



# Native American Library Services Enhancement Grant Program

Sample Application NG-03-15-0032-15

## Nisqually Indian Tribe

Amount awarded by IMLS: \$40,492

Amount of cost share: \$105,637

Attached are the following components excerpted from the original application.

- Abstract
- Narrative
- Schedule of Completion

Please note that the instructions for preparing narratives for FY2016 applications differ from those that guided the preparation of FY2014 and FY2015 applications. Be sure to use the narrative instructions in the FY2016 Notice of Funding Opportunity for the grant program and project category to which you are applying.

# Nisqually Indian Tribe ~ IMLS Native American Library Enhancement Grant Proposal ~ ABSTRACT

2015

## **S.O.S. Nisqually Talking :Saving Our Stories**

Using a recording studio within the Tribal Library, trained staff, appropriate technology, we will be able to invite the community members to exchange their stories, and begin saving them. They will then become part of the knowledge we can share from the Tribal Library's collection, and in other ways in the future.

This is a project about valuing the knowledge, perceptions and experiences of individual Nisqually people by offering opportunities for them and their families to record their stories.

This is a project about being able to give voice to an underserved community, acknowledge their culture, and hold the stories of a group of people - one of the many unheard groups in the mix of the United States' population.

This project positions Nisqually as contributing to the larger knowledge and story the Pacific Northwest, and thus, the United States.

Storytelling has always been vital to the culture of the Nisqually people. Traditional stories have educated and informed both young and old alike for centuries. The stories teach people about native history, culture and origins. They form a cultural basis, a sure place to grow from. The stories, which were orally passed down the generations, teach people traditional values. They are how the Nisqually people know this environment, this place in the world. They are those things known and shared from time immemorial, as well as lessons learned in one's own lifetime. They form one of the strong legs of the culture, along with place associations, materials use and practices, food ways and song. These together affirm identity and keep the Nisqually people vital and strong as a group and as contributing individuals.

In designing this project we consulted many sources. According to [www.narrativetrust.org](http://www.narrativetrust.org) a major purpose for oral history is to "Pass on traditions to future generations... create permanent records of institutional, community, and individual histories" through recorded interviews, which allow participants to "reflect on and interpret events of the past from the perspective of the present." According to [www.historymatters.gmu.edu](http://www.historymatters.gmu.edu) "most people throughout history have unquestionably, learned about the past through the spoken word." Furthermore, "recounting the experiences of everyday life and making sense of that experience, narrators turn history inside out, demanding to be understood as purposeful actors in the past, talking about their lives in ways that do not easily fit into preexisting categories of analysis....creating new knowledge"

NTL is preparing to install a recording studio, so that the Nisqually people's engagement of each other in the exchange of their stories can be documented. In October 2015 an office room will become available, which will be dedicated space for this project. We are thrilled to be able to envision grounding this wish into an endeavor in a place, and this IMLS will allow us that opportunity.

**NARRATIVE ~ 1. Introduction and Assessment of Need:**

**a. Location, population profile, economy, educational levels, languages, culture, etc.:** The Nisqually River originates on the glaciers of the south western slope of Mt. Rainier, WA, and creates a watershed of 2.3 million acres on its way to Puget Sound. This area is roughly contiguous with the Nisqually Tribe's ancestral homeland. A reservation was created as a provision of the Treaty of Medicine Creek; a barren, rocky 160 acre bluff, inadequate to sustain the Tribal membership. Up till then the Nisquallys had lived as a loose association of related village bands in the Nisqually River watershed and its environs. After much conflict a more suitable 5,000 acre location along the banks of the Nisqually River became the reservation, which was later divided into 60-150 acre allotments in the 1880's. In 1917 over 70 % of the reservation was condemned by neighboring Pierce County and transferred to the Department of War in the creation of Ft. Lewis. Tribal families were evicted in the dead of winter and relocated to the opposite bank of the Nisqually River, or dispersed to other reservations within the region. The telling of the history of the Tribe figures into our locational description, as our project centers on recording the Tribe's historical events through the words of its people.

The present day Nisqually reservation is located 15 miles from Olympia, and an hour south of Tacoma, WA. That portion of the former reservation located northeast the Nisqually River (3,300 acres in Pierce County) is now under the control of the US military – Joint Base Lewis-McChord- and serves as an artillery impact area. The remaining portion of the original 5,000 acres southwest of the Nisqually River (1,700 acres), is in a combination of tribal ownership (450 acres), private Indian Allotments (800 acres), or held by non-Indian owners (450 acres). Most of the Nisqually Reservation is bisected by WA State Hwy 510. The library building is co-located with many Tribal services, on this busy 2 lane highway. The neighborhoods of the reservation are home to about 500 tribal members. In 2010 a full service Youth Center opened, which has become the after-school center for many of the Tribe's kids, with a large gym, kitchen, and rooms for cultural activities. It is where General Council meets, funerals are held, and community-wide fairs, events & celebrations occur, often drawing hundreds of people in. The Library is a regular participant.

In 1970, the on-reservation Indian population at Nisqually was only 19 persons. Current enrollment of the Nisqually Tribe is approaching 800. This is a huge increase from just 15 years ago when, according to the US Census ([www.factfinder.census.gov](http://www.factfinder.census.gov)), there were 460 Nisquallys. This can be attributed to natural increase, but more importantly, to a movement of return, where families of Nisqually people, Nisqually descendants and dislocated elders are repatriating. They find their way home, as tribal housing, employment opportunities, community and health service programs have become available to them, due in part to more stable economics on a Tribal level. Economic development in the form of Tribal enterprises have included a small casino, several mini-mart stores, and a thriving shellfish farm, as well as education projects in the trades, support for students in higher education, and hosting of a branch campus of Northwest Indian College.

Returning families are almost all low income and educational levels, with large families lacking steady employment. They have moved back to the area with high hopes and expectations for alleviating their personal and financial woes. In the surrounding county, according to the US Census, 9.7% of the population is under the poverty level, while at Nisqually that rate is 18.5%. Access to more predictable physical wellbeing is joined by access to relatives, which is a good thing. Families have grown by the Tribe's enlarged embrace, and it has meant that many more Nisqually people now reside either on or close to their ancestral homelands once again. They bring with them the stories of their lives. These join the stories of their relatives, those who have resided continuously on this land.

According to the 2010 US census 22% of the Nisqually population was over 55, thus considered Tribal Elders. These figures still reflect a population who cannot, due to myriad health issues, count on "ripe old ages. The memories, lives and times of the Nisqually Tribe, these Elders and their children and grandchildren, have gone unrecorded in their human details, in recent times. Their statistical information is known, but the stories they

have from their lives and survivance, as well as those they carry from their own parents, grandparents and great grandparents, are yet to be preserved. Sadly, there are no living Lushootseed language speakers. On the other end 38% of the population is under 18, making most of the population either Elders or children.

Nisqually is located in the middle of the fastest growing region of the United States, the Pacific Northwest, whose population has doubled in the last decade. Uniquely, it is both isolated and connected, very rural and still accessible to major cities. These discrepancies exert painful external pressures. The Nisqually continue to suffer K-12 low academic achievement and high drop-out rates. 55.2% of those over 25 have not completed high school. In the surrounding county high school completion is 91%. Numerous studies of drop-out rates also consider the costs to the states of both foregone income and remedial endeavors. It is easy to conclude that this community suffers exponentially for every young person who fails to complete high school. When the Education department brainstormed for solutions to these problem, better online Tribal information was discussed as one solution. We considered that the WA Office of Superintendent of Public Instruction has adopted a statewide sovereignty curriculum, "Since Time Immemorial", but its success depends upon accurate representation of the tribes, in this case, Nisqually history and culture. They call upon the Tribe's Library to assist in the provision of primary source materials. Better web presence means more accurate Tribal derived resources.

**b. Current Role of the Library** : The Nisqually Tribal Library (NTL) - , which opened in 1988, (<http://weusso.softlinkliberty.net/liberty/libraryHome.do>), has as its mission " *offering high quality culturally appropriate, regular, public library services, with an emphasis on a collection and programming that support Nisqually culture.*" Additionally " *the Library aims to provide an on-reservation facility as a focal point for information and learning, counteracting the real and perceived isolation of the reservation, with programs, and information services for the Nisqually Tribe community in an up-to-date, pleasant, and well staffed facility in hopes of contributing to meeting informational, educational, recreational and cultural needs of the community*"

This mission is at the root of our service. We interpret it as the provision of literacy services in the range of literacies (traditional, numeric, digital, visual), and capacity building that starts with children's needs and addresses all ages. We support education and life-long learning by meeting individuals' needs in a variety of formats. Uniquely we feel that in order to do this well, and in a culturally appropriate way, we need to develop some of the resources ourselves. One of NTL's goals for the coming biennium is to "continue developing community appropriate non-print collections and services." Regular "Open hours" are M,T,Th,F: 9 a.m. -5 p.m., W: 9 a.m.-7 p.m., Saturday Bookmobile services were added in 2013. To date 463 cards have been issued. Library has wifi as well as 9 public computers with internet available to the public. There are approximately 8500 items in the collection, about half of which are for youth. While all areas of knowledge are represented, every effort is made to have the collection by, for, about, and relevant to the lives of the Nisqually people. We think of it as an Indian Library. About 300 items circulate per month, though the library gets between 30 and 80 visitors per day, as many library users are not book borrowers, but rather, use the computer lab, seek reference answers, do schoolwork, or read newspapers and magazines, and books that they choose not to check out. In 2011-13 NTL received WA State Library funding to contribute to the Washington Rural Heritage project, thus providing the community with images from essential cultural resurgence work, Nisqually's participation in annual inter-tribal canoe journeys, while providing library staff with collection digitization experience. After curation, over 400 photos were scanned, edited, uploaded, and cataloged. The project continues. NTL has excellent attendance at adult programs: community speakers, historians, Humanities Washington presenters, WA state Poet laureates, and films to name a few. There are 4 FTEs: Library manager, who also provides adult programming, collection development and reference services; Youth Services and Outreach librarian, who provides youth and Bookmobile services; Library Technician, who provides materials oversight, processing, cataloging, and operations procurement; and Computer Lab Technician, who provides technology assistance and instruction to patrons, oversees the computer lab, and increasingly has assisted in the development and management of NTL's digital

collection endeavors. We are considering changing this job title to reflect that change in the department and the work.

The library's worth to the community is now evidenced by the annual commitment of Tribal funds needed to run a basic library program, with professional staff, children's and adult programming, a vibrant collection, and most recently a commitment to technology and technology education for the community.

**c. Purpose of proposed project:** This is a project about valuing the knowledge, perceptions and experiences of individual Nisqually people by offering opportunities for them and their families to record their stories. This is a project about being able to give voice to an underserved community, acknowledge their culture, and hold the stories of a group of people – one of the many unheard groups in the mix of the US population. This project positions Nisqually as contributing to the larger knowledge and story the Pacific Northwest, and thus, the United States.

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We intend to train staff in the operations of a digital sound studio, best practices for scheduling and management of digital audio files, and recording –in the studio and remotely at community events. NTL recently applied to "StoryCorps" for training of two staff. We will not learn whether we have been selected until after this grant has been submitted. With that in mind, we are including funding for a trainer in our request. We intend to use consent forms that allow contributors to share their stories immediately or postpone that possibility until some years after their passing.

We will begin to store the audio files on an external hard drive. We intend to burn CD's of individual stories for which we have permission, to catalog and circulate them.

**d. Assessment:** Tribal government often seeks input from the membership in order to prioritize Tribal endeavors and activities in the various departments. In preparing for this application the Library sought out some of these survey results. Since 2009 the Library has participated in 5 surveys of the Nisqually Tribe members; The first was designed to determine what kind of collection the community wanted and whether to operate as a lending or research library. 65% wanted to borrow books; 61% wanted the collection to be primarily Native American titles (2009). In the second survey service to tribal youth was overwhelmingly given highest priority, in the top 3 for more than 50%. We also learned that programs and collection needed to be culturally significant and educationally useful (2011). A majority of community members simultaneously asked for student support

and for Nisqually specific programming, including language and culture information in a third survey (2012). The recommendations from the fourth survey were to “build &/or expand capacity for online information”... and “prioritize adding cultural resources to the Library” (2013). Finally in 2014 we learned that the community has come to value technology and the resources available to them through its use.

The children on the whole, find themselves disengaged with school, and greatly in need of support. One way to support the youth is by assuring their history and culture be represented both in school and at home, from Nisqually points of view. In Cultural Responsiveness, Racial Identity And Academic Success: A Review Of Literature, 2,808 sources were reviewed. ([www.heinz.org/UserFiles/Library/Culture-Report\\_FINAL.pdf](http://www.heinz.org/UserFiles/Library/Culture-Report_FINAL.pdf)) Among their conclusions “Culturally responsive pedagogy and positive racial identity can play major roles in promoting academic achievement and resilience for African American, Latin American and Native American youth. “All these results, over time, point to a need to use current technology in service to cultural identity formation, and to share what is learned with the Youth. The Nisqually people have identified a variety of ways to provide strength to the community; cultural knowledge preservation projects head the list. Adult and youth programming from NTL has partially answered this, but the larger need is for easy access to regular and “normalized” Nisqually knowledge, history, and information, such that it can be used variously by the for the community.

According to many local conversations an ability to record Tribal Elders and their families precisely meets these needs. When Library staff floated the grant proposal, inevitably their enthusiastic support was followed by a story that this writer wishes could have been recorded right then and there!

## **2. Project Goals and Expected results**

**a. Project Goals:** While there is a major concern here for preservation of long standing oral culture, in its narrowest definition as the formal story life of the people, there is also interest in preserving the personal stories that amount to the Tribe’s history, particularly, but not exclusively, from the Elders. Through this project we will be able to do just that, engaging all age groups in order to succeed. One of the discoveries that we are acting on is that family members’ invitations to share are the most likely to be accepted. For example Grandma will tell her grandchild, but not necessarily a stranger, about her youth, and when she asks her young granddaughter how her first day of school was, it may lead back to Grandma’s own stories of time spent at an Indian Boarding School. We have discovered that EVERYONE has a story, and often a simple story or ask-topic will often be the key to much deeper stories. The example I can offer here is a test-body of stories that the Library recorded in 2011, for the 10<sup>th</sup> anniversary of a 6.8 earthquake, the most powerful to strike the region since 1949. We asked people to tell where they were, and anything else they wanted to add. For a significant number of people this led to an additional story about where they had been in 1949, as well! In this project we are going to where the cultural history is, with the people, and recording it today, for use tomorrow. Loss of this collective memory would be devastating.

We don’t yet know what stories will come into the Library. We intend to bring at least 100 stories, which is to say 200 pairs of tellers, in each of two years. The individual tellers may overlap, in that one parent may be recorded with each of their children, for example. We will be modeling our project on the work of “Storycorp”, whose mission is to “provide people ... with the opportunity to record, share and preserve the stories of our lives. We do this to remind one another of our shared humanity, to strengthen and build the connections between people, to teach the value of listening, and to weave into the fabric of our culture the understanding that everyone’s story matters. At the same time, we are creating an invaluable archive for future generations.” In our case the stewardship of these recordings will be in the hands of the NTL. The Nisqually Tribe has a Tribal Historic Preservation Office for just the last year and a half. The officers have given whole hearted approval for this project, so that the audio collection of stories and recollections can be framed in the way, as one of Nisqually’s rich resources.

We anticipate that there will be future cultural projects that will put these audio collections to other uses-when the Tribe opens an interpretive center, museum or expands it’s website for example. For example, the Tribe

co-operates a WA State park, and some of the collected information and stories about specific places may well rotate into that setting. Excerpts from the interviews can also be used for community and external educational purposes as well, such as: websites, exhibits, celebrations and anniversaries, training videos, retirements and memorials, scholarly research, and the creation of documentaries and books.

In preparation for initiating a recording studio project into NTL, we have consulted with the Washington State Library, with the Tribe's IT Department, and with the Tribe's GIS department. This ad hoc committee has come up with the idea that stories that are collected and for which we have permission, can be mapped to Nisqually traditional homelands as well, another exciting layer by which to present the Tribally generated information, acknowledging that aspect of Tribal Culture which place -frames everything and following the example of [www.spokanehistorical.org](http://www.spokanehistorical.org). While these, and other ideas are exciting we are confident to merely start with the project as outlined above., gaining a library of resources for many possible uses.

**b. Results NTL hopes to achieve:** The achievements that the Tribe anticipates are best offered in some of their own words: strengthen the children, create meaningful displays to transmit the culture, lessen the ephemerality of songs, retain strong identity, heal, learn, remember, share, stay strong:

- Stephanie Scott, tribal member, Treasurer on the Tribal council –I look forward to the Library making recordings at our annual history fairs. What they record will be valuable to our children in public schools, particularly within OSPI's "Since Time Immemorial" (STI) curriculum. Also, when the general public presumes that all information is available online, and very little that's there has been created by the Tribe, Nisqually loses presence. Worse yet, stereotypes & old ideas prevail with no stories to challenge outdated information about Native people, particularly Nisquallys, in this place over time. The Tribe needs more thorough web presence, because telling our own Story will strengthen our children and accurately let the world know who we were & are.
- Kareem Gannie, tribal member, Tribal Archivist- Collaborating with the Library on a photograph collection allowed me to see how much richer our exhibitions could be, especially if we had audio to go with the photos. We hope to use the recordings for future exhibits and museum plans. Our children deserve this.
- Wesley Olin, tribal member- I look forward to a studio that can record Tribe's songs. I'm finding new ones all the time.
- Lorna Kalama, tribal member, TANF manager- The stories from history are meaningful to our kids; you know, the ones with battles and heroes and all. But they also need to hear what life was like just a few generations ago; stories about life on the reservation for the families in the 1950's, before there was electricity here, even before the "Fish Wars" (which eventually led to the Boldt decision, affirming Tribal members' treaty rights to fish), life on the River. And their children will need to hear about these times too.
- Allen Frazier, Interim CEO- I reflect on the recent loss of family and other tribal Elders and see an urgency of preserving Elders' accounts. An understanding of one's own stories assists a person, and therefore a people, in healing historic multigenerational traumas and reestablishing identity, achieving balance and health and success. To be healthy you have to know who you are.
- Marcy Ford, tribal member, Health Dept. – The Nisqually have so many stories about this place: Puget Sound, the mountains, where we've picked berries and hunted. Now we also have stories from the Canoe journeys. In 2016 Nisqually will be hosting, and many of our relatives will visit. What a great time to record their stories with other family members, to share with children. This sharing is healing.

Everyone we have spoken to is to is thrilled at the prospect of contributing to the creation of an audio story collection. They are likewise excited to imagine the uses for ensuing collection. None the less, we feel that it will be necessary to offer patrons the option of postponing public access to their stories until, most likely, ten years after their passing. At the projects end we will have at least 200 completed recordings, and over half of these burned to CD, cataloged, processed, and available in the Library collection. Circulation statistics will be reported

as well. These measures of our success will be joined by a revisiting of the various projects that may use the collection to tell the greater Tribe's story, and we will report the findings from our check-in.

### **3. Project design and Required Resources**

**a. Project Design:** " 'Oral History' is a maddeningly imprecise term: it is used to refer to formal, rehearsed accounts of the past presented by culturally sanctioned tradition-bearers; to informal conversations about "the old days" among family members, neighbors, or coworkers; and to recorded interviews with individuals deemed to have an important story to tell."( [www.historymatters.gmu.edu](http://www.historymatters.gmu.edu))

This project hinges on 5 things: Acquisition of equipment in order to record the Nisqually community's stories, Repurposing of an existing office space within the current NTL building, Training of staff in story gathering practices, using appropriate equipment for in Library and remote recording, Appropriate saving, transfer, and cataloging of audio files and the CDs made from them, Sharing these back to the community in various ways.

I. We will be ordering our audio recording and management equipment and a portable sound booth as first activities of this project, (see supplementary documents for specifics) We'd like to begin recording in Spring of 2016, coming up to full speed for the Summer of 2016.

II. We will be using appropriate methods and materials to repurpose an existing office as a recording studio. We already have most of the necessary tables and chairs, but will need other sound proofing (see supplemental documentation for materials choices)

III. We will insure training of staff in facilitation of the project. While we hope to be selected for "StoryCorps" training, we will not know if that's happened until after this grant is submitted. Therefore we are including trainer/consultant fees in our grant request, as a backup.

IV. We will publicize our project: "Nisqually~ Our Stories Make Us Who We Are", and hold a "grand opening" event. And then we will begin to schedule community members in pairs to record.

We will participate in Community-wide events with a recording booth. These activities will generate material to be transferred, burned to CD and cataloged.

V. We will manage the files, transferring them to an external hard drive, burning some sessions to CD, cataloging and processing these for addition to our collection.

We will publicize our results by way of invitation to more people to participate. We think of this as a looping process, where there will be initial rush and then, as life creates more events, more stories of these will emerge as we move into the future with the capacity to tell each other and others what being Nisqually is, in an ongoing way.

Statistically, our project goals are to complete the following activities~

~We expect to train 3 staff on use of the equipment.

~We expect to facilitate 100 interviews/story sharing times with Nisqually members and families each of 2 yrs.

~We expect to train a mixture of 10 adults and youth in facilitating interviews/story sharings .

~We will attend and present remote opportunities for story recording at 5 community events (over 2 years) .

~We will specifically facilitate 15 interviews at 2016 tribal Canoe Journeys .

~We expect to catalog 100 of the interviews .

~We expect to burn and put into circulation all of these, building our digital skills and collection .

~We will publicize this opportunity to multiple Tribal programs, including Teen summer program, Elders, Canoe Journeys, for 2016 and 2017 .

~We will be keeping and reporting statistics on this project, for evaluation purposes. See timeline for details.

**b. Required Resources:** The success of this project depends upon the purchase of sound recording equipment, trained staff, devoted space, and community participation. The Nisqually Tribe employs digital signage in all its buildings, publishes a monthly newsletter, and sends out weekly notices to all Tribal members in order to publicize projects and events. We will be utilizing all of these.



The Tribe is committed to the success of this project, such that they are devoting funding for the staff's wages for the entire two years, and devoting one of the soon-to-be vacant Library offices for the creation of a sound studio.

We are committed to using best practices, taking guidance from the hybrid practices of traditional oral history projects and other library's StoryCorps works. Most similar in scope and style, to what we would like to do, is the oral history collection at the LaCrosse, WI public library. Whether we receive StoryCorps training or not, we intend to follow their best practices as outlined in [StoryCorps @Your Library: a toolkit for success](#).

In preparing for this project we also researched other Tribes' endeavors that seem related. We looked online at projects by the Iowa Tribe of OK, Navajo Nation, Quapaw and the Ho Chunk people. While they all describe themselves as oral histories, our project will differ by involving more than one informant, the interviews will be between family members about subjects of their own choosing, our recordings will be born digital but not involve video, and they will be cataloged into our collection for use by borrowers. As we become more familiar with digital resources, we will be able to share them, as permitted, through the Tribe's website, for the creation of exhibits, with researchers, authors and filmmakers, as podcasts, and most likely in ways neither encountered or even invented at this time. We have also looked at the advice from Baylor University's Institute for Oral History and the Vermont Folklife Center websites, as well as some of the Veteran's History Projects in the country. Among the things we have learned from all these sources is that it is important to be available to collect the stories in a set predictable space (NTL's recording studio) but also to go to where people naturally congregate. Attendance at community fairs and events is part of our plan, and we have requested funding for a portable "Isolation voice booth" for this purpose.

#### **4. Performance Goals, Communication, and Sustainability :**

**a. performance goals and benefits,** In the first year we intend to collect 100 stories from as many participants as it takes, inside the NTL recording studio and at community events. We will work to achieve these same numbers in the 2<sup>nd</sup> year, as we get better at it and as word gets out that people can use this resource. We will keep participant statistics as part of measuring our success, and in order to make necessary changes that would better insure success.

We intend to archive, transfer, protect the files; use them to create CD's; process, catalog, add to the collection, and circulate the stories. While NTL is not the first library to make their community's stories available through CDs added to the collection, we appear to be the first tribal library to focus on this, and to integrate this internally generated knowledge into their collection for patrons to borrow from.

Broadly, we might expect improved school performance from the kids – and we are certainly pointed toward that aim, but we do not expect to be able to find causality there. At best, since the Tribe works toward this goal in many ways, we may expect to see some correlation between school success in the coming years and participation in this project.

Evaluation of the project will be reflected in a variety of statistics gathered over the life of the project. Additionally, we will incorporate questions about the project into the survey sent out annually to the tribal membership, in preparation for budget construction. This will enable us to discover people's familiarity with and feelings about the project.

**b. communication plan :** We have a small staff (4FTE total) and a small library. We meet once a month to check in on and offer each other assistance with the range of NTL projects, programs and services, and to review calendars. This project will be folded into that process, with much of the recording work being shared, the computer tech work done by our Digital Collections/Computer Lab Tech, and the cataloging and processing done by the Library Technician. The Library Manager will guide the formation on forms, policies and procedures, which will be brought to tribal Council for review. Library manager will administer the grant and assist collaboratively where needed.

This project is designed to have its products be shared with the community and beyond, through our collection at first, and then through other means: the Tribe's website, cultural displays, interpretive centers, or booths locally and regionally, through the WA K-12 STI curriculum, etc .

Information about the project results will be shared with the Tribe through the monthly newsletter. This is mailed to all enrollees. Nisqually hasn't yet adopted "facebook" to reach its membership, but when we do NTL will use it. Should the Tribe make other social media available for sharing department projects, we will use these as well, their advantage being a readymade feedback loop from our most important stakeholders, Tribal membership. We can discover and do intend to ask about Tribal members' satisfaction with the library in general, and this project in particular, as the entire enrollment is polled in detail, by mail, each year .

More broadly our project will be shared with the WA State Tribal Librarians group—"Keepers of the Fire", who meet semi-annually. We will also share our project results and lessons with the Association of Tribal Archives, Libraries and Museums, (ATALM) by poster, panel or other presentation. We will present our project to the Tribal College Librarians group, who meet annually in Bozeman, MT, and with the support and participation of TCLI, we intend to share our project with ALA through conference participation.

**c. sustainability:** Staffing for this project involves three NTL staff members, whose positions with the Tribe are considered permanent. This is some guarantee of continuity. Though we haven't detailed this portion of the project, we hope that additional teen or adult volunteers emerge, who self-identify as being very interested in the outcome of the project. We will endeavor to cross train to other departments as well, specifically Tribal Historic Preservation Office staff and Archives staff.

Although we do not anticipate running out of stories in this community, we are prepared to shift focus in the future, to recording the Tribe's music, children singing, dramatic readings... and numerous things we haven't even imagined yet. We imagine being able to use the studio to share skills with teens, create podcasts, create presentations for parks and interpretive centers, make custom recordings for tribal and community events.

NTL is successfully using a cloud-based ILS, which enables remote professional storage of the metadata associated with cataloging the products we create for the collection. We have been using "SoftLink" *Liberty* going on three years, and are very satisfied with it. This subscription/contract is annually funded through Tribal dollars, and has proved valuable in assuring access and integrity of the Tribe's collection.

Importantly, the People have come to discover that digital preservation will be key to have a preserved collection of their histories. We have asked our patrons if they would be interested in being able to record their stories and have always been told yes! The Tribe, <http://www.nisqually-nsn.gov> , has a number of annual events with which we can piggy-back for publicizing both collection and presentation: a history fair, several commemorative walks for Nisqually heroes such as Chief Leschi, participation in Tribal Canoe Journeys (a northwest-wide annual event, involving numerous British Columbian First Peoples and Puget Sound Tribes, among others). These events bring many enrollees, Elders, reservation residents, and community members together, always, of course, over food; and what better environment to share in? We are fortunate to have a pretty clearly defined and delineated public, an audience whom we know to be interested in their family's and fellows' recounting. Sharing with them will be our ultimate goal.



