



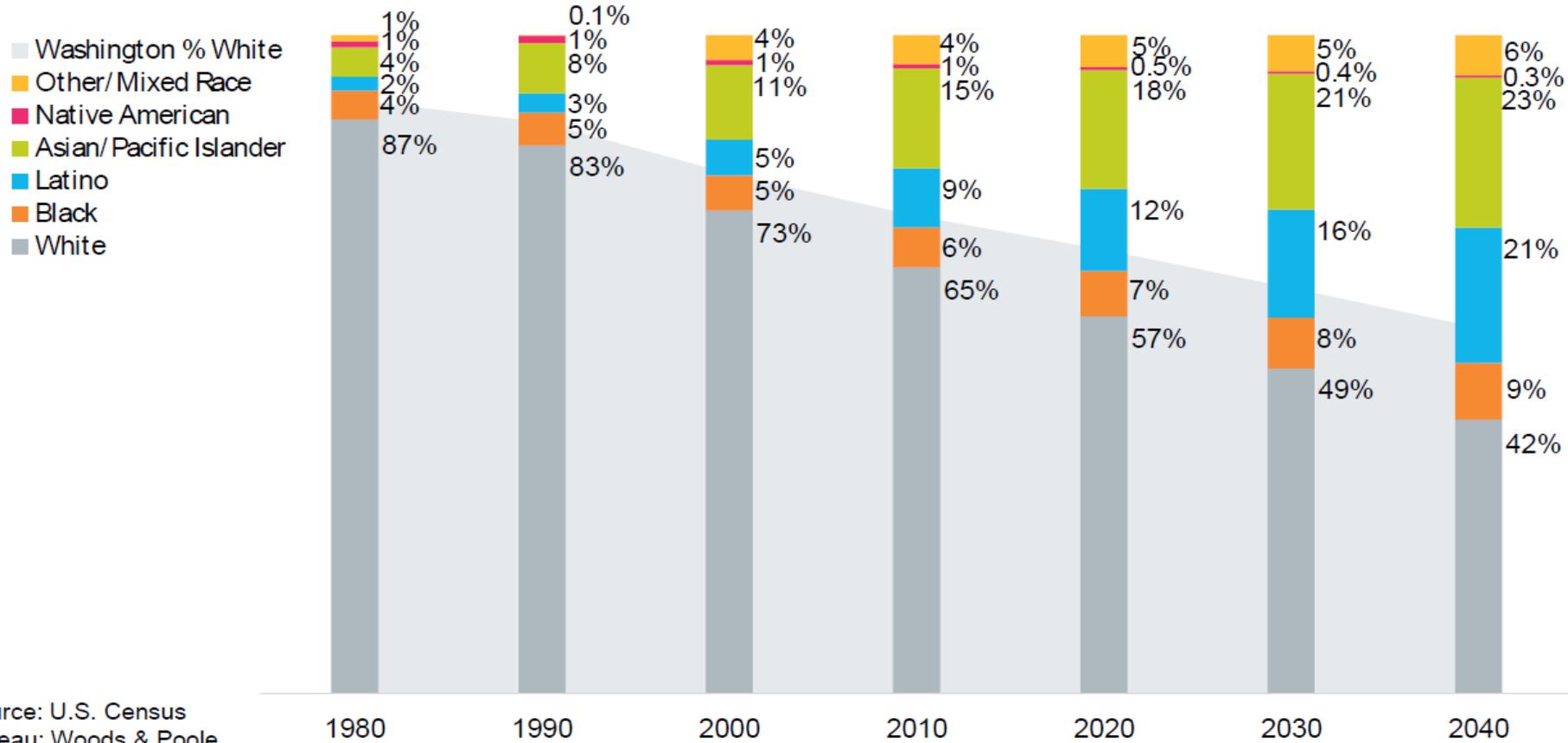
Indigenizing Seattle's Comprehensive Plan

**Inclusion of
Indigenous presence, perspective,
and values in the city's future.**

**Lack of Positive
Indigenous
Presence in
previous plans**

- **"From the Native Americans who first established trading centers along the Duwamish River to the latest waves of newcomers from around the world, all have left their mark" (Comprehensive Plan, 2019, pg. 66).**
- **American Indian / Alaska Native students being of the population unengaged in school art classes (pg. 146)**
- **Chinatown/International District being a "historical center of the Native American and African American communities" (pg. 282)**
- **High percentage of Native American people being renters, not home owners (pg. 483)**
- **Short statistic on Natives typically being low income (pg. 484)**

King County will continue to lead the state in demographic change



Source: U.S. Census Bureau; Woods & Poole Economics.

Policy Link data gathered for previous comprehensive plan

**Importance of
including**

Indigenous peoples:

- ▼ **to combat
Indigenous erasure
& enable more
Indigenous self
determination**

**To do so, we
must first
recognize
that....**

- “Indigenous people and non-Indigenous settlers co-occupy place, and yet they do so in ways that are rarely common with each other and often fundamentally different” (Porter & Barry, 2016).

Indigenous Values - examples

- Relationship with the natural world – we as humans are not any better; interconnection of relationships (Braiding Sweetgrass).
 - Think of water, plants, other animals all as living, wise beings.
- Holistic well-being (Seattle Indian Health Board).
 - For individual, community, and world.
- Resources we benefit from are meant to be shared.
 - Ex: No-one should be homeless (Chief Seattle Club).
- The community is greater than the individual.
- Be respectful of new places – ask for permission and bring gifts before coming (Talking Circles).
- Take only what you need; never more than half (Braiding Sweetgrass).
- Justice is worked through healing.
- Elders are valued highly.

Seabird island of Canada:

- Created a sustainability comprehensive plan for their community in 2016

Vancouver:

- Team of 7 Indigenous planners
- With efforts throughout the city, including:
 - Indigenous engagement specialist
 - Reconciliation strategies
 - Protection of sex workers
 - Community mapping with Indigenous peoples

Maori lands of New Zealand:

- Changing of Christchurch by:
 - Landmarks **in** Maori language
 - Making shared histories visible
 - Providing space for Maori ceremonies
 - Planting native vegetation (Puketapu-Dentice, 2017).

General Examples

Maori word	Tapu	Kotahitanga	Mana	Mauri	Kaitiakitanga
Translated in English (value it represents)	Sacred, prohibited, burial sites, areas off limits	Participation, consensus, participatory decision making	Pride, authority, self-esteem, respect	Health and spirit, a sustaining life force	Sustainable management of natural resources, ecosystems
Translation to policy / planning	“increase of connectivity between cultural sites and indigenous ecosystems during development” (pg. 12)	“involvement of Maori communities to improve energy efficiency strategies” (pg. 12)	“increase use of Maori art, that enhance urban design and promote cultural awareness, understanding, and pride (pg.14)	“design and development that improves Maori standards of living and Maori health to achieve social equity” (pg. 13)	“Design and use of natural systems to enhance cultural sites and control and reduce erosion ...” (pg. 12)

Other example:

Tsleil- Waututh Nation

- Started partnership with city of Vancouver to plan for the north district.
- Established protocol for each other to provide “written notice of any proposed land-use developments” (Porter and Barry, pg. 108, 2016).
- Mapped and formed bioregional atlases
- Established plans for a park they found shared value for
 - Ensured that **“all new structures ‘have a unified “Coast Salish” design expression that addresses the place, its history, landscape, and traditional uses, with a contemporary and metaphorical design approach’**



Sto:lo people of Sea Bird Island in the Fraser Valley of Canada

Executive Summary

The CSCP is a plan for the community, by the community.

Modern planning is ongoing at Seabird Island. Formal planning for the Seabird Island Comprehensive Sustainable Community Plan (CSCP) began in 2008 and has continued until 2014. In the meantime, many other plans were developed and implemented throughout the community. With many external pressures and challenges facing Seabird Island and its Members, Chief & Council noted the strong need for a comprehensive, holistic, future-oriented plan to guide the community towards its shared vision. This plan is just that; a living, adaptable document that combines the 4 CSCP planning phases and 10 additional community plans.

A Planning Steering Committee guided the planning process based on the principles to be accessible, inclusive, transparent, community-driven and participatory; and to ensure that the final CSCP is comprehensive, sustainable, practical, implementable and monitored.

Over the past 8 years, community input and feedback was collected and recorded; interwoven into the various plans created for Seabird Island. All of those voices were brought together to create the CSCP.

The CSCP provides a framework for decision-making and actions moving forward. The key framework sections are:

The Planning Areas for Seabird Island are:

Membership

Leadership

Environment

Community Development

Culture, Healing, Health & Wellness

Goals: Statements supporting what the community wants to achieve. The CSCP features 23 community goals that summarize the key priorities for community action.

Moving forward, under each Goal will be Council-directed strategic objectives and administration-directed actions and activities that will all participate in reaching the community goals.

The CSCP is a living document meant to shift and adapt to the changing needs of Seabird Island. Annual updates and quarterly reports back to the community with opportunities for feedback will ensure that the plan remains relevant and effective in assisting Seabird Island work towards a restored, healthy and vibrant future.

As Aboriginal peoples, we are deeply connected to our natural environment and the balance between give and take is widely understood and respected. Our ancestors let the health of the people and the land guide decisions and this way of thinking should continue to inform our decision-making process as we create a plan for Seabird Island.

Planning gives us a course of action to apply our community's vision to the land and to our Members. While Seabird Island is a strong community with many incredible Members and we continue to work towards positive change and betterment for our community. There are many things about Seabird Island and its people that we want to restore and protect for our future generations; there are also opportunities for change and growth looking forward. Community planning allows us to think strategically about our future and ensure that we use our resources wisely, effectively and efficiently. Planning helps the community to build capacity, promote active engagement of its Members and foster a shared vision for where Members want to go. Creating a comprehensive CSCP is the first step to addressing the diverse issues that have been raised by leadership and Members alike.

There are a number of areas where planning is necessary and beneficial. Coordinating future development, generating a framework for economic opportunities, improving the performance of our Band administration and enhancing our governance capacity; planning allows the community and leadership to step back and consider their future holistically. Our culture is embedded in every plan we make, as we try to balance our development and growth with the health of our natural environment.

At Seabird Island, we are planning to build a healthy, restored and complete community for our Members. By thinking strategically about the future, we can mindfully craft a vision for our community that includes a healthy, strong, proud and vibrant Membership.





**Translation
to here,
now.**

Going Beyond Acknowledgment

“Acknowledgement of Indigenous “ownership” (and therefore, implicitly, of colonial occupation and dispossession) is one thing. Granting Indigenous people some determination over the land upon which our cities and suburbs have been imposed, quite another” (Paul Daley, 2016).

**Example of
how this is
happening
now**

Native American Tribe Regains Northern California Island It Calls Center of the Universe

POSTED 10:22 AM, OCTOBER 22, 2019, BY ASSOCIATED PRESS, UPDATED AT 01:28PM, OCTOBER 22, 2019

 FACEBOOK

 TWITTER

 LINKEDIN

 PINTEREST

 EMAIL

Indian Island off the coast of Northern California was the site of a massacre, a place that was contaminated by a shipyard and flush with invasive species.



Indian Island is seen in a Google Maps image.

It's also the spiritual and physical center of the universe for the small Wiyot Tribe, and it now belongs to them almost entirely after a city deeded all the land it owns on the island to the tribe during a packed signing ceremony Monday.

"It's a really good example of resilience because Wiyot people never gave up the dream," tribal administrator Michelle Vassel said. "It's a really good story about healing and about coming together of community."

The tribe was decimated in 1860, when scores of elders, women and children were wiped out during a raid by settlers while the tribe's men were away gathering supplies. Since then, the now 600-member tribe has been making small strides toward regaining the land it lost.

Watch KTLA 5 News

Every newscast plus replays streamed online

**Build &
strengthen relationships**

Learn from one another

**Include Indigenous
peoples in policy
changes**

Continuous Indigenous Partnership & Consultation

Map together

**Encourage people to
consult Indigenous
communities**

**Refer to maps for
placemaking**

Next steps

- **Start working with policy link for community outreach**
- **Work with local tribes and Indigenous elders, organizations, etc. to understand the values and priorities of this area.**
- **Hold listening/learning/mapping sessions with Indigenous folks.**
- **Connect Indigenous people to those in different departments of the city, linked by their expertise.**
- **Bring Indigenous planners to speak and learn with the city to better understand Indigenous planning.**

Questions & Discussion

- What from this is emerging for you?
- How plausible is it to get to a fully co-existing model here?
- How do you envision this happening with the city?
- What are the barriers?
- Is there anything missing?