

I. NEED FOR PROJECT

Sealaska Heritage Institute was established in 1980 as a 501 (c) (3) Alaska Native regional non-profit in response to requests by tribal elders and leaders from throughout Southeast Alaska. Sealaska Heritage Institute's goal for the *Opening the Box of Knowledge: Constructing the Walter Soboleff Education and Culture Center Project* is to establish a facility to provide educational programming for Alaska Native youth, cultural awareness activities for their teachers, and internship opportunities for Alaska Native college students.

At the time that Sealaska Heritage Institute was established, the Tlingit, Haida, and Tsimshian culture bearers of our region implored Sealaska to protect their "box of knowledge." This is a reference to storing precious property in traditional bentwood boxes the way the ancestors did. The Walter Soboleff Center will allow Sealaska Heritage Institute and its partners – the Juneau School District and the University of Alaska Southeast – to open the box of knowledge entrusted to the Institute and share its contents with Alaska Native youth, their teachers, and Alaska Native college students.

Congress authorized FY 2012 Alaska Native Education Program funds for the construction of facilities that will operate Alaska Native education programs such as those that will be offered at the Walter Soboleff Center. An example of an existing Alaskan education and culture facility is Anchorage's highly successful Alaska Native Heritage Center (ANHC). This center is specifically recognized under Section 7304 of the Elementary and Secondary Education Act. However, Juneau is located an isolated geographic area with no road access to any other community and ANHC is approximately 1,000 miles from Juneau by air or water.

Juneau residents overwhelmingly believe that their community needs the Walter Soboleff Center. A recent random independent survey of 260 households conducted by the McDowell Group showed that 88% of Juneau residents support both: (1) Sealaska Heritage Institute's existing education and culture programming and (2) the goal to substantially expand these activities at the center. Comments received by the independent survey consultant illustrate the community's desire for the center:

- “It will be a huge benefit to Alaska Natives for the visibility of their culture. Being located downtown in the State Capitol, it will be great; it shows pride in the culture.”
- “Sealaska is marvelous and the culture is so rich, it's important for elementary students to learn more and take more pride in the heritage. The Natives need to be helped.”
- “In my opinion, *there is a problem with Natives and rest of Juneau*, anything to help with Native pride is a good thing.”

There *is* a problem in the Juneau and it *is* creating a problem for Alaska Native people living here. The absence of an Alaska Native education facility in the community is highly detrimental based on the fact that approximately 22% of its 32,000 residents are of Alaska Native heritage. As is to be expected, the effects of not having a facility designed to support Alaska Native educational programming is distressingly apparent in the struggles of the most vulnerable individuals in any community: the children.

Juneau's Alaska Native youth do not see themselves or their tribal heritage, history, or living cultures reflected vibrantly in their community or their schools. For example, less than 4% of the Juneau School District's four hundred teachers/administrators are of Alaska Native heritage. Non-Native teachers certainly can – and some have – become culturally aware and

responsive. However, Juneau lacks pro-active and regular programming in this area and research shows that schools generally practice educational strategies based on the dominant culture's views and beliefs which tends to marginalize the less dominant group (Darder, 1991; Sleeter and Grant, 1999).

Mau (1992) identified four attributes of student alienation that have gone on to guide research in this area: powerlessness, meaninglessness, normlessness, and social estrangement. These negative perceptions are created and exacerbated through the use of inappropriate curricula; ineffective instruction; classroom discourse that is of little interest or is insulting; students being allowed to develop poor self-concepts based on educational experiences; staff not assisting students to adjust to school culture; and teachers and administrators allowing prejudice to exist in the classroom or school (Goodwin 2000).

Minority students exposed to these situations are at higher risk for truancy, poor grades, lower test scores, and dropping out of school. These signs of alienation exist amongst Juneau's Alaska Native student population and at rates significantly higher than those of their non-Native peers. For example, in 2011, less than fifty percent of Alaska Native students in the Juneau School District system went on to earn their high school diploma and the annual dropout rate for Alaska Native students in the community is approximately double that of their peers (Juneau School District, 2011).

The Juneau School District is currently a Title 1 District and nine (9) of its twelve (12) schools failed to meet Annual Yearly Progress for the 2010-2011 school year. When the Juneau School District is considered as a whole (all grades), Caucasian, Hispanic, African American, and Asian students are all meeting the Title 1 Annual Measurable Objectives (AMOs) for

Language Arts and Mathematics. However, Alaska Native/American Indians (AN/AI) students are not meeting AMOs. District-wide, only 56% of AN/AI students are proficient in Mathematics and 64% of AN/AI students are proficient in Language Arts (State of Alaska, Dept. of Education and Early Development, 2010-2011 Adequate Yearly Progress). Clearly, a new educational model is needed and Sealaska Heritage Institute's project partners agree.

The Juneau School District

Juneau is the third largest city in Alaska and the Juneau School District is the fifth largest district in our state. The district is comprised of six elementary schools, two middle schools, two high schools, one alternative high school, and one K-12 charter school. The District provides schooling for approximately 5,000 students.

In 2004 anti-Native sentiment erupted at the community's local high school. The situation became so explosive that the Associated Press picked up the story: "Racist sign triggers soul-searching at Juneau High School" (February 7, 2004). This level of coverage of the community's growing educational problem continues to be deeply disturbing to Juneau's dedicated educators and school administrators. After all, the District reports on their website that nearly 1 in 4 of their students are of Alaska Native heritage.

Following this incident and further reports of racially-motivated graffiti, Alaska Native high school students came forward to explain the breadth and depth of the problem from their perspectives. This event is fresh in many people's minds and is further preserved in an article that ran in the Juneau Empire: "High school students ask teachers not to ignore racism: teens share tearful stories at somber staff meeting" (February 26, 2004).

At this meeting, numerous students recounted the fear they felt in their schools and described instances of emotional and physical bullying. One young woman, a senior in high school at the time, recounted sitting through a class in which another student was allowed to read aloud from an essay that suggested that all Alaska Native people do is sit back, collect checks from Native Corporations, and drink alcohol.

A young man, a junior in high school at the time, explained: “Even if you don’t see it in our school, as bad as it is, it is that bad. It happens to us every day.” He went on to challenge school administrators, educators, and the community to respond to Alaska Native students’ difficulty attaining their education by stating: “What you *don’t* say will be heard.”

For those who were listening – and Sealaska Heritage Institute certainly was – these Alaska Native student’s words and tears were painful reminders that there had been few advancements in cultural awareness since the community’s tribal elders attended Juneau’s public schools, as subsequent letters to the editor of the Juneau Empire illustrated.

“I am disappointed to learn that the degree of racism that I experienced when I attended school here twenty years ago has changed little. The words and thoughts of the Native high school students recently printed in the Empire echo those of many Tlingit, Haida and other minority young people who've passed through those halls before.” (Juneau Empire, Letter to the Editor, March 17, 2004)

It was long past time to say something as one young man so eloquently asked of his school and community. It was time to do something to support Alaska Native students. An ad hoc committee was formed comprised of students, parents, elders, educators, and administrators. The group asked Sealaska Heritage Institute to take the lead in organizing the meetings and compiling the findings. These findings were Juneau School District for its consideration.

However, concurrently, Sealaska Heritage Institute began its plans for the Walter Soboleff Center. It was clear to the Institute that a wholly new educational model was needed.

The District acted on the ad hoc committee’s findings by specifically targeting goals related to the situations of concern in their *Juneau School District Goals: 2008-2013*. Under “Goal #1: Increase Student Achievement” the District identified an objective to “significantly increase” Alaska Native graduation rates and under Goal #3 is an objective to “improve school climate and ‘connectiveness’ for Native students.”

Yet, in 2003-2004 (the school year that Alaska Native students came forward) the Juneau School District’s annual dropout rate was 3.8% and by 2010-2011 the District’s annual dropout rate had increased to 4.5%. Even more alarming, the Alaska Native student annual dropout rate is significantly higher than their peers and climbing: for the 2009 school year the rate was 8.2%; for the 2010 school year the rate was 9.6%; and for the 2011 school year the annual Alaska Native student dropout rate was 10.5% (Juneau School District, 2011).

Under its Goal #1, the District also identified an objective to “significantly increase” Alaska Native student achievement on standardized test scores. However, Alaskan Native high school students continue to demonstrate an alarming lack of proficiency, based on results from the 2010-2011 Standards Based Assessment test scores (State of Alaska Report Cards to the Public – District Level).

| Topic | Juneau-Douglas High School <i>AI/AN Student: Below Proficiency</i> | Thunder Mountain High School <i>AI/AN Student: Below Proficiency</i> |
|--------------------|--|--|
| <i>Reading</i> | 31.08% | 31.58% |
| <i>Writing</i> | 40.28% | 30.76% |
| <i>Mathematics</i> | 45.07% | 48.1% |
| <i>Science</i> | 48.48% | 39.3% |

These data represent individual Alaska Native students who, if they graduate, aren't fully prepared to attain quality employment. Further, should they decide to pursue higher education opportunities to improve their employability, these individuals will likely find themselves participating in mandatory remedial instruction, an experience which is not motivating and will add to the expense of their already expensive post-secondary education.

University of Alaska Southeast – Juneau Campus

Juneau is home to the largest branch of the University of Alaska Southeast and the Juneau campus currently has an enrollment of approximately 3,500 students of which 15.3% are of Alaska Native/American Indian Heritage (University of Alaska Southeast, 2012). Largely, these students are either local or left villages in the region to attend university in the much larger community of Juneau.

Research has shown that many Alaska Native and American Indian college students struggle with issues of real or perceived academic inadequacy, alienation, isolation, and marginalization (Guillory, 2009). These are all factors that can contribute to a student making a choice to leave college before attaining a degree.

While data aren't kept by the University of Alaska Southeast for Alaska Native student dropout rates, Sealaska Heritage Institute awarded approximately [REDACTED] in scholarships for the 2011-2012 school year (these scholarships are funded by the Sealaska Corporation, an Alaska Native Claims Settlement Act corporation). The program's administrators estimate that between [REDACTED] of first time freshmen scholarship recipients do not reapply again. These students are assumed to have dropped out of college (Sealaska Heritage Institute, 2012).

Offsetting factors to Alaska Native/American Indian success in college have been found to include: creating environments for cultural expression, providing opportunities for students to

contribute to the tribal community; and participating in cultural ceremonies (Guillory, 2009).

Yet the absence of an education and culture center in Juneau means that many of the university's students left behind their village's still active clan houses and tribally owned community centers find themselves in a community where they are uncertain how to identify and gain entry into cultural experiences because Juneau lacks an Alaska Native culture and education facility.

Yet, for Juneau-based university students, and those arriving from other villages, participation in an *existing* educational model has been shown to be beneficial. Sealaska Heritage Institute and the University of Alaska Southeast have operated a collaborative internship for many years with approximately four Alaska Native college students attaining internships annually in Sealaska's Archives and Special Collections Department. These internships allow students to be paired with professional mentors in fields that are culturally relevant and to link into the programming that Sealaska Heritage Institute is currently providing in the community.

A New Educational Model

In 2011, the Juneau School District and the University of Alaska Southeast – Juneau Campus approached Sealaska Heritage Institute. They explained that they were anticipating the completion of the Walter Soboleff Center and the role that it would play in the community and the Southeast Region as an Alaska Native Resource Center for all future students to access and utilize into perpetuity. They knew the need for such, could envision the center's relevance and positive outcome, and they wanted to become involved for the benefit of Alaska Native students and their teachers. Both UAS and the Juneau School District recognized that SHI has developed a pedagogical approach, combining Local Traditional Knowledge with Western science, that is reflected in its curriculum and professional development activities which can be significantly enhanced in a true Alaska Native place-based setting—The Walter Soboleff Education and

Culture Center. Not only would these programs significantly impact Juneau, but the programming would be able to contribute to the educational benefit of all Southeast Alaska. Ongoing evaluations of SHI's programs substantiate that this approach has served to enhance the educational achievement of Native students while simultaneously improving the social environment.

On April 12, 2012 the partnership in the *Opening the Box of Knowledge: Constructing the Walter Soboleff Education and Culture Center* project was solidified with the signing of a Memorandum of Agreement (MOA) between the three entities. The spirit and intent of this commitment established between the Juneau School District, the University of Alaska Southeast, and Sealaska Heritage Institute is summarized MOA's mission statement:

To empower educators and administrators of Alaska Native students to be culturally aware and relevant in their instructional materials and methods while striving to exceed required educational standards, improve graduation rates, and provide for a seamless transition and completion of their higher educational experience.

When speaking to the media after the momentous occasion, the District's Assistant Superintendent stated that when people suggest that the MOA is just another piece of paper she wishes to respond: "As a former history teacher I want to say, so was the Constitution" (Juneau Empire, April 19, 2012).

II. PROJECT DESIGN

The Walter Soboleff Center embodies the vision of Dr. Walter A. Soboleff (*Kaajaakwtí*). *Kaajaakwtí* was born in the Tlingit village of Killisnoo in 1908, and was Tlingit of the Raven

(*Yéil*) moiety and the Dog Salmon (*L'eeneidí*) clan. Dr. Soboleff spent his entire long life teaching the values and lessons imbued in the region's Alaska Native cultures to both Alaska Native and non-Native people. Kaajaakwtí "Walked into the Forest" in May of 2011 at age 102. Dr. Walter Soboleff continues to be revered in the community of Juneau, as he is throughout the region and state.



Native and non-Native leaders throughout the community, region, and state are aware of Sealaska Heritage Institute's plans for the Walter Soboleff Center and have helped design this project. Julie Kitka, long-time president of the Alaska Federation of Natives, has stated that the Walter Soboleff Center is: "A truly innovative institutional model, one which serves as the new standard for initiatives that not only preserves primary aspects of Alaska's Native heritage, but expands the knowledge and appreciation of these cultures among the general public."

Walter Soboleff Center Facility Design

Sealaska Heritage Institute contracted early on with McDowell Group, Inc. to assist with the planning process for constructing the Walter Soboleff Center. McDowell Group, Inc. was established in 1972 and has helped a variety of organizations respond to challenges and opportunities in Alaska. Among the McDowell Group's areas of expertise are Alaskan Native

programming and education. Market research, feasibility studies, and a business plan developed by the McDowell Group led to key findings and encouraged SHI to reduce the initially planned size of the facility, budget for LEED Gold construction, and identify revenue sources for the center that will allow it to be sustainable.

Based on the McDowell Group's findings, Sealaska Heritage Institute entered into a contract with MRV Architects (MRV). MRV is among the most respected firms in our state, and its two principal engineers bring over 50 years of experience with arctic and sub-arctic climate concerns. MRV specializes in commercial buildings and follows the US Green Building Councils' Leadership in Energy and Design (LEED) practices. While a bit more expensive to build, LEED-certified facilities are energy efficient and less costly to maintain. This is in keeping with Sealaska Heritage Institute's dedication to the environment and commitment to the sustainability of the Walter Soboleff Center.

The construction cost estimate for the Walter A. Soboleff Center is [REDACTED]. This cost estimate includes site acquisition, pre-development work (business plans, market research), site work, sub- and super-structure, interior construction, exterior closure, roofing, all mechanical, conveyance, and electrical systems, FF&E, general requirements, contingencies, and a [REDACTED] inflation rate that MRV suggested needed to be applied to their estimate based on time elapsed between the cost estimate and beginning of construction (full budget is attached).

As designed, the Walter Soboleff Center will be approximately 31,000 square feet. The center's first floor will house SHI's archives, collections, library and research rooms where students, scholars, and community members can have adequate space to continue utilizing SHI's vast collections. The center's main floor will house the exhibit area and the Ceremonial Life. Both areas will be used to provide educational programming for Alaska Native students and

teachers. The second story of the center will house the Living History area and Sealaska's Education, Culture, Language, and Arts Departments. The Living History area will be used to provide cultural awareness training for teachers in addition to providing educational programming for Alaska Native students. Upon the opening of the Walter Soboleff Center Sealaska Heritage's Education, Culture, Language, and Arts Departments will have the room needed to begin hosting two college interns per department, per semester.

The third floor of the center has been designed as office space which will allow the immediate usage of the space by researchers and other organizations with similar missions, but more importantly, will allow for the future growth of SHI programs. The Walter Soboleff Center will be located in downtown Juneau and near to the seat of Alaska's state capitol infrastructure. The revenue received from the third floor space will allow the Walter Soboleff Center to be sustainable, thus ensuring that Sealaska Heritage Institute will not be reliant on federal funding to continue providing Alaska Native educational programming.

Design of Alaska Native Education Programming at the Center

In making funding award decisions under the Alaska Native Education Program, the Secretary considers the extent to which the design of proposed projects are appropriate to, and will successfully address, the needs of the target population established in Section 7304 of the Elementary and Secondary Education Act. For that reason, while the *Opening the Box of Knowledge: Constructing the Walter Soboleff Education and Culture Center* is a construction project, Sealaska Heritage Institute has worked with its project partners to identify how the center will be used to address specific areas under Section 7304.

Upon completion, the Walter Soboleff Center will provide, at a minimum, the following activities authorized under Section 7304 of the Elementary and Secondary Education Act:

- The development of educational plans and programs that address the educational needs of Alaska Native students
- In-service programs to improve the ability of teachers to meet the unique needs of Alaska Native students
- Career preparation activities to enable Alaska Native adults to prepare for meaningful employment through participation in apprenticeship programs

1. The development of educational plans and programs that address the educational needs of Alaska Native students

With the signing of the MOA, the Juneau School District committed to: (1) ensuring that every student has the opportunity to visit the Walter Soboleff Center in their grade school, middle school, and high school years; and, (2) collaborating with Sealaska Heritage Institute to develop grade appropriate educational programming designed to engage students, promote cultural awareness, and to be responsive to Alaska education standards.

Research has illustrated that cultural identity and identification increase self-esteem and resiliency in Native American youth (Jones and Galliner, 2007 and Galliner, Jones, and Dahl, 2011). Furthermore, Dr. Ida Maduram writes in his journal article, “Cultural Centers as Learning Environments,” that based on his involvement with Native American youth participating in educational programming at a cultural center that “the center supported the students’ desire to become agents of their own cultural and social transformations (2011).” These are elements needed to create a new educational model in the community to address the challenges faced by its Alaska Native students.

Dr. Ray Barnhardt (University of Alaska, Fairbanks) has spent his lengthy career designing strategies and advocating for the incorporation of place-based education into educational programming in Alaska. In his journal article “Alaska Native Knowledge Network: Connecting to Place,” Barnhardt explains that Alaskan 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 (2009). Sealaska Heritage Institute and its project partners agree and are committed to designing educational programming for Alaska Native students and their peers in these areas at the Walter Soboleff Center.

SHI has become a repository for items returned from numerous museums under the Native American Graves Protection and Repatriation Act. Currently, Sealaska Heritage Institute is responsible for a growing collection of thousands of Tlingit, Haida, and Tsimshian cultural objects, consisting of ancient archeological items, nineteenth century tools, hunting and fishing implements, armor and weaponry, traditional clothing, shamanic items, and art pieces.



Educational programming utilizing the Walter Soboleff Center's exhibit area (represented above) will draw on the inspiration of cultural objects to illustrate and provide place based educational instruction for youth. Examples of these programs include, but are not limited to:

- Artist demonstrations will engage students in discussions and activities highlighting the mathematical and botanical skills necessary for weaving baskets.
- Artist demonstrations of Chilkat and Ravens Tail robe weaving which will allow students to learn about the mathematical and historical contexts of these art forms.
- Lectures by active hunters and elders will engage students in the biological and environmental considerations that go into the practice of harvesting traditional foods.
- Activities designed to engage students in discussions about the chemistry involved with making traditional paints will further highlight the fact that certain necessary minerals were only available in specific locations, thus incorporating geology and geography.
- Viewing, handling, and participating in making halibut hooks from traditional materials will allow students to learn that these hooks were ingeniously designed to target the desired size of fish rather than catching the much larger egg-bearing female fish.



The Ceremonial Life area (represented above) will provide the only teaching environment of its kind in Juneau. The 1,600 sf. authentic reproduction of the communal “long-houses” that the region’s Tlingit, Haida, and Tsimshian ancestors lived in prior to contact with Western cultures will provide rich educational opportunities in a place-based setting. Examples of programming to be held in the Ceremonial Life area include, but are not limited to:

- Experiential and respectful reenactments of traditional cultural ceremonies, celebrations, and dances to illustrate the role that the region’s clan and moiety structures play in the region and in Alaska Native students’ lives.
- Storytelling events will be followed by discussions led by elders and culture bearers who will explain the history, knowledge, and lessons embedded in these forms of expression.
- Describing the process of building traditional dwellings and allowing youth to create their own models of these “long houses” which will involve engineering, mathematics, and ecology.
- The Ceremonial Living area will be fully wired and will house projection screens so appropriate footage from historic ceremonies and dance performances will be shown to and interpreted for students.
- Traditional foods will be served to students during programming in the Ceremonial Life area allowing students to sample these foods while instruction is provided about how the foods are prepared and their superior nutritional value to processed foods.

There are also extremely important Alaska Native educational materials in Sealaska Heritage Institute’s Archives and Special Collections. This collection includes thousands of linear feet of rare historical documents and over 3,500 audio and audiovisual recordings of

ceremonies, traditional celebrations, and indigenous language speakers. The collection has increased five-fold over the past five years, requiring the Institute to rent off-site storage that has no climate control. However, with the construction of the Walter Soboleff Center, Sealaska Heritage Institute's archives and collections will be fully protected and available to the public for the first time.

The University of Alaska is committed to educating their faculty and students about the Walter Soboleff Center and to encouraging these individuals to utilize the rich research potential that will become available upon the center's opening. Access to Sealaska Heritage Institute's Archives and Special Collections will allow professors to design and assign research projects that utilize extensive and unique resources that will be available at the center in order to meet the unique needs of Alaska Native students. It will be exciting to witness the new lines of research and inquiry that the university's Alaska Native students and their professors will pursue.

2. In-service programs to improve the ability of teachers to meet the unique needs of Alaska Native students

The Juneau School District employs approximately four hundred teachers. With the passage of the MOA, the district has agreed to collaborate with Sealaska Heritage Institute and the University of Alaska Southeast to coordinate annual in-service retreats designed to promote cultural awareness for the district's teachers. These events will be held at the University until the Walter Soboleff Center is completed. All areas of the center will be utilized during the in-service and programming will be similar to the content delivered to students while highlight culturally relevant teaching tools both at the center and available in existing Sealaska Heritage Institute curriculum designed for classroom use in various subject areas. Also, smaller break-out group activities will allow teachers something that they really need: a safe place to ask questions.

The 1,700 sf. Living History area of the Walter Soboleff Center (represented below) is designed to support cultural, language, and arts education and cross-cultural learning for students and teachers. The area will be fully wired for audio and video presentations and workshops. During the in-service events this space will allow Sealaska Heritage Institute to supplement the in-service events by providing focused cultural awareness instruction that involves off-site trainers, such as elders in other villages or researchers who focus on issues of cultural awareness and student engagement.



3. Career preparation activities to enable Alaska Native adults to prepare for meaningful employment through participation in apprenticeship programs

Upon the opening of the Walter Soboleff Center, Sealaska Heritage Institute and the University of Alaska Southeast are committed to creating internships in four more (currently an internship program utilizing the Institute's Special Collections and Archives is in operation) of the Institute's established departments: Education, Language, Culture, and Arts. With the opening of the center, the number of Sealaska Heritage Institute sponsored annual college internship opportunities for Alaska Native students will increase from four to thirty (including fall, spring, and summer) in the Walter Soboleff's first full year of operation.

With the 150 credit hour requirement for internships, this expansion of the collaborative program between Sealaska Heritage Institute and the University of Alaska Southeast will increase the total hours of internship programming from 600 annually to 4,500 instruction hours. These internships provide Alaska Native college students to work with professional mentors, acquire experience to report on their resumes, and work in areas relevant to their own Alaska Native cultures.

III. MANAGEMENT PLAN

Without interruption, Sealaska Heritage Institute has served the region by protecting, preserving, and perpetuating the wisdom contained within the Tlingit, Haida, and Tsimshian peoples' cultures for over thirty years. The Institute is experienced with managing federal grants and has a highly skilled staff capable of assuring that this project meets its objectives on time and within budget. However, based on the complexity of this project, Sealaska Heritage Institute has methodically attained the professional support necessary to ensure that the construction of the Walter Soboleff Center is thoroughly planned out in terms of its expense, timelines, responsibilities, and milestones to be achieved.

Upon receipt of final engineering and architectural plans from MRV Architects, Sealaska Heritage Institute entered into a contract with Synergy Systems, Inc. (Synergy). Synergy is a wholly-owned design-build and construction management subsidiary of Sealaska Corporation (an Alaska Native Owned Company with over 23,000 tribal member shareholders). Synergy is a SBA 8(a) certified firm and is certified as a MBE by the National Minority Supplier Development Council. Synergy designs, builds, and manages construction projects where innovation, quality, timelines, and safety matter.

Synergy's excellent project management and evaluative capabilities are based on the fact that its management team has over 100 years of combined experience in projects ranging from [REDACTED] to [REDACTED]. Recent projects include the renovation and addition to the Mammal Surgical Center, Point Loma Naval Base, [REDACTED] (2012) and building Addition-Field Acquisitions Office, Bureau of Prisons, Grand Prairie, TX, [REDACTED] (2012).

Synergy will act as the construction manager and an evaluator for this project. Synergy specializes in Green Building Design and has extensive experience managing federally-funded projects. Areas of expertise include planning and general project oversight, costing, project leadership, and reporting to the project owner on progress according to established budget and scheduling.

Lee Kadinger (B.A., Lakeland College) serves as Chief of Operations for Sealaska Heritage Institute. Kadinger provides comprehensive management and oversees daily operations, including the management of five programmatic departments, HR, and administrative functions. Kadinger has experience in managing both for profit and non-profit organizations. He has extensive experience in federal and state grant management and has served as the project manager for the construction of the Walter Soboleff Center. Thus, Kadinger will be the ANEP Project Manager and will contribute 20% of his time towards project management.

Discussions of project progress will take place at least weekly between Synergy and the ANEP Project Manager. Synergy will prepare, deliver, and review weekly reports with the ANEP Project Manager. These reports will summarize all communications that took place during the week to provide qualitative progress and analysis of the Master Schedule (summarized below) and Master Budget prepared by MRV Architects. Synergy will use an Excel workbook to

track the quantitative measurements related to the achievement of milestones outlined in the two master documents and these will appear as quantitative findings in the weekly written reports to the ANEP Project Manager.

Walter Soboleff Center Master Schedule: Year 1

| | Oct-12 | Nov-12 | Dec-12 | Jan-13 | Feb-13 | Mar-13 | Apr-13 | May-13 | Jun-13 | Jul-13 | Aug-13 | Sep-13 |
|----------------------------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|
| Funding at 80% | X | | | | | | | | | | | |
| Document Completion | x | X | | | | | | | | | | |
| Bid Period | | X | X | | | | | | | | | |
| Bid Opening | | | | X | | | | | | | | |
| Award of Contract | | | | X | | | | | | | | |
| Mobilization of Contractor | | | | X | | | | | | | | |
| Site Demo/Excavation | | | | | X | | | | | | | |
| Utilities and Fill | | | | | | x | | | | | | |
| Concrete Foundations | | | | | | x | x | | | | | |
| Superstructure/Floor | | | | | | | x | x | | | | |
| Exterior Panels/Roofing | | | | | | | | | X | X | | |
| Interior Framing | | | | | | | | | X | X | x | X |
| Glass/Glazing | | | | | | | | | | | x | |
| Mech/Elect. Rough | | | | | | | | | | | x | X |
| Canopies/Timber | | | | | | | | | | | x | X |

Walter Soboleff Center Master Schedule: Year 2

| | Oct 13 | Nov 13 | Dec-13 | Jan-14 | Feb-14 | Mar-14 | Apr-14 | May-14 |
|------------------------|--------|--------|--------|--------|--------|--------|--------|--------|
| Mech/Elect. Rough –In | x | | | | | | | |
| Canopies/Timber Detail | | | | | | | | |
| Insulation, Wall Board | | X | x | | | | | |
| Interior Specialties | | | | X | x | | | |
| Ceilings | | | | X | x | | | |
| Mech/Elect Finish | | | | | x | x | x | |
| Interior Finishes | | | | | x | x | x | |

| | | | | | | | | |
|-------------------------|--|--|--|--|---|---|---|---|
| Doors/Casework/Trim | | | | | x | x | x | |
| Exterior Benches/Pavers | | | | | x | x | | |
| Paving Walks | | | | | | x | x | |
| Landscaping | | | | | | x | x | |
| Inspections/Punch List | | | | | | | x | x |
| Move In | | | | | | | | x |

The President of Sealaska Heritage Institute is the ANEP Project Manager's (Lee Kadinger, COO) direct supervisor. In this capacity, Dr. Worl will contribute up to 5% of her time to monitoring project progress. Dr. Worl is Tlingit from the Thunderbird Clan and House Lowered from the Sun of Klukwan, Alaska. A Harvard Ph.D. in anthropology, Worl taught anthropology and Tlingit studies at the University of Alaska Southeast, served as special assistant on Native affairs with the Governor of Alaska, served on President Clinton's Pacific Northwest Council on Sustainable Development, and completed a number of cultural and social science research projects and humanities oriented publications regarding Tlingit culture and society. In 2008, Dr. Worl won the prestigious Solon T. Kimball Award for Public and Applied Anthropology, making her the 13th recipient ever to win the award, given every two years since 1984 by the American Anthropological Association.

Sealaska Heritage Institute will also provide any secretarial or support services needed, will contribute all local and long-distance telephone services, and all office expenses (duplication, paper, office supplies, etc.) towards the management of this project.

IV. ADEQUACY OF RESOURCES

As demonstrated throughout this project proposal, the Juneau School District is fully committed to its role in this project, which is to increase programming for Alaska Native students and to engage its teachers in cultural awareness programming activities. The District will ensure that all

students and teachers in its schools participate in educational programming at the center. Similarly, the University of Alaska Southeast is fully committed to increasing the number of semester-length student internships provided by Sealaska Heritage Institute at the center and encouraging its faculty and students to utilize the resources available at the center.

Based on the participation of our project partners, it is estimated that no fewer than 5,000 K-12 students and 400 district teachers will participate in Alaska Native educational programming each year. The center will allow for 30 college interns to participate in career placement experiences annually and a large portion of the University of Alaska Southeast's Alaska Native students and their professors will also utilize the center's resources. Extensive feasibility work conducted by McDowell and the innovative facility design (please see Section III) ensures that the center is sustainable and will offer programming for Alaska Native students and other project beneficiaries into perpetuity. Thus, the costs reflected in this project's two-year budget are fully reasonable in relation to both the number of persons to be served and to the anticipated results and benefits established in this proposal.

This overall construction budget has been prepared by MRV Architects and is adequate to complete the Walter Soboleff Center. The budget submitted with this project proposal is based on the total construction budget and is adequate to complete the total project's construction budget. Furthermore, if this project is awarded, project funds will allow for the center to be completed on schedule. The State has previously allocated [REDACTED] dollars in funding towards the project. To date, Sealaska Corporation has invested over [REDACTED] dollars into the Walter Soboleff Center and will be donating all cedar building materials for the center. Another [REDACTED] in construction funds from Alaska Native Corporations in 2012 and another [REDACTED]

are anticipated in early 2013. These funds total over [REDACTED] in project funding, nearly one-half of the total of the [REDACTED] in total project funding necessary to complete the project.

The City and Borough of Juneau is very supportive of the Walter Soboleff Center and the Assembly is working to commit [REDACTED] towards the completion of the project through inclusion of proceeds from a City and Borough sales tax renewal which would be realized in October of 2012. In detailed discussions, and through an application process, Alaska's Rasmuson Foundation has informed Sealaska Heritage Institute that upon its receipt of these city funds, they are prepared to move forward with their final review of their [REDACTED] investment in the project which would be expected to arrive by December of 2012.

The Women's Donor Network, another private foundation, has communicated that it is seriously considering making an award of [REDACTED] towards the project in August 2012. Sealaska Heritage Institute has also long been in discussion with the US Economic Development Administration (EDA) about the project. Based on this favorable communication, Sealaska Heritage Institute will be submitting a project proposal to EDA requesting an investment of [REDACTED] dollars, which if awarded, will arrive in 2013.

Finally, Sealaska Heritage Institute is in targeted discussion with private foundations [REDACTED], corporations [REDACTED]), individual donors [REDACTED] of which has been gifted). With a [REDACTED] investment of Alaska Native Education Program (ANEP) funds over a two-year project period, SHI will be putting the project out to bid in November 2012 with Construction commencing in February 2013. Receipt of this mix of investments from private donors, corporations, city, state, and federal avenues will achieve the necessary balance of funds to complete the Walter Soboleff Center and realize a dream for all of Southeast Alaska.

V. PROJECT EVALUATION

The goal of the project is to construct the Walter Soboleff Center. The evaluation methods in place track the objectives and the outcomes for the *Opening the Box of Knowledge: Constructing the Walter Soboleff Education and Culture Center Project* and will produce both the qualitative and quantitative data needed to ensure that the project reaches its goal.

Synergy will be serving as the outside, independent evaluator for this project. The expectations for this role are established in the contract between Sealaska Heritage Institute and Synergy and are in place, agreed upon, and detailed. Synergies duties include daily oversight of the Master Schedule and Master Budget (depicted in Section III of this project proposal), tools which will be used to monitor project progress on a daily basis. In summary, the Master Schedule is based on twenty-eight objectives/construction milestones and the expense of each element of each milestone is linked from the Master Budget to the Master Schedule.

The ANEP Project Manager will draw on the weekly written reports submitted by Synergy (outlined in Section III) to prepare reporting documents for the US Department of Education (USDOE) and in communicating with the USDOE assigned ANEP Grant Manager. These grant reports will track on the milestones established in the Master Schedule and the use of funds to accomplish each milestone.