



# LEECH LAKE BAND OF OJIBWE

*Faron Jackson, Sr., Chairman*  
*Arthur LaRose, Secretary-Treasurer*

*Penny DeVault, District I Representative*  
*Steve White, District II Representative*  
*LeRoy Staples Fairbanks III, District III Representative*

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Dale Greene  
Bedonahkwaad  
Mang Nindodem  
Self-governance – 1855 Treaty Director  
Leech Lake Band of Ojibwe

November 15, 2016

RE: The Departments of the Interior, Justice, and Army are requesting Tribal consultation on how, prospectively, Federal decision-making on infrastructure projects can better allow for timely and meaningful tribal input. As part of this request the DOI, DOJ, and Army will be hosting a Tribal consultation “The Consultation regarding use of resources and lands affecting the Anishinaabe’Ojibwe.”

To whom it may concern,

Anishinaabe’Ojibwe Akii (*naangom - lands*) contains the essence of our ancestors and our people of today. Our bodies, bones, our actual being have nourished the earth from the beginning of when we, the Anishinaabe’Ojibwe were originally placed here. The very essence of our Ancestors and of the Anishinaabe’Ojibwe living today nourishes the water, rivers, streams, lakes and ponds. It is in the air we breath. In return, the water, the air and other resources nourish us as well. The essence of our Ancestors mingles with the spirit of these living places, today. Our being here noongom - today is proof of this.

Our creation stories tell us that when we, the Anishinaabe’Ojibwe People, were originally placed here on Turtle Island; we too were originally spirit beings without mortal forms or bodies with substance. Our creation stories place us omaa (here) on Turtle Island fully grounded in the respect we have for the land, the plants, and the animal beings. All of these we understand to have spirits.

Our stories tell of Kitchi-Manido (the Great Mystery, the Creator, God, Great Spirit) provided for our creation and provided the living plants, which we use for food, shelter and tools. The animal spiritual beings; the two legged, four legged, winged-being and water-beings were also asked to help the Anishinaabe’Ojibwe. In turn we have the responsibility and therefore the inherent right to protect our resources, our lands, our culture, and our people.



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As Anishinaabe'Ojibwe, we have a right to meaningful participation in decisions that affect us. As the original people of this land, our rights are not new, they are not unexpected, and they are not aspirational. These inherent rights are recognized by the United Nations and we expect to enjoy them, regardless of the political climate in the United States.

In the past there has been consistent and wide spread failure on the part of the U.S. Government to engage in meaningful consultation with Indian people. The conflicts and litigation over use and protection of resources here and in places such as Standing Rock indicate the egregious and consistent failure of the U.S. Government to engage in meaningful consultation with Indian people. You are sorely derelict in your fiduciary trust responsibility to protect the resources of Indian people.

I remind you that you are required to obtain the free, prior, and informed consent of the Anishinaabe'Ojibwe people, through the representatives they have chosen, before making decisions that affect us. A large meeting with limited time, such as this, will not suffice. Visit our reservations to engage in meaningful consultation so that you can better understand our values and responsibilities.

The true threshold determination of the success of your consultations will be whether the Anishinaabe'Ojibwe, and other Indians, are able to enjoy their individual human rights and their rights as Indigenous peoples. This cannot be accomplished without meaningful consultation.

Sincerely,

Dale Greene  
Bedonahkwaad  
Mang Nindodem  
Self-governance – 1855 Treaty Director  
Leech Lake Band of Ojibwe