

# HAUDENOSAUNEE GIFTS: CONTRIBUTIONS TO OUR PAST AND COMMON FUTURE PHOTO ESSAY

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## *DIGGING IN: FACILITATING DIALOGUE AND ACTION*

### **KEY THEMES AND TERMS**

Haudenosaunee/Six Nations/Iroquois Confederacy, American revolutionary war, reciprocity, Haldiman Tract, Dish with One Spoon treaty, wampum belts, Indigenous knowledge and spirituality, original instructions, food security, complete food system.

### **CATALYZING CONNECTIONS**

#### **DECODING QUESTIONS**

- *Description:* What stories are told? How did you feel reading them?
- *Personal Connection:* How can you connect this story to your personal experience or stories in your family?
- *Common Themes:* What social issues/themes are raised in these stories? Is there a common issue shared across contexts?
- *Social Analysis:* What are the historical and social processes that created this situation?
- *Planning for Action:* What can be done? How does this inspire me to change my actions?

#### **SPECIFIC QUESTIONS**

- What did you learn about the history of the United States and Canada that you didn't know before?
- What does Chandra Maracle mean when she says "I don't consider myself to live in Canada"?
- Rick Hill suggests the Dish with One Spoon Treaty is like a "long term health plan." What does he mean?
- What was George Washington's military strategy in burning Haudenosaunee corn fields?
- Rick Hill refers to the "Peacemaker", an important figure in Haudenosaunee history, who brought together the six nations (originally five nations, later with the addition of the Tuscarora became the Six Nation). Find out more about this figure and his impact on the cosmology of the Haudenosaunee. (See books below: *Basic Call to Consciousness* (31-40) and *Iroquois Culture & Commentary* (23-25))

- Ryan DeCaire refers to the “Original Instructions”. Do further research on these, in *Basic Call to Consciousness* (85-91), entitled “Spiritualism: The Highest Form of Political Consciousness: The Haudenosaunee Message to the Western World.” How is this definition of ‘spirituality’ rooted deeply in the earth?

## **INTERGENERATIONAL AND INTERCULTURAL DIALOGUE**

Research the history of the [Haldimand Tract](#), and how the Six Nations reserve came to be such a small territory within it (see books by Susan Hill and Rick Monture below). Originally 950,000 acres were set aside for the Haldimand Tract, today approximately 48,000 acres remain.

Since the release of the Truth and Reconciliation Commission report in Canada in 2015, a protocol of ‘land acknowledgements’ has developed for use in schools, and at cultural and political events. In Ontario, for example, children start their school day with a land acknowledgement along with the Canadian national anthem. This protocol runs the risk of being meaningless unless the educational curriculum teaches students the deep and complex history of Indigenous Peoples and their current reality. Watch this [video](#): Listen to the Thanksgiving Address [video](#), where at the end, Chandra suggests that it is a Haudenosaunee form of “land acknowledgement.” What might this say about how Haudenosaunee perceive their relationship to land? Could saying a land acknowledgement be a way of giving thanks to land and its many gifts?

## **INDIVIDUAL AND COLLECTIVE ACTION**

Research your own family ancestry through several generations. What is the history of the land that you and your ancestors lived on? What is the history of the land you live on? What historical conflicts are revealed in those histories?

Find out what treaties govern the territory you live in. Research how they were developed and how they are observed today. If there is an Indigenous community near you, attend public events they organize, like pow wows, and learn what you can about their past and present.

# *DIGGING DEEPER: RESOURCES FOR FURTHER RESEARCH AND ACTION*

## **VIDEO**

cass yorku. (2019, Jan. 2). *Understanding the land acknowledgement*. Youtube.

Six Nations Polytechnic.(2016, January 29). *Ecological knowledge & the Dish with One Spoon - Conversation in cultural fluency #2*. Youtube.

Six Nations Polytechnic. (2016, January 29). *Treaty relations and Two Row Companion - Conversations in cultural fluency #5*. Youtube.

Historic Canada. (2020, June 2). *Voices from here: Richard Hill*. Youtube.

Myseum of Toronto. (2020, Aug. 6). *Ask an Elder: A Dish With One Spoon*. Youtube.

Waterloo Architecture. (2017, Feb. 3). *Phil Monture, a global solution for the Six Nations of the Grand River*. Youtube.

## **AUDIO**

Lyons, Oren, Leslie Gray, and John Mohawk. (n.d). *Value Change for Survival: All My Relations, Chief Oren Lyons, Leslie Gray & John Mohawk* [Audio podcast episode]. *Bioneers*.

## **BOOKS & ARTICLES**

Akwesasne Notes. (Eds.). (2005). *Basic call to consciousness*. Summertown, TN: Native Voices.

Cornelius, Carol. (1999). *Iroquois corn in a culture-based curriculum: A framework for respectfully teaching about cultures*. University of New York Press.

George-Kanentiio, Doug. (2000). *Iroquois culture & commentary*. Clear Light Publishers.

Global Forest Coalition. (2018, Sept. 4). *The rights of Indigenous peoples are key to saving our global ecosystems*. Intercontinental Cry.

Hill, Susan. (2017) *The clay we are made of: Haudenosaunee land tenure on the Grand River*. Winnipeg: University of Manitoba Press.

Loreto, Nora. (2020, August 4). *Haudenosaunee land defenders are resisting endless*

[expansionism](#). Passage.

Monture, Rick. (2014). *We share our matters: Two centuries of writing and resistance at Six Nations of the Grand River*. University of Manitoba Press.

Truth and Reconciliation Commission. (2015). [The Truth and Reconciliation Commission of Canada: Calls to action](#).

Truth and Reconciliation Commission of Canada. (2016) *A knock on the door: The essential history of residential schools*. University of Manitoba Press in Collaboration with the National Centre for Truth and Reconciliation.

## **ORGANIZATIONS & WEBSITES**

- [Seeding Sovereignty](#)
- [GoodMinds.com](#)