



Six Nations of the Grand River Value Statement

Indigenous Peoples view the world in a particular way. Our Original Instructions when we were created tell us that as the youngest members of creation, it is our responsibility to protect and to care for our elder siblings, which is we must care for the natural world. We were taught, and still believe that we have a reciprocal relationship with all of creation, as they take care of us too. Our world view consists of the values, traditions, and stories from our ancestors, family, and community. This world view also helps us to identify ourselves as a unique peoples with a strong connection to the land.

A respectful relationship with Mother Earth is central to Haudenosaunee (Rotinonshíon:ni) people and necessary for us to have healthy minds, bodies and spirits. We were given the teachings of the Ganq̄honyq̄hk (Thanksgiving Address) so we could know how to respect all the different parts of Mother Earth. The teachings remind us that she is where we came from and that we are part of her creation. In addition, they remind us that we are all connected and what is done to one is done to the whole.

We give thanks to the People in our lives for all that they bring to our lives.

We give thanks to our Mother, the Earth for all that she provides for the sustenance of our lives.

We turn to the Waters and we give thanks for the life sustaining attributes of water.

We acknowledge the Fish in the waters and give thanks to them for helping to keep the water clean.

The fish however, cannot do it alone. When we consider how human interference is impacting those fish and that water, we must stand up for them and ensure that they are no longer being impacted negatively by the daily activities of the human population.

We give thanks to the Plant people, the Food plants, the Medicine plants and we acknowledge the strawberry as the leader of the plant people.

We are losing agricultural land at a phenomenal rate. Where do we look for the provision of food if our plants are destroyed?

We turn our attention to the Animals. We are very grateful for all that they provide for the sustenance of our lives. We acknowledge the Deer, the leader of the animals, who has been with us since time immemorial and who is still providing for us today.

We cannot continue to allow the removal and destruction of the natural habitat of the animals or other non-human beings. We cannot survive without them.

We now give thanks to the Trees. We are very grateful that the Trees provide oxygen for us to breathe, provide wood for our shelters and fires. We would especially like to acknowledge the Maple, the leader of the Tree people who has also provided for us since time immemorial and continues to provide for us today.

This land was once covered with rich, lush forests and the few that are remaining are being diminished daily. We need to save and enhance the forests that are remaining to ensure the sustenance of our own lives. We need the tree people to survive.

We acknowledge the Birds with their beautiful plumage and songs. We turn our attention to the Eagle who is the leader of the bird people. The Eagle flies high in the sky above us, watching over us. We are so grateful that the Eagle has returned to watch over us again. We almost lost the Eagle to pollution. We need to learn the lesson from that near extinction and change our ways.

We now turn our attention to the Four Winds. We are grateful to hear their voices as they bring us fresh air to purify our surroundings.

We are grateful for our Grandfathers, the Thunder Beings. We celebrate their return in the spring as they bring with them the water that renews and cleanses the drabness of the receding winter.

We now give thanks to our Elder Brother the Sun. He is the source of all life and we are grateful that he continues to greet us each day.

Of course we also give thanks to our Grandmother Moon. She is the leader of all women and we honour and respect her.

We send greetings to the Stars, who along with Grandmother Moon lights the night sky so that we may find our way.

Climate Change is creating destructive weather anomalies that are not so anomalous any longer. The winds are getting stronger, the sun is hotter, and the skies are being polluted to such an extent that we can no longer see the stars. We need to take responsibility that it is human activity that is causing climate change and we need to change our ways to stop those effects..

When we forget how to live in harmony, the Enlightened Teachers guide us and lead us on the right path. We send greetings and thanks to them now.

We now turn our thoughts and our gratitude to the Creator for all of the gifts of Creation. Everything we need to sustain our lives has been provided by the Creator and we are so thankful for his wisdom and love.

If we have forgotten to give thanks for any part of creation we do so now. It is not our intent to leave anything out.

Indigenous people of Turtle Island created a treaty with one another. The Dish with One Spoon Treaty is an important treaty to understand. It was made as a measure to outline our responsibilities to share the land with one another. The basic tenets of the Dish with One Spoon Treaty are: take only what you need for sustenance, be sure to leave something in the dish for others, and keep the dish clean. This treaty was made not only between Indigenous Nations, it also included the natural environment, and it was like a promise to our non-human brothers and sisters.

Since settlers arrived on Turtle Island, forests have been decimated and waters have been poisoned. Animals have been destroyed to near extinction. It wasn't so long ago that our ancestors could collect clean water from the Grand River. Never did anyone have to wonder if it was safe to eat the fish they caught or to breathe the air around them.

When Europeans first arrived in North America, Indigenous Peoples helped them to survive. The Five Nations' original treaty with Dutch Settlers, the Two Row Wampum, indicated that the relationship between the European people and the Original people was to be not like the relationship between a father and a son, but like that of two brothers, each travelling along the river in separate vessels, a canoe for the Indigenous people and a boat for the settlers - neither steering the other's vessel.

In the time since that first treaty, settlers have paved over floodplains, excluded Indigenous people from harvesting on lands and in waters that we have always relied on, and have not taken care of Mother Earth in a way that would allow her to provide for us.

It is time for all humans, not just Indigenous people to begin to extend to the non-human people the same moral consideration that they would extend to themselves, recognising that all species, rivers, ecosystems, have a right to exist free of pollution and unnecessary development and that their existence continues to sustain us. We must sustain them in return.

Mother Earth is a living breathing entity and every building, every highway, every source of her destruction is permanent destruction. She is fighting for her life and she will continue to fight back until we change our ways and remember that we are all connected. What is done to one is done to the whole.

Another responsibility that we have according to our Original Instructions is to use a good mind in making decisions and to think of the effect that our decisions and actions have on the generations yet to come. We must ask ourselves everyday, "How is what I am doing impacting the earth for the use of the next seven generations into the future?" "Is what I am doing leaving the world in a better place than what it was when I was born?" We must consider whether we will be proud of what we are leaving our future generations and if the answer is no, then we must reconsider what we are doing, why we are doing it, how we are doing it and can we do better.