Sealaska Corporation - Sealaska Heritage Institute

Organizational Profile

The Alaska Native Claims Settlement Act (ANSCA) of 1971 was a legislative settlement of aboriginal claims to Alaska. As one of thirteen regional Alaska Native shareholder corporations established by ANSCA, and a federally recognized tribal organization, the Sealaska (Sealaska) Corporation serves the Tlingit, Haida, and Tsimshian tribes in 21 communities spread over 35,000 square miles within Southeast Alaska. Sealaska provides benefits to more than 26,000 shareholders and to their lineal descendants and has accepted the responsibility to care for and promote its people's education, culture, and way of life. To further this effort Sealaska created Sealaska Heritage Institute (SHI) in 1980 as a 501(c)3 nonprofit organization. SHI's mission is to perpetuate and enhance Tlingit, Haida, and Tsimshian cultures to promote cultural diversity and cross-cultural understanding.

SHI is governed by a 13-member tribal Board of Trustees and receives guidance from its Council of Traditional Scholars, an appointed group of tribal Elders. SHI fosters language revitalization, hosts leadership institutes for Native youth, develops culturally responsive curriculum for K-12 students, provides arts trainings, engages in academic research projects, and operates a public library, archive, and museum at its 29,000 square foot Walter Soboleff Building. In the early 1990s, SHI assumed the responsibility of managing Sealaska Corporation's ethnographic collection. With the passage of the Native American Graves Protection & Repatriation Act (NAGPRA) in 1990, the SHI's collections increased as cultural objects were returned to tribes. In response to this growth, SHI developed policies to care for its collections as a professional museum, academic library, and archival repository. SHI updates these policies as needed to meet best standards and in response to the donations of photographs, audio recordings and manuscript papers, and cultural objects received each year.

SHI's current collection constitutes of 3,100 linear feet of material and includes manuscript materials (primarily historical), 60,000 photographs (historical and contemporary), 5,000 audio and video recordings (historical and contemporary), 2,500 books (historical and contemporary), and 950 art/cultural objects, which come to SHI through donation and purchase on a regular basis. The collections housed by SHI are nationally and internationally significant in their content, and SHI's archival collection includes the largest available audio collection of Tlingit, Haida, and Tsimshian oral traditions and languages in the world. SHI serves the general and academic Native and non-Native community by making its extensive library, archival, and ethnographic collections available to the public for research and educational purposes, hosting an annual public lecture series, mentoring visiting scholars and researchers, publishing academic essays and books, and having SHI staff present papers at scholarly conferences. SHI's culture and history, language, education, and art departments also rely heavily on its library and archival collections in the development of their activities and publications.

SHI's Culture and History Department is staffed by SHI's Senior Ethnologist, Dr. Charles Smythe (Project Director for the proposed ***Revitalizing Cultural Heritage: Documenting the Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska*** Native American Library Enhancement project), a Research Specialist, and a Linguist. SHI contributes to the documentation of oral traditions through major publications, often in partnership with the University of Washington Press. It also publishes the **Box of Knowledge** series, consisting of essays, reports, and books that the institute considers should be made available as a contribution to studies on Tlingit, Haida, and Tsimshian cultures, history, and languages. Furthermore, SHI collaborate with other scholars to develop and publish books on topics pertinent to the Tlingit, Haida, and Tsimshian, and to the public at large.

SHI's Archives and Collections Department is open from 8:00 am to 4:30 pm Monday through Friday and also schedules appointments for individuals conducting archive/collections research. The Department is staffed by SHI's Director of Archives and Collections (MLIS), Collections and Curatorial Manager (PhD), contractors, college interns, and volunteers. The department offers Wi-Fi and computer access to its patrons and hosts special events, lectures, curated exhibitions, and catalogs its books/archival collections in OCLC WorldCat and the Alaska Library Catalog. In 2023, SHI sponsored nearly 20 lectures, which were also live streamed and served more than 25,500 researchers, lecture attendees, and exhibit patrons (an 18% increase in people served from 2022). In total, SHI served 48,926 people from 140 communities in Alaska, the Lower 48, and Canada in 2023.

Revitalizing Cultural Heritage: Documenting the Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska

I. Project Justification

Sealaska Corporation (Sealaska) is an Alaska Native regional corporation based in Juneau, Alaska, and established pursuant to the Alaska Native Claims Settlement Act (43 U.S.C. 1601 et seq.). Sealaska is an eligible entity to apply for the Institute of Museum and Library Service's Native American Library Services Enhancement (NAL) Grant program. Sealaska serves 26,000 Tlingit, Haida, and Tsimshian shareholders and their lineal descendants, many of whom reside in their ancestral lands of Southeast Alaska – an archipelago of 1,000 islands and a strip of mainland.

Sealaska Heritage Institute (SHI) was conceived by tribal elders attending the first Sealaska Elders Conference held in 1980. Sealaska established SHI as a 501(c)(3) nonprofit in 1980 with a mission to perpetuate and enhance the Tlingit, Haida, and Tsimshian cultures and a goal to promote cultural diversity and cross-cultural understanding. SHI is headquartered at its Walter Soboleff Building (WSB) and at its Arts Campus; both facilities are located in Juneau, Alaska's capital city and Southeast Alaska's most populous town. SHI operates a public library, archives, and museum at its WSB.

Nearly 21% of Juneau's 32,255 residents are of Alaska Native heritage; the region is home to 71,000 people, 24% of whom are Alaska Natives. SHI delivered/sponsored programs benefitting 48,926 people from 140 communities in Alaska, the Lower 48, and Canada in 2023. Sealaska respectfully seeks $149,967 in IMLS funding – and SHI will provide $50,788 – to support the **Documenting the Crests of Tlingit, Haida, and Tsimshian Clans** project to enhance efforts to revitalize Southeast Alaska Native cultures through sharing content of unique value within and beyond Native communities.

IMLS Agency-Level and Program-Level Goals and Objectives Addressed by the Project

The two-year **Documenting the Crests of Tlingit, Haida, and Tsimshian Clans** project concurrently addresses both IMLS agency-level and NAL program-specific goals and objectives. The project is responsive to the IMLS agency-level Goal 3: *"Advance Collections Stewardship and Access"* and Objective 3.2: *"Promote access to museum and library collections."* SHI will (1) identify transcribed/translated oral narratives in its library collections and in other collections that document the origin and clan ownership of four Tlingit crests, four Haida crests, and four Tsimshian crests; (2) collaborate with its Council of Traditional Scholars and the project's Tlingit, Haida, and Tsimshian Advisors to compile the narratives in a publication entitled *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska*; and (3) provide that publication to the region's public and tribal libraries and make it available on its website to promote access to oral narratives housed in its collections.

The project is responsive to the NAL program-level Goal 3: "*Enhance the preservation and revitalization of Native American cultures and languages*" and Objective 3.2: "*Support the preservation of content of unique and specific value to Native communities."* SHI will (4) interview spokespersons for each of the 12 clans to record first-person oral narrative of the originating events related to their clan's acquisition of their crest being documented. The project also addresses Objective 3.3: "*Support the sharing of content within/beyond Native communities.*" SHI will (5) create *The Clan Crest Webpage* on its website to share edited videos of the 12 clan spokespersons telling the oral narrative of the origin of the crest and explaining that **only clan members** can use that crest design for regalia, artwork, and cultural objects.

The Challenge Addressed by the Project and How the Challenge was Identified

Crests are the most important symbols of the history and identity of the Tlingit, Haida, and Tsimshian clans. Crests were acquired by the ancestors in the distant past and are held in perpetuity by clan members as sacred property owned by their clan. Crests symbolically document and visually depict encounters between ancestral clan members and non-human persons or beings, often in the form of a mammal, bird, or fish. Encounters involving natural objects such as glaciers, mountains, thunder, and even planetary bodies (such as the Milky Way and Big Dipper) are also represented in crests. The right of clan members to depict the visual representation of the supernatural encounter was "purchased" with the life of a clan ancestor, most often that of the ancestor who was involved in the originating event.

Crests are among the most significant *tangible* and *intangible* possessions of Tlingit, Haida, and Tsimshian people. Crests are depicted on clan house fronts, totem poles, grave posts, interior house screens and posts, war canoes, warrior's dress (helmets and tunics) and weapons, clan hats, *Chilkat* robes and tunics, dance ("button") robes and vests, dance/oratory staffs, drums, articles for feasts and household use, and hunting and fishing tools. Crests are also represented in intangible form in clan oral legends, mourning songs, certain calls made during traditional memorials, war cries, personal names and titles, and the Indigenous place names of locations where the ancestral event/s occurred.

Tlingit objects depicting clan crests are known as *at.óow*.[1] Crests embody the supernatural entities depicted on *at.óow*. Crests are living beings, and their spirits reside in *at.óow*, which are regarded as alive. When crest objects deteriorate, they are burned and mourned as if they are human. However, crests remain immortal and survive their temporary representations; the name of the crest is transferred to a new object depicting the crest and its significance.

Since time immemorial, the Tlingit, Haida, and Tsimshian have held memorial ceremonies that lasted for more than a week. Ceremonies involved multiple clans and clan leaders and the clans' knowledge holders recounted significant historical events through clan oratory and stories about the crests depicted on their ceremonial regalia and *at.óow*. These activities validated the ownership of clan crests and transferred key cultural knowledge to succeeding generations.

Those memorial ceremonies were suppressed by missionaries and government officials; the loss of tribal elders is an additional constraint to the transfer of the ancient knowledge of crests. It is crucial that oral narratives describing the origin of clan crests and their use on regalia and *at.óow* are not lost to time. Drawing on these traditions during ceremonies is critical to the survival of Tlingit, Haida, and Tsimshian culture and worldview and the integrity of the ownership of their crests.

The need to ensure the continued cultural knowledge of clan crests was "officially" recognized by Southeast Alaska's tribal elders nearly 45 years ago; that need has intensified and grown more complex, as SHI's President explained at a 2019 meeting of SHI's Council of Traditional Scholars held to identify culturally appropriate methods to protect crests.

> *The Council* [of Traditional Scholars] *and our Board of Trustees have said to us for years that it's our job to try to find a way to protect our intellectual property, to try to protect to our clan crests, our clan at.óowu, our stories, songs, and our names. What we thought would be important is to **document all of our clan crests and the stories behind the clan crests** … to tell our people and all the artists that these crests, designs are owned by clans … **We have a policy** because we have artists who are making things and selling things, and we say you can use generic Northwest Coast designs, but you cannot use specific clan crests. And they ask, '**Well, tell me what's a clan crest**?' It also responds to the **teachings that we heard in the first Clan Conference, the elders meeting in 1980,** where the clan leaders were saying **it's important to teach our young kids, our younger children**, about these things* [clan crests].[2]

The Tlingit, Haida, and Tsimshian clans of Southeast Alaska own many crests, and they have oral narratives associated with them. There are an estimated 198 crests distributed among 29 Tlingit clans in the region (Worl, 1998). Master Haida Artist Janine Gibbons shared with SHI that there are 11 Haida clans in the region, each with primary and numerous sub-crests (2024). Master Tsimshian Artist, David R. Boxley, stated that there are four Tsimshian clans in the region with rights to use the following primary crests: *Gisbutwada* Clan - Killer Whale, Grizzly, Owl; *Ganhada* Clan - Raven, Frog, Starfish; *Laxsgyiik* Clan - Eagle, Beaver, Halibut; *Laxgyibuu* Clan - Wolf, Crane, Black Bear (2023).[3] Mr. Boxley also explained to SHI:

> *There are many, many other subcrests that belong to those specific lineages* [also referred to as clans or phratries]. *The* [colonial era] *efforts to stop potlatching* [memorial ceremonies] *made it so we lost knowledge of, or stopped the use of, the vast array of sub-crests owned by individual lineages. We're working to get back to using them.*

Given the number of crests and their essential role in the perpetuation of the three Indigenous cultures of Southeast Alaska, documenting crests, their origins, and the integrity of clan ownership of crests is among SHI's highest priorities.

Target Group for the Project and its Involvement in Project Planning

The target group for the **Documenting the Crests of Tlingit, Haida, and Tsimshian Clans** project are members of the four Tlingit clans, four Haida clans, and four Tsimshian clans who will obtain greater access to and understanding of oral narratives describing the origin of one of their crests. SHI will publish *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska* as a volume in its popular Box of Knowledge (BOK) series and provide that publication to the region's public and tribal libraries, increasing access to materials in SHI's collections and increasing awareness of its collections.

Only 11 of Southeast Alaska's 21 communities operate a public library (Alaska State Library, 2023). Five of those communities also have a tribal library; two of the 10 communities *without* a public library have a tribal library (IMLS Basic

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[1] *At.óow* is sacred Tlingit clan-owned property depicting crests and the term used in this proposal. *Gyáagaa* is property depicting Haida clan-owned crests; several terms are used by the Tsimshian for property depicting clan-owned crests.
[2] Council of Traditional Scholars, Transcript, 10/30/2019, p. 24-25.
[3] David A. Boxley. 2023. Interview with Dr. Charles Smythe during the development of this project.

Library Grant recipients, 2023). Thus, several thousand residents of nine of the region's remote tribal villages have no local library services. Target group members in those villages (and many ultimate beneficiaries) will be served via a print-on-demand function for the BOK publication accessed by using *The Clan Crest Webpage,* where they will also be able to view the project's 12 videos of clan spokespersons sharing oral narratives of the origin/clan-ownership of the 12 crests.

SHI involved the project's Tlingit, Haida, and Tsimshian Advisors in developing the project; each Advisor is deeply engaged in their culture, clan, and community – and are recognized by their tribe (Tlingit, Haida, Tsimshian) as being active and knowledgeable tribal members committed to enhancing the revitalization of Southeast Alaska Native cultures. Furthermore, SHI's six-member Council of Traditional Scholars – knowledgeable Tlingit, Haida, and Tsimshian Elders, Clan Leaders, and Clan Mothers – has been providing guidance for documenting clan crests to the Project Director since 2019.

There is a total of 44 Tlingit, Haida, and Tsimshian clans in Alaska (page 2). The project directly serves 27% of those clans (12 of the 44 clans identified by the Tlingit, Haida, and Tsimshian Advisors involved in developing this project), and indirectly all remaining clans that collectively comprise Southeast Alaska's Native ceremonial universe. The reciprocal presentation and validation of clan crests during ceremonies maintains an essential **balance** between clans of opposite moieties, thereby sustaining this fundamental tribal value. Additionally, the 26,000 shareholders who are of Tlingit, Haida, and/or Tsimshian heritage served by Sealaska and SHI *does not include lineal descendants of Sealaska shareholders* who are also members of one of the 12 clans; those data are not maintained by Sealaska or other entities.

In addition to meeting the unique cultural and geographical needs of the target population, SHI will subtitle the 12 videos created, allowing individuals with hearing challenges to read the oral narrative shared by the clan spokespersons.

Ultimate Beneficiaries of the Project (*includes individuals of all ages, based on the longevity of the project deliverables*)

The ultimate beneficiaries include (1) the target group, (2) Sealaska shareholders/descendants living in 21 Southeast Alaska communities spread over 35,000 square miles, and (3) shareholders/descendants living outside of the region. Their unique characteristics include their cultural heritage and their geographical challenges accessing SHI's collections.

- More than half (55%) of **Southeast Alaska's 71,000 residents** – are spread amongst 20 rural communities located on islands that comprise the region's Alexander Archipelago. *For those 38,775 residents of the region, accessing SHI's collections requires travel by air or water to **Juneau**.* About 9,300 of those individuals (24%) are Alaska Natives – the majority of whom are Sealaska shareholders/descendance (with more living in other Alaska towns).
- Sealaska's enrollment data show 51% of its **26,000 shareholders** live outside of Alaska. SHI regularly receives/responds to shareholders'/lineal descendants' requests to learn more about their culture, history, and clan protocol. SHI provides an online directory of its collections and has digitized some of its holdings. The proposed project will further inform those individuals of the wealth of ethnographic materials available in SHI's collections.

The ultimate beneficiaries also include (4) *non-Native* residents and educators in Southeast Alaska; SHI's goal is promoting cross-cultural understanding. Thus, the ultimate project beneficiaries are all Southeast Alaska residents (71,000) + Sealaska shareholders (26,000) – and an *unknown number of lineal descendants*. In addition to these **97,000 ultimate beneficiaries** (and many lineal descendants): Native/non-Native artists are **ultimate project beneficiaries**, as are students, researchers, and all individuals living in or outside of Alaska interested in learning about Native cultures.

II. Project Work Plan
Specific Project Activities Draw on Best Practices and Sequentially Support the Project

The **goal** of the **Documenting the Crests of Tlingit, Haida, and Tsimshian Clans** project is**:** Over a 2-year period, collaborate with SHI's six-member Council of Traditional Scholars, three Tlingit, Haida, and Tsimshian Advisors, and 12 clan spokespersons to document the origin, cultural significance, and clan ownership of 12 crests to create a publication and a webpage for use revitalizing Southeast Alaska Native cultures and educating the public about the sacred nature of crests, their clan ownership and all tangible and intangible intellectual property associated with their crests.

The proposed project activities are informed by Tlingit, Haida, and Tsimshian protocol and SHI's best practices. SHI's Council of Traditional Scholars (CTS) ensure the cultural integrity of SHI's culture, history, and language programming and resources. For this project, the CTS will review/approve (1) the 12 clan crests to document; and (2) *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska* publication prior to it being made available to libraries/on SHI's website.

The project also employs best library practices. The Project Director will collaborate with the project's Tlingit, Haida, and Tsimshian Advisors to identify 12 clan spokespersons who will be invited to record their clan-owned oral narrative in SHI's clan house (located in its WSB) to create videos SHI will share on *The Clan Crest Webpage* to support the region's

cultural preservation needs, cultural revitalization, and public education designed to protect clan ownership of crests. As described in a recent journal article describing the role of libraries and oral tradition in the digital era (Civallero, 2017):

> Libraries may identify the best practitioners of oral tradition in their communities ("living books") and support and encourage them; they may inform their users (individuals, groups, organizations, institutions) about the body of knowledge they preserve and transmit, explaining why that tradition is important, and what can be done with it. In addition, books, audiovisual materials and other kind of documents may be provided to inform and support those interested in approaching, understanding and putting orality into practice [e.g., the BOK publication/webpage]. [4]

SHI also follows the **Oral History Association's** best practices to conduct interviews.[5] These practices will be followed to create the project's 12 videos: ensure that those conducting interviews are trained in documenting oral narratives; house the recorded oral narratives in a suitable repository; thoroughly discuss the project and its uses with individuals invited to share oral narratives; secure informed consent using a written document explained by the interviewer and reviewed by the interviewee ensuring all of the interviewees' questions are answered prior to the interview taking place.

The following sequential **objectives** and **activities** will allow SHI to complete the project on-time and within budget.

Objective 1: By Month 12, select four Tlingit, four Haida, and four Tsimshian crests to document origin/clan ownership

- 1.1: Project Director (**PD**) holds monthly project staff meetings (**Yrs. 1-2**) to monitor progress/address challenges
- 1.2: PD searches archives and ethnographic literature for transcribed/translated oral narratives about crests, assisted by Archives & Collections Director (**ACD**); PD studies the narratives
- 1.3: Advisors (**ADs**) quarterly meeting; PD discusses the oral narratives that are identified with the respective ADs
- 1.4: PD identifies ethnographic materials in other collections (oral narratives of crest origin/clan-ownership)
- 1.5: Council of Traditional Scholars (**CTS**) meet; CTS, ADs, PD review narratives of 12 crests to document
- 1.6: AD quarterly meeting: ADs/PD identify clan spokespersons; ADs contact spokespersons to describe project

Objective 2: By Month 16, create professional quality videos of clan spokespersons sharing oral narratives of 12 crests

- 2.1: PD contacts 12 clan spokespersons to discuss project, answer their questions, schedule on-site interviews
- 2.2: PD interviews three clan spokespersons per month in SHI's traditional clan house located in its WSB
- 2.3: Audio-Visual Coordinator (**AVC**) video records the PD's interviews with the 12 clan spokespersons
- 2.4: PD sends recordings of the interviews to the transcriber who transcribes the recordings as they are received
- 2.5: ADs quarterly (two) meeting/s: PD/ADs review spokesperson interview transcripts, discuss project progress
- 2.6: AVC edits the 12 spokesperson interview videos and uses transcriptions to add subtitles to the 12 videos

Objective 3: By Month 22, write *The Crests of Tlingit, Haida, and Tsimshian Clans* and send that publication to libraries

- 3.1: PD drafts *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska* using the clan's oral narratives
- 3.2: ADs quarterly meeting: ADs review/provide feedback to PD on draft publication; PD incorporates feedback
- 3.3: PD identifies photographs of the clan crest designs and geographic locations identified in the oral narratives
- 3.4: CTS meeting: CTS/ADs review *The Crests of Tlingit, Haida, Tsimshian Clans* w/PD; PD incorporates feedback
- 3.5: Comm & Publications Director (**CPD**) formats publication with photographs; PD refines (an iterative process)
- 3.6: CPD sends *The Crests of Tlingit, Haida, and Tsimshian Clans* to printer; PD sends the publication to libraries

Objective 4: By Month 22, create *The Clan Crest Webpage* sharing project products & publish webpage to SHI's website

- 4.1: Media Tech/Webmaster creates (**MW**) *The Clan Crest Webpage* and uploads the edited/subtitled videos
- 4.2: PD reviews *The Clan Crest Webpage*; creates a short Clan Crest Webpage User Survey for gathering feedback
- 4.3: MW links the user survey to *The Clan Crest Webpage*, allowing webpage users to complete the survey online
- 4.4: ADs quarterly meeting: PD and MW demonstrate the videos available via *The Clan Crest Website* to the ADs
- 4.5: MW adds print-on-demand link for *The Crests of Tlingit, Haida, and Tsimshian Clans* publication to *Webpage*
- 4.6: MW publishes The Clan Crest Webpage to SHI's website; MW compiles/provides user survey data to the PD

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[4] Edgardo Civallero. The archive of the community's voices. Libraries and oral tradition in the digital era. Opportunities and Risks. Connecting Libraries and Research, DARIAH, Aug 2017, Berlin, Germany.

[5] Oral History Association. No Date. Retrieved 3/20/2024 from Oral History Best Practices - Oral History Association

Objective 5: By Month 24, announce availability of *Documenting Clan Crests* **products & share findings/lessons learned**

- <u>5.1</u>: CPD disseminates Press Release: BOK publication, webpage, PD's public lecture (findings/lessons learned)
- <u>5.2</u>: PD prepares public lecture presentation and slide deck for sharing the project findings & lessons learned
- <u>5.3</u>: ADs quarterly meeting: ADs review slide deck for public lecture to share project findings & lesson learned
- <u>5.4</u>: PD presents project findings & lessons learned at a public lecture held at SHI's WSB clan house/livestreamed
- <u>5.5</u>: ACD houses project materials as a library collection; creates/uploads finding aid to SHI's collections database
- <u>5.6</u>: PD writes/submits the final IMLS grant report that includes project findings, lessons learned, and survey data

Identifying and Mitigating Risks to the Project

Potential risks to the project include not being able to access the necessary number or quality of transcribed and translated first-person oral narratives recounting the origin of the 12 crests in SHI's collections. SHI will mitigate this risk by searching other archival repositories for prospective narratives to include in project during year 1.

Another risk SHI identified during project planning is - What if a Tlingit, Haida, and/or Tsimshian Advisor is unexpectedly unable to participate in the project or must leave the project before its completion. SHI has mitigated that risk by asking Advisors to provide the name of an alternate Advisor. SHI's Project Director (**PD**) has contacted those alternates, informed them of the project, and the alternates are interested/able to participate in the project, if needed.

Finally, while SHI experiences very low rates of staff turnover, there is that possibility. If that should happen, until the positions identified in this project are filled: SHI's Research Specialist has worked for SHI for 10 years and will temporarily assume the role of PD; SHI's Communications & Publications staff are cross-trained on the skills needed for the project, and SHI's Exhibit Manager is cross-trained to locate/add collections to SHI's archives and create finding aids.

Project Planning, Implementation, and Management

<u>Project Director</u> – **PD** (25% FTE, Years 1-2, IMLS 20%/SHI 5%), Charles Smythe, Ph.D., is a cultural anthropologist. He worked as SHI's Culture & History Department Director for 10 years has been **SHI's Senior Ethnologist** for the last two years. He has conducted extensive ethnographic and ethnohistorical research throughout Alaska with a concentration in Southeast Alaska. He previously served as an Ethnologist at the Smithsonian Institution and for Northeast Region of the National Park Service, where he worked for 12 years. He is an adopted member of the *Lukaax̱.ádi* and *T'akdeintaan* clans.

The PD will oversee project planning, implementation, and management. He will: hold monthly SHI project staff meetings, quarterly Project Advisor meetings, and annual Council of Traditional Scholar (CTS) meetings; interview 12 clan spokespersons; write *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska* and obtain photographs for the publication; create *The Clan Crest Webpage* user survey to obtain feedback on its use/quality; monitor the budget; attend mandatory IMLS annual meetings; present a public lecture to share the project findings/lessons learned for an on-site and online audience; and prepare and submit IMLS reports.

<u>Archives & Collections Director</u> – **ACD** (1% FTE, Years 1-2, SHI in-kind), Emily Galgano, holds a MLIS and has worked at SHI since 2019. She will assist the PD to access collections with oral narratives, compile the products created by the project and house them as a collection in SHI's archives, create a DACS compliant finding aid for the collections, and upload the finding aid to Sealaska's/SHI's public and researchable archival database Proficio, available on SHI's website.

<u>Audio-Visual Coordinator</u> – **AVC** (6% FTE, Years 1-2, IMLS), Mircea Brown, B.F.A., in Film and Video Production with an emphasis in narrative filmmaking. He has worked for SHI since 2022, videoing interviews/cultural events and editing that footage to share on SHI's website or create documentaries. Mircea will video the PD's interviews with the 12 clan spokespersons, edit those videos, and use the interview transcripts to add subtitles to the videos.

<u>Communications & Publications Director</u> – **CPD** (4% FTE, Year 2, IMLS), Ricardo Worl, B.A., manages the design of SHI's publications, media outreach, and website content. He will design (with the PD) *The Crests of Tlingit, Haida, and Tsimshian Clans* publication*,* send it to the printer, provide the file to the MW for the print-on-demand functionality of *The Clan Crest Webpage*, and disseminate a press release: Availability of the project's products/the PD's public lecture.

<u>Sr. Media Tech/Webmaster</u> – **MW** (2% FTE, Year 2, IMLS), Zanjan Fromer, has extensive experience (2000-present) designing websites and as a videographer. He will design *The Clan Crest Webpage*, search engine optimize the webpage, incorporate metadata, embed a video player, upload the 12 videos, add a print-on-demand function and the user survey, publish the webpage to SHI's website, use Google Search Console to index it, and provide the PD with user survey data.

<u>Project Advisors</u> – **ADs** (72 hours total, Years 1-2, SHI/IMLS) ADs will meet quarterly with the PD to review products as they are developed; participate in a CTS meeting (Yr. 1) to obtain approval of the 12 crests to document; identify clan

spokespersons for the PD to interview; provide feedback on *The Crests of Tlingit, Haida, and Tsimshian Clans* publication and *The Clan Crest Webpage*; and participate in a CTS meeting (Yr. 2) to provide final feedback on the draft publication. [6]

- Tlingit Advisor (SHI), Rosita Worl, Ph.D. (*Shangukidí* Clan) – A Harvard educated cultural anthropologist, Dr. Worl has been SHI's President since 1996; she knows and collaborates with many Tlingit clan spokespersons.
- Haida Advisor (IMLS), Janine Gibbons (*Yahgulaanas* Clan) – A Haida Artist who has engaged with SHI on many cultural revitalization projects. For example, she has illustrated four of SHI's culturally sustaining children's books.
- Tsimshian Advisor (IMLS), David R. Boxley (*Laxgyibuu* Clan) – A Tsimshian Artist who has engaged in many SHI projects, including working with his father, David A. Boxley, to carve, and paint the traditional Tsimshian clan house front depicting crest designs at SHI's WSB.[7] [Note: SHI anticipates working with David R. Boxely, but the PD has also discussed the project with David A. Boxley – and both are interested in participating in the project.]

SHI's six-member <u>Council of Traditional Scholars</u> – **CTS** (16 hours total, Years 1-2, IMLS/SHI) are knowledgeable tribal Elders and Clan Leaders who provide guidance to ensure the cultural integrity of SHI's programs. The CTS will meet in Year 1 to review/approve 12 clan crests to be documented; meet in Year 2 to propose any final refinements to *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska* prior to the publication being made available.

Time, Financial, Personnel, and Other Resources Needed

<u>Salaries</u>: Year 1, Sealaska is requesting $27,452 from **IMLS** for salaries/**SHI** is providing $11,824; Year 2, Sealaska is requesting $33,372 from **IMLS** for salaries/**SHI** is providing $11,824. Salaries support the work of the PD (25% FTE, Years 1-2, IMLS 20%/SHI 5%), ACD (1% FTE, Yrs. 1-2, SHI), AVC (6% FTE, Yrs. 1-2, IMLS), CPD (4% FTE, Yr. 2, IMLS), MW (2% FTE, Yr. 2, IMLS), and Tlingit Advisor (75 hours total, Years 1-2, $134/hour, President's hourly rate, SHI in-kind).

<u>Benefits</u>**:** Year 1, Sealaska is requesting $14,001 from **IMLS** for benefits and **SHI** is providing $6,030; Year 2, Sealaska is requesting $17,020 from **IMLS** for benefits and **SHI** is providing $6,030. SHI's benefits are calculated at 51% (Health Insurance 32.38%; Workers Comp 1.00%; SUTA 1.00%; Medicare Tax 1.45%; Social Security 6.2%; and 401(k) 8.97%).

<u>Travel</u>: Year 1, Sealaska is requesting $14,928 from **IMLS** for travel and **SHI** is providing $7,000; Year 2, Sealaska is requesting $4,704 from **IMLS** for travel and **SHI** is providing $1,000. Supported: PD (and another staff TBD/if enough funding) to attend mandatory IMLS meetings (Years 1 and 2); Two Council of Traditional Scholars (CTS) who do not live in Juneau to attend a CTS meeting (Years 1 and 2); and 12 clan spokespersons to travel to Juneau for interviews (Year 1).

<u>Supplies</u>: Year 1, Sealaska is requesting $120 from **IMLS**. Year 2, Sealaska is requesting $480 from **IMLS**. General office supplies and printing expense to provide *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska* publication to the region's public & tribal libraries and the clan spokespersons interviewed for the project (other target group members/ultimate beneficiaries access library copies or use print-on-demand link on *The Clan Crest Webpage*).

<u>Other Costs</u>: Year 1, Sealaska is requesting $11,280 from **IMLS**. Year 2, Sealaska is requesting $5,400 from **IMLS**. Supported: Haida Advisor and Tsimshian Advisor (72 hrs. total, each Advisor, Years 1-2, $75/hour); honoraria for 12 clan spokesperson interviews (12 x $250/spokesperson); Transcriber for 12 spokesperson interviews (72 hours x $40/hour).

<u>Indirect Costs</u>: SHI's approved indirect rate is 16.2%. Year 1, Sealaska is requesting $10,981 from **IMLS** and **SHI** is providing $4,026 as in-kind; Year 1, Sealaska is requesting $9,878 from **IMLS** and **SHI** is providing $3,054 as in-kind.

Existing Resources

The collections housed by SHI are nationally and internationally significant in their content and include the largest available audio collection of Tlingit, Haida, and Tsimshian oral traditions and languages in the world. SHI identified 14 finding aids for Tlingit, Haida, and Tsimshian collections spanning from 1899 through the 2000s while developing this project. Of note, several of those collections house oral narratives transcribed and translated through grants from IMLS, the National Science Foundation, and through the use of SHI's and Sealaska's other sources of funding.

SHI will provide 72 hours of Dr. Rosita Worl's time as the project's Tlingit Advisor. Dr. Worl's dissertation identified 29 Tlingit clans and 198 Tlingit crests. Janine Gibbons (Haida) and David R. Boxley (Tsimshian) [or his father, David A. Boxley, who is also of Tsimshian heritage] are also committed project Advisors; as Master Artists who create commissioned Northwest Coast artwork, Ms. Gibbons and Mr. Boxely both know Haida and Tsimshian clan spokespersons and are knowledgeable of clan crest traditions and tribal protocol governing the use of crest designs.

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[6] **See: Supporting Document 1**
[7] **See: Supporting Document 2**

The project utilizes and expands upon highly productive, existing cross-departmental partnerships between SHI's Cultural & History Department, SHI's Archives & Collections, and SHI's Communications & Publications Departments. These partnerships have been developed in SHI's past projects in research, exhibits and publications, and are essential to the creation of the project's *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska* Box of Knowledge publication and the development SHI's *The Clan Crest Webpage*.

How and with whom will you share your work's general findings and lessons learned?

The Project Director (PD) will share general findings and lessons learned through two project meetings with the Council of Traditional Scholars (Years 1 and 2), and a public lecture delivered at SHI. Topics will include: an overview of the Tlingit, Haida, and Tsimshian oral narratives identified in SHI's collections; ethnographic materials related to clan crests identified in publications and in other institution's collections; how narratives and images of clan crests were selected and not selected for use in *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska* publication and the video productions of clan spokespersons available on *The Clan Crest Webpage*. SHI hosts its lectures in its clan house (located in its Walter Soboleff Building) and via livestream. In 2023, a total of 3,562 people attended (in-person/online) SHI's lectures.

III. Project Results

Project's Intended Results/How Intended Results Address the Challenge

The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska publication and *The Clan Crest Webpage* will support Tlingit, Haida, and Tsimshian clan leaders to revitalize cultural events of vital importance and which have been adversely affected through colonial practices, cultural shaming, and the loss of tribal elders. As Dr. Worl explained:

> *When the crest design is put on an object and is brought into a ceremony, the clan tells the story of the iconic event* [from which the crest originates] *citing the associated geographic site, individuals who were involved, and their names … members of clans of the opposite moiety are present at the ceremonial event, and the crest design is transformed into at.óow or sacred art that is owned by the clan that presented the object in the ceremony. The Tlingit clans own the sacred art, but with <u>the suppression of Native cultures many of the stories behind these sacred art designs are being lost with the passing of elders. Documenting the stories of these epic events is a high priority.</u>[8]*

Tlingit clans perform two memorial ceremonies following the death of an individual (1) *G̱aneix̱ ḵa Ḵaa Toowú Latseen* (Healing and Strengthening), the traditional funeral, and (2) *Ku.éex'* (To Invite, formerly known as a Potlatch), a complex memorial ceremony held a year or more after the death of a tribal member. In these ceremonies, the imagery of clan crests is drawn upon during oratory from 'comforting' clans who offer words of support and condolence to lift up members of 'grieving' clans though speeches given by *Naa Sháade Háni* (clan leaders). The leaders of the comforting clans must be knowledgeable of the origin and history of their clan's crests to effectively perpetuate the traditional use metaphors drawing on crest narratives and *at.óow* which are central to the ceremonial oratory used to express condolence to mourning clans. The products created through the project will provide this knowledge to clan members. The project will also assist young Tlingit, Haida, and Tsimshian clan members to learn and understand the basis of clan oratory used in memorial ceremonies and so they can relate the stories of crests to the participants in the ceremony.

The project also enhances tribal self-determination and self-governance and thereby tribal sovereignty by initiating a new approach to protecting the Tlingit, Haida, and Tsimshian people's cultural intellectual property rights. SHI has developed a policy for the use of Tlingit, Haida, and Tsimshian art in its four decades of attempting to educate both artists and the public about the sacredness of clan art and crests. The policy states that artists may use "generic" Alaska Native Northwest Coast art designs for art produced for commercial purposes, but they cannot use clan-owned crests. [9]

Changes in the Knowledge, Skills, Behaviors, and/or Attitudes for the Target Group as a Result of the Project

The project supports the cultural survival of the Tlingit, Haida, and Tsimshian people SHI and Sealaska serve. Tlingit, Haida, and Tsimshian clan members who access *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska* publication at their public or tribal library or via the print-on-demand option using *The Clan Crest Website* (where they will also be able to watch videos of 12 clan spokespersons sharing their clan crest knowledge) – will learn how crests:

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[8] Rosita Worl. 2022. Interview with Dr. Charles Smythe during the development of this project.

[9] **See: Supporting Document 3**

- Chronicle the origin of the clan or other significant events in its history;
- Identify a clan and its membership and define relationships to other clans;
- Symbolize the special relationship clan members have to the animal or spiritual being depicted by the crest;
- Embody the spirits of clan ancestors and the non-humans involved events, and the ancestors who commissioned, preserved, and served as stewards of the crests and at.óow;
- Serve as title to objects on which they are depicted, intangible property in which they are invoked, and locations where ancestral events occurred;
- Ensure clans live on through their material and immaterial representations of crests and the prerogatives that govern their use and display by the clans; and
- Sustain clan members' use of complex cultural metaphors during ceremonial oratory to express condolence to their opposite clans.

As described in the previous section, *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska* publication and *The Clan Crest Webpage* will encourage and provide resources for Tlingit, Haida, and Tsimshian clan members to learn and understand the metaphors that are needed to offer comfort and condolence to grieving clans after the death of a clan member. In addition, the project will explain and provide a resource for clan members to learn the oral traditions associated with their crests worn on their regalia and evoked in their clan songs and dances they perform at Celebration. Celebration is not a memorial ceremony; it is an opportunity to learn and share cultural traditions.

Celebration is a four-day biennial cultural gathering and song and dance festival that has become a new tradition for Tlingit, Haida, and Tsimshian people. Wearing clan regalia is a highly significant feature of Celebration. SHI held the first Celebration in 1982; it was a time when the region's tribal elders feared younger generations were losing knowledge of their ancient songs, dances, and stories and the meaning behind the crests depicted on their regalia and clan *at.óow*. Celebration is now one of the largest gatherings of Alaska Natives, drawing 5,000 people including 2,000 Tlingit, Haida, and Tsimshian dancers – all of whom are members of the project's target group or its ultimate beneficiaries.

What product(s) will result from your project?

SHI will publish *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska* as a volume in its popular Box of Knowledge (BOK) series. SHI's BOK series consists of essays, reports, and books that SHI considers should be made available as a contribution to studies on Tlingit, Haida, and Tsimshian cultures, history, and languages. BOK publications are popular with Sealaska's shareholders and their lineal descendants; BOK publications are also used by researchers and scholars and as texts by the region's high schools, the University of Alaska Southeast, and other educational institutions.

SHI will make the BOK publication available at the region's libraries and via *The Clan Crests Webpage*, where the target audience and ultimate beneficiaries will also be able to view videos of the interviews with the clan spokespersons. In 2022, SHI's website logged 79,472 unique visitors (2023 data still being compiled). The Project Director's public lecture will also become a product; SHI posts the videos of its public lectures to its YouTube channel. A public lecture presented by a Haida Master Artist in 2019 – who spoke about clan crests designs – has been viewed by more than 22,000 people.

Sustaining Project Benefit(s) Beyond the Conclusion of the Period of Performance

The most concrete forms of sustainable benefits from this project are the new BOK volume on Southeast Alaska clan crests and SHI's website providing videos of clan spokespersons giving life to the crests through their presentations. SHI's Communications & Publications staff manage and maintain SHI's website and obtain professional website support as needed. The department maintains a social media outreach schedule for SHI's priority initiatives. The Project Director will add outreach about this project's products to SHI's bi-annual outreach schedule, ensuring continued use of the products. SHI uses Facebook, Twitter, Instagram, and YouTube to communicate with its constituents and the public. SHI has 38,754 followers across all platforms. SHI made 986 posts to Facebook in 2022, for a total people reach of 5,213,554.

SHI owns and operates its WSB, and its archives and collections storage vault is constructed to federal repository standards, ensuring the safety of SHI's holdings and their availability for onsite research. SHI's archives are managed by a professionally trained Archivist. Under the scope of an IMLS grant, SHI updated its digital storage capabilities in 2023. The master backups of digital products created through this IMLS grant will be stored on SHI's new QNAP system. Access copies will be stored on hard drives in a separate location. SHI's Digital Content Preservation Policy establishes regular review of digital files, ensuring multiple copies exist at separate locations, and watching file types for their longevity.

Revitalizing Cultural Heritage: Documenting the Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska												
YEAR 1 (2024-2025): Objectives and Activities	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	Jun	July	Aug
Objective 1: By Month 5, Select 4 Tlingit, 4 Haida, and 4 Tsimshian crests to document origin/ownership using first-person oral narratives												
1.1: Project Director (**PD**) holds monthly project staff meetings in **Years 1-2**	X	X	X	X	X	X	X	X	X	X	X	X
1.2: Archives & Collections Director (**ACD**) provides & PD studies oral narratives	X	X										
1.3: Advisors (**ADs**) meet; PD/ADs review the oral narratives in SHI's collections		**X**										
1.4: PD identifies ethnographic materials about clan crests in other collections		X	X	X								
1.5: Council Traditional Scholars (**CTS**)/ADs meet; select 12 crests to document					**X**							
1.6: ADs meet: ADs identify 12 clan spokespersons; ADs contact spokespersons					X							
Objective 2: By Month 16, create professional quality videos of clan spokespersons sharing oral narrative of origin/ownership of 12 crests												
2.1: PD contacts the 12 spokespersons, discusses project, schedules interviews					X							
2.2: PD interviews three of the 12 clan spokespersons/month in SHI clan house						X	X	X	X			
2.3: AV-Coordinator (**AVC**) videos PD's interviews with 12 clan spokespersons						X	X	X	X			
2.4: PD sends interview recordings to transcriber; transcriber transcribes them						X	X	X	X			
2.5: ADs meet: PD/ADs review interview transcripts; PD discusses progress								**X**			**X**	
2.6: AVC edits 12 spokesperson interview videos/adds subtitles (***cont., YR 2***)								X	X	X	X	X
Objective 3: By Month 22, write *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska* and send the publication to libraries												
3.1: PD drafts *Crests of Tlingit, Haida, Tsimshian Clans* publication (***cont., YR 2***)						X	X	X	X	X	X	X
YEAR 2 (2025-2026): Objectives and Activities	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	Jun	July	Aug
Objective 2: By Month 16, create professional quality videos of clan spokespersons sharing oral narrative of origin/ownership of 12 crests												
2.5: AVC edits 12 spokesperson interview videos/adds subtitles	X	X	X	X								
Objective 3: By Month 22, write *The Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska* and send the publication to libraries												
3.1: PD drafts *The Crests of Tlingit, Haida, Tsimshian Clans* publication	X	X	X	X	X	X						
3.2: ADs meet: Review draft *The Crests* publication; PD incorporates feedback			**X**									
3.3: PD identifies photographs depicting crest designs/geographic locations					X	X	X					
3.4: CTS/AD meet: review *The Crests* publication; PD incorporates feedback						**X**						
3.5: Comm/Publications Director (**CPD**) formats publication w/photos; PD refines								X	X	X		
3.6: CPD sends publication to printer; PD sends final publication to libraries										X		

Objective 4: By Month 22, create The Clan Crest Webpage to share the project's products and publish the webpage to SHI's website													
4.1: Media Tech/Webmaster (**MW**) creates *Clan Crest Webpage;* uploads videos							X	X					
4.2: PD reviews *Clan Crest Webpage;* creates Clan Crest Webpage User Survey								X					
4.3: MW links the Clan Crest Website User Survey to *The Clan Crests Webpage*								X					
4.4: <u>ADs meet</u>: PD & MW demonstrate use of *The Clan Crest Website* to the ADs									**X**				
4.5: MW adds print-on-demand function for *The Crests* publication to webpage											X		
4.6: MW publishes *Clan Crest Webpage* to SHI's Website; compiles survey data												X	X
Objective 5: By Month 24, announce availability of the *Documenting Clan Crests* project products and share findings and lessons learned													
5.1: CPD disseminates Press Release: publication, webpage, PD's public lecture												X	
5.2: PD prepares public lecture slide deck of findings and lessons learned												X	
5.3: <u>ADs meet</u>: PD reviews slide deck of findings/lesson learned with ADs												**X**	
5.4: PD delivers lecture (at SHI's WSB/livestreamed): findings/lessons learned												X	
5.5: ACD houses project collection in archives; creates/uploads finding aid												X	
5.6: PD writes/submits final IMLS grant report (includes webpage survey data)												X	X

Digital Products Plan

Applicant: Sealaska Corporation (Sealaska) – *Sealaska has asked Sealaska Heritage Institute (SHI) to conduct this project on its behalf*

Project Title: Revitalizing Cultural Heritage: Documenting the Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska

Type

This IMLS Native American Library Servies Enhancement project (the **Revitalizing Cultural Heritage: Documenting the Crests of Tlingit, Haida, and Tsimshian Clans of Southeast Alaska** project) will allow Sealaska Heritage Institute (SHI) to create born digital recordings of SHI's Council of Traditional Scholars (CTS) meetings related to the project using a ZOOM H5 4 track audio recording device and/or video recording device.

Recordings made of CTS meetings are preserved as high-resolution digital files in SHI's archives. SHI also contracts a transcriber to transcribe English portions of the CTS meetings and contracts with speakers of the Tlingit, Haida, and/or Tsimshian language to transcribe portions of the meetings using those languages. The transcripts of SHI's CTS meetings are maintained as digital files in SHI's Archives.

SHI's project team will also create born-digital products in the form of interviews conducted with 12 clan spokespersons and will edit those products to create 12 final videos (approximately ½ hour in length). The interviews will be video recorded using a ZOOM H5 4 track video recording device. SHI will use Adobe Premier Pro, most current version, to edit the digital MPEG4 video files.

SHI will maintain quality control through practices of triple checking work: the Audio-Visual Coordinator will record/edit the videos and the Sr. Media Technician/Webmaster and then the Communications & Publications Director will review the edited videos to ensure quality of products. (The edited videos will also be reviewed by other members of the project team for quality.)

SHI will contract with a transcriber to transcribe the interviews (which will be conducted in English); these transcripts will be used to create sub-titles for the videos and the transcripts will be maintained as digital files in SHI's Archives. SHI will use Adobe Premiere Pro to incorporate the appropriate sections of the interview transcripts as subtitles for the final edited versions of the videos, which will be made available to the public through SHI's website.

SHI's Sr. Media Technician/Webmaster will design the project's webpage on SHI's webpage, SEO (search engine optimize) the webpage (incorporating metadata), embed a player in the webpage, and connect the player to SHI's YouTube channel. The Sr. Media Techician/Webmaster will upload the project's 12 interviews to the webpage and publish the webpage through SHI's website when it is completed and use Google Search Console to index the webpage.

The unedited and edited video recordings of the project's interviews will be preserved as high resolution digital files in SHI's archives. SHI will maintain uncompressed files as an AVI, and a compressed file as a MPEG4. The edited files will be placed online as MPEG4. All edited and unedited footage will be deposited in the SHI Archives as an archival collection for long-term preservation and access. The digital files of the interview transcriptions will also be preserved as high quality digital files in SHI's archives.

The Archives, as a standard practice, generates Dublin Core metadata for digital objects. When the project's collection is deposited into the Archives, SHI's Archives & Collections Director will create a

DACS-compliant finding aid for the project's collection that includes metadata, Library of Congress Subject Headings (LCSH), and Library of Congress Name Authority Files (LCNAF).

Following SHI's standard digitization procedures, an original version of AVI, WAV, and TIFF files will be preserved in their raw form (Preservation masters). MP4, MP3, JPEG, and PDF files will be made for editing and research use (Preservation Masters will not be altered) research copies will be used for placement of materials on the web. Scans of paper materials are made at a minimum of 300 dpi and scans of video footage are made at a minimum of 2k with 4k preferred. Within the scope of this grant project, it is likely that all or most of the digitized materials will be audio or audio/visual.

SHI conducts a regular review of digital files, ensuring multiple copies exist at separate locations, and watches file types for their longevity amid software adaptations over time. Data redundancy is a key component to SHI's digital asset preservation strategy. SHI stores access copies in the online database hosted on Proficio Cloud (see information about Proficio below) and creates backup master copies on external hard drives. Working files will be backed up on a daily basis to ensure no loss. Checksums will be performed on preservation files to ensure data integrity over time. Metadata will be documented to support long-term preservation of the digital assets that are created.

Archival descriptions and finding aids of collection content will be placed on the world wide web. For researchers that seek to learn about our collections through Internet inquiry, they can learn about our collections and their digital content in two or more main ways.

- Sealaska's public and researchable archival database (Re:discovery Proficio software) is a professional grade interface developed by archivists and allows searching of collection finding aids across multiple fields.
- YouTube, the online interface that Sealaska will use to host the project's content for educational purposes, allows for folding/organizing of files (videos of the 12 interviewees), and this is searchable by keyword from the content Sealaska inputs into the title and a descriptive field.

Availability

The content created by the project will be gratis and publicly available on the world wide web through SHI's website. Sealaska does pay a small fee to YouTube for hosting the content, but viewers can access it freely. YouTube, the online interface SHI will use to host the project's content for educational purposes, is searchable by keyword from the content SHI inputs into the title and a descriptive field.

For researchers and other individuals seeking to learn about our collections through Internet inquiry, SHI maintains a public and researchable archival database using Proficio. SHI's online database is viewable at this URL: http://collections.sealaskaheritage.org/mhome.aspx

A finding aid of the digitized content created by this project will be gratis and publicly available on the world wide web via SHI's online database. Proficio has sophisticated searching capabilities and a user-friendly interface. Any interested researcher or members of the public will be able to search for the project's materials on the online database regardless of any future changes in licensing or availability of the footage (the project's edited interviewee videos) on YouTube.

Access copies of the digital content created by the project will also be available on hard drives for in-person researchers in SHI's reading room. Additionally, copies of the digital content will be burned to DVDs or saved on thumb drives for any persons upon request.

The final versions of the videos as well as unedited footage, project materials and other deliverables will be publicly available as an archival collection in SHI's William L. Paul Sr. Archives. The Archives are open

to the public and anyone may request a reference visit or remote reference request to access the materials from this project.

SHI allows its collections to be used for research and educational purposes. All relevant rights and permissions information will be stated on the finding aid and in SHI's researcher policies and protocol. SHI's archival policies, those that pertain to researchers, collections management, emergency preparedness, etc., are available to the public upon request, as is SHI's digital preservation policy.

Access

The project's digitized content will be gratis and publicly available on the world wide web via our website and the entire collection will be available to on-site researchers at our facility. SHI will be placing this content in the public domain since SHI allows its collections to be used for research and educational purposes. For entities or individuals that wish to seek special permission such as publishing, formatting into for-profit films, or using products created through the project in a similar fashion, they must obtain the permission of SHI. SHI will use statements from RightsStatements.org when releasing the files.

SHI does not anticipate any privacy concerns because all individuals who participated in the creation of the project's videos will sign informed consent documents that clearly state the intended use of the video recordings made during the project. The interviewees' informed consent will allow SHI to share the project videos and photographs taken during the interviews and/or related to their project participation online and at its Archives.

SHI reviews all materials before being shared online for clan-owned cultural and intellectual property. Project materials shared online that include clan-owned cultural and intellectual property will be accompanied with a statement that acknowledges that the information is the cultural and intellectual property of the Southeast Alaska Natives or the appropriate clan. This statement will accompany the videos of the interviews with the clan spokespersons during the project and made available online.

The crest designs are clan-owned property and the oral narratives documenting the origin of the crests and information about the clan's ownership of their crest/s will be shared by the clan spokespersons who participate in the project's video recorded interviews. However, the clan spokespersons will have provided SHI with the authority to use the videos and associated photographs for the educational purpose of the project – which is to inform the public of their clan's ownership of: their crests, the oral narratives they share during their interviews, and other tangible and intangible property associated with their crests they share during their interviews.

SHI is advised by its Council of Traditional Scholars (CTS), and looks to those knowledgeable Tlingit, Haida, and Tsimshian individuals for guidance in cultural concerns, such as the public posting and sharing of cultural materials. The CTS will review products created during this project through their participation in the project. Written CTS guidelines also exist for the most sensitive materials, including shamanic items. With every digitization project, SHI reviews the materials based on CTS guidance and Southeast Alaska Native cultural practices.

With the exception of certain sacred information, such as the locations of specific sacred sites which is restricted to prevent vandalism, all materials in the archives (both digital and non-digital) are accessible and available to all on-site researchers at our facility. Restricted information is still made available on a limited basis, depending on clan needs and approved research, such as identifying locations of said sites to prevent destruction caused by proposed logging or construction. Researchers may submit their research proposal to SHI and Sealaska for approval to access those restricted materials.

Sustainability

Under the scope of a recent IMLS Native American/Native Hawaiian Museum Services Grant (MN-251880-OMS-22) SHI, assisted by Sealaska's IT staff, updated its digital storage capabilities. The updated storage system is summarized this way by the Sealaska IT Department:

> The environment is composed of 4 components. Archive files are stored on the 1) QNAP storage device, which is connected to the 2) Cisco network switch via high-speed connection. The archive files are backed up to tape periodically using an existing 3) backup server and new high capacity, high speed Quantum tape drives. The server is connected to the network switch via high-speed connections. 4) Custom software on a company website presents links to the archive data and copies the data in a secure manner to the website as requested. This system will provide a much needed update to the current digital storage procedures in the archives as well as integrate the storage with Sealaska's IT department, allowing for greater daily access to the knowledge and expertise of these professionals. These upgrades ultimately build the foundation upon which all future digitization work will rely.

This new system has been installed, firmly established, and tested. Thus, the master backups of the digital products of this IMLS Native American Library Services Enhancement grant will be stored on the new QNAP system. Access copies will be stored on separate hard drives in a separate location.

SHI also updated its Digital Content Preservation Policy (2023), which standardizes SHI's procedures to ensure the long term viability of its digital archival materials. The policy was generated by, and is now maintained by, a trained archivist with Digital Archiving Specialist certification (SHI's Archives & Collections Director); the policy is reviewed annually by that trained archivist who updates the policy as needed.

SHI's Digital Content Preservation Policy spells out a process of regular review of digital files, ensuring multiple copies exist at separate locations, and watching file types for their longevity amid software adaptations over time. Data redundancy is a key component to SHI's digital asset preservation strategy. Working files will also be backed up on a daily basis to ensure no loss. Checksums will be performed on preservation files as well to ensure data integrity over time. In addition, Dublin Core metadata will be collected and documented to support long-term preservation of the digital assets that are created as part of this project. SHI's Archives & Collections staff will also pursue continuing education on digital preservation to ensure that SHI is meeting current standards and best practices.