

ASSOCIATION OF TRIBAL ARCHIVES, LIBRARIES, AND MUSEUMS

# SUSTAINING INDIGENOUS CULTURE:

THE STRUCTURE, ACTIVITIES, AND NEEDS  
OF TRIBAL ARCHIVES, LIBRARIES, AND MUSEUMS



2012

This report is based on a national needs assessment survey conducted by the **Association of Tribal Archives, Libraries, and Museums**, with funding from the **Institute of Museum and Library Services** and the **Oklahoma Department of Libraries**.

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# Sustaining Indigenous Culture

## THE STRUCTURE, ACTIVITIES, AND NEEDS OF TRIBAL ARCHIVES, LIBRARIES, AND MUSEUMS

This ground-breaking report is based on a national needs assessment survey conducted by the Association of Tribal Archives, Libraries, and Museums (ATALM) in 2010–2011. The report is a part of a larger effort by ATALM to assess the status and needs of Native cultural organizations and develop a progressive plan that guides future programs, services, and funding in support of the work of indigenous archives, libraries, and museums.

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## Executive Summary

This report presents findings from the 2010–11 Association of Tribal Archives, Libraries, and Museums national survey of constituent organizations. Over 230 organizations responded to the survey; of these, 176 currently operate a tribal archive, library, museum (TALM), or multi-function organization. Key findings from the survey are summarized below.

### Management and Operations

Among TALMs' most striking management and operation needs is a need for master planning; this may include training and technical assistance on what master planning is, what the process is, and how TALMs can tap into resources to support master planning. TALMs need more mechanisms for board and tribal council orientation, training, and evaluation concerning TALM purposes and goals.

### Staffing

TALMs' most striking personnel need is funding for more staff. They have a particular need for trained, Native personnel to work as archivists, librarians, curators, and exhibit directors. In the meantime, TALMs may benefit from expanding their volunteer teams and considering whether there is scope to develop additional seasonal or short-term employment relationships.

### Training

TALM staff prefer targeted, hands-on, how-to, short-course training programs that are culturally relevant and affordable (or reduced in price through scholarships or travel reimbursements). The national TALM conferences supported by the Institute of Museum and Library Services are an important means of meeting these needs, although demand remains for training offered close to home or over the web.

### Finances

Many TALMs could benefit from substantial additional funding and could become more sustainable through funding source diversification. Revenue options may include charging admission, program, and facility rental fees; partnering more with local, state, and federal governments; and developing endowment and planned giving programs. Given that TALM managers and directors are the organizations' primary development staff, there may be a need to educate, train, and support these individuals in fundraising as they work to improve their institutions' financial bases.

### Technology

TALMs, especially tribal libraries, are key providers of community access to technology and to the Internet. Because technology has permeated every aspect of TALMs' work and engagement, one need is for strategic planning concerning technology use. At a minimum, TALMs' technology plans should address obsolescence and replacement, expanded broadband capacity, technical support, and further integration of technology into exhibits, displays, and user/visitor experiences.

### Digitization

Increasingly, digitization is industry-standard work. Yet more than half of responding TALMs do not digitize any materials, and many more need funding, equipment, staff time, and expertise to engage appropriately in digitization. As efforts progress, TALMs also may need assistance with digital policy-making and planning in order to ensure appropriate control of cultural patrimony.



### Exhibitions, Programs, and Education

TALMs provide a wide range of programs, services, and activities to their communities, including education, exhibitions, workshops, and object storage. However, some TALMs may be missing opportunities to leverage resources, as they are not yet engaging other archives, libraries, and museums (tribal and non-tribal) in shared aspects of their service missions. In terms of K-12 outreach, TALMs may welcome opportunities to expand their repertoires beyond talks on history and culture.

### Audience and Visitation

TALMs' primary audiences are their own tribal communities—and their marketing is well targeted to these populations. Yet to further strengthen community relationships and promote sustainability, more TALMs could consider developing “friends” or membership programs. This requires developing membership program models appropriate to the tribal community context; it also may require implementation training.

### Conservation, Preservation, and Emergency Preparedness

TALMs need substantial support with conservation and preservation work. Funding for planning, training, systems updates, facility improvements, and staff for conservation and preservation is sparse. Given these findings, TALMs might benefit from internal “conservation and preservation audits” that could identify immediate needs and the most cost-effective ways to address them.

### Archive Specific

Many tribal communities with a tribal library or museum also have a tribal archive. These organizations hold—and continue to acquire—a broad array of critical historical records, including photographs, maps, correspondence, family histories, and government documents. But tribal archives lack the staff, space, and storage capacity to do their jobs well. Archives may benefit from staff training in appropriate archival care techniques and in field standards and from new or stronger partnerships with non-tribal, state-level organizations.

### Library Specific

Tribal libraries place a special focus on collecting materials specifically relevant to their tribal communities and see this as both a present and ongoing goal. As all tribal libraries' collections and services grow, increased resources for children and young adults may be a particular need. Yet meeting any collection need is likely to require more space, which is at a premium for most tribal libraries. Fundraising for expansion, or training in creative ways to make even better use of existing space, may be critical needs. Library staff could benefit from more access to library management technology and technical support for that technology, as well as training in an array of library skills and outreach services. The breadth of tribal libraries' needs highlights the vital and encompassing role that these institutions play in their communities.

### Museum Specific

Tribal museums are important community institutions, which ensure ongoing cultural stewardship and public education through active acquisition programs and changing exhibits. A number of tribal museums also have expansion plans in place—which is one response to the significant need for exhibition and storage space cited by survey respondents. Other needs are for increased budgets, fundraising training for managers, and staff training in exhibit development and other core museum competencies.

*AS A NATIVE AMERICAN RIGHTS ATTORNEY FOR MOST OF MY LIFE, I HAVE WITNESSED FIRST-HAND THE ESSENTIAL ROLE ARCHIVES, LIBRARIES, AND MUSEUMS PLAY IN PRESERVING OUR HERITAGE AND PROTECTING OUR SOVEREIGN RIGHTS.*

**WALTER ECHO-HAWK**

# Sustaining Indigenous Culture

## THE STRUCTURE, ACTIVITIES, AND NEEDS OF TRIBAL ARCHIVES, LIBRARIES, AND MUSEUMS

Sovereignty, self-determination, and self-governance are primary goals of Indigenous nations worldwide—and they take important steps toward those goals by renewing control over their stories, documents, and artifacts. In the U.S., the last 30 years have been a remarkable period of reasserted and reaffirmed authority over such cultural patrimony through the creation of tribal archives, libraries, and museums. Through these institutions, American Indian, Alaska Native, and Native Hawaiian peoples are able “to control their own past and, in so doing, to take charge of their present and future.”<sup>1</sup>

This is indisputably important work. To better support it, a core team of Native professionals formed the Association of Tribal, Archives, Libraries, and Museums (ATALM) in 2010. ATALM provides training, networking, and key information for the directors, managers, and staff of tribal cultural institutions (see [www.atalm.org](http://www.atalm.org)). In winter 2010–2011, with a grant from the Institute of Museum and Library Services, it also launched the first-ever comprehensive survey of tribal archives, libraries, and museums (TALMs), in an effort to document member organizations’ institutional structure, outreach, and needs.

This report summarizes findings from the survey. It is organized into 13 sections: sample description, management and operations, staff, training, finances, technology, digitization, programs and education, audience and visitation, conservation, archives, libraries, and museums.

### The Sample

From December 2010 through March 2011, ATALM reached out via email to 412 known tribal archive, library, and museum directors. It sent a survey instrument via US mail to the leaders of another 153 tribes for which TALM director contact details were unknown. Altogether, ATALM contacted 565 organizations and Native communities in the lower 48 states, Alaska, and Hawaii.

Two hundred twelve organizations responded to the survey (a 38% overall response rate, and a 51% response rate from known institutions, although rates were lower on individual survey questions). One hundred eighty-five respondents reported operating an individual tribal archive, library, museum, or multi-function organization, and another 23 organizations responded prospectively, noting that they were interested in starting a TALM but had not yet done so. Functionally, the sample represents 101 tribal archives, 154 tribal libraries, and 69 tribal museums, many of which are part of multi-function organizations (Table 1 and Figure 1).<sup>2</sup> A few of these institutions were established long ago—one archive reports a founding date in the 1920s—although most were founded in the 1990s and 2000s (Figure 2). Notably, responding organizations represent every region of the country, with particularly strong survey participation by TALMs in Alaska, California-Nevada, the Four Corners region, the Northwest, and South Central states (Table 2).

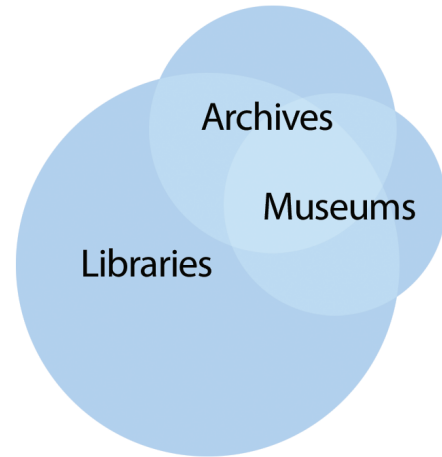
<sup>1</sup> Hartman Lomawaima, *The State of the Native Nations: Conditions under U.S. Policies of Self-Determination*, Oxford University Press, New York, 2008, p. 293.

<sup>2</sup> TALMs self-identified as archives, libraries, and/or museums. In some cases, other responses show that individual TALMs did not identify their full set of functions. Where answers indicate that a TALM is serving a particular function, it is included in that category even if it did not self-identify as such.

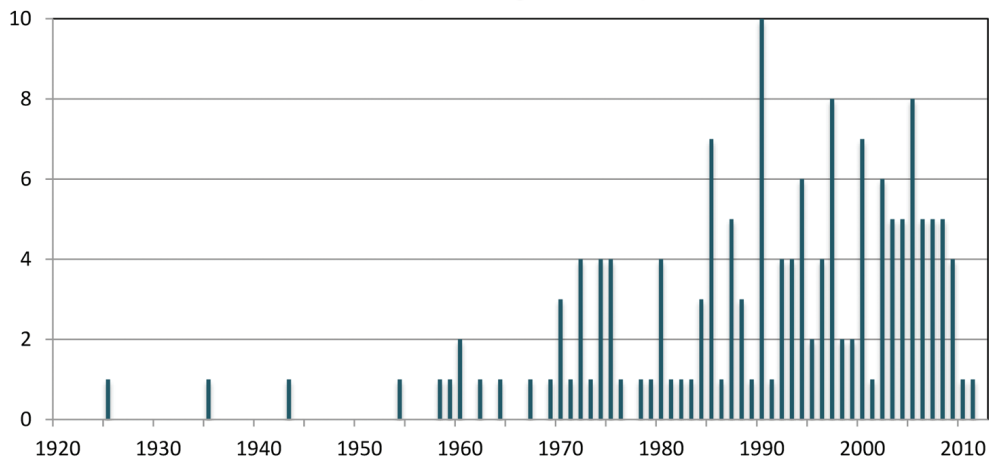


**Table 1 and Figure 1. Functional distribution of TALMs**  
(n=185 organizations)

Function	# of respondents of type
Archive	10
Library	70
Museum	6
Archive + Library	36
Archive + Museum	15
Library + Museum	8
Archive + Library + Museum	40



**Figure 2. TALM founding dates**  
(n=155 organizations\*)



\*For tribes with multiple TALMs, or TALMs performing multiple functions, the earliest start date is reported.

Most TALMs are part of a larger community commitment to cultural stewardship. Seventy-four percent (120/163) of responding TALMs are located in communities that also have a language program; 66% (99/151) have historic sites, homes, or trails; 56% (80/144) have a cultural resource protection commission, office, or board; and 54% (81/149) have a Tribal Historic Preservation Office (THPO).

**Table 2. Geographic mix of respondents**

(n=207 organizations)

Region	# of Respondent Organizations	
	Existing TALM (185)	Desire a TALM (22)
Northeast (CT, MA, ME, NH, RI, VT)	4	1
Middle Atlantic (DE, MD, NJ, NY, PA)	4	0
Southeast (AL, AR, FL, GA, KY, LA, MO, MS, NC, SC, TN, VA, WV)	6	0
South Central (OK, TX)	23	0
Great Lakes (IL, IN, IA, MI, MN, OH, WI)	14	0
Great Plains (KS, NE, ND, SD)	7	1
Rocky Mountains (ID, MT, WY)	4	0
Northwest (OR, WA)	25	1
California-Nevada	35	5
Four Corners (AZ, CO, NM, UT)	35	1
Alaska	24	11
Hawaii	0	1
Missing Location Data	4	1

Likewise, responding TALMs' primary goals are community-oriented—89% (148/166) identify “education of tribal members” as a “very important” function for their organizations. Other functions receiving strong support as “very important” are “cultural preservation, perpetuation, and revitalization for tribal community” (86% of 162 respondents), serving as a “repository for cultural materials and resources” (76% of 161 respondents), and providing “support for tribal sovereignty” (71% of 161 respondents). Outward looking functions—or service to non-tribal citizens—were generally less important. Only 44% (72/162) of responding TALMs indicated that “tourism or economic development” was a “very important” function, and only 43% (70/161) gave “education of non-tribal members” this status.

## Management and Operations

Many TALMs responding to the survey (76% of 155) are organized as a department or unit of tribal government. The next most common organizational form—reported by 19% of organizations (29 of 155)—is as a 501c3 non-profit corporation.

Most TALMs are well organized in terms of administrative policy. Eighty-two percent of 152 responding organizations have written personnel management policies, and 81% (of 144 respondents) report having written policies covering other administrative issues such as Internet use and travel. Seventy-four percent of 151 responding TALMs have written finance or financial management policies and 10% have financial policies under development. The one concern in these data is the 16% of TALMs that report *not* having a finance or financial management policy.

The survey defines strategic planning as planning that addresses governing authority, staffing, financial resources, collections, and programs. Among 154 TALMs reporting, 52% have a strategic

plan, and 36% are in the process of strategic planning. Among the 77 TALMs with a strategic plan in place, 90% review their plans at least every 3–5 years, with 40% reviewing their plans every year.

TALMs appear less well prepared in terms of master planning, which the survey defines as addressing the TALM’s operation, programs, and physical development over the long-term. Only 27% (of 146 respondents) report having a master plan, 47% have one in development, and a full 25% do not have a master plan at all.

Given that many TALMs are a unit or department of tribal government, it is not surprising that 75% (118 of 157) identify their tribal council as a governing body of the TALM. Most of these TALMs report only to their tribal council (77 of 118), with the remainder engaging in an array of political and community reporting relationships. For example, 44 TALMs in the respondent pool report to a board of trustees or board of directors, but 14 of these also report to their tribal council.

Where boards do exist, most (52%) consist entirely of tribal members. The other common board composition is for at least half of the board to be Indigenous (30% of respondents with boards). In 48% of cases, the board itself appoints new board members, and in 37% of cases, a tribal council appoints new members.

Board preparation is an outstanding need, as detailed in Table 3. Given that tribal councils serve as the governing body for most organizations, one consideration might be for TALM directors to find a way to educate *all* their oversight entities. Tribal council orientation, training, and evaluation with regard to the TALM requires innovation, but may have important payoffs in terms of the council’s understanding and support of a TALM’s mission, vision, and long-term goals.

**Table 3. TALM board preparation**  
(n=43 organizations)

	Does your organization have a formal process of:			
	Yes	Planned	No	Don’t know
Board orientation?	37%	7%	42%	14%
Board training?	28%	7%	46%	19%
Board evaluation?	21%	2%	56%	21%

**Findings**—Among TALMs’ most striking management and operation needs is a need for master planning; this may include training and technical assistance on what master planning is, what the process is, and how TALMs can tap into resources to support master planning. TALMs also need more mechanisms for board and tribal council orientation, training, and evaluation concerning TALM purposes and goals.

NOTHING HAS GREATER SIGNIFICANCE FOR THE CULTURAL PRESERVATION OF OUR INDIVIDUAL TRIBES THAN TO ENSURE THAT WE WISELY AND PROFESSIONAL PRESERVE OUR HISTORY, ARTIFACTS, STORIES, ART, AND LITERATURE FOR GENERATIONS TO COME.

WILMA MANKILLER

## Staff

The mean number of full-time TALM staff is four. Because there are several large institutions in the sample, however, more reliable figures for the typical number of full-time employees are the median (half of the responses are higher, half lower), which is two, and mode (most frequent result), which is one. Executive director and finance manager are the most common positions filled by full-time personnel. (See Tables 4 and 5.)

**Table 4. TALM staffing patterns**

(n=130 organizations)

	% of TALMs with employee type	# of employees of this type		
		Mean	Median	Mode
Full-time employees	89%	4.4	2	1
Part-time employees	51%	1.3	0.8	0
Seasonal employees	22%	0.7	0	0
Full-time volunteer	8%	0.1	0	0
Part-time volunteer	25%	0.8	0	0
Seasonal volunteer	15%	0.8	0	0
Student interns	33%		n/a	

**Table 5. Top positions by type**

(% of positions of this type filled by the given employee type)

Top FTE positions	Top 5 contract staff positions
Director (86%, n=113)	Information technology (18%, n=94)
Finance manager/budget director (71%, n=103)	Groundskeeper (16%, n=91)
Administrative assistant (59%, n=106)	Graphic design (16%, n=90)
Receptionist (56%, n=101)	Housekeeping/janitorial (11%, n=98)
Education director (54%, n=99)	Fundraiser/grant writer (9%, n=107)
Housekeeping/janitorial (54%, n=98)	Top 5 volunteer positions
Fundraiser/grant writer (50%, n=107)	Historian (8%, n=86)
Librarian (49%, n=111)	Librarian (6%, n=111)
Facility manager (47%, n=92)	Tour guide (6%, n=89)
Collections manager (47%, n=91)	Special events director (5%, n=97)
Archivist (42%, n=102)	Interpreter (5%, n=87)
Top PTE positions	Top 5 needed* staff positions
Librarian (18%, n=111)	Conservator (37%, n=84)
Housekeeping/janitorial (16%, n=98)	Archivist (34%, n=102)
Clerk (12%, n=90)	Historian (33%, n=86)
Fundraiser/grant writer (11%, n=107)	Special events director (31%, n=97)
Information Technology (9%, n=94)	Exhibit director (30%, n=88)

\* Based on the check box "No one does it, we need it."

TALMs are able to expand capacity somewhat with part-time, seasonal, and volunteer staff. Some also use interns. Even so, personnel ranks are thin among these tribal cultural organizations, and more staff are both needed and desired:

- ▶ As noted in Table 5, there are a number of job functions that “no one does” but that TALMs may need. Many of these are substantive, core mission roles—the kinds of things it is difficult for contractors or volunteers to do.
- ▶ Answers to the open-ended question, “What is your greatest staffing need?” document a broader range of capacity concerns, but the clearest message from these responses is the simple need for *more* staff. For example, one respondent notes, “Nearly all of the capacities listed above are undertaken to varying degrees by the members of our too-small staff. Our greatest needs are more people and training.” Another wrote, “Most jobs are done by one person. We need people that can be [the] sole program specialist.” An added nuance is that this is work most appropriately done by community members or other Natives: “[Our greatest staffing need is] more staff, trained and ready, Native people with training.”

**Findings**—*TALMs’ most striking personnel need is funding for more staff. They have a particular need for trained, Native personnel to work as archivists, librarians, curators, and exhibit directors. In the meantime, TALMs may benefit from expanding their volunteer teams and considering whether there is scope to develop additional seasonal or short-term employment relationships.*

## Training

Trained personnel make a difference to the effective operation and expansion of TALM functions and services. But how can a TALM develop appropriate staff capacities? One way is to recruit and hire staff with desired skill sets. Another is to provide current staff with the opportunity to learn new skills.

According to the survey data, the best ways to train current staff are through local, state, and regional programs that are topic-specific and use hands-on or how-to teaching methods. These descriptors received “what works” responses in the 80% range when respondents were asked, “What training formats work best for your organization?” (using the categories “works well,” “doesn’t work well,” and “don’t know”; with n=125–139). Brief distance learning programs like webinars or short web-based modular courses received a “works well” response from 57% of 129 respondents, but all other training formats scored 50% or lower. Notably, the TALM conferences and workshops supported by the Institute of Museum and Library Services (IMLS) since 2003 (and now offered through ATALM) have been well matched to respondents’ top preferences.

Nonetheless, there are significant barriers to training, with funding being foremost among them. A plurality of respondents (38% of 117) acknowledges having an annual training budget of \$1,000 or less (9% report \$0, 2% report \$1–\$250, 7% report \$251–\$500, 20% report \$501–\$1000). This is a barrier to attendance at programs far from the TALM or that have substantial registration and tuition fees. Another 38% percent of responding organizations have an annual training budget of \$1001–\$5000, and 24% have \$5000 or above. Some good news is that even in the recessionary period of the study, 64% of responding organizations had a constant or growing training budget, and 77% expected their budget to stay constant or increase in the coming year (n=121).

Non-funding barriers to training also are shown in Table 6; rankings are averaged across organizations’ responses (respondents ranked obstacles 1–9, most to least problematic).

**Table 6. Obstacles to TALM employee training**

Overall rank	Average rank score	Obstacle
1	2.84	Lack of funding for training (n=129)
2	3.42	Registration fees too expensive (n=123)
3	4.17	Distance (n=125)
5	4.55	Leaves the organization without staff (n=122)
4	4.56	Lack of time (n=124)
6	4.59	Lack of culturally relevant training (n=116)
7	5.62	Lack information about training opportunities (n=118)
8	6.54	Lack of interesting training (n=105)
9	6.61	Lack of quality training (n=90)

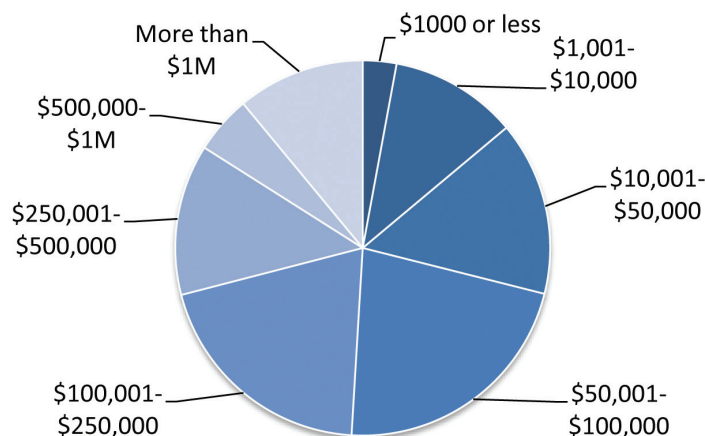
**Findings**—TALM staff members prefer targeted, hands-on, how-to, short-course training programs that are culturally relevant and affordable (or reduced in price through scholarships or travel reimbursements). The national TALM conferences supported by the Institute of Museum and Library Services are an important means of meeting these needs, although demand remains for training offered close to home or over the web.

## Finances

Figure 3 emphasizes the wide variation in scope and size of tribal archives, libraries, and museums as measured by their annual budgets. The variation underscores the importance of TALMs to Native nations—even communities with very little to invest are establishing TALMs to collect, display, and share their stories.

More than half of the TALMs reporting budget information have budgets that are either “level and stable from year to year” (44%) or “strong and growing” (10%). Nonetheless, 36% of TALMs have unpredictable budgets and 9% report that they are “unstable and losing money,” situations that make it difficult for them to plan for the future (to update, restore, expand, steward, conserve, teach, and share).

**Figure 3. TALM budget ranges**  
(n=111 organizations)



The ability to diversify funding sources is an important determinant of organizational sustainability. Yet most TALMs have relatively few funders; on average, surveyed TALMs receive revenue from only three sources. As Table 7 shows, the most common source is the IMLS, which provides funding to 66% of respondents. Tribal governments are next, supporting half of the TALMs in the sample. One in four organizations receives funding from state government sources (arts councils, departments of education, etc.), one in five supplements its budget with merchandise sales, and one in six



receives charitable contributions. Other than the IMLS and National Parks Services (which supports 16% of respondents), federal funding is uncommon for TALMs. Funding gained through local-level collaboration is also rare.

To address these concerns, TALMs will need to diversify funding sources:

- ▶ Short-term possibilities for self-generated funds include charging admission, program, and facility rental fees (options for 84–90% of 128 respondents).
- ▶ Over the medium term, partnerships with local, state, and federal government agencies may be another source of revenue. If carefully chosen, these grant programs or partnerships may provide additional dollars without compromising the institutions' primary mission of tribal community service.
- ▶ In the long run, TALMs may benefit from endowment and planned giving development; only 13% of respondents had or were planning an endowment, and only 12% had or were developing a planned giving program.

**Table 7. Sources of TALM budget support**

(n=128 organizations)

% of TALMs accessing	Leading Sources
66%	Institute for Museum and Library Services (IMLS)
52%	Tribal government allocation from gaming revenues
51%	Tribal government allocation from non-gaming revenues
27%	State government sources
20%	Merchandise sales
18%	Individual contributions
16%	Foundations and other charitable organizations
16%	National Parks Services (NPS)
16%	Admission fees
13%	Other federal government sources
10%	Facility rental
10%	Program charges (e.g., event tickets or participation fees)
9%	Membership dues
9%	Corporations
6%	Endowment income
5%	National Trust for Historic Preservation (NTHP)
5%	National Science Foundation (NSF)
5%	County government sources
4%	National Endowment for the Arts (NEA)
3%	National Endowment for the Humanities (NEH)
2%	City government sources
2%	National Historical Publications and Records Commission (NHPRC)
1%	Convention and visitors bureau

A critical difficulty, as supported by the staffing data above, is that few TALMs have the capacity to devote much time or effort to raising new revenue. Sixty percent of 128 respondents said the TALM director or manager was responsible for fundraising (along with all his or her other management responsibilities, sometimes as the sole full-time employee of the organization). Another 23% said that “no one” was responsible for fundraising, which makes budget expansion a daunting task.

One issue for fundraising is that most TALMs do not have a strong sense of their top priorities should substantial new resources become available. As shown in Table 8, at least three-quarters of responding TALMs listed eight of 11 possible spending priorities as a “top priority” for new resource investment (versus “middle priority” and “low priority”). On the one hand, this reflects TALMs’ substantial needs; on the other hand, a lack of clear spending goals makes fundraising more difficult.

**Table 8. Top spending priorities if new funding were available**

(n=130 organizations)

% of respondents for whom this is a “top priority”	Priority area
92%	Create new programs or expand existing ones
89%	Hire new staff
87%	Train existing staff
86%	Expand collection
85%	Improve collection care
84%	Construct a new facility
78%	Renovate existing facility
76%	Create new exhibitions and/or upgrade or modify existing ones
71%	Establish an endowment
62%	Pay off debt
7%	Some other spending option

**Findings**—*Many TALMs could benefit from substantial additional funding and could become more sustainable through funding source diversification. Revenue options may include charging admission, program, and facility rental fees; partnering more with local, state, and federal governments; and developing endowment and planned giving programs. Given that TALM managers and directors are the organizations’ primary development staff, there may be a need to educate, train, and support these individuals in fundraising as they work to improve their institutions’ financial bases.*

WE COULD BE DOING SO MUCH MORE—AND COULD MAKE A HUGE DIFFERENCE—IF WE HAD FUNDS TO HIRE MORE STAFF, FUNDS TO TRAIN OUR NON-PROFESSIONAL STAFF, AND FUNDS TO IMPROVE OUR FACILITY.

SURVEY PARTICIPANT

## Technology

**Table 9. TALM managers' perceptions of Internet access in their communities**  
(n=120 organizations)

Estimated % of homes in community with Internet access	Response frequency		
	#	%	Cumulative %
0–10% of homes	31	25.8%	25.8%
11–20% of homes	23	19.2%	45.0%
21–30% of homes	21	17.5%	62.5%
31–40% of homes	13	10.8%	73.3%
41–50% of homes	12	10.0%	83.3%
51–60% of homes	5	4.2%	87.5%
61–70% of homes	8	6.7%	94.2%
71–80% of homes	3	2.5%	96.7%
81–90% of homes	4	3.3%	100%

Eighty-three percent of respondents to the question on community-wide Internet access describe their communities as places where fewer than half of homes have a high-speed Internet connection (see Table 9). By contrast, all of the TALMs in these low-service communities are wired, and most have broadband connectivity: at least four out of five TALMs in low-service communities connect through T-1, T-3, DSL, ISDN, or cable lines or via satellite or other wireless broadband options.

In other words, the vast majority of TALMs serve communities where public access is vital—and they are stepping up to the task. As shown in Table 10, public access to the Internet is the most common type of public outreach via technology among surveyed TALMs. Tribal libraries are an especially important public access provider: 97% of the TALMs providing public Internet access are tribal libraries. Furthermore, 46% of 84 responding tribal libraries report that they are the *only* provider of free public computer and Internet access in their communities.

**Table 10. TALMs' public outreach via technology**  
(n=136 organizations)

Public use	% of TALMs
Provide public access to the Internet	71%
Provide public access to word processing, printing, and other office functions	66%
Provide access to institutional resources (finding aids, collection catalogs, visual images of materials in the collection)	58%
Create an exhibit experience	13%

Nonetheless, there is room for expansion and improvement. Only 58% of 83 tribal library respondents report that during a typical day, there are enough public access computers available for those who wanted to use them (a figure that includes libraries unable to offer public computer access at all). And, 65% of tribal libraries with a public access computing area report that the space is inadequate (n=65).

For all TALMs, technology also has become an important tool for organizational management and administration—and the plans expressed in Table 11 suggest that it will become even more integral to TALM management in the near future.

**Table 11. TALMs' administrative use of computer technology**

(n=131 organizations)

Administrative use	Current Use	Planned Use
Manage collections	82%	18%
Manage finances	79%	10%
Manage educational resources	73%	21%
Create publications	63%	25%

Given the pervasiveness of technology use for public outreach and TALM administration, it is good news that most TALMs have an in-house means of technology support. For example, among 120 respondents to the question, 36% said a staff member maintained the TALM website, and another 44% said the site was maintained by a tribal (but non-TALM) employee. This is a clear advantage for TALMs embedded in a larger tribal administrative structure.

TALMs' ability to keep up with public demand for technology access and with opportunities to use technology in TALM administration depends on sound planning. Half of the responding TALMs (53% of 131) lack a technology plan to help guide equipment and software purchases, data management, security, and other information technology issues. Yet many TALMs recognize a need for action: Two of every five TALMs without a plan have one in development (39% of 70 respondents).

**Findings**—*TALMs, especially tribal libraries, are key providers of community access to technology and to the Internet. Because technology has permeated every aspect of TALMs' work and engagement, one need is for strategic planning concerning technology use. At a minimum, TALMs' technology plans should address obsolescence and replacement, expanded broadband capacity, technical support, and further integration of technology into exhibits, displays, and user/visitor experiences.*

## Digitization

Forty-seven percent (of 129) TALMs have begun to digitize collections. Another 24% intend to start soon, although 29% report no plans to digitize any materials. For the TALMs that already are digitizing or have plans to, the top-ranked reasons for electronic reproduction are to preserve materials of importance or value (95% of 78 respondents), increase access to collections (74%), minimize damage to original materials (64%), increase the collection's visibility and grow its audience (45%), and provide access to materials for specific audiences (41%).

NATIVE AMERICANS ARE USING TECHNOLOGY WHEN IT IS AVAILABLE TO INTERACT, COMMUNICATE, SHARE CULTURE, AND GAIN THE SKILLS NEEDED IN A DIGITAL WORLD. DESPITE A LACK OF ACCESS, HIGHER PRICES FOR BROADBAND AND OFTEN NON-EXISTENT INFRASTRUCTURE, LEADERS IN THESE COMMUNITIES HAVE DEVELOPED A VISION AND BUILT SELF-SUFFICIENT NETWORKS AND COMMUNITY TECHNOLOGY CENTERS TO CONNECT AND STRENGTHEN THEIR NATIVE COMMUNITIES.

POLICY AND PROGRAMS ANALYST, NATIVE PUBLIC MEDIA **TRACI MORRIS**

Sound planning and policy making can help TALMs maximize the benefits of digitization. Even so, relatively few TALMs report that they have any digitization policies at all (36). Of these, only a third have written mission and goals statements for digitization efforts (11 respondents). A few more respondents have digital preservation plans (15), policies concerning digital collection development (15), policies for the inclusion of digital materials in exhibitions (15), or policies addressing the rights to and licensing of digital images (16). Access appears to be the main area of planning and policy making, with 20 of 36 respondents (56%) having policies governing access to digital images.

Respondents most frequently cite scarce funding and staffing limitations as “high barriers” to further digitization (56% and 49% of 85 respondents, respectively). Equipment and the pressure on small staffs to do many things are also concerns: respectively, 49% and 41% of respondents cite “lack of necessary equipment” and “other projects have higher priority” as medium-level barriers to digitization.

**Findings**—*Increasingly, digitization is industry-standard work. Yet more than half of responding TALMs do not digitize any materials, and many more need funding, equipment, staff time, and expertise to engage appropriately in digitization. As efforts progress, TALMs also may need assistance with digital policy making and planning in order to ensure appropriate control of cultural patrimony.*

## Exhibitions, Programs, and Education

**Table 12. Services and programs TALMs provide**  
(n=130 organizations)

	% of TALMs providing service or program
General educational activities	76%
Public programs such as films, lectures, storytelling, art shows, dances, etc.	71%
Traditional arts and crafts classes or instruction	60%
Exhibits	54%
Recording and collecting oral history	50%
Tribal language classes	45%
Tours and field trips	45%
Recording and collecting family history	44%
Sell merchandise created by tribal members	34%
Temporary storage of objects for individuals, families, or others	32%
Conferences	32%

Table 12 details the broad range of programs, services, and activities that TALMs offer. One of their most important services is general education, especially for youth. Eight out of every 10 TALMs (79% of 120 organizations) provide programs to primary and secondary students at the TALM facility, and seven of 10 (69% of 114 organizations) offer programming at schools. Talks on history and culture are the most common type of student programming, but many also offer demonstrations, crafts, workshops, and at TALM facilities, exhibits geared to youth (see Table 13).

Table 13. TALM programs and activities for K–12 students

	At the TALM (n=120)	At schools (n=114)
Talks on history and culture	58%	57%
Crafts workshops and classes	50%	29%
Exhibits	48%	na
Seasonal opportunities and programs	46%	18%
Demonstrations	42%	41%
Films or multimedia presentations	31%	20%
Interactive workshops	17%	8%
Living history tours or exhibits	14%	7%
Lesson plans	na	14%
Loan kits or trunks	na	12%

A closer look at TALM programming underscores the organizations' commitment to working with and on behalf of their own tribal communities. Approximately half of the responding TALMs work "occasionally" with non-tribal archives, libraries, museums, colleges, and universities. TALMs' most common partnerships are much more local—they are with community members. Among 132 survey respondents, 74% said that tribal elders are involved with the TALM; 64% said that the TALM participated in planning and executing tribal celebrations and events; and 61% said that tribal citizens are involved in TALM program or exhibition development.

**Findings**—*TALMs provide a wide range of programs, services, and activities to their communities, including education, exhibitions, workshops, and object storage. However, some TALMs may be missing opportunities to leverage resources, as they are not yet engaging other archives, libraries, and museums (tribal and non-tribal) in shared aspects of their service missions. In terms of K–12 outreach, TALMs may welcome opportunities to expand their repertoires beyond talks on history and culture.*

## Audience and Visitation

TALMs' reported goals, programs, and services describe community-oriented organizations actively involved in sustaining and preserving the ideas and materials that define unique Native nations. More evidence of this mission comes from the answer to the question, "Who are your organization's primary audiences?" Ninety-five percent of 130 responding institutions listed tribal members. The next highest response category was educators and students (68%).

In some ways, the primacy of TALMs' focus explains why 71% of 126 respondents report that they do not have a membership or friends program. If TALM programs and services are for the entire tribal community—and primarily for them—the organization's friends already are defined and known. Yet having a membership program may have particular advantages. It may create a core group of supporters who can help promote the TALM, help turn the organization's aspirations into realities, and help insulate the TALM from tribal politics and community disputes.



TALMs' tribal-community focus also explains their typical marketing strategies. Respondents cite word of mouth as their top promotional tool (91% of 128 respondents use this method), followed by brochures and flyers (74%) and the organization's website (74%), presentations and speaking engagements (54%), and publications and press releases (42%).

**Findings**—*TALMs' primary audiences are their own tribal communities—and their marketing is well targeted to these populations. Yet to further strengthen community relationships and promote sustainability, more TALMs could consider developing "friends" or membership programs. This requires developing membership program models appropriate to the tribal community context; it also may require implementation training.*

## Conservation, Preservation, and Emergency Preparedness

Conservation, preservation, and emergency preparedness are challenges for many TALMs. Only the most well-resourced and staffed TALMs appear to be meeting their goals in this area. Specifically:

- ▶ 42% (of 113 respondents) assign conservation or preservation tasks to various staff as needed, and 33% report that no staff person has conservation or preservation responsibilities (one TALM gave both of these responses). Twenty-seven percent of responding facilities have a (part-time or full-time) conservation/preservation specialist on staff.
- ▶ 41% (of 118 respondents) report that they have no funds in their budgets specifically allocated to conservation or preservation; another 30% say there is no line item but funds generally can be found, and 20% report having a specific conservation and preservation budget.
- ▶ Only 28% (of 118 respondents) report that collections are stored in a way that completely meets local Indigenous standards of care.
- ▶ 46% of 118 reporting facilities lack a climate control system, and another 14% have climate control only in some areas of their facilities.
- ▶ 29% (of 119 facilities) lack security systems, and another 13% have security systems only in some areas.
- ▶ 69% (of 119 respondents) note that they either do not have an emergency/disaster plan or that the one they have is not up to date. More positively, among those TALMs with an emergency/disaster plan (43 respondents), 72% report that employees are trained to carry it out.
- ▶ 45% (of 120 respondents) report that they do not have copies of vital collection records (inventory, catalog, and insurance policies, for example) stored off site; another 23% report that some but not all of these records are stored off site.
- ▶ 29% of 121 responding TALMs report that they have suffered loss or damage to the collection in the last 10 years. While only 38 organizations specified the type of loss, the most common were theft or other unauthorized borrowing (17/38, or 45%) and non-flood water damage (14/38 or 37%).

**Findings**—*TALMs need substantial support with conservation and preservation work. Funding for planning, training, systems updates, facility improvements, and staff for conservation and preservation is sparse. Given these findings, TALMs might benefit from internal "conservation and preservation audits" that could identify immediate needs and the most cost-effective ways to address them.*

## Archive-Specific Findings

Most tribal archives are part of multi-function organizations: 90% are components of broader-mission TALMs. Tribal archives also steward a wide array of records. The top 10 record types—each held by at least 60% of respondents—are reported in Table 14. In terms of expansion, common records that archives are seeking to acquire include tribal histories, family histories, oral histories, and stories concerning tribal families.

**Table 14. Most common types of records held by tribal archives**  
(n=80 tribal archives)

Record type	% of archives with record type
Historic photographs	89%
Maps, plats, drawings	85%
Correspondence	74%
Newspapers	73%
Publications	71%
Oral histories	69%
Family histories	66%
Government records	66%
Film	65%
Tribal histories	61%

Typical means for locating records in tribal archives are computerized databases (51% of 74 respondents) and folder/file cabinet systems (50%). Nearly half of respondents (36) noted that multiple record-finding methods were available to users. Nonetheless, non-computerized methods were most common among tribal archives with a single means for locating records (30 of 38).

Ninety percent (of 81) respondents noted that their archive restricted access to at least some materials. Depending on the nature of the materials, these restrictions may be adequate—or not, which suggests another reason for investments in computerized finding systems. Using such systems, archive administrators may be better able to segregate records by sensitivity level to both improve access and protect materials.

Even so, only 25% of the 76 archives responding to the survey question on challenges listed “inadequate technology” as a “major challenge.” Space, staff, and storage needs are the overwhelming concerns: 68% of respondents cited “inadequate space” as a major challenge, 63% cited “too few staff,” and 59% cited “inadequate shelving, cabinets, and other storage areas.” “Inadequate budget,” which is a version of the other three, received a “major challenge” ranking from 49% of respondents.

**Table 15. Tribal archives' space descriptions and needs**

(n=76 tribal archives)

Have this type of space?	Yes %	Have this type of space?	No %*
Administrative space	74%	Conservation space	74%
Storage area devoted exclusively to archives purposes	59%	Vault	72%
Reading room or research work area	50%	Meeting room(s)	61%
Work space to process collections	42%	Display space	59%
Display Space	41%	Work space to process collections	58%

\*Includes archives reporting that they "plan to" have this type of space

Table 15 provides additional information on the space available to tribal archives. Most have administrative space and storage areas devoted to archival purposes; most lack dedicated space for conservation work and vaults for valuable items. While much extant space is "adequate" or "even ideal" for the archives' needs, substantial portions are not. For example, 39 of the 55 archives with administrative space describe it as adequate or better—but 28 of 44 archives with storage space and 14 of 27 with display space rate these spaces as "inadequate."

In the absence of significant budget increases, staff training may fill some gaps. Perhaps recognizing this, top management and training needs reflect a concern for collections storage and care and for technology training (see Table 16). In separate questions, only 40% of 75 respondents reported that tribal archive staff are aware of recommendations in "The Protocols for Native American Archival Materials," and 81% said they did not collaborate with their respective states' State Historical Records Advisory Board. These responses may reflect additional training needs.

**Table 16. Tribal archives' management and staff training needs**

(n=74 tribal archives)

Training need	% of archives where need is "high priority"
Collections storage and handling	46%
Preventative care of collections	42%
Software or other computer training	38%
Educational programming	36%
Exhibition development, design, and production	36%
Fundraising	36%
Collections accessioning and processing methods	35%
Collections development	35%
How to start an archive	35%
Management practices	27%
Security	24%
Board development	19%
Volunteer and Friends program development	19%

**Findings**—Many tribal communities with a tribal library or museum also have a tribal archive. These organizations hold—and continue to acquire—a broad array of critical historical records, including photographs, maps, correspondence, family histories, and government documents. But tribal archives lack the staff, space, and storage capacity to do their jobs well. Archives may benefit from staff training in appropriate archival care techniques and in field standards and from new or stronger partnerships with non-tribal, state-level organizations.

## Library-Specific Findings

Tribal libraries fill an important niche in their communities, as reflected in their strong agreement about important service offerings: 83% of 95 responding tribal libraries believe that providing materials related to the tribe’s culture or other Indigenous cultures is among the “most important” services they provide (see Table 17). In fact, over half (53% of 97 respondents) report that these types of materials compose 50–100% of their collections; a large number of write-in responses to the question “What kinds of acquisitions is your library currently seeking?” reflect this priority; and 93% of 95 respondents identified “materials specific to the tribe’s culture” as a “high priority” collection development need.

**Table 17. “Most important” community services provided by tribal libraries**  
(n=95 tribal libraries)

Top 10 services	% rating this among the “most important” services provided
Materials specific to the tribe’s culture or other Indigenous cultures	83%
Education resources for students	66%
Information about the tribal community and/or tribal services	48%
Language classes	42%
Video content (for example, movies)	31%
Classes to teach traditional life	28%
Information for college applicants	28%
Audio content (for example, music, audio books)	26%
Computer and Internet training/skills	26%
Genealogy research materials	25%

The specific mix of services offered by tribal libraries varies greatly from facility to facility, as suggested by Table 17. Some of this divergence may reflect the tribal libraries proximity to other institutions—33% of 96 responding tribal libraries noted that they are *not* within the service area of a public library, which places a greater responsibility on them to provide the general services of a public library as well as the more specific services associated with tribal libraries. One unknown, however, is how much the service offerings of tribal libraries might change with more active use of community needs assessments; 53% of 90 respondents noted that their institution had not yet conducted one.

While estimates of the number of users vary greatly across institutions and only a fraction of survey respondents provided estimates of their annual user numbers, the limited data available suggest that community members actively engage with their tribal libraries. Of 42 reporting institutions, 20

estimated having 1000 or more onsite users in 2010; the median reported number of users was 450. In future years, more institutions may be able to estimate usership. At present, only one third of 98 reporting tribal libraries issue library cards to users, but 15% have plans to do so, and as this occurs, they will have better records of user numbers.

Focusing specifically on tribal libraries’ needs, survey data address collections development, general operational concerns, space, staff credentials, and technology.

*Collections development.* Respondents’ highest priorities focus on expanding library holdings of Indigenous materials: 93% of 95 respondents list increasing their libraries’ holdings of tribe-specific materials as a high priority, and 63% list expanding their libraries’ collections of Indigenous materials generally as a high priority. Other high-ranking collections needs are for children’s materials (51% of respondents list these as a high priority), reference materials (51%), audio-video materials (43%), and young adult materials (40%). Resources for children and young adults may be an important emerging need, as tribal libraries, now more firmly established, seek to broaden their service bases.

*General operational concerns.* Tribal libraries operational challenges parallel those of tribal archives. The “major challenges” the 98 responding libraries most frequently list are inadequate space (55%), inadequate shelving and cabinets (47%), inadequate budget (46%), and too few staff (44%). By contrast, fewer than 25% of responding tribal libraries consider staff training, collection diversity and size, collection condition, technology, community engagement, or tribal support to be major challenges.

*Space.* Table 18 provides additional information on the space available to tribal libraries. Three-quarters have public access computer areas and a collections storage/display area (such as library stacks); more than half have a reference area, tribal history collections area, and children’s area. On the other hand, 61% lack a young adult area and 56% lack administrative office space.

**Table 18. Tribal libraries’ space descriptions and needs**

(n=93 tribal libraries)

Have this type of space?	Yes %	Have this type of space?	No %
Public access computer area	74%	Café/coffee shop	98%
Collections area/library stacks	73%	Genealogy/family history area	85%
Reference area	57%	Space for public programs	73%
Tribal/local history area	52%	Young adult area	72%
Children’s area	51%	Special collections area	61%
Circulation/information desk	48%	Administrative offices	57%

Even when a library has a particular kind of storage, display, or work space, survey responses suggest that it is either insufficient in size or in poor condition. For every type of library space queried, a majority of respondents with that type of space rate it as “inadequate.” For example, 49 of 62 respondents (79%) reported that their collections storage/library stacks space was inadequate, and 34 of 46 respondents (74%) reported that their children’s collection space was.

*Staff credentials.* Sixty-six percent of tribal library staff members have some type of credential, ranging from a non-degree certificate in library education to a Master’s of Library Science or Master’s of Information Services from an American Library Association accredited university program. The most typical credential is a four-year undergraduate degree (in any subject), which is held by 25% of tribal

library staff identified in the survey, or 37% of those with a credential. A full 34% of staff has only on-the-job library services training.

These educational profiles suggest a need for professional development. Given the array of responsibilities borne by tribal library staff, however, typical library science and information services training alone may not be adequate. As detailed in Table 19, respondents identify library science skills as an important training need—but they also identify needs for broader training (in fundraising and in educational programming for literacy, for example). Organizations such as ATALM, which may be in a position to offer skills training for tribal librarians, should keep this broader list in mind when developing outreach programs.

**Table 19. Tribal libraries' management and staff training needs**

(n=94 tribal libraries)

Competency area	% of respondents for which this is a high priority
Educational programming (for example, literacy training)	48%
Software or other computer training	46%
Public programming (for example, youth programs)	46%
Cataloging	45%
Collections storage and handling	41%
Reference	39%
Collections development	39%
Fundraising	37%
Management practices	35%
How to start a library	19%
Volunteer program development	19%
Board development	16%

*Technology.* In addition to the overall needs noted in the general section on technology above, tribal librarians have specific technology needs. Their highest-priority needs are for software (62% of 95 respondents), training (58%), technical support (52%), and administrative computers/printers/scanners (52%). In part, this quartet of needs is related to the fact that 34% of 91 responding libraries still do not use automated cataloging systems, which are standard in the field.

**Findings**—*Tribal libraries place a special focus on collecting materials specifically relevant to their tribal communities and see this as both a present and ongoing goal. As all tribal libraries' collections and services grow, increased resources for children and young adults may be a particular need. Yet meeting any collection need is likely to require more space, which is at a premium for most tribal libraries. Fundraising for expansion, or training in creative ways to make even better use of existing space, may be critical needs. Library staff could benefit from more access to library management technology and technical support for that technology, as well as training in an array of library skills and outreach services. The breadth of tribal libraries' needs highlights the vital and encompassing role that these institutions play in their communities.*



## Museum-Specific Findings

Sixty-seven tribal museums participated in the ATALM survey, the lowest representation among the types of tribal cultural institutions surveyed. Because the questions concerning tribal museums were last on the questionnaire, survey attrition further reduced the information available. As a result, the museum-specific findings are less comprehensive and more tentative than archive- and library-specific findings. Even so, the data provide important guidance in thinking about the ways tribal museums serve critical tribal community purposes—and what tribal museums’ needs might be as they advance toward their goals.

Only 42% of 43 responding tribal museums have an active program to acquire materials for their permanent collections. The other museums follow more ad hoc approaches to acquisition, although an additional 9% note that they have plans to develop a targeted acquisition program.

Thirty-one of 44 respondents (70%) offer temporary or changing exhibitions; the majority (23 of 31 of tribal museums offering temporary exhibits) hosts one to two changing exhibits each year. One reason for changing exhibitions is the opportunity to put more of the museum’s collection on display—91% of the 44 museums in the respondent group had some portion of their collections in storage at least part of the year. Community exhibitions—offered by half of the responding museums and planned by another 33%—are another reason for temporary exhibits. Whether museum professional or lay curated, and whether tourist or community member focused, however, changing exhibits provide tribal museum patrons with a rich and varied visitor experience.

Major challenges for tribal museums include inadequate space (cited by 77% of 43 respondents), inadequate budget (72%), and too few staff (70%). Inadequate conservation materials, space, and services is also a significant concern for tribal museums. It was the fourth ranked “major challenge” (37% of respondents) and the top-ranked “medium challenge” (42% of respondents).

As detailed in Table 20, most tribal museums have space for permanent collections, collection storage, administrative offices, changing exhibits, a store, collections processing, and meetings. On the other hand, many tribal museums lack a space for conservation activities, a vault, a children’s area, and a space for public programs—spaces considered typical in non-tribal settings. Even among museums that have a particular kind of space, there is often too little of it (Table 20, column 4); storage space constraints are particularly noteworthy, as 73% of tribal museums with storage space report that its size is “inadequate.” Encouragingly, 9 of 45 responding tribal museums (20%) have plans in place for a new facility, and an additional 8 (18%) report that plans, while not yet “in place,” are “in progress.”

**Table 20. Tribal museum space available, space needs**

(n=43 tribal museums)

Type of space	% have	% lack	Fraction have, but space too small
Space for permanent exhibits	86%	14%	22/37
Collection storage area	77%	23%	24/33
Administrative offices	74%	26%	14/32
Space for changing exhibits	70%	30%	22/30
Museum store	67%	33%	13/29
Collections processing area	58%	42%	16/24

Meeting room(s)	51%	49%	8/21
Interpretive grounds or natural areas	47%	53%	2/19
Educational activity center	42%	58%	14/18
Space for public programs (not a theatre)	42%	58%	9/18
Children's area	30%	70%	10/13
Vault	28%	72%	3/12
Conservation lab	16%	84%	2/7
Performance space (stage or theatre)	9%	91%	0/4
Restaurant or food service area	5%	95%	0/2
Exhibit fabrication shop	2%	98%	0/1

A final surveyed need concerns management and staff training. Fundraising and exhibit development design are the only “high priority” training needs cited by more than half of the 43 respondent museums (54% each). Forty percent cite in-museum public programming, outreach programming (to schools, elder care facilities, etc.), and collections storage and care as high priority training needs. In other words, training in core museum tasks would be useful for many museums’ staffs, but this is not an across-the-board need.

**Findings**—*Tribal museums are important community institutions, many of which ensure ongoing cultural stewardship and public education through active acquisition programs and changing exhibits. A number of tribal museums also have expansion plans in place—which is one response to the significant need for exhibition and storage space cited by survey respondents. Other needs are for increased budgets, fundraising training for managers, and staff training in exhibit development and other core museum competencies.*

*“A MUSEUM SHOULD OFFER AN ACCURATE REFLECTION OF A CULTURAL COMMUNITY—THE COMMUNITY AS IT ONCE WAS AND AS IT CONTINUES TO BE.”*

**HARTMANN LOMAWAIMA**

*THE SAME CAN BE SAID OF TRIBAL ARCHIVES AND LIBRARIES, WHICH TOGETHER WITH TRIBAL MUSEUMS, TEACH, DEMONSTRATE, AND UPHOLD THE CONTINUITY AND CHANGE THAT DEFINE*

*NATIVE PEOPLES TODAY. STRENGTHENING INDIGENOUS CULTURAL INSTITUTIONS STRENGTHENS THE NATIONS OF NATIVE AMERICA.*

*THIS REPORT ON THE STATUS AND NEEDS OF THE NATION’S TRIBAL ARCHIVES, LIBRARIES, AND MUSEUMS IS OFFERED IN SUPPORT OF THAT GOAL.*

## Study Participants

- ▶ Agua Caliente Cultural Museum, Palm Springs, CA
- ▶ Ahtna Heritage Foundation, Glennallen, AK
- ▶ Ak-Chin Him-Dak Eco Museum & Archives, Maricopa, AZ
- ▶ Ak-Chin Indian Community, Maricopa, AZ
- ▶ Aleut Community, St. Paul Island, AK
- ▶ Aleut, Chignik Lake Village Council, Chignik Lake, AK
- ▶ Alutiiq Museum & Archaeological Repository, Kodiak, AK
- ▶ Aroostook Band Of Micmacs, Presque Isle, ME
- ▶ Athabaskan, Native Village Of Eagle, Eagle, AK
- ▶ Bad River Public Tribal Library, Odanah, WI
- ▶ Barona Cultural Center & Museum, Lakeside, CA
- ▶ Bay Mills Indian Community, Brimley, MI
- ▶ Bear River Library/ Museum/ Archive, Ioleta, CA
- ▶ Big Sandy Rancheria Band of Western Mono Indians, Auberry, CA
- ▶ Bishop Paiute, Bishop, CA
- ▶ Blue Lake Rancheria, Blue Lake, CA
- ▶ Cabazon Cultural Museum, Indio, CA
- ▶ Cachil Dehe Wintun, Colusa Indian Community Council, Colusa, CA
- ▶ Caddo Heritage Museum, Binger, OK
- ▶ Capitan Grande Band of Diegueno Mission Indians, Lakeside, CA
- ▶ Catawba Cultural Center, Rock Hill, SC
- ▶ Cherokee National Historical Society, Park Hill, OK
- ▶ Cheyenne and Arapaho Tribes, Concho, OK
- ▶ Chilkat Indian Village, Klukwan Community Library, Haines, AK
- ▶ Chitimacha Tribe of Louisiana, Charenton, LA
- ▶ Choctaw Nation Museum, Tuskahoma, OK
- ▶ Chukchi Consortium Library, Kotzebue, AK
- ▶ Cocopah Indian Tribal Library, Somerton, AZ
- ▶ Cocopah Indian Tribal Museum, Somerton, AZ
- ▶ Comanche National Museum and Cultural Center, Lawton, OK
- ▶ Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians, Coos Bay, OR
- ▶ Confederated Tribes of Grand Ronde, Grand Ronde
- ▶ Confederated Tribes of Siletz Indians, Siletz, OR
- ▶ Confederated Tribes of Siletz, Cow Creek Band of Umpqua, Roseburg, OR
- ▶ Confederated Tribes of the Goshute Reservation, Ibapah, UT
- ▶ Confederated Tribes of the Umatilla Indian Reservation Cultural Resources, Pendleton, OR
- ▶ Coquille Indian Tribe, North Bend, OR
- ▶ Coshatta Tribe of Louisiana Heritage Department, Elton, LA
- ▶ Coyote Valley Band of Pomo Indians, Redwood Valley, CA
- ▶ Deg Hitan Athabaskan Alaska Native, Innoko River School and Tribal Library, Shageluk, AK
- ▶ Delaware Nation, Anadarko, OK
- ▶ Delaware Tribe of Indians, Bartlesville, OK
- ▶ Dillingham Public Library, Dillingham, AK
- ▶ Dine', Navajo Nation Museum, Window Rock, AZ
- ▶ Dry Creek Rancheria Band of Pomo Indians, Healdsburg, CA
- ▶ Eastern Shawnee Tribe, George J. Captain Library, Wyandotte, OK
- ▶ Eastern Shoshone, Fort Washakie School/ Community Library, Ft. Washakie, WY
- ▶ Elk Valley Rancheria, California, Crescent City, CA
- ▶ Fallon Paiute Shoshone Tribe, Fallon, NV

- ▶ Fort Belknap College, Harlem, MT
- ▶ Fort Bidwell Paiute Reservation, Fort Bidwell Indian Community Council, Fort Bidwell, CA
- ▶ Fort Peck Assiniboine & Sioux, Fort Peck Tribal Library, Poplar, MT
- ▶ Gila River Indian Community, Huhugam Heritage Center, Chandler, AZ
- ▶ Hydaburg Cooperative Association, Hydaburg, AK
- ▶ Ho-Chunk Nation, Black River Falls, WI
- ▶ Hoopa Valley Tribal Council, Hoopa, Ca
- ▶ Hopi Tribe, The Department of Education, Kykotsmovi, AZ
- ▶ Houlton Band of Maliseet Indians, Littleton, ME
- ▶ Huna Heritage Foundation, Juneau, AK
- ▶ Igiugig Tribal Village Council, Igiugig, AK
- ▶ Iipay Nation of Santa Ysabel (Kumeyaay), San Diego, CA
- ▶ Iowa Tribe of Kansas and Nebraska, White Cloud, KS
- ▶ Iowa Tribe of Oklahoma, Iowa Tribe Library, Perkins, OK
- ▶ Iroquois Indian Museum, Howes Cave, NY
- ▶ Jamestown S'Klallam Tribal Library, Sequim, WA
- ▶ Kalispel Tribal Library, Usk, WA
- ▶ Kalispel Tribe of Indians, Camas Path, Usk, WA
- ▶ Karuk Tribe, Happy Camp, CA
- ▶ Karuk Tribe, People's Center, Happy Camp, CA
- ▶ Kaw Nation, Kaw City, OK
- ▶ Kenaitze Indian Tribe, Ts'itsatna Archives, Kenai, AK
- ▶ Ketchikan Indian Community, Ketchikan, AK
- ▶ Klamath Tribes, Chiloquin, OR
- ▶ Klawock Cooperative Association, Klawock, AK
- ▶ Koyukon Athabascan, Top of the Kuskokwim School, Nikolai, AK
- ▶ Lac Courte Oreilles Ojibwa College Community Library, Hayward, WI
- ▶ Lac du Flambeau Band of Lake Superior Chippewa, George W. Brown Jr. Museum & Cultural Center, Lac du Flambeau, WI
- ▶ Lac Vieux Desert, Watersmeet, MI
- ▶ Laguna Pueblo, Laguna Public Library, Laguna, NM
- ▶ Lake Superior Band of Chippewa Ojibwa, Keweenaw Bay Indian Community, Baraga, MI
- ▶ Lakota, Ute Indian Museum, Montrose, CO
- ▶ Lovelock Paiute Tribe, Lovelock, NV
- ▶ Lower Elwha Klallam Tribve, Port Angeles, WA
- ▶ Lummi Indian Business Council, Bellingham, WA
- ▶ Lummi Nation Library, Northwest Indian College, Bellingham, WA
- ▶ Lummi Nation, Northwest Indian College, Bellingham, WA
- ▶ Makah Cultural and Research Center, Neah Bay, WA
- ▶ Mandan, Hidatsa and Arikara, Three Affiliated Tribes Museum, Inc., New Town, ND
- ▶ Mashantucket Pequot Museum & Research Center, Mashantucket, CT
- ▶ Mechoopda Indian Tribe, Chico, CA
- ▶ Mendas Cha~Ag Tribe of Healy Lake, Healy Lake Traditional Council, Fairbanks, AK
- ▶ Menominee, College of Menominee Nation, Keshena, WI
- ▶ Mescalero Community Library, Mescalero, NM
- ▶ Mescalero Cultural Center, Mescalero, NM
- ▶ Mille Lacs Indian Museum, Onamia, MN
- ▶ Mississippi Band of Choctaws, Choctaw, MS
- ▶ Modoc Tribe Of Oklahoma, Miami, OK
- ▶ Mohave, Colorado River Indian Tribes Library/Archives, Parker, AZ
- ▶ Mohegan Indian Tribe, Uncasville, CT
- ▶ Mooretown Rancheria of Maidu Indians of California, Mooretown Rancheria, Oroville, CA

- ▶ Muckleshoot Tribe Preservation Program, Auburn, WA
- ▶ Muscogee (Creek) Nation, Muscogee (Creek) Nation, Okmulgee, OK
- ▶ Myaamia Heritage Museum & Archive, Miami, OK
- ▶ Narragansett, Tomaquag Indian Memorial Museum, Exeter, RI
- ▶ Native Village of Buckland, Buckland, AK
- ▶ Native Village of Eyak, Ilanka Cultural Center, Cordova, AK
- ▶ Native Village Of Mary's Igloo, Mary's Igloo Traditional Council, Teller, AK
- ▶ Native Village of Noatak, Noatak, AK
- ▶ Native Village of Scammon Bay, Scammon Bay Public Library, Scammon Bay, AK
- ▶ Native Village of White Mountain, White Mountain, AK
- ▶ Navajo Nation, Office of Navajo Nation Library, Window Rock, AZ
- ▶ Nenana Public Library, Nenana, AK
- ▶ Nisqually Tribal Library, Olympia, WA
- ▶ Nooksack Tribal Library, Deming, Wa
- ▶ Northern Arapaho Tribe, Northern Arapaho Archives/Records Management, Ethete, WY
- ▶ Northwestern Band of the Shoshone Nation, Cultural/Natural Resource Program Brigham City, UT
- ▶ Nottawaseppi Huron Band of the Potawatomi, NHBP, Fulton, MI
- ▶ Oglala Sioux Tribe, Oglala Lakota College, Kyle, SD
- ▶ Ohkay Owingeh, P'oe Tsawa Community Library, Ohkay Owingeh, NM
- ▶ Ojibwe - Leech Lake Reservation, Bug-O-Nay-Ge-Shig School, Bena, MN
- ▶ Ojibwe, Sault Ste. Marie Tribe of Chippewa Indians, Sault Ste. Marie, MI
- ▶ Organized Village of Kasaan, Ketchikan, AK
- ▶ Otoe-Missouria Tribe of Indians, Ernest Vetter Jr. Library & Museum, Red Rock, OK
- ▶ Ottawa Tribe Of Oklahoma, Miami, OK
- ▶ Native Village Of Ouzinkie, Ouzinkie, AK
- ▶ PA'I, Honolulu, HI
- ▶ Paiute, Reno-Sparks Indian Colony, Reno, NV
- ▶ Pala Band of Misson Indians, Cupa Cultural Center, Pala, CA
- ▶ Pamunkey Indian Tribe, King William, VA
- ▶ Pascua Yaqui Tribe, Pascua Yaqui Tribe, Tucson, AZ
- ▶ Pauloff Harbor Tribe, Sand Point, AK
- ▶ Pechanga Band of Luiseño Indians, Pechanga Cultural Resource Facility, Temecula, CA
- ▶ Peoria Tribe of Indians of Oklahoma, Miami, OK
- ▶ Petersburg Public Library, Petersburg, AK
- ▶ Picayune Rancheria of the Chukchansi Indians, Coarsegold, CA
- ▶ Pit River Tribe, Burney, CA
- ▶ Poarch Band of Creek Indians, Atmore
- ▶ Pokagon Band of Potawatomi Indians, Department of Education, Dowagiac, MI
- ▶ Ponca Tribe of Nebraska, Niobrara, NB
- ▶ Ponca Tribe, White Eagle Library, Ponca City, OK
- ▶ Prairie Band Potawatomi Nation, Mayetta
- ▶ Pueblo de San Ildefonso, Santa Fe, NM
- ▶ Acoma Learning Center, Pueblo of Acoma, NM
- ▶ Pueblo of Isleta, Cultural Affairs Office, Isleta, NM
- ▶ Jemez Pueblo Community Library, Jemez Pueb, NM
- ▶ Pueblo of Pojoaque Public Library, Santa Fe, NM
- ▶ Pueblo of Sandia, Bernalillo, NM
- ▶ Quapaw Tribal Library, Quapaw, OK
- ▶ Quechan Indian Tribe, Yuma, AZ
- ▶ Quinault Cultural Affairs, Taholah, WA
- ▶ Rincon Band, Valley Center, Ca
- ▶ Ruby Tribal Council, Ruby, AK
- ▶ Sac and Fox Nation of Missouri, Reserve, KS
- ▶ Saginaw Chippewa Indian Tribal Library, Mt. Pleasant, MI

- ▶ Salt River Pima Maricopa Indian Community Cultural Resources Department, Scottsdale, AZ
- ▶ Samish Indian Nation, Anacortes
- ▶ San Carlos Public Library, San Carlos, AZ
- ▶ Santo Domingo Pueblo Library, Santo Domingo, NM
- ▶ Seldovia Village Tribe, Seldovia, AK
- ▶ Seminole Nation of Oklahoma, Wewoka, OK
- ▶ Seminole Tribe of Florida, Tribal Historic Preservation Office, Clewiston, FL
- ▶ Seneca Nation Library, Salamanca, NY
- ▶ Seneca Nation of Indians Archives, Salamanca, NY
- ▶ Seneca-Cayuga Tribe of Oklahoma, Grove, OK
- ▶ Shawnee Tribe, Miami, OK
- ▶ Sherwood Valley Rancheria, Willits
- ▶ Shingle Springs Rancheria, Placerville, CA
- ▶ Shoalwater Bay Tribal Library, Tokeland, WA
- ▶ Shoshone-Paiute Tribes of the Duck Valley Indian Reservation, Owyhee, NV
- ▶ Sisseton Wahpeton Oyate, Tribal Historical Preservation Office- Tribal Archives, Sisseton, SD
- ▶ Southern Ute Cultural Center & Museum (Archive), Ignacio, CO
- ▶ Southern Ute Cultural Center, Ignacio, CO
- ▶ Spirit Lake Tribe, Valerie Merrick Memorial Library, Fort Totten, ND
- ▶ Squaxin Island Museum Library and Research Center, Shelton, WA
- ▶ St. Regis Mohawk, Akwesasne Cultural Center, Hogansburg, NY
- ▶ Standing Rock Sioux Tribe, Sitting Bull College Library, Fort Yates, ND
- ▶ Stillaguamish Tribe of Indians, Arlington, WA
- ▶ Stockbridge-Munsee College of Menominee Nation
- ▶ Suquamish Museum, Poulsbo, WA
- ▶ Swinomish Tribal Community, LaConner, WA
- ▶ Tamastlikt Cultural Institute, Pendleton, OR
- ▶ Telida Village, Telida Village, Fairbanks, AK
- ▶ The Museum at Warm Springs, Warm Springs, OR
- ▶ Thlopthlocco Tribal Town, Okemah, OK
- ▶ Tikigaq School, Point Hope, AK
- ▶ Timbisha Shoshone, Death Valley
- ▶ Tlingit, Haida, and Tsimshian Indian tribes, Sealaska Heritage Institute, Juneau, AK
- ▶ Togiak Public Library and Cultural Center, Togiak, AK
- ▶ Tohono O'odham Nation Cultural Center & Museum, Topawa/Sells, AZ
- ▶ Tohono O'odham, Venito Garcia Library, Sells, AZ
- ▶ Tolowa Dee-ni', Smith River Rancheria, Smith River
- ▶ Trinidad Rancheria Library, Trinidad, CA
- ▶ United Keetoowah Band of Cherokee Indians in Oklahoma, Tahlequah, OK
- ▶ Ute Mountain Ute Tribe, White Mesa Library, White Mesa, UT
- ▶ Viejas Band of Kumeyaai Indians, Alpine, CA
- ▶ Village of Old Harbor, Old Harbor Tribal Council, Old Harbor, AK
- ▶ Walker River Paiute Tribe, Schurz, NV
- ▶ Wanapum Heritage Center, Beverly, WA
- ▶ Sierra Mono Museum, North Fork, CA
- ▶ White Earth Nation of Minnesota Chippewa, White Earth, MN
- ▶ White Mountain Apache Tribe, Nohwike' Bagowa Museum, Fort Apache, AZ
- ▶ Wrangell Cooperative Association, Wrangell, AK
- ▶ Wyandotte Nation, Wyandotte, OK
- ▶ Yakama Nation Library, Toppenish, WA
- ▶ Yankton Sioux Tribe, Ithanktonwan Community College, Marty, SD
- ▶ Yavapai, Fort McDowell Tribal Library, Fountain Hills, Arizona
- ▶ Yavapai-Apache Cultural Resource Center, Camp Verde, AZ
- ▶ Yavapai-Prescott Indian Tribe, Prescott, AZ



## Sustaining Indigenous Culture

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- ▶ Yerington Paiute Tribal Library, Yerington, NV
- ▶ Yocha Dehe Wintun Academy, Brooks, CA
- ▶ Yocuts, Towanits Education Center, Porterville, CA
- ▶ Yurok Tribe, Klamath, CA
- ▶ Zuni Pueblo, Zuni Public Library, Zuni, NM



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