



Haa Tóoch Lichéesh Coalition's 2025 Juneau Needs and Resource Survey

Haa Tóoch Lichéesh | “We believe it is possible”

We are a grassroots coalition rooted in an Indigenized worldview, bridging belonging across identities and committed to the framework and practice of healing justice. Through trauma-informed, survivor-centered approaches, our programs, projects, and partnerships aim to create the conditions for healing and wellness from the inside out—nurturing sustainable, just, and interdependent communities.

Mission & Vision:

We envision a socially just community in a reciprocal, healthy relationship with the land and with each other. Guided by the wisdom of our ancestors, we reckon with injustice and commit to healing and liberation, while honoring our interdependence.

Theory of Change:

- Doing the inner work of healing, wellness, and expression of our authentic selves
- Building community connectedness and creating intentional spaces of belonging
- Learning and unlearning systems of oppression to shift our moral consciousness
- Creating systemic change through initiatives and programs, impacting community norms



The Needs Assessment

The purposes of this needs assessment include:

- To listen deeply to our community members and partners
- To identify the prevalence of violence and behavioral health challenges in the Juneau community
- To identify risk and protective factors that may contribute to the prevalence
- To identify community perceptions about healing in Juneau, Alaska.
- Assess changes in community outlook since previous 2023 Needs assessment
- To revisit the coalition's strategic plan to confirm that the Haa Tóoch Lichéesh Coalition's goals, strategies, and activities align with the needs of the community.

This assessment was created by Haa Tóoch Lichéesh staff in collaboration with the Naco Research Institute. Haa Tóoch Lichéesh staff coordinated the talking circles, feedback surveys, and one-on-one discussions, the Naco Research Institute distilled findings from survey responses and transcripts, and Haa Tóoch Lichéesh staff designed the report.



Methods

Talking Circles

- Conducted outreach to key partners and community leaders
- Facilitated talking circles with discussion questions centering community healing and needs

Community Survey

- Conducted outreach to Haa Tóoch Lichéesh partners and community through email and social media and to Juneau community through bulletin postering and social media
- Published community survey with questions centering community healing and needs

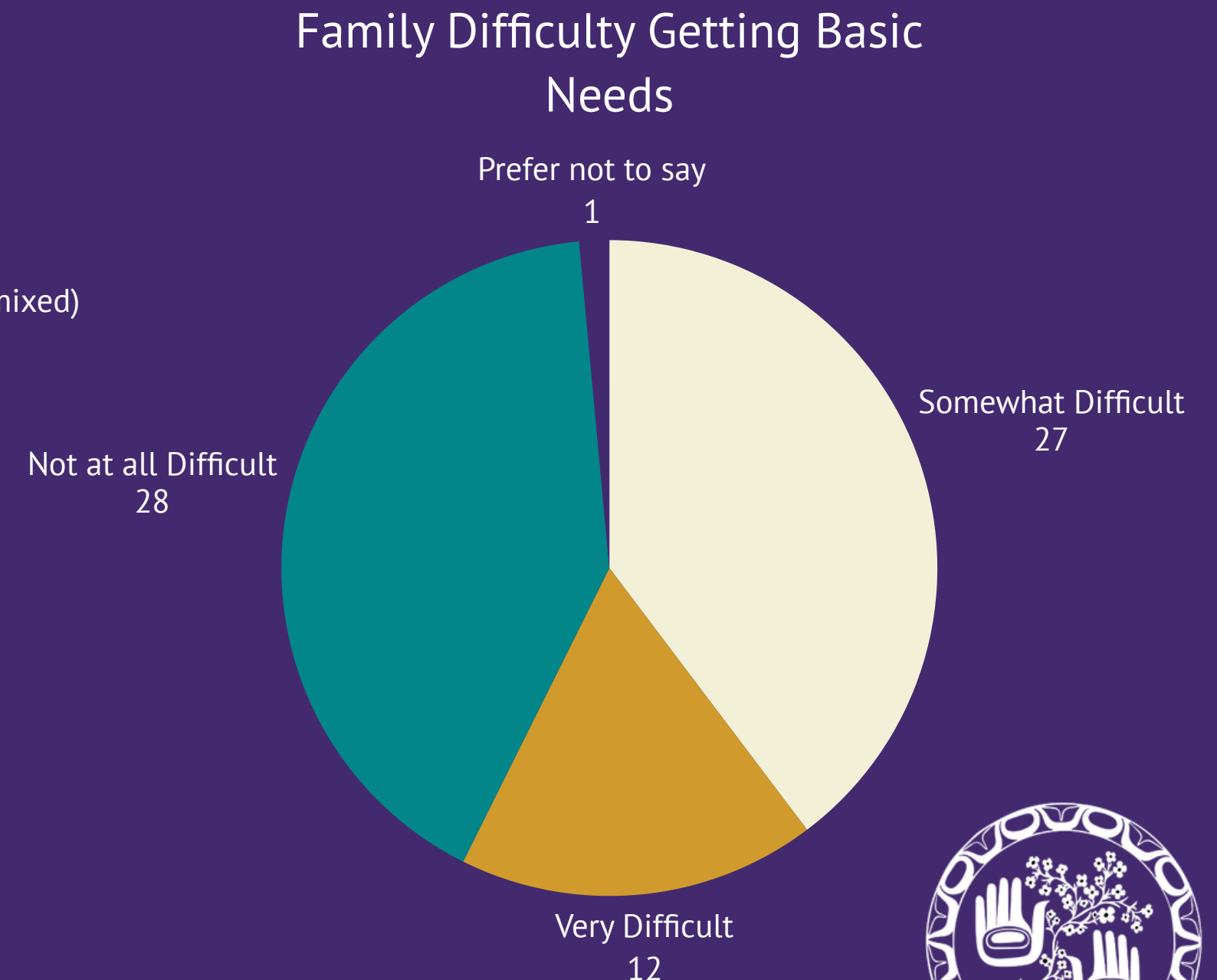
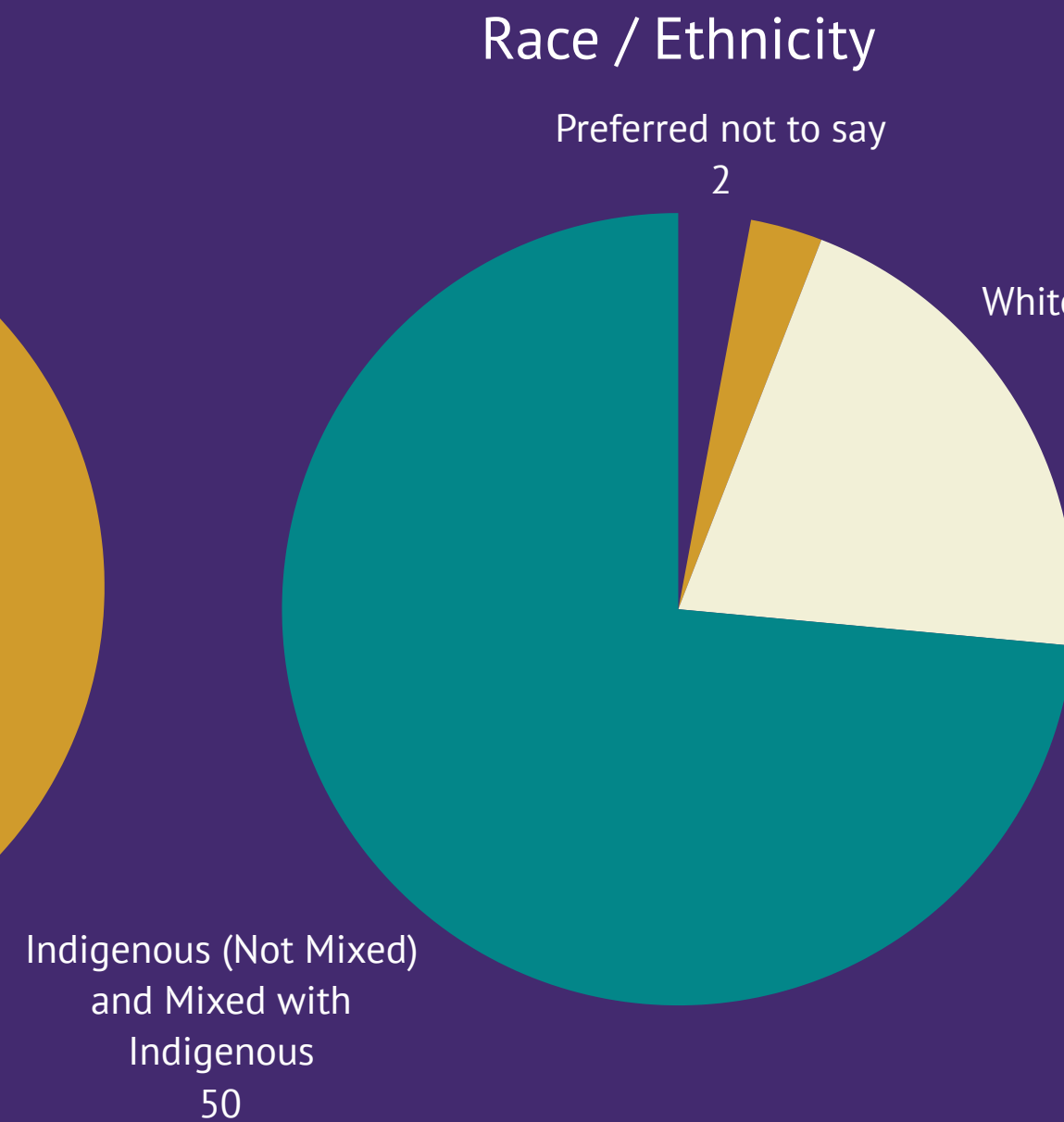
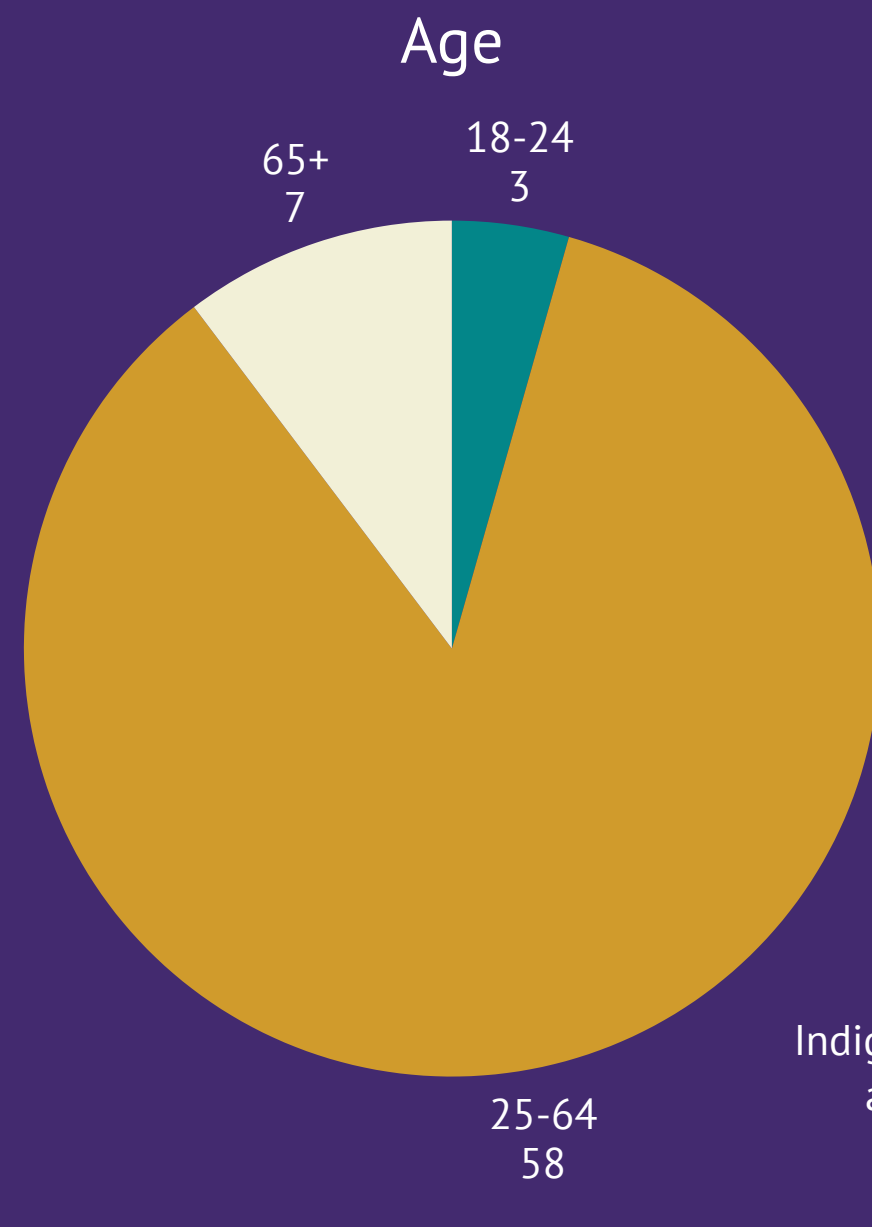
Data Analysis

- Organized focus group transcripts by highlighting main topics. Created themes based on main topics and logged these themes with associated representative quotes. Sticky notes from focus groups were also organized by themes under “needs”, “resources” and “opportunities”.
- Organized qualitative survey data by themes and calculated number of responses within each identified theme.



Haa Tóoch Lichéesh Survey

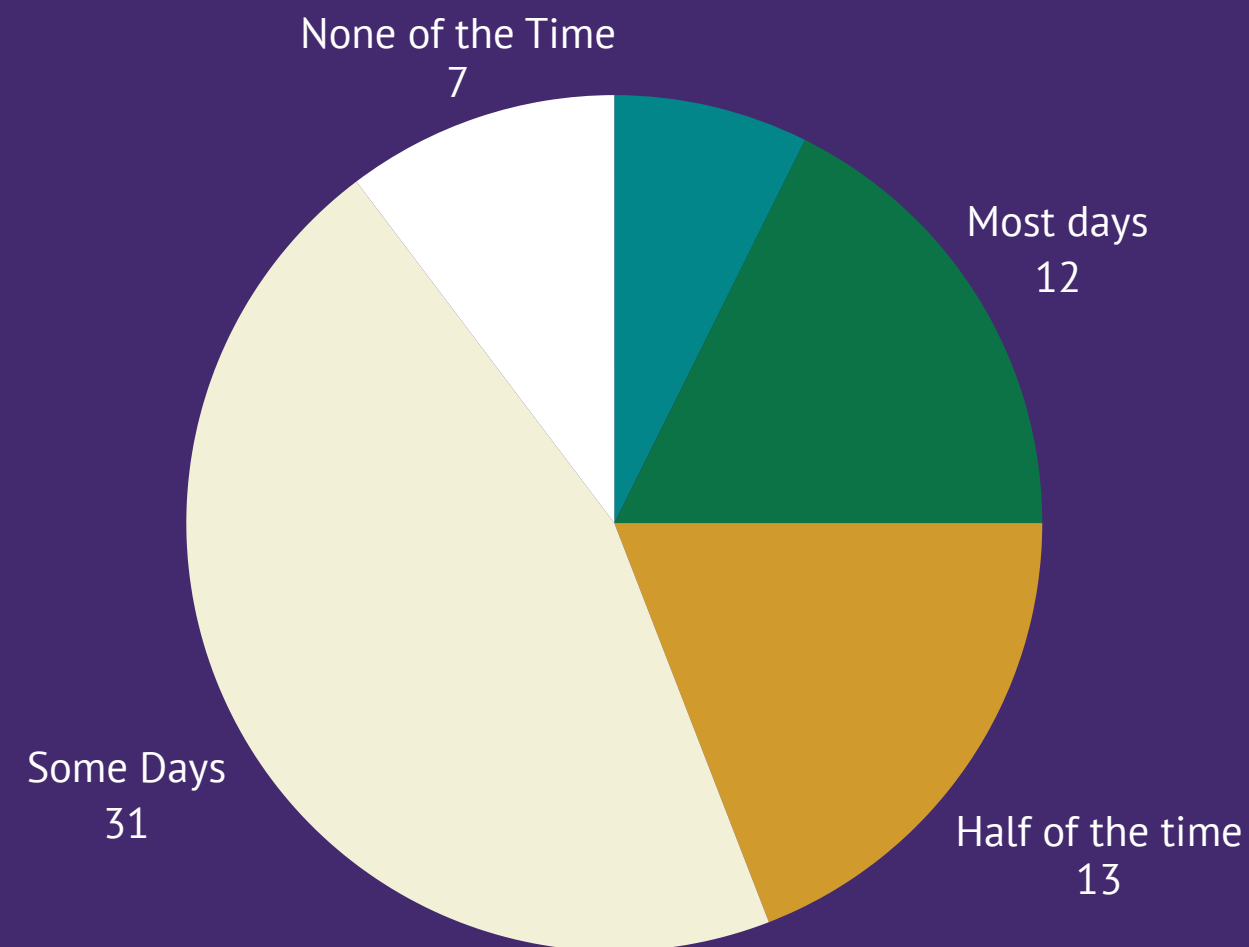
The HTL survey totaled at 68 respondents living in Juneau.



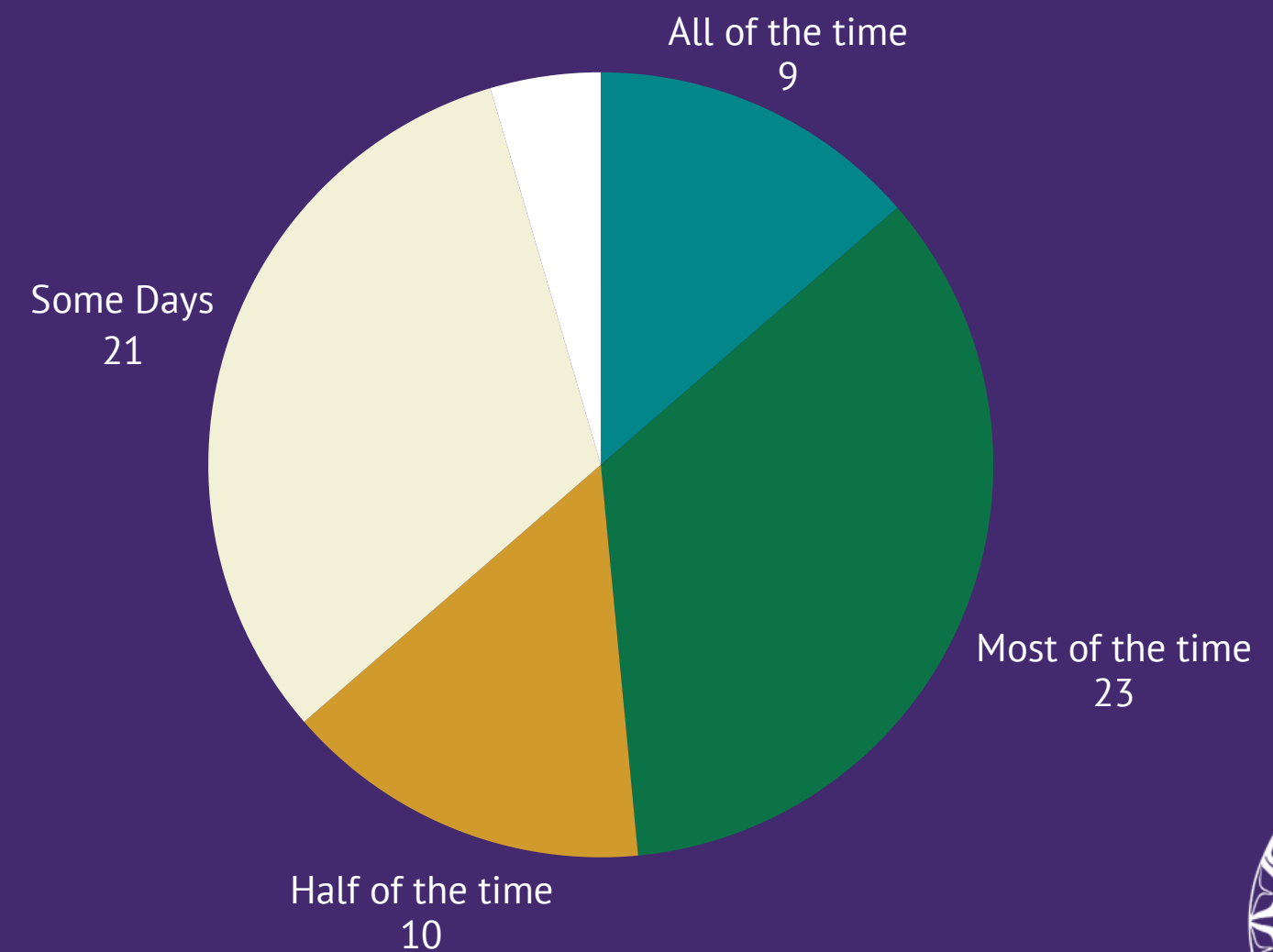
Impact of Trauma and Connection to Identities

The HTL survey totaled at 68 respondents living in Juneau.

In the past 6 months personal and/or historical trauma negatively impacted my life



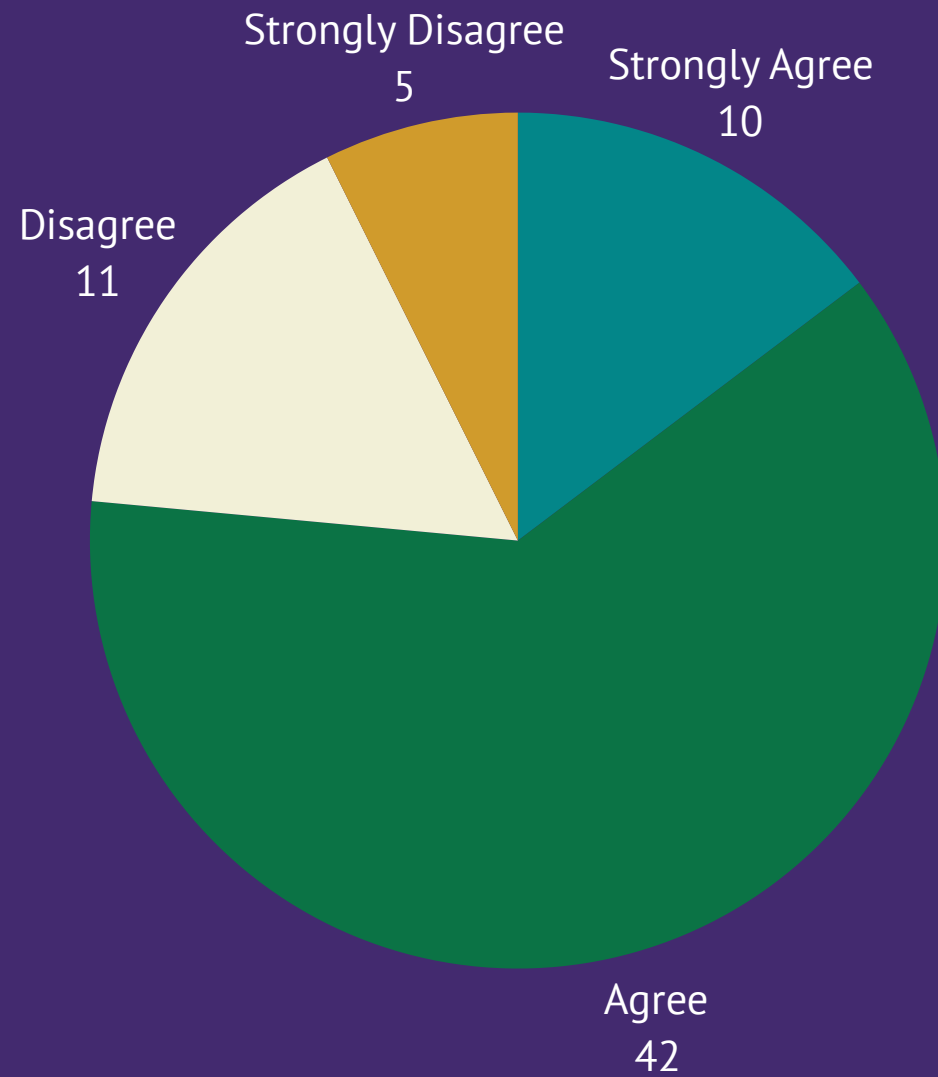
I feel connected to my culture(s) & identities



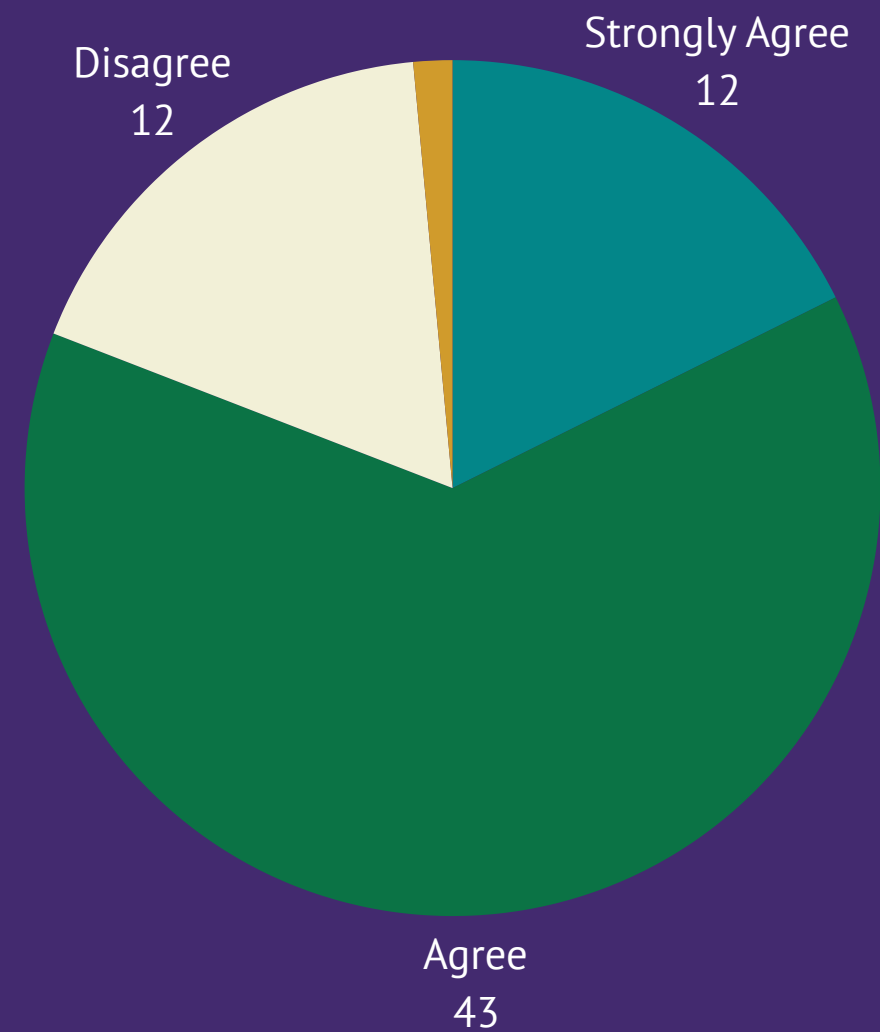
Support System & Resources

The HTL survey totaled at 68 respondents living in Juneau.

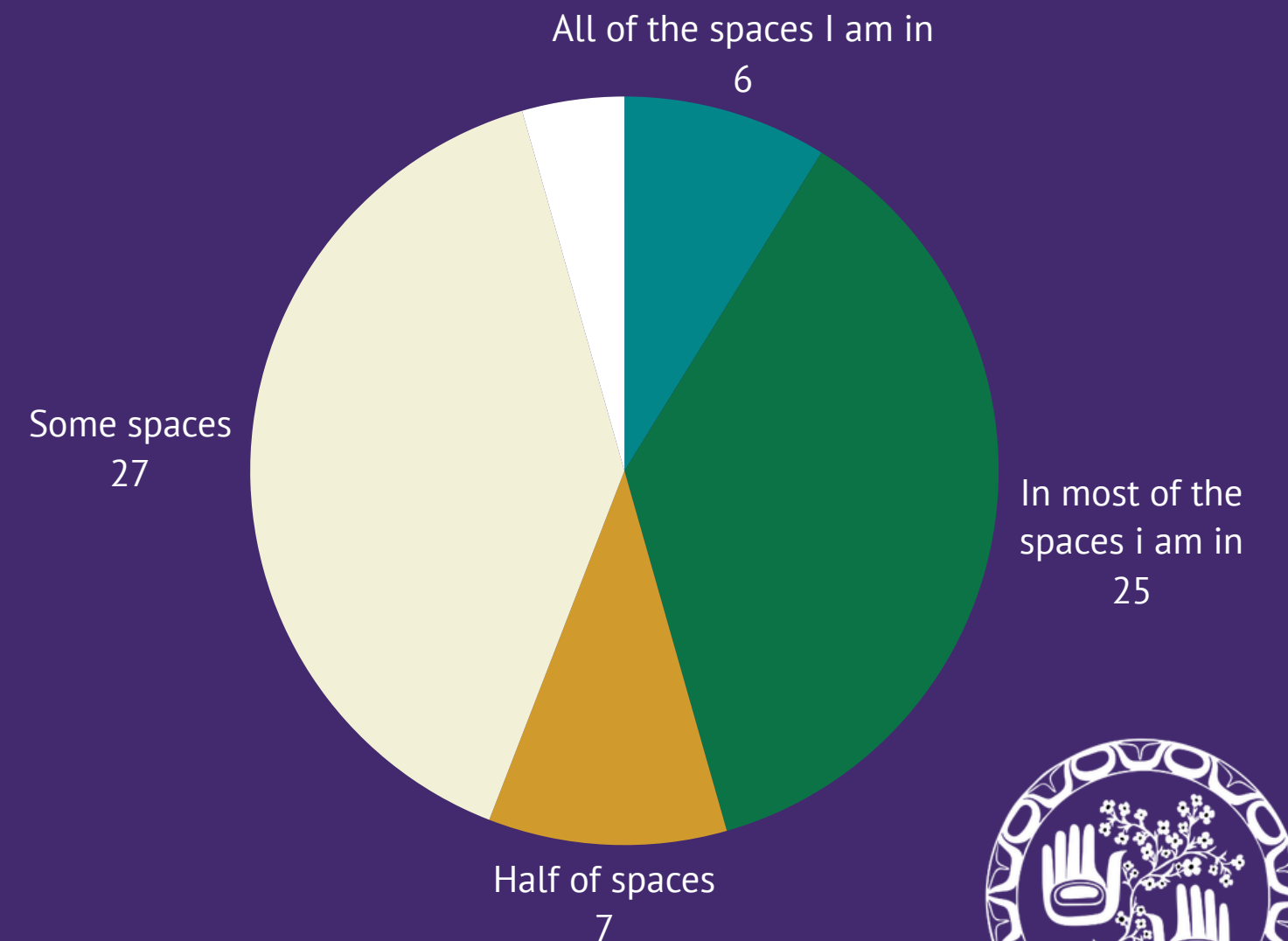
I have a support system in Juneau that I feel comfortable reaching out to



I know of resources and/or programs available to me in Juneau



I feel like I belong in the spaces/groups/communities I am in within Juneau



Unmet Needs

What needs do you see that aren't being met?	Number of Individual Mentions	Percentage of 92 Total Responses
Housing & Basic Needs	37	40.20%
Health & Mental Health	14	15.20%
Indigenous Cultural Relevance & Representation	8	8.70%
Community Spaces	7	7.60%
Lack of Resources	3	3.26%
Access to Government Representatives	3	3.26%
Youth Support	2	2.17%
Lack of Time & Capacity	1	1.08%

Housing is the most prevalent identified community need, named by 25% of respondents

Numbers include non-Juneau responses from across Southeast Alaska



Unmet Needs

“It seems to be the biggest need is the support of mental health for our people, whether it’s in person, online or anything like that. It’s just being there to uplift them”

Focus Group Participant

“I’m really angry right now about just these basic needs of food and water and shelter not being provided for everyone as a human right. we can build these connections, but we have to be fed. We have to have a safe space to go back to every night and to sleep.”

Focus Group Participant

“Affordable housing continues to be an issue for those I know. I am leaving Juneau due to unaffordable housing. I have a job, too, but it’s still unaffordable.”

Survey Response

“Juneau’s biggest need right now is housing people can actually afford to live in and support for the homeless members of our community.”

Survey Response



What roadblocks are coming up against community healing?	Number of Individual Mentions	Percentage of 92 Total Responses
Lack of Funding or Resources	13	14.10%
Lack of Healing Support, Access, or Tools	10	10.86%
Colonial Systems	9	9.78%
Lack of Housing	8	8.69%
Need for Safe Community Spaces / Gathering Spaces	8	8.69%
Lack of Time or Capacity	7	7.60%
Need for Indigenous & Cultural Relevance	6	6.52%
Divisive Politics	6	6.52%
Racism	6	6.52%
Tourism & Lack of Healthy Economy	6	6.52%
Basic Needs Going Unmet	5	5.43%
Education System	4	4.34%
Marginalization	4	4.34%
Lack of Accountability for Harm	4	4.34%
Administrative Barriers	4	4.34%
Alcoholism & Drug Addiciton	3	3.26%
Food Insecurity	2	2.17%
Stigmas	2	2.17%
Trauma	2	2.17%

Numbers include non-Juneau responses from across Southeast Alaska



Roadblocks to Community Healing

“It’s really hard to heal when your basic needs aren’t being met.”

Survey Response

“Community healing is often obstructed by systemic roadblocks such as persistent poverty, limited access to culturally appropriate substance-use treatment and detox services, and the erosion or dismissal of traditional values and frameworks that once sustained balance and accountability. When basic needs go unmet and healing resources are scarce or disconnected from cultural identity, individuals are left to navigate trauma in isolation. The loss or distortion of traditional teachings further deepens this harm, weakening communal responsibility and interrupting pathways for collective healing and restoration.”

Survey Response



Greatest Resources & Strengths

What are Your Community's Greatest Resources/Strengths?		
Specific Organizations or Individuals	26	28.20%
Community members support each other	21	22.82%
Indigenous Cultural Practices	11	11.95%
Supportive Gathering Spaces	9	9.78%
A number of Local Orgs Providing Services	9	9.78%
Skills/learning opportunities	4	4.34%
Relationships	2	2.17%

Specific organizations noted more than once:
 Haa Tóoch Lichéesh, Sealaska Heritage Institute, Tlingit & Haida, Zach Gordon Youth Center, Alaska Native Sisterhood, AWARE, Juneau Arts & Humanities Council, Sealaska, SEARHC, TCLL, & The Glory Hall

Numbers include non-Juneau responses from across Southeast Alaska



Community Strengths

“Our community’s greatest strengths lie in its people—grassroots leaders, cultural carriers, and compassionate community members who are doing the work on the ground every day. These are the individuals providing informal crisis support, cultural grounding, mutual aid, sobriety support, and advocacy long before formal systems respond, if they respond at all. Their impact is rooted in trust, lived experience, and cultural accountability. Yet these efforts are rarely recognized, consulted, or resourced, allowing official systems of support to remain largely unchanged and misaligned with actual community need. What should be replicated are these community-led, culturally rooted, relationship-based approaches, by listening to them, funding them, and bringing them into decision-making, rather than continuing to build systems and organizations around people without their voices.”

Survey Response



Additional Talking Circle Themes

1. Community Connection & Belonging

2. Elder care, youth support and intergenerational connection were brought up throughout focus group work and survey responses.

a. “...how many of those, like elders in our community are not getting that, like, love and support community wrapped around them, especially in a Western system where It doesn't, we don't take care of our elderly” – Focus Group Participant

3. Cross Sector Collaboration

a. “I think that we need to consider inviting some of our service areas, like the police department, the state troopers, the municipality, school districts again, and some of our Tlingit and Haida, Sealaska Heritage, Goldbelt Heritage, each one of them have communication departments or liaisons that can help work through some of the issues that are affecting all of us.” – Focus Group Participant

4. Accountability & Lack of Accountability



Priorities for Change

If you were to prioritize one item for change in your community what would it be?	Number of Individual Mentions	Percentage of 92 Total Responses
Community Support, Connection, & Belonging	13	14.10%
Accessible & Affordable Housing	13	14.10%
Indigenous Representation & Culutural Practices	11	11.95%
Food security	7	7.60%
Resources for Healing	7	7.60%
Affordable Cost of Living	5	5.43%
Education Support/Renewal	5	5.43%
Support for collaboration across differences	4	4.34%
Employment Support	4	4.34%
Mental Health Support	3	3.26%
Addiction Treatment	3	3.26%
End Racism	2	2.17%
Regulate Tourism	2	2.17%
Accountability	2	2.17%

Priorities mentioned more than once.

Numbers include non-Juneau responses from across Southeast Alaska





Haa Tóoch Lichéesh Coalition
Collective Guidance

“These reflections emerged from partners during weaving conversations and are offered as guidance to inform our shared strategic direction. They are not exhaustive, but represent themes we are being asked to carry forward with care.”



- 1) A call to center those most impacted—ensuring the most harmed, most vulnerable, and those holding care for others are not just supported, but cherished and prioritized.
- 2) A shared longing for a “soft life”—where people are no longer surviving at the edge, but have enough to rest, exist, and be without constant pressure or perfection.
- 3) A call to center Elders and youth in intergenerational relationship—honoring Elders as knowledge holders and guides, while uplifting youth as leaders, and creating spaces where learning, decision-making, and care move across generations.
- 4) The need to reimagine resource flow—including wealth distribution—so communities can live with dignity, not scarcity.



- 5) Recognition that we must plan more intentionally and in relationship—strengthening internal processes while deepening partnerships beyond HTL.
- 6) A strong emphasis on youth as leaders of now—creating more opportunities, spaces, and pathways for learning, leadership, and expression.
- 7) The importance of wraparound supports for youth, including crisis response, transitional living, and clinical/sensory care, so no young person is left navigating systems alone and support is accessible when and where it is needed.
- 8) A call to expand mentorship and culturally grounded youth programming that strengthens connection, belonging, and intergenerational relationships—ensuring young people have meaningful opportunities to learn, contribute, and feel rooted in community.



9) A call to expand healing-centered systems, including transforming education into a space that fosters wellness, culture, and belonging.

10) Understanding wellness as a lived, ongoing practice—where people’s gifts are recognized, nourished, and sustained.

11) Interest in collective care infrastructure, such as a regional healers cohort to support connection, sustainability, and shared knowledge.

12) Naming the reality that we are operating within systems that uphold white supremacy, and the need to navigate, resist, and transform those systems with intention.

13) Ongoing reflection on our role and responsibility—who we are accountable to, who guides us, and how we move in right relationship.



14) A clear grounding in Tribal/Indigenous sovereignty as essential—not optional—with a call to advance it whenever possible.

15) Recognition of reparations as necessary for justice, healing, and restoring right relationship.

16) Recognition of growing division between community and local government, and a call to actively rebuild trust, relationship, and shared responsibility—understanding this local repair as part of a larger response to broader societal division, and a way we can “act locally” to influence the wider landscape.

