Introduction

Sealaska Heritage Institute (SHI), a regional Alaska Native cultural and educational organization located in southeast Alaska, intends to develop an engaging, educational and content-rich interactive exhibit featuring a map-based display of places of significance to Tlingit and Haida clans and kwáans, and three video- and animation-based displays about Tlingit fishing practices and technology including 1) halibut hooks, 2) king salmon lures, and 3) inter-tidal salmon trap complexes. This exhibit will be integrated with K-12 curriculum materials including eight units and 26 lesson plans on these topics (developed separately). The exhibit must be designed to work on multiple platforms, including electronic displays in SHI’s exhibition hall and another format (either on-line or another computer-based technology) suitable for deployment in school districts in small Alaska Native villages in southeast Alaska.

Applications will be accepted for the full exhibit, but proposals may also be accepted for the interactive place name map exhibit as a stand-alone project, and the three fishing technology exhibits as a separate, independent project. However, such applicants must demonstrate the overall integration of the four components.

Applicants having questions about the RFP shall submit their questions in writing to Dr. Chuck Smythe via email: chuck.smythe@sealaska.com SHI will respond to the questions in writing and share the questions received from all applicants, and responses, with other vendors. The deadline for when vendors can send their questions is December 12.

Proposals shall be submitted to:

Charles W. Smythe, Director
Culture and History Department
Sealaska Heritage Institute
105 S. Seward St, Suite 201
Juneau, AK  99801

Six paper copies and one electronic copy shall be submitted by December 21, 2016. Electronic copies shall be submitted to chuck.smythe@sealaska.com

Questions about this solicitation should be directed to Dr. Smythe at chuck.smythe@sealaska.com.

Sealaska Heritage Institute
Sealaska Heritage Institute (SHI) is a regional Alaska Native non-profit organization created by Sealaska Corporation in 1980 with a mission to perpetuate and enhance the Tlingit, Haida, and Tsimshian cultures of Southeast Alaska. Its goal is to promote cultural diversity and cross-cultural understanding. As the largest Alaska Native non-profit cultural and education organization in the region, SHI serves over 25,000 tribal constituents throughout Southeast Alaska and about the same number of shareholders living out of state. SHI operates programs to support Northwest Coast art, incorporate Alaska Native languages and culture into educational materials, and promote the study of Native cultures. The Institute also sponsors a biennial Celebration, one of the largest cultural events in Alaska.

Wisdom is timeless. Much of the cultural knowledge and traditions of Southeast Alaska Native people is as relevant today as it was millennia ago. Through our partnerships with universities, school districts and other educational institutions throughout Southeast, educators are drawing on Tlingit, Haida and Tsimshian culture to teach core subjects and promote cultural identity and cross-cultural understanding. Our programs reach people at all educational stages, from pre-school to high school to educators to scholars. SHI’s programs are designed to educate both Native and non-Native peoples by creating place-based curricula and activities for schools; offering development opportunities for teachers and summer cultural academies for youth; maintaining extensive archives and collections, conducting scholarly research; producing museum exhibits; publishing books; and maintaining programs to support Northwest Coast arts and indigenous language restoration.

SHI’s education and culture center is located adjacent to Juneau’s historic downtown district, one block from the waterfront, and in close proximity to the State Capitol and the shops and restaurants frequented by the region’s residents, the Alaska state legislature, and nearly 1,000,000 tourists who arrive on cruise ships each year. The Walter Soboleff Building’s location and its 1,650 square foot Exhibit Hall makes the facility the ideal setting to share the Tlingit, Haida, and Tsimshian cultures with the public. The Knowing Your Place Exhibit will be a new endeavor for SHI by allowing SHI to present an interactive experience of Tlingit culture, identity and technological prowess with tribal constituents, Alaska residents, students, researchers, and tourists from all over the world.

*Knowing Your Place Project Team:* The SHI team consists of Dr. Rosita Worl, SHI President; Dr. Chuck Smythe, Project Manager and Director of the Culture and History Department; Heather McClain, M.A., Research Specialist; Prof. (Emeritus) Steve Langdon, Tlingit Fisheries Consultant; and Prof. Tom Thornton, Tlingit Place Names Consultant. Additional personnel will be available as needed, including Dr. Patricia Partnow, Curriculum Consultant; Jennifer Treadway, M.L.S., SHI Archivist; and Katrina Hotch, SHI Tlingit Language Specialist.

*Knowing Your Place (KYP) Exhibition Objectives*

SHI seeks a firm or firms to design, produce and install an electronic interactive experience-based exhibit comprised of a large multi-media map of named places and their cultural and historical associations, and three video- and animation-based displays describing and explaining three traditional
Tlingit fishing technologies. The map will appear on a large table or wall-size monitor(s) such as those manufactured by IDEUM, and the three fishing technology displays will be presented on monitors of a similar scale. The interactive exhibit will be installed in an 800 sq. ft. gallery in SHI’s exhibition hall in Juneau, Alaska (25’ long x 31’ wide x 11’ high). In addition, overall gallery design and installation, with appropriate wall graphics or other features, will be included in proposals. A prototype of the interactives will be tested during June of 2018, and the exhibit must be fully operational by August 1, 2018. The final product will also be operational online or on another computer-based platform determined suitable for use by rural local school districts in the region by this date. The successful applicant will provide an assessment of portal and system requirements to achieve the broadest possible delivery.

**Audience:** A significant challenge to the exhibit is to produce a visitor experience that facilitates participation, learning and engagement for Alaska Natives of grades K-12 and adults, as well as for non-Native K-12 students, residents, and tourists. The prototype exhibit will be evaluated with these multiple audiences and educational objectives in mind. The exhibit must be designed to connect with and engage multiple audiences including the following:

1. Elementary, middle and high school students in Juneau and in 16 rural school districts in Southeast Alaska;
2. Tlingit, Haida and Tsimshian people and descendants, about 25,000 of which live in the region and an equal number in other regions of the state as well as outside;
3. Members of the public residing in Juneau, elsewhere in the region, and in the state of Alaska;
4. Tourists visiting Juneau during the summer months (May through September). About 1 million tourists disembark from tour ships in Juneau each summer; and
5. An online audience through a web site.

**Educational Objectives:** There is a significant educational component to the Knowing Your Place Exhibit Project which is described below in more detail. In addition to the interactive displays that are the subject of the RFP, SHI is developing a set of 26 K-12 lesson plans to be integrated with the exhibit; these are currently under construction by a curriculum specialist. Applicants should be aware of SHI’s desire to integrate the four interactive displays with the curriculum and lesson plans. Proposals that do not address the integration of the exhibit design with STEM lesson plans and class activities will not be considered.

The best way to share the exhibit with public schools in rural communities beyond the Juneau School District has not been determined and will be part of the Discovery Phase (Phase I) of this project. SHI has considered a web-based application, a virtual exhibit provided on a hard drive connecting to existing school infrastructure, and a stand-alone computer with a projection display. One question that has not been answered is whether an internet-based presentation would actually work in villages for which connection speeds are quite low (but in which schools have greater capabilities).

**Linkages with concurrent SHI exhibit:** SHI seeks to integrate the Knowing Your Place Exhibit with an existing exhibit that is running concurrently with the KYP exhibit, entitled Enter the World of the Tlingit,
Haida and Tsimshian Peoples. The permanent exhibit presents four core cultural values and includes a diorama representing a Tlingit memorial ceremony featuring sacred clan objects, or at.óow. At.óow is a fundamental cultural construct relating to clan origins, history and identity which are depicted in the designs of the objects, are geographically based, and are considered sacred clan property. An important underlying goal of the KYP exhibit will be for viewers to realize connections among these components and this highly significant cultural concept as represented in the “Enter the World” exhibit. Through the displays and exercises, viewers will thereby develop comprehension of Tlingit, Haida and Tsimshian cultural knowledge, practices and traditions, such as beliefs in the cyclical quality of existence - reincarnation - and the critical role of human activity in sustaining that cycle of existence, the inherent spirituality of existence, and the necessity for respectful engagement with all forms of existence.

The Sealaska Heritage Institute Knowing Your Place project is divided into two phases as follows:

Phase I: Discovery. In this phase, the successful firm will engage the SHI project team to clearly define what the exhibit will do and how it will work. Phase I will be a collaborative activity in which the successful bidder(s) will meet with SHI staff and consultants to discuss in detail the desired project objectives and outcomes, consider the best approaches to the displays in order to achieve a rich and fulfilling experience for visitors. These engagements are aimed at developing an approach for the final design and production of all of the four KYP exhibits.

Phase II: Design, Production and Installation. In this phase, the successful firm will design and build the exhibit, perform an evaluation of visitor response and effectiveness, provide a written report of pre-test results to SHI, and make adjustments to displays based on the results in collaboration with SHI.

Additional Resources to Achieve Objectives:

SHI will provide a database of over 3,000 Tlingit, Haida and Tsimshian geo-referenced place names, with a data store of more than 1,500 audio files of these names in the Native language, plus additional multi-media files for at least 50 places. In addition, SHI will provide extensive HD video footage showing the fabrication and use of traditional Tlingit halibut hooks and king salmon lures, and the operation of intertidal fish traps, including footage of the fishing activity itself and interviews with cultural experts on these topics. For example, for the halibut hook component, the available video footage includes eight recorded interviews (1-2 hours each) and footage documenting four days of catching halibut using this technology from a fishing vessel. Plans are in place to use a drone to video a full tidal cycle as fish enter a river estuary to be used for the fish trap display.

In addition to funding for the services specified in this RFP, SHI will provide funding for the following: 1) post-production video work, 2) animation, and 3) purchase of interactive display monitors for all exhibits. SHI reserves the right to fund these components under separate contracts with vendors, in consultation with the successful applicant.

Description of KYP Exhibits
A. Tlingit and Haida Geographic Place Names Exhibit

Southeast Alaska’s indigenous cultures traditionally used descriptive geographic place names as a substantive repository of cultural information about a clan’s history and identity. For example, most Tlingit and Haida clans established their names based on the geographic areas they inhabited, making it nearly impossible to introduce oneself without making reference to the region’s geography. In this way, Tlingit and Haida youth are born belonging to and possessing title to their homelands. There are over 50 Tlingit clan, and each clan is associated with a history of their origin and migration in Southeast Alaska, often going back millennia. Many clans have legends about their migration down one of three major rivers, the Taku, Sitkine and the Nass rivers. Each clan’s name references a geographical site associated with one of their crests.

Atóow consist of material and symbolic property owned by the region’s matrilineal clans including: salmon streams, shellfish beds, halibut banks, fort sites, prominent mountains, and other locations of importance within their traditional territories. Past events have also imbued geographic places with special significance, which are memorialized in clan owned oral narratives, songs, designs, art pieces, and personal Tlingit and Haida names handed down for generations. Another example is provided by Austin Hammond, now deceased leader of the Lukaax.ádi (Sockeye Salmon) Clan, who described the legend of this crest (from the film Haa Shagóon) that is depicted on his Chilkat robe:

For example, the Kaach.ádi clan of Kake traces its origin to a location in Small Pybus Bay (Baranof Island) and specifically to a rock inside the bay. In this photo from Celebration 2016, Ruth Demmert is wearing a beaded blanket in a design representing the place named Kaach. The face depicts the rock around which sockeye salmon congregate. What looks like the woman’s hair is actually the waves which swirl around the rock, and that are an ecological feature of the site. In the exhibit, the viewer will be able to call up this place name, view it on the map, listen to its name in Tlingit and in English, listen to Ruth talking about the story associated with it, and view the design of the atóow in the photo. Other sites which have more extensive information about clan-related history and identity will have longer and more complex presentations.
Woven into the blanket that I wear is an important legend. Two young boys were racing in their canoes when it capsized. As one boy pulled himself out of the water, up from the lake’s depth appeared a giant sockeye salmon, taking hold of the remaining boy to disappear beneath the waters. And after several days, people from both clans gathered there to mourn his loss. It was decided to call the place, “Sockeye Point.” The name repeated four times to carry the weight of the law, and the emblem woven into a blanket. And so to those who come asking: “Where is your history?” I answer: “We wear our history.” Traditionally, we have not been writers of books. We did not have surveys or titles, but we wove into our blankets our brother the sockeye. On our clothing is ownership and history of our land.

The name of the Sockeye robe is Goon Aak’w, which is also a place name (“Sockeye Point” in English). Also depicted on the robe is a related place, Goonk’, which refers to an ish located on a small creek.
flowing into Chilkoot Lake. An *ish* is a spring or upwelling of fresh water within a larger stream, often referred to as “a resting place for salmon” as they migrate up streams to their spawning grounds. In this case, returning sockeye spawn at this site; and on the blanket, you can see the salmon eggs inside the circle which is a depiction of the *ish*. An *ish* is a highly valued site for Tlingit clans: they had names and were addressed as living people, and were respected. The upwelling water is rich in oxygen, providing a scientific explanation for its role in the life cycle of spawning salmon (and for baby salmon returning to the ocean). Such traditional places and beliefs have important connections with western scientific concepts, and these linkages will be useful in the development of STEM curriculum associated with place names.

SHI published Dr. Thomas Thornton’s *Haa Léelk’w Hás Aaní Saax’ú*: Our Grandparents’ Names on the Land, in 2012. *Haa Léelk’w Hás Aaní Saax’ú* documents and maps over 3,000 Tlingit and Haida geographic place names and their meanings. Nearly 20 years in the making, the book draws on extensive fieldwork and historic documentation compiled in collaboration with hundreds of people, including fluent Tlingit and Haida speakers. As described by the Hoonah Indian Association, “Tlingit place names reflect important natural resources, ancestral stories, sacred places and major geological and historic events. …we perceive the mountains, glaciers, and streams to be as alive and aware as ourselves. [Our place names] capture the history, emotions, and stories of our enduring relationship with a living, evolving landscape” (book cover).

In this exhibit, SHI seeks to represent the wide range of cultural knowledge, associations, history and traditions that are encapsulated in these names. Further, SHI is preserving and will make available the spoken names for all to hear rendered as they were handed down in past generations. There are less than 100 individuals who grew up speaking Tlingit, and the knowledge of spoken words is decreasing at an alarming rate. The Tlingit and Haida languages are complex, and verb forms, for example, are not regular and if not preserved, will be lost. SHI recently contributed to a National Science Foundation-funded study by a linguist to document 500 Tlingit verbs from elderly birth speakers, who are the only ones who know such words. The Tlingit language includes approximately 24 sounds not found in English, making it difficult to learn Tlingit place names from a book. The written form of these languages incorporate a complex system of orthography to represent these sounds. And while Tlingit is a relatively homogenous language, it is comprised of four dialects: the gulf coast, inland, northern, and southern (de Laguna 1972). The United Nations Educational, Scientific, and Cultural Organization (UNESCO) ranks both Tlingit and Haida among the world’s “critically endangered languages.”

SHI’s KYP database integrates the geo-referenced atlas data with audio files of Tlingit and Haida birth speakers saying the place names as they were learned from their ancestors, thus providing a substantial storehouse of irreplaceable linguistic information. Alternate pronunciations and variations between male and female speakers are also stored in the database. In addition, the database holds important cultural information about places in the form of text, audio, video and photographic files documenting clan owned oral narratives, songs, designs, art pieces, and personal Tlingit and Haida names, all of which must be displayed in an engaging and educational visitor experience.
The successful applicant will design and build an interactive exhibit employing one or more large scale monitors and design and implement an interface that will display Tlingit, Haida and Tsimshian place names on a map, and integrate multi-media information compiled from the KYP database (including audio, video, photographs, and texts). The interactive map interface and display must have the capacity to display at least 3,500 place names with multi-media files distributed throughout Southeast Alaska and neighboring areas of Canada, although the actual number will be smaller for the opening exhibit. Map data will be drawn from external sources such as Google maps, the Alaska ShoreZone Coastal Mapping and Imagery system, or other data sources to be determined during the Discovery Phase. The display shall be capable of expansion as SHI continues to add place names and associated audio, video, photographs, and texts to the place name database in the future.

The display(s) will be suitable for single and multiple users, as well as capable of programmed displays of place name information. The display will be able to show information on single sites as well as sites grouped by a variety of factors such as sites linked into a larger cultural landscape, sites linked by common resources, sites linked by clan histories, legends and migration stories, and sites linked by ecological processes such as glacial advance or retreat. The end goal of this exhibit component is to have a fully functional and interactive map of Southeast Alaska place names linked with the actual spoken Tlingit or Haida names, historic photos, stories associated with given place names, images of clan regalia associated with the site, video recordings, personal names, and other depictions of the places. This will be the most comprehensive database and interactive map available and will contribute greatly to cultural understanding of place in both rural and urban communities of Southeast Alaska while also ensuring a vast amount of information is organized, and readily accessible to thousands of students from across the region, as well as members of the public, scholars and tourists.

**Initial thoughts:** by using interactive table(s) or wall-mounted monitor(s), visitors will be able to select views of the entire Southeast region, or zoom into territories corresponding to the atlas chapters, individual kwáans, certain combinations of sites grouped by various criteria, or individual sites. At the most basic level, the display will be a “talking map” that permits viewers to listen to spoken Tlingit, Haida or Tsimshian name and see it in written form with correct orthography. We recognize that this mode of presentation will not be adequate to sustain a viewer’s interest, and the challenge is to come up with additional modes of presentation to enhance the experiential and educational value of the exhibit. For a limited number of sites, additional media files will also be available and accessed in a manner to be designed. The display may be operated by a single viewer, or by groups of different sizes, which adds complexity to the interactive experience with regard to how best the experience can be shared among multiple viewers, and viewers of different ages. In addition, there are situations in which it will be preferable for viewers to watch a canned “program” during which certain information on one or more sites is presented as a script running on the display. For example, this might be preferable for older viewers who are not comfortable with interactive modes of display, or for school groups that would benefit from the presentation of focused information. Examples of such presentations that may be prepared include certain cultural landscapes, sites representing a sequence of places named in clan migration legend, named sites that may share characteristics such as common resources (halibut, whales, cairns, etc.), or place names that are linked sequentially by patterns of glacial advance and retreat.
**B. STEM Traditional Fishing Technology Exhibits**

The local and traditional knowledge of these methods, combined with the masterful complexity and superior efficiency of this fishing technology, has been the object of many studies. By having re-enactments of all three technologies “in-situ,” and using video, animation and virtual 3D rendering, these scientific wonders will come to life and be explained in a way that is interesting and fun for students, teachers and visitors alike. Video documentation filmed by SHI will be employed to construct three interactive displays combining video and animation.

**Tlingit Halibut Hooks**

Tlingit fishing techniques embody indigenous science, technology, engineering, and mathematical (STEM) principles. An example is the Tlingit halibut hook (náxw - “made of wood”) used in Lingít Aaní (Tlingit Country). The hook was given to Ganuk, a Kaagwaantaan ḭít’ (shaman), by the brother of the land otter woman (da Laguna 1972: 997-998). The effectiveness of Tlingit fishing methods was first documented by William Beresford, exploring Lingít Aaní with Captain Dixon, noted that the efforts of seven men sent for halibut were “greatly inferior to that of two Indians” (1789:174-175). Lieut. George Thornton Emmons, stationed in the region in the late 1880’s, concluded: “For the capture of halibut this device is superior to any invention of the white man” (Emmons 1991:116). A small number of Tlingit men still employ this technology to harvest halibut. Through this exhibit and other programs, SHI is actively engaged in stimulating the revival of this highly effective traditional practice.

Characteristics of Traditional Tlingit Halibut Hooks:

- Employed traditional ecological knowledge to avoid fish greater than 55 lbs. (likely breeding females) and fish smaller than 30 lbs. (juvenile fish) (Imamura n.d.)
• Were set at locations identified by geographic place names (Cháatl Séedi/Halibut Passage; Chayéek Éedi/Halibut Hole; Cháatl Nadáakw/Halibut Table, etc.) – employing what Thornton refers to as the “technology of orientation” (2012: xi)
• Were engineered using two types of wood, one heavier than the other, and a system of weights and floats so that the hook would orientate itself correctly to catch the large bottom feeding fish
• Relied upon a mathematical ratio based on (A) the distance between the sharpened bone barb and the “v” of the hook, and (B) the size of halibut caught (Langdon n.d.).

_Tlingit King Salmon Lures:_

• The gear consists of cedar float carved in the approximate shape of a bird with a round knob here the head would be at the end of the neck portion. The leader, for which caribou line is preferred, is tied to the neck just below the knob end and wrapped around.
• A weight, usually a rock, is tied onto the leader a short distance from the hook to insure that the hook will remain under water.
• The hook is a carved in a closed J form. The hook that may or may not have eggs attached. Between the hook and the weight, a “propeller” lure is placed that will spin when water moves past it.
• At the rear of the carved float, a flat trapezoidal piece of wood (see sketch) that has the appearance of a tail is inserted at an angle. This catches the wind and imparts a bobbing action to the hook. The gear can be used “anywhere there’s a little bit of tide so the propeller” will spin.
• This technique combines sight, smell and sound elements in attracting the king salmon to take the hook.
Tlingit Intertidal Fish Traps:

- In river estuaries, wooden stake weirs and rock wall alignments were constructed for the taking of salmon. Traps would be placed in the openings on the stake and stone weir walls.
- Tlingits conceptualized these structures as “forts” where the salmon could give themselves safely to those who would care for them and ensure their opportunity to be reborn.
- When the first salmon returned, the clan members who owned the stream would wear their ceremonial regalia to welcome back the salmon people, and to sing and dance to demonstrate their joy and thanks at their return. All present would share in the eating of the first fish, and
its bones were returned to the water or burned which was required in order to allow the salmon to return in the future.

- Schools of fish would stream over the walls at high tide and ascend the streams to their spawning grounds. As the tide ebbed and those salmon that did not ascend retreated from the stream mouth, some would be caught behind the walls as the tide continued out. These salmon, by not ascending, chose to give themselves to the people, and were taken by spears and gaffs, and were thanked and processed.

The image above demonstrates the variety of forms of intertidal stone fish traps developed by Tlingit suitable to different locations all premised on the same strategy described above.

**Initial thoughts:** We initially conceptualized these three displays as 20-minute animated video presentations, but that idea has been discarded as being too passive and unrealistic for maintaining a viewer’s interest. We believe that the information that has been developed must be broken down in some manner that encourages greater interactivity and experiential learning about these technologies. We are looking for proposals that employ digital technology to provide enhanced viewer experience and learning opportunities.

**Knowing Your Place Educational Goals and Objectives**

The Knowing Your Place project is designed to improve the educational outcomes for Juneau’s Alaska Native K-12 students. To achieve this vision, SHI seeks to develop an interactive, multimedia, and educational exhibit and school curricula based on the exhibit. SHI is working with a curriculum specialist to develop 26 place-based and STEM (Science-Technology-Engineering-Math) lesson plans that will be linked to the exhibit. As a result of this project, SHI will partner with the Juneau School District to provide place-based educational programming at the Center for the district’s 4,800 students, of which
25% are Alaska Native. The contents of the exhibits and the curricula will also be shared with the region’s 16 rural public school districts, providing these resources to another 11,300 students.

The White House recently (2013:viii) published the “Federal Science, Technology, Engineering, and Mathematics (STEM) Education 5-Year Strategic Plan” which calls for a: “50 percent increase in the number of U.S. youth who have an effective, authentic STEM experience each year prior to completing

high school.” Dr. Ray Barnhardt (University of Alaska) is a passionate advocate for incorporating traditional ecological knowledge in K-12 curricula. In his article “Alaska Native Knowledge Network: Connecting to Place” (2009), he explains that Alaska’s Native cultures possess the basic principles of biology, chemistry, physics, mathematics, botany, geology, hydrology, meteorology, astronomy, physiology, anatomy, pharmacology, technology, engineering, ecology, topography, ornithology, fisheries, and numerous other applied fields.

Dr. Thomas Thornton, the project’s Place Name Consultant, has provided numerous ideas for lesson plans related to the Tlingit and Haida Geographic Place Name Exhibit, including:

• Why did the Tlingit and Haida people chose certain locations to live? Indigenous place name densities correspond to biological diversity and population “hotspots.” Exhibit could be used to display place names as an array of dots on the map with traditional settlements highlighted amid the high concentrations of locations named for subsistence activities.

• Why and how are place names chosen? Tlingit and Haida place names generally reference animals, plants, minerals, anatomical likenesses, hydrological and topographical features, significant event, etc. Provide illustrated examples (available from Thornton 2012). Compare to the preponderance of honorific biographical names in English – which provide no description of the landscape’s features - to Tlingit and Haida place names.

• How do Tlingit and Haida place names describe changes to these locations over time? The Tlingit geographic place name Sít’ Eeti Geeyí “Bay Taking the Place” was translated by naturalist John Muir as “Glacier Bay.” A lesson plan could draw attention to the capacities of Tlingit language to express action (verb centered) and relation (taking the place of), which in the case of Sít’ Eeti Geeyí document the effect of the last ice age.

The Curriculum Consultant has developed a curriculum map for grades K-12 framed by (1) the State of Alaska Content and Performance Standards for K-12 Alaska Students and (2) the Alaska Standard for Culturally Responsible Schools. Eight units consisting of a total of 26 lessons are under development for four grade ranges. For each grade range, there will be two units (one for place names and one for Tlingit fishing technologies). Each unit will consist of three or four lessons: one or two pre-SHI visit lessons, a description of what happens during the visit to SHI, and a post-SHI lesson. In Year 3, these units will be further enhanced by additional content linking them to the Knowing Your Place interactive exhibit. The complete set of 26 lesson plans will be formatted by SHI’s Media & Publications Director and sent with DVDs of the four Knowing Your Place Exhibits to the region’s 16 school districts.

Educational technology includes media that deliver text, audio, images, video, animation, computer-based learning, and web-based learning. Researchers specializing STEM initiatives and place-based
indigenous education also suggest that “using technological affordances to support a sense of place and students’ learning can have powerful pedagogical implications” (Miller, Doering, Roehig, and Shimek 2012: 67). Southeast Alaska’s teachers are currently able to incorporate Tlingit culture and language in their classrooms using SHI’s online educational technology, SHI’s Tlingit language resources webpage, and SHI’s new language app available for Apple and Android devices. The Knowing Your Place exhibit will add a substantial new component to SHI educational programming.

Project Schedule

Phase I

January-March, 2017: Discovery Phase
April 15, 2017: KYP Exhibit Design and Production Plan Submitted
May 15, 2017: Design and Production Plan Approved

Phase II

May 1, 2018: Prototype Installation Completed
June 30, 2018: Visitor Evaluation and Testing Completed
August 1, 2018: Final Installation Completed

Project Deliverables

1. Discovery Phase --- Conceptual development of exhibit experience and technology requirements for each; written exhibit design and production plan and schedule for 4 KYP displays and gallery layout.
2. Design and Production Phase: design, construction and installation of 4 KYP displays and gallery layout.
4. Exhibit Modification and Revision based on results of visitor evaluation and testing in collaboration with SHI: final installation.

Evaluation Criteria

A proposal evaluation committee will review and rank proposals according to the following criteria:

1. Understanding of Project and Desired Visitor Experience
2. Experience with designing-building exhibits that are highly interactive and provide experiences with a broad appeal
3. Ability to design and construct exhibits with interactive, multimedia technologies
4. Ability to work collaboratively with museum teams
5. Team Organization and Personnel Experience/Qualifications
6. Schedule and Work Plan
7. Budget
8. Experience integrating exhibits with educational standards