The Little Traverse Bay Bands of Odawa Indians
Tribal Council Meeting
Tribal Council Chambers
7500 Odawa Circle
Harbor Springs, MI 49740
May 18, 2014

Closed Session: Yes
Call to Order: 9:07 a.m.
Opening Ceremony: Alice Yellowbank

Council Present: Legislative Leader Regina Gasco Bentley, Treasurer Marcella Reyes, Secretary Julia Shananaquet, Councilor Bill A. Denemy, Councilor John Keshick III, Councilor Beatrice A. Law, Councilor Aaron Otto, Councilor Winnay Wemigwase

Absent: Councilor Michael Naganashe

Legislative Office Staff Present: Legislative Services Attorney Donna Budnick, Legislative Office Manager Michele LaCount, Treasury Director Michael Garrow

Executive Officials and Staff Present: Tribal Chairman Fred Kiogima, Vice-Chairperson Deb DeLeon, Executive Services Attorney Dianne Vitols

Public: Renee' Dillard, Richard Wemigwase, Oosnodekwe Carla Osawamick, Mary Gasco, Gwen Gasco, Matt Lesky, Cheryl Kishigo Lesky, Krystal Kiogima, Zhaawan Smith, Mkoohns Gasco, Miigwaans Smith, Wedaase, Kristy Dayson, Gina Kiogima Sr, Vicki Kelley, Jannan Cotto, William I. Denemy, Glenna Kimball, Alice Hughes, Alice Arthur, Mary Burks, Carol McFall, Marilyn Hume, Francis Holdorph, Virginia Lewis, Rose Smalley, Annette VanDeCar, Patrick V. Naganashe, Thomas Teuthorn, Cheyenne Worthington, Regina Brubaker Carver, Deb Martin, Tammy Okuly-Smith, Michael Smith, Sarah Schilling, Audrey Perry, Janice Shackleford, Rose Smalley, Joan Jacobs, Richard Snake, Tony Davis, Virginia Lewis, John Kawegoma, Andrew Stich, Alice Honson, Charles Honson, Simon Otto, Andrea Otto, Natawn Kiogima-Smith, R.J. Smith

Invited Guests: Odawa Casino Resort: General Manager David Wolf, Human Resource Director Katie Eberly, Finance Director Roger Borton, Marketing Director Karyann Waukazoo, Associate Hospitality Director Henry Rowland, Director of Property Operations Barry Laughlin, Slot Director Dennis Shananaquet, Table Games Director Shane Robertson

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Motion made by Councilor Wemigwase and supported by Councilor Law to adopt the agenda of May 18, 2014 with additions.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Secretary Shananaquet and supported by Treasurer Reyes to approve the minutes of May 4, 2014 Regular Meeting and the May 7, 2014 Emergency Meeting as presented.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

9:13 a.m.: Elder Comments opened:

- Rose Smalley asked if the Tribe had a bullying statute; requests the Chair to communicate with the Department of Justice; to work cooperatively with all branches of government, follow the Constitution; and develop the Elder's Department based on its statute.

Executive Updates:
Motion made by Councilor Wemigwase and supported by Councilor Denemy to acknowledge receipt of a verbal report and the written April 2014 Executive Oversight Report of Chairman Kiogima for May 18, 2014.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Legislative Leader Report:
Motion made by Treasurer Reyes and supported by Councilor Law to accept Legislative Leader Gasco Bentley's verbal report of May 18, 2014.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

9:29 a.m. Break.
9:34 a.m. Resume.

9:35 a.m. Traditional Cultural Concerns and the Tribal Government presentation by Renee' Dillard

11:10 a.m. Break.
11:26 a.m. Meeting resume.

Motion made by Secretary Shananaquet and supported by Councilor Denemy to acknowledge receipt of Renee' Dillard's Traditional Cultural Concerns as signed and dated to be included as an attachment to today's minutes.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Secretary Shananaquet and supported by Councilor Law to acknowledge and thank R. J. Smith and Netawn Kiogima-Smith, Alice Yellowbank, Krystal Kiogima, Miigwaans Smith, Zhaawon Smith for today's blessings of a water ceremony.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)

Attach to 5/18/14 Minutes (m)
* For Publication - Sent out (m)

Our tribal reaffirmation was based on our Language and Culture and History. Since 1994 our people have become severely assimilated to the non-native values and ethics as evidence as I bring my issues to you in writing. Coming forward to you in this manner is colliding with my teachings as an Anishinawbe kweh. My words may come across as harsh, and I respectfully remind you that Native women have earned the title of being known as the backbone of the Nation. My hope is to be effective and I ask for your patience and understanding as I bring forward some difficult issues for our tribe as well as some personal struggles I face every day. I am asking that you listen carefully so may be able to identify some positive steps into a stronger traditional cultural future. Submitting this presentation for the official record may be the only way my descendants and yours will understand what condition the tribe they inherited has become and why. I believe our tribe is in peril because our cultural identity is becoming endangered.

There are many reasons for this assimilation, and I believe most of you are aware of that. I am not here to speak in depth about that history. At the same time I believe that our history holds the answers for the decisions that must be made for tomorrow. The fact that we have embraced a governmental system that is modeled from our oppressors is part of the problem. I see little room for our beautiful traditional culture with this type of system. And I am sure the ancestors of the oppressors' are dancing with joy in their afterlife. This is our current reality as the system we have to work with and we need to come together as a people to find solutions. Our oppressors first used the churches for assimilation and now they are using the introduced government system we have chosen to adopt from them. Their work of assimilation is now being done by ourselves. We continue to adopt their values as our role models and this causes the cycle of oppression that we perpetuate. We can see this value manifest from too many of our citizens huge sense of entitlement, holding their hand out to "get" something and sometimes anything for themselves. This is basically how I see the problem.

Currently I understand all departments are going through budget cuts. Money was never intended to define us as a tribe, but rather our people do. These budget cuts have become necessary to maintain our government, and I understand the bottom line type of thinking. If all our people are assimilated, then what will define our community as distinctively Anishinawbek? I believe we have blood memory that stirs our spirit when needed, which cannot be measured by dollars because our ancestors are far too valuable.

Many of you who are on council now were present when the current Chairman pledged at the "meet the candidates" event, that he would construct a "traditional culture advisory team" I believe that's what it was called. I thought that sounded awesome to me...and I have hopes that some measurable action steps may be started soon or have been started. Looking back 20 years ago, I understand why our tribal programs did not have this type of necessity at the time

of reaffirmation. But since that time, we have now evolved into that need, and perhaps on the brink of crisis. I dare say we need to move forward with purpose because of the current struggles of our culture bearers.

Culture bearers are those who sacrifices' are great, and I identify myself as such. Also I believe my rewards for such forfeiture are also great. The value of such knowledge was once sought and revered as priceless. Seldom are my services as a natural fiber artist needed with our contemporary lifestyles. The pyridine is that many old time values and traditional teachings are held there within the process of creating. Our assimilated citizens are unaware of the value, because I believe they have become so culturally bankrupt they lack the knowledge to understand what to seek or how to ask. If we continue this deficit of traditional culture we also lose the reason the tribe created the programs and departments. Our tribal government has an opportunity to become the leaders in the eyes of our ancestors when they embrace our language, culture and history, and therefore modeling for our citizens the very standards that brought our reaffirmation. Money was never intended to be our guiding principles as a tribe.

Money is needed of course, but should not be at the cost of the culture bearers. Please allow me to explain through my personal short story. I live in tribal housing because I lost two homes in as many years when the bottom fell from the housing market a few years ago. I am so grateful that my tribe was able to skooch over to make a little room for one more person to come home. My rent is adjusted according to my income. Because of my own traditional values and ethics I am inclined to "donate" when at all possible to give back to the community and therefore the tribe. My father taught me how to express this by saying this is cutting off one end the blanket and sewing it on the other end. This type of bartering might be by providing various teaching techniques or giving an actual item like a basket for a tribal department raffle. This is my generosity, and I need to be the one to decide when it is possible give. I have sacrificed earnings from a "regular job" and spent my life seeking a cultural education that cannot be bought at any university anywhere in the world. The teachings or items that have taken life time of learning become diminished over time through the expectations of the requester. So now let me be clear, when a tribal program asks for a donation because of budget cuts, it also takes from me the opportunity to be generous. When the request is made with no tradition of passing a gift (known as asking in a good way) or through an empty ceremony for the cultural item or teaching, all my sacrifices are minimized. Not only am I robbed of the opportunity to be generous, I am then obliged to assist as my cultural teachings bear witness. If my people need me or my services are requested, which remember is rare, I need and want to provide what I have been blessed to learn. Recently I am feeling exploited by my own tribe. The reality is I am already "donating" my life towards learning our beautiful traditional culture. Our tribe is rich with wisdom held by culture bearers of many sorts and of course there are variances in the spectrum of each individual. Culture

bearers could be defined within a wide range; from the treaty tribal fishermen and hunters to fire keepers, drummers and singers, language learners, community pipe carriers, story tellers and artisans of many mediums, to name a few. We all have a tight rope to balance our contemporary life with our traditional life. Some spend a weekend or two a month some spend countless hours each day being as traditional as their life choices allow. Others have spent a lifetime to learn from our ancestors footsteps.

What value can be placed on these people who are keepers of our culture? Now I need to speak about profit. I believe our tribal accounting department is one way to keep track, but I need to explain how many other ways can our tribes profit can be measured. Our tribes profit also needs to be measured by the services provided to our people, and not only on an accountants data spread sheet. You as policy makers must always remember what got us here, language, culture and history. While we have the capacity to provide a wide range of services for our citizens, what good are all these tribal departments if we are to become assimilated? Because I am a solution based person I have been searching for answers. It's easier to define the problem rather than the solution, but one thing is certain, our cultural identity within the tribe is in danger. I believe we can't afford this kind of profit loss, because our tribe will not endure.

I must explain now that my battles and struggles are great because of my life choice to become a culture bearer. I am also called an artist, and I have been recognized by the State of Michigan when I received a "Michigan Heritage Award" in 2010. Because of the budget cuts and even before, I am frequently not recognized as valuable within my own tribal government. There are many others who are extremely wealthy with knowledge of our ancestors. I am not a business woman, or grant writer, accountant, publicity specialist or desk clerk, but I perform all these duties as I try to balance on that tight rope I spoke of earlier. For example; I turned off my land line and purchased a cell phone and wifi internet to be effective with my position on the NRC. The pursuit to get a tribal cell took over four months...so then I gave up. My bill almost exceeds my stipend, and currently has been shut off for non-payment. And my tribe needs a donation from me? When I give that donation for a tribal department gift, the department appears generous, and I feel pride for my tribe through the eyes of the receiver, but the reality is I am exploited because I am the one being generous and not compensated and sometimes not even appreciated. I struggle with these dilemmas and more on a daily basis, I've become almost immune to the disrespect that I have come to expect. If a cultural advisory team was set up....perhaps my issues would be addressed through to yous who are policy makers. The following is what I would ask as direct action steps to move our culture bearers forward towards respect.

I would ask the cultural advisory team to create a Cultural Sensitivity Training first for you here as council with executive and judicial, then the department managers, followed by the employees, then all the new hires. I would ask the cultural advisory team to then bring forward the need to create a process for the tribe to purchase the gifts or raffle items from our tribal artisans. Then the tribal department or elected officials could submit from their budget to truly give an honorable gift when needed. I would ask the cultural advisory team to identify symptoms of assimilation and make appropriate recommendations to resolve whenever appropriate. I would ask the cultural advisory team to ensure our culture bearers are included in a significant way while welcoming guests or at gatherings through Pipe or Water ceremony, drum, smudge, prayer, song, or staff. I would ask the cultural advisory team to listen to the concerns of our Tribal employee challenges as they are embracing their own tight rope dilemmas between contemporary work and traditional life choices. Then the team could bring forward legitimate concerns to have them addressed appropriately. I would ask the cultural advisory team to address how to build business support for those citizens who have chosen to live from their knowledge, talent, or art. Perhaps more citizens would have the desire to pursue their traditional culture once they find themselves better equipped to start the tight rope walk. I would ask the cultural advisory team to be available for those departments that have a deficit in fundamentals of our reaffirmation and advise what action steps can be taken to rectify those concerns. Our tribe would benefit in ways we can only imagine. These are just a few ideas of how the issues I have brought forward could be addressed. The extent of our tribal traditional wealth would be endless as we grow together with the seven grandfathers of bravery, love, wisdom, truth, honesty, respect and humility.

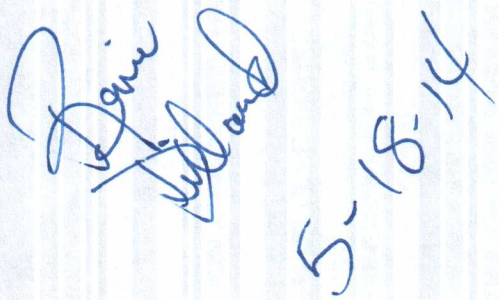
Which part of our three separate government entities needs to create the cultural advisory team? In my opinion all three branches, this is the one opportunity that would fully support the traditional standards of our reaffirmation of language, culture, and history, working together as our ancestors intended for the good of our people. Without some kind of action steps we are destined to continue on the same destructive course, which will lead to tribal dissolution. Some of you may believe I am being overly dramatic. That would depend on what area of an imagined cultural attachment scale you decide would be satisfactory. On a linear scale -0 would be totally assimilated and let's say +100 would be highest point possible when balancing on that tight rope. Reflect for a moment on the wisdom points between, and now come to realize how much wealth we have already lost with each passing season claiming another citizen through death or our culture bearers giving up the struggle for the community to focus only within a smaller circle of family.

You have been granted an honorable title through the majority vote to make the best choices available for seven generations. This traditional teaching can be identified to include the generation of the past aways and also the generation of the babies yet to be born, and finally

for those who voted for you in this current generation. I would like to remind you at this time, that during your campaign when you were seeking citizen votes, many of yous pledged to support language and culture. Now is the time for yous to answer that pledge to the people who hold the sovereign title of cultural bearer, whose title is earned not through votes but through living the seven grandfathers teaching. You are my voice and implore you to vigorously advocate for me. I bring to you an opportunity to be idle no more.

Protect and embrace our culture bearers for the future of the tribe, just as vigorously as tribal budgets are scrutinized. Our tribal citizens are frustrated and sometimes that causes us to turn on each other like hungry caged animals. I believe it is hunger pains for our traditions that are the cause of much of the citizens' lack of contentment and many times manifest through attitudes of entitlement. Most disagreements are caused by different perceptions that created different realities. Our community minded people and culture bearers are becoming older and passing through the western door, while our more assimilated citizens yearn for things of our oppressors, therefore perpetuating the destructive cycle of assimilation. I am baffled when I hear whispers of "want" for more per capita payment from the tribe that was recognized because of our language, culture, and history. That kind individualism is selfish and does not support our reaffirmation standards. This is the evidence of how some citizens in our tribal community understand value and profit.

I believe with all my heart our ancestors intentions were for us to live our life as they had embracing their values and beliefs. I also believe that we are only here today because of the prayers of those whose names we longer know. Not all of our citizens have had opportunity to learn as I have, and not all our citizens understand the responsibilities you have. Please come to realize that we are in the twelfth hour and this presentation is the two minute warning .....culture bearers are becoming extinct, so ask yourself and your tribal departments what can be done to support them and what can be done to embrace them, and finally what can you do to respect us. When the leaders of the future no longer know your name, what will they learn from our tribal footsteps that have been created today? So for now as with most days I will continue to pray for strength and unification for those descendants just as hopefully and sincerely as our ancient ancestors prayed for us.



Motion carried.

Secretary Report:
The following Tribal Council adopted/approved documents were delivered to the Executive:

- Tribal Resolution 042914-01 Appropriation of Funds for the 2015 Operating Budgets and Restatement of Funding Allocation for the 2015 Fiscal Year delivered to the Executive on 04/30/14 with a due back date of 05/30/14.

Vetoes:
- Executive VETOED WOS 2014 Ziibimijwang Incorporated.

Phone Polls:
- Phone Poll Conducted on 05/07/14 for the following purpose: Motion to authorize and approve a contract with Doug Schlappi to plant and maintain a 12-acre parcel as an organic vegetable garden at Ziibimijwang in an amount not to exceed $20,000.00 and authorizes the Legislative Leader to sign the contract. The phone poll passed: 9-Yes, 0-No, 0-Abstain, 0- Absent.

Motion made by Councilor Law and supported by Treasurer Reyes to accept Secretary Shananaquet's verbal report of May 18, 2014.
Vote: 7-Yes, 0-No, 0-Abstained, 2–Absent (Councilor Naganashe, Councilor Wemigwase)
Motion carried.

11:37 a.m. Elder's Comments:

- Deb Martin asked questions regarding Tribal farm and whether or not proposed funds will meet the needs of providing food for the Tribal Citizens.
- Virginia Lewis questioned status of Douglas Schlappi's organic farming certification.
- Janice Shackleford requested that Tribal Council and Executive make Elders first priority.
- Carol McFall would like to know if Elder housing in Petoskey will be a reality in the near future.
- Frances Holdorph spoke regarding transportation for Elder's.
- Michael Smith spoke regarding foreign system that this Tribe is utilizing and the titles we use; and what the Tribe will do to address the two Citizens who stated they were disrespected and exploited.
- Rose Smalley reiterated on Michael Smith's comment.
- Renee' Dillard spoke regarding Cultural Advisory Team to prevent future embarrassing situations.

Date: 05-07-14

LTBB TRIBAL COUNCIL PHONE POLL

Reason for Phone Poll: To authorize and approve a contract with Doug Schlappi to plant and maintain a 12 acre parcel as an organic vegetable garden at Ziibimijwang in an amount not to exceed $20,000.00 and authorizes the Legislative Leader to sign the contract..

Authorization: Legislative Leader Regina G. Bentley
Phone Poll Conducted by: Legislative Branch Admin Asst Michael Smith

Council Members:

John Keshick III	**Yes** X	**No** ____	**Date/Time Called:** ____	**# of attempts:** ____
Bill A. Denemy	**Yes** X	**No** ____	**Date/Time Called:** ____	**# of attempts:** ____
Winnay Wemigwase	**Yes** X	**No** ____	**Date/Time Called:** ____	**# of attempts:** ____
Aaron Otto	**Yes** X	**No** ____	**Date/Time Called:** ____	**# of attempts:** ____
Michael Naganashe	**Yes** X	**No** ____	**Date/Time Called:** ____	**# of attempts:** ____
Beatrice A. Law	**Yes** X	**No** ____	**Date/Time Called:** ____	**# of attempts:** ____
Marcella Reyes	**Yes** X	**No** ____	**Date/Time Called:** ____	**# of attempts:** ____
Julie Shananaquet	**Yes** X	**No** ____	**Date/Time Called:** ____	**# of attempts:** ____
Regina Bentley	**Yes** X	**No** ____	**Date/Time Called:** ____	**# of attempts:** ____

Phone Poll Vote:

VOTE: 9 **Yes** 0 **No** 0 **Abstained** 0 **Absent**

Comments:

John Keshick III _____

Bill A. Denemy _____

Winnay Wemigwase _____

Aaron Otto _____

Michael Naganashe _____

Beatrice A. Law _____

Marcella Reyes _____

Julie Shananaquet _____

Regina Bentley _____

The Legislative Office Manager or Administrative Assistance in accordance with policy certifies the results of this Phone Poll and that the results of the phone poll were sent via e-mail to Tribal Council:

Michael Smith 05-08-14

Michael Smith Legislative Branch Admin Asst Date:

In accordance with the Tribal Council Phone Poll Policy approved on May 6, 2012, the action approved, the Tribal Council Member's vote, and the results of the vote of the phone poll shall be announced by the Secretary at the next meeting and recorded in the Minutes. The Legislative Office shall maintain the certified record of the phone poll on file.

12:09 p.m. - 12:21 p.m. Public Comment opened:

- Andrew Stich questioned the Emergency Meeting closed session information with the Department of Justice and where did the $20,000 for the farm come from.
- Annette VanDeCar asked for clarity regarding Executive Directive 2015 Budget Priorities; the Elder's Food and Utilities Reimbursement Program changes; disappointment with treatment of Native American Graves Protection Repatriation /Native American Graves Protection Repatriation Representative, Wesley Andrews; and would like to see Employee representation on the Employee Handbook Committee.

12:21 p.m. Lunch Break.
1:39 p.m. Meeting resumed.

Gaming Authority Committee: Odawa Casino Resort report:
1:49 p.m. Motion made by Councilor Law and supported by Councilor Otto to go into Closed Session for confidential business matters casino.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

1:54 p.m. Motion made by Councilor Otto and supported by Councilor Law to return to Open Session.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Secretary Shananaquet and supported by Treasurer Reyes to acknowledge receipt of the Odawa Casino Resort 2014 Q1 Performance Review as presented by David Wolf, General Manager.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

2:03 p.m. Break.
2:18 p.m. Meeting resume.

Motion made by Councilor Wemigwase and supported by Councilor Law to accept Treasurer Reyes' verbal report of May 18, 2014.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Tribal Council Member Reports:
Motion made by Councilor Wemigwase and supported by Councilor Otto to accept the travel reports for the following Tribal Council Members: Verbal and written report of Legislative Leader Gasco Bentley for attendance at the Mt. Pleasant, MI United Tribes Meeting; verbal report of Councilor Otto for attendance at the San Diego, CA National Indian Gaming Assoc. Annual Conference; verbal report of Councilor Law for attendance at both the LTBB

Rcvd. 5/18/14

Public Comment

file w/ orgnl minutes

May 18, 2014

Aanii Tribal Council.

I would like to express some concerns of mine and to ask some questions.

First of all, I would like to ask some questions regarding Executive Directive # 32-05062014-01 Implement Budget Reductions Equal to 2015 Levels as Submitted by the Executive Office. Part of it states, "Reduce and implement 2014 budget levels equal to less than the corresponding levels of the 2015 Executive Proposed Budget as submitted to Tribal Council on December 15, 2013." In WOS # 2007-004 Tribal Government Budget Formulation Process, Section IV. Availability and Surplus Funds, it states, "A. Funding Availability. Programs and budgeted items shall be subject to funding availability. If actual revenues during a fiscal period fall short of projected revenues, the Tribal Council shall take necessary actions to reduce budgeted expenditures of all divisions in accordance with budgetary priorities." It says Tribal Council, not the Executive. I am questioning whether the Executive has the authority to change budgets approved by Tribal Council through the Tribal Government Budget Formulation Process and doesn't the Executive Directive violate the Tribal Government Budget Formulation Process statute? You can correct me if I'm wrong, but I don't think an Executive Directive supersedes a statute or law.

It is my understanding the tribal government spending - with the exception of the Executive Office – is already significantly reduced from last year. Why is there a need for further reductions? The casino revenues are always low in first fiscal period with the casino making the majority of its revenue in the summer months. If the Executive Office is truly committed to reducing budgets, then the Executive Office needs to stop its out of control spending i.e. on travel and other expenses and make the same cuts the other departments and programs under them have made.

I am bringing this next topic up because some elders have come to me with concerns regarding the Elders Department Food and Utilities Reimbursement Program. It seems after the former Elders Coordinator was terminated, the Executive Office decided it would review the Food and Utilities Reimbursement Program and decided to implement some changes. My question is how is it fair to implement these changes midway through this year's process when the rules and guidelines have already been established and many food and utilities reimbursements have been processed prior to the changes? If the Executive Office wanted to make changes, it should have waited until next year, so that all the elders were treated fairly in regards to the rules and guidelines. Who changes the rules or guidelines midway through something?

I would to express my displeasure over how Wes Andrews, the former NAGPRA/MACPRA representative, was treated by the Executive Office and how the Executive had refused to pay him for work done on behalf of the tribe. I know he was later paid for his work, but bridges had already been burned at that point, and I don't blame him for resigning or not wishing to further work with the Executive Office. I do not know Wes personally, but I know he has many years of service to his tribe and continues to serve on the Traditional Tribal Board. Is this how the Executive Office treats an elder and someone who is highly respected in his field? He is and always has been an asset to this tribe. The work he was performing on behalf of the tribe was very important, making sure our ancestral remains, funerary objects, etc. are returned, respected and reburied in a proper and respectful manner. It's sad he resigned due to their mistreatment.

I have brought forth this concern before to previous Tribal Councils, and I wish to do so again since Tribal Council has to approve any new employee handbook. I understand there is an employee handbook committee with representatives from the three branches reviewing the current employee handbook and looking to create a new employee handbook for all three branches. I think this is a good idea since the current employee handbook is outdated and needs to be updated. However as I have stated before, I am unhappy with the employees having no representation on the employee handbook committee. Prior to the last three administrations (Harrington-McNamara, McNamara-Shananaquet and Kiogima-DeLeon), the employee handbook committee was comprised of Executive Branch employees as well as the Tribal Administrator, HR Director and officials from the Executive Office. The tribal government

employees are disenfranchised enough already without another slap in the face. Ultimately, the Executive Office has the final say in what goes into any newly proposed employee handbook, and Tribal Council ultimately approves or disapproves it, but the employees deserve to have representation on the committee.

Miigwetch for your time.

Annette VanDeCar
#4074

Annette VanDeCar

Tribal Youth Spring Grant Outing and the Mt. Pleasant, MI United Tribes meeting and the verbal report of Treasurer Reyes' for attendance at the Prior Lake, Minnesota Seed Keepers Workshop.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Agricultural Assessment Work Group:
Motion made by Councilor Otto and supported by Councilor Wemigwase to accept the verbal report of the Agricultural Assessment Work Group as presented by Councilor Keshick, AdHoc Work Group Chairperson.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Councilor Keshick and supported by Councilor Wemigwase to amend the agenda to include the following motions of the Agricultural Assessment Work Group: to post the notice for letters of interest to serve on the Ziibimijwang Corporate Board, to post the Ziibimijwang Corporate Charter to the Legislative Calendar, to approve the date of June 1, 2014, for Ziibimijwang Open House and working bee; and to approve the cost of the event not to exceed $500.00 to come from the farm budget-1901 and to approve memo to the Tribal Chair requesting assistance for the Ziibimijwang from the Facilities Department.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

3:07 p.m. – 3:11 p.m. Public Comment opened:

- Charles Honson Sr. - Termination of Elder's Coordinator; raise per capita for Elders, raise burial funds; the status of Mackinaw City property.

3:12 p.m. Break.
3:24 p.m. Meeting resume.

Land and Reservation Committee: No meeting to report.

Legal Legislative Committee:
Motion made by Councilor Wemigwase and supported by Treasurer Reyes to accept the verbal report of the Legal Legislative Committee as presented by Legislative Leader Gasco Bentley, Committee Chairperson.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Ethics Committee:
Motion made by Councilor Wemigwase and supported by Councilor Law to accept the verbal report of the Ethics Committee as presented by Councilor Otto, Committee Chairperson.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Legislative Office Reports:
Motion made by Councilor Wemigwase and supported by Councilor Keshick to accept Treasury Director Garrow's verbal and written report of May 18, 2014.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Councilor Law and supported by Councilor Wemigwase to accept Legislative Services Attorney Budnick's verbal and written report of May 18, 2014.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Enjinaaknegeng: No Report.

Motion made by Councilor Wemigwase and supported by Treasurer Reyes to accept Legislative Office Manager LaCount's written and verbal report of May 18, 2014.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Action Items:
Motion made by Councilor Otto and supported by Councilor Wemigwase to acknowledge receipt of the Odawa Fishery Corporate Charter 1st Quarter report for 2014 as presented on May 15, 2014.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Councilor Law and supported by Councilor Wemigwase to acknowledge receipt of the 2013 Little Traverse Bay Bands of Odawa Indians Trust Fund Board Audit as prepared by Rehmann Robson and received on May 15, 2014.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Councilor Keshick and supported by Councilor Wemigwase to override the VETOED Waganakising Odawak Statute 2014 Ziibimijwang Incorporated.
Vote: 7-Yes, 1-No (Councilor Law), 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Councilor Wemigwase and supported by Councilor Keshick to acknowledge receipt of the Odawa Economic Development Management, Inc. Audit and Financial Statements for 2013.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Councilor Wemigwase and supported by Treasurer Reyes to acknowledge receipt of April 14-15, 2014 Food Sovereignty Summit in Green Bay, Wisconsin as presented by Christina Dewey, Alex Dewey and Josephine Laughlin.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Councilor Law and supported by Councilor Denemy to approve the Little Traverse Bay Bands of Odawa Indians Odawa Fishery, Inc., Corporate Charter Addendum 050414-01.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Councilor Keshick and supported by Councilor Wemigwase to post the notice for letters of interest to serve on the Ziibimijwang Corporate Board.
Vote: 7-Yes, 1-No (Councilor Law), 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Councilor Keshick and supported by Councilor Wemigwase to post the Ziibimijwang Corporate Charter to the Legislative Calendar.
Vote: 7-Yes, 1-No (Councilor Law), 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Councilor Keshick and supported by Councilor Wemigwase to approve the date of June 1, 2014, for Ziibimijwang Open house and working bee.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Councilor Keshick and supported by Councilor Wemigwase to approve memo to be sent to Tribal Chair requesting assistance from the Facilities Department for Ziibimijwang.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Councilor Wemigwase and supported by Councilor Law to disclose Closed Session Minutes of December 17, 2006 and Closed Session Minutes of December 2, 2007.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

4:53 p.m. Motion made by Councilor Wemigwase and supported by Treasurer Reyes to go into Closed Session for Personnel.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)

Motion carried.

5:52 p.m. Motion made by Councilor Law and supported by Councilor Otto to return to Open Session.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

5:53 p.m. Motion made by Councilor Wemigwase and supported by Councilor Law to go into Closed Session for Personnel.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

6:13 p.m. Motion made by Councilor Law and supported by Councilor Wemigwase to return to Open Session.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Motion made by Councilor Law and supported by Treasurer Reyes to rescind the motion to disclose Closed Session Minutes of December 17, 2006 and Closed Session Minutes of December 2, 2007, until further research is completed regarding meeting dates.
Vote: 8-Yes, 0-No, 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Adjournment:
6:19 p.m. Motion made by Councilor Denemy and supported by Councilor Wemigwase to adjourn meeting.
Vote: 7-Yes, 1-No (Councilor Otto), 0-Abstained, 1–Absent (Councilor Naganashe)
Motion carried.

Next Scheduled Meeting
June 8, 2014

Please contact the Legislative Office at 231-242-1403, 231-242-1404 or 231-242-1406 for additional updates and clarifications of these minutes as presented.

These Minutes have been read and approved as corrected.

Julie Shananaquet 06-08-14

Julia A. Shananaquet, Tribal Council Secretary Date