income of \$94,964 (ACS 2019 5-year estimates, WSDC 2022), and 26.1% of AIAN individuals live in poverty compared to 7.7% of NHW individuals (UIHI 2017).

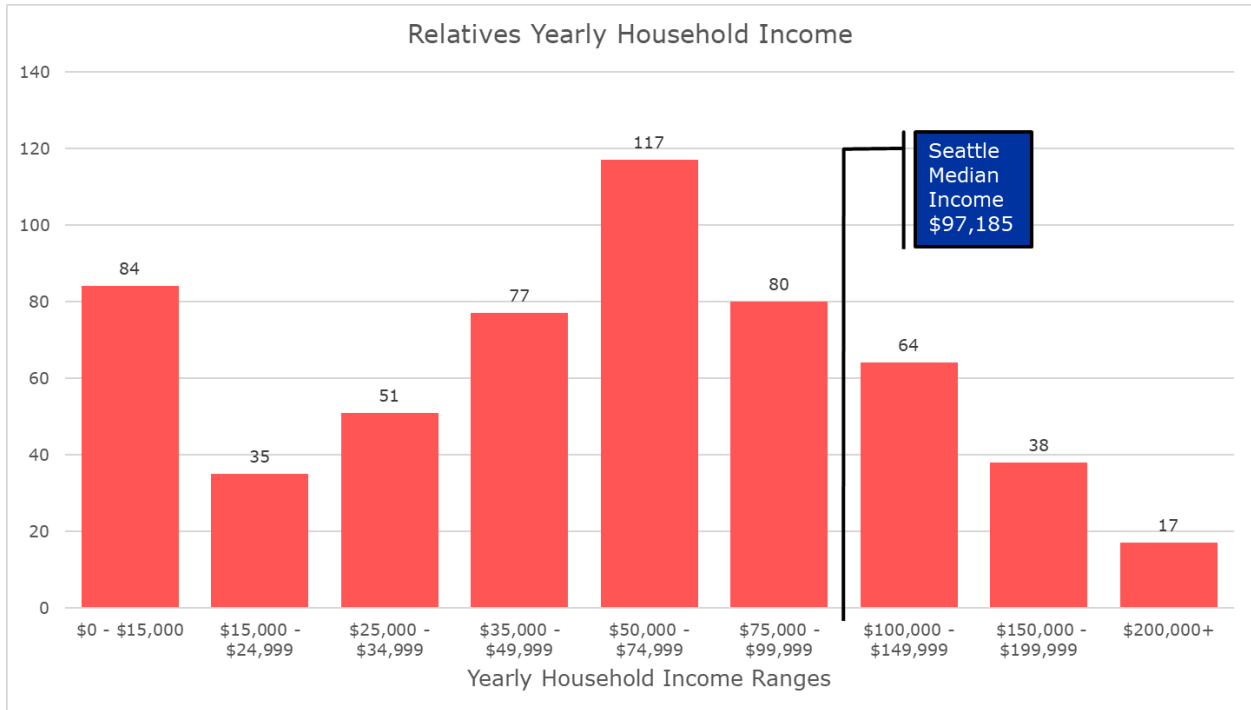


Fig 3: Native Neighborhood Survey results for yearly household income, NNCS 2022.

From December 2021 to July 2022, the Native Neighborhood Survey collected responses from 768 Native and Indigenous People who live, work, visit, or get services in Seattle (Fig 3). About 320 survey relatives live in Seattle, 97.0% of all relatives live within Washington State, and 563 relatives provided their household annual income (about 9.9% of relatives preferred not to answer). Relative’s annual income resembles a traditional bell curve and there appears to be a median income within the \$50-74,999 annual income range, but there is a significant set of 84 relatives who reported within the \$0-15,000 annual income range. While it is important to focus on our community with the greatest need, 79% of relatives reported earnings below the Seattle median annual household income of \$97,185 (in 2020 dollars, 2016-2020, US Census).

Statewide, 51.7% of AIAN-headed households are cost-burdened where the family pays more than 30% of their income towards rent or mortgage (WSDC 2022). In King County, AIANs rent their homes at a rate 1.7 times higher than NHWs while NHWs own homes at a rate of 1.6 times higher than AIAN (UIHI 2017). During an intercept survey for AIAN community who qualify for housing assistance in King County, 50% (98 of 195) are housing cost burdened for both rental and mortgage payments and an affordable rent based on income provided would be about \$550 per month (SISC 2019). Further culturally relevant and sensitive research is needed to determine the percentage of the Seattle urban Native community that experiences housing cost burden.

Learning more about the path to overcome barriers to home ownership in the Seattle area as a means to build equity and ensure intergenerational wealth is a desire that comes up often during listening sessions with urban Native community members.

Native Neighborhood Survey results for household size shows a need to offer a diversity of housing and to include homes with more bedrooms (Fig 4). Many reports state that the AIAN community lives in overcrowded housing and this could be a reflection of the need for more housing and/or the community’s preference to live in an extended family group.

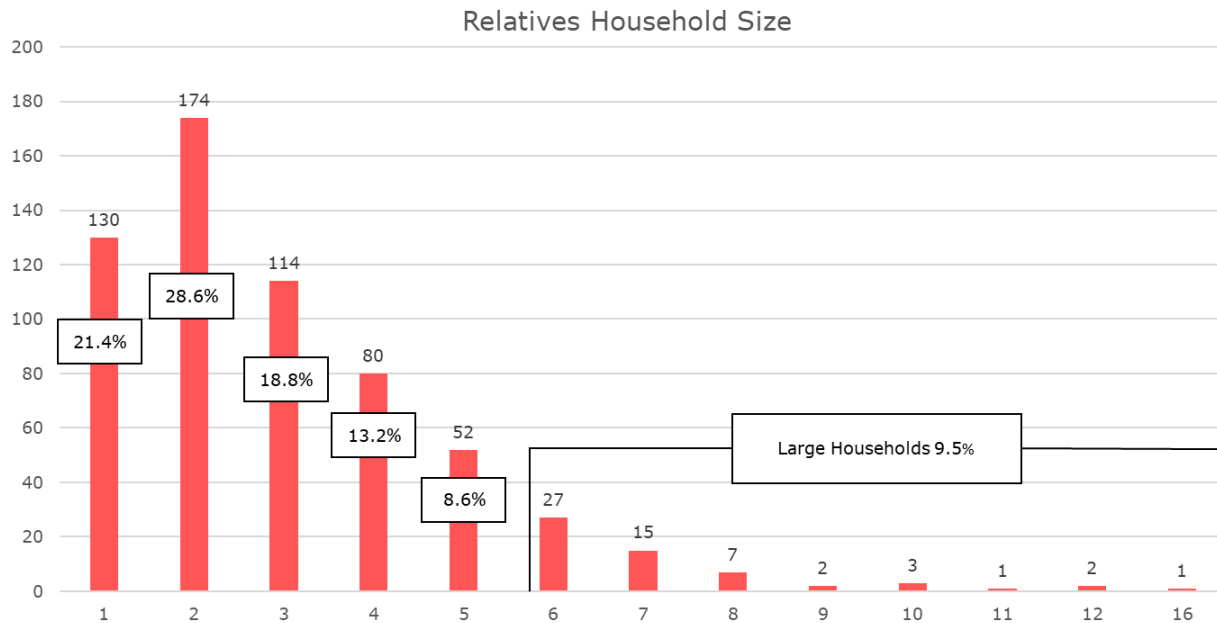


Fig 4. Count of relatives per household size, NNCS 2022.

Urban Native Community’s Strategy Themes

During our study’s listening sessions, urban Native community members spoke mainly about their desire to restore traditional definitions of wealth while also questioning how their community can continue to build intergenerational wealth and thrive in the current economic system. A key theme of discussions included how to care for families, reclaim autonomy, and restore relationships to care for the land. The following recommendations are culturally relevant to the Seattle urban Native community.

1. **Land, Resources & Support:** Provide spaces for the urban Native community to feel safe, be authentically themselves, gather together, tend plants, and share knowledge.
2. **Cultural Revitalization:** Support programs for the intergenerational teaching and sharing of cultural practices and traditional knowledge, fully fund programs with a goal of reducing the current over-taxation and ‘max capacity’ work environment within Native-led organizations and programs.
3. **Reconciliation & Earn Community Trust:** The city needs to understand the historical mistreatment of the urban Native community, actively listen to the community, become true allies and avoid performative support. Community members spoke about the frustration of being asked to lead engagement/outreach efforts and provide gratis Native Culture/History 101 to non-Native employees.
4. **Restore Traditional Wealth:** Follow the ethic of caring for the land, honor and acknowledge traditional methods of resource management, reclaim and strengthen self-governance and autonomy, communal ownership of land, buildings, and programs, and decolonize management policies.
 - a. A focus on the health of salmon by removing hydroelectric dams and improve road culverts

5. **Grassroots Accountability:** Remove barriers to community members volunteering or participating by offering stipends, provide childcare and transportation; support community members participating in decision making and planning; every community member should have a voice and a role with leadership as secondary or in an implementation of actions role.
6. **Culturally Relevant Services:** Improve and expand anti-racism and anti-bias training for all agencies, including Native-led nonprofits.
7. **Recognize Coast Salish Tribes:** Respect Coast Salish knowledge and guidance but do not depend on local tribes to fund large projects, build respectful but not extractive collaborations with local tribes.
8. **Community Protocols & Agreements:** Support the creation of culturally relevant protocols, policies, and accountability measures for agencies, nonprofits, and allies to build trust and healthy boundaries for the safety of community members.

Recommended Actionable Strategies

The following recommended strategies are actions that the study identifies as being attainable now by the city and other local agencies. (The [SISC Housing Needs Assessment 2019](#) includes recommended actions that have some overlap and our report points out that the urban Native community has previously asked for similar investments.)

- Cultural revitalization: family history, continued cultural knowledge,
 - Food sovereignty/land regeneration: restoration of abundance of land and water, treaty rights
 - Community Wellness: housing/shelter, healthcare
1. Safe and permanent housing that can be transferred to future generations for wealth and stability
 - a. With easy transportation access, connect to services, cultural programs
 - b. Community preference for AIAN - related to safety
 2. Create a Native Neighborhood: our community is missing a central place that provides more than existing services; a place to meet, shop, learn, heal and make friends
 3. Indigenous ecological-centered infrastructure and Native environment restoration - Provide community-managed resources to regenerate greenspace and water access for cultural programming and reconnection to the land, plants, animals, waterways and each other (land-based re-Indignation and decolonization)
 4. Truth and Reconciliation
 - a. Honor Treaty Agreements
 - b. Respect and Include Coast Salish Tribes in decision and policy-making processes
 - c. Improve and expand **anti-bias and anti-racism** training; existing programs need to include AIAN history, issues, and address invisibility of the AIAN community
 5. Autonomy and self determination through resource sharing and collaborate on updating governmental agency policies
 6. Intergenerational caretaking of the land and people
 7. Improve funding for Native art, culture, and services programs

8. Fund qualitative community needs (research, engagement, historical trauma healing and capacity strengthening): fund community-based participatory research (how to share data and information in a central and transparent way); remove barriers by providing stipends to attend meetings (including transportation costs) and childcare

Needs Assessment Table

The following table is included in the Native Neighborhood Community Study and it highlights the community’s efforts to identify issues, root causes, and potential solutions. Issues for the Seattle urban Native community are longstanding and will require significant resources and political support to address.

Issue	Potential Cause	Potential Solution
Severely underfunded, urban Native-led nonprofit organizations only receive 0.23% of philanthropic funding, causing stress and low capacity for Native NPOs to take on large issues or projects (source: SUNN)	Assumption that urban Native NPOs qualify for federal funding, assume all Native People live in rural areas, lack of understanding of history of Native community, lack of understanding needs	Educate funders of history of urban Native community, prioritize and expand funding to Native NPOs, build trust relationships, collaborate and co-create needed funding opportunities
Federal and larger funding for tribal governments ignores urban Native community	Federal legacy policy to only offer funding to projects on tribal land	Advocate for change in federal policy for funding projects and programs in urban and suburban settings
Nonprofit sector and city management function with Western mindsets and policies: urgency, scarcity, competition, top-down, hierarchy governing structure	Agencies must operate in a capitalist economy built by Western society; assimilation mindset and EDI (equity diversity inclusion) not strong enough for meaningful change	sləp̓iləbəx ^w and a future NN leadership team need to continually evaluate if their partnerships align with the group’s value to Indigenize processes and the neighborhood project

<p>Housing affordability, low stock of affordable housing in Seattle, displacement and gentrification</p>	<p>IRA, CO#5, redlining, 2008 recession, high AMI for Seattle (single household), competitive wages and high earners renting below what they can afford reduces affordable housing stock</p>	<p>Form a committee to understand long-term effects of past policies, explore collaborative affordable housing models</p>
<p>Desire of urban Native community members to own a home in Seattle’s high/ rising cost housing market</p>	<p>Policies that did not allow generational wealth to develop in the past: redlining, CO #5, Western views of land ownership not the same as Indigenous view of belonging to the land</p>	<p>Homeownership education and support programs that are culturally relevant/ responsive, land co-operatives, mixed-income projects, graduated/ transitional programs, lease to own</p>
<p>High per capita rate of homelessness for Seattle urban Native community, need for culturally relevant holistic and wrap around care</p>	<p>IRA, intergenerational trauma (caused by colonialism, racism, stereotypes), low philanthropic funding relative to the community’s need</p>	<p>Empathy, fund affordable long-term and life-long housing, fund healing centers (ceremony, talk therapy), programs that help relatives with achieving stability</p>
<p>Less than 1% of Indian Health Service (IHS) funding is dedicated to care for tribal members who live in urban areas. >70% of AIAN live in urban areas. Access to healthcare as a treaty right was secured by ancestors.</p>	<p>Federal government claims (from the 1940s to Nixon era) that it can’t afford to care for tribal members who live off reservation land. Federal policy to make treaty responsibilities place-based.</p>	<p>Fully fund and expand services of IHS for tribal enrolled members living in urban areas, and remove place-based restrictions for this treaty responsibility, culturally relevant healthcare</p>
<p>Mental health needs for intergenerational trauma, healing from internalized oppression</p>	<p>Colonization, federal assimilation policies, forced removal of AIAN children and adoption to non-AIAN families, boarding school trauma, white</p>	<p>Fund counseling services, fund and expand existing talking circle programs, provide stipends for relatives seeking care, create safe (and secluded or protected) spaces</p>

	supremacy culture in workplaces and services	for ceremony and other healing practices, mentorship
Anti-Native and anti-Indigenous racism, stereotypes, erasure and invisibility	Colonialism, Manifest Destiny, neo-colonialism, lack of truth and reconciliation movement	Education, especially of non-Natives to take initiative for self-education of racist policies, guided education programs
Lack of land access for gathering traditional food and medicines, lack of land for ceremony	IRA, ITA, CO #5, redlining, colonialism, Western or European view of humans outside of nature	Land repatriation movements, land conservancy programs, land cooperatives, graduated programs that will return lands to tribes
Urban Native and newly-arrived Native students pursuing secondary education experience culture shock, difficult to find programs and services, hard to connect with urban Native community	Secondary education is a Western institution with Western worldviews, set inside another larger Western space; alienation of Native and Indigenous students	Fund and build tribal college extensions in Seattle, build NN library, college support groups, MMIWR awareness and prevention, create an asset map of local Native-led and Native-serving nonprofits, NN can include safe student housing, support, mentorship, care packages, and fund scholarships following kinship systems
Primary education forces urban Native and Indigenous children to attend Western education public schools; results in loss of life and sense of self and purpose, school to prison pipeline, gang involvement, lower life expectancy, self medication	Assimilation, boarding schools, valuation or preference of Western education, devaluation and ignorance of traditional knowledge systems	Expand and fund existing programs, create a city/countywide committee for how to Indigenize and decolonize primary education from pregnancy, birth, preschool to secondary education

Need for support for Native and Indigenous parents, grandparents	Forced removal of Native children from their families; assimilation, boarding schools, Indian Adoption Project; elder care separates from their homes	Fund Native-led childcare (preschool and afterschool programs), support intergenerational children, youth, and elder care facilities
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