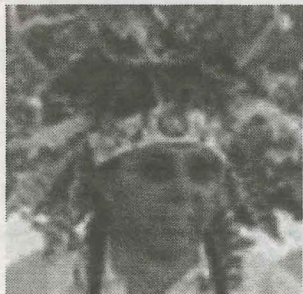


# Haudenosaunee Grand Council position on Elected Councils



HAUDENOSAUNEE  
MOHAWK - ONEIDA -  
ONONDAGA - CAYUGA -  
SENECA - TUSCARORA  
ONONDAGA NA NON -  
VIA BOX 319-B NEDROW  
NEW YORK 13120

For Immediate Release  
Onondaga, May 16<sup>th</sup> 2013

Greetings from the Chiefs,  
Clanmothers, Faithkeepers,  
and people of the Hau-  
denosaunee Six Nations  
Confederacy - People of the  
Longhouse.

The Grand Council of Chiefs would like to take this time to remind its citizens of the Haudenosaunee position on imposed elected Band and Tribal councils and our proposed remedy to standardize governance within the domain of the Haudenosaunee Confederacy.

From the moment elected councils were imposed in our communities, its primary intent was to abolish the strength and national character of our traditional governments and to assist in the enfranchisement and assimilation of the Haudenosaunee into the national fabric of both Canada and the United States. It has since been the position of the Hau-

denosaunee that elected councils imposed by either Canada or the United States, exist outside the Circle Wampum. No one person or nation can bring into the Circle another form of governance without the full expressed acceptance of the Grand Council.

The Circle Wampum makes the line between traditional councils and elected councils clear and distinct; the traditional councils are the original governments of the Haudenosaunee communities/nations handling national affairs, while the elected councils are imposed systems of the Indian Act in Canada and Federal Indian Law in the United States for

the administration of colonial policies in each community. Within recent years however, these elected councils have begun commandeering the distinct symbols, philosophies, and national character of the Haudenosaunee Confederacy - thus misrepresenting themselves to external agencies and the limiting the significance of the Haudenosaunee as an original Indigenous system of governance.

Whether it is reference to the Two Row Wampum, treaties, nation-to-nation relationships, or the subtle implication that these elected councils are somehow synonymous with the Haudenosaunee

Confederacy or the Traditional Councils; this ambiguity has now perpetuated a false impression and confusion both externally and internally that elected councils are actually a part of the

Haudenosaunee Confederacy.

Most recently, these elected councils have endeavoured into the international arena, a domain populated by nations and states, through a formal entity called the Iroquois Caucus, National Congress of American Indians (NCAI), and The United Southern and Eastern Tribes (USET). Since 1977, the Haudenosaunee have pioneered the indigenous presence at the United Nations and other international ven-

ues, leading towards the UN Declaration on the Rights of Indigenous Peoples; a presence the Iroquois Caucus, NCAI, and USET endeavours to supplant by perpetuating itself as the legitimate voice of our communities internationally and will act in the interest of their colonial masters Canada and the United States.

The Grand Council of Chiefs feels that it can no longer remain acquiescent on this matter and must insist that the appropriation of the Haudenosaunee national character cease. Furthermore, the Grand Council of Chiefs must relay to its neighbours that the Iroquois Caucus and its

*(Continued page 26)*