

The Mohegan Tribe of Indians of Connecticut

1. STATEMENT OF NEED

The Mohegan Tribe of Indians of Connecticut (MTIC) is applying for a Preservation and Revitalization Project named “Seed Saver, Story Saver.” The Mohegan Tribe’s reservation is located in Uncasville, Connecticut. The tribe has 2200 members, about half of whom live in-state, near, or on our 595.5-acre reservation on the Thames River. Our audience includes all Mohegans, as well as Natives from the Mashantucket Pequot, Eastern Pequot, and Narragansett Tribes, and our 2,000+ annual museum-goers (ages 1-100, hailing from all over the world, but especially local school children and CT residents).

MTIC’s own educational level is rising, with 150 members attending vocational or academic programs beyond high school annually, which has helped expand public awareness of our museum. The main language spoken by Mohegans is English, although MTIC is working to revitalize and preserve our indigenous Mohegan-Pequot language. For the last century, southern New England tribes have participated in collaborative organizations like the Algonquian Indian Council, Native American Heritage Advisory Committee, and United South and Eastern Tribes, Mohegan Tribal members have been honored at the Narragansett Tribe’s Tomaquag Museum’s Honoring Dinner, and storytellers from Narragansett participate in our tribe’s culture week, such as Paula Dove Jennings, who wrote a book called “The Strawberry Thanksgiving.” We also share seeds with local tribes. The culture at our tribe’s Tantaquidgeon Museum is one of “Education for all.” This museum has always been free and open to the public since its founding in 1931, and representatives from Narragansett and Pequot attended that opening event nearly a century ago, just as they still attend our festivals today.

The culture of the Mohegan tribe is rooted in tradition and adaptation, since colonial times. One of our earliest adaptation was to the English writing system. Mohegans have passed on our traditions through writings since the 18th century. They include best-selling writer/farmer/herbalist/minister Samson Occom (1723-1792), storyteller/ diarist/gardener Fidelia Fielding (1827-1908), & writer/herbalist/cofounder of our tribe’s Tantaquidgeon Museum (museum), Gladys Tantaquidgeon (1899-2005). Writings by Occom on herbs, farming and traditions are documented in Jonna Brooks’ book *The Collected Writings of Samson Occom, Mohegan: Literature and Leadership in Eighteenth-Century Native America*, published in 2006; Fielding’s “Diaries and Religious Texts Written in the Mohegan Language, 1902-1904” is currently maintained by Cornell University; and Dr. Gladys Tantaquidgeon authored *Folk Medicine of the Delaware & Related Algonkian Indians* (Penn. Museum and Historical Society, 2006). Gardening and Storytelling/Writing characterized these traditional leaders. The writings of Fielding and Tantaquidgeon include popular stories about the Makiawisug, the powerful Little People of the woods who lead us to healing herbs. In our culture, we offer them corn and tobacco for protection. Fidelia was mocked for her beliefs in the Makiawisug and, although even today not all Mohegans believe in the Little People, many still make offering baskets for them.

As we adapted our stories, so too, we adapted our ways of planting and eating. The colonists brought livestock that destroyed our native planting fields and interrupted our ways of life with invasive species. Throughout the past few hundred years, our tribe has adapted to the American diet. However, high levels of diabetes and heart disease (above the national average) indicate we have a specific need to return to eating and growing traditional foods. The goal is to be able to share and exchange seeds, recipes, and knowledge of traditional foods and plant practices. Through growing our own seed library, we will be perpetuating and renewing the use of our traditional foods and herbs such as Narragansett White Cap Corn or (white flint corn), boneset, and Delaware Sehsapsing Corn to name a few. The Narragansett and Mohegan have a

The Mohegan Tribe of Indians of Connecticut

very similar variety of white corn, which needs to be preserved by this Seed Saver program. Working together in this way ensures the survival of these crops for all. By adding a Story Saver component to this project, tribal members will better understand the traditional connections between plants, animals and people that make seed saving valuable in creating a better world, and instilling self confidence in members through a deeper understanding of their proud heritage and precious land. Indigenous seed-saver Owen Taylor gifted us his TrueLove seeds for this year's (newly planted) garden and his logo "The story is in the seed" reinforces our project.

We also need to undertake this project to provide farming skills. The defense industry, pharmaceutical, and hospitality businesses that employed our people for the last few decades are not presently employing much of our membership. Most defense industry jobs left the area in the 1980s; pharmaceutical jobs left in the 2010s, and our casino operations are currently shut down. Even when those businesses were active, we still struggled with the same health disparities that other tribes do due to poor and inadequate diets. This is mostly due to historical trauma and the huge interruptions to our food system that occurred as early as the 1600s. We are now trying to bring those systems back. In 2014, we held our first food sovereignty event with Dr. Sonya Atalay (Anishinabe), which brought great feedback via dozens of positive surveys and inspired many of our people to want to learn more about growing and eating traditional foods. Still, many tribal members rely on fast foods and unhealthy options which contribute to diabetes and high obesity rates. Our tribal lands do not currently have sustainable gardens that produce food, and our people are heavily reliant on industrialized agriculture. We need to revitalize our ancient farming and foraging practices in order to sustain a healthy future of the next seven generations. By having this space to share in farming, growing, processing herbs and foods, and then sharing in community meals, this will bring in more tribal members and those from other tribes and take us one step in the right direction towards food sovereignty. There has never been a greater need for food sovereignty than right now.

There is also a need for language education as our tribe lost their last speaker in 1908. The Council of Elders hired two language teachers in 2019 who can support this project's plant-related language preservation and revitalization work. Through revitalizing two gardens at the museum, we will utilize language to label the plants and teach the Mohegan language, thereby giving the language an active, real-life use. This grant will create more activities to facilitate language speaking as well as creating MP4s of plant words for those living outside the main tribal area. Our tribe's Good Health and Wellness in Indian Country Grant laid the foundation for seed saving in the community and demonstrated the interest and need in the community for traditional foods. Through this Health Department grant, we brought in Narragansett speakers on mushrooms, went on plant walks, held indigenous chef dinners and seed saving events. These events were well attended and had numbers of 20 or more at each event, which is large for a tribal cultural event. After our seedsaving event, Fifty people picked up heritage seeds to grow in their own gardens. This proposed project will expand training in the community on raising indigenous crops, preserving precious seeds, and teaching gardening to children in an effort to preserve the Mohegan language, stories, and seed varieties. At the current time, the only opportunity that tribal members have to eat traditional foods is at our tribe's "Culture Week" or at a Native Food Discussion Group event. Culture week is only once a year, and although food group meetings are held more regularly, they are currently only available to those who live locally, although we are considering expanding via Zoom. Culture Week brings in tribal members from throughout the country. At culture week, our traditional succotash is served as well as johnnycakes. This grant would enable us to have seeds for these corn plants to share with all of our membership, even those who live out of town. These

The Mohegan Tribe of Indians of Connecticut

traditional recipes are available in two publications by tribal members: “The Lasting of the Mohegans” by Melissa Fawcett and the article “Wikôtamuwôk Wuci Ki tà Kihtahan (A Celebration of Land and Sea): Modern Indigenous Cuisine in New England” by Rachel Sayet. Currently, our members have to eat hybridized sweetcorn if they do not have access to traditional corn. The nutritional value of our traditional varieties is much denser, and would thereby help our people mentally, physically and spiritually to get it to them in larger quantities.

The MTIC’s Mohegan Library and Archives and Tantaquidgeon Museum will oversee this project to make the most of our farmable land and use it to teach traditional stories. Gardens, hands-on workshops and most events will be located at the museum. Seed saving, and physical copies of stories and support materials will be kept at the library, which is a smaller space but will also offer related activities. Both sites will Seed–Share & Story–Share.

The Library is staffed by two people, full time, open to members and tribal staff Mon-Fri 10-5, with additional hours by appointment and with extended hours by appointment and for Special Events. All tribal members and building staff automatically hold library cards. We have 8,000 volumes and two patron computers with internet access. It is an active space, used by all ages, with many activities, services and programs, such as story times, book clubs, cultural workshops, guest speakers, and seasonal celebrations. Its mission is to preserve our Mohegan stories and traditions, while also expanding awareness to tribal members of Native authors and histories of other tribes. It offers a free service for our tribal membership for faxing copying, etc.

The Museum was founded in 1931, making it the oldest Native-owned and operated museum in the USA, with a full-time staff of 6, (3 of whom are key to this project: the Gardener, Plant Educator, and Library Seed Saver). It is open to the public Tu-Fri, 10-4, September-May, with Saturday summer hours and extended event hours. The Tantaquidgeon Museum is comprised of a small stone museum building, traditional wigwam village with several garden spaces, two of which are targeted for this grant. The museum’s mission, created by museum co-founders, John, Harold and Gladys Tantaquidgeon, is to share our Mohegan and Eastern Woodlands heritage with everyone because “It’s hard to hate someone you know a lot about.”)

The audience for this project is tribal and general, as the gardens will be located on the museum grounds, which are open to the public. The purpose of this grant is to reconnect Mohegans and neighboring Tribes with their ancient gardening and seed saving practices in order to ensure the survival of the future generations—all through 2 gardens, a seed saving library, workshops and educational lectures/demos. We need to create this program aimed at widespread education of the spiritual, mental, and physical benefits of eating our indigenous foods by engaging members in growing aboriginal plants, seed saving and learning related stories. As the Mohegan tribal museum and library are already popular hosts with spaces for workshops and events for all ages, and each year’s youth docent interest reviews request more information on stories and seed saving, we wish to formally connect seed-saving and story-saving by linking our museum herb and vegetable gardens, and expand the size of those gardens.

The need for this project was indicated by the extreme popularity of the Native Food Discussion Group and gardening generally, among our people, including the Youth, as seen by the fact that the Native Food Group is headed by a member under age 35; our current Tribal Youth Ambassador is enrolled in a high school agricultural program; and our last Youth Council President is an organic gardener.

An ongoing assessment over the last several years by the Native Food Discussion Group (in collaboration with the Museum, Cultural Department and Health Department) has recognized

the need and desire on the part of tribal members for more tribal land to be utilized for gardening in order to be self sustainable. The groups most vocal in this need were Summer Youth Docents, the tribal Youth Council Leaders, Tribal Youth Ambassadors, and tribal elders. Based on that assessment and what other tribes have done throughout the country, including our local Narragansett neighbors and their food sovereignty initiative, we would like to follow suit and return to our traditional foodways. Although we have only conducted one formal survey, events such as seed saving and education about indigenous mushrooms have been filled to capacity and received great feedback. People now more than ever need to plant their own foods, and as a tribe, our members need to focus on the land. Our people still suffer from having lost nearly all our reservation land from 1870-1994. That is why our elders are so supportive of seed saving, story saving and gardening. In years past, projects such as the three sisters garden or maple tapping have been healing to many tribal members, as they are a way to reconnect with our traditional homeland. Our approach is the best solution to meet tribal needs because amongst our gardeners are elders who are very knowledgeable, but we need to take the time as a community to have them educate the youth and also include neighboring Tribes in our education efforts. We as southern New England tribes are very small but we all have wisdom to share and exchange. We know our audience well as they are our own tribal members as well as neighboring Tribes. We have worked well intertribally in organized ways for over 100 years. We are all struggling with the same issues: access to land, access to seeds, needing more native farmers, and more education. Additionally, one of our Museum staff teaches about indigenous foods at a local and national level. She also advises the Native Food Discussion Group, as well as bringing back information from various conferences and events, including networking with Native chefs and seed savers. Based on all the information that she has accumulated from conferences, such as the annual conference on Native American Nutrition, and the Red Lake Nation Food Summit, we have tribal consensus that food sovereignty is the best way to reconnect people to their traditions and simultaneously preserve the future of the tribe. Therefore, by creating a seed library and garden, we will be doing just that.

2. PROJECT DESIGN

Main grant staff will include a Plant Educator at the museum, a Library Seed-Saver & a Gardener at the museum. The Plant educator and Library Seed Saver will coordinate the following under the direction of the Project Director.

PROPOSED WORK PLAN:

- 1) Seed & Story Library Preparation, including the purchase, set up, and prep catalogue coding of seed of containers and shelving, as well as compiling accessible digital stories related to famed historic Mohegan Seed Saver/StorySavers, Samson Occom, Fidelity Fielding & Gladys Tantaquidgeon. September 2020-May 2021.
- 2) Indigenous Seed Procurement, Planting, and Harvesting of seeds and crops, starting with obtaining gardening materials, site preparation, planting, harvesting, and collating of relevant indigenous plant growing information for use in future and current growing (much research has been done already). September 2020-August 2022
- 3) Holding Garden Events, Workshops, Tours and Seed Sharing for tribal members and members of other local tribes, as well as tours and talks for the general public. March 2021- August 2022.
- 4) Seed Storing, Data basing, and Distribution April 2021 & August 2022.
- 5) Mohegan Language Plant Resource Activity, research, planning, implementation/sharing, and evaluation of total project January 2020-August 2022.

PERFORMANCE GOALS / OBJECTIVES: Key Project Staff will create-

1) Workshops, reference and story materials (digital and handouts) for members will provide improved knowledge of Native plants, information on plant identification, propagation, cultivation, respectful harvesting practices, and story traditions related to growing, harvesting and uses.

2) Workshops and garden events for our tribe, other tribes and the general public will provide access to and showcase our living collection of native plants for demonstration, and harvest for events and species preservation/propagation.

3) Workshops and digital language materials (digital and handouts) will provide community members, and members of the Pequot Tribes that speak the same language, with increased proficiency in speaking and recognizing Mohegan-Pequot plant names and vocabulary.

SPECIFIC PROJECT QUESTIONS:

How do we define success?

Mohegans and members of other tribes will have learned the value (in terms of health and well-being) of planting indigenous crops, the means to plant these crops, and the stories and language words related to planting indigenous crops. The general public will learn about the value of indigenous plants.

If the project doesn't succeed, what are the implications?

We will need to curry support from more tribal entities in our own tribe and beyond.

What are the key milestones? What are the most important dates?

Milestones include 1) Establishing the seed library. 2) Planting the first indigenous crops in the new garden. 3) The first major harvesting and seed saving from our gardens. 4) Hearing tribal members discussing/posting on traditional plant related stories and words. 5) sharing our seeds with tribal members

What are the biggest obstacles to getting this done?

How to keep interest in the garden alive if COVID 19 continues. We do have plans for staggered garden access with social distancing.

Who are the key stakeholders?

The tribal elders and youth who have already shown interest, including the Native Food Discussion Group.

What are the project's greatest assets?

Same as above.

What are the most important areas we should always focus on?

Seed saving. Story saving. Language revitalization

CONCEPTUAL DESIGN AND PROCESSES:

The conceptual design for this project began by defining the problem/need in the STATEMENT OF NEED seen earlier, conducting years of background Food Sovereignty research through our Native Food Discussion Group and Health Department Grant, hosting many events/workshops for different ages and interest groups on planting/seed saving/stories/ and evaluating which were most successful and had the most member support. The Health Department grant (Good Health) accomplished the goal of generating some garden interest. But the lack of traditional plotting in a traditional garden area, as well as the use of many non-indigenous plants, did not allow members to connect story and language traditions, which we will be doing in this project. Also, by establishing a physical seed library with digital resources in QR codes, related stories, and Mohegan language words, we will have introduced a permanent physical plant resource on which members can draw for multiple reasons, and on which they can build. Further, the

Tantaquidgeon Museum public Facebook page has had great support (as seen by LIKES) for all indigenous plant related postings, and we expect these gardens to draw more patrons.

ACTIVITIES:

1. Compile, digitize and disseminate traditional plant stories by Occom, Fielding and Tantaquidgeon.
2. Set up a Seed Library and digitize for patron access, including development of QR codes. Library will dedicate a climate-stable seed storage refrigeration space and a special shelving area for related story materials.
3. Complete an annual planting, propagation, and harvesting schedule for native species.
4. Plan, schedule and host 5 educational plant events with related stories and indigenous language words.
5. Prepare garden and plant at least 15 native species in Year 1 and 15 more in Year 2.
6. Harvest, and cut seeds of 15 native species for plant collection and propagation, each year.
7. Distribute seeds to at least 30 tribal citizens in Year 1 and 30 tribal citizens in the Year 2. Also distribute seeds to 30 Citizens of other tribes in Year 1 and year 2.

Indigenous story and sustainability expert Dr. Siobhan Senier of UNH will advise on the grant. Her commitment letter is attached.

EVALUATION AND MONITORING PROCESSES:

The tribe will include recording attendance at the library, workshops or events, and other educational activities. Surveys will be given after events/workshops to measure success rates and solicit suggestions. We will also track garden crops successes/failures, the number and types of species planted, propagated, and harvested will support tribal efforts to measure other desired results. Progress and effectiveness of the project will be monitored through monthly reports. A presentation will also be made to membership at a quarterly tribal meeting, during both years. MTIC has an excellent reputation for record keeping and will maintain that standard. We will also record AHA moments, like last year, during our NFDG “spring edibles” gathering, when one of our elders was thrilled to taste her first fiddlehead.

Our digital products will include QR codes, and digitized plant info, MP4s, and QR codes. We will promote our project through the museum, library and tribe’s internal and external websites and Facebook pages, including

<https://www.facebook.com/Tantaquidgeon-Museum-670735376320195/>

<http://mohegan.nsn.us>

<https://www.facebook.com/themohegantribe/>

3. IMPACT

PROJECT GOALS & INTENDED RESULTS:

- 1) MTIC citizens and surrounding community members will have increased access to and improved knowledge of native plants, including the plant identification, propagation, cultivation, respectful harvesting practices, and story traditions related to growing, harvesting and uses.
- 2) MTIC will house a living collection of native plants for demonstration, and harvest for events and species preservation/propagation
MTIC and surrounding community members will gain an increased proficiency in speaking and recognizing Mohegan plant names and vocabulary.

INTENDED OUTCOMES:

1. The ability to identify at least 15 native plants annually.
2. The ability to readily access seeds for home planting.
3. Measured increases in knowledge of traditional cultivation, propagation,

traditions, history and usage. 4. Increased proficiency in speaking and recognizing Mohegan plant words. 5. Increased interest in Food Sovereignty 6. Better eating habits among members 7. Increased self confidence among tribal members 8. Increased respect for Native food systems on the part of members and the general public

Beyond traditional surveys (which we will use), we will measure progress toward achieving our goals and outcomes as follows. The library will track member usage of the story information, language information, library events and seeds, physically and with the help of IT. The museum will track member usage of the garden and museum events. To evaluate OUTCOME 1, a game will on plant knowledge will be emailed to all members and the results tallied by the library. To evaluate OUTCOME 2 Members will be asked to post their home garden and tribal garden photos on our cultural page to show their usage of seeds. To evaluate OUTCOME 3, staff will work with communications to create a fun game to determine plant knowledge. Families who play will be given a small prize. To evaluate OUTCOME 4 tribal members of all ages will be asked to volunteer to create the MP4s for year two. Members will also be asked to record themselves saying these words on the tribal website. To evaluate OUTCOME 5, we will host a member art contest and art show called “What Food Sovereignty Means To Me.” To evaluate OUTCOME 6, we will ask members to post healthy meals, inspired by the project. To evaluate OUTCOME 7, we will ask Behavioral Health to partner with us on way to evaluate changes in member self esteem. To evaluate OUTCOME 8, the museum will ask visitors for input on this topic, at garden programs.

4. COMMUNICATIONS PLAN

Due to our large service area, of 1000 off-reservation area members, and COVID 19 Social Distancing, our communication plan will employ a wide variety of promotion, outreach, dissemination and broadcasting options, including our *Wuskuso* digital newsletter, tribal website, ZOOM, existing Library, Cultural and Musuem social media sites, handouts at the library and museum, and eblasts for events/workshops. The Plant Educator and Library Seed Saver will promote activities and communicate through these sites as well as posting the program schedule of events, aid people in participating in workshops, and circulate information about becoming involved with the project: results, products, models, findings, processes, benefits, and lessons learned from the project will be shared openly, including at our Quarterly Tribal Meetings to allow for maximum candor in feedback.

Community building and audience engagement will include continuing to collaborate with other neighboring Tribes and their museums, like Tomaquag Museum and the Mashantucket Pequot Museum. We will work to maintain collaborative resources and continue finding other community organizations to support the project. The Plant Educator and Library Seed Saver will be responsible for those connections, and those individuals are known in the tribe for working well with these partners. The seed library information will also be available digitally to our museum partners.

5. SUSTAINABILITY

The project can be supported beyond the grant project because gardening is not an expensive process. The key is to keep organization and communication and energy alive between all parties as well as making sure someone is maintaining the actual plants. At the museum, we already have a gardener and support staff. After the first year we will have everything set up for the seed library, refrigeration, seed packets, jars, tape, mailing envelopes, and labels. We will use the kitchen equipment we already have at Mohegan Church and museum for prep work. Once we have all of these things, and we have grown enough to be able to save some seeds, MTIC will be

The Mohegan Tribe of Indians of Connecticut

self-sufficient enough to continue this project on its own. The Intertribal Agriculture Council as well as the United States Department of Agriculture and other organizations will assist tribes with questions about growing. Additionally, our friends at Tomaquag Museum have been growing at their museum for quite a long time, and can offer input. Seed savers such as Owen Taylor from Truelove Seeds, who we have worked with in the past may need to be paid to do a virtual seed saving demo or two in the first year, but after that point tribal members should be trained enough to do it themselves.

Self-sufficiency and food sovereignty are things that Mohegan has not had for a very long time. Our casino relies on big companies to feed our guests and our 9000 employees. This is not sustainable. These companies have large supply chains that are now breaking. These gardening and seed saving projects could lead to long time term change not only amongst the museum but on a larger scale at our casino where the importance of buying from other Native producers and smaller farms will be more important than ever. We will be growing some herbal plants at the museum which we can even share the seeds from with the casino landscaping. Our tribal members vary in that some of them do know about sustainable agriculture but for the most part, people rely on large industrialized agriculture which is not sustainable. Tribes need to be producing their own food so that they are not relying on anyone, especially the federal government for their food sovereignty.

In year two, the tribe will utilize food from the gardens to provide food for Elder food services. After that, an expansion of gardens will use the food for Institutional sales to MS (either by order, events, etc.) which will financially support ongoing IMLS activities. The project will provide an effective way to support Tribal goals for sovereignty, preservation, and food security. Gaining sovereignty around natural resources, particularly traditional foods, can help MTIC enhance citizen knowledge and establish practices to support a subsistence economy. In addition, transitioning to a state of reliance upon traditional foods will greatly improve health, nutrition, and food system control for Mohegan and surrounding communities. The project will also support the Tribe's ability to preserve cultural knowledge, language, and traditional practices within the tribal community, while increasing the cultural competency of the greater, general community. This may lead to systemic changes that increase community value, participation-in and appreciation-for Mohegan culture and environmental management practices. Furthermore, this project may also lead to increased access to culturally important resources, which will aid in improving the physical, mental and emotional health of the citizenship. Ultimately, creating a living plant and seed library will invest in the education of the community and the preservation of cultural knowledge, language, and plants. This will help restore Mohegan lifeways to our people. Digital information will be backed up on multiple physical devices and in various digital locations to preserve and protect information from being lost. The Mohegan Library and Archives will maintain the digital collection for the foreseeable future.

SCHEDULE OF COMPLETION

PHASES Sep20 Oct20 Nov20 Dec20 Jan21 Feb21 Mar21 Apr21 May21 Jun21 Jul21 Aug21 Sep21 Oct21 Nov21 Dec21 Jan22 Feb22 Mar22 Apr22 May22 Jun22 Jul22 Aug22

1



2



3



4



5



DIGITAL PRODUCT FORM

INTRODUCTION

The Institute of Museum and Library Services (IMLS) is committed to expanding public access to digital products that are created using federal funds. This includes (1) digitized and born-digital content, resources, or assets; (2) software; and (3) research data (see below for more specific examples). Excluded are preliminary analyses, drafts of papers, plans for future research, peer-review assessments, and communications with colleagues.

The digital products you create with IMLS funding require effective stewardship to protect and enhance their value, and they should be freely and readily available for use and reuse by libraries, archives, museums, and the public. Because technology is dynamic and because we do not want to inhibit innovation, we do not want to prescribe set standards and practices that could become quickly outdated. Instead, we ask that you answer questions that address specific aspects of creating and managing digital products. Like all components of your IMLS application, your answers will be used by IMLS staff and by expert peer reviewers to evaluate your application, and they will be important in determining whether your project will be funded.

INSTRUCTIONS

If you propose to create digital products in the course of your IMLS-funded project, you must first provide answers to the questions in **SECTION I: INTELLECTUAL PROPERTY RIGHTS AND PERMISSIONS**. Then consider which of the following types of digital products you will create in your project, and complete each section of the form that is applicable.

SECTION II: DIGITAL CONTENT, RESOURCES, OR ASSETS

Complete this section if your project will create digital content, resources, or assets. These include both digitized and born-digital products created by individuals, project teams, or through community gatherings during your project. Examples include, but are not limited to, still images, audio files, moving images, microfilm, object inventories, object catalogs, artworks, books, posters, curricula, field books, maps, notebooks, scientific labels, metadata schema, charts, tables, drawings, workflows, and teacher toolkits. Your project may involve making these materials available through public or access-controlled websites, kiosks, or live or recorded programs.

SECTION III: SOFTWARE

Complete this section if your project will create software, including any source code, algorithms, applications, and digital tools plus the accompanying documentation created by you during your project.

SECTION IV: RESEARCH DATA

Complete this section if your project will create research data, including recorded factual information and supporting documentation, commonly accepted as relevant to validating research findings and to supporting scholarly publications.

SECTION I: INTELLECTUAL PROPERTY RIGHTS AND PERMISSIONS

A.1 We expect applicants seeking federal funds for developing or creating digital products to release these files under open-source licenses to maximize access and promote reuse. What will be the intellectual property status of the digital products (i.e., digital content, resources, or assets; software; research data) you intend to create? What ownership rights will your organization assert over the files you intend to create, and what conditions will you impose on their access and use? Who will hold the copyright(s)? Explain and justify your licensing selections. Identify and explain the license under which you will release the files (e.g., a non-restrictive license such as BSD, GNU, MIT, Creative Commons licenses; RightsStatements.org statements). Explain and justify any prohibitive terms or conditions of use or access, and detail how you will notify potential users about relevant terms and conditions.

For this Seed Saver, Story Saver grant, The MTIC will hold a creative commons license that enables the free distribution of copyrighted work. Permissions for use of digital content will be addressed at the bottom of website pages.

A.2 What ownership rights will your organization assert over the new digital products and what conditions will you impose on access and use? Explain and justify any terms of access and conditions of use and detail how you will notify potential users about relevant terms or conditions.

The MTIC website will host the data from this Seed Saver, Story Saver project so it's available to all. The MLA will also hold this data for access upon request. The tribe asserts no ownership rights over new digital content, other than providing a message at the bottom of the screen that describes permissions for use.

A.3 If you will create any products that may involve privacy concerns, require obtaining permissions or rights, or raise any cultural sensitivities, describe the issues and how you plan to address them.

NA to this project.

SECTION II: DIGITAL CONTENT, RESOURCES, OR ASSETS

A.1 Describe the digital content, resources, or assets you will create or collect, the quantities of each type, and the format(s) you will use.

MTIC will create 15 QR codes PER YEAR that will link to a digital seed library catalog that contains audio files of Mohegan plant names and information about each plant.

A.2 List the equipment, software, and supplies that you will use to create the digital content, resources, or assets, or the name of the service provider that will perform the work.

The Mohegan Information Technology Department (MITD) will determine the best QR coding websites to create the QR codes. MLA will then work with the Communications Dept. (CD) and MTID to determine web editing software to create the digital library and utilize the existing Mohegan website.

A.3 List all the digital file formats (e.g., XML, TIFF, MPEG, OBJ, DOC, PDF) you plan to use. If digitizing content, describe the quality standards (e.g., resolution, sampling rate, pixel dimensions) you will use for the files you will create.

We will use .MP4 audio files.

Workflow and Asset Maintenance/Preservation

B.1 Describe your quality control plan. How will you monitor and evaluate your workflow and products?

The Project Director and MLA will work closely with the MITD and the CD on all digital development. We will screen for quality types, accessibility, and accuracy.

B.2 Describe your plan for preserving and maintaining digital assets during and after the award period. Your plan should address storage systems, shared repositories, technical documentation, migration planning, and commitment of organizational funding for these purposes. Please note: You may charge the federal award before closeout for the costs of publication or sharing of research results if the costs are not incurred during the period of performance of the federal award (see 2 C.F.R. § 200.461).

MTIC uses multiple state-of-the-art backup systems including cloud drives and physical backups to ensure the longevity of all audio and text files.

Metadata

C.1 Describe how you will produce any and all technical, descriptive, administrative, or preservation metadata or linked data. Specify which standards or data models you will use for the metadata structure (e.g., RDF, BIBFRAME, Dublin Core, Encoded Archival Description, PBCore, PREMIS) and metadata content (e.g., thesauri).

MTIC will use a program like Audacity to edit ID3 metadata to identify content. We will use the Music Metadata Style Guide to organize metadata structure.

C.2 Explain your strategy for preserving and maintaining metadata created or collected during and after the award period of performance.

We will keep physical and digital backup copies of metadata.

C.3 Explain what metadata sharing and/or other strategies you will use to facilitate widespread discovery and use of the digital content, resources, or assets created during your project (e.g., an API [Application Programming Interface], contributions to a digital platform, or other ways you might enable batch queries and retrieval of metadata).

We will use our MLA database keyword system to access information discover and use of digital content.

Access and Use

D.1 Describe how you will make the digital content, resources, or assets available to the public. Include details such as the delivery strategy (e.g., openly available online, available to specified audiences) and underlying hardware/software platforms and infrastructure (e.g., specific digital repository software or leased services, accessibility via standard web browsers, requirements for special software tools in order to use the content, delivery enabled by IIIF specifications).

MTIC will make all QR codes and content accessible and free to use, with permission.

D.2. Provide the name(s) and URL(s) (Universal Resource Locator), DOI (Digital Object Identifier), or other persistent identifier for any examples of previous digital content, resources, or assets your organization has created.

The MTIC website is an example of previous digital content at <https://www.mohegan.nsn.us>

SECTION III: SOFTWARE

This section is NA

SECTION IV: RESEARCH DATA

This section is NA