

Lac Vieux Desert Band of Lake Superior  
Chippewa Indians  
Cultural/Language Revitalization (CLR) Plan  
2022-2024



Approved by Tribal Resolution #: \_\_\_\_\_

Approval Date: \_\_\_\_\_



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1) Lac Vieux Desert Background Check Policy/Resolution # (Currently In Discussion)	
2) United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)- "In a historic vote on September 13, 2007, 144 countries voted for the Declaration, only 11 abstained, and only four (Australia, Canada, New Zealand, and the United States) voted against it."	
3) LVD CLR Coordinator Job Description	



## Introduction

The Lac Vieux Desert Band of Lake Superior Chippewa Indians' (hereinafter, "LVD") Tribal Council has approved American Rescue Plan Act (ARPA) of 2021 funding for the prioritization of Cultural and Language revitalization in the community. The Tribal Council and the Tribal Historic Preservation Office will follow the LVD Cultural/Language Revitalization (CLR) Plan, to ensure that goals and objectives set forth are being met. The funding of the LVD CLR plan will be January 2022 through December 2024. The Tribal Council understands that this investment into reestablishment of Tribal identity and lifeways is crucial to the survival, success, and ability to thrive of LVD Tribal Members in our current society. Seven generations to come will benefit from the investment of \$1 million into this three (3) year intensive plan.

The Tribal Government has designated the Tribal Historic Preservation Officer (THPO) to oversee the Lac Vieux Desert Cultural/Language Revitalization (CLR) Plan. The Cultural/Language Revitalization (CLR) Coordinator will be hired to assist with carry out the plan. The plan can be altered or modified by request of the Tribal Council or of the THPO. Monthly reports on activities, objectives, and milestones will be provided to the Tribal Council by the THPO, through the CLR Coordinator. A yearly report to the community will be published in November of each year of the plan.

The success of the CLR Plan will depend on community involvement and acceptance of the intent of the plan. The plan's intent focuses on the following aspects:

- traditional cultural instruction.
- knowledge acquisition of traditional cultural practices.
- documentation of cultural practices through video, audio, oral history, and written accounts.
- strategic implementation and immersion of LVD lifeways and culture into everyday life.
- Ojibwemowin teachings for different age groups, to encourage family participation and to promote Tribal wide speaking of, learning of, and perpetuation of the language.

The CLR Plan's activities will depend on the traditional cultural practices that apply to the four (4) seasons. Activities will be planned to encourage participation, with inclusive communication, consideration of family lifestyles, and acknowledgement of barriers that prohibit Tribal Members from becoming stewards and carriers of Cultural knowledge. Community participation will ultimately determine the language and lifeways being carried forward to future generations.



## Values of the CLR Plan

Lac Vieux Desert Band of Lake Superior Chippewa Indians share an intrinsic connection to their traditional homelands. Our people have lived on these lands since the Migration from the Eastern seaboard to the Great Lakes. The first historic accounts of missionaries and colonial travelers speak of Getegitigaaning and its people living traditionally and speaking their Algonquian language and distinct dialect in the 17<sup>th</sup> and 18<sup>th</sup> centuries. The 19<sup>th</sup> to mid-20<sup>th</sup> century brought about major changes for LVD Tribal families. The ceding of land to the US Government in the Treaty of LaPointe of 1842, the Religious Crimes Code of 1883, the Indian Reorganization Act of 1934, the Indian Relocation of 1954, federal Indian Boarding School policies, and the transition to the new reservation in Watersmeet, led to the abandonment of traditional cultural practices, English spoken as a first language, and the decline in ceremonial practice in the LVD Community.

Civil rights and the Indian Religious Freedom Act of 1978 brought about an awakening of the traditions that many Tribal Members only had fond memories of in days passed. The scars of those survivors of Indian Boarding Schools can still be seen and felt in the LVD Community. Slowly but surely, descendants have become vocal and committed to the return to our original ways and teachings. With resources and staff, the revitalization of language, culture and ceremonial practices has become a reality. The loss of cultural identity was considered in many of the social problems that the Tribal Membership faces today. Many individuals in the Community are committed to maintaining lifeways and language; however, only a community response and effort will ensure that this occurs.

The Seven Grandfather Teachings will be the basis of how the LVD CLR Plan is carried forward. These teachings will serve as guides for decision making, planning, and will drive the employees tasked with carrying out the functions of revitalization and daily life implementation of culture and Ojibwemowin. Though we walk in two worlds, many times, we stay true to ourselves through these principles, incorporating them in our work.





### ***Zaagidiwin-Love***

The love for LVD Tribal Members, our culture, future generations, and for our way of life guides all our actions and decisions. We are inclusive, kind, fair, and nurturing in all that we do. The greater good is more important than our egos. We work to please the Creator and carry forward our way of life.

### ***Dibaadendiziwin-Humility***

We believe that the Creator has made all people, places, and things. Our Creation Story teaches us that we are connected to all beings of land, water, and air. All that we need to survive exists in our world. If we take care of the earth, the earth will take care of us. Our decisions and choices affect the next seven generations.

### ***Minwaadendamowin-Respect***

We treat our earth, our fellow human beings, plants and animals with care, concern, and equality. We speak with respect in mind. We respect that the Creator made all living things perfectly in its own way. We walk our path how Creator would intend us to.

### ***Gwekwaadiziwin-Honesty***

We operate with integrity in all our dealings. We are honest with ourselves and others. We create safe spaces for good, open communication.

### ***Debwewin-Truth***

We are true to ourselves, to the Creator, and to our Tribe in all our affairs. We show honor and sincerity in our actions and words. We allow others to be who they are, look for ways to collaborate, and maintain appropriate boundaries for ourselves and those we serve.

### ***Aakodewewin-Bravery***

We are courageous and do the next right thing, even when it's challenging. We protect children, women, Elders, and others in our presence. We fiercely protect our way of life and our Tribe. We honor our values and convictions, by making good choices and decisions.

### ***Niibwaakawin-Wisdom***

We are not frivolous with time, resources, or energy. We understand the levity of our duty to uphold our responsibilities, because generations to come depend on us. We protect the earth and her gifts, with understanding that without them we cannot continue to exist. We make our offerings when we request to use her gifts. We share knowledge with others and ask for help when necessary.

## **Principles**

We operate by principles that allow us to work toward the greater good of our Community and successful regeneration of culture and language in the Tribe. When making decisions, we think of the following chain of priorities:

**Future Generations→Current Lac Vieux Desert Community→ Tribal Government Priorities→Departmental Goals and Initiatives→Personal Values, Beliefs, and Clan Responsibilities**



The principles allow us to collaborate with other departments to combine resources to tackle barriers and social problems that may be disassembled by the revitalization of language and culture. All Tribal systems and departments operate in tandem to provide services to the LVD Tribal Membership, to improve the quality of life of each individual and family.

## **Chain of Command**

The chain of command that must be followed for approvals, budgeting, reporting, making changes to the CLR Plan, and carrying out necessary responsibilities is as follows:

**Tribal Council ← Chairman ← THPO ← Deputy THPO (in the absence of the THPO) ← CLR Coordinator ← Cultural Providers**

## **Cultural Acquisition Proposal (CAP) Process**

Cultural programs will be planned according to continual surveys submitted to the THPO by Tribal Members. The CLR Coordinator will be tasked with assessing the results of the surveys and efficiently planning based on the needs expressed in the surveys.

Because of the formal Request for Proposal (RFP) process the Tribe has previously approved, an alternative process for the engagement/hiring of Cultural Providers is established in the CLR Plan. Requests for Cultural Acquisition Proposals (R-CAPs) will be written by the CLR Coordinator and approved by the THPO for posting. R-Caps will be posted on the LVD THPO portion of the Tribal Website, [www.lvd-nsn.gov](http://www.lvd-nsn.gov) and otherwise made available to potential Cultural Providers. Each R-CAP will have a posting and closing date and will require the following:

- 1) Cultural Provider's Name, Address and Social Security Number (for Accounting Purposes).
- 2) Copy of approved Identification Card.
- 3) Background Check paperwork complete.
- 4) A proposal or Cultural Work Plan, including number of classes and materials that are needed or provided, cost per class, expenses other than instruction (if applicable), reimbursements required by the Cultural Provider, and any other budgeted needs to perform tasks set forth.
- 5) A description of space required for the work to be performed.
- 6) CAPs must include age groups that will be serviced. Evening and weekend classes will receive special consideration in the approval process.
- 7) Two (2) letters of reference should accompany all documentation, written within the year prior to the submission by the Cultural Provider, discussing the character, skill level and cultural knowledge of the individual.
- 8) Language Instructor(s) must be fluent in Ojibwemowin.

The CAPs received will be submitted to the Tribal Council, via the monthly THPO report, for formal approval by the Tribal Council. If CAPs are found to be inadequate for any reason by the CLR Coordinator and the THPO, the R-CAP can be reposted for additional time. Inadequacies will be communicated in writing by the CLR Coordinator to the Cultural Provider; in addition, acceptance and



rejection of CAPs received will be communicated orally and in writing by the CLR Coordinator within three (3) business days of notification of formal Tribal Council approval.

A Cultural Provider Service Contract (supplied by the THPO) and appropriate tax paperwork will be required prior to the scheduling of classes.

Scheduled classes should only be canceled and rescheduled for the following reasons: death in the community, inclement weather causing Tribal Operations to shut down, illness proved by Doctor's excuse, or any other reason deemed to be excusable by the THPO. Attendance and performance of scheduled classes is imperative and Tribal Members' schedules should be honored and respected. Cultural Providers who do not fulfill the work set forth in their approved proposal(s) will be excluded from future selection and approval by the Tribal Council, for a period of one (1) year. The exclusion list shall be maintained by the CLR Coordinator. Payment to the Cultural Provider will occur at the conclusion of the approved CAP or as otherwise agreed to in the Cultural Provider Service Contract.

Lac Vieux Desert Tribal Members will be given preference to become Cultural Providers in the CAP approval process, followed by Members of other Ojibwe Tribes. Odawa and Bodewadami Tribal Members, if necessary, will be considered after Ojibwe Tribal Members.

If no CAPs are received for a certain activity or need, the item will continue to be posted on the Tribal website, until an acceptable CAP is formally approved. THPO staff members who are qualified to teach classes will not have to go through the CAP Process. The Tribal Council will approve all classes taught by THPO staff members. The CLR budget will be used for all supplies associated with classes taught by THPO staff members.

## **Intellectual Property Protection**

The LVD Legal staff will develop Intellectual Property laws to protect the Tribe's information, archives, and cultural/language documentation, to ensure that everything collected in the three (3) years of the CLR Plan implementation is safe from use and distribution that is not conducive to intent of the CLR Plan. Protections will include the prohibition of copying, distributing, or sharing online LVD's property, documents, photos, or archival materials without explicit, written consent of the LVD Tribal Council. Information that is not suitable for the public should be placed on the Lac Vieux Desert Website in the "Tribal Members Only" portion.

## **Ojibwemowin**

"Language is the road map of a culture. It tells you where its people come from and where they are going." -Rita Mae Brown

The overall goal of the Language Revitalization portion of the CLR Plan is to expand the number of speakers in the LVD Community. Expansion of speakers ensures the perpetuation of Ojibwemowin and the Lac Vieux Desert dialect. Only a few fluent speakers live in the LVD Community today, which means our community is at risk for complete assimilation to the English language. With an increased number of speakers comes an increased number of teachers within the LVD Community.

Historically, the Indian Boarding School era caused a majority of first language Ojibwemowin speakers to be converted to English as the predominant language. A high percentage of "Baby Boomer" age Tribal Members attended Holy Childhood Indian Boarding School, Boysville, and orphanages such as



those located in Assinins and Marquette, Michigan. The federal Indian Boarding School Policy enacted is the root and is the cause of our struggles with language and cultural identity loss. We understand that what happened to our people is NOT OUR FAULT. Reclamation of Ojibwemowin in our daily lives is possible with funding, commitment by the Tribal Government and the Tribal Community, and with tactful planning and implementation of a well-thought-out program.

Current Ojibwemowin classes have proven to be well-attended and beneficial for revitalization of the language in the LVD Community. Online classes are held two (2) evenings per week, with a fluent speaker, Lac du Flambeau Tribal Member. Technology has aided in the continuity of classes throughout the COVID-19 pandemic. Current language efforts are funded by a non-competitive ANA COVID-19 grant, focusing on improving mental health in the LVD Tribal Community, and is overseen by the LVD Behavioral Health Department. Per the Health Director, the THPO Office will apply for and administer any future funding that may become available. Watersmeet Township School now offers an Ojibwemowin class, which improves the chances of language survival in the LVD Community. The goal of the CLR Plan will be to build upon the programs that already exists at LVD.

Ojibwemowin Instructor(s) shall follow the same procedures as laid out in the R-CAP Process. However, payment plans and methods to the Ojibwemowin Instructor(s) may need to be negotiated if instruction is happening on an ongoing and consistent basis.

Ojibwemowin speakers should be categorized and serviced in the following categories: Beginners, Intermediate, Advanced, Fluent. Appropriate focus and attention should be paid to each of the classified speaker groups, understanding that promotion to a new speaker group will be based on the time, attendance, and dedication set forth by the Ojibwemowin student.

The Gathering Place, the Boys and Girls Club, the Early Head Start/Head Start, Tribal and Casino Operations will be focused upon when seeking out venues and speaker groups, for communication and use of Ojibwemowin, along with Ojibwemowin implementation into daily life. Watersmeet Township School already supports Ojibwemowin efforts and provides classes, which will benefit the 80% (2021-2022 School Year) Native American student body. Because there are many Tribal Members that utilize these program hubs and services, implementation of Ojibwemowin initiatives will be publicized and showcased in these specific locations. Language instructors will be required to reach all ages and speaker category groups, through programming, classes, the use of technology to teach Ojibwemowin, publications that may be produced, workbooks, etc. Throughout these Tribal venues, the message of protecting our language and protecting our identity will be promoted. Tribal employees and Tribal Members will be encouraged to speak and use Ojibwemowin, no matter how little the individual knows or understands. Speaking and learning Ojibwe must be encouraged, praised, and promoted by the Tribal Government and Tribal Operations system.

The CLR Coordinator will serve as a Master Apprentice throughout the three (3) year program and must show progression into a higher-level speaker group, through documentation provided by the Language Instructor(s). The CLR Coordinator will also gather data and statistics from Language Instructor(s) to show improvement and transition to a new speaker group (example: beginner to intermediate.).

Goals and Objectives of the Language Revitalization Plan are:

- Increase the opportunities for LVD Tribal Members to learn Ojibwemowin, based on the needs expressed in the CLR Survey results.
- Incorporate Ojibwemowin in all cultural instruction funded by and incorporated in the CLR Plan.



- Re-establish Ojibwemowin in the LVD Early Head Start/Head Start Program.
- Establish an Ojibwemowin program in the LVD Boys & Girls Club, for those youth who may not have the opportunity to participate in the classes at Watersmeet Township School.
- Re-establish Ojibwemowin in the Elders population of the LVD Community, through talking circles, visits with Tribal Youth, and oral interviews regarding Ojibwemowin revitalization, boarding school, and orphanage testimonials. All efforts will increase awareness and get advice on how we can reclaim our language, culture, and identity. The Elders can encourage Ojibwemowin speaking and learning within their families, leading the way to a better future and improved health and wellness for all LVD Tribal Members.
- Re-establish Ojibwemowin in the 18-54 Tribal Member population, by reiterating that Ojibwe must be spoken in the home to be effective. This age range of the Tribal Membership must also take ownership of protecting and preserving the language for future generations. Ojibwemowin should be encouraged and applied as normality in the home, workplace, and in general conversation.
- Use technology and documentation to increase participation in Ojibwemowin speaking, learning, scheduled classes and immersion sessions that may be offered, allowing for Tribal Members to participate no matter where they reside in the U.S. Ojibwemowin materials should be made more readily available to access and use. Language Instructor(s) must give consent to be recorded and to conduct classes in person and online through applications like Skype, Zoom, etc.

Methods to ensure goals are met will be evaluated yearly. Surveys for satisfaction and positive Tribal Community impacts will be sent to the Tribal Membership each year, as well. THPO staff will meet and discuss the positive and negative comments solicited.

Ojibwemowin Instructor(s) must be fluent in the language to fulfill the duties and requirements of this aspect of the CLR Plan.

## **Research**

Tribal history is knowing who we are and where we come from. In addition, knowing the truth of our past will ensure that education and protection from past instances do not repeat themselves in our futures. Research of documents, publications, photos, books, maps, census records, boarding school records, religious organizations' documents, historic accounts, LVD Tribal Government documentation, Traditional Cultural Information and Practices, and the like will allow for more information being available for Tribal Members to access and to conduct their own research.

The goal of incorporating research in the CLR Plan is to create a small group of Tribal Members who are interested in searching for historical data and information, who will be volunteers used to conduct the historical documentation research on behalf of the LVD Tribe. This group would also assist with digitizing the current LVD Tribal Archives. The group will remain in place for the duration of the CLR Plan.

Collected research information shall remain the property of the LVD Tribe and shall be protected under the Intellectual Property Law enacted by the LVD Tribal Government. Research information shall not be shared with or accessed by outside parties. Research information shall include a summary of how the researcher located the documents, photos, publications, etc.



A portion of the CLR Plan budget will be designated for travel, printing and purchasing costs associated with obtaining historical data and records for the LVD Tribe and the LVD Tribal Archives. The CLR Coordinator will develop the budget to submit to the THPO. The THPO will evaluate and submit the budget to the LVD Tribal Government for approval. The research group should meet at least bi-monthly and should dedicate at least five (5) hours per month to research or to digitization of archival materials. If there is no interest from Tribal Members to do this work, the funds allocated will be spent on Cultural and Language programs.

Research should be conducted for the benefit of the LVD Tribe and the LVD Tribal Archives (housed and protected by the LVD THPO) under the following framework:

- The research process will be transparent, meaning that the THPO, the Tribal Council, and the community is aware of what aspects of Lac Vieux Desert are being researched.
- Protocols, Codes of Conduct, and an agreement for researchers will be established by the LVD Research Ethics Board (LVD REB). Research proposals will be reviewed and approved by the LVD REB, prior to the commencement of a research project. The LVD REB ensures that human participants in research are protected by a proper research design, effective protection of privacy for participants, minimization of risk by participation, and ensuring benefit to the participants. The LVD REB also reviews the proposed method of obtaining informed consent from potential participants and to convey any risks that may be associated with participation in a research project.
- Protocols will ensure that research conducted within the LVD Community will be of benefit to the community, future generations, and Indigenous People as a whole. Protocols will be indigenous based, assert cultural self-determination, community safety and wellbeing through the production of research. A community should be strengthened by any research project with which its affiliated. All research should assert self-autonomy, Tribal sovereignty, self-determination, and indigenous epistemology.
- The LVD Research Code of Ethics will provide the policies and procedures to be applied in establishing and carrying out a research project, which include obtaining free, prior and informed consent, protection of privacy, and confidentiality as appropriate.
- Intellectual Property Rights are inclusive of Traditional Knowledge, Traditional Cultural Expressions, plant and animal materials, and the like.
- Only Tribal Members will be allowed to conduct LVD research under the CLR Plan.
- Any corporation, researcher, or government entity or agency who is taking any element of LVD's intellectual property must provide due compensation, provide protection for the property, and obtain prior and informed consent from the LVD Tribal Government and the LVD REB.

### **Cultural Activities-Anishinaabe Izhichigewin**

"My culture is my identity and personality. It gives me spiritual, intellectual and emotional distinction from other, and I am proud of it."-M.F. Moonzajer

The guiding force behind the CLR Plan is to enable the LVD Tribal Membership to regain their cultural identity and practices, allowing traditional lifeways to become part of everyday living. Despite every attempt to eradicate our people and way of life, we are still here. We were born Ojibwe people and have obligations in the world that are unique and that we must honor.



Cultural activities will be provided for all age groups of the Tribal Membership. Activities will be held at various times of day, to accommodate for day and night work schedules. Evening and weekend classes will be scheduled to accommodate for school and college schedules, as well. Activities may require multiple class times and multiple instructors. Great consideration for our varying lifestyles will help determine how to provide the best service for all families who wish to participate in activities, teachings, and instruction.

Tribal Members will be asked to sign in at each event, to collect data on participation and to assist with future planning. Well-organized and thorough records and documentation will be kept in the THPO Office.

We ask that Tribal youth under 8 years old, be supervised by a parent, grandparent, older sibling (age 10 or older), aunt, uncle, etc. We will work hard to accommodate for youth who may not have parental support in their attendance at various cultural activities, providing youth with supervision if no one is available to accompany them. Parents will be contacted, when possible, to let them know their child is participating in an event. Some cultural activities will require a permission slip be signed for participation. The CLR Coordinator will work hard to assist in getting proper permissions so that Tribal youth can participate in activities that interest them. We do not want to turn youth away, because of lack of support by parents or guardians. All are entitled to this opportunity to reclaim culture.

Participants, staff, and Cultural Providers must treat each other in a respectful way during Cultural activities. Disputes, altercations, or complaints must be put in writing within 72 hours, to be entertained and investigated, to the THPO. Complaints will be forwarded to the Tribal Chairman to determine further actions or reprimands that will take place. If individual participants, staff, or Cultural Providers cause physical harm to another person, they will not be allowed to participate in activities or programs for at least a six (6) month period.

Collaboration with Tribal Departments will ensure that a holistic approach to Anishinaabe life is considered in this plan. Protection, preservation, and acknowledgement of life, health, Mother Earth, and our people is all part of living a traditional lifestyle. Therefore, actions to share knowledge and resources will always be a priority when planning activities.

Activities will be planned based on traditional, seasonal lifeways. Below is a list of activities that will be considered in the CLR Plan implementation:

- Asemaake-offering tobacco
- 7 Grandfather Teachings
- Treaty Rights
- Traditional Ojibwe Values
- Creation and Migration Stories
- Ojibwe Prophecies
- Traditional Religious and Spiritual Practices
- Ojibwe Star Knowledge and Navigation
- Medicine Wheel Teachings
- Traditional Medicines-asemaa, giizhik, wingaashk, bashkodejiibik
- Meditation and Prayer
- Traditional Parenting
- Moss Bags and Cradleboards
- Giiwitaabiwag miinawaa gaganoonidiwag-Talking Circles



- Dibaajimo-Storytelling
- Puberty Teachings
- Bazhiba'ige-Spearing-Winter and Spring
- Aagimike-Snowshoe Making
- Iskigamizigikewin-Maple Sugaring
- Giigoonyag Hatchery
- Bakazhaawe-Fish Cleaning
- Naadasoonaagane-Trapping
- Jiime gaye Wiigwaas Jiimaanike-Canoeing and Birchbark Canoe Making
- Waawaashkeshi Processing
- Waawaashkeshi Wiiyaas Canning
- Asekewin-Hide Tanning-Various
- Gaaskaabasigan-Smoking Meat and Fish
- Manoomin Harvesting and Processing
- Wigwaam Building
- How to Care for migizi miigwanag-Eagle Feathers
- Mitigwaabiig-Bows/Archery
- Wiigwaas Gathering and Crafting (other than canoes)
- Dewe'iganike miinawaa Nagamo-Drum Making and Singing
- Foraging-Leeks, Mushrooms, Berries, Fruits, etc.
- Mitigoog-Tree Identification
- Bakwezhiganike-Frybread Making
- bwaanzhiiwi'on-Regalia Making-Various
- Mazinigwaaso-Beadwork-Various
- Maajigwaaso-Ribbon Skirts and Shirts
- Makazinike-Making Moccasins
- Mashkimodeke-Bag Making-Various-Cedar, Yarn, Dish, etc.
- Youth/Family Culture Camps
- Historical Trauma and Healing
- Boarding School Impacts and Healing
- Historical Research and Archiving
- National Historic Preservation Act-Section 106 Introduction
- Native American Graves Protection and Repatriation Act of 1990 (NAGPRA)

This is not an all-inclusive list of activities that will be considered for funding under the plan. Again, the CLR Community Survey will guide the CLR Coordinator in their organization of Cultural Programs, as well. The intent of the Cultural Activities portion is to engage each age group of the LVD Community in learning and revitalizing our traditional ways of life, while providing healthy, drug and alcohol-free activities to support other programs and initiatives and combatting the critical social issues present in the Tribe. Ongoing Cultural Programs will provide a choice in participating in good, healthy, meaningful, spiritual, self-improving behaviors.



## **Heritage Paraprofessional/Timber Marking Crew**

A crew of 4-6 individuals will be formulated to conduct Heritage Paraprofessional, Tribal Monitoring, and Timber Marking work on Tribal and Forest Service lands. The crew will be trained by the USDA-Forest Service, by and through qualified staff members, and by the LVD Contract Archaeologist, Ms. Cindi Stiles. The crew members will be supervised by the THPO as Tribal employees, following Tribal policies and procedures; however, all Forest Service policies and procedures must be followed while working on Forest Service lands.

A Stewardship Agreement with the USDA-Forest Service-Ottawa National Forest will be developed to fund work on Forest Service lands within the Ottawa NF, allowing for dollar-for-dollar reimbursement to the Tribe for wages, transportation/mileage, and travel, if necessary. A budget from the CLR funding will be used for expenses associated with the crew, including Personal Protection Equipment (PPE). Equipment needed to perform Heritage Paraprofessional and Timber Marking work will be provided by the Ottawa NF. Equipment needed to perform work on Tribal lands will be provided by the Tribe, through the CLR funding and equipment available at the LVD THPO.

The crew members who qualify for Public Lands Corp (PLC) certificates will have hours tracked and monitored by the THPO, allowing for direct hire authority for USDA-Forest Service jobs that become available. Individuals acquiring PLC certificates will be responsible for applying for jobs on the USA Jobs website and all hiring requirements set forth by the USDA-Forest Service.

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