

CHANGES in AUTHOR'S PERSPECTIVE in SIX NATIONS RESEARCH BETWEEN 1980 and 2020

Shift in Six Nations Research Focus in the Forty Years Between 1980 and 2020: For the past 40 years, in the course of studying my own family in Haldimand and adjacent counties, I have accumulated and disseminated a considerable amount of information on the history, culture, archaeology and genealogy of the Six Nations of the Grand River, Ontario; and the Mohawk of the Mohawk Valley, New York. Some examples include:

- 1) Lower Cayuga Settlements in the Grand River Valley 1785 to 1850 ([click here](#)).
- 2) The Mohawk Village – Historical ([click here](#)).
- 3) The Mohawk Village – Multidisciplinary ([click here](#)).
- 4) Burials at the Mohawk Chapel ([click here](#)).
- 5) Native Settlement Sites in the Grand River Valley 1785 to 1850 ([click here](#)).
- 6) Iroquoian Occupation of the Mohawk Valley During and After the Revolution ([click here](#)).
- 7) Researching Six Nations Family History ([click here](#)).

All proceeds of the latter are donated to the Ontario Genealogical Society (Ontario Ancestors). Those familiar with this work might be surprised at the apparent disconnect or shift in focus between what was published in earlier years, and the most recent research efforts of 2020, which are listed below. There is a very direct straightforward reason for this, which is described in detail in this manuscript.

Importance of Fact-Based Approaches in All Research: My training (Ph.D. Medical Sciences) and life experiences (e.g., clinical assessments in child protection; working to find new DNA markers) have led me to respect the truth above all else. Beliefs that stand without being rooted in verifiable data are little more than personal or collective abstractions. It is the methodical use of critical thinking and the rational, reasoned, non-biased assembling of facts that point one toward the target of truth. This approach applies to historical studies as well as scientific explorations. The result was a largely non-controversial apolitical body of work that characterized my Six Nations research from 1980 to 2002, and illustrated above.

The Year 2006 Changes Everything: In the year 2006, a radical element at Six Nations became unhappy with negotiations with the Federal Government over land claims, and engaged in what some would call civil disobedience, and others would term domestic terrorism. This began with these radicals forcing construction workers to leave their work at Douglas Creek Estates (DCE), a housing development site south of Caledonia, then occupying the land with the claim that it still belonged to them (Six Nations). No evidence has ever been produced to support this claim – which is therefore unsubstantiated by fact. The chaos and anarchy caused by this group has been documented in a book by the late Christie Blatchford in 2010, aptly titled, *“Helpless: Caledonia's Nightmare of Fear and Anarchy and How the Law Failed All of Us”*.

The “activists”, associated with the Hereditary Confederacy Chiefs Council, continue to occupy this site to the present day. Basically, it appears that with no facts, only beliefs, these Six Nations members felt justified in taking private property by force, and in the process bringing intolerable circumstances to an innocent, but convenient, town of Caledonia.

Events Since 2006: Using DCE as their staging ground, Six Nations radicals / protesters used similar tactics to interrupt work at other housing development sites in Haldimand and Brant Counties, as well as at green energy sites (solar panel and wind generator farms), infrastructure sites (e.g., stringing wires on the Hydro One towers leading from Niagara Falls) – and even asserting claims to the “treaty right” to bow hunt deer in conservation areas across Southwestern Ontario. When they cared to offer a rationale for this behaviour, it would include that the land was never ceded back to the Crown, or that the company whose work they were disrupting did not properly consult with or accommodate them, or that they are a sovereign people and will only negotiate Nation to Nation, or that they have rights under the “Nanfan Treaty of 1701”. I knew from my studies of many years that each and every one of these claims was bogus. That is to say, their actions could not be justified based on any body of facts dating from the British conquest of New Amsterdam (New York) in 1664 to today – nothing but beliefs and distorted interpretations of existing documents. Yet only rarely were they subject to an enforced court injunction and taken to court. In each case where the law was applied, the Six Nations activists were found guilty of trespassing and other crimes and fines were levied. However, they were shielded by the large war chest of funds extorted from green energy and other projects by the Haudenosaunee Development Institute, established in the chaos of 2006 out of the Haudenosaunee Confederacy Chiefs Council. Historically the latter were tossed out in 1924, due to Six Nations progressives claims of extreme dysfunction, and replaced with an Elected Council – but has never given up the dream of once again governing the Six Nations.

As the years unfolded, I became increasingly upset at how these groups were able to act with virtual impunity, flaunting the laws of Ontario and Canada, and demanding their “rights”. I therefore began to collect information on all of the claims being made (e.g., that there was unceded land in Haldimand County) and awaited the time when this data might prove useful, and so could be deployed effectively.

What Prompted the Decision to Write a Series of Studies in 2020?: The decision was as a result of reading an article in a science journal; and more particularly, significant events occurring in Caledonia in the same month.

The Article: An article in the August 2020 edition of Scientific American entitled, “The False Logic of Science Denial” (p.75) by Naomi Oreskes, attempted to show how the, “Arguments against the reality of COVID-19 mirror those against climate change and evolution”. In reading this article it occurred that the content helps to explain many of my concerns relating to the actions of some groups at Six Nations and their supporters since 2006. Clearly there is today a pervasive tendency toward what Oreskes calls, “jumping to conclusions”

(e.g., that “Natives” are victims in any dispute), “cherry-picking data” (e.g., taking the Nanfan “Treaty” of 1701 out of historical context), “raising impossible expectations” (e.g., that by standing firm with a lie and committing acts of violence such as digging up roads and lighting tire fires will lead to the return of land already sold), “relying on fake experts” (e.g., the hoaxer who convinced many that he found human bones at the Mohawk Institute), “encouraging conspiracy theories” (e.g., that local colonial authorities conspired to disperse Six Nations – the opposite is true), and “questioning the motivation of scientists” (e.g., asserting that racism is behind any attempt to challenge the status quo beliefs common in the community).

Rejecting scientific or historical facts is illogical, but that rejection is meaningless in a context where those fact-based concepts are not elevated to the status of belief systems that are beneficial to a community or put that community in a positive light. Here beliefs rule, all else is irrelevant. However, as Oreskes states, “But facts have an inconvenient habit of getting in the way of our desires. Sooner or later, denial crashes on the rocks of reality”. However, even when facts are tested in a court of law, there are those who deny the legitimacy of the courts, and will tenaciously hold on to their illogical beliefs despite carefully reasoned arguments by learned judges. Unless the court rules in their favour, the findings will never be accepted. That brings us to the situation in Caledonia, Ontario between 2006 and 2020.

The Events: In August, once again, Caledonia was a town under siege – and the anarchy and chaos of 14 years ago returned to our doorstep. As noted above, in April of 2006 land under development at Douglas Creek Estates was occupied by Six Nations radicals, private property was destroyed, and anarchy prevailed with numerous destructive acts (e.g., arson – the purposeful torching of the wooden Stirling Street Bridge in Caledonia – to this day never rebuilt). These illegal acts were handled poorly by all levels of government and we were left with a legacy of waves of lawlessness, perpetrated by Six Nations members and their supporters, which have descended on this region right up to the present day. We now have the occupation of the McKenzie Meadows development, and the massive destruction of private and public property peaking in August 2020 (and again in October 2020). Government and law enforcement have been impotent in addressing acts that, anywhere else in Canada, would have resulted in immediate arrest and prosecution. The reality with which we are forced to live is that due to the Ipperwash Inquiry (after the death of Dudley George supposedly at the hands of the OPP), the OPP have treated all “Natives” in Ontario with kidd gloves – with a two-tiered system of policing – one for “Natives” and another one for “non-Natives”. This approach is completely antithetical to the basic principles of the law in Canada, that all Canadians are treated equally. Unfortunately, in Caledonia, this translates to some being more equal than others.

During the summer and fall of 2020 I and my fellow Caledonia residents watched (from the OPP barricades) as tire fires were lit across Argyle Street (the southern entrance to Caledonia) to create a blockade. On another occasion we observed while a tire fire was lit at the base of a telephone pole on the top of which was a Hydro transformer. These were purposeful illegal acts and the many OPP officers present stood and did nothing. These acts had a deep personal impact

on me since my family and I were victims of the “Hagersville Tire Fire”, known the world over, and set by members of Six Nations. After that traumatic experience of 1990, seeing tires on fire yet again could only inflame my anger beyond the boiling point. Also, heavy equipment (e.g., excavator, bulldozer) worth 2 million dollars was stolen and used to dig trenches across McKenzie Road and Argyle Street – again the OPP did nothing. Also, a school bus from a local church was stolen, and wrecked to use as a barricade across Argyle Street while the OPP stood by. Clearly the self-styled “land defenders” were upping the ante, and allowed to act with impunity (although about 33 have been individually “arrested” by email or phone by the OPP).

The above unpunished acts have caused millions of dollars in direct costs (e.g., OPP overtime to stand and stare; lost revenue to businesses; repair to infrastructure) and are the tip of the iceberg. Seldom mentioned are the millions in lost revenue and lost jobs due to the railway being blockaded (4 months now) impacting the Nanticoke refinery and the Hagersville gyrocock plant.

Furthermore, since McKenzie Road and Argyle Street are trenched, and the Caledonia Highway 6 bypass blockaded, 18-wheel transport trucks are sent by the OPP on a detour along dangerous back roads – causing carnage. Two weeks before writing this report the author narrowly missed being in a head on collision with a sedan, speeding away from a stop sign, who did not see me coming along Highway 54 as his vision was blocked by a transport truck which was crossing the tiny York Bridge (part of the required detour). This incident can be added to actual tragedy at detour intersections – which have occurred as a direct result of the actions of Six Nations protesters and their supporters.

The Decision: It was no longer possible to stay in non-controversial territory, since I have considerable data in my files that speak directly to the matters of contention between the two communities. Above all, I respect the truth, and those who are willing to stand up for the truth, and the rule of law, despite the risk “shunning” or worse. I have chosen to be among the latter since outright lies and massive distortions have brought misery to my community over the past 14 years. Enough is enough!

The inescapable fact is that many of the “sacred cows” at Six Nations are built upon a house of cards, on nothing but long-standing beliefs. As noted above, the best approach to seeking the truth lies with an unbiased methodical examination of all the facts of a matter in dispute. I am not optimistic of any resolution any time soon (if ever) due to the complex dynamics at Six Nations (extreme factionalism), and the current disrespect for the court. The referral of allegations or assertions such as “this land was unceded to the Crown” to institutions such as the Superior Court of Ontario, or even decisions of the Federal Government’s independent review, can / will prove to be futile when the response has been that “we don’t accept the findings of a Colonial court”. Additionally, these criminals are being supported by a group of naïve White youth, and enablers such as large unions (e.g., Canadian Union of Public Employees). We in Caledonia are beat. If this was the nearby State of Michigan we would have formed a militia and, if the police are unwilling to protect us, then

What is Being Challenged at This Time?: Using data presented in research studies, I have recently challenged commonly held but unsubstantiated beliefs that:

- 1) There is Unceded / Unsurrendered Land Outside the Six Nations of the Grand River Reserve ([click here](#)).
- 2) Developers Must Engage in a Process of Consultation and Accommodation ([click here](#)).
- 3) There is a Treaty Between Six Nations and the Crown (Great Britain / Canada) ([click here](#)).
- 4) Six Nations are a Sovereign People and Negotiations Must be Nation to Nation ([click here](#)).

All of the above beliefs are without valid factual support, but each will likely continue being claimed by Six Nations on into the distant future since there is far too much at stake in accepting fact, which will mean the denial of self-serving beliefs.

There are many more topics which could be addressed at a later date, and added to the above list. For the present, the above are those issues that have been used to justify the illegal acts which impact Caledonia and surrounds. As it stands, the author continues to find new key information relating in particular to the claim of “unceded” land in Oneida Township. For example, recently, in reading my 1985 manuscript on the Lower Cayuga, I noticed something that pertains to today’s conflict. In 1846 Lower Cayuga Chief George Styres bought the land he occupied, Lot 68 Oneida Township, a Crown Patent was issued in 1852, and the family remained there until the land was sold by son James Styres in 1878. If the land in Oneida Township is unceded why would a Six Nations Chief choose to buy his own land from the Crown – it doesn’t make any sense unless he knew that the land was surrendered and wanted a secure title in fee simple so that he would hold his land on the same footing as that of his White neighbours. Hopefully more information will surface, although there is already more than enough evidence to invalidate the assertions of unceded land being made by the “1492 LandBack Lane” protesters at McKenzie Meadows in Caledonia.

Six Nations and Caledonia – Some Realities: Many at Six Nations now chose to ignore the fact that for generations before 2006, our communities lived and interacted as friends and neighbours. Now they choose to carve a wedge between us, highlighting perceived differences, and speaking of us using the pejorative term “settlers” – setting the stage to better justify (in their own minds) aggressive acts directed at neighbours. The facts, however, show a very nuanced series of similarities and differences.

As to similarities, my family, for example, has been in Haldimand County for 10 generations. After fighting for the King during the American Revolution, and serving in the Six Nations Indian Department and Butler’s Rangers, they settled on the Grand River one year before the Six Nations arrived from the Niagara frontier in 1785. The ancestors of the Six Nations also arrived

as Loyalist refugees; and neither group is aboriginal to the Haldimand Tract. I have Haudenosaunee Six Nations ancestors, and all Six Nations people have European ancestors. In growing up my children all had best friends who lived “across the road” on the Reserve. We attend the same schools, and shop at the same stores.

On the differences side of the ledger, Six Nations have many “entitlements” that are not available to us. As noted above, the Ontario Provincial Police (OPP) have a two-tiered policing whereby Six Nations members can drag a Hydro tower across our main street with no consequences; but if anyone from Caledonia did precisely the same thing, we would be arrested and hauled off to jail in the blink of an eye. It is true that these differences can lead to some resentment.

In Summary: Many at Six Nations have chosen Caledonia as a convenient target due to the simple reason of its proximity to the Reserve, and decided that repeatedly trashing our town (tire fires, Hydro outages, road blockades, road trenching, theft, assault, intimidation, arson, etc.) over the past 14 years is justified. However not a single resident of Caledonia has, as far as I know, caused any purposeful damage on the Reserve. Where else in Canada are residents forced to endure the suffering imposed on Caledonia?

I have come to the obvious conclusion, the “land defenders” don’t care about innocent victims, it is all just collateral damage in a situation where the end justifies the means.

Conclusion: The continual denial of fact by successive waves of Six Nations protesters, the callous destruction of my home town, and my own direct experiences with this conflict since 2006, have convinced me that it is time to change the focus of my 40 years of Six Nations research. It is clearly time for this author to use the knowledge and documents accumulated over a lifetime of study and become an iconoclast. Despite the vast swath of destruction they have created, the protest group has been very effective in asserting the supposed legitimacy of their cause, and in garnering the sympathy of many, even locally, let alone Toronto and the GTA. It is my hope that the truth will speak loudly and drown out the unsubstantiated spin coming from the “land defenders” and their enablers. The goal of this work is simply to use facts to seek justice, and bring some approximation of “normalcy” back to my home town of Caledonia.

Dr. David K. Faux, 16 November 2020; 20 November 2020.