



Native American/Native Hawaiian Museum Services Program

Sample Application MN-00-17-0014-17

Karuk Tribe

Amount awarded by IMLS:	\$50,000
Amount of cost share:	\$8,845

Attached are the following components excerpted from the original application.

- Abstract
- Narrative
- Schedule of Completion

Please note that the instructions for preparing applications for the FY2018 Native American/Native Hawaiian Museum Services grant program differ from those that guided the preparation of FY2017 applications. This year, the maximum that may be requested from IMLS is \$75,000. Be sure to use the instructions in the FY2018 Notice of Funding Opportunity for the grant program and project category to which you are applying.

Karuk Tribe's 2017 Native American/Native Hawaiian Museum Services
***Urípih Nuvúktihêesh* Project – Abstract**

The overarching goal of the proposed *Urípih Nuvúktihêesh* (We Will Weave a Net) **Project** (Project) is to expand the content as well as augment the capacity and continuity of the Karuk Tribe's Sípnuk Digital Library, Archives and Museum (Sípnuk) over a **one year period** from October 1, 2017 to September 30, 2018. As the lead applicant, the Karuk Tribe (Tribe) will build a strong network of Project partners and cross-culturally educated youth, cultivating two new partnerships with Humboldt State University (HSU) and the Clarke Historical Museum, and nurturing existing Sípnuk partners found in Local Contexts, the Center for Digital Archaeology (CoDA), local school districts, and our Tribe's youth employment project, Kaavíhvaans.

Karuk artisans, e.g. basketweavers and regalia makers, have long lamented the lack of examples of our ancestors' work: these cultural items are not only our teachers, they are also our relations. With the vast majority of our material cultural held in distant museum repositories, we fear the continued loss of cultural heritage. The need for increased, enhanced and greater access to images of our material culture has been supported by the greater community through our two museum advisory committees and a community-based survey that identified the compelling desire to digitize and preserve representative Karuk cultural materials. Additional support for the Project was established by the People's Center Advisory Committee as part of their 2014 Strategic Plan, in which the need to expand collection scope and care remains a priority

The Project will address the challenges to meeting its community supported goal in six ways. First, it supports the **professional development** of Project staff through a train-the-trainer CoDA- and Local Context-supported training in innovative technologies and by attending the ATALM conference. Second, it provides **cultural education** on cross-cultural sensitivity, Karuk tribal codes and Traditional Knowledge (TK) Labels regarding our intellectual property through a total of four guest lectures targeting tribal youth and HSU students in November 2017 and April 2018, as well as through three Project outreach activities. Third, it develops **partnerships** with external institutions and agencies, beta-testing approved policies and protocols regarding collaborative research and digital repatriation, and developing a Proof of Concept to test the efficacy of our TK Labels. These four partner meetings will occur in November 2017 and June 2018. Fourth, the **digital preservation** of Karuk material items held by non-Tribal museum archives will be achieved by our tribal youth and HSU student interns by April and June 2018; by July 2018, our Sípnuk staff will have uploaded the 2-D images and metadata to Sípnuk, and provided links to the 3-D generated images stored securely in an external data storage site. Fifth, upon approval of material culture item publications by our partners and Tribal Council, Project staff will ensure **improved access** to this new collection. The first items will receive approval by April 2018. Finally, Project promotes **life-long learning** for our tribal and global communities through Project outreach, trainings on Sípnuk use, and access to digitally repatriated museum items. Weekly training opportunities will begin in December 2017 and extend through August 2018; Project outreach will occur through three articles published in our Tribal and partner institutions' newsletters in late October 2017, March and August 2018.

Project outcomes and measures of success include: professional development of Project staff and youth, measured by comparative resumes; cross-cultural education of tribal and non-tribal communities, measured by pre-and post-surveys; two new partnerships developed, measured by agreements signed and maintained; digital preservation will be measure by the number and medium of newly digitized items, as well as the successful rendering of 3-D images and links to external storage; improved access to high-quality digital renderings will be measured through our established Google Analytics on Sípnuk use; and life-long learning will be measured by the number of trainings participants and new registered Sípnuk users.

1. Project Justification. With the *Urípih Nuvúktihêesh* Project (Project), the Karuk Tribe (Tribe) will be doing just what its name proposes: We will weave a net. The Project's overarching goals are to strengthen the professional development, or weft, of our tribal staff and youth and interlace it with the weave of enhanced partnerships, cross-cultural sensitivity outreach, and an enriched digital data collection in the Tribe's Sípnuuk Digital Library, Archives and Museum (Sípnuuk). Together with two new partnerships with our geographically closest museum institutions, Humboldt State University (HSU) and the Clarke Historical Museum, as well as with our established partners, the Center for Digital Archaeology (CoDA) and Local Contexts, we will teach tribal youth and HSU students the skills and knowledge to capture images of Karuk cultural heritage items, populate the resulting archival image sets and 3-D generated digital surrogates with museum professional and Karuk cultural practitioner informed metadata, and upload this rich content to the Sípnuuk Digital Library, the digital hub that allows global access to Karuk cultural heritage for the first time in history.

Since 2012, the Tribe has paired infrastructural and community needs with partnership opportunities and grant funding to design Sípnuuk (storage basket). Based on Mukurtu's Content Management System (CMS), Sípnuuk is accessible to our widely dispersed membership and global community, and offers differential access to sensitive and restrictive cultural data. Added data storage has enabled new collections featuring family-owned historic and cultural images. So far, Sípnuuk features mainly historic and contemporary documents and 2-dimensional images. According to Google Analytics, Sípnuuk's monthly usage has been steadily rising since its launch in March 2016, with audiences in at least seven countries and averaging 3,800 page views per month.

The need for this project has been identified by a number of stakeholders, including the cultural practitioners of Karuk basketry and regalia-making. Over the course of the last four years, novices have been participating in a number of workshops and informal get-togethers held throughout our Ancestral Territory and homelands to learn the skills and knowledge of our master weavers and regalia makers. Yet even these masters are challenged by barriers to develop their expertise, as the vast majority of our cultural heritage items, which we consider our relations, are tucked away in distant museums and buried in institutional archives. Coupled with the historic Boarding School Era-driven break in inter-generational knowledge transfer, the absence of these relations impair our ability to sustain, rebuild and advance Karuk traditional culture.

Many museums have digitized their collections, and one could argue that Native artisans could use these existing images to inform their own work. Yet the majority of museum collections remain inaccessible to our rural and poverty-stricken communities. The greater community has expressed this disconnect, as noted by the Sípnuuk Advisory Committee (SAC) and the People's Center Advisory Committee (PCAC), with Tribal elders, Cultural Practitioners, and Tribal Council members in their bodies; and a community survey (Supportingdoc2, pp. 18, 24, 31, 67, and 76 in particular). As this proposal began its development, these committee members have argued for supporting digital repatriation of museum items to Sípnuuk, especially as it stands in contrast to online portals to collections at non-Native institutions. Sípnuuk has proven invaluable to our community in that it provides a self-representative and culturally appropriate lens for understanding Karuk people and culture, as well as applies Karuk information management and collection development policies (Supportingdoc4 and 6).

With newly formed and existing partnerships, our collaborative Project will not only provide a unique opportunity to sustain and advance our tribal heritage, culture, and knowledge by furthering the professional development of our Sípnuuk staff (100% Karuk members), but also by offering educational services and programming to our tribal membership and enhancing our collections with examples of our rich heritage previously inaccessible to the carriers of Karuk tradition and culture within our Service Area (Supportingdoc1). By adapting existing innovative preservation technology, such as photogrammetric generated 3-D digital models, not only will this Project fit our Tribe's resources and needs, but will also address the challenges voiced by our Cultural Practitioners: the inability to learn from expropriated material culture. These technological innovations will facilitate discovery of knowledge and cultural heritage by allowing close study of previously inaccessible (and some, very fragile) material culture: For example, a Karuk basketweaver living in our Yreka service area will be able to study the particular structural and decorative design details found only in a museum collection located in Eureka, California over 200 miles away. Researchers, museum staff, and the American public will also learn from culturally informed and enhanced access to Karuk heritage.

Our Project will also advance the cultural and civic engagement of our tribal and non-tribal stakeholders by imparting intercultural knowledge and sensitivity through the educational training units regarding intellectual property issues *during* the Project period, and through the Traditional Knowledge (TK) Labels attached to the new Sípnuuk collection items *beyond*. Our tribal museum staff, tribal department and government representatives have been working with Dr. Jane Anderson from New York University and Local Contexts (<http://www.localcontexts.org>) to design community-appropriate TK Labels. In November 2016, our key staff met with Dr. Anderson and the Collections, Anthropology, and IT Departments of the Chicago Field Museum to collaborate on our first TK Label pilot project. Through these labels, the Tribe hopes to inform museum visitors and collection managers about our tribal codes of conduct, thereby promoting culturally responsive access and use. Project partners have shown interest in our efforts, and are committed to working with us on a Proof of Concept for implementing TK Labels on the items shared with Sípnuuk. Questions to be asked will be: Which labels do we want to use? What audience do we want to reach – collection managers, general public? How will labels interface with institutional catalogues and relevant metadata?

Benefitting from our project will be our tribal museum staff and communities; HSU Museum staff and undergraduate programs; Clarke Historical Museum staff; targeted youth and cultural practitioners; and the overall community in trainings and outreach, potentially reaching our over 7,500-strong Tribal body as well as the HSU and global community through access to the images, metadata and TK information associated with digitally repatriated collection items. In line with our Tribe's mission statement, our Project seeks to *promote the general welfare of all Karuk people, to establish equality and justice for our tribe, to restore and preserve Tribal traditions, customs, language and ancestral rights, and to secure to ourselves and our descendants the power to exercise the inherent rights of self-governance* (Supportingdoc10). With training provided by our CoDA and Local Contexts partners, our Project will strengthen the professional skills of our tribal staff, which in turn will expand training and services to our tribal youth and community membership for life-long learning about our rich culture, fine craftsmanship, and modern technology.

Performance goals include our thematic approach: *We Will Weave a Net*. As any basket weaver knows, it takes the effort of many people, processes and resources to create a quality product: continued cultivation of plant habitat, proper gathering and storing of materials, persistent practice and learning of techniques, and patient teaching of the novice weavers. The Tribe strives to build upon the quality product we have in Sípnuuk. Exercising our sovereignty rights, we will partner with Project stakeholders to expand and enhance our current museum services to meet identified needs. With new capacities to digitize, catalogue and key previously unavailable images in both 2-D and 3-D form, we will ensure that high-quality representations of material culture are accessible to the entire community. Since many people in our tribal community are yet unfamiliar with computer services such as online databases and search methods, we will continue providing training activities to increase knowledge of and interest in using Sípnuuk. And since many non-Natives may not be familiar with our cultural protocols and tribal codes, our Karuk Project staff will infuse trainings and resulting digitally repatriated museum items with information that can lead to greater intercultural sensitivity and understanding.

2. Project Work Plan. Over the one year period, Sípnuuk and HSU staff (>4), tribal youth (>20) and HSU students (>40) will be trained in digitizing, documenting, and working to improve the understanding of context with regard to Karuk traditional knowledge. By Project end, a collection of at least eleven (>11) high-quality and previously inaccessible museum item images, corresponding metadata and TK Labels will be uploaded to Sípnuuk and available to the American public and beyond. Project outreach will be provided to our Karuk membership and Project partners in the form of three (3) articles published in the Tribal Newsletter and HSU and Clarke Historical Museum bulletins. Project Director will also seek to present Project activities and expected results at the annual ATALM conference, as accomplished in 2016 with “Preserving Traditional Knowledge through Digitization and Sharing of Personal Cultural Items.” Timeline for Project Outreach is October and November 2017, March and August 2018. Further **activities and timeline** are as follows:

1. **Professional Development.** Project will promote skilled museum staff and youth, capable of using innovative technology into the future. Through a web-based training, at least four (>4) Karuk digital and

physical museum staff and HSU's Special Collections Librarian (Staff) will be trained by CoDA in assessing risk to and best practices for digital capture of museum collection items. Conducted in real-time to allow for clarification, this training module will guide Staff step-by-step through the process of generating photogrammetric 3-D, and uploading representations and links to Sípnuuk (Supportingdoc8). Grant funding will also enable Sípnuuk staff (2) to attend the IMLS Grantee Meeting; leveraged funds will allow Project Director and Tribal Oversight (2) attendance. Based on experience, the ATALM conference is one of the best sources of educational trainings. Timeline for one-day Staff training and four-day ATALM conference is October 2017.

2. Cultural Education. Tribal Staff will present four training lectures in the *Digital Humanities: Public History, Archives, and Scholarly Communication* class at HSU and at high school English and/or History Classes located within our Service Area, educating students about cross-cultural sensitivity, tribal codes (Supportingdoc7) and TK Labels regarding Karuk traditional knowledge. Understanding the value of TK- and western science-based materials (Ogunniyi, 2007), as well as the cultural constructs governing perceptions of "science" (Warren et al, 2001), the Tribe has already approved informational bulletins and articles for publication in our K-12 Nanu'avaha (our food) Curriculum on the first two topics, and is currently refining drafts of Seasonal, Men's, Women's and Sacred TK Labels to inform both handling and viewing collections. With a follow-up on-site workshop facilitated by our Local Contexts partners scheduled for June 2017, we expect to have our refined collection of TK Labels approved by Tribal Council prior to Project begin. Timeline: training lectures (4) targeting tribal youth and college students will fall in the months of November 2017 and April 2018.

3. Partnerships. The Tribe will foster respectful collaborations with new and existing agencies and institutions (Supportingdoc9). To help address stakeholder concerns, a number of Tribal Council approved documents will be beta-tested with these non-tribal museum and academic institutions to secure our intellectual property rights (Supportingdoc3), document the Tribe's stance on Cultural Information (Supportingdoc4), and the terms of Digital repatriation (Supportingdoc5). In addition, our approved Karuk TK Labels and Collection Best Practices will be shared with HSU and Clarke Historical Museum, and will undergo a collaborative Proof of Concept. Respecting our newly forged partners' privacy, we will meet with them separately at which the above-mentioned tribal policies and procedures will be discussed, as well as best practices for digital preservation, protocols for gifting or sharing data with the Tribe, and Project activities. In attendance will be our collaborative Project Staff, partner administrators and Tribal Council representatives. In the final quarter, follow up meetings will be held at partner-convenient locations to generate and document our partners' Project feedback. This will inform the efficacy of our current policies, Proof of Concept, and overall Project evaluation. Timeline for these four (4) meetings is November 2017 and June 2018.

4. Digital Preservation. Previously inaccessible and fragile Karuk Cultural Heritage objects, such as baskets and regalia, will be graphically captured and corresponding metadata recorded. Adhering to contract compliance regulations, six (6) HSU student interns and five (5) tribal high-school seniors will be selected to receive a small stipend in exchange for their work capturing digital imagery of material culture; generating photogrammetric 3-D models through the production of archival still digital image sets; and populating data with links to relevant educational materials, TK Labels and metadata for Sípnuuk end-users, as described above. For their personal project, students will choose from museum-held objects selected by our partners, receive Staff mentorship throughout their project development, including the facilitation of meetings with Cultural Practitioners to inform their final digital products. Sípnuuk staff will ensure 2-D data is properly uploaded; and externally-stored 3-D data is linked to our CMS, populating a new collection of at least eleven (11) final products by July 2018.

5. Improved Access. Increased knowledge and awareness of Karuk traditions and material culture will strengthen the sense of community-wide, shared responsibility, as well as better prepare our youth for success and further our Cultural Practitioners' ability to learn from their relations. By providing access to better quality representations of our cultural materials, we hope to increase our tribal members' interest and desire to learn more about themselves, their culture, and the skilled artistry of their ancestors. The global community will also have broader and improved access to information about Karuk culture that will be sustainable beyond the funding period. Furthermore, our novice and expert Cultural Practitioners will benefit from the online access to

high-quality images of material culture online, especially as we live in a very remote, rural and poverty-stricken area. Also, by improving access to Karuk history and material culture to our partnering institutions and constituents, this Project will increase knowledge and promote greater community cohesion. Timeline for accessing Sípnuuk collection of 2-D and links to 3-D digital images will be from late April 2018 and extend beyond Project end.

6. Life-long Learning. Project will support family and community pursuit of life-long learning, encourage youth to engage in preserving and respecting cultural heritage, and promote detailed study of Karuk material culture. We also want to encourage tribal and non-tribal students, as well as the communities at large, to use our museum resources. To this end, Staff will dedicate their skills and knowledge one day/week to train community members on using Sípnuuk's search system, digitizing images of material culture, informing corresponding metadata through research, and even recording information gathered from cultural practitioners. Informed and high-quality images of Karuk material culture accessible to the greater community will in the long-term promote and promote Karuk cultural revitalization. Timeline for weekly training opportunities will begin in December 2017 and extend until the end of August 2018.

True to our *We Will Weave a Net* theme, we will continue our Project's **collaborative planning efforts** with our partner institutions, as well as the PCAC, SAC and DNR staff – 95% of which are Karuk Tribal Members. As research can attest, we believe that staff with a clear understanding of tribal lifestyle will adapt methods and instructional materials best suited for tribal students and integrate TK into training curriculum (Van Eijck & Roth, 2007; Ogunniyi, 2007). Our Project Team members are all Karuk and consist of two Sípnuuk staff, Project Director, and Tribal Oversight – each individually qualified to **implement, manage and oversee** the Project respectively. To carry out activities, we will need funding for Project relevant technical support, stipends for HSU student internships and Tribal high-school senior projects, Staff, local travel, and required IMLS meeting. Resources the Karuk Tribe and our partners contribute are the HSU trainings and student support; web-based trainings and ancillary courses; two archival imaging stations at HSU and at the DNR, and existing equipment such as Epson V700 Scanner (2), Epson Expression 11000XL Scanner, Epson V600, Belcher Copy Mate II Copy Stand, iPads (8), various lighting equipment and cameras (3) needed for digitization and training activities located at the project Centers; the Sípnuuk platform; meeting and training locations, including hospitality for these activities; and travel assistance for Tribal members and descendants to the trainings from distant service areas.

The **success** of the proposed *Urípih Nuvíktihêesh* Project **in achieving our intended outcomes** will be measured using baseline data we have for the community and school use of Sípnuuk; and the results of our pre- and post-Project Needs Assessment Survey. This will be distributed to local school administrations, students, tribal departments and advisory boards, Cultural Practitioners, and the tribal community through the Tribe's "Alluser" Listserv and via email listservs to evaluate changes in knowledge, skills, attitudes, and behavior. Updated and feedback-informed and Tribal Council approved documents and policies will be considered to exceed expectations. Evaluation data for each Project activity, its overall effectiveness, and our "lessons-learned," will be included for IMLS distribution in our Final Report to serve as a model benefiting our own future projects as well as other Tribal and non-Tribal archives and museum programs and institutions.

Numbers meeting or exceeding our expectations indicate Project success for the following: pre- and post-Project Surveys returned (≥ 60); HSU student participation (≥ 40); Tribal high-school student participation (≥ 20); final digital projects uploaded to Sípnuuk (≥ 11); and visits to Sípnuuk, by which this project will be accessible. To measure interim benchmarks, please note evaluation methods specific to each Project activity, whereby success is defined as at least meeting Project deliverables: 1) Professional Development – We will compare the current resumes and professional contacts of Project Staff to the level of preservation and digitization skills and knowledge they achieve by the end of the grant. 2) Cultural Education – We will document the number of presentations, publications and trainings on Karuk TK and intellectual property rights, tribal cultural protocols, codes, and cultural sensitivity, as well as the number of students receiving our trainings and adhering to tribal policies, protocols and procedures. The number of TK Labels used to inform use of material culture will also be recorded. 3) Partnerships. Testing the efficacy of our policies and protocols, as well as evaluating our TK Label Proof of Concept, we will gauge the success of this activity by our stakeholders'

adherence to tribal policies, protocols and procedures, and by the tenor of their informal feedback on our Project's intellectual property rights processes. The number of new and maintained partnerships with museum, academic, and non-profit entities will be tallied. 4) Digital Preservation – The number of images produced as a product of staff professional development and digital preservation activities will be documented, as well as the number and medium of newly digitized materials under this grant will be tallied after the initial training of Staff to track the effectiveness of CoDA trainings. Adjustments in the frequency, duration and form of trainings will be made as needed, and will reflect a measure of success. 5) Improved Access – Our pre-Project Needs Assessment Survey will include questions about the current knowledge, attitudes, and behavior of community members with regard to the digital access to Karuk cultural items. As our project is formative, the post-Project Survey will enable us to track the improvement in access to Sípnuuk collections, as well as changes in knowledge, attitude, and behavior. 6) Life-long Learning – Through our outreach publications and weekly training opportunities, we hope to encourage the community, especially our tribal youth and Cultural Practitioners, to participate in life-long learning about Karuk tribal heritage and material culture, and further their digitization and artisan skills through Sípnuuk's collection of high-quality digitally repatriated museum object. We will assess our success in this goal with the number of active participants and Sípnuuk site-users.

3. Project Results We anticipate improving the **skills** of Staff, tribal employees, youth and community members by training them how to utilize technological innovations to digital imagery, properly document metadata, and upload materials into Sípnuuk. The entire community will have increased **knowledge** of Karuk culture and history by having access to our new collection via the Sípnuuk digital museum platform. Training in digitizing will result in increased knowledge about how to share our cultural knowledge and the skills of our ancestors with American communities. **Behaviors** and **attitudes** will be changed in the following targeted groups: a) trained youth and community members as they learn professional skills; b) Cultural Practitioners as they discover access to and learn from new and better quality images to material culture; and c) other Tribes when they learn of our project. Participants will learn the importance of documenting and digitizing items in ways that reflect respect for tribal needs, and will develop cross-cultural sensitivity. Sípnuuk's digital museum **Collections** will be improved through digitization, photographing and overall preservation of fragile and otherwise inaccessible cultural heritage items. Overall, the project will enhance organizational capacity for collections and bring public awareness of the importance of material culture for teaching about and perpetuation tribal culture. **Tangible products** from this project include: outreach articles and flyers sharing the project activities and results with Project stakeholders; selected collection materials uploaded to our Sípnuuk CMS and made widely accessible; improved and updated tribal policies, protocols and procedures; finalized TK Labels and Collection Best Practices Guidelines; and final report, which will be open to the entire community for viewing. **Success** will be measured as listed above. **Progress** will be tracked by the aforementioned pre-and post-Project Surveys, partner-informed Project planning adjustments, as well as the number and quality of the uploaded digital files.

Regarding the **sustainability** of our project and its benefits, youth, Staff, and the communities of Happy Camp and Orleans will be trained and can mentor younger generations in coming years: as this is an identified and important cultural and community need (Supportingdoc2), we are confident that these skills will be retained. Dedicated Sípnuuk photography and recording equipment and station will sustain these projects: these belong to the Tribe and will continue to be used for these activities. The database will continue to be monitored through Sípnuuk staff, and will be supported by the Tribe's IT Department and monitored by the KRAB beyond that funding period. The proposed project will make a lasting contribution to Karuk tribal legacy and material culture perpetuation.

References: Ogunniyi, M. B. (2007). Teachers' stances and practical arguments regarding a science–indigenous knowledge curriculum: Part 1. *International Journal of Science Education*, 29(8), 963–986. Van Eijck, M. & Roth, W. M. (2007). Keeping the local local: Recalibrating the status of science and traditional ecological knowledge (TEK) in education. *Science Education*, 91(6), 926–947. Warren, B., Ballenger, C., Ogonowski, M., Rosebery, A. S., & Hudicourt-Barnes, J. (2001). Rethinking diversity in learning science: The logic of everyday sense-making. *Journal of Research in Science Teaching*, 38(5), 529 – 552.



Urípih Nuvíktihêesh Project - *We will be Weaving a Net*

Karuk Tribe's proposal to the Institute of Museum and Library Services 2017 NA/NH Museum Services

Schedule of Activities and Deliverables

Activities	Year One											
	OCT	NOV	DEC	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP
1. Prof. Development	→				→						→	Final Report
2. Cultural Education	→				→		□ □				→	Final Report
3. Partnerships	→				→				□ □		→	Final Report
4. Digital Preservation	→				→		3			8	→	Final Report
5. Improved Access	→				→						→	Final Report
6. Life-long Learning	→		4	4	4	4	4	4	4	4	4	Final Report
	Planning/Evaluat.			Training		Publ. for Outreach		Meetings	Digital Products		Cultural Revitaliz.	