

WASHINGTON STATE NATIVE HAWAIIAN AND PACIFIC ISLANDER COMMUNITY DATA REPORT



2019-2024



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Photo by: Mel Ponder Photography



ABOUT THE PACIFIC ISLANDER COMMUNITY ASSOCIATION OF WASHINGTON

The Pacific Islander Community Association of Washington (PICA-WA) was founded in 2019 with the threefold mission to establish a cultural home, center community power, and further the wellness of our communities physically, culturally, socially and spiritually.

Our work centers around providing direct community support paired with systems advocacy that is guided by Pasifika values and priorities. At PICA-WA, we do not believe that you can do one without the other. We cannot provide services to the community, addressing social determinants of health, without also advocating within systems to mitigate, reduce and eliminate harmful systems, policies and practices, which keep our community members from achieving wellness. And we cannot advocate for systems change without being connected, informed by and accountable to the community we serve.

We are a nonprofit organization by Pasifika, for Pasifika that seeks to live out the indigenous values of Native Hawaiians and Pacific Islander (NH/PI) communities here in Washington state through community organizing and speaking our truth fiercely to systems of power, while providing social supports and cultural spaces for the community to gather in dignity.

Washington has the third largest population of Pasifika peoples in the country and our communities who reside here are resilient. While we continue to endure struggles in combating systematic erasure, Pasifika people will also continue to rise as we center our humanity and persist toward liberation.



ABOUT THE NH/PI COMMUNITY DATA REPORT

We recognize the important role that data has played historically and still today in deciding where resources flow and how our communities are engaged in decision and policymaking. Furthermore, it has determined how many of our traditionally overburdened communities have been defined, (in)visibilized and (under)served by systems and institutions for decades.

In efforts to build collective analysis and better partnership between our Pasifika communities, state and federal policymakers, institutions, and other stakeholders, we — with our partners at UTOPIA WA, NH/PI community members, and allies across the state — have researched, discussed, and written this disaggregated Washington NH/PI community data report to share first and foremost about our culture and our love of our people, but also about the specific ways in which systems were not built for us and the outcomes which have resulted because of this.

Through this report, we hope to uplift the critical need for more disaggregated and culturally aligned data collection and reporting, provide policy recommendations that are informed by community wisdom and successes, and continue to advocate for better Pasifika health outcomes in solidarity with BIPOC, queer, and disabled intersecting communities in holding systems and institutions accountable to the communities they serve.

I am honored to support in the stewarding of this work for our communities and hope this report, the first of many, conveys to all in and outside of our community that we can lead in policy development and effectively partner with systems as we work toward solutions for a better future.

Kiana J. McKenna

Kiana McKenna (she/her)
Director of Policy and Civic Power
PICA-WA



AMPLIFYING COMMUNITY'S SACRED VOICE

The data for this report was collected around PICA-WA's twelve wellness policy priorities, which were created with community input and based off the most critical needs being addressed through our direct service and systems advocacy work. These wellness policy priorities guide our systems advocacy work and serve as a values system for how we believe systems and institutions should be working with and serving our NH/PI communities.

Following the completion of the first round of data collection by KAYA Strategik, PICA-WA held four listening sessions with community members across Washington state throughout 2023 to gather input on the data itself as well as their personal experiences with data collection and reporting. What we learned during these listening sessions and from serving community since we were founded as an organization has resulted in the culmination of this report.

Due to the limited availability of disaggregated data on our community's wellness outcomes and necessary data sources which are not culturally relevant, we recognize that this data report will feel incomplete and imperfect. We heard from many community members and know ourselves that many of our community members were not able to be represented in this report. We are sorry to our Pasifika siblings who will not see the visibility of their unique communities in this report which is a direct result of many systemic failures to visibilize us. Our hope is that this report will serve as a starting point and learning resource for both our communities — as we continue to collectivize our voice — as well as for systems and institutions, who conduct data collection and reporting, and who are also transforming to better engage and serve us.

*“A leai se gagana ua pō le nu’u.”
“Without language the people are in the darkness.”*

When you lose your language you lose your culture,
and when there is no longer a living culture,
darkness descends on the village.

– Samoan Proverb

Ngatu Restoration, INS[PI]RED Cultural Arts
Photo by: PICA-WA

12 WELLNESS POLICY PRIORITIES

-  **NH/PI Political Autonomy**
-  **Food Justice**
-  **Housing Justice**
-  **Immigration Justice**
-  **Health Justice**
-  **Justice System Transformation**
-  **Police Accountability**
-  **Data Sovereignty**
-  **Pasifika Liberation**
-  **Holistic Education**
-  **QTPI Inclusion**
-  **Language Justice**



COMMUNITY DATA OWNERSHIP

Historically, in addition to the lack of transparency and power given to marginalized communities in data collection carried out by government systems and institutions, we recognize that for centuries, data has also been weaponized against our communities to reinforce oppressive systems that result in disinvestment and harmful policies.

We are committed to data justice in Pasifika communities and therefore in this NH/PI Community Data Report, aim to increase visibility of our Pasifika peoples, be representative of community needs, challenges and strengths, and also use the data collected for this report in ways that will promote Pasifika self-determination.

Therefore, all data collected for the purpose of this Washington Native Hawaiian and Pacific Islander Community Data Report, in addition to the report itself, are the shared property of not only PICA-WA and UTOPIA WA, but also our wider Pasifika community, and can be used in our shared interests to advance Pasifika wellness in any way we see fit.

“We want this data to uplift and validate our communities.”

– Listening Session Participant, Sep. 2023

Photo provided by UTOPIA Washington



WHO ARE NATIVE HAWAIIAN AND PACIFIC ISLANDER (NH/PI) OR PASIFIKA PEOPLES?

Using terminology from the Native Hawaiian Health Care Improvement Act, Native Hawaiians are a "distinct and unique Indigenous people with a historical continuity to the original inhabitants of the Hawaiian archipelago whose society was organized as a Nation prior to the arrival of the first non-indigenous people in 1778," and Pacific Islanders are the distinct and unique Indigenous peoples descended from the original inhabitants of the nations within Oceania. Together, "Native Hawaiian and Pacific Islander", "NH/PI", or "Pasifika" refers to the many distinct peoples, languages and cultures across the regions of Micronesia, Melanesia and Polynesia.¹



HOW TO BE IN SOLIDARITY WITH NH/PI FOR PARTNERS AND ALLIES

- **Discontinue the use of AAPI, API, ANHPI & APA and disaggregate.** We ask all partners and allies to stop using the terms API, AAPI, ANHPI & APA and disaggregate. Use Asian/Asian American (A/AA), Native Hawaiian/Pacific Islander (NH/PI) or Pasifika respectively and appropriately to talk about the issues at hand and the communities that are actually experiencing them. We ask that Asian-led and serving organizations consider rebranding names of organizations and programs to end the lumping of our respective communities.⁵⁸
- **Native Hawaiians and Pacific Islanders should be named autonomously** and not be attached to Asians/Asian Americans to honor the uniqueness of culture and location of both communities. This should also be reflected in how data is collected and presented about NH/PI communities.⁵⁸
- **Native Hawaiians and Pacific Islanders are uniquely named with the use of the forward slash to distinguish Pacific peoples from the rest of the Pacific and Native Hawaiians who have a Trust relationship with the U.S.** We also use this term due to the OMB mandate in 1997 that designated the use of NH/PI as a unique racial category when gathering race data in the federal government.⁵⁸
- **As long-time beneficiaries of funding for "API communities," it is the responsibility of Asian/Asian American-led organizations to take a firm stance** and shift away from terminology, rhetoric and frameworks that group our unique communities together.⁵⁸
- **Do not perpetuate the erasure of any community,** and support community-led movements and efforts that prioritize intersectionality and advance equity.
- **If there are networks that are equitably led by both Asian Americans and Native Hawaiians/Pacific Islanders,** then the appropriate language to name these coalitions is "Asian/Asian American & Native Hawaiian/Pacific Islander" or in letters, it would be A/AA & NH/PI or NH/PI & A/AA.⁵⁸
- **When considering using the letters, please refrain from creating websites or literature with aggregated terms such as "AANHPI."** This still lumps our communities together, and if creating web links, we recommend using AA-NH/PI or NH/PI-AA with a dash in between the two groups or with a period as in AA.NH/PI.⁵⁸

*"There is undisputed beauty in the solidarity that Asian and Pasifika communities have found and had to build during what has truly been an ambitious movement. And moving forward, may there be deep listening, learning, grace and action in disaggregation, so we may all find deeper solidarity and the inherent abundance that we hold as peoples and communities."*²

– From *Why we must dismantle API* by Kiana McKenna (PICA-WA) and Shomya Tripathy (ACRS)

DATA SOVEREIGNTY

In 1977, the federal government developed racial and ethnic data standards through OMB 15* to better enforce civil rights laws including access to equal housing, education, employment opportunities and more. As stated in White House archives, however, the categories that were developed represent a political-social construct designed to be used in the collection of data on the race and ethnicity of major broad population groups in this country, and are not anthropologically or scientifically-based. Many of these political-social constructs included historical evidence of U.S. imperialism and militarism which found Asians and Asian Americans (A/AA) displaced in Pacific nations and NH/PIs stationed and displaced in Asian countries.³ From this decision, which was made nearly five decades ago, the federal government, knowingly or not, declared how NH/PI and A/AA communities would be defined, visibilized and served by systems and institutions in the decades to come.

For decades now, many well-intentioned individuals, organizations, institutions and systems have committed erasure and perpetuated white supremacy and racism, particularly against NH/PI by using terms like API, AAPI and APA. Predominantly Asian-led organizations and mission statements have also been created with these same letters which promise to serve both A/AA and NH/PI, but instead, have largely absorbed critical equity-based funding and invested it back into A/AA communities resulting in what is now decades worth of Native Hawaiian and Pacific Islander political and financial disinvestment in community infrastructure.⁵⁸

*OMB 15 is the Race and Ethnic Standards for Federal Statistics and Administrative Reporting that are set forth in Statistical Policy Directive No. 15 issued by the Office of Management and Budget.

It is the result of an inherently scarce and racist system that demands our communities be lumped together to obtain the resources and rights that we are and should be entitled to as residents of this country. With our Pasifika-led partner organizations and communities across the country and diaspora, PICA-WA calls for a federal mandate which further disaggregates data and categorizes all racial and ethnic groups as unique ones. We also support federal, regional and local government programming which acknowledges, better serves and is tailored to our respective communities through funding opportunities and other policies which hope to advance equity and justice for our peoples rather than perpetuating racist stereotypes and inequities. Furthermore, we support systems and institutions in data collection and reporting which is grounded in meaningful relationships with communities, supports community-led data efforts and community ownership, and recognizes traditional methods of data collection such as storytelling and other oral traditions.

EQUITY FOCUS

The Importance of Disaggregated Data for NH/PI and A/AA during the COVID-19 Crisis

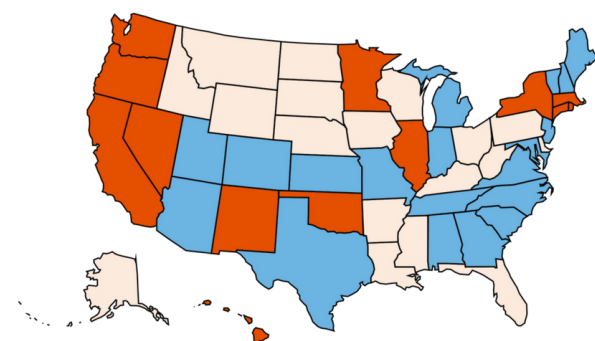
In December 2020, the Washington State Department of Health released their report titled, COVID-19 Morbidity and Mortality by Race, Ethnicity and Spoken Language in Washington State. This report highlighted that NH/PI in Washington state experienced the highest death and hospitalization rates of any racial group with 11 times the hospitalization rate of Asian groups and six times the death rate of Asian groups.*

Without the disaggregated data available on our NH/PI people in Washington state during the COVID-19 pandemic, our communities would have never known or been affirmed to respond to, serve and organize our community at the level we did. In some areas, it allowed us to have extreme impact such as in Spokane, where we were able to bring COVID-19 positive rates in the NH/PI community from 67% to less than 5% in three months. This is the power of disaggregated data as a tool for systems and communities to use as they work toward solutions together.

*This is not to say that A/AA in Washington state did not experience disparate outcomes during the pandemic. In fact, A/AA communities experiences the highest spike of hate crimes between 2020 and 2021 out of any other racial or ethnic group.²



State Data Disaggregation Laws Related to Race or Ethnicity⁶¹



- States with Race or Ethnic Data Disaggregation Laws
- States without a Law but with Relevant/Related Laws, Bills, or Advocacy
- States with No Relevant Laws or Bills

As of 2023, only 13 states in the U.S. required disaggregation of race and ethnicity data beyond federal standards.⁶¹

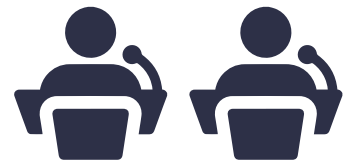
In 2024, OMB published a new set of minimum race and ethnicity categories including Native Hawaiian or Pacific Islander for the first time.⁶²

“Our people traditionally didn’t collect data, stories, and information in this western way. How do we collect data with a Pasifika framework instead of a Western one?”
 – Listening Session Participant, Sep. 2023

NH/PI POLITICAL AUTONOMY

Our democracy will work best when all eligible voters can participate and have their voices heard, and when our elected bodies are representative of the people they are serving. Currently, there are no Native Hawaiians or Pacific Islanders that hold any Congressional office in Washington state. Furthermore, many NH/PIs aren't able to vote due to their Compact of Free Association (COFA), US National or other undocumented status.⁵

PICA-WA is working with partners across the state and country to build up civic education and power within traditionally marginalized and overburdened communities — voting rights intact or not. We believe in full voting suffrage for Pacific Islanders who have made the U.S. their home, and are working to achieve a more representative democracy by collectivizing our community's voice and vision, and demystifying political processes so NH/PIs feel empowered to show up. Policymakers must support the political autonomy of all our community members through pro-voter bills and ensure sufficient resources are available to make voting as easy and accessible as possible and a reality for our communities.



Two NH/PI elected officials in the U.S. outside of Hawai'i*

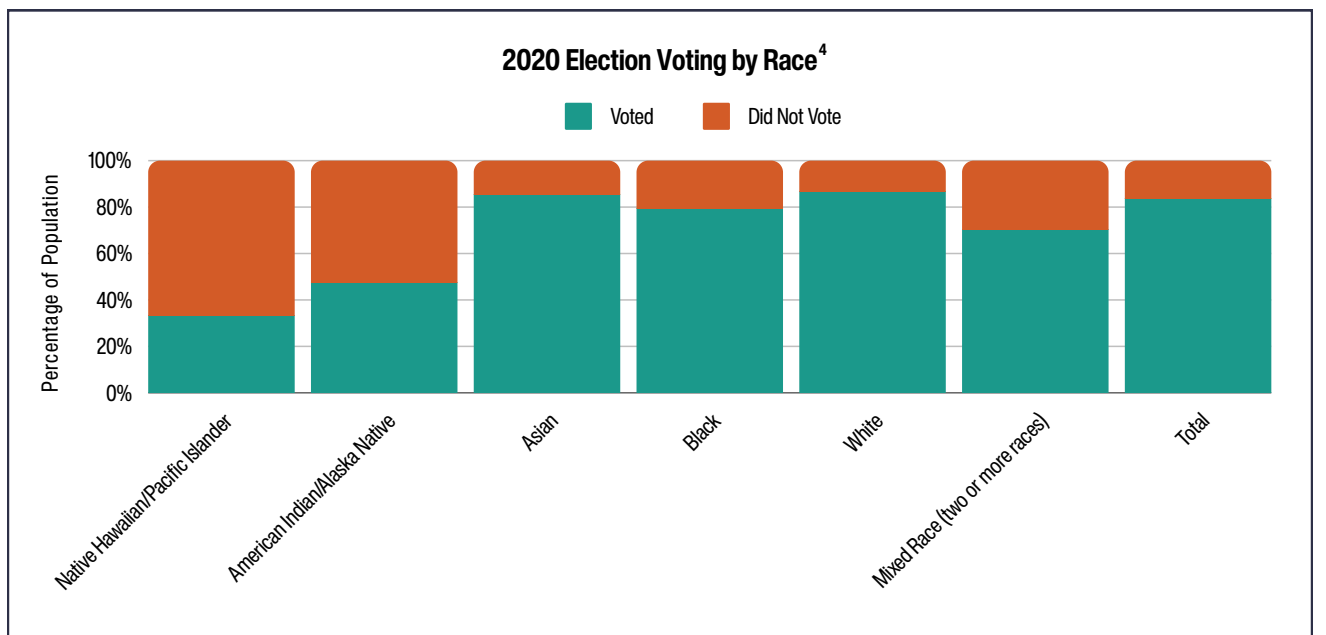
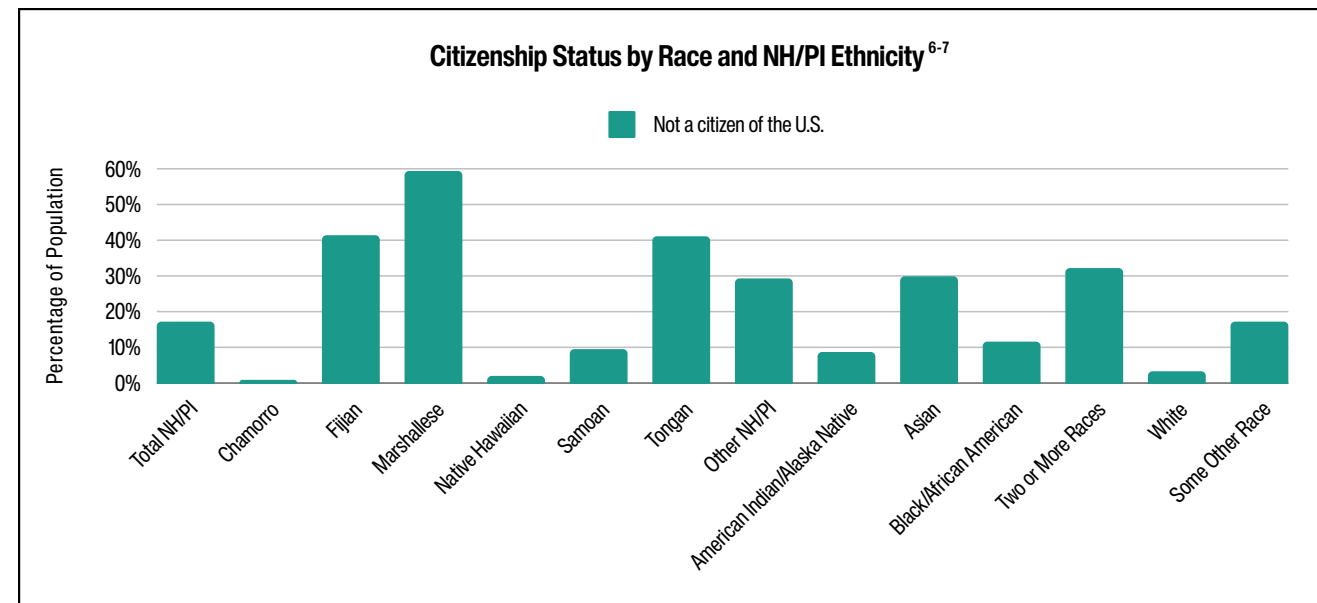
*In Fife, WA, District 1, there is currently one NH/PI-identifying elected serving as a school board member.

"The process is overwhelming. The voting packets are confusing and there is inaccessibility in language."
 – Listening Session Participant, Oct. 2023

In 2023, the U.S. 118th Congress was comprised of 75% individuals identifying as Non-Hispanic White and 79% individuals identifying as male.⁵

NH/PI eligible voters had the lowest rate of voting out of all racial groups for the November 2020 election.⁴

"NH/PI communities are disempowered. In part, this stems from a deep lack of trust... distrust in the way we are counted, the way data is collected, the lack of intention in meeting or addressing our communities... and so we don't show up."
 – Listening Session Participant, Sep. 2023

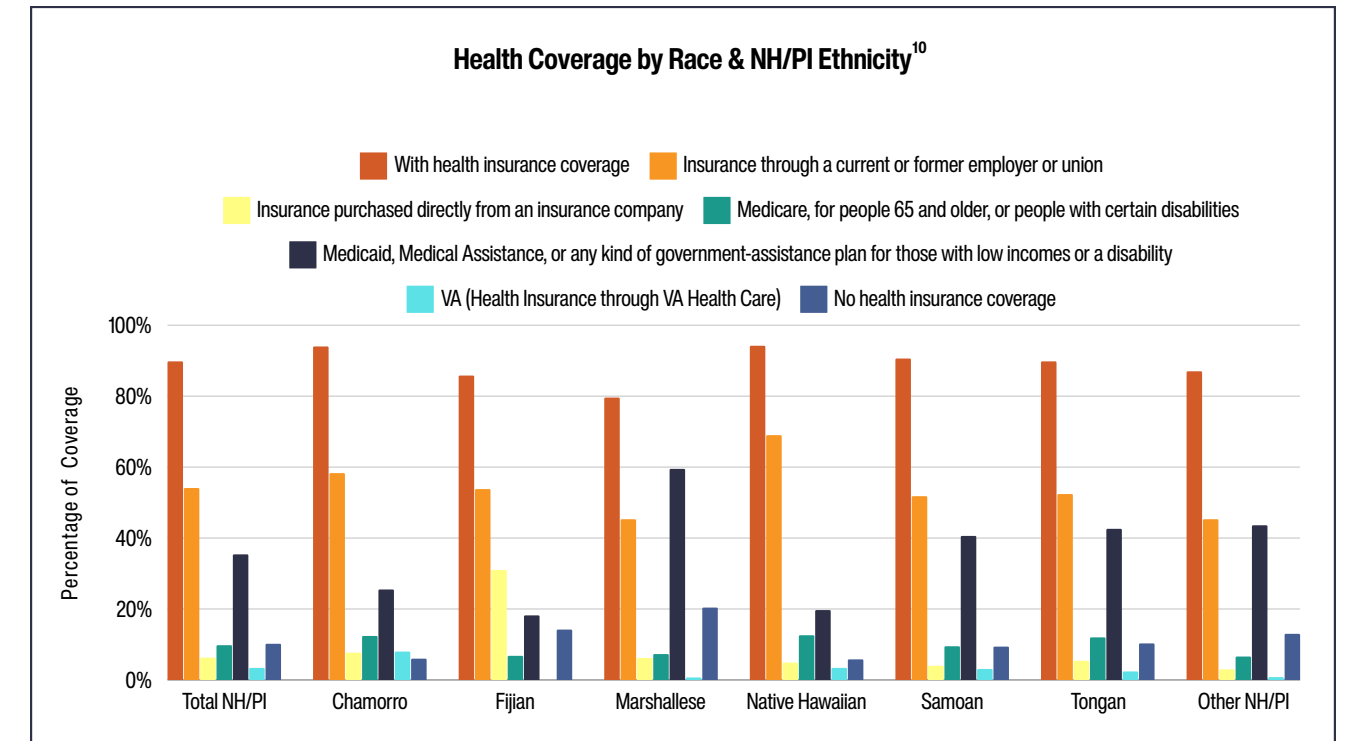
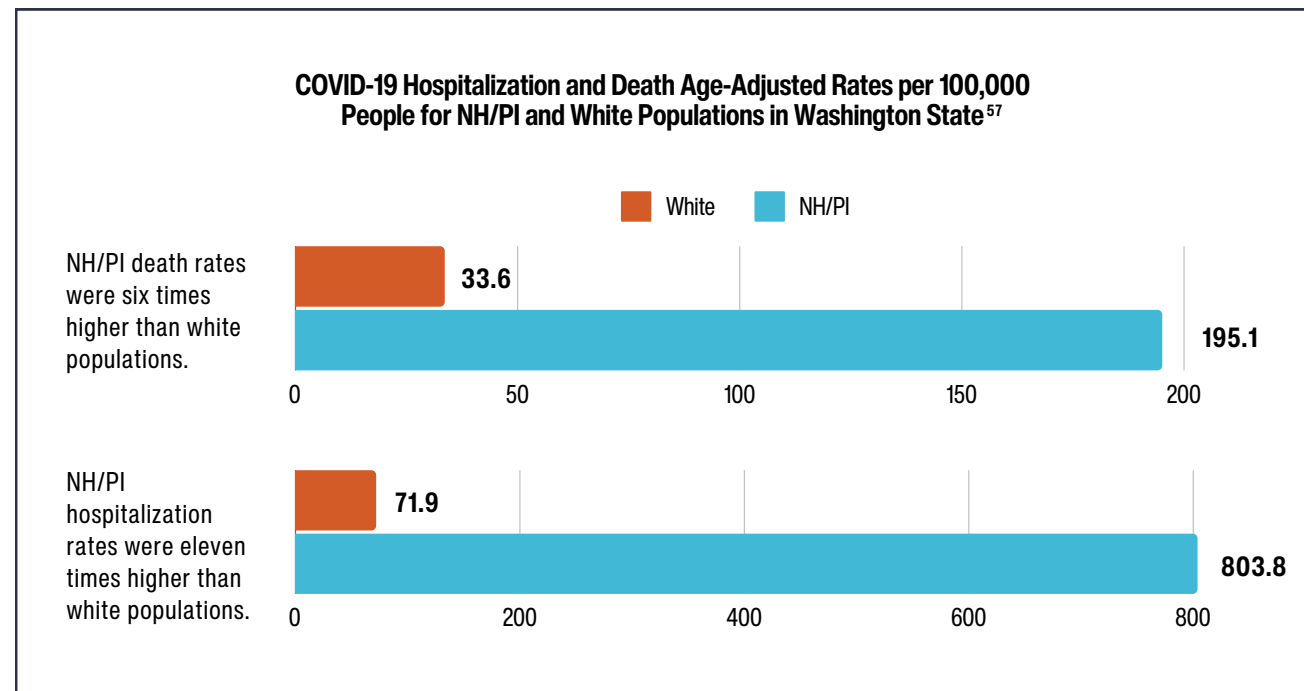


HEALTH JUSTICE

The COVID-19 crisis highlighted the devastating fact that NH/PIs face some of the worst health disparities.⁸ Intersections of COFA, U.S. National and undocumented statuses coupled with chronically low wages in employment fields where NH/PIs work are some of the factors which have led to a significant part of the community lacking healthcare coverage expounding negative consequences in health outcomes for NH/PIs. PICA-WA combats these harms by fighting for accessible and culturally responsive healthcare, breaking down cultural and linguistic barriers, and addressing stigma and whole-person health through social, cultural, and political determinants of health models.

Culture is a part of everything we do and everything we are. At PICA-WA, we stand with community in recognizing that culture – our absolute – must be included in everything we do including our programming and services which are modeled around our social determinants of health. Culture is a part of everything we do and everything we are. Research shows that culturally grounded approaches are highly effective for populations where there is a high need for intervention, the science to inform adaptation is lacking, and there is high scientific and health impact that could result from the development of “ground up” interventions.

Embedding Pasifika traditional practices and wisdom into our services, programming and advocacy rather than relying on Western notions of health promotion will yield better health outcomes and overall wellness for our people. We must also create spaces where we can explicitly process and heal from the impacts of colonization, which have had adverse effects on Pasifika people’s health and lives.



NH/PI (89.8%) community has lower rates of health insurance coverage than other racial groups,¹⁰ with Marshalllese ethnic group (79.6%) having the lowest rate of coverage in the NH/PI community.¹¹

In Pacific cultures, cultural grounded approaches have involved the use of traditional dances to reduce Cardiovascular Disease risk and dietary patterns for obesity treatment, and connecting health to spirituality for improving cancer awareness and screening.³⁵



“The data is not reflective of the lived realities of our communities. This data is indicative of how incompetent western frameworks are toward our communities.”

- Listening Session Participant, Sep. 2023

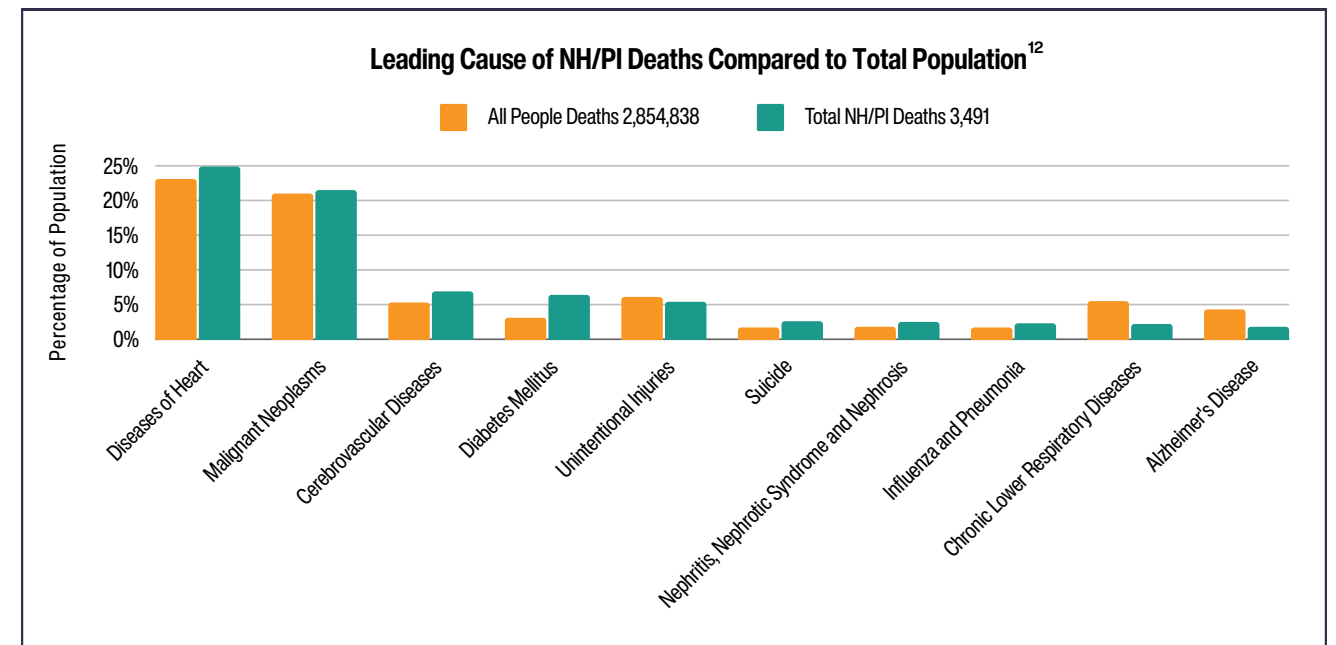
Photo by: Che Seyun



For QTPI-identifying* respondents, rates for Major Depressive Disorder and Generalized Anxiety Disorder were concluded to be two to three times higher than the general U.S. population.⁹



1.5% of NH/PI males deaths are due to homicide which is not a top ten leading cause of death for NH/PI females or all people in general.¹²



“Some of the data, even in cases when the outcomes are the worst, feel less extreme than the circumstances in which we know community members are facing every day.”

- Listening Session Participant, Sep. 2023

*QTPI, pronounced “Q-T-pie,” is an acronym for Queer Transgender Pacific Islander.

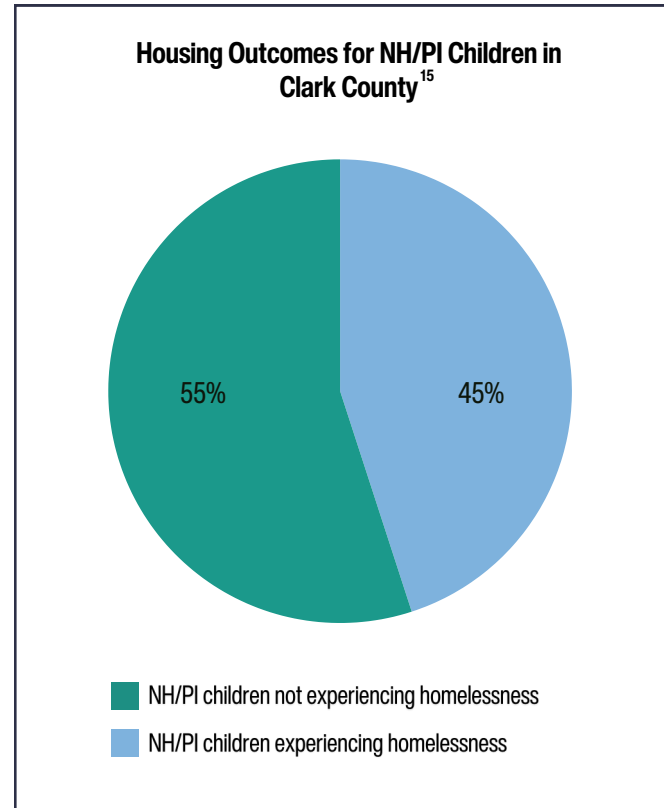
HOUSING JUSTICE

NH/PI homes are both sacred and private, where our families live intergenerationally, and center care for elders, family and cultural traditions.

Safe housing, although a basic human need, is one of PICA-WA's most highly requested service supports. Data shows that not only do NH/PIs have the lowest rate of home ownership and highest rate of rentership among any other racial group, but also that we have the largest household numbers while also experiencing houselessness differently than other communities — making it difficult to survey and visibilize the critical community need.*¹³⁻¹⁴

PICA-WA supports other housing champions in Washington state in advocating for tenant protection, affordable housing and home ownership, which are all essential in creating a healthy housing ecosystem for all communities. Priority funding, rent stabilization, equitable access to homeownership, and family-centered policymaking alongside trauma-informed, culturally and linguistically-specific services are critical to create thriving in housing for our families.

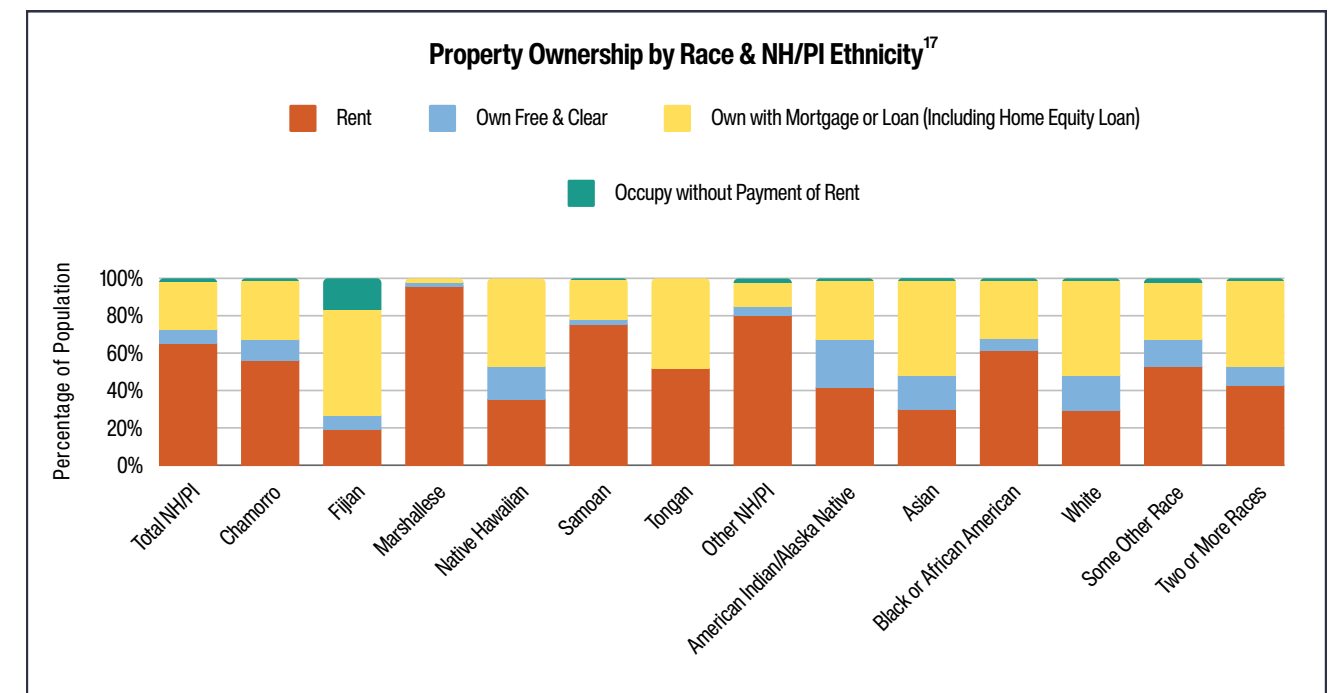
*PICA-WA aligns with Washington Low Income Housing Alliance's Roadmap to Housing Justice, which advises on policy and investment needed to create housing justice.



In a 2020 study, researchers estimated that a \$100 increase in median rent was associated with a 9% increase in the estimated homelessness rate.¹⁹



At 25.9%, NH/PI have the lowest rate of home ownership and the highest rentership rate at 65.3%.¹⁶⁻¹⁷



Ensuring that housing programs are accessible to families — especially families with multiple children — is needed to help the lower the number of children in the community who are experiencing homelessness. (Council for the Homeless)

“A lot of access to housing resources are not accessible to community, even more so for our QTPI communities...The system is not set up to support us.”
 – Listening Session Participant, Sep. 2023

EQUITY FOCUS

Only 2.10% of the Marshallese community own their home while 95.4% are renters.

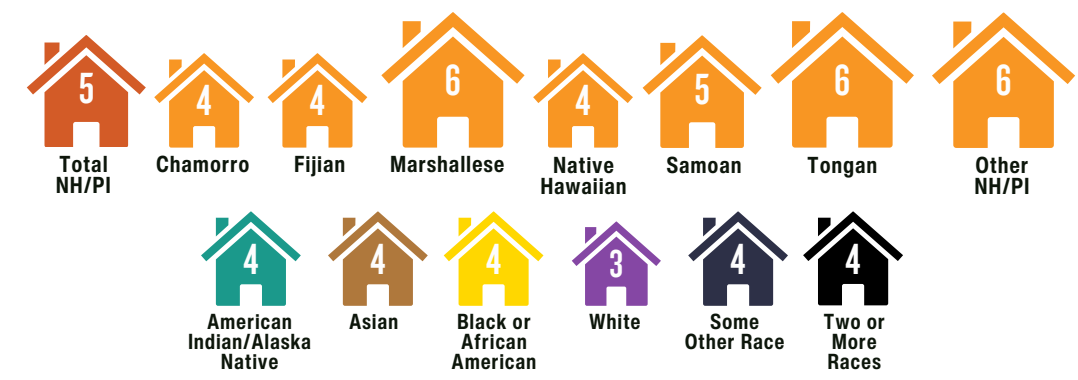
Research shows that not only is home ownership an indicator of economic wellness and stability in housing, but that it can also bring many social benefits including increased educational attainment, civic participation, health benefits, and overall quality of life.¹⁸



“We want renters to be able to own their own homes. We don’t say that enough.”

– Fa’apouaita Leapai (he/him)
Washington Low Income Housing Alliance

Average Household Size by Race & NH/PI Ethnicities¹⁴



“Some people don’t realize that couch surfing, doubling up, or living in your car means you are unoused.”

– Listening Session Participant, Oct. 2023

NH/PI have the highest average number of people living in a household with five people in a house.*¹⁴

*Many NH/PI households are intergenerational which lead to larger household numbers. In examining data of past families served through PICA-WA and in talking to listening session participants, we can affirm that housing numbers tend to be and are oftentimes much higher than these numbers convey. Due to both privacy and fear of safety in data collection, household numbers are oftentimes underreported by heads of household.



In Clark County, 19.9% of Pacific Islanders have the likelihood of experiencing poverty, the highest rate of any racial group and over twice the average rate.¹⁵

8.6% of Pacific Islanders have the likelihood of experiencing homelessness, the second highest rate of any racial group and over six times the average rate.¹⁵

LANGUAGE JUSTICE

Pasifika languages retain cultural and spiritual traditions and protocols rooted in stewardship with the Earth. We believe that the technology that is our Indigenous languages need to be nurtured and perpetuated for generations to come. We champion language justice and advocate for access to all our Pasifika languages across systems, and state and federal departments who are required to serve all U.S. residents but limit their service populations due to inequitable policies and funding allocations.

Due to our Pasifika communities being less populous than most, our languages will never make the top 10 most commonly spoken language list — a list used to qualify what systems and institutions will invest in to meet language needs. This however does not equitably account for the fastest emerging populations in the country or populations with the highest number of individuals who speak English as a second language (ESL).

Creating access to in-language and culturally relevant materials and an easier pathway for native speakers to become certified interpreters will improve Pasifika health outcomes as our community members access some of the most basic services such as healthcare, driver's licenses, legal counsel, social benefits and more. Incorporating languages more expansively within systems will also inform them about our communities and cultures in their process of better serving us.



Top Three NH/PI Languages by County²⁰



“The process to become a certified interpreter in Washington state is so difficult. For some of our Pasifika languages, certifications are not even available.”
- Listening Session Participant, April 2023

Top 5 Pasifika languages spoken in WA: Samoan, Chamorro, Other Micronesian or Melanesian Language, Hawaiian, and Marshallese.*⁵⁹

*This does not account for further equity needs in some of our smaller Pasifika communities not able to be accounted for in this report or broader data collection. For counties where there is only one language listed, there was not enough data available to demonstrate any additional need. Since 2020, PICA-WA has translated materials into 11 Pasifika languages for various service partners and community members. These languages are Marshallese, Chuukese, Kosraean, Pohnpeian, Palauan, Yapese, Chamorro, Samoan, Tongan, Native Hawaiian and Fijian.

“The English language will always be a barrier for our communities.”
- Listening Session Participant, Sep. 2023

HOLISTIC EDUCATION

Education is a tool for community and social change. PICA-WA believes that in order to close the gap on many of the health and economic disparities in our NH/PI communities, we must have a strong pipeline of Pasifika students who can develop our workforce and contribute to a more diverse, culturally competent societal infrastructure that will allow us to better tackle some of society's toughest issues. Unfortunately, we know that many Pasifika kids begin much further behind the starting line than others with only 34% of students entering kindergarten ready in the 2021-2022 school year.²¹ And by the time they reach college age, many students have already faced years of inequitable access and resources leading to over half of Pasifika high school graduates opting out of post-secondary education.²²

PICA-WA believes that our Pasifika youth and their families are the best stewards of their educational journey. To ensure that Pasifika youth have access to a quality education, policymakers must improve data disaggregation, and create policies that will help to recruit and retain NH/PI educators and school leaders. We must also better support families who have additional barriers to success such as our families who have immigrated or are ESL, and schools, who we entrust with some of our most precious community members, must end disproportionate discipline and increase education readiness from kindergarten to post-secondary education. We must also champion policies which aim to preserve traditional languages, revitalize and support culture, address stigma around mental health for Pasifika young peoples, and support holistic education in schools — one that is not separate from history or care for the whole person.

While rates have increased over time, NH/PI consistently have low rates of kindergarten readiness with only 34% of students entering kindergarten ready in the 2021-2022 school year.²¹

“I have seen practices implemented in certain districts where Pacific Islander students are being pushed out to alternative schooling... It’s been detrimental to our kids who have been pushed out for behavior or academic fall.”

– Listening Session Participant, Sept. 2023



Out of the 25% of QTPI-identifying respondents who graduated high school, only 37% of them enrolled in secondary education.²⁴



NH/PI have the second lowest graduation rates compared to other racial and ethnic groups.²¹



NH/PI consistently have had low rates of enrolling in 2-year or 4-year colleges after high school graduation with over 60% of NH/PI high school graduates not attending college in 2019.²³

“I used to hear from schools that ‘parents are the first teachers of their children.’ Today, this is barely uttered at all in our education system. This is what erasure looks like — institutionalized and systemically racist practices and policies that do nothing to preserve the cultural values that are central to the existence of many of our BIPOC communities, the lack of diversity in teaching staff, the fact that many black and brown faces have roles as non-certified staff, education being taught primarily in English, and parents being relegated to PTSA’s that typically do not represent NH/PI and other communities of color. And if parents have any concerns, they are lucky if they’ve been told their rights as a parent in schools. Maybe this is why I don’t hear ‘parents as first teachers’ because you don’t believe that parents and families are an essential part of a child’s learning and that our life lessons are integral to the life of our children. Maybe we should re-think what we’re doing to our students.”

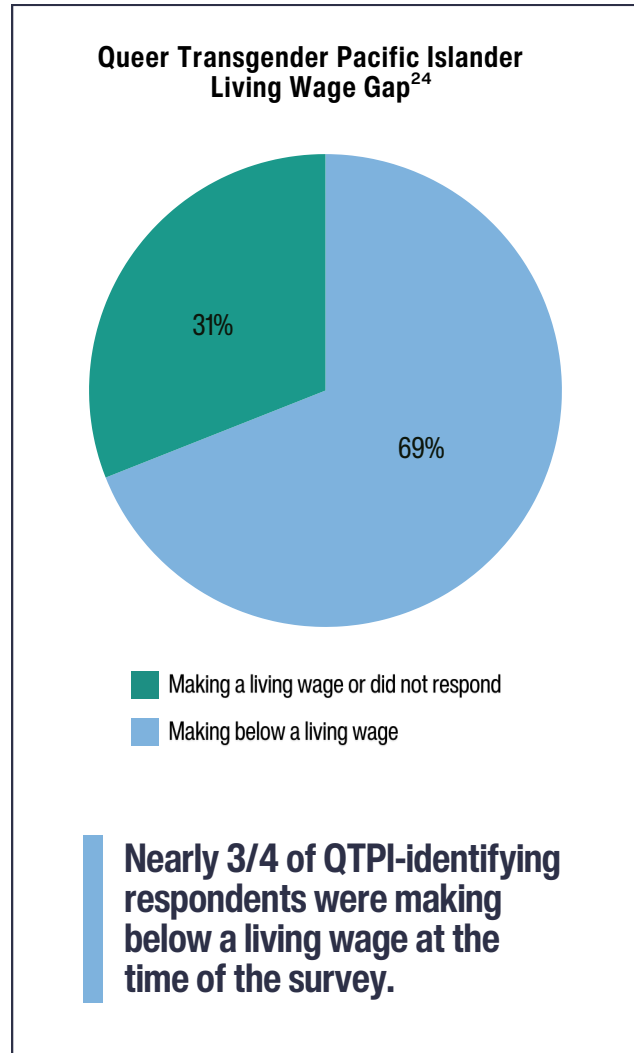
– Sili Savusa (she/her), PICA-WA Executive Director

QTPI INCLUSION

We advocate for the comprehensive integration of our QTPI siblings across Oceania. These include Mahu, Fa'afafine, Fa'atane, Leiti, Vakasalewalewa, Gela', and other Two-Spirit identities. We're dedicated to decolonizing Western notions of the gender binary, which have long harmed our communities. In Oceania, conventional Western categories often fail to capture the nuanced complexities of indigenous identities deeply rooted in centuries of culture.

These identities have been misinterpreted by Western scholars, lacking the cultural perspective that they aren't a "third gender" in the Pacific. Despite facing scrutiny and challenges from Western institutions, these identities persist and play vital roles in NH/PI communities today. It's crucial to recognize the vast diversity within QTPI indigenous identities, similar to the multitude of cultures within the Pacific Islander community. Attempting to compile an exhaustive list proves challenging due to their richness and variability. Nonetheless, our commitment remains steadfast in advocating for the visibility, acceptance and celebration of all QTPI identities.

We aim to foster an inclusive environment that respects and uplifts the diversity of experiences and expressions within our communities. Moreover, we're committed to centering QTPI voices in identifying how they want to be represented and their stories told in culturally relevant ways. This ensures that their perspectives are honored and respected. By empowering QTPI individuals to reclaim agency over their identities and narratives, we move away from outsider interpretations and stereotypes, fostering a sense of ownership and authenticity.



Centering QTPI voices not only honors their experiences but also contributes to a more accurate and respectful portrayal of indigenous identities within Oceania. This commitment to cultural relevance helps counteract historical erasure and misrepresentation, fostering a more inclusive and equitable representation of QTPI individuals within broader society.

In recent studies, findings of a high prevalence of substance use and mental health disorders combined with higher rates of severe harm, (e.g., violence, trauma, suicide) experienced by many gender minorities illuminate the need for further research exploring the behavioral health needs of these populations.⁵⁸



“Including QTPI in intersectional justice efforts is essential for true equity and effective solutions as our unique perspectives and resilience drive transformative change.”

– Amasai Jeke (she/her), SPEaC Change Program Coordinator, UTOPIA WA

IMMIGRATION JUSTICE

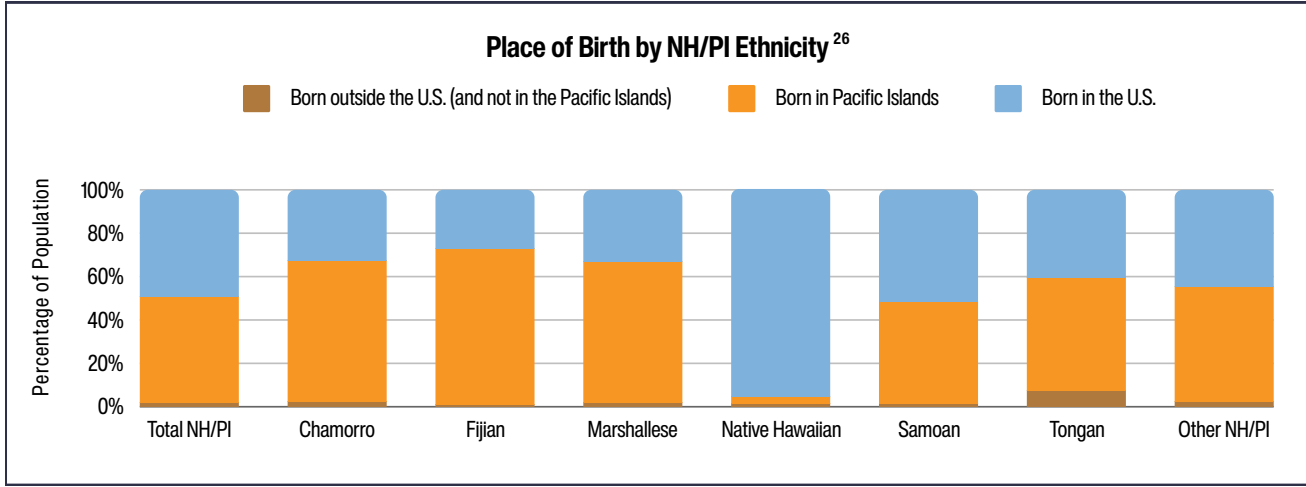
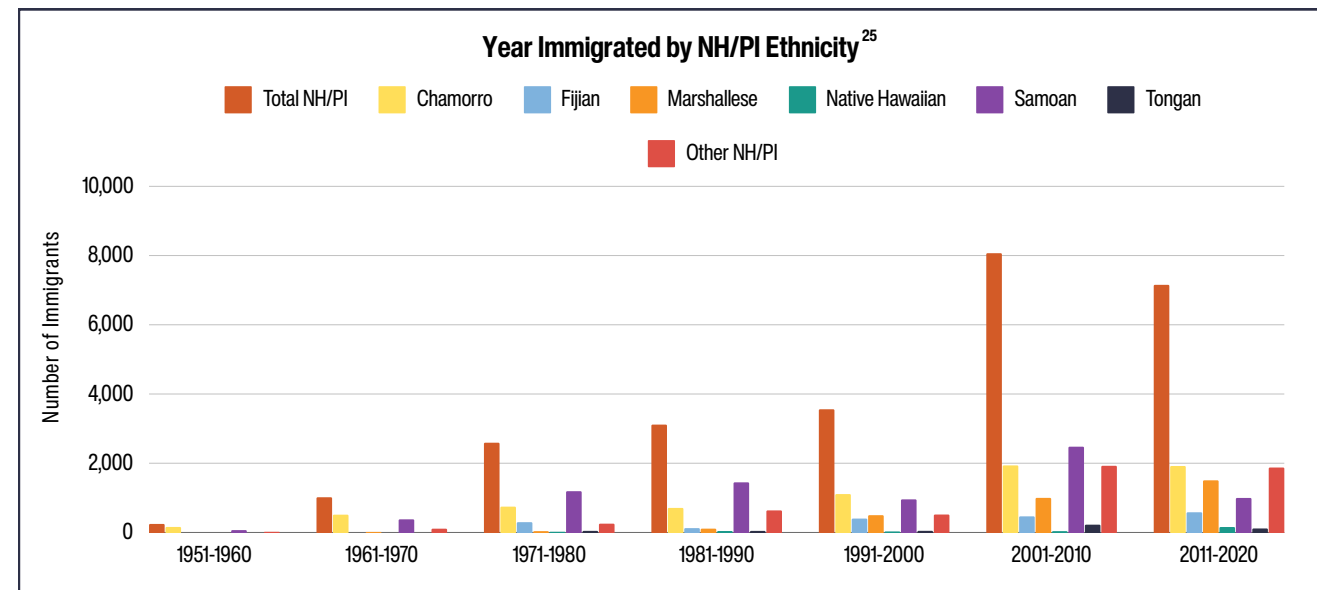
Citizenship in the United States brings with it many benefits including the opportunity to actively engage in democratic activities like the right to vote or serve in office as well as increased economic welfare, protection from deportation, deepened feelings of community belonging and more. PICA-WA supports immigration policies that create pathways to residency and naturalization, and offer immediate economic relief, legal counsel and other supports which will help them thrive in their transition.

Historically and today, immigrants have been key contributors to American society economically, culturally, and more. Studies have shown that immigrants are more likely to start their own businesses, and during the pandemic, we were reminded that many immigrants are more likely to be essential workers.

Still today, immigrants are vital to sustaining our country's food supply, and immigrant health care workers are also disproportionately responsible for in-person care, fulfilling roles such as nurses, medical assistants and interpreters. Even being so, few policies have been passed to support immigrants' pathways to citizenship and protect their living and working conditions.

We have witnessed the ways in which xenophobia has littered the ways that our national and local government systems continue to dehumanize the lives of those who are undocumented especially with a deportation system that lacks fairness, basic due process, and locks people in detention centers without access to their basic human rights. And although access to legal counsel is a core American value, both application and other required legal costs are high. Coupled with extreme linguistic barriers and sometimes, the requirement to renounce citizenship in your home country, the pathway to citizenship is expensive in more than one way for Pasifika peoples and others looking to make the U.S. their home.

“Some people come to this country to find better opportunities and live the American dream, but when they get here, there is no connection, no support, no resources on becoming documented.”
 – Listening Session Participant, Oct. 2023



Outside of Native Hawaiians, Samoans have the highest rate of being born in the U.S. and Fijians have the highest rate of being born in the Pacific.*¹⁹

*For Pasifika and other immigrant communities, place of birth can affect various aspects of lived experience and indicate cultural health including ability to speak their native tongue, place attachment, access to cultural supports, learning and traditional methods, family navigation through legal and other systems, and more.



EQUITY FOCUS
 The top requested PICA-WA services by West Papuan refugees are housing supports and legal services.

“There is not a lot of immediate help for folks when they get to the U.S. They are left to their own devices. They rely on families or friends they know to support them in the transition process. It’s a shame there isn’t a clear passageway to wellness here. It is so hard for a family to immigrate and settle in the U.S.”
 – Listening Session Participant, Oct. 2023

ISLAND NATIONS WITH U.S. TERRITORY RELATIONS STATUS AND ELIGIBILITY

Island Nation	Status	Citizenship Status	U.S. Voting Eligibility	U.S. Military Eligibility
American Samoa	U.S. Territory	U.S. National	Not Eligible	Eligible
Federated States of Micronesia (Chuuk, Kosrae, Pohnpei, Yap)	COFA Territory	Independent, COFA Resident	Not Eligible	Eligible
Guam	U.S. Territory	U.S. Citizen	Eligible, if living in U.S.	Eligible
Hawai'i	U.S. State (Occupied)	U.S. Citizen	Eligible	Eligible
Republic of the Marshall Islands	COFA Territory	Independent, COFA Resident	Not Eligible	Eligible
Commonwealth of the Northern Mariana Islands (Saipan, Rota, Tinian)	U.S. Territory/Collective	U.S. Citizen	Eligible, if living in U.S.	Eligible
Republic of Palau	COFA Territory	Independent, COFA Resident	Not Eligible	Eligible

OTHER ISLAND NATIONS STATUS AND U.S. MILITARY PRESENCE

Island Nation	Status	Country of Citizenship	U.S. Military Presence*
New Zealand (Aotearoa)	Self-Governing	New Zealand, Former British Colony	Yes
Australia	Independent	Australia	Yes
Cook Islands	Self-Governing, Free Association with New Zealand	New Zealand	No
Easter Island (Rapa Nui)	Self-Governing, Free Association with New Zealand	Chile	No
Fiji	Independent, Former UK Colony	Fiji	Yes
French Polynesia (Ma'ohi Nui)	Territory/Collective	France	Yes
Kiribati	Independent, Former UK Colony	Kiribati	No
Nauru	Independent	Nauru	Yes
New Caledonia (Kanaky)	Territory	France	No
Niue	Self-Governing, Free Association with New Zealand	New Zealand	No
Papua New Guinea	Self-Governing, Commonwealth Realm, Former Australian Colony	Papua New Guinea	No
Western Samoa (Samoa)	Independent, Former NZ Colony	Samoa	Yes
Solomon Islands	Independent, Former UK Colony	Solomon Islands	Yes
Tokelau	Territory/Collective	New Zealand	Yes
Tonga	Independent, Former UK Colony	Tonga	Yes
Torres Strait Islands	Territory/Collective	Australia	No
Tuvalu	Independent, Former UK Colony	Tuvalu	No
Vanuatu	Independent, Former UK and French Colony	Vanuatu	No
Wallis and Futuna (Uvea and Futuna)	Territory/Collective	France	No
West Papua	Province (Occupied)	Indonesia	Yes

*For the purpose of this table, U.S. military presence is determined by if the island nation currently has one or more active U.S. military bases on island.

POLICE ACCOUNTABILITY

Pasifika communities have suffered under policing policies that are birthed from anti-Indigenous and anti-Black sentiment.

The racial bias witnessed in policing, which is proven in data, and also demonstrated in BIPOC people's lived experiences in addition to the unconstitutional presumption of guilt assigned to people of color, is a lasting legacy of American slavery and colonization, and our country's failure to deal with a history rooted in, and systems and infrastructure built from racial injustice. Furthermore, the individuals in our country who are given some of the most power — the ability and tools to take a human's life — are held least accountable.

In the U.S., police officers are prosecuted for murder in less than 2 percent of fatal shootings. Not only does this show a system that is rooted in white supremacy but also one that is not built for accountability and restoration.⁶⁰

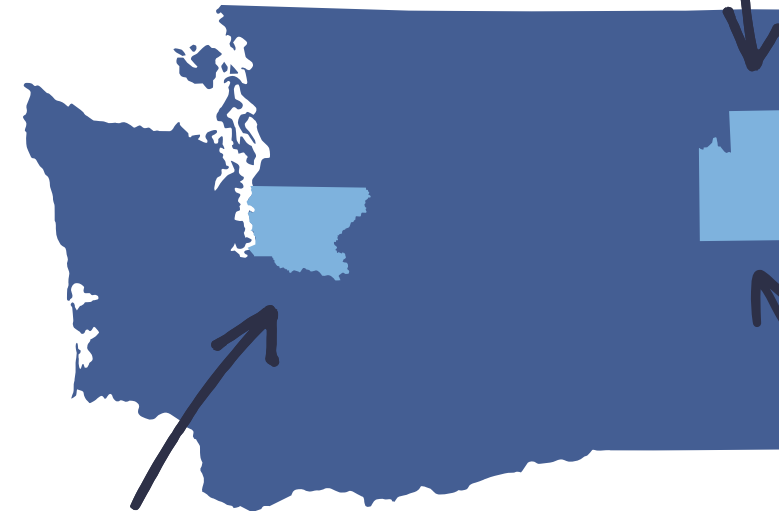
NH/PI are 3.8 times more likely to be killed by police than white people in Washington.*²⁷

WE SUPPORT:

- Independent investigation and prosecution
- Independent oversight over police departments
- De-prioritizing low-risk traffic stops and focusing on safety related stops to increase traffic safety for all
- Racial bias training
- Increased data collection and transparency
- Community policing and collaboration
- Use-of-force policies that prioritize de-escalation and non-lethal uses of force

From Vancouver to Seattle to Spokane, we have lost precious community and family members at the hands of police officers in moments when they should have been safe — during traffic stops, wellness checks, walking outside and more. We stand with the Black Lives Matter movement, Missing and Murdered Indigenous Women and Peoples Movement, all impacted family members, and all BIPOC, queer, and disabled intersecting communities as we call on the defunding of harmful policing systems, the restructuring of our policing systems so it reflects the values of the communities they serve, and investing in public safety methods based on restorative justice principles.

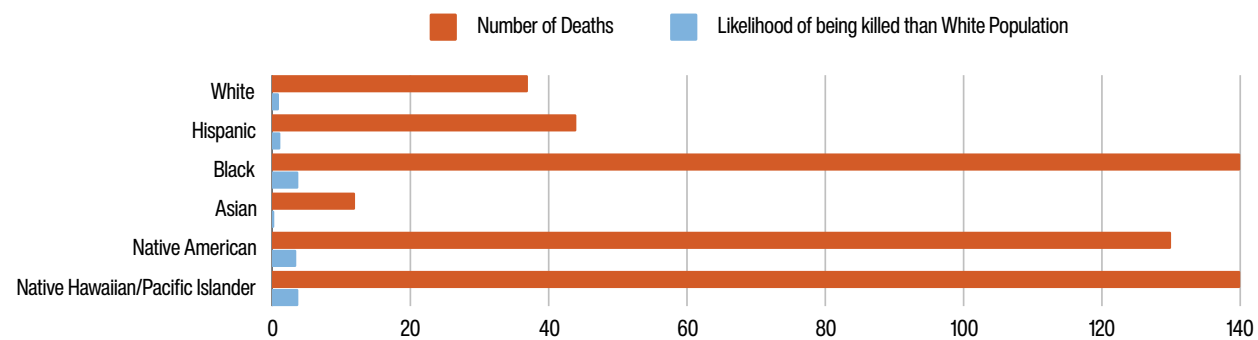
The Spokane Police Department (SPD) ranks second in the nation for the highest number of police killings by population, according to Mapping Police Violence (MPV).²⁷



At a public safety town hall held in Spokane by PICA-WA and Spokane Against Racism (SCAR) in June 2022, over 80% of NH/PI participants stated that they never feel safe in Spokane.

Making up less than 1% of the Seattle population, over 28% of NH/PI individuals stopped by the Seattle Police Department results in arrests; the highest arrest percentage of any perceived race. While white people make up nearly 60% of the Seattle population, they made up only 15% of SPD stops. In contrast, Black people are roughly 7% of the population yet make up nearly 29% of SPD stops.²⁸

Police Killings per 1 million People in Washington, 2013 to 2024²⁷



*Since the researching and drafting of this report, additional Pacific Islander community members in Washington state have lost their lives to lethal uses of force by the police.

PARTNER HIGHLIGHT

“Led by families who have lost loved ones to unnecessary police violence, the Washington Coalition for Police Accountability (WCPA) works to hold police accountable. WCPA members believe that taxpayer-funded police departments must improve public safety, not make it worse. Everyone deserves the freedom to drive or walk without fear of being the next targets of needless police violence.”

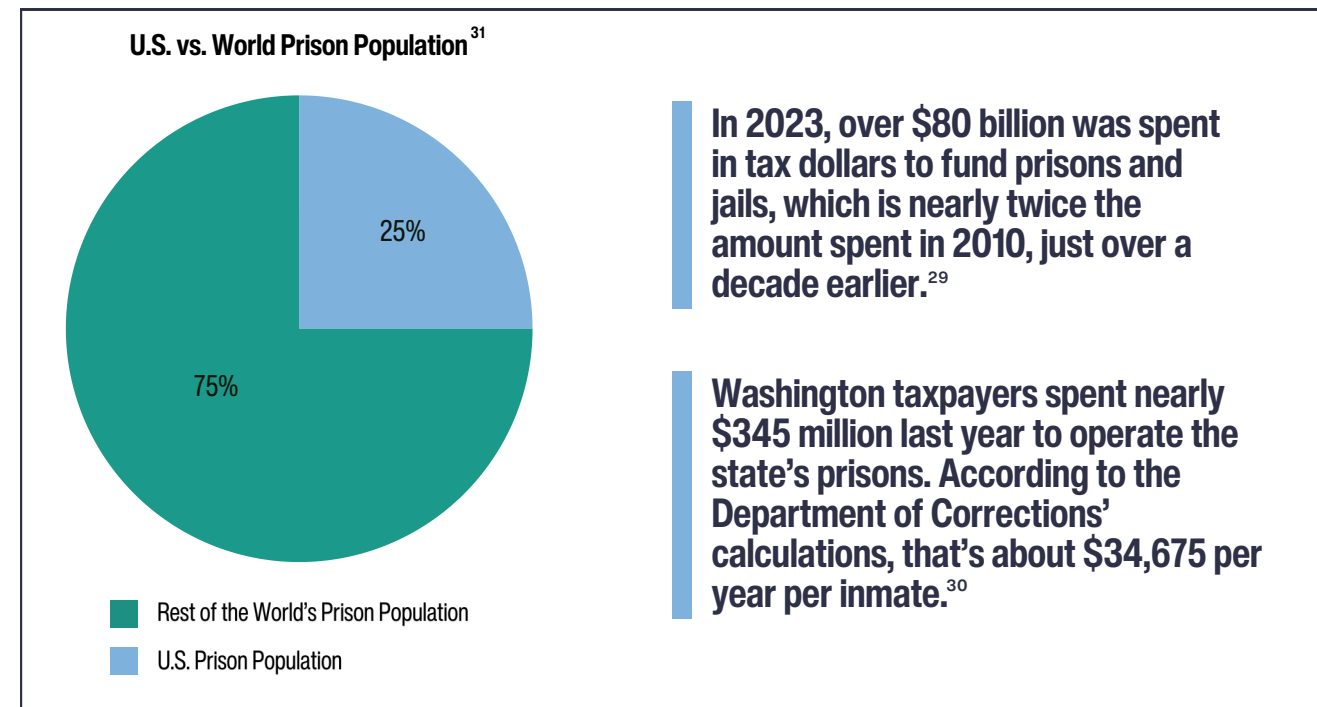
– Dr. Gary Damon, Jr. (he/him), Interim Executive Director, Washington Coalition for Police Accountability (WCPA)

JUSTICE SYSTEM REFORM TRANSFORMATION

The criminalization and incarceration of communities of color have been used to disrupt our communities for decades. Policing and justice systems operate in white supremacy and racism, and the numbers show it. We believe in healing over punishment, people over profits, and centering humanity in recognizing that all human life has value and worth. The prison industrial complex tears families apart, perpetuates the school to prison pipeline, criminalizes immigrants, trans individuals, mentally ill people and other people of color, and sets up these same people for failure upon release. It also means that it costs more to imprison someone for a year than to educate them. The prison system violates constitutional and human rights as once you enter the “justice” system or are released with a record, you can be denied loans, voting rights, jury exercise, employment, public social benefits, housing and more.

PICA-WA believes that in order to seriously address health inequities and violence, especially that against women and trans people of color, we must challenge larger structures of violence, including but not limited to, the continuous expansion of and investment into law enforcement and prisons. We must also dream of and work toward a transformative system of accountability and restoration — one that is centered around the healing of all people. Reforms have, and are still looked at today, as solutions. We believe that reforming a system that was never built for us, and one that is centered around punishment and profit, will never be.

We know that our communities have wisdom in tradition and cultural protocol around holding community members accountable, healing and restoring harmony when harm is carried out. We also know that resilience against systemic violence is found in our cultural norms, practices and traditions. PICA-WA champions efforts to nurture and strengthen our community’s cultural roots while creating space for healing and practice for accountability — not only our community, but the justice system as well. PICA-WA champions an intersectional approach which centers those most impacted and promotes community-based alternatives and traditional methods of accountability, healing and restoration.

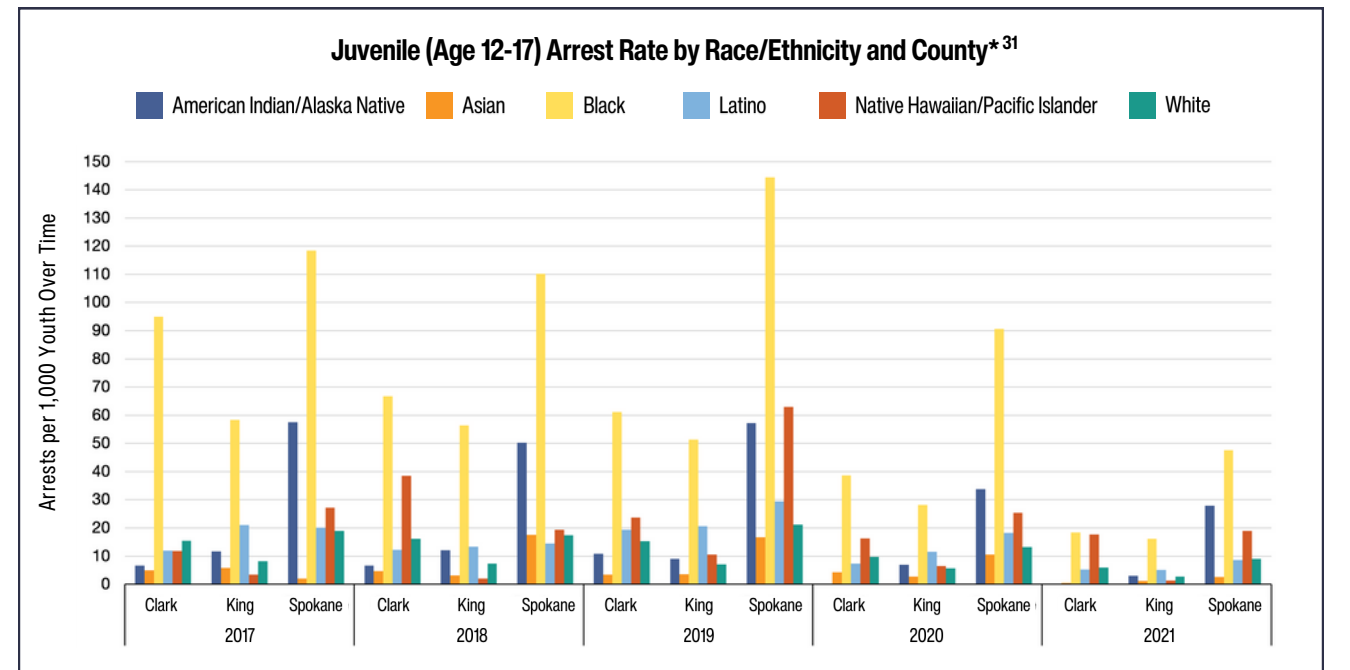


“When NH/PI youth deal with the justice system, they face big challenges. Sometimes, they can’t communicate well because of language differences, or they feel misunderstood because of their culture. Understanding why our justice system needs to change begins with realizing how diverse the Pasifika community is. A justice system should respect and help everyone, no matter where they’re from or what language they speak.”

– Malaelupe Samifua (he/him), Director of Youth Services & BL Sawej (he/him), Youth Navigator, PICA-WA

“Consequently, the intersectional nature of these injustices manifests in disproportionately high rates of incarceration and violence against Queer and Trans people of Color. Our experiences within the justice system are emblematic of broader societal inequalities, highlighting the urgent need for systemic change. By amplifying our voices and advocating for reform, we can strive towards a justice system that truly embodies fairness, equity, and compassion for all.”

– Adrianna Suluai (she/her), UTOPIA WA



*Not enough information and disaggregated data was available to see the impact of the justice system on Pasifika peoples as a whole. During community listening sessions, however, various cultural resiliency strategies were named as built-in community supports for keeping our peoples out of prisons.

FOOD JUSTICE

Food and land are at the center of our wellness as Pasifika peoples. Pasifika communities have traditionally accessed their lands and oceans to provide sustenance for their families. Due to the weaponization of both food and land during colonization efforts, nuclear testing, displacement, linguistic barriers, and environmental racism, many in our communities are now exposed to a colonized diet that is disembodied from land and from culture. In addition to lower quality of air and drinking water, environmental racism has also led to many of our people living in food deserts across the state, where fast food restaurants and convenience stores can be found in abundance while healthy, fresh and cultural foods, are hard to access.

Over one third of NH/PI households are food insecure. Studies have shown that food insecurity is linked to chronic disease. These issues perpetuate some of the very poor health outcomes which Pasifika peoples are facing today including obesity, diabetes, and cardiovascular disease which have reached epidemic proportions and are the leading causes of death among Pasifika peoples. Culturally responsive interventions that account for our interpersonal, sociocultural, and socioeconomic realities must be a public health priority. Policymakers must work toward policies which increase food affordability and access, and private and public funders must make low barrier funding available for communities to start working toward localized food justice solutions.

We believe in a sustainable food system, one which protects the environment, public health, communities and animal welfare. We support food sovereignty movements that elevate localized food justice solutions and support self-determination, wellness, cultures, and rebuild relationships with the land.



The Centers for Disease Control and Prevention’s (CDC) National Health Interview Survey (NHIS) documented the prevalence of self-reported diagnosis of diabetes among NH/PIs as ranging from 12% to 19.1% compared to 9.4% in the general US population.³⁴



Diseases of the heart and malignant neoplasms (cancer) are the leading causes of death in NH/PI communities.³⁴



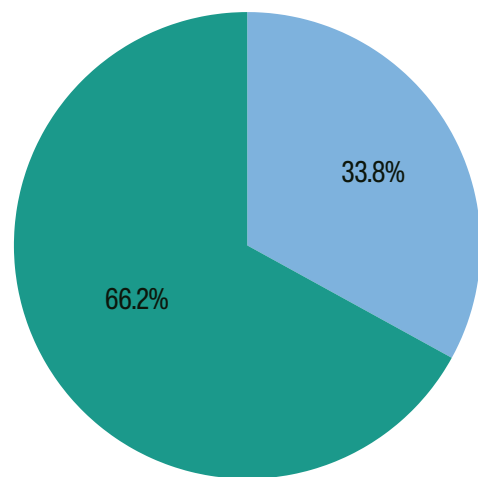
Health interventions not aligned with the cultural values, perspectives, and preferred modes of living of the target population are presumed to be less effective than culturally responsive interventions that account for these factors.³⁵

Household* Food Stamp Utilization by Race & NH/PI Ethnicity³²

	HH that utilize food stamps	HH with children	HH that utilize food stamps/HH with children	Multi-generational HH	HH that utilize food stamps/ Multi-generational HH
Total NH/PI	33.80%	67.70%	28.60%	18.20%	23.90%
Chamorro	23.40%	56.60%	16.90%	16.80%	16.90%
Fijian	27.00%	37.90%	3.00%	6.50%	25.30%
Marshallese	75.50%	97.20%	74.90%	29.80%	47.20%
Native Hawaiian	14.70%	51.40%	10.90%	18.20%	8.60%
Samoan	34.70%	73.40%	32.60%	13.00%	30.20%
Tongan	50.50%	60.60%	25.90%	35.80%	28.90%
Other NH/PI	36.50%	76.40%	31.10%	23.70%	20.20%
American Indian/Alaska Native	34.30%	55.30%	20.40%	10.90%	5.60%
Asian	10.00%	52.60%	6.10%	11.90%	3.70%
Black or African American	27.70%	55.30%	18.60%	8.20%	3.30%
White	11.60%	45.20%	6.90%	5.60%	1.90%
Some Other Race	22.60%	72.50%	19.90%	10.90%	4.50%
Two or More Races	19.90%	66.20%	15.20%	8.20%	3.30%

*HH=Household

Food Security in NH/PI Households³³



■ NH/PI households that do not utilize food stamps
 ■ NH/PI households that utilize food stamps

Over 1/3 of NH/PI households are food insecure.³³

NH/PIs experience the second highest rate of food insecurity out of any other racial group, and some NH/PI communities, when disaggregated, have the highest rates including Marshallese, Tongan and other NH/PI families.³²

*The utilization of food stamps is a direct indicator of food insecurity in a household.

EQUITY FOCUS

75.5% of Marshallese households experience food insecurity, the highest of any racial or ethnic group.³⁴

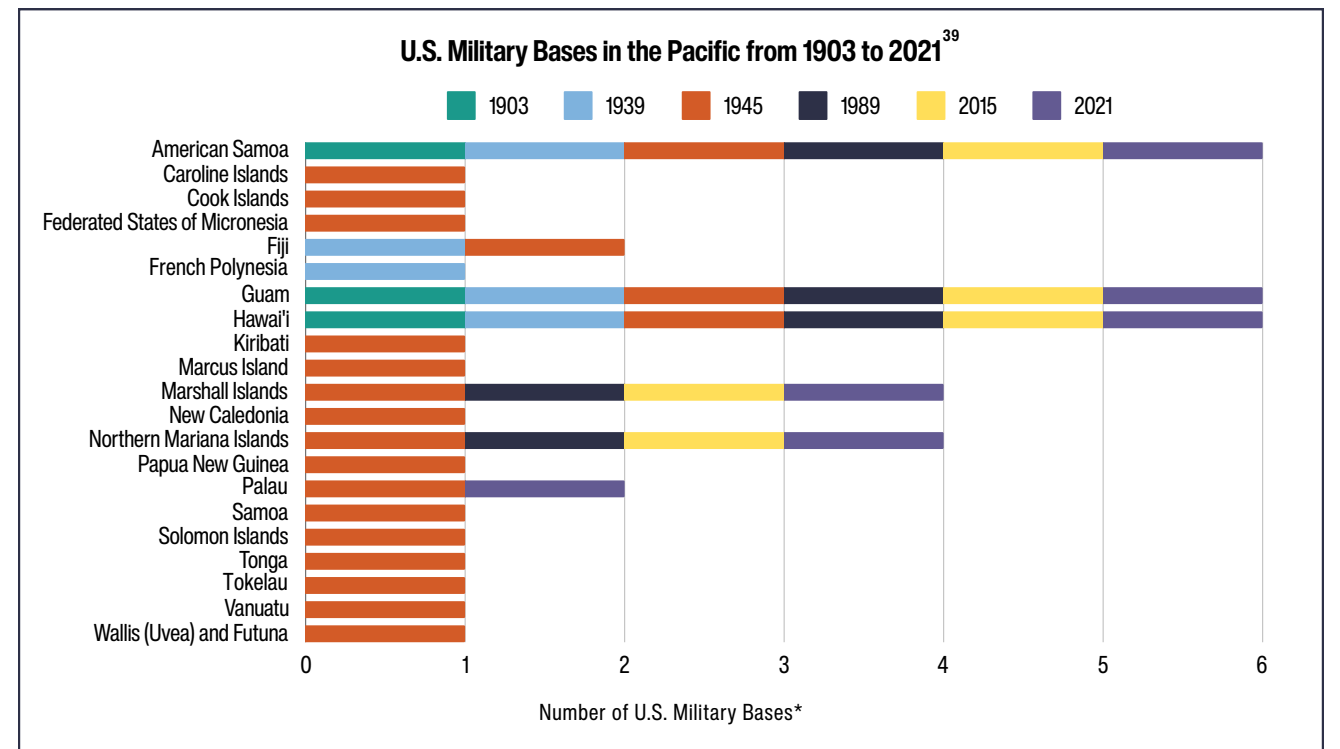
“At times, our communities have had to rely on imported, canned, and processed foods that are high in saturated fat, sodium, and added sugars, and void of many essential nutrients and dietary fiber. For example, studies have shown that nuclear exposure among the Marshallese has resulted in a transition to a diet high in simple carbohydrates and fat with a low consumption of fruits and vegetables. Additionally, environmental changes have caused a Marshallese diaspora as migrants relocate to the continental US where high carbohydrate and fatty foods continue to be staples of the Marshallese diet due to their low cost and familiarity.” (National Library of Medicine)

PASIFIKA LIBERATION

We know too well the plight of Pasifika peoples in facing systematic state violence historically in their Oceanian homelands and in North America. From the countless efforts to promote militarism and colonize the Pacific by Western and Asian powers, and the effects of greed and capitalism which have led to exponentially warming temperatures and rising sea levels, Pasifika peoples have been some of the most impacted yet the least visible in our resistance and our resilience in maintaining our culture, traditions and stewardship of Pasifika soil, oceans, waters and mountains.

Rising sea levels, air pollution and climate change has led to the displacement and disparate health outcomes of Pasifika peoples all over the world including in Washington state. The time is now to make sure climate justice is a part of everything we do and for big polluters — larger countries and corporations — to invest in climate justice solutions. Policymakers must include environmental policy in their plans and budgets which is sustainable, engages those most impacted by environmental health disparities, and holds accountable those most responsible for contributing to the climate crisis.

PICA-WA is aligned with all Indigenous movements fighting for sovereignty. We align with West Papuan liberation efforts, Pacific-led climate justice efforts, and the struggle of all Indigenous Pasifika peoples to be free of military occupation and nuclear poison in their traditional homelands. We also stand in solidarity with all BIPOC, queer and disabled intersecting peoples as our country reckons with a history of racial injustice while residing on stolen lands.



*This does not account for U.S. military bases which have been shut down and does not reflect how many current, active military bases may be on island.

The highest numbers of military bases in the Pacific are in Guam, Hawai'i, and American Samoa with the highest level of installation occurring from 1945 to 1988 at the end of WWII, the start of the Cold War, and during the Korean and the Vietnam Wars — placing the burdens of imperial power on the nation's most ignored and underrepresented citizens.⁴⁰

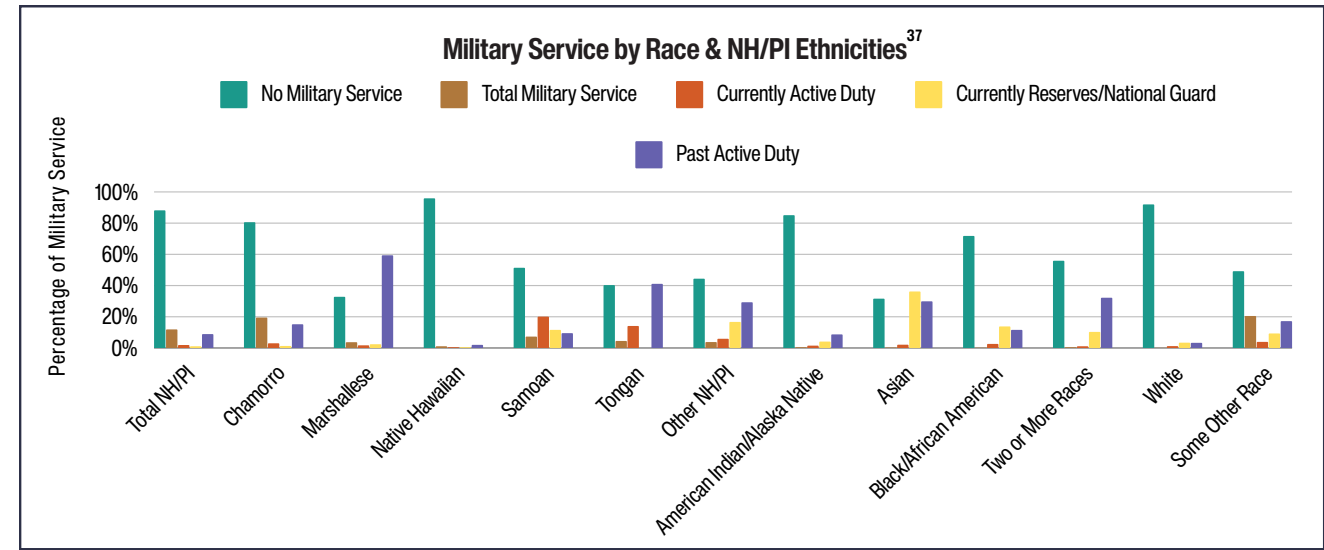
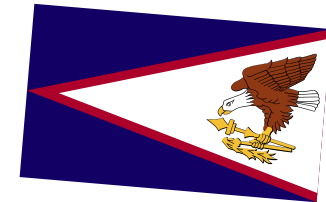
EQUITY FOCUS

2023 U.S. military construction projects in the Pacific Islands⁴⁰



Today the military owns nearly a third of Guam's 217 square miles — roughly the size of Chicago. 1 out of 8 adults in Guam has served in the U.S. Armed Forces and furthermore, the casualty rate for Guam service members in Iraq and Afghanistan was 450% higher than the national average. "Equal in war, unequal in peace," was the phrase used by the late Guam congressman, Brigadier General Vincent Blaz, USMC (Ret.) to explain the plight of the U.S. Territories.³⁸

American Samoa's recruiting station ranked No. 1 out of more than 800 stations and for years, American Samoa has consistently enlisted more soldiers per capita than any other United States territory or state.³⁶



"Everyone in my immediate family are veterans and active duty except my 15-year-old brother."
 — Listening Session Participant, Oct. 2023

POLICY HIGHLIGHT:

Compacts of Free Association (COFA)

COFA is the treaty between the U.S., the Federated States of Micronesia (FSM), the Republic of the Marshall Islands and the Republic of Palau, which allows residents of these three nations to live and work in the U.S. legally without citizenship while the U.S. gets exclusive military rights to the land and waters of each country – a maritime area larger than the United States.

Although COFA peoples pay taxes and contribute to American society and the economy, they do not have access to many of the benefits and rights that citizens do. The radioactive fallout and radiation has also left some islands uninhabitable, and many adverse health effects are still being felt today.



Spokane has the 2nd largest Marshallese population in the country.⁷

67 nuclear tests were carried out in the Marshall Islands during the Cold War from 1946 to 1958 by the U.S. military.³⁴

The detonation of these 67 fission and thermonuclear weapons are estimated to be in equivalence to 7200 Hiroshima-sized bombs.²⁷



Communities in the Pacific are deeply impacted by the ongoing climate crisis despite producing less than one percent of total global greenhouse emissions.⁴²



Indigenous peoples make up 5% of the world population but protect 81% of its biodiversity.⁴³



Larger, wealthier nations including the U.S are significant contributors to climate change. America's richest 10% are responsible for 40% of its planet-heating pollution.⁴¹



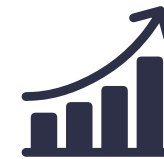
PARTNER HIGHLIGHT

West Papua Campaign, USA

The Indigenous people of West Papua have long endured human rights abuses, environmental degradation, and cultural suppression. Since the 1960's, the Indonesian government has forcefully occupied and violently subdued the indigenous people of West Papua. Under Indonesian administration, indigenous West Papuans do not have access to self-government or decision-making, freedom of expression, right to territorial or natural resources, annexation referendum, political autonomy, or governing powers over new provinces.



“
"If I don't stand up for my people, there is no bright future for the Indigenous people of West Papua. My people are dying every day and night, mortality rates are so high, and birth rates are very low. Silent genocide is occurring with the world largely unaware."
”
– Mirius Wenda (he/him), Executive Director, West Papua Campaign, USA



Over 500,000 West Papuans have been killed fighting to achieve independence since the Suharto dictatorship of Indonesia annexed West Papua in a 1969 U.N. referendum.⁴⁴



West Papua must be added to the list of foreign countries whose nationals are granted Temporary Protected Status in the U.S by the Department of Homeland Security.

About the West Papua Campaign, United States of America

The West Papua Campaign was established in Jan. 2021 and began with a focus on providing legal assistance and basic needs support to the growing population of West Papuans in the United States while bringing awareness to the unjust realities West Papuans were facing back home. Their mission is to raise awareness, advocate for rights, and promote justice for the Indigenous people of West Papua and their vision is of a West Papua where Indigenous communities are empowered, their rights are upheld, and their unique culture and environment are preserved for future generations.

For more information on the WPC-USA, please contact Mirius Wenda at mirius@picawa.org, or visit www.wpc-usa.org.

A NOTE TO OUR PARTNERS

*Fa'afetai lava – Kommol tata – Si Yu'os Ma'āse
Mahalo Nui – Vinaka Vakalevu – Kinisou Chapur
Malo 'Aupito – Kuloh Ma Lulahp – Wa wa wa*

Thank you to Inatai Foundation for funding this report and for your continued dedication toward data disaggregation and community visibility. Thank you for also funding organizations with the objective of relationship building.

Thank you to KAYA Strategik for your partnership in data collection and analysis. We are deeply grateful for your partnership in advocating for data disaggregation and better practices around data collection and reporting.

Thank you to UTOPIA for your continued partnership in serving our beloved Pasifika peoples and for your critical work in uplifting some of our most sacred, but too often invisibilized, community members. Thank you for being our teacher in modeling intersectionality, centering those most impacted always, and for your hearts of service.

Thank you to all of our partners in service across the state, country and diaspora who have not only contributed to this report, but who make our work possible every day. Our work is better because of you and we are humbled to work toward equity alongside you every day.

Lastly, thank you to our beautiful and resilient Pasifika community. We are so grateful for your trust in us at PICA-WA to serve you, steward community money, and amplify the sacred voices of our community members. Thank you for your grace, solidarity, and efforts as we all do something that has not been done before — dream of new systems and a new world where our people will be able to thrive.



EQUITY INDEX

Terms We Are Using

TERM

Equality vs. Equity

Food Deserts

Imperialism

Institutional Racism

Intersectionality

Militarism

DEFINITION

According to the Annie E. Casey Foundation, equality requires that everyone receives the same resources and opportunities, regardless of circumstances and despite any inherent advantages or disadvantages that apply to certain groups. Equality assumes that everybody is operating at the same starting point and will face the same circumstances and challenges. Equity, on the other hand, considers the specific needs or circumstances of a person or group and provides the types of resources needed to be successful. Equity recognizes the shortcomings of this “one-size-fits-all” approach and understands that different levels of support must be provided to achieve fairness in outcomes.⁴⁵

According to the Food Empowerment Project, food deserts are geographic areas where residents access to affordable, healthy food options (especially fresh fruits and vegetables) is restricted or nonexistent due to the absence of grocery stores within convenient traveling distance.⁴⁶

Imperialism is a policy of extending a country's power and influence through diplomacy or military force.⁴⁷

Institutional racism, also called systemic racism, refers to the implicit or explicit rules and regulations within an organization that discriminate against marginalized communities. Often, this manifests as bias for or against certain groups of people because of stereotypes based on their perceived race or ethnicity.⁴⁸

Intersectionality is a term first coined in 1989 by American civil rights advocate and leading scholar of critical race theory, Kimberlé Williams Crenshaw, meaning people are often disadvantaged by multiple sources of oppression: their race, class, gender identity, sexual orientation, religion, and other identity markers. Intersectionality recognizes that identity markers do not exist independently of each other, and that each informs the others, often creating a complex convergence of oppression.⁴⁹

Militarism is the state of belief by a government to establish and maintain a robust military capacity and aggressively use it to expand its territories.⁵⁰

TERM

OMB 15

DEFINITION

OMB 15 is the Race and Ethnic Standards for Federal Statistics and Administrative Reporting that are set forth in Statistical Policy Directive No. 15 issued by the Office of Management and Budget.³

Pasifika

A transliteration of a word meaning "Pacific", which has its roots in New Zealand, where government agencies created the term in the 1980s to describe growing communities of Indigenous migrants representing the Pacific diaspora in Oceania.⁵¹

Political Determinants of Health

According to Daniel E. Dawes at John Hopkins University, the political determinants of health involve the systematic process of structuring relationships, distributing resources, and administering power, operating simultaneously in ways that mutually reinforce or influence one another to shape opportunities that either advance health equity or exacerbate health inequities.⁵²

Prison Industrial Complex (PIC)

A term used to describe the overlapping interests of government and industry that use surveillance, policing, and imprisonment as solutions to economic, social, and political problems.⁵³

PTSA

An acronym used for Parent-Teacher-Student Associations, which are formally organized bodies composed of parents, teachers and staff intended to facilitate parental participation in a school.

QTPI

Pronounced "Q-T-pie", QTPI is an acronym for Queer Transgender Pacific Islander.

Social Determinants of Health (SDOH)

According to DSHS, social determinants of health (SDOH) are the conditions in the environments where people are born, live, learn, work, play, worship, and age that affect a wide range of health, functioning, and quality-of-life outcomes and risks. They can include economic stability, education and health care access, neighborhood and built environment (housing, transportation, quality air and water, and social and community context (racism, discrimination, and violence).⁵⁴ At PICA-WA, we include culture as a determinant as it is our community's absolute in being a part of everything we do and are.

Structural Racism

Structural racism refers to biased laws, policies, or practices that restrict people's access to services, opportunities, and resources because of their race. This structural bias has compounding effects on people's families, employment, mental and physical health, interactions with the criminal justice system, and beyond.⁴⁸

TERM

White Supremacy

DEFINITION

According to the National Education Association, white supremacy is a form of racism centered upon the belief that white people are superior to people of other racial backgrounds and that whites should politically, economically, and socially dominate non-whites. While often associated with violence perpetrated by the KKK and other white supremacist groups, it also describes a political ideology and systemic oppression that perpetuates and maintains the social, political, historical and/or industrial white domination.⁵⁵

Xenophobia

According to Merriam Webster, xenophobia is the fear and hatred of strangers or foreigners or of anything that is strange or foreign.⁵⁶

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