

Global EdD (taught doctorate) in Remote
Pedagogy and Stewardship (Library
submission version)

GLOBAL EDD (TAUGHT DOCTORATE) IN REMOTE PEDAGOGY AND STEWARDSHIP (LIBRARY SUBMISSION VERSION)

KARA GHOBHAINN SMITH; DAVID D. PLAIN; FRANK RENNIE,
GARETH DAVIES, UHI, THU LE; CLINTON BECKFORD, LORETTA
SBROCCA; AND SHIJING XU, CHENKAI CHI, YUHAN DENG,
UNIVERSITY OF WINDSOR, CANADA



Global EdD (taught doctorate) in Remote Pedagogy and Stewardship (Library submission version) by Kara Ghobhainn Smith; David D. Plain; Frank Rennie, Gareth Davies, UHI, Thu Le; Clinton Beckford, Loretta Sbrocca; and ShiJing Xu, Chenkai Chi, Yuhan Deng, University of Windsor, Canada is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/), except where otherwise noted.

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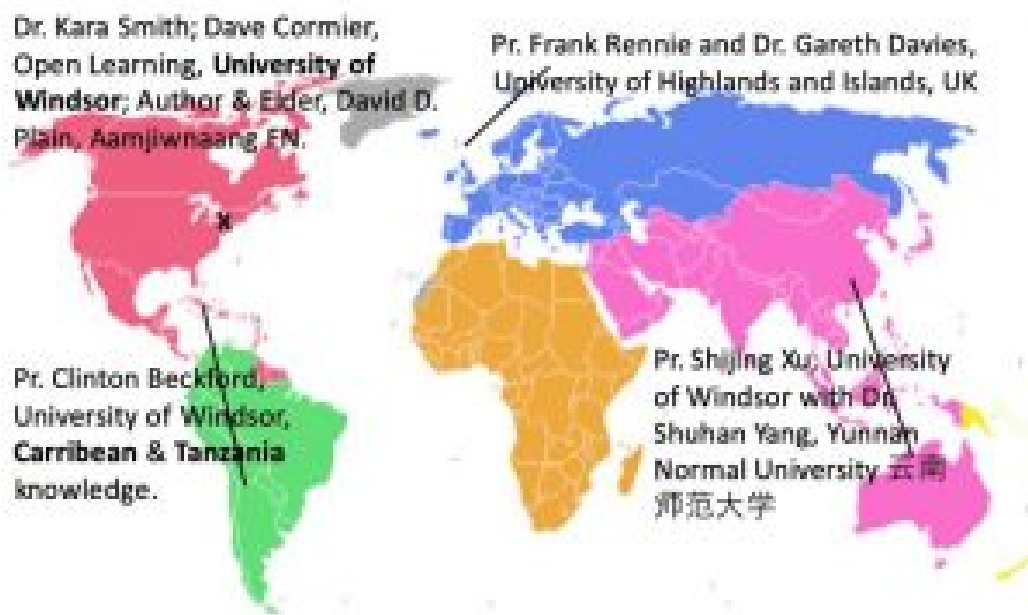
INTRODUCTION

Global EdD in Remote Pedagogy and Stewardship

(4 Self-Taught Modules and 1 Registered Dissertation)

The University of Windsor sits on the traditional territory of the Three Fires Confederacy of First Nations, which includes the Ojibwa, the Odawa, and the Potawatomi. We respect the longstanding relationships with First Nations people in this place in the 100-mile Windsor-Essex peninsula and the straits – les détroits – of Detroit.

We acknowledge that in all lands of the World, others have lived and walked before us.



Contributors to the Global EdD (Taught Doctorate) in Remote Pedagogy and Stewardship Book

Funded by *eCampusOntario*, this open access (CC-BY) *Global EdD in Remote Pedagogy and Stewardship* is a taught doctorate (**EdD**) in remote digital research and sustainability with five modules (four (4) self-guided and one (1) registered dissertation).

The eCampusOntario global educational writers were: Dr. Kara Smith, Faculty of Education, University of Windsor, Canada; Author and Elder David Plain of Aamjiwnaang First Nation; pedagogy leads Dr. Frank Rennie and Dr. Gareth Davies of Lews Castle College, the University of Highlands and Islands (UHI); Dr. Clinton Beckford's global stewardship team; and Dr. ShiJing Xu's reciprocal learning team, University of Windsor with Dr. Shuhan Yang's team at Yunnan Normal University, China, who provided rich local information on Chinese minority education. We also acknowledge the Open Learning (OOL) team of Dave Cormier with Mikayla Paesano and Madelyn Poulin of the University of Windsor, Canada.

This Global Educational Doctorate (EdD) in remote pedagogical research and global stewardship is free for your use.

The course aims to create a new collaborative program to develop Canadian talent and expertise in digital and remote pedagogy by connecting with international educators and researchers in the areas of : 1) Indigenous methodologies, 2) remote pedagogy 3) environmental stewardship, and 4) international and intercultural reciprocal learning.

The four self-guided course modules above correspond to the four EdD sections, and each of them has been designed by co-investigators and expert research assistants. These learning sections are designed to develop educational leaders in digital learning and sustainability World-wide.

An open EdD will serve to develop international talent and leaders in sustainable remote education, the future of our profession.

An overview of the four (4) self-guided post-graduate research modules are as follows:

Module 1 (by Elder, author David D. Plain, Aamjiwnaang First Nation): [Indigenous Knowing Methodologies](#)

Module 2 (by Frank Rennie, PhD & Gareth Davies, PhD & Thu Le, MEd, Lews Castle College, Oilthigh na Gàidhealtachd agus nan Eilean, UHI, UK): [Educational Research in an Online Environment](#)

Module 3 (by Clinton Beckford, PhD & Loretta Sbrocca, MEd, University of Windsor, Canada): [Global Stewardship in Education](#)

Module 4 (by Shijing Xu, PhD, Chenkai Chi, MEd, Yuhan Deng, MEd, University of Windsor; with special thanks to Dr. Shuhan Yang (Yunnan Normal University, 云南师范大学) who provided rich, local information on Chinese minority education): [Educational Change and Reciprocal Learning](#)

Module 5 (*Students must register at an accredited university, institute or associated First Nation*):
[Reciprocal Research Residency \(Thesis or Applied Dissertation\)](#)

The four self-guided modules do not need to be learned in order (that is, Module 1, Module 2, Module 3, Module 4); however, each module is designed to follow its own learning flow through weekly or bi-monthly lessons and self-assessment tasks.

Should a student wish to register for tutored and accredited assessments, then please contact one of the institutions listed above.

Fáilte, Welcome, Bienvenue and enjoy your higher thinking as a World educator!

By the end of this course, successful learners will know, or be able to:

- Critically assess and apply alternative research methods of finding educational answers in Indigenous, original communities, digital communities, international communities, and educational teams.
- Formulate sustainable answers for educators working to serve their schools and community environments as stewards of the land, air, water and humanity.
- Lead students, educational teams, and educational researchers to reciprocally find answers to global change, innovation and sustainability.

PART I

MODULE 1: INDIGENOUS KNOWING METHODOLOGIES BY ELDER, AUTHOR DAVID PLAIN, MTS, AAMJIWNAANG FN

This module is one of four included as part of a new, online open-access program, a taught doctorate (EdD) in remote digital pedagogy. To understand indigenous teaching methods more fully, one must understand the fundamental differences between Indigenous and Western worldviews. The candidate needs to be able to view indigenous teaching through an indigenous lens. They need to be able to “take off their Western glasses and put on their indigenous ones.”

WEEK 1: WESTERN WORLDVIEW

This module is one of five included as part of a new, online open-access program, a taught doctorate (EdD) in remote digital pedagogy. To understand indigenous teaching methods more fully, one must understand the fundamental differences between Indigenous and Western worldviews. The candidate needs to be able to view indigenous teaching through an indigenous lens. They need to be able to “take off their Western glasses and put on their indigenous ones.”

Relationship to the Environment

Creation stories have a paramount influence on the evolution of a society’s worldview. The creation story from the Bible informs the Western worldview. (Genesis 1:1-2:3) In this story, God creates all things. He creates the things that populate the heavens, the sun, moon and stars. God makes the world, the things that move on the earth, swim in the seas and fly in the air. Lastly, he creates human beings.

“Then God said, ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth’....And God blessed them, and God said to them, ‘be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.’” Gen. 1:26,28 RSV.

This story creates a hierarchy placing humanity on the top, God’s crowning achievement. It puts human beings over and above their environment in charge to do with what they will. Some groups are only interested in exploitation, some interested in conservation and some trying to do both. Regardless, they all see themselves as supra-environmental.



Western World View Hierarchy
Design: Monica Virtue used with permission

Individualism

The classical philosopher Aristotle provides the Greek idea of the individual with the most crucial goal being one's happiness. He thought an individual flourishing was a good thing, and the only way for an individual to flourish was to be part of a city. The city-state provided the individual with the way to reach his highest potential for happiness.

Aristotle lived in ancient Greece from 384 to 322 BCE. He was Plato's most famous student, but unlike Plato, who philosophized on ideas, Aristotle taught theoretical philosophy that concerns contemplation and natural philosophy, which involves a change in cosmology, geology, biology etc. He also embraced practical philosophy or thought that aims at good action. A brief overview of Aristotle's philosophy and its concern with the individual is essential for this lesson. Western thought is Greek thought, and Aristotelianism leads to individualism.

Viewing Assignment 1

For a brief overview of Aristotle's philosophy view the video



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globalddvls/?p=21#oembed-1>

Reading Assignment 1

4. Practical Philosophy <https://iep.utm.edu/aristotl/#H4>

Western society wholeheartedly embraced Christianity from the fourth century. The Edict of Milan in 313 CE ended Roman persecutions of Christianity. It would become the dominant religion of Rome during Emperor Constantine's reign (306-337 CE).

Christianity originally was a sect of Judaism which is a Semitic religion. However, Christianity grew to be one of the world's great religions entirely Western but still permeated with the Semitic writers of the Bible (the only gentile writer was Luke, the author of the Gospel of Luke and the book of Acts.)

Europe entered an era commonly called the Middle Ages, which ran from approximately 500 CE to 1500 CE. The Dark Ages is a period of time that consists of the first half of the Middle Ages. During this time, the Church rose to great power and influence. It promoted a theology that rejected reason as the source of knowledge and replaced it with revelation. The intellectual pursuits of classical Greek and Roman philosophers subsequently were forgotten during this period.

Western society began to move out of the Dark Ages with the advent of Scholasticism. Two significant developments were the growth of universities and the reintroduction of the teachings of Aristotle into Western Europe. The thirteenth century witnessed a particularly accelerated growth with centers for medicine at Montpellier or Salerno and law at Ravenna, Pavia and Bologna.

Paris and Oxford became centers for theology. First, theologians spent several years studying philosophy and humanities in the Arts Faculty. Then they entered the Faculty of Theology, becoming first bachelors then masters and doctors. Thomas Aquinas^[i] became one of the most influential teachers of this period.

The crusades and renewed contact with Muslims of Spain and Sicily brought more significant knowledge of Aristotle's philosophy, which only reinforced individualism. And individualism shines through with a reading of Thomas's writings. For example, he posits there are two laws, Eternal Law and Natural Law. The Eternal Law is God's Law or perfect plan for the entire universe, while God endows the Natural Law within the individual. The Natural Law is the individual's way of interacting with the Eternal Law. At first, there was a backlash against Thomas's acceptance of Aristotle, but it eventually became accepted. So, the individualism of the Church permeated the other great power of medievalism, the State, where it would become more fully embraced some five centuries after Aquinas.

Viewing Assignment 2

For an introduction to Natural Law view the video



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“The Age of Enlightenment was a European intellectual movement of the late 17th and 18th centuries

emphasizing reason and individualism rather than tradition.” Individualism is a prominent theme of the Enlightenment. It concentrates on the individual’s worth, individual rights such as the right to freedom, self-actualization and the value of independence and self-reliance.

Viewing Assignment 3

An overview of the Enlightenment. Keep individualism in view. Other themes in this video will come up in the next lesson as well.



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For example, Alexis de Tocqueville (1805-1859), a French aristocrat, realized that both political and social democracy were logical extensions of liberalism and most fully realized in the United States of America. He travelled there in 1831 to observe the new society unfold and remained approximately eighteen months. His study produced two volumes entitled *Democracy in America* (1835 and 1840), in which he attempts to reconcile individual freedom with the bounds of utilitarianism.

Viewing Assignment 4

A summary of Tocqueville’s Democracy in America



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Liberalism and democracy were making progress. Of course, there were some in Western society that was against this new trend. One of the most powerful of the intellectual counter-attacks against these new principles of the Enlightenment was Edmund Burke’s *Reflections on the Revolution in France* (1790). Burke (1729-1797) was a British parliamentarian who believed in the aristocracy, upper-class rule, and parliamentary supremacy to produce a civil society. He thought that the radical policies coming out of the French Revolution would only lead to anarchy.

Viewing Assignment 5

Edmund Burke – Reflections on the Revolution in France | Political Philosophy





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Individual rights had become thoroughly entrenched throughout modernity. Civil liberties have increasingly become protected by the constitutions of Western countries. However, there is always the tension between the supremacy of personal rights and the community's welfare. The struggle to find the right balance between individualism and collectivism is ongoing and individual countries in the west arrive at different conclusions.

Viewing Assignment 6

Individualism vs. Collectivism – ideological foundations



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=21#oembed-6>

WEEK 2: INDIGENOUS WORLDVIEW

Differences between Indigenous and Western worldviews have produced culture clashes since the very beginning of first contact. Culture clash results in misunderstandings of the things we say and do. The result is two people from different cultures talk past each other instead of speaking with each other. This lesson will look at how one Indigenous worldview developed and some examples of culture clash.

Creation Stories

In one Anishnaabeg creation story (there are more than one), Gchi-mnidoo (Great Mystery), the Creator creates the universe and all in it. He makes the sun, the moon and stars. He creates the earth, air, water. All that moves upon it, all that flies through it and all that swim in it. He made all the different kinds of trees and plants. He created the rocks and the mountains. He made all the four-legged creatures that walk on the earth. And all the birds that fly in the air and all fish that swim in the water. His final act of creation is human beings.

However, he created the humans weak, naked and vulnerable. He made them so they would not be able to survive on their own. So, he called a council of the spirits of everything he had created, and he asked them if they would be willing to help the humans survive. They went off to discuss the request among themselves and returned the next day. Yes, they answered. They had all agreed to help the humans to live.

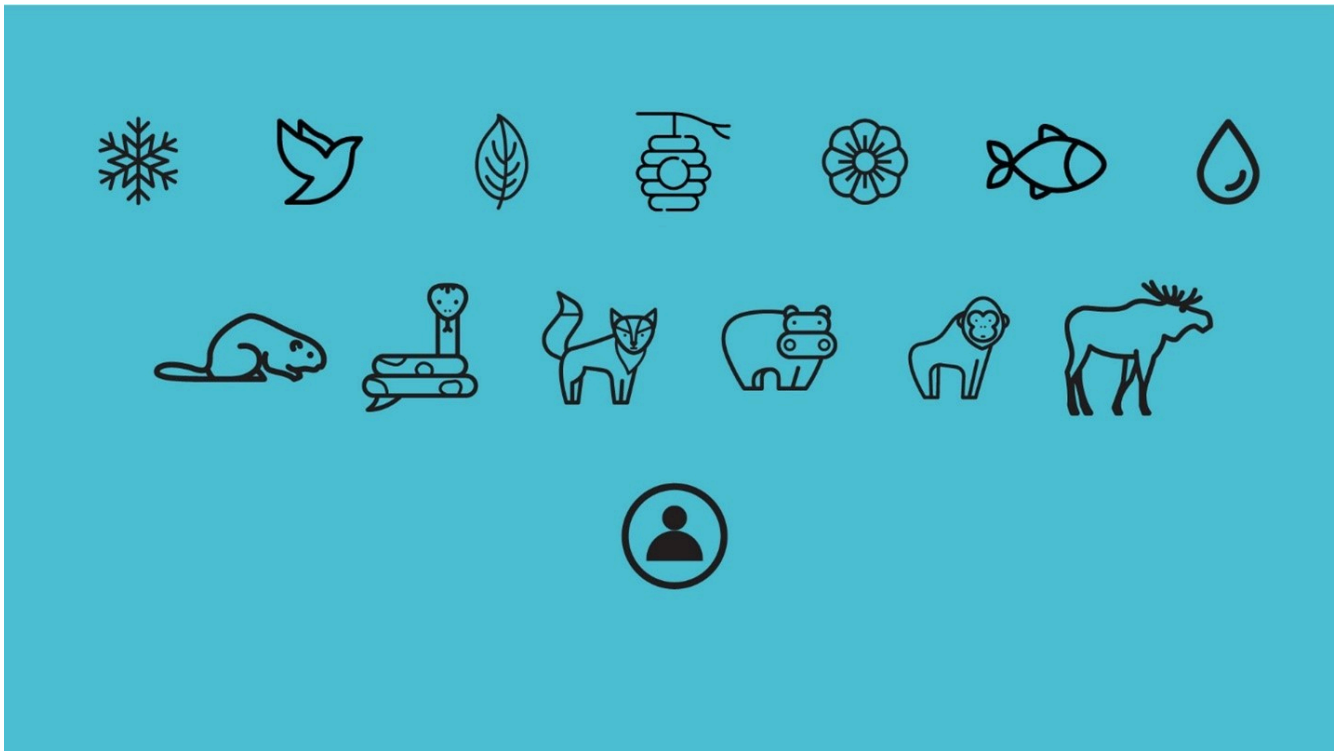
We learned how the Western creation story helps their culture understand their place in the environment in lesson one. This story puts humanity at the bottom of the environmental hierarchy, which inverts the indigenous understanding of our place in the world. Our relationship with our environment is profoundly affected by our place on the scale. Because the other spirits have agreed to support and nurture us, the Anishnaabeg consider everything a gift from the Creator. We own nothing in this world except our bodies.

Mother Earth is the term we use for our environment because it provides the things we need for life. Tobacco is one of the four sacred plants. So, we practice laying down tobacco each time we take any of these things for our sustenance. When we cut saplings for our lodges, we give this thank-offering for the spirit of the trees for giving up their lives for us. When we have success at hunting, we do the same.

Other Ojibwe “creation stories” have to do with the creation of North America or “Turtle Island.” They take place after a great flood. Every indigenous people have creation stories, with each narrative having teachings within them.

Reading Assignment 1

Read the [following](#) paying attention to the Learning Activities and Expanding your knowledge sections.



Indigenous World View Hierarchy Design: Monica Virtue used with permission

Relationship to the Land

In the creation story, the spirits of the created things, including the land, agreed to nurture and support human beings. In the hierarchy of creation, it is above humanity and is our provider and sustainer. It does this by allowing humans to live upon it. We do not own it.

Indigenous people would often permit others to live among them, usually under a wampum treaty. Other times we made agreements to hunt in the same hunting grounds. The people understood that the land was our benefactor and the Ojibwe gave thanks with gifts of tobacco and prayers.

Reading Assignment 2

Read the [following](#) and view the clips.

How Indigenous Worldview Affects Societal Systems

Economic

We have learned that in the Anishnaabeg worldview, we own nothing, including the land's produce. During our first contact with Europeans, they observed us annually taking the surplus of meat and fish products to our neighbours, the Ouendat or Huron nation. We would leave our goods with them taking their excess of corn, beans and squash home. They assumed that we were trading in the Western-style negotiating a trade agreement. We answered we called this activity *daawed*.

In reality, because everything is a gift, we were sharing excesses, not buying and selling. If one of the sharing partners experienced a bad year, the other partner would give them their surplus. It would be an insult to the

Creator to hold back goods. On the other hand, Europeans did not exchange goods if they could not reach an agreement.

Justice

The hallmark of indigenous justice systems is to restore balance and harmony. It was the peace and order within the community and the broader community that concerned it. Indigenous justice included laws or rules that governed how communities and individuals related to each other. They also stipulated how people interacted with the world around them. Society did not codify these laws or regulations. Instead, they taught them through oral stories and teachings.

For example, if a squirmish between hunters from a Sioux village and an Ojibwe village and one or more got killed, the offending community had to provide restitution to restore harmony. They would do this by negotiating payment of goods for the life or lives of the slain. Both the victim's village and their families had to settle, or the situation would escalate.

This form of justice appalled Western society. It was more concerned with punishment and rehabilitation of the individual, while Indigenous communities were more interested in restoring the balance between communities.

Whose rights are more important, the individual or the community? While the West answers the individual, Indigenous societies believe it is the community. Communities are so closely knit that embarrassment and shame at letting the community down almost always punished the individual. However, if one is incorrigible, the Council of Elders could decide to banish the individual.

Reading Assignment 3

Read the [following](#) article.

Political

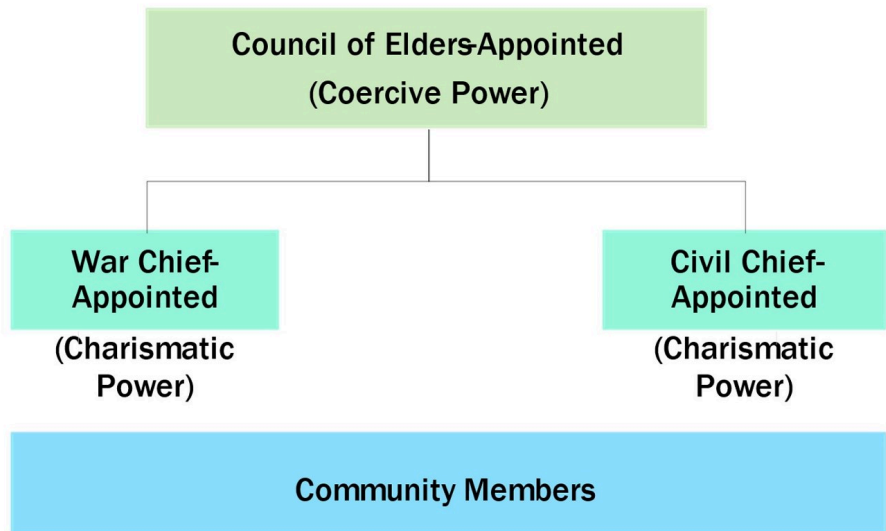
Western society touts democracy as the preferred form of government. But Indigenous society was not democratic. Nor was it autocratic. Each nation governed itself by a group commonly called a council.

For example, the Ojibwe had a Council of Elders, and it appointed its members. If an individual past middle-aged exemplified wisdom, that person would be asked to sit on the council. It would be the wisdom of the community that governed it.

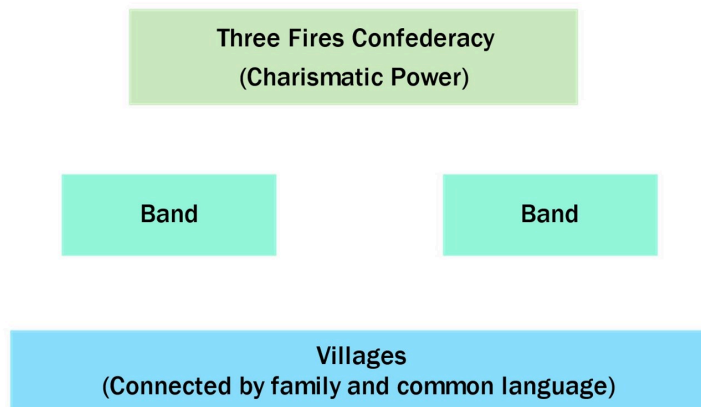
The polity was very autonomous and flatly organized. It had no central government. Each village had a Council of Elders and made decisions for its community. The Council of Elders had coercive power and appointed the chiefs who had charismatic power only. There were two types of Chiefs, War Chiefs and Civil Chiefs. The War Chiefs were responsible for raising war parties when required. The Civil Chiefs spoke for the Council of Elders, were great orators and negotiators.

The Three Fires Confederacy member nations were the Ojibwe, Odawa and Potawatomie. It also had a Council of Elders made up of individuals from each member nation. It would convene whenever a problematic situation arose that affected each of the three member nations. An example would be whether to go to war against another nation or a confederacy of nations.

Village organization chart



National organization chart



Organizational Chart Design: David D Plain The following chart describes the Anishnaabeg governance responsibilities or Clan System of Government.

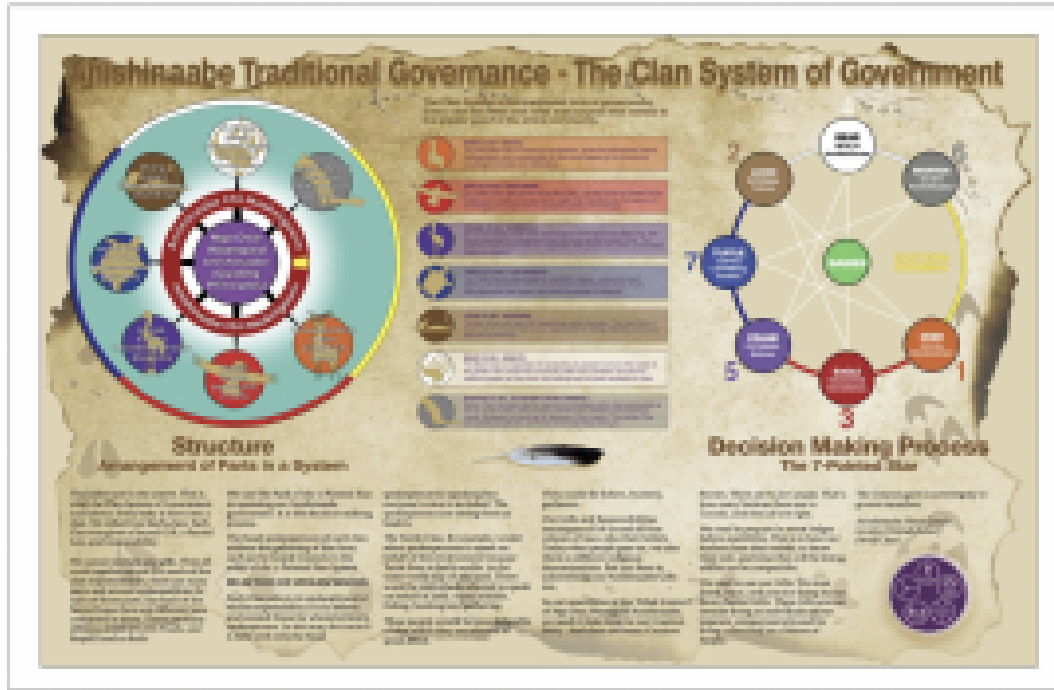


Chart from governancevote.ca

Viewing Assignment 1

For a detailed explanation of the Haudenosaunee political system view



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Culture Clash Example

In 1818 the British Colonial Government approached the Saulteaux Ojibwe (Chippewa), expressing their desire to purchase all of their lands north of the Thames River in southwestern Ontario. Twenty-six chiefs met with John Askin, Superintendent of Indian Affairs at the Indian Council House, Fort Malden, Amherstburg, Ontario.

None of the chiefs understood English, and Mr. Askin did not speak Ojibwe. The translator was a Jesuit priest named Cadot. Askin informed the Chippewa the government wished to purchase all their lands north of the Thames River. The translator said in the Chippewa language they wanted to *daawed* all of their lands etc. They understood that the British were asking permission to live among them on the lands north of the

Thames River. They agreed. The British understood the Chippewa had consented to a land title transfer to the Crown, thereby extinguishing Aboriginal title to the land. See the copy of the minutes below.

This misunderstanding resulted in a culture clash, where different meanings are attached to the words spoken because of each other's culture. Compounding the misunderstanding was losing the sense in translation.

INDIAN COUNCIL.

443

INDIAN COUNCIL.

Minutes of Council held at Amherstburg the 26th Oct 1818 between John Askin Esq. Superintendent of Indian affairs and the following Chippewa chiefs & Leaders of Chippewa Bands, River St. Clair, Sable & Thames & Beave Creek, viz. Assens Barina, Magig, Pookonain, Noutkonag, Oonash, Kishonauquet, Baybaryan, Sagy, Poonowah, Shewshaw, Wansporasse, Mityayain, Taptapawagasin, Aonick, Kewtan-kum, Pookinse, Woywaryash, Makotokigigo, Koonauklay, Mestock-maybig, Kapanh, Krayhankat, Wahnaygan, Marbow, Shagwash and Cheame Speaker.

LIEUT. COL. EVANS

Comd. President

J. Dth Cadot
Interpreter

After the Superintendent of Indian affairs had informed the above mentioned Chiefs, that he had received instructions from the Deputy Superintendent General of Indian affairs, signifying that it was the wish of their great Father's Representative Sir Peregrine Maitland, Lieutenant Governor of this Province to purchase all the Lands belonging to them the Chippewas lying north of the River Thames, including the River as Sable, and a sketch of the Territory requested being shown to them. They were desired to state on what terms they would dispose of the said Tract.

Their answer after mature deliberation was as follows:

Father, The Chippewas have always been obedient children & never refused anything our Great Father has requested of us, we are therefore willing to sell our Lands, but we wish to make the following reserves viz.

1st Four miles square at some distance below the rapids of the River St. Clair

2nd One mile in front by four deep bordering on said river & adjoining to the Shawanese Reserve.

3d Two miles at Little Point Lake Huron.

4th Two miles square at the River as Sable

5th Two miles square at Bear's Creek also a Reserve for Tomago and his band up the Thames which he will point out when he arrives.

And we trust that the Reserves now made by us will be augmented at the time the purchase is finally concluded, should our Great Father's Representatives see that they are insufficient for the whole of our Nation now living on this side of the water, to plant corn and hunt, so

that we may not be poor and miserable like our Brethren on the American side, who have sold all their Lands & have not made suffic-
ient Reserves for their men, women & children to plant Corn.

Father, You will inform our great Father's Representative that its our wish that he set the valuation on the tract required, but that the payment is to be made annually for 60 years, half in hard money & half in clothing.

The payment for our Lands is to be separate & distinct from the presents our Great Father the King gives us yearly, for our loyalty & past services, but out of our yearly payments our nation is to be furnished with a Blacksmith & a Husbandman to be stationed near the Reserves, the former to mend our arms and traps & repair our guns, the latter to instruct us in the art of husbandry.

[M. G. 13, p. 26.]

MR. TREV TO MR. ROBERTSON.

No. 31.

Sir

I beg to transmit you herewith a requisition for Indian Presents that have been required by the Superintendent of Indian Affairs at this station, to be given to Miss Mitchell, as payment of a Pension allowed her by Government but it being contrary to the Instructions which I have received from you, I have refused complying with it until it has been approved by the Commander of the Force—

I have &c
(Signed) Thomas Trev

To
William Robertson Esq.
D. C. C.
Quebec.

[C 104, p 16.]

Indian Council, Michigan Pioneer Historical Society Collections, Vol. 16, 643-644.
<https://quod.lib.umich.edu/g/genpub/0534625.0016.001/653?rgn=full+text;view=image> last viewed on July 24, 2021.

The final viewing assignment consists of three different videos. Each video is an interview with an elder talking about their people’s history, culture, and traditions. Each elder is from a distinct First Nation, and each First Nation is of a different linguistic stock.

The first video records elder Eddie-Benton Benai, an Ojibwe from Wisconsin. Ojibwe people are Algonkian speaking. The second video is of Andy Thundercloud, a Ho-Chunk which is Siouan. The last video tapes elder Randy Cornelius is Oneida, whose language is Iroquoian. What differences do you see between the three? What similarities?

Viewing Assignment 2

Video 1 <https://pbswisconsin.org/watch/tribal-histories/wpt-documentaries-ojibwe-history/>

Video 2 <https://pbswisconsin.org/watch/tribal-histories/wpt-documentaries-ho-chunk-history/>

Video 3 <https://pbswisconsin.org/watch/tribal-histories/wpt-documentaries-oneida-history/>

WEEK 3: DODEM SYSTEM

Five Main Dodems

The Anishnaabeg had no central government, so the two things that held the nation together were a common language and the family. Dodem is the Anishnaabemowin (Ojibwe language) word for the system used for keeping track of family lines. Dodems usually take the form of an animal, bird or fish. The English phrase clan system often substitutes for dodem system, as does the word totem for dodem. A person would make their mark by drawing their dodem. These marks or drawings were accepted by colonial governments as signatures.

One traditional story of how the dodems were received is when the Anishnaabeg lived as one huge nation on the Atlantic seaboard. Six spirit beings came out of the sea to bring the people gifts of knowledge. One of them was different than the other five. His eyes glowed, and if he gazed upon a human being, that person would fall dead. So the others enticed him to return to the sea. The five gave the people the teaching of the dodem system. The Anishnaabeg received five main dodems; Crane, Bear, Fish, Marten and Bird. Today, there are many dodems under each main dodem. For example, under the Fish dodem, there are Catfish, Pike, Sucker, Sturgeon and Whitefish.

Dodem Societal Functions

Each of the five main dodems symbolized a function of society that was required. The Crane dodem represented leadership, chiefs. The Bear embodied defence or police, the Fish intellectuals or teachers, the Marten warriors and the Bird spiritual leaders. The function of an individual's dodem does not dictate his station in life. For example, if one is born into the Crane dodem but is better suited to healing, they will become healers. As additional dodems developed, each carried the societal function of their main dodem. This teaching has variations in different regions of Anishnaabeg lands. In some stories, the number of original dodems is seven.

Rules

The rules for the dodem system were straightforward. Children took their dodem from their biological father. A person kept their dodem for life. For example, women did not take their husband's dodem when marrying. Marrying within the same dodem was forbidden. Generally, if a person's father does not have a dodem, they would be adopted into the Marten family. However, this situation is handled differently in some regions.

The Anishnaabeg have no distant relatives. People with the same dodem and from the same generation are considered brothers or sisters. If from above uncles or aunts or below nephews or nieces. Families treat visitors with the same dodem as close relatives. For example, they give them gifts, lodging, food and water even if they are, by Western conventions, distant relatives and not personally known.

Viewing Assignment 1

View the following two videos. Note the differences in the practices between various regions. There is no right or wrong method. The idea is to take away the teaching given in the tradition, not the empirical facts.

Also, note the similarities and differences between the Anishnaabeg Dodem System and the Ho-Chunk Clan System from the second video of week two (Andy Thundercloud.)



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=35#oembed-1>



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=35#oembed-2>

Questions

Besides being assigned to the Marten dodem, how can people whose father has no dodem know theirs?

If an individual cannot trace his lineage back to a forefather that signed a document with a dodem, what other way is available?

What is the difference between a personal name and a dodem?

Colonial Impact

In the early 19th century, the colonial government began systematically trying to assimilate the indigenous population. Missionaries were hard at work proselytizing whole reserves and were generally successful. The settler government followed up by passing legislation that outlawed indigenous cultural practices and traditions. Indigenous populations abandoned the dodem system favouring the Western

approach, which continued for several generations. In the late 20th century, a return to traditionalism occurred. Individuals wanted to know their dodem, but many had lost this knowledge.

In southwestern Ontario, there was a period between the late 18th century and the late 19th century when indigenous leaders signed many documents with a name and a dodem mark. If an individual wanted to know their dodem could trace their genealogy back to one of these signatories, they could discover it. The following are successful examples of this method.

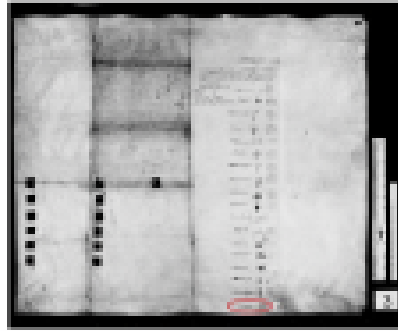
Example 1 – Audrey Jacobs

An Anishnaabe-kwe (Ojibwe woman) wanted to know her dodem. She could trace her paternal lineage back to her great-great-great-grandfather Quakegon, one of the chiefs who signed Treaty #29 with the Colonial Government in 1827.



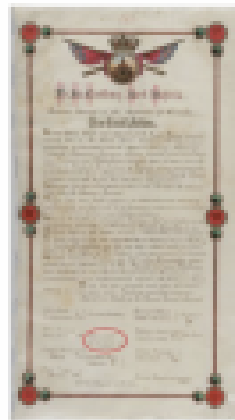
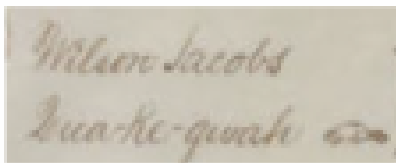
Geneological Chart: David D Plain

Treaty 29 1827



Chief Quakegon
Quakegon's
signature on
Treaty 29
[https://recherche-c
ollection-search.ba
c-lac.gc.ca/eng/
Home/
Record?app=FonA
ndCol&IdNumber=
3963075](https://recherche-collection-search.banc-lac.gc.ca/eng/Home/Record?app=FonAndCol&IdNumber=3963075) last
viewed February
18, 2022. Audrey
could also locate
her grandfather's
brother's
signature,
including dodem
on a document
from 1874. Wilson
Jacobs also traces
his lineage back to
Quakegon.

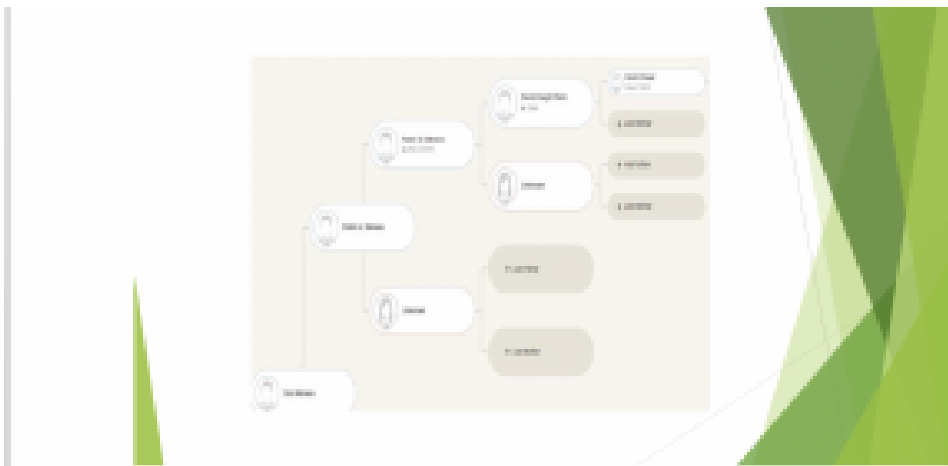
Audrey's Great Uncle



Audrey was able
to discover that
her dodem was
Beaver using this
method.

Example 2 – Dionne Maness

In this example, a young man traced his paternal lineage back to his great-great-grandfather, an Englishman. Because his paternal forefather had no dodem, he was assigned the Marten dodem.



Geneological Chart: David D Plain

WEEK 4: LIFESTYLES

Seasonal Cycles Part 1

- **Fall and Winter**
 - **Hunting Camps**

Viewing Assignment 1

View the following short video for an overview of the Anishnaabeg lifestyle



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=38#oembed-1>

Viewing Assignment 2

Now view the Haudenosaunee overview



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=38#oembed-2>

In the first half of the 17th century, two very different linguistic groups of First Nations occupied the Great Lakes basin. Southern Ontario supported three Iroquoian-speaking First Nations from the Ganaraska River to the waterway between Lake Huron and Lake Erie. Members of the linguistic group are matriarchal. Their political structure used a complex system of councils.

Iroquoian people are mainly agricultural, cultivating corn, beans and squash, supplemented with hunting and fishing. They lived in palisaded towns containing numerous longhouses. The average longhouse would house up to forty people from multiple families.

The Tionontati or Tobacco Nation lived in what today are Bruce and Simcoe counties. They occupied eight to ten towns having a total population of several thousand. The Tionontati is also called the *Pétun* Nation. *Pétun* comes from an old French word for tobacco. The French called them the *Pétun* Nation because

their main crop was tobacco which they grew in large quantities for trade purposes. They were an Iroquoian-speaking people closely related to their neighbours, the Ouendat or Wendat.

The Ouendat or Wendat lived in Wendake, located in central Ontario between Lake Ontario to Georgian Bay. They consisted of a confederation of four nations, the Attinniaonten (“people of the bear”), Hatingeennonniahak (people of the cords), Arendaenronnon (“people of the rock”), Atahontaenrat (people of the deer) and Ataronchronon (“people of the bog”).

The French call them Huron. The word Huron comes from the old French word *huré*, meaning ruffian. They were also Iroquoian. Wendake had eighteen to twenty-five towns, with the larger ones having a population of up to 3,500. Their total population estimated at 20,000 was much greater than the *Pétun*. The Ouendat acted as middlemen in the fur trade between the French and the other two nations during the first half of the seventeenth century.

The third Iroquoian nation in southern Ontario, the Attawanderon, occupied the land north of Lake Erie from the straits between Lakes Huron and Erie to the Niagara peninsula and the western end of Lake Ontario. They had an estimated population at the beginning of the 17th century of 40,000, at which time it went into decline due to epidemics. By 1640 the population had dwindled to 12,000. They are also known as the Neutral Nation. They were called Neutral by the French Jesuits because they often continued trading with both the Ouendat and Haudenosaunee during their skirmishes.



Map of indigenous territory

Reading Assignment 1

For life in Huronia in the year, 1636 as viewed by the Jesuit Missionaries, read Chapter Two of http://moses.creighton.edu/kripke/jesuitrelations/reasons_10.html

Other Iroquoian peoples were living south of Lakes Erie and Ontario as well. The Erie Nation or the Nation du Chat lived along the southern shore of Lake Erie. They were called Eriehronon or Eriuehronon by the Ouendat, which Gabriel Segard translated as the Cat People. They lived in longhouses in numerous palisaded towns and were agrarian, growing the traditional Iroquoian “three sisters,” corn, beans and squash. The Erie Nation had an estimated population of ten thousand plus.

Viewing Assignment 3

Erie Nation



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=38#oembed-3>

The Wenrohronon, also known as the Wenro, was a small Iroquoian-speaking nation of about 2000 people. They lived east of the Erie Nation around the present-day town of Cuba, NY. They were allied with the Neutral Nation, but their culture and language were more closely related to the Ouendat. Trading relationships were with the Neutral Nation and the Ouendat. Oil springs on their lands provided a valuable trading commodity. The Wenro traded their oil, a highly prized commodity used medicinally for other goods.

To the east of the Wenro lived the powerful Haudenosaunee Confederacy. They were known to the French as the Iroquois League. The league had five members, including the Mohawk, Oneida, Onandaga, Cayuga and Seneca nations.

The Haudenosaunee also had vast corn, beans, and squash fields and supplemented farming with hunting, trapping, and fishing. They lived in longhouses situated in towns protected by wooden palisades.

Their lands stretched from the Finger Lakes region to the Hudson River in Upstate New York. Although very powerful, their population in the early 17th century numbered approximately 20,000. That number dropped somewhat due to epidemics and warfare. But due to adoptions of defeated enemies by the latter part of the century, it had increased to about 25,000.

Colonial Impact

The impact of colonialism on indigenous societies was immediate. The Beaver Wars, also known as the French and Iroquois Wars of 1640 to 1698, are an excellent example of this. Early in the 17th century, the French had begun a trading relationship with the Ouendat Confederacy. The Ouendat acted as a middleman trading with the Attawandaron and the Tionontoti nations.

The Haudenosaunee began trading with the Dutch at the same time. The Ouendat and the Haudenosaunee traded fur pelts for European trade goods, the most prized item being firearms. The Dutch exchanged guns freely from the beginning. However, the French, under pressure from the Catholic Church, limited guns to Christian converts only. The highest quality of fur was the beaver hence the name Beaver Wars.

The Haudenosaunee beaver hunting grounds in Upstate New York had become depleted by 1640. They

began sending raiding parties into Ouendat hunting grounds, attacking Ouendat hunting groups and stealing their furs. During this time, the Ouendat had been suffering from an epidemic of smallpox that caused a famine. They were in a severely weakened state. The Haudenosaunee increased their assault by assailing their towns which included Jesuit missions. Over the following decade, the Ouendat became decimated, their once-proud confederacy reduced to approximately 2,000 people. The remnant split with half going back to Quebec with the missionaries and the other half seeking refuge with their old allies, the Odawa to the north.

The trade policies of the colonists created an imbalance of firepower between the Haudenosaunee and their neighbours. Disease brought by the missionaries contributed to the weakening of their surrounding First Nations. The Haudenosaunee took advantage to decimate the Erie and Wenro to their west. They also annihilated the Attawandaron and Tionontoti to their north and the Susquehanna to their east. Colonialism had created the fur trade, which had devastating consequences on the indigenous population of North America.

Reading Assignment 2

Read Chapters I, III and IV for the attack on Huronia http://moses.creighton.edu/kripke/jesuitrelations/relations_34.html

Viewing Assignment 4

Synopsis of the Beaver Wars



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=38#oembed-4>

Questions

It took a more significant landmass to support Algonquian indigenous populations than Iroquoian. Why do you think that was?

What are two of the greatest fears of the people of Huronia in the year 1636? What were the Ouendat people doing that made mission work difficult in the summer months?

WEEK 5: LIFESTYLES (CONTINUED)

Seasonal Cycles Part 2

- **Spring**
 - **Sugar Camps**



Ojibwe women making maple sugar at Cass Lake on the Leech Lake Reservation of Ojibwe, ca. 1920. Courtesy of the Minnesota Historical Society <https://www.minnpost.com/mnopedia/2018/10/maple-sugarings-roots-with-the-ojibwe-people-run-deep/>

When the winter hunting season was over, the Ojibwe gathered in larger groups of six or more families at the sugar bushes. Sugar bushes were large stands of sugar maple trees. The camp consisted of a large fire pit where they boiled down the sap to make maple syrup. There was a main lodge where they packaged the sugar products in different containers for storage. The women and children tended the fires while the men tapped the trees and hauled the pails of sap to the camp using toboggans. Everyone helped with the running of the sugar camp.

Viewing Assignment 1

Maple Syrup plays an essential role in the stories of many different indigenous cultures in Canada. [The Mi'kmaq people of New Brunswick share the story on their website](#), and an Anishinaabe historian, David Plain, tells the story in this video. https://www.youtube.com/watch?v=Oy7Jl7_v7Hs

Put aside the time to watch the entire 50-minute video. Take notes while you're watching the video around some of the questions described below. Even better, watch the video with a few friends, either shared online or together watching the video.

There are a variety of teachings in the video, done in a variety of styles. When you think about the things you've learned, try to think about the concrete ones (2 ½ inches of depth into the tree) and how those kinds of learnings are different from other things available to you in the story.

Questions

- How would a 'traditional' educator look at this teaching? E.g. what are the learning objectives?
- What things do you feel relatively sure of that you have learned about this teaching? E.g. 2 ½ inches of depth for holes drilled in the tree)
- What things might you infer about maple syrup making from the video? E.g. the metal spigots are probably easier to use
- What other things might you learn from the teachings presented in the video [Ziidbaatogeng \(2020\)](#)? E.g. "Pauline taught me that trick (she says) "we used to do that at home."
- How have you used interest in a certain kind of story to explain what belonging to a community of knowing means?
- What other teachings are there in the Gluskabe and Nanaboozhoo stories about the origin of the making of Maple Syrup?
- How did the cession treaties affect the indigenous people?
- How many times did the treaties affect the indigenous people in the story, "Stag Island was traded even up for a 400-acre sugarbush"?

Fishing Camps



Ojibwa Fishers on the St. Mary's River circa 1901

The sugar-making season lasts only about three weeks. Then the family groups move to the fishing grounds to set up camps. Larger groups of families congregate at the best fishing spots, usually at the mouths of rivers or at or near rapids. The men would shoot the rapids standing in their canoes. The man at the stern would navigate, and the man in the bow, using a large dip net, would scoop up fish and, in one motion, throw them over his shoulder into the bottom of the canoe. Ojibwe canoeists were among the best in the world.

The women and children would have set up the fish processing camp at the foot of the rapids, where the men would stop to unload their catch. The fishermen would then return to the beginning of the rapids to shoot them once again.



Fishing by Torchlight – 1845 Paul Kane

Fishers also spearfished at night by torchlight. The light would attract fish to the surface, where a man in the bow would spear them. The Ojibwe practice spearfishing today even though it is frowned upon by the wider society.

Viewing Assignment 2

Spearfishing today in Wisconsin



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They would also set up camps at a narrow place in the river, and the men would set up fish weirs in the water. The fish would swim into the weirs and not be able to escape. The photo below is remnants of traditional fish weirs at Mnjikaning or The Narrows between Lakes Couchaching and Simcoe in Southern Ontario.



The Decolonial Atlas: <https://twitter.com/decolonialatlas/status/1215252695126302734> last viewed February 18, 2022.

Good fishing was also available in the lakes, usually off a point or peninsula. Nets were weighted down with rocks to harvest significant quantities of fish. The women and children would clean, smoke and powder the fish at processing camps on the shoreline. The powdered fish stocked their soups.

Viewing Assignment 3

View the video <https://www.tv.o.org/video/documentaries/ep-1-the-fishing-chiefs> for an understanding of the Ojibwe fishing industry in the late 19th century.

Summer

The people would move back to their main villages after the spring spawning runs were over. Summer was a time for rest from the work of producing their meat, sugar and fish products. They would spend days gathering berries and nuts as they ripened, tending their garden plots and going on trading trips. The community would gather around a large fire in the centre of the village on warm summer nights to listen to the traditional stories told by *debadjabmaajig*, the village storyteller. Each Ojibwe Band would set aside a few days for *jiingtamog*. Today these are called gatherings or powwows.

The British made contact with the Ojibwe after they lost the trading relationship with the Huron in 1650.

The Ojibwe from the north shore of Georgian Bay were trading with the French at Montreal. They traded exclusively exchanging beaver pelts for European trade goods from the 1650s to 1701.



Map Design: David D Plain

During the first decade of the 18th century, the Ojibwe moved into Southern Ontario. Then they added a trade route to Albany, New York, to trade with the British. They had exchanged a Dish-With-One-Spoon wampum belt with the Onandaga allowing them safe passage through Onandaga lands to get to the British trading post. Meanwhile, they kept trading with the French at Fort Ponchartrain, Detroit, playing one off against the other until the French lost the French and Indian War in 1760.



Map Design: David D Plain

The Spanish had a trading post at St. Louis. They began making agreements with the First Nations in the Great Lakes basin, offering annual presents of trade goods for mercenary services in the 1770s. They were concerned about attacks by the Americans. The Ojibwe from the straits between Lakes Huron and Erie were among these First Nations.



Map Design: David D Plain

Colonial Impact

As you understand how maple syrup production impacts the relationships between generations, are a site of cultural exchange and a food source, what are some of the colonial impacts on the Anishinaabe, consider the impact of the loss of land had on the peoples.

1. How would you expect those losses to affect the Anishinaabe?
2. Pass along what you've learned through one of your social activities. These activities could be anything from a dinner party to a Twitter account.

Reading Assignment 1

Read the following article: https://scholars.wlu.ca/cgi/viewcontent.cgi?article=1000&context=sjce_mrp

Read the following article from the Sarnia Journal. Look for the effects of colonialism on the Ojibwe's sugarbush.



Article from the Sarnia Journal

Viewing Assignment 4

<https://pbswisconsin.org/watch/tribal-histories/wpt-documentaries-potawatomi-history/>

Questions

After viewing assignment 4, see how many ways colonialism has affected the Potawatomi you can find. There are at least five.

WEEK 6: WAMPUM



Top: Dish-With-One-Spoon. Middle: Two-Row. Bottom: John Brant Image: David D Plain

Introduction

Viewing Assignment 1

https://drive.google.com/file/d/1QtPcchQAv_e8lOVdM_D6wWh8ykfUO9wQ/view

Initially, they made wampum belts with small clam shells called quahog. Today, they make replicas with glass beads. There are many different kinds of wampum, including peace, friendship and sharing covenants.

Before the first contact with Europeans, First Nations used these mnemonic devices called wampum to seal agreements and remember the agreed-upon words. The wampum was usually a belt or strings of shells. Two

peoples would solemnize these agreements or treaties by exchanging the belt across a sacred fire after saying the words that the wampum would represent. The wampum belt carried the terms of the treaty. The smoke of the fire carried the words off to the creator. If the opposing leader accepted the belt, he ratified the agreement.

The words spoken over the wampum were solemn. The promises made were not to be broken. The wampum belts were committed to a person called the wampum keeper. He was charged with the care of the wampum and for remembering the words spoken over it. He had an assistant he trained who would take over the care of the wampum and recite the terms contained in it when he passed. First Nations would often recount agreements, at which time the keeper would bring out the wampum and repeat the terms word for word.

The Dish-With-One-Spoon wampum was a particular type of wampum generally thought to be a way of agreeing to share ancestral land. Two First Nations would exchange this wampum, seemingly allowing one to hunt where the other lived during hunting season. However, this wampum is more of a peace agreement than a sharing agreement. Since we did not own land, we could not share it. The deal was rather than fighting during the hunting season; the two would treat each other like brothers sitting down and sharing a meal with one dish and one spoon.

Viewing Assignment 2



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=51#oembed-1>

Viewing Assignment 3



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=51#oembed-2>

Reading Assignment 1

Read Chapter 6 and 7 <https://yorkspace.library.yorku.ca/xmlui/handle/10315/37402>

Colonial Impact

Viewing Assignment 4

<https://www.commonword.ca/ResourceView/82/17070>

Reading Assignment 2

https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3340293

Questions

According to the wampum, how do the indigenous people understand their relationship with the settlers?

How do they understand their relationship to the land?

In what way do the wampum belts ratify the Royal Proclamation of 1763?

WEEK 7: WAYS OF KNOWING BZINDAMOWIN — LEARNING FROM LISTENING

StoryTelling

Anishnaabeg society was an oral society. One of the main ways of knowing was by storytelling. Each village had sort of an official storyteller called a debajehmujig. Stories, of which there were myriad, always contain at least one moral. The teaching was self-evident; the hearer expected to learn without intervention. These stories were simple enough to be understood by small children yet enjoyed by adults and elders alike.

The debajehmujig told the stories repetitiously at community gatherings held in the summer. Traditionally the people gathered at their main villages during the summer months. The people would gather in a large teaching lodge or around a large fire in the centre of the village, where the debajehmujig would spend warm summer evenings sharing stories with the communities. The young children especially enjoyed this activity.

The debajehmujig was not the only one to repeat these traditional stories. Elders and knowledge keepers, without encouragement, would also share them with the younger villagers. Parents would tell the stories to their children during the long winter nights in their hunting lodges. These tales so oft-repeated reinforced the learning by rote method without the need for explanation or testing.

Reading Assignment 1

https://anishinabeknews.ca/2021/04/13/isaac-murdoch-celebrates-spring-through-storytelling-and-traditional-teachings/?fbclid=IwAR0bcWAsBPNN6irl5Xfo7-FnRxQ_rimWjahXqKtVwIkfBmytDAKOB7WmvVo

Listening Assignment 1

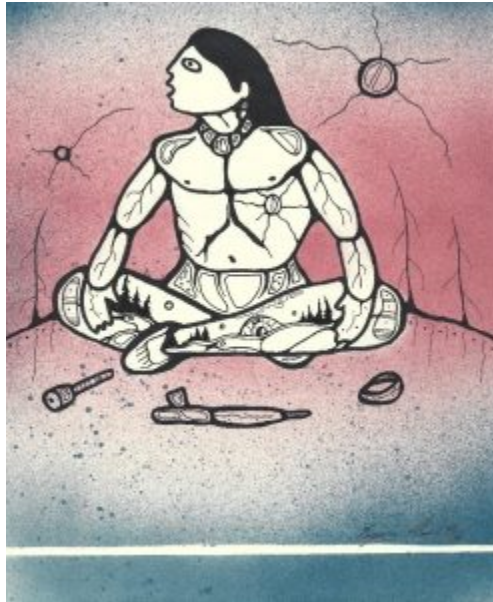
How the dog and cat became our companions:

<https://firstnationelders.com/how-the-dog-and-cat-came-to-be-our-companions/>

Nanabozho Stories

“Our Ahnishenahbek ancestors would spend these evenings in the warm, cozy lodges with the adults

entertaining all with traditional stories. There were hundreds of stories, and in most, the central character was Nanabozho. He was a being whose father was a mahnedoo or spirit being, and his mother was human. He was a caricature of human nature, and often he would not do the things he should or would do the things he should not. His character was flawed with the more base human characteristics. He would often stumble along in an almost comical way exhibiting the inner weakness that all human beings struggle with. He means well, but his tendency to give in to this inner weakness often turns his adventures into misadventures and his successes into failures. Some of the stories of Nanabozho were very long, but most were short.”¹



Nanabozho by Ferguson Plain: © held by David D Plain

Name: Nanabozho

Tribal affiliation: [Ojibway](#), [Odawa](#), [Potawatomi](#) [Algonquins](#), [Menominees](#),

Alternate spellings: Wenabozho, Wenaboozhoo, Waynaboozhoo, Wenebojo, Nanaboozhoo, Nanabojo, Nanabushu, Nanabush, Nanapush, Nenabush, Nenabozho, Nanabosho, Manabush, Winabojo, Manabozho, Manibozho, Nanahboozho, Minabozho, Manabus, Manibush, Manabozh, Manabozo, Manabozho, Manabusch, Manabush, Manabus, Menabosho, Nanaboojoo, Nanaboozhoo, Nanaboso, Nanabosho, Nenabuc, Amenapush, Ne-Naw-bo-zhoo, Kwi-wi-sens Nenaw-bo-zhoo

Pronunciation: Varies by dialect: way-nuh-boo-zhoo, nuh-nuh-boo-zhoo, nain-boo-zhoo, muh-nah-boash, or mah-nah-boo-zhoo

Also known as: Michabo, Michabou, Michabous, Michaboo, Mishabo, Michabo, Misabos, Misabooz, Messou

Type: [Culture hero](#), [Transformer](#), [trickster](#)

Related figures in other tribes: [Gluskabe](#) (Wabanaki), [Napi](#) (Blackfoot), [Whiskey Jack](#) (Cree)

Nanabozho is the benevolent culture hero of the Anishinaabe tribes. His name is spelled so many different ways partially because the Anishinaabe languages were originally unwritten (so English speakers just spelled the name however it sounded to them at the time), and partially because the Ojibway, Algonquin, Potawatomi, and Menominee languages are spoken across a huge geographical range in both Canada and the US, and the name sounds different in the different languages and dialects they speak. The differing first letters of his name, however, have a more interesting story: Nanabozho’s grandmother, who named him, used the particle “N-” to begin his name, which means “my.” Other speakers— who are not Nanabozho’s grandmother— would normally drop this endearment and use the more general prefixes W- or M-. So if you listen to a fluent Ojibwe speaker telling a Nanabozho story, he may refer to the culture hero as Wenabozho most of the time, but switch to calling him Nanabozho while narrating for his grandmother!

Stories about Nanabozho vary considerably from community to community. Nanabozho is usually said to be the son of either the West Wind or the Sun, and since his mother died when he was a baby, Nanabozho was raised by his grandmother [Nokomis](#). In some tribal traditions Nanabozho is an only child, but in others he has a twin brother or is the eldest of four brothers. The most important of Nanabozho’s brother figures is [Jiibayaabooz](#) or Moqwaio, Nanabozho’s inseparable companion (often portrayed as a wolf) variously said to be his twin brother, younger brother, or adopted brother. Nanabozho is associated with rabbits and is sometimes referred to as the Great Hare ([Misabooz](#)), although he is rarely depicted as taking the physical form of a rabbit. Nanabozho is a trickster figure and can be a bit of a rascal, but unlike trickster figures in some tribes, he does not model immoral and seriously inappropriate behavior— Nanabozho is a virtuous hero and a dedicated friend and teacher of humanity. Though he may behave in mischievous, foolish, and humorous ways in the course of his teaching, Nanabozho never commits crimes or disrespects Native culture and is viewed with great respect and affection by Anishinaabe people. ^[2]

Viewing Assignment 1

View the following Nanabozho stories:

The Legend of Turtle Island:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=54#oembed-7>

Nnabozho and the Geese:

<https://www.youtube.com/watch?v=TKS9J9chMT0>

More stories of Nanabozho:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaledvls/?p=54#oembed-8>

Windigo Stories

Windigo stories were tales of cannibalistic monsters. They were designed to teach the immorality of selfishness and greed. People who indulged in these immoralities would be changed into windigos.

Viewing Assignment 2

Introduction to the Windigo:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaledvls/?p=54#oembed-2>

Excerpt from David D Plain, *1300 Moons*, Trafford Publishing: USA, 2007, pp205-208

Little Thunder came running to the village. He was now a boy very near the right of passage to manhood. He was all excited, shouting “Canoe’s are coming down river. It is The Fork!” Young Gull emerged from his lodge to watch his pride and joy bounding down the path that wound its way along the river bank toward the village. He was amazed at how quickly the dozen years had passed since Little Thunder’s naming ceremony.

The Fork beached his canoe, greeted Young Gull and Little Thunder watched as the two chiefs entered Young Gull’s lodge and closed the flap behind them. They are in there a long time thought Little Thunder. Then the two emerged and Young Gull went off to call a council for the following day. The Fork was taken to a newly erected lodge where he could rest. He was also provided with food and drink to replenish his strength. Later in the evening, around sunset, he called Little Thunder to his lodge.

“Come into my lodge” The Fork said. “I want to tell you a story”. Little Thunder obeyed the older chief from the Flint. His lodge was dimly lit by the small Fire in the center of it. The Fork took out his medicine bundle laying it in front of him. He took down his pipe, lit it, and then paused a long time as if collecting his thoughts. Little Thunder sat waiting cross-legged opposite the chief of the Flint River Band.

“There is a village half way between here and the Flint” The Fork began. “It is on the shores of a small lake called Nepissing and they had a young warrior named Black Cloud turn bad last winter. It was a hard winter and game was scarce. The people were down to eating bark and boiling their moccasins for soup. Black Cloud was so famished his thoughts turned from concern for the survival of the village to selfishly satisfying his own hunger.

Finally his selfishness led him to seek out a conjuror from the Society of the Dawn. They deal in magic and potions given to them by the Evil One. The conjuror gave Black Cloud a potion made of the roots of certain plants and told him to make a tea from it. He said it would enable him to find food but only for himself.

Black Cloud waited until early the next morning. When he arose he took the powder, made a tea and drank it all down. To his amazement he began to grow, taller and taller until he was twice as tall as any other warrior in his village. And such long strides he had. Deep snow was no barrier and he could out run even the swiftest of deer.”

Little Thunder sat mesmerized his eyes as wide as saucers. The Fork continued.

“Black Cloud set out over hills, through valleys and across rivers until he reached the top of the hill which overlooks my village. I was away hunting in a nearby valley so I missed the horrid spectacle that was about to take place.

Black Cloud’s appearance had changed. His skin had turned a gray, putrid color and gave off a rancid odor. It was the color and odor of death. This deathly skin was pulled tightly over his long, lanky skeleton and Black Cloud’s eyes had become sunken giving him the grotesque appearance of a monster. Black Cloud had become a windigo!

Down the hill it bounded toward the village shouting all the way. Its voice had become like the crack of overhead thunder. The windigo was an awesome and fearful sight, so much so that a few people immediately dropped dead. The rest fled.

When the windigo reached the village it did not avail itself of the winter’s supply of food stored nearby. Instead it found that the corpses which lay where they dropped had a strange appeal to its insatiable hunger. It began to eat the dead but they held no nourishment for it. Because of its selfishness the more of the lifeless flesh it ate the hungrier it became. When it finished it set off in search of more human flesh.

I returned the next day to find my village empty and the tell-tale signs that it had been visited by a windigo. Some of the dead that it had feasted on were my relatives. I was horrified and flew into a rage. I gathered my weapons and set out tracking the windigo. I came upon it resting in a valley near the Flint. It was in its habitual weakened state so when he saw me about to descend upon it, it begged for mercy. But I had none. I killed it on the spot and left its flesh as carrion for the vultures!”

Little Thunder left The Fork’s lodge astounded by the story. The sun had set and the village was dark and he was sure there was a windigo hiding behind every tree and every lodge he passed. He made it back to his parents lodge in record time with the story of the windigo from Nepissing buried deep in his heart. It was a tale designed to teach morals about generosity and greed, moderation and excesses and it would serve Little Thunder well for the rest of his life.

Seven Fires Prophecy

The Anishnaabeg were living on the Atlantic seaboard in the first millennium BCE. During that time, eight

prophets visited them. The eight delivered seven prophecies to the people. Each relates to a specific era or block of time and is called a Fire.

Reading Assignment 2

<https://caid.ca/SevFir013108.pdf> Source www.7fires.org

Viewing Assignment 3

The Seven Fires Prophecy:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=54#oembed-3>

At the end of the 7th Fire, a choice of which path humanity will follow, one of materialism or spiritualism. The light-skinned race will make a choice. This choice will strike the 8th Fire, either a time of great peace or one of destruction. Complete the following two assignments for some thoughts on the 8th Fire.

Listening Assignment 2

Audio of 6th degree Mide's vision of the future:

<https://firstnationelders.com/tataganabiwiin-looking-far-into-the-future/>

Viewing Assignment 4

The 8th Fire:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=54#oembed-5>

Migration Story

The Migration Story gives details of the Anishnaabeg following instructions of the Seven Fires Prophecy to migrate west. There were seven stopping places along the migration route. The following two assignments detail the seven stopping places.

Reading Assignment 3

Mishomis Book Migration Story:

https://www.wabanaki.com/wabanaki_new/documents/Mishomis%20Book%20Migration%20Story.pdf

Viewing Assignment 5

Ojibwe Migration:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=54#oembed-6>

Colonial Impact

Reading Assignment 4 personifies colonialism as a windigo. Nanabozhoo appears as a teacher to the Ojibwe of Minnesota, and the article traces colonialism's effect on the people from its beginning to the present day.

Reading Assignment 4

<https://tribalcollegejournal.org/nanaboozhoo-wiindigo-ojibwe-history-colonization-present/>

Questions

1. Besides morals, what other teachings do traditional indigenous stories carry?
2. To what other things can the image of a windigo be applied?
3. Which of the two possible 8th fires do you think will come to pass?
4. Do you think the Mide's vision is one of the 8th Fire?
5. In the Mide's vision of the future, do you think this is an absolute future or a propositional one?

[1] Plain David D Plain, *Ways of Our Grandfathers*, (Trafford Publishing, Victoria, B.C., 2007), 19

[2] *Native American Legends: Nanabozho (Nanabush)*, available from <http://www.native-languages.org/nanabozho.htm> Internet: accessed 29 October 2021.

[3] Plain, David D. *1300 Moons*, Trafford Publishing, USA: 2011, 205-208.

WEEK 8: WAYS OF KNOWING BZINDAMOWIN — LEARNING BY OBSERVING SOMEONE

Ceremonies and Teachings

Midēwiwin Lodge

The *Midēwiwin*, also known as the Grand Medicine Lodge, is one of the oldest *Anishnaabeg* traditions. The story of its beginning goes back to the earliest days when the *Anishnaabeg* lived on the Atlantic seaboard. It flows out of the Seven Grandfather Teachings. The following is the account of the first *Midēwiwin* Lodge and ceremony.¹

The people did not know how to live in harmony with creation. Many were sick, and many did not recover. *Nanabozoo* tried to help but was unsuccessful. So he tutored a young boy for seven years, teaching him about the universe. Then *Nanabozoo* took the little boy to the lodge of the Seven Grandfathers. They are powerful spiritual beings. The Seven Grandfathers took the little boy in and gave him the gifts of the Seven Grandfather teachings and many other teachings. When the little boy returned to the people, he was old. He lived among them, teaching them spiritual truths and how to seek them as in the Vision Quest.

In time the old man took on a young boy as an apprentice. He began to teach him the things he had learned while with the Seven Grandfathers. One day the boy fell ill. Death looked imminent. He asked the women to build a lodge as he instructed them. He asked the women because they represented the life-giving force of the earth. The lodge was built running from east to west with an eastern door. The old man was given a vision of the tree of life, and he had one placed inside the lodge. He also set a sacred megis shell at the doorway to the lodge. The old man received instructions on how to construct the water drum. When all was ready, the little boy was placed in the lodge.

The ceremony began with the old man sounding the water drum four times. The ceremony continued all day, and as the day wore on, the little boy began to gain his strength. By the end of the day, the little boy had recovered.

Viewing Assignment 1



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=62#oembed-3>

Reading Assignment 1

<https://www.d.umn.edu/cla/faculty/troufs/Buffalo/PB30.html>

The Four Degrees²

Today the Grand Medicine Lodge is enjoying a resurgence. One may not apply to become a member of the society but must be invited. Lodge members will look for community members that are upstanding and gaining in wisdom, and one will ask that community member to join. If they accept the invitation, they are assigned a tutor, and then they must undergo a rigorous initiation rite. There are four stages called degrees a candidate must go through to gain full membership. In a few locations, the number of degrees is eight.



Midēwiwin Lodge Image: David D Plain

The tutor will teach the candidate a couple of times a week during the first year. He must learn the medicinal plants and the chants and songs that go with each one. Then the *Midēwiwin* Lodge will hold a First Degree ceremony at the end of the first year. Five days before the ceremony, the candidate will build a lodge for himself away from the community. He will fast and pray for the next four days, preparing for the ceremony.

The *Midēwigun* or lodge is built, running east to west. The eastern door entrance is at the east end of the lodge, where a sacred megis shell is placed. A cedar post is placed in the lodge as the tree of life. A sacred fire or *Midēwatik* is lit beside the tree of life. The candidate is escorted to the lodge by his sponsor, enters the *Midēwigun*, placing his offerings at the tree of life, and the First Degree initiation rite begins.

If the candidate moves on to the Second Degree, he will be assigned another tutor to instruct him weekly. He then spends the next year collecting his offerings and mastering the medicinal plants, songs and chants. He then prepares for the Second Degree initiation rite as he did for the First Degree. The only difference in the *Midēwigun* is the second Tree of Life placed near the first one.

To move on to the Third Degree, the candidate must find another tutor to instruct him. When the period of his instruction ends, the candidate prepares the same way as the first two degrees. The lodge is also constructed in the same way, except the third Tree of Life is added. The Fourth Degree initiation is done the same way as the other three, except the *Midēwigun* has three purification lodges added to the outside of each side of the lodge. The inside has another post added to make four Trees of Life.

The Fourth Degree *Midē* must now live a life exemplified by the *Midēwiwin* Code. He must help others, do good works and live the *mino-bimaadiziwin* or good life.

Sundance Lodge



Anishnaabe Thunderbird Sundance Lodge Image: David D Plain

The Sundance Lodge is a part of the *Midēwiwin* Lodge. The Western Ojibwe were first to practice it in Manitoba but has since branched out into Ontario. The Sundance Ceremony takes place in July for five days. The Sundance men construct a large arbour and place the tree of life in its centre. A sacred fire is lit outside the arbour at its entrance. Along the inside edges of two sides of the arbour are stalls where the dancers lay their groundsheets for sleeping. The women dancers sleep in one of the stalls while the men dancers sleep in the other. Dancers dance all day, every day. The Sundance grounds are divided in half, with one side for the women and the other for the men.

The whole ceremony consists of multiple rites such as Flying with the Eagles and Walking with the Buffalo. Other rituals are interspersed throughout, like naming ceremonies, smudging and dances.

The Flying with the Eagles ceremony requires cords to be tied to the top of the Tree of Life. The length of the lines is such that they reach the arbour entrance when stretched tautly. The supplicant then undergoes a rite called piercing, where small skewers or needles are pierced through the flesh of the upper chest. The cords are then attached to the pins. The supplicant then moves from the entrance to the Tree of Life, holding it while praying. He then moves back to the opening of the arbour. He repeats this four times, and on the last time, he does not stop when the cords are taut but keeps moving backward until the skewers rip free from his chest. The supplicant submits to this ritual to offer the only thing in this world he owns, his body, to the creator as a sacrifice.



Walking with the Buffaloes is another ritual within the Sundance. Skewers are inserted into the flesh of the participant's back with cords tied to the pins. The other end of the lines is attached to a buffalo skull. The skull is attached to a second skull. The second one is attached to a third until there are seven skulls. The supplicant then drags the seven skulls around the outside of the perimeter of the arbour.



Sundance Arbour Image: David D Plain

Viewing Assignment 2

<https://www.aptnnews.ca/featured/the-sun-dance-ceremony/>

Viewing Assignment 3

<https://www.aptnnews.ca/featured/sun-dance-ceremony-part-2-the-buffalo-dance/>

Viewing Assignment 4

<https://www.aptnnews.ca/featured/sundance-part-3-the-conclusion/>

Ceremony – Sweat Lodge (*Madoodison*)



Sweat Lodge Uncovered Image: David D Plain

The sweat lodge ceremony is a spiritual cleansing and a healing ritual. The lodge represents the womb of mother earth, with each layer of the lodge representing the layers of the universe. The lower layer is the earthly plane, the middle layer is the atmosphere, and the top layer is the starry space. Prayers and petitions pass through the three on their way to the creator.

There is one physical door that always faces east. There are three spiritual doors and the eastern door



Sweat Lodge Covered Image: David D Plain

through which the spirits pass. Any negativity brought into the lodge by the participants exits the lodge via the western door once the ceremony begins. The firekeeper lights a sacred fire about three hours before the ceremony, and twenty-one rocks, called grandfathers, are heated in the fire until they are red hot. The conductor lays the contents of his sacred bundle on the altar. The altar is located between the fire and the eastern door. The adherents and conductor enter the lodge, close the door flap, and the ritual begins.

The ceremony consists of drumming, singing, chanting, praying and sharing. The conductor will call for more grandfathers as required. The firekeeper passes them through the eastern door. They are placed in a small pit in the lodge's centre and sprinkled with cedar water. A sweat lodge ceremony usually lasts about three hours.

Viewing Assignment 5

<https://www.cnn.com/2016/12/01/us/canada-sweat-lodge/index.html>

Vision Quest (*Makadekewin*)

The vision quest is a rite of passage ritual. Usually, supplicants seek their vision at puberty, although many today are adults returning to their traditional ways. The person seeking may be either a male or female. The purpose of the vision is to introduce a person's spirit guide. The spirit guide will appear during the vision as an animal, bird, fish, or other creature, symbolizing the spirit. The spirit guide's job is to provide direction and help throughout the adherent's life.

The person prepares for the quest with a sweat lodge for spiritual cleansing. After the sweat, the adherent will find a place to fast, pray and meditate alone. The person will choose a high site, so the wind is not impeded. The wind is associated with the spirits. The fasting can last up to four days. If the vision doesn't come, the person may try the vision quest again.

Viewing Assignment 6



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=62#oembed-4>

Shaking Tent (*Jiisakaan*)

The Midē performs the shaking tent ceremony to ask the spirits for information or direction. The viewing assignment is long, with very detailed examples.

Listening Assignment 1

<https://firstnationelders.com/a-story-about-the-anishinaabe-cheeskaan-shaking-tent/>

Viewing Assignment 7



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=62#oembed-6>

Teachings

Anishinaabe teachings are much more than teachings but are a way of life. The teachings are given throughout the formative years and reinforced by the parents' lifestyle and the community. It includes practicing the ceremonies. They become a way of life, *Mino-Bimaadiziwin*, the good life.

In this lesson, we will only scratch the surface of Anishinaabe teachings to gain a rudimentary understanding of this part of Anishinaabe culture. Teachings are an integral part of the life of the Anishinaabeg. Living

the lessons makes teaching experiential rather than instructional. For example, the role of women in the community is known from an early age. Women are the strength of the community. The female's spiritual power is stronger than the male's. A woman's disposition was calmer than a man's so, her advice was sought after and respected.

Viewing Assignment 8



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=62#oembed-1>

Seven Grandfather Teachings

Reading Assignment 2

<https://www.7generations.org/seven-grandfather-teachings/?fbclid=IwAR1mI504khdr1uL1eS7YrJkvjx0UFLnZOKDI27JNbhuXRcvIuvqChavn8HE>

Viewing Assignment 2



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=62#oembed-7>

Medicine Wheel Teachings

Reading Assignment 2

<https://ecampusontario.pressbooks.pub/movementtowardsreconciliation/chapter/the-medicine-wheel-teachings/>

Other Teachings

Teachings of the Thunderbird

Listening Assignment 1

<https://firstnationelders.com/anishinaabe-teachings-of-the-thunderbird/>

Teachings on the Pictographs and Tobacco

Viewing Assignment 9 and 10

<https://firstnationelders.com/videos/>

Anishinaabe Name Teaching

Listening Assignment 2

<https://firstnationelders.com/anishinaabe-name-teaching-in-anishinaabemowin/>

Colonial Impact

Ojibwe ceremonies, rites and rituals were not impacted with prohibitions in Canada until shortly after Confederation. The Canadian Parliament amended the Indian Act of 1876 in 1880 to ban indigenous people from conducting their spiritual ceremonies such as the potlatch. In 1914 dancing was prohibited off-reserve, and in 1925 it was outlawed altogether. Amendments to the Indian Act deemed these prohibitions criminal offences and punishable by imprisonment. A major revision of the Act in 1951 finally removed this prohibition.

Reading Assignment 3

<https://www.ictinc.ca/the-potlatch-ban-abolishment-of-first-nations-ceremonies>

Questions

1. Compare *Midēwiwin* with the Christianity of the west. What similarities do you see? What differences?
2. Do you see similarities or differences between the indigenous ceremonies studied and the Christian sacraments of the Eucharist and Baptism?
3. Do the Seven Grandfather Teachings and the Medicine Wheel Teachings differ from the moral and ethical teachings of the west?

[1] The first *Midēwiwin* Lodge and ceremony adapted from Edward Benton-Banai, *The Mishomis Book*, University of Minnesota Press, 1988.

[2] For a detailed description of the four initiation ceremonies see Basil Johnston, *Ojibway Ceremonies*, McClelland Stewart: Toronto, 1976.

WEEK 9: ANISHNAABEG AND COLONIAL RELATIONSHIPS, EFFECTS OF COLONIALISM PART 1

Colonialism in North America begins with the Papal Bull *Inter Caetera* issued by Pope Alexander VI in 1493 CE.^[1] In 1492 Christopher Columbus landed on an island in the Caribbean he named San Salvadore. The following year, this bull was issued, giving Spain the exclusive right to discover lands 100 leagues west of the Azores and Cape Verde Islands. Discovery included the right to claim, exert sovereignty over and exploit any lands not inhabited by Christians. The Doctrine of Discovery flowed out of this bull. Portugal, England, France and Holland would use this doctrine to justify their colonizing enterprises.

Pope Alexander issued this Doctrine of Discovery on the authority invested by God in him as the Vicar of Christ on earth. It authorized colonizing nations to possess other lands and placed the responsibility of bringing them to the faith.

The Doctrine of Discovery is the foundation of all European claims in North America and American westward expansion. In 1823, the United States Supreme Court, in the case *Johnson vs McIntosh*, held in a unanimous decision “that the principle of discovery gave European nations an absolute right to New World lands.” The Canadian Supreme Court relied upon *Johnson v. McIntosh* in such cases as *St. Catherines Milling and Lumber Company v. The Queen*, codifying the Doctrine of Discovery in Canadian Law. These cases reduce indigenous claims to their land to the right to occupy and use only. The colonial powers can extinguish these rights. Today, the Doctrine of Discovery remains the ‘Law of the Land’ in North America. The Doctrine of *Terra Nullius* was another doctrine of colonization that arose in the eighteenth century. *Terra Nullius* means ‘nobodies land.’ Captain Cook used this doctrine in 1770 when he claimed the eastern coast of Australia. Britain used *Terra Nullius* primarily in their efforts in the Pacific.



Inter Caetera 1493 CE – The Doctrine of Discovery Gilder Lehrman Institute of American History

Listening Assignment 1

<https://www.uua.org/racial-justice/dod/what-doctrine-discovery>

French Regime in North America

Viewing Assignment 1



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=67#oembed-1>

Samuel de Champlain

The French regime in North America began with the founding of Quebec in 1608 CE by Samuel de Champlain. In 1609 the French trading partners and allies, the Montagnais, Algonquin and Huron, asked Champlain to accompany them on a foray into their old enemies, the Mohawk's lands. They moved up the Richelieu River into Lake Champlain, where they met a large force of Mohawk warriors.

The two groups faced off, and Champlain and a few French soldiers stepped out from behind the Algonquin warriors. The Mohawks had not seen Europeans before and were amazed at their steel breastplates, helmets adorned with large ostrich feathers. The French raised the arquebuses and fired, killing some Mohawk chiefs. The Mohawk broke ranks and fled in terror. After the victory, they returned down the Richelieu to Quebec. The Haudenosaunee became bitter enemies of the French after this incident.

In 1615 Champlain was on an expedition to Huronia when he encountered a hunting party of Algonkian-speaking people. He named them *Cheveux relevés*^[2] or 'High Hairs' because of the way they combed their hair. These were Anishnaabeg or Ojibwe people who lived near the mouth of the French River. He gave their chief a hatchet as a gift which the leader admired greatly. The French gave gifts as a sign of respect. This act of diplomacy served to make friends rather than enemies.

Viewing Assignment 2



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=67#oembed-2>

The Beaver Wars 1635-49 CE

In the first half of the 17th century, three Iroquoian-speaking nations occupied the area north of the Lower Great Lakes. They were the Tionontoti, the Ouendat and the Atawandaron. The Tionontoti lived along the southwestern shore of Georgian Bay, and the French called the Petun from an old French word meaning tobacco. They cultivated large fields of tobacco for trading purposes. They were also known as the Tobacco Nation.

The Ouendat lived to the east of the Tionontoti from the southern shore of Georgian Bay to the north shore of Lake Ontario. The French called them Huron from a French word meaning ‘ruffian.’ The Atawandaron lived along the north shore of Lake Erie from Niagara to Lake Huron. The French referred to them as the Neutral Nation because they generally remained neutral during skirmishes between the Ouendat and the Haudenosaunee or the Five Nation League of Iroquois.

The Huron were trading partners with the French and acted as middlemen for the Tionontoti and Atawandaron. The French had a policy of not dealing firearms with them. An individual could acquire a gun if he converted to Catholicism and proved himself faithful by remaining a Christian for some length of time. This policy left the three Ontario-Iroquoian nations quite vulnerable.

The Haudenosaunee traded with the Dutch at Orange, and the Dutch had no such policy. So, the Iroquois were very well-armed. However, after twenty years of trade, their beaver hunting grounds south of Lake Ontario had become depleted. In 1635 they started hunting further north of the lower Great Lakes, which caused significant friction between the Ontario Iroquoian-speaking people and the Haudenosaunee.

In 1639-40 the Huron were struck with an epidemic of smallpox. It spread to the Petun and the Atawandaron. The epidemic was severe and caused a famine because many were too sick to work the fields. The Haudenosaunee took advantage of the situation, increasing their attacks’ number and intensity. The plague, coupled with the imbalance of firepower due to colonial trade policies, spelled the end of the three Ontario nations. The circumstances reduced the population to about two thousand by 1649. They fled first to Christian Island, staying there one year, then the converted returned to Quebec with the Black Robes, and the traditionalists fled north to seek refuge with their Anishnaabeg trading partners. They created a palisaded town at Michilimackinac, where they became known as the Wyandotte.

Viewing Assignment 3



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=67#oembed-3>

Reading Assignment 1

[Read Chapter II p89 to describe a smallpox epidemic and its effect on Jesuit relations](#)

Reading Assignment 2

[Read Chapter IV of LXXI for a description of the martyrdom of Father Jean de Brebeuf and Father Gabriel Lalement](#)

The Iroquois War 1700-01

After the destruction of the Ontario Iroquoian nations, the Haudenosaunee began occupying the lands north of the lower Great Lakes. The Seneca took the old Atawandaron lands north of Lake Erie while the Mohawks occupied the remainder. They solidified their presence over the next five decades by constructing towns throughout.

The last half of the 17th century brought much conflict for the Ojibwe to the north. Many skirmishes took place, followed by broken peace treaties. Finally, at the end of the century, the Three Fires Confederacy (Ojibwe, Odawa and Potawatomie) determined a war of expulsion.

Viewing Assignment 4

One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=67#oembed-4>

The Great Peace Treaty 1701

The war between the Haudenosaunee and the Three Fires Confederacy was not the only conflict happening in the Great Lakes Basin. The western Ojibwe were at war with the Sioux, The Fox and Sauk were fighting with the Ho-chunk and Menomonie. All this conflict caused significant detriment to the fur trade. Governor Louis-Hector de Callière called for peace talks in Montreal in 1701. Some thirteen-hundred delegates from thirty-nine nations gathered for the peace conference in the summer.



Document conserve au Centre historique des Archives nationales, Paris (National Archives, France) and The Great Peace Treaty of Montreal – The Montrealer

The various nations made many agreements both amongst themselves and with the French. Dish-With-One-Spoon wampum belts ratified them. For example, the Three Fires Confederacy sealed a deal with the Seneca with these words. An Odawa Chief spoke for the Three Fires. “Remember that when we will meet with them [the Five Nations] in the hunting grounds, that we regard them as our brothers and as our children. We have a long-life obligation to them to be henceforth of the same kettle.” ~ Hassaki, Kiskakon Odawa.

A Seneca Chief replied, “I would like that the land would be united and that the kettle was whole.” ~ Tekaneot, Seneca^[3]

These treaties ended the French and Iroquois Wars and the other conflicts between indigenous First Nations.

Interactive Assignment 1

[Peruse the interactive treaty document](#)

Founding of Detroit 1701

The Great Peace Treaty also allowed for the founding of Detroit. It was called Fort Ponchartrain, and it was initially a trading post where all First Nation trading partners could bring their pelts. Antoine de la Mothe Cadillac introduced the idea to his superiors to save the time and effort of voyageurs taking the trade to the interior. King Louis XIV permitted him to found Fort Ponchartrain on the banks of le Detroit. Cadillac sent out invitations to all France's trading partners to come and live near the fort. Many did, but various nations were former enemies. Trouble flared up in 1706 between the Odawa and Miami. Skirmishes between the two lasted several months until the Odawa inadvertently killed a soldier and a Recollect priest or Grey Robe in front of the fort's gates. Finally, the combatants retired from the area and returned to their homelands.



Cadillac Landing at Detroit Jefferys, Charles W. 1942 The Picture Gallery of Canadian History Volume 1, p.200

In 1712 skirmishes between the Odawa and the Fox led to a siege of the Fox village. The Odawa had returned to de troit. Cadillac had invited the Fox to move to de troit, which they did with more than one thousand men, women and children. The siege lasted several months.

Finally, the Fox fled during a rainstorm. The Odawa and their Ojibwe allies caught them at Grosse Point on Lake St. Clair. The Fox set up ramparts to defend themselves, but their enemies overran them. Over one thousand Fox men, women and children were killed.

Viewing Assignment 5

View this short video on Antoine de la Mothe Cadillac



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globalddvls/?p=67#oembed-5>

The French and Indian War 1754-60

Braddock's Defeat and Fort William Henry

Excerpt from David D Plain, *The Plains of Aamjiwnaang*, Trafford Publishing: Victoria, B.C. 2007 pp 27-30

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In the summer of 1754 at our defence of Fort Duquesne the Ahnishenahbek were credited for death of Major General Edward Braddock and the utter defeat of his army. He had been sent to the colony from England to especially expel the French from the disputed territory. He was fresh from victories in Europe, was a master tactician, and a stern by-the-book disciplinarian. However, his ego and overconfidence would not allow him to adjust conventional tactics to changing conditions. In short he did not appreciate forest warfare or the tenacity of the Ahnishenahbek. When Benjamin Franklin warned him not to discount the First Nations he replied, “These savages may, indeed, be a formidable enemy to your raw American militia, but upon the King’s regular and disciplined troops, sir, it is

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impossible that they should make an impression.”²¹

The British were advancing in a long column on the fort with a vastly superior force. General Braddock commanded fifteen hundred soldiers and thirteen pieces of artillery. George Washington, the young Major of the Virginia Volunteers who we defeated at Fort Necessity the previous year, had temporarily resigned his commission of Lieutenant Colonel to act as Braddock’s aide-de-camp. According to Parkman, Washington had two horses shot out from under him in the ensuing encounter and bullets tore his uniform on four separate occasions (a seemingly embellishment designed to romanticize the future American first president).²² Henry Gladwin, who would later defend Detroit against Pontiac, was also wounded in the rout. Another young teamster and blacksmith would escape that day by unhitching one of his horses and bolting straight for his father’s farm. He would go on later to find fame as the and “Indian fighter” from Kentucky, Daniel Boone.

We had 637 warriors mostly Ahnishenahbek. Langlade came from Michilimackinac and as was his practice would have recruited warriors from Askunessippi (Thames River), Saginaw as well as St. Clair whose war chief was Little Thunder. It is reputed that Pontiac was also with us leading the Otahwah from Detroit. There was also a small contingent of French with us, 72 Marines and 146 Canadians. The Canadians were mostly boys and fled when the conflict began. We met at the Monoghela River and attacked the two thousand yard long column from both sides firing from behind trees, thickets, rocks, fallen logs and gullies. Some of the British regulars

21 Richard H. Dillon, *North American Indian Wars* (London: Bison Books Ltd., 1994) 36.

22 Francis Parkman, *Montcalm and Wolfe* (New York: Da Capo Press Inc., 1995), 128.

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claimed they did not see one of their enemies all day. All they saw were powder flashes and puffs of smoke and so that day the British shot a lot of trees. In a little while the column broke, panic set in and the Red Coats began a pell-mell retreat in total disarray. The British losses were staggering. Braddock was killed and the British lost 977 killed or wounded. We lost only twentythree.²³

The western First Nations flocked to the side of the French after Montcalm destroyed Fort Oswego so easily and so decisively in 1756. We gathered in huge numbers at Ticonderoga to support Montcalm in his capture of Fort William Henry. Enumerations reported warriors from some forty-one First Nations totalling 1,779 combatants.²⁴ This of course include Ahnishenahbek. We were allies with the French who had become our major trading partner so we received no soldier's pay. Instead we were paid for the numbers of enemy killed or taken prisoner and by plunder. This was a time-honoured practice, which went a long way in supporting our war effort.

The Marquis de Montcalm was a scholar/soldier so when Fort William Henry capitulated he followed European military etiquette instead of honouring the longstanding arrangement between New France and its First Nation allies. He promised the British a safe conduct back to Fort Edward. They were to be allowed to march out under French guard with the honours of war, which included keeping their unloaded muskets with them as well as all their baggage. The English also took Montcalm's advice and stove their rum-barrels. All this left little plunder and infuriated the Marquis' First Nation allies so we took matters into our own hands.

²³ Schmalz, *Ojibwa*, 49.

²⁴ Parkman, *Montcalm*, 282-283

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To receive the remuneration due, we attacked the long column of British regulars and their colonial militia, who were being escorted by 300 French regulars. After the debacle caused by Montcalm's lack of understanding of the importance of our rules of engagement, we abandoned him in great numbers. We left Lake George, proceeding straight to Montreal with our compensation, including two hundred prisoners.

The governor rebuked us for breaking the capitulation, but the rebuke rang hollow. Colonel Bougainville thought our prisoners of war should have been taken from us, and we should have been sent home in disgrace. Instead, we were paid the price of two kegs of brandy for each prisoner's release. We were also given guns, canoes and other presents before leaving Montreal. The Intendant Bigot was so fearful of our strength that he added in his report, "they must be sent home satisfied at all costs."²⁵ Although the French won the battle at Fort William Henry, they also lost the war there. The history books teach that France lost the continent on the Plains of Abraham, but that was only a last gasp. Montcalm really lost the continent at Fort William Henry.

²⁵ Ibid., 305.

Viewing Assignment 6

The Braddock Expedition

Viewing Assignment 7

The Battle of Fort William Henry 1757

Questions

1. What document made colonialism moral and legal?
2. How did it do this?
3. What event drove the Mohawks to become allies first with the Dutch, then the British?
4. Which French policy gave the Iroquois the advantage over the Huron and allies?
5. Which event changed the trade dynamic between the French and their indigenous allies?
6. How did it do this?
7. What caused the French to lose the support of their indigenous allies during the French and Indian War?

[1] Read the full transcript of Inter Caetera here <https://www.gilderlehrman.org/sites/default/files/inline-pdfs/T-04093.pdf> last viewed January 3, 2022.

[2] Champlain, Samuel de *Works*, vol. 3, ed. H.P. Biggar. Toronto, 1922-36, p43-44.

[3] Lytwyn, Victor P *A Dish with One Spoon: The Shared Hunting Grounds Agreement in the Great Lakes and St. Lawrence Valley Region*, p 8-9 <https://ojs.library.carleton.ca/index.php/ALGQP/article/view/507/409> last viewed 17-January-2022.

WEEK 10: INDIGENOUS AND COLONIAL RELATIONSHIPS, EFFECTS OF COLONIALISM PART 2

British Colonial Relations

Pontiac's War 1763

The French and Indian War dragged on after the British loss at Fort William Henry. On the Plains of Abraham on September 13, 1759, British Major General James Wolfe won a decisive victory over the Marquis de Montcalm, commander of the French forces in North America. On September 8, 1760, Montreal surrendered, and in 1763, at the Treaty of Paris, New France was ceded to the British.

However, the loss at Montreal effectively ended French rule in North America. Field Marshal Jeffery Amherst was Commander-in-chief of the British Army in North America and commanded them at Montreal. For his victory, he was appointed Governor-General of British North America in September 1760. In 1761 he was appointed Knight of the Order of Bath.

Excerpt from David D Plain, *The Plains of Aamjiwnaang*, Trafford Publishing: Victoria, B.C. 2007 pp 31-37

No Longer Essential: 1760-1776

The colonial mentality of Europe allowed for the claiming of new territory by “right of discovery”, a principle never understood by First Nations. However, under this principle France had “claimed” a large part of the continent across the middle from the Atlantic to the Mississippi River and south to the Gulf of Mexico. They called this French “possession” New France. New France, of course, included Aamjiwnaang. The British had gained the Atlantic seaboard partly by this outlandish principle and partly from the Dutch. After the French and Indian War the British succeeded as the dominant European power in North America claiming New England and New France as their own.

Not only did we have to contend with this colonial mentality we no longer had two European governments

to play against each other. We were no longer, at least for now, needed as military allies. We were subjected to the policies of the new

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Commander-in-Chief of the British Forces in America, Sir Jeffery Amherst. His colonial policy regarding First Nations was much different than that of the French.

We had allowed the French to build trading posts on our territory as a convenience to us in our trading activities and we did not understand why the British had to reinforce them with heavier armament after 1760. Who were they arming against? Amherst's feelings toward the First Nations were well documented in his own writings. Deputy Superintendent of Indian Affairs George Croghan wrote to Amherst in April 1763, "By Letters from Major Gladwin & Capt Campbell at Detroit, which I have received, I understand the Indians in them parts, seem uneasy in their Minds, since they heard so much of North America is Ceded to Great Britain; and the Indian Nations this way seem somewhat Dissatisfied since they heard it, and Says, the French had no Right to give away their Country; as, they Say, they were never Conquered by any Nation; And I am of Opinion the Accounts of the Peace, & hearing so much of this Country being given up to Great Britain, has thrown them into Confusion & prevented their bringing in all our Prisoners this Spring, as they Promised."²⁶

Amherst answered, "I am Sorry the Indians should Entertain such Idle Notions regarding the Cessions that have been made by the French Crown; But I Trust they will, on due Consideration, Deliver up all the Prisoners, agreeable to their first Promise, and not Drive us to the Necessity of Using Harsh Methods, when it is in their Power to Secure our Friendship by

²⁶ Croghan George in: B.M., Add. MSS. 21634 f. 235 C. and in Stevens et al., *The Papers of Col. Henry Bouquet*, Series 21634, 1940, 159 in OVGLEA: MC available from <http://www.gbl.indiana.edu/archives/miamis14/miamitoc16.html> last accessed March 25 2006.

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Voluntarily Complying with our Request."²⁷ He wrote to Colonel Bouquet, "The Post of Fort Pitt, or any of the Others Commanded by Officers, can certainly never be in Danger from such a Wretched Enemy as the Indians are, at this time, if the Garrisons Do their Duty; I am only Sorry, that when such Outrages are Committed, the Guilty should Escape; for I am fully convinced the only true Method those Savages, is to keep them in proper Subjection, & punish, without Exception, the Transgressors."²⁸ And again, "I Wish there was not an Indian Settlement within a Thousand Miles of our Country; for they are only fit to Live with the Inhabitants of the Woods, being more nearly Allied to the Brute than the Human Creation."²⁹ Amherst saw us not as sovereign nations but as subjects of Great Britain at best or not even human at worst.

The French had a policy of present giving, which they used to purchase First Nation alliances. We saw it as a sort of rent for the land occupied by their posts and as a toll allowing safe passage through our territories. Amherst looked upon present giving as a policy of bribery. "Service must be rewarded; it has

²⁷ Amherst, Sir Jeffery in: B.M., Add. MSS. 21634 f. 247, L.S. and in Stevens et el. *The Papers of Col. Henry*

Bouquet, Series 21634, 1940, 165 in OVGLEA: MC available from <http://www.gbl.indiana.edu/archives/miamis14/miamitoc16.html> last accessed March 25 2006.

²⁸ Amherst, Sir Jeffery in: B. M., Add. MSS. 21634, f. 271, L. S., and in Series 21634, 182 in OVGLEA: MC available from <http://www.gbl.indiana.edu/archives/miamis14/miamitoc16.html> last accessed March 25 2006.

²⁹ Amherst, Sir Jeffery in: B. M., Add. MSS. 21634, f. 343, L. S. and in Series 21634, 232 in OVGLEA: MC available from <http://www.gbl.indiana.edu/archives/miamis14/miamitoc16.html> last accessed March 25 2006.

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ever been a maxim with me. But as to purchasing the good behaviour either of Indians or any others, [that] is what I do not understand.”³⁰

British traders were also harder to deal with than the French had been. The practice of giving credit for goods until after the fall hunt was no longer honoured. This put us in danger of starvation. Amherst responded to our complaints by cutting off the present giving including arms and ammunition, which he said we had in abundance. This claim was untrue and lack of ammunition meant starvation. Amherst’s “Indian” policy made the situation all the more fertile for hostilities leading to what we called the Beaver War. The British called it Pontiac’s Rebellion or Pontiac’s Conspiracy.

The Great War Chief Pontiac summed up the degraded state of our relations with the British in a speech calling the Otahwah, Huron and Potawatomi to war.

It is important for us, my brothers that we exterminate from our land this nation which only seeks to kill us. You see, as well as I do, that we cannot longer get our supplies as we had them from our brothers, the French. The English sell us the merchandise twice dearer than the French sold them to us, and their wares [are worth] nothing. Hardly have we bought a blanket, or something else to cover us, than we must think of having another of the kind. When we want to start for our winter quarters they will give us no credit, as our brothers, the French, did. When I go to the English chief to tell him that some of our comrades are dead, instead of weeping for the dead, as our brothers, the French, used to do, he makes fun of me

³⁰ Schmalz. *Ojibwa*, 64.

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and of you. When I ask him for something for our sick, he refuses, and tells me that he has no need of us. You can well see by that that he seeks our ruin.”³¹

Pontiac later sent war belts to many of the western nations as a call to arms. Most of these nations responded and all the western British forts fell but two. These were Fort Pitt and Detroit, which were put under siege. War Chiefs Wasson and Sekahos were called to help with the siege of Detroit. Wasson responded by arriving with two hundred and fifty Ahnishenahbek warriors from Saginaw. Sekahos came with one hundred and twenty warriors from the Thames and Kettle Creek. Later another fifty Mississauga Ahnishenahbek from the Grand River joined him. Interestingly the Ahnishenahbek from St. Clair were not sent a war belt and

seemingly did not participate. Schmalz mentions that besides the influential Mississauga chief Wabbicomicot from Toronto “Only one other unnamed Ojibwa chief from Southern Ontario maintained a neutral stand.”³² Could this have been Little Thunder?

In June of 1763 Amherst responded to the upheaval by suggesting to Colonel Bouquet at Fort Pitt “that blankets should be infested with small pox and be given to the Indians as presents”. Apparently it was not Bouquet that carried through with the insidious plan but a Captain Simeon Ecuyer who gave the Delaware chiefs two blankets and a handkerchief from the small pox hospital. This was the first attempt at biological

³¹ “Journal or History of a Conspiracy by the Indians Against the English, and of the Siege of Fort Detroit, by Four Different Nations, Beginning on May 7 1763”, Michigan Pioneer Historical Society Collections, Vol. 8, 273-274 available at <http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A2000.03.0114> last accessed 25 March 2006.

³² Schmalz, *Ojibwa*, 72.

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warfare and it seemed to have had a measure of success. Small pox spread through the First Nation communities in the Ohio valley shortly after the summer of 1763.

This was not the only attempt to gain a distinct advantage over their First Nation allies by unconventional means. Before the Beaver War British traders were prohibited from carrying, selling or giving strong liquor to us. After the Beaver War when peace agreements were in place the British enacted an unofficial policy of unrestricted liquor trade designed to bring the First Nations to their knees. Major Gladwin said “The free sale of rum will destroy them more effectually than fire and sword” and alcohol flowed freely to the First Nations.³³

The Beaver War lasted in earnest from May through October 1763 and then the confederacy began to fall apart. Hostile French troops from Illinois were expected to help but never arrived. The hostilities did, however, accomplish great things. The British Government recalled General Amherst and softened its “Indian Policy” by adopting a present giving policy similar to the one employed by the French. In order to transform First Nation loyalties from the French to the English they replaced the large French medals the chiefs had in their possession with British ones. More importantly the King issued “The Royal Proclamation of 1763”, which legally recognized First Nation land ownership. It is still in force in Canada today and is often used in land claim settlements.

Unfortunately the Proclamation was very hard to enforce. Settlers were anxious to cross the Allegheny Mountains into the Ohio Valley in search of land to homestead. Their intrusions only served to make the Shawanee and Delaware Nations of the Ohio belligerent. The British were now recruiting

³³ *Ibid.*, 82.

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Ahnishenabek warriors to help them quell the unrest in Ohio country.

The first implication in the historical record of Little Thunder occurred in the Diary of the Siege of Detroit

by Major Robert Rogers. In an entry dated October 8, 1764 he writes, “This morning Mr. Minechesne arrived from Coll. Bradstreet with some Indians, who brought Orders for Mr. Cheppaton to spare no Expense in the Getting some Indians of each Nation to take up the Hatchet against the Shawanys & Delawares & for Minechesne to bring the little Chief of the Chippewas in particular.”³⁴ Also on two other occasions Rogers mentions “the little Chief” bringing information to the post’s interpreter, Mr. Labute. Although “the little Chief” remains unnamed Little Thunder was a chief at this time and his physical stature was small. Judge Z.W. Bunce, the first judge to arrive in St. Clair County, described him in 1817 as being “one hundred and five years old, five and one half feet high”.³⁵ Many Ahnishenahbi averaged six feet in height.

Although the next decade was relatively quiet relations between the First Nations and the British were strained. The British colonials hated the Proclamation of 1763 because it attempted to prohibit expansion westward. They all but ignored it and settlers poured over the Allegheny Mountains into “Indian Territory”. This caused much turmoil and at first, when things got out of hand, the British colonial government tended to leave “Indian Custom” to settle matters instead of British law. Then they shifted their policy to using British Law but they

³⁴ Rogers, Major Robert. *Diary of the Siege of Detroit*, unfinished, 111 available from <http://www.canadiana.org/ECO/ItemRecord/64039?id=c2c3384897058bda> last viewed March 25 2006.

³⁵ *History of St. Clair County*, A.T. Andreas, 608.

Viewing Assignment 1



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=78#oembed-1>

Viewing Assignment 2



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=78#oembed-2>

The Royal Proclamation of 1763



The Royal Proclamation 1763 The Canadian Encyclopedia

The response to Pontiac’s War was the Royal Proclamation of 1763. Issued by King George III, it laid out the relationship the Crown would have with the First Nations. A map accompanied the east side of the boundary. A large tract of land between the Mississippi River and the colonial border from the Gulf of Mexico to Quebec was labelled “Reserved for the Indians. By recognizing indigenous land rights, the Crown established what would become known as Aboriginal Title.

No one but the Crown could purchase land from a First Nation or an individual member of that First Nation. If an individual or a company wanted to purchase First Nation land, they would have to do so through the Crown. The Crown would negotiate with the First Nation, buy the land for the public buyer, and then transfer it. The Crown would then collect the purchase price and pay the First Nation.



Map of Royal Proclamation Territory, 1763 Brock University Digital History

Listening Assignment 1

<https://www.c-span.org/video/?315239-1/proclamation-1763>

Viewing Assignment 3

In this video, Justice Sinclair also talks about events that we will discuss in the lessons following.



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Treaty of Niagara 1764



Calumet with Marten Dodem on handle. Image: David D Plain

The Royal Proclamation needed ratification because it would not be a binding agreement without the First Nations signing. William Johnson, British Superintendent of Indian Affairs, invited the First Nations around the Great Lakes to a peace congress at Niagara in the summer of 1764.

Johnson was a veteran of the French and Indian War and well versed in First Nation's culture. He was married to a Mohawk and lived on the Mohawk River on Haudenosaunee lands. He understood the exchange of wampum belts to reach agreements between groups of people.

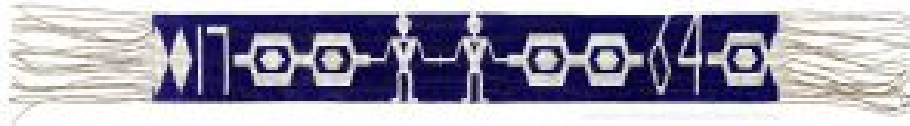
Over two thousand delegates from twenty-four First Nations attended the congress during July. Johnson chose to deal with each nation individually, reaching agreements with all twenty-four. Wampum passed over the sacred fire eighty-four times. He called a gathering of all the First Nations chiefs at the end of the congress. Together they would ratify the agreement. Johnson presented them with two wampum belts he had brought with him, the Covenant Chain and the Twenty-four Nation. He spoke the following words over the Covenant Chain wampum:

You have now been here for several days, during which time we have frequently met to renew and Strengthen our Engagements and you have made so many Promises of your Friendship and Attachment to the English that there now remains for us only to exchange the great Belt of the Covenant Chain that we may not forget out mutual Engagements.

I now therefore present you the great Belt by which I bind all your Western Nations together with the English, and I desire that you will take fast hold of the same, and never let it slip, to which end I desire that after you have shewn this Belt to all Nations you will fix one end of it with the Chipeweighs at St. Marys [Michilimackinac] whilst the other end remains at my house, and moreover I desire that you will never listen to any news which comes to any other Quarter. If you do it, it may shake the Belt.”

Johnson described the land in “British North America” as a mat. He said the land east of the Alleghenies would be for the English, and the land west of the mountains would be for the Indians. Of course, this “sharing of the land” could never work.

Sir William Johnson’s Wampum



Covenant Chain Wampum Image: Lambton Heritage Museum/Monica Virtue used with permission



24-Nations Wampum Image: Lambton Heritage Museum/Monica Virtue used with permission

Viewing Assignment 4

A summary of European/Indigenous relations from the point of view of First Nations.



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=78#oembed-4>

George Washington and Native Americans



George Washington in 1772, just before the outbreak of the American Revolutionary War. PHOTO BY WASHINGTON AND LEE UNIVERSITY

Viewing Assignment 5

George Washington and Native Americans:

<https://www.c-span.org/video/?441505-1/george-washington-native-americans>

Excerpt from David D Plain, *From Ouisconsin to Caughnawaga*, Trafford Publishing 2013 pp 88-104.

The British Eye the Ohio Valley

By the mid-18th century the Ohio valley was a hotbed of activity. The population was made up of many First Nation villages and towns. They included many Delaware, Shawnee, Miami and Wyandotte communities with a few roaming Ottawa and Iroquois bands. The English called the Iroquois in the area Mingo. British traders had set up trading houses at the larger First Nations' towns. But the English had more in mind than just trade with the First Nations. They wanted their land for settlement.

They had signed the Treaty of Albany with the Iroquois in 1722 that marked out a line dividing their territory with the colony of Virginia. That line basically followed the Blue Ridge

Mountains. However, Virginian settlers soon began crossing the Blue Ridge and squatting on First Nations' territory. Many paid with their lives and by the 1740's the Iroquois were so frustrated with their allies, the British, that they were ready to declare all-out

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war on Virginia. In 1743 the British paid the Iroquois 100 pounds Sterling for any territory claimed by them in the Shenandoah Valley. The following year under the treaty of Lancaster the Iroquois sold the British all of the Shenandoah Valley for 200 pounds of gold. At the Treaty of Logstown in 1752 the Iroquois recognized English trading rights in all of their territory southeast of the Ohio River.

The French saw the Ohio River Valley as French territory by way of discovery by La Salle and by way of French presence in the territory for a hundred years previous. They saw all this British activity as a violation of the treaty of Utrecht, which at best gave the British only the right to trade with First Nations in their own territory. The British crown complained to the French court in Paris, but this was a long process.

Lieutenant-Governor Dinwiddie of Virginia believed the Ohio Territory belonged to the Colonies under Virginia's original charter. The boundaries in the charter were more than vague so he extended the northern border to at least include the Ohio River and its tributaries. On top of all the activity around trade the English wanted this territory for settlement. In order to facilitate this settlement the Ohio Company was formed. It was an association given a grant of 500,000 acres in the Ohio Valley by the British crown providing they could establish 100 families, build a fort and maintain a garrison there within seven years.

The French were not about to sit idly by and let the British take over the territory. Officially the British Crown complained to the French Court at Paris. Unofficially the French were about to take action to reassert their ownership of the territory that gave them unfettered access from Quebec to Louisiana. Duquesne, governor of New France, ordered a French presence in the territory backed by a series of French forts.

The French landed an expedition at P'resqu Isle, today's Erie,

Pennsylvania, on the south shore of Lake Erie. It had a fine natural harbor so they build a fort here then cleared a roadway of only a few leagues to Riviere Aux Boeufs today called French Creek. They built another fort here calling it Fort Le Boeuf.

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The First Nations of the territory saw an opportunity to play one European nation against the other. Although they had a trading alliance with the British they had always been more fully allied with the French. They all went out of their way to help the French move the large amount of heavy supplies to garrison two forts. The only ally the British had in the area that was fully committed to them was the Mingo. Shortly after Fort Le Boeuf was built a Mingo chief named the Half King arrived and ordered the French to leave the territory. But the French were arrogant and haughty laughing the Half King out of the fort. He was mortified and full of rage against the French. They had made an enemy that they were sure to hear from again.

In the fall of 1753 Legardeur de St. Pierre arrived to command Fort Le Boeuf. He had just settled in expecting a long and monotonous winter when a stranger arrived on horseback along with the fall rains mixed with wet snow. He was tall, young and brash a mere youth of twenty-one. He was accompanied by a much older man, several others with the pack horses backed by the Half King and several warriors. He carried a letter from Dinwiddie introducing him and containing orders for the French to leave British territory immediately. His name was George Washington.

St. Pierre afforded the young Virginian Major every courtesy and after studying the document he had presented he replied by letter to Dinwiddie that he would forward his correspondence to Duquesne for consideration. In the meantime he could only remain at his post and follow the orders of his general.

Washington struggled through extreme winter conditions to return to Virginia. He finally arrived at Williamsburg by mid-January and gave his report to Dinwiddie. It not only included St. Pierre's letter of response but the information given him by some French soldiers at a French outpost at the mouth of French Creek

that the French had every intention of taking the country by force and nothing would deter them.

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Great Meadows and Fort Necessity

The First Nations were just as concerned as the French about a British presence in their territory. They could see that the French were mainly interested in trade building only trading posts and a few forts scattered throughout their territories. There was only minimal clearing done around the posts for purposes of sustainability. The hunting grounds were left intact so First Nations were able to benefit from trade while maintaining their culture.

On the other hand the British were interested in expansion by homesteading thereby clearing First Nations' hunting grounds so there was no way left to support their communities. This made British expansion a dangerous proposition for all First Nation communities. So, in the spring of 1754 the council of the St. Clair Saulteaux decided to send a party of ten warriors to the Ohio to survey the situation. They would no doubt have been led by their war chief Little Thunder.

Meanwhile the French were on the move as well. Duquesne replaced St. Pierre as commandant of Fort Le Boeuf with his lieutenant, Sieur de Contrecoeur. He arrived at Fort Le Boeuf with 500 soldiers, a mix of Canadians and regulars. This bolstered the French presence in the area to 1,400 men.

At the same time Dinwiddie formed the Virginia Regiment of 300 men under the aristocrat Joshua Fry with Washington second in command. Fry kept half the regiment, all raw recruits, in Virginia shaping them up to march.

Meanwhile, Washington took the other half and made his way to the Ohio Company's storehouse at Wills creek where he set up a base camp. From there they sent a small expedition of forty backwoodsmen led by a Captain Trent over the Alleghenies to build a fort at a spot Washington had observed the previous fall. It was at the confluence of the Monongahela and Allegheny Rivers

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where they form the Ohio. It was indeed a strategic site as a fort there would command the Ohio country.

When they arrived they immediately started work on a small fort which the British had planned to garrison with the newly formed Virginia Regiment. But Contrecoeur moved against them with a force of 500 soldiers ousting the small band of Virginians and destroying their half completed fort. He then proceeded to build a much larger, stronger one which he named Fort Duquesne after his Governor. This fort would later become Fort Pitt and is today's Pittsburgh, Pennsylvania.

Ensign Jumonville de Villiers was sent out of the newly constructed fort as a courier carrying a letter to give to any Englishmen he might encounter ordering them to vacate French territory. He had a contingent of twenty soldiers with him and orders to evict the English by force if they did not comply with the orders of the letter.

At the same time Washington was on the Youghiogany, a branch of the Monongahela, with forty men. The Half King joined him with twelve Mingo warriors. The Mingo led him to Jumonville's camp where they took the French by surprise. There was gunfire and the French were bested. The Virginian contingent killed ten Frenchmen including the young ensign. They took the rest as prisoners. The Half King boasted that it was he that dispatched Jumonville by splitting his head open with his tomahawk.

The incident sparked an international crisis. The French were outraged. They claimed that Washington opened fire on French soldiers who were only on a courier mission. They said that Jumonville was under a white flag shouting he only had a letter to deliver when they were cut down. Of course the British denied this.

Coulon de Villiers, the brother of Jumonville, rushed from Montreal to Fort Duquesne to find 500 Frenchmen and eleven First Nation warriors there awaiting their marching orders. The eleven warriors were different from the 400 he had brought with him from Canada. He described them as people from the falls of the lake or Lake Indians. They were the Saukteaux from

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Aamjiwnaang or the St. Clair region. Coulon was given the opportunity of avenging his brother's death by leading the 500 French regulars, the Saulteaux from Aamjiwnaang along with a few of the Ohio warriors as well as Mohawk, Wyandotte, Abenaki and Algonquin from Quebec, Nipissing from Superior country and Ottawa from Detroit on a mission to oust the British from Ohio country.

Washington had fallen back to a huge open prairie called Great Meadows where he hastily constructed a rather flimsy entrenchment he named Fort Necessity. He was expecting a French attack and chose this spot to make his stand because its openness made it not so susceptible to the forest style warfare First Nations were so famous for. He also called for reinforcements from Fry who he thought was still in Virginia but he had died leaving Washington first in command. Three companies did finally arrive on July 1st. A company of British Regulars also arrived from South Carolina bolstering the garrison to 400 plus the Half King's forty warriors.

Coulon de Villiers arrived on the 4th of July in a driving rain and took up position on a ridge in front of Fort Necessity and began firing down on Washington's entrenchment. This made Fort Necessity's position less than desirable because their three canons could not be fired uphill.

Coulon's warrior allies kept to the edge of the Forest as open warfare was not their first choice of battle. They took pot shots on the fort all day long. After nine hours of pouring rain the French soldiers were soaked to the bone. The Virginians were hunkered down in a sea of mud.

Coulon called for a parlay to discuss terms of surrender. Washington had no choice but to agree because what little powder he had left was wet and his guns were useless. The French wrote out the terms of surrender but Washington could read no French.

Washington relied on a Captain in his militia named Vanbraam who was a Dutchman to act as his interpreter. One clause of the surrender document read "*l'assassinat du Sieur de Jumonville*", which Vanbraam translated as the death of Sieur de

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Jumonville. Washington signed the document and was allowed to return with his men unarmed to Virginia. He later disputed that he was an assassin blaming Vanbraam for the mistranslation.

The whole mission was an assorted affair. The Half King left Great Meadows in disgust saying that the French had acted as cowards and the English as fools. The other First Nation warriors fell back to Fort Duquesne where more of their own joined them in ever-increasing numbers. The young upstart Washington had killed a French ensign on a courier mission along with ten other soldiers and signed a document he could not read thereby unwittingly starting the French and Indian War!

The French and Indian War

Braddock Arrives

Washington led his demoralized militia back to Virginia and the French returned to Fort Duquesne. They burned Gist's settlement and the storehouse at Redstone Creek along the way. This left no British flag flying west of the Alleghenies. The First Nations returned to their respective territories to prepare for their fall hunt.

The following spring the British came to the aid of the embattled Virginian Militia. They sent two companies of 500 crack regulars each along with General Edward Braddock as their commander. Braddock was a seasoned general fresh from the battlefields of Europe. He had the reputation of being a stern disciplinarian and master tactician. An enlistment of four hundred more men bolstered his army to 1,400 soldiers.

France wasn't about to sit on their laurels. When they heard of the British movement they began making plans to counter the move. Eighteen war ships were being fitted to sail to America. They would carry six battalions of French regulars, 3,000 men in all, along with Baron Ludwig Dieskau and Marquis de Vaudreuil. Dieskau was a German born General in the French army with a reputation equal to Braddock. Vaudreuil was the son of the former governor of New France by the same name and was to

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replace the ailing Duquesne. The clouds of war loomed menacing on the horizon.

In the meantime Duquesne received a direct order from the King to bestow upon Sieur Charles Langlade a commission of ensign unattached to serve the troops maintained in Canada. This was the same Langlade that had such spectacular success at Pickawillany. Duquesne then asked Langlade to raise a war party of First Nations to aid in the defence of Fort Duquesne.

Ensign Langlade left Michilimackinac in the spring of 1755 with a party of Saukteaux Ojibwa warriors. He picked up more Ojibwa fighters at Saginaw and headed toward Detroit. Even more Saukteaux Ojibwa joined him from the St. Clair region. Leading war chiefs at the time were Wasson or Catfish from Saginaw, Animikeence or Little Thunder from Aamjiwnaang (Lower Lake Huron) and Sekahos or Hunter from the Thames.

The newly commissioned ensign finally arrived at his old friend Pontiac's village which was on the Detroit River opposite Fort Ponchartrain. A war council was called with the Wyandotte's leading chief Sastaresty, Pontiac and the other Ojibwa war chiefs in attendance. The conclusion was unanimous; they must come to their French 'father's' aid.

Langlade left Detroit with a war party of 637 Ojibwa, Ottawa and Wyandotte warriors including war chiefs. However the vast majority were Ojibwa. The impressive war party made their way to the southern shore of Lake Erie by way of the Bass Islands. They turned east and skirted the shore until they arrived at Presque Isle where the short portage led to the head of French Creek and Fort Le Boeuf.

French Creek was a small waterway that emptied into the Allegheny River at the Indian Town of Venago. There was an old Indian trail that skirted along the east side of the creek but at this time of the year it was quite navigable in their light bark canoes. Once they reached Venago they headed down the Allegheny to the confluence of the Monongahela and Fort Duquesne. Langlade had been travelling for about a month but was still fresh and ready for

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battle. They set up their camps on the west side of the Allegheny directly across from the Fort and awaited instructions.

The Arrogance of Braddock

A council was held in the fort with the French commander Sieur de Contrecoeur. He had three captains under him, Beaujeu, Dumas and Ligneris. The commandant came up with a plan. Beaujeu would have command of the force that was to repel the British with Dumas second in command. They would meet them on the road ambushing them at the ford where the road crossed the Monongahela. Langlade and the war chiefs objected. The spot was not to their liking. The terrain was too wide and open to conduct the type of warfare they were best at. They were ignored, the plan was set and the council concluded. Returning to their camps across the Alleghany the Ojibwa and their native allies prepared for war in their usual way.

War dances were danced and war songs were sung. These were interspersed with long harangues by war chiefs and seasoned warriors containing previous great deeds done in battle. These speeches always ended with a tremendous strike at the war post with a war club or tomahawk and loud shouts of war whoops. This spectacle never ceased to send a chill through their European allies. On this occasion it was the French who watched from Fort Duquesne's ramparts along with a young English colonial who had been captured three days before.

The young Pennsylvanian James Smith had been captured by three warriors, two Delaware and one Mohawk from Caughnawaga. His companion was killed and scalped but he was brought back to the fort a prisoner. He was only 18 years of age.

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When they neared the fort they gave the victory cry, a long halloo for each scalp or prisoner taken. Hundreds of warriors responded by pouring out of their wigwams shouting and screeching and firing their guns in the air. The French responded to the celebration likewise by firing off their guns including cannon from inside the fort. Smith was awed by the din and thought they must

number in the thousands. What was about to come surprised him even more.

A great number of warriors began to form two columns. They were all whooping and yelling and carrying sticks. All were prepared for war with faces and bodies painted in various pigments of red, black, yellow and blue wearing nothing but breechcloths. It was a fearsome sight for the young man to behold.

One of the Delaware warriors who captured him spoke a little English and told him he must run between the two columns from one end to the other. He said to run fast, the faster the better as they were going to beat him. A shove from his advisor started him racing receiving blows all the way. As he neared the end one blow knocked him down. He tried to get up but someone threw sand in his eyes so he could not see where he was going. Beaten down again he took the warriors blows until he was rendered unconscious. Young James regained consciousness inside the fort being attended to by the post physician.

Smith was interrogated by the war chiefs after receiving medical attention. Then the Delaware warrior who spoke English came to see him. He asked his captor why the warriors treated him so badly thinking he had offended them in some way. But he was told that he did not offend but it was just an old custom they had . . . like saying, how do you do? Smith then asked if he would be permitted to stay with the French and was told he would not but after he recovered he must live with his captors and become one of them. When he could get out of bed he made his way around with the aid of a crutch.

Meanwhile, General Braddock and his army had left Williamsburg following the road cut by the Virginians the year before. They were an impressive sight to behold. A long column

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of British regulars, 1,750 in all, dressed in bright red tunics, white helmets and sashes with steel bayonets flashing in the sun. They were followed by 450 Virginia Militia dressed in blue. The column included cannon and howitzers, 600 pack horses and 175 wagons carrying supplies and tools all to supply the newly conquered fort and more.

The colonies were hemmed in by mountain ranges which made expansion impossible. But the British had ambitions to do just that and they had a plan. Braddock was to take Fort Duquesne and quickly move on to Fort Niagara. Sir William Johnson was to take Crown Point. William Shirley Sr., Governor of Massachusetts, was made a Major General and was to take Fort Beausejour all on the pretense that the French had invaded British territory. It seemed impossible that the plan should fail. The colonies had yet to see an army the size of Braddock's and the English had population figures on their side. The total white population of New France, from Quebec to Louisiana, was just under 80,000. The British on the other hand had a population of 1.6 million including 200,000 slaves.

So Braddock headed for Fort Duquesne with his superior army and his arrogance intact. He had little respect for the colonial militia and even less for First Nation warriors. Benjamin Franklin, who was the postmaster of Pennsylvania at the time, came to see him at Williamsburg. He spent five days with Braddock and warned him of the forest warfare practiced by the First Nations suggesting that he should consider new battle tactics. Braddock replied "These savages may, indeed, be a formidable enemy to your raw American militia, but upon the King's regular and disciplined troops, sir, it is impossible that they should make an impression." Braddock was about to get the shock of his life!

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The Rout of Braddock!

Braddock's army began the long and arduous journey from Fort Cumberland to Fort Duquesne. Three hundred axe men toiled in front of the column widening the narrow trail Washington's men had cut the year before. It was hard slogging through the deep forests and over the main Alleghany mountain range. Two more mountains had to be crossed making the progress of the expedition not more than three miles a day. The vast amount of supplies being carried by 175 wagons plus pack horses, not to mention dragging heavy cannon and light artillery, made

the column cumbersome and ponderous. At times it stretched out a distance of four miles.

Dysentery set in. There were also many desertions along the way so that two months after leaving Fort Cumberland the British expeditionary force had been reduced to 1,260 regulars and 200 militiamen.

The whole force was under Braddock's command. The young colonial officer, George Washington temporarily resigned his commission of Lieutenant Colonel and was assigned to Braddock's staff as aide-de-camp. The 44th and 48th regiments were under Colonel Halket and the militia under Colonel Burton. Colonel Dunbar remained at the rear with the sick, weakened horses and much of the baggage to make their way as best as they could. Braddock didn't know it but his ponderous train was being shadowed. Langlade had his scouts observe their progress from the denseness of the Pennsylvanian forest and report their intelligence back to Fort Duquesne.

Meanwhile, young James Smith was visited by the Delaware warrior who spoke a little English. He reassured him that although he must live with his captors he would be treated well by them. Smith then asked if there was any news of Braddock. He was hoping for a British victory and rescue. The warrior told him that

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Braddock was advancing very close and that Langlade's warriors would surround him, take to the trees and, he said in his broken English, "shoot um down all one pigeon".

A few days later he heard quite a commotion coming from inside the Fort. He hobbled out onto the wall of the fort with the aid of his walking staff. There he observed the warriors all buzzing around the ammunition magazine helping themselves to powder, shot and flint. He then saw the war chiefs lead their warriors off in a file along with a few French regulars and some Canadians. He estimated them to be about 400 men and wondered why they would go out to meet Braddock with such a small force. In reality there were 637 warriors, 72 regulars and 146 Canadians.

Braddock's force was eight miles from Fort Duquesne and about to cross the Monongahela the second time. This was the

place the French had planned their ambush but they were late getting there. Four miles from the fort the war chiefs led their warriors into the woods leaving the French on the road. They moved through the dense underbrush with deft stealth stretching themselves out behind trees, bushes and in gullies for 2,000 yards along both sides of the road. They had chosen a place for ambush more to their liking. On the north side of the road there was a large hill overlooking the trail. It soon became populated with as many First Nation warriors as there were trees or so it seemed. They settled in and waited for their prey to enter the trap.

The expedition reached the ford of the river about one o'clock in the afternoon. Lieutenant Colonel Gage had gone ahead of the main party with an advance patrol, found no sign of the enemy so he secured the far side. The main body followed each section splashing their way across the shallows.

The crossing was a spectacle to behold. Pipers, drummers and banners led announcing the advance with military music. They were followed by mounted officers, then light cavalry, the naval attachment with cannon and howitzers, the British regulars or red coats followed by the Colonial Militia dress in blue. Down the narrow road they marched followed by the supply wagons, more heavy armament, a train of pack horses and the droves of cattle.

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When they were all across the river they halted to rest. Braddock wondered why the French had not protected the ford, a perfect place for ambush to his way of thinking.

After resting and refreshments the column began to move again along the restricted trail confined by dense woods, small hills and bush covered gullies. They moved further into the trap not realizing they were passing hundreds of muskets all trained on the procession. When they passed alongside the large hill on the north side they had become completely surrounded. Suddenly they observed a man ahead waving his arms. He was dress in native garb but had a French officer's gorget on his neck. It was Langlade. The gorget was a sign of his rank of Ensign and his arm waving was the signal to open fire!

The warriors gave the war-whoop and opened with the first

volley. Gage turned the advance guard back toward the main body. The first regiment of red coats charged forward cheering and shouting, "God save the king!" More volleys followed in rapid succession. The warriors along the side of the large hill were firing down on their red and white targets from behind a multitude of trees.

Beaujeu arrived on the road leading his 72 marines followed by 146 Canadians. The Canadians were mere boys about the age of 15. They were cadets in the king's military and most had never tasted battle. The British regulars in the advance opened fire on the French. Many fell from the British volley and most of the Canadians panicked and fled. The rest took to the trees for cover.

For two hours the bullets rained down on Braddock. He charged back and forth on his horse, waving his sword and shouting words of encouragement. Washington did the same, but the defeat was turning into a disaster.

The advance party fell back into the lead regiment and the rear guard pressed forward crashing into it. Bodies were beginning to stack up. There was no order only chaos. The red coats formed circles and returned fire blindly into the forest. Their enemy was invisible showing only flashes of gunfire and puffs of smoke. Even the grape of the cannon fire only damaged the trees.

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The militia was savvier. They had experience at this forest warfare. They broke and disappeared into the woods to take on the warriors in guerrilla style fighting. But the regulars mistook the militia's powder flashes as the enemy and opened fire on the colonials killing many. The remainder was forced to return to the main body.

Hysteria became the order of the day. Braddock was shot. Most of his officers were killed or lay wounded on the road. His men carried him to a wagon where he lay giving the order to retreat. The retreat was as disorderly as the battle. Panic stricken regulars abandoned everything, many even throwing their rifles aside racing pell-mell down the road. This sight frightened the wagon and pack-horse drivers so that many abandoned their charges and joined the soldiers in full flight. One young teamster quickly unhitched his horses, mounted one and fled as fast as his

stead could carry him to the safety of his father's farm. This young man would later gain fame as the marksman and "Indian fighter" from Kentucky Daniel Boone.

The British, what was left of them, regrouped on the other side of the Monongahela. Braddock was too seriously wounded to lead. Most of his officers were dead or captured. Dunbar fled to Philadelphia leaving Washington in charge of the retreat. This would be the second time in as many years he led a defeated force on the long journey home. Braddock was heard to say from his wagon, "who would have thought it?" He drifted in and out of consciousness. During one lucid moment he muttered, "Next time we shall know better how to deal with them another time". But for General Edward Braddock there would not be "another time". He died during the retreat and was buried in the middle of the road in an unmarked grave near present day Chalk Hill, Pennsylvania. The doleful procession trampled over his final resting place obliterating any sign of it in order to prevent him being dug up and having atrocities performed on the body.

Never was there such a lop-sided victory. The French regulars took the heaviest toll on their side. Their marines had seven

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officers and all but four of their regulars killed or wounded. Of 637 warriors only 23 were killed or wounded.

On the other hand the British losses were staggering. Of the 1,460 officers and men only 483 were left fit for duty and many of them were wounded but not seriously. Braddock had 89 officers and 63 of them were either killed or seriously wounded. The Colonial Militia had only 30 men left alive.

They lost all they had to Langlade and his war chiefs. Wagons and supplies, horses and cattle, muskets and heavy armament, ammunition and even the coin money that was to be used to pay the king's regulars. All this booty now served as the warrior's pay.

The victorious warriors did not pursue the retreating British. There was too much loot to collect. News of the disaster reached the colonies and panicked the general populace. Dunbar's escape to Philadelphia left the colonies' only protection, Fort Cumberland, empty. The army was devastated. There was no

protection and Braddock's widened road could only serve to lead a French army, or even worse, their First Nation allies into the colonies unchallenged.



Braddock's Defeat Historical Firearms

The American Revolution 1776-83

The Three Fires Confederacy Enter the War 1778



British Council with First Nations

Excerpt from David D Plain, *The Plains of Aamjiwnaang*, Trafford Publishing: Victoria, B.C. 2007
pp 44-48

Revolution

The American Revolution began in 1775 and at first both sides were decidedly against encouraging First Nation allies to get involved. But after the war dragged on indecisively for two years both began to turn to their First Nation allies for assistance. In the spring of 1777 Charles Langlade began to gather warriors for the British from Superior country at La Baye for an expedition south. From there they were sent to Niagara and held in check until needed. Some twenty-three hundred warriors wintered there awaiting orders. At Detroit the British began to ply them with liquor in order to buy their alliance.⁴¹ However, many were unenthusiastic regarding the war. Some

⁴¹ *Haldimand Papers: Capt. R.B. Lernoult to Lieut. Col. Mason Bolton*, in MPHSC, vol. 19, 440. Of the 8750 gallons requested by Captain Lernoult for the first six months of 1778 8250 were allocated for the “Indians”...

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were even happy to see the whites fighting amongst themselves. The rebels were looked upon as disobedient children and many felt their chastisement should be left to their father.

It became more urgent for the British to protect the frontier so they began to draw even more First Nation warriors into the conflict. A Council was held at Detroit on June 14th 1778 between the British and “the Ottawas, Chippoways, Hurons, Pouteonatiess, Delawares, Shawanese, Miamis, Mingoes, Mohawks & the Tribes of Ouashtanon, Saguinan &c. Delawares Sencas”. In total there were sixteen hundred and eighty-three First Nation people congregated there and the council lasted seven days. Both our war chiefs and our village chiefs represented each nation at the council proper. Little Thunder (A-ni-mi-kai-nee) headed the list of nine war chiefs representing the “Chippoways”. He must have been an impressive sight in his headdress, brigadier’s coat and large King George III medal hanging around his neck. This is the first recording of his name found in the historical record.⁴²

The purpose of the council was to liberally hand out “presents” designed to encourage a commitment by the chiefs to support the war effort. Lieutenant-Governor Henry Hamilton spoke to the council on the first day thanking the conferees for alliances struck the previous year and coming to renew those bonds at this council. The following day Simon Girty was introduced as an interpreter “having escaped from the Virginians and put himself under the protection of His Majesty, after giving satisfactory assurances of his fidelity”. Girty was a loyalist who was despised by the revolutionaries who looked upon him as a renegade. One man’s partisan is another man’s traitor.

⁴² *Haldimand Papers: Lieut. Gov. Hamilton to Gen. Carlton* in MPHSC, Vol. 9,

442.

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Hamilton congratulated us during the council with the following comments:

You may remember when you received a large belt of alliance here last year, the number of nations who took hold of it, you know the consequences have been good, as you have succeeded in almost all your enterprises, having taken a number of prisoners and a far greater number of scalps.

You have driven the Rebels to a great distance from your hunting grounds & far from suffering them to take possession of your lands, you have forced them from the Frontiers to the Coast where they have fallen into the hands of the King's Troops, as I had foretold you would be the case, for which good service I thank you in the name of the King my master.⁴³ Chamintawáa, a village chief of the Otahwah, spoke on behalf of the Three Fires Confederacy renewing their military alliance with the Crown and promising to continue to ignore poor advice saying, "bad birds come about us and whisper in our ears, that we should not listen to you, we shall always be attentive to what you say".

Some of the Delaware from the Ohio valley had been sympathetic with the rebels and had hindered our efforts to repel them. Chamintawaa took them to task with the following speech:

Listen Brethren! I am going to say a few words to our Grandfathers the Delawares in the name of all the Nations here present, I speak in the name of their War Chiefs.

⁴³ Ibid., 445.

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I speak in the name of our War Chiefs, because in their path they have sometimes found Branches or Stumps laid across, which they desire to know the reason of.

Brethren! we see you, tho' you be far distant, and we observe you breaking down the branches from the trees to lay across our road, at the same hanging down your heads and with tears in your eyes. Six strings black and white Wampum.

Brethren! we speak to you now in presence of our father, we are not like you, we speak from the bottom of our hearts and want to know why the Path of the Warriors going against the Rebels has been blocked up. We believe you to be the authors of it, this is the opinion of all the War Chiefs, you now see round our father.

We speak to you, because when our Warriors went your way, they were obliged to go out of the road and thereby have suffer'd and return'd with tears in their eyes.—We speak once more to you who came here in fear & trembling.

We address you as well as in the name of the village as the War Chiefs, and desire if you have anything bad in your hearts, that you will leave it here & not carry it away with you, we know you sometimes take your hearts to the Virginians, but we beg you will now leave them here, where ours are all assembled, we beg you to have

sense and listen to our father as we all do & obey his will.–These are the sentiments of all here present & this is the last time we intend speaking to

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you.⁴⁴

The other speakers echoed Chamintawáa but the Delaware did not respond until the end of the conference. Captain James of the Delaware said he could only speak for his village, about sixty warriors, and not his rest of his nation, but he claimed to be wholeheartedly onside and to prove his sincerity he “sang the War Song and danced the War Dance” on the belt he was given In all fairness to Captain James it was not him that betrayed the First Nations Confederacy but three other Delaware chiefs, Captain Pipe, Captain White Eyes and John Kill Buck, Jr. In September of that year they would sign a treaty with the revolutionary government at Fort Pitt.

⁴⁴ Ibid.,448-449.

The Three Fires Confederacy Exit the War

Vincennes 1779



Lt Governor Henry Hamilton surrenders to Col George Rogers Clark, 24 February 1779 (U.S. Army Center of Military History) Journal of the American Revolution

Excerpt from David D Plain, *The Plains of Aamjiwnaang*, Trafford Publishing: Victoria, B.C. 2007 pp 50-52

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On the frontier, west of Detroit in Illinois country, George Rogers Clark set out from Kaskaskia to retake Fort Sackville at Vincennes. He had taken it the previous year only to lose it to Colonel Hamilton who had marched immediately to Vincennes from Detroit. Clark embarked on a most arduous military march leaving the 5th February 1779 with some 170 rebels and Frenchmen. His militiamen marched over 150 miles through flooded plains waist deep in freezing water taking Vincennes on the 23rd February. The march was described as “one of the most daring and fatiguing marches in America’s military history”. He is said to have “scared off Hamilton’s Indians by using the old dodge of marching and countermarching his men...in a patch of prairie visible to the fort, to suggest that he had a larger force”.⁴⁷ But the Ahnishenahbek had proven time and again

that they knew how to equalize a superior force with forest warfare. Besides, a show of force was never known to “scare us off”.

The actual reason the alliance pulled back and left Fort Sackville to be taken can be found in a letter from Captain Alexander McKee to Captain R.B. Lernoult. In the correspondence he is quite concerned over news he had

⁴⁷ Dillon, *North American Indian Wars*, 54.

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received from the Three Fires Confederacy:

I send you the enclosed string of Wampum, it was delivered here by the Ottawas in the name of An’qu’shey’ray & it is to inform them that the Ottawas Chippewas and those of their confederacy had entered into a new league of friendship with their ancient Father the French and their Brethren the Virginians therefore that they were determined to interfere no longer, in the quarrel between the white people, it was true they say some of their warriors had been foolish enough to take hold of the hatchet, handed about to the Indians at Detroit, but that their eyes were more opened, and from recovering their senses find they have been deceived both by their fathers the English and the six nations, who have acted with them in the same manner, by putting a hatchet into their hands which if they used any longer must be directed against their old Fathers the French, who they saw were coming Hand in hand with the Virginians. That they were now determined to set still and advised the Shawanese to be wise to do the same as their Brethran. The Wabash Indians have all come into this resolution.⁴⁸

The French, not unlike the First Nations, were fighting on both sides of the Revolution. This was bad news indeed and even though it left the Delaware, Miami and Shawanee as active allies it was still very detrimental to Britain’s efforts in quelling the rebellion. Old loyalties die hard. The decision by the Three Fires Confederacy effectively took them out of the war, which

⁴⁸ *Haldimand Papers: Capt. Alexander McKee to Captain R.B. Lernoult* in MPHSC, Vol. 19, 423.

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was quickly followed by the complete route of the Iroquois that summer. It would be another three years before the Ahnishenahbek of Aamjiwnaang would participate in the “white man’s quarrel.”

Upper Canada Land Surrenders

Excerpt from David D Plain, *The Plains of Aamjiwnaang*, Trafford Publishing: Victoria, B.C. 2007 pp 101-107

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Now the British Want Our Lands: 1818-1827

After the war we settled back into our traditional lifestyle only using the two reservations in the spring and summer as fishing camps. Despite the ceding of our lands in Michigan Territory we still roamed throughout our territory wintering in our hunting camps and visiting our sugar bushes. But this wasn't to last for long. With more and more settlers arriving our hunting grounds in Michigan were being ruined and the continual ill feelings between us made it impossible to continue with our traditional way of life. Many crossed over to live on the east side of the St. Clair including Little Thunder. However, Red Sky stayed on the west side of the river.

A council was held at Amherstburg October 16, 1818⁸⁹ to inform the chiefs of "Chenaille Ecarte, River St. Clair, Sable &

⁸⁹ Robertson to Bowels, *Indian Council* MPHSC, Vol. 16, 643-644.

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Thames & Bear Creek, vizt." that the Province of Upper Canada wanted "...to purchase all the Lands belonging to them the Chippewas lying north of the River Thames, including the River au Sable..." to which our chiefs replied that they were willing to sell their lands but asked "to make the following reserves: Four miles square at some distance below the rapids of the River St. Clair, one mile in front by four deep bordering on said river & adjoining to the Shawanese Reserve, Two miles at Kettle Point Lake Huron, two miles square at the River au Sable and two miles square at Bear's Creek also a Reserve for Tomago and his band up the Thames which he will point out when he arrives."

We also asked that the government augment these reserves if "our Great Father's representatives see that they are insufficient for the whole of our Nation now living on this side of the water, to plant corn and hunt, so that we may not be poor and miserable like our Brethren on the American side, who have sold all their Lands & have not made sufficient Reserves for their men, women and children to plant corn." Also to be furnished near each reserve was a blacksmith and husbandman to look after our needs. Both Little Thunder and Red Sky⁹⁰ attended this council.

In this original council the government stated that it wanted to buy all the lands north of the Thames River

including the River Au Sauble and produced a sketch, which showed the northern boundary of the proposed purchase to be a few miles north of the Au Sable. It was believed to contain 712,000 acres. There was a second council in the late winter of 1819 in which we were told that the government wanted to purchase the lands in two separate treaties. One became known as the Longwoods Tract, which was located on the north shore of the Thames and

⁹⁰ Written as Mestuckmaybig. See Mesquahwegezhigk/Red Sky in Curnoe, *Deeds/Nations*, 67.

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the other became known as the Huron Tract, which was the balance of the land stipulated at the 1818 council.

On March 30, 1819 a provisional agreement was signed for the Huron Tract but the area to be ceded had increased dramatically from the original 712,000 acres to 2.8 million acres. A perpetual annuity of £1375 was to be paid. However, a provisional treaty was signed July 8, 1825 but the annuity was dropped to £1100. The four reserves comprised a total of 23,054 acres. The confirmatory treaty was signed July 10, 1827 for a surrender of 2.2 million acres with a perpetual annuity of £1100. The aggregate acreage for the four reserves was only 17,951 acres.

We were never paid for the additional land ceded. It was an injustice that “made our hearts and feelings so troubled” for decades. In a quest for justice our council appealed to Queen Adelaide, the wife of William VI, by way of an address signed January 6, 1841 and delivered to her in England by Chief David Wawanosh.⁹¹ In it we laid out our claim that we “were prevailed upon a long time ago to sell...a very large...tract of country commencing on the south side of the river Au Sable” and that “when Colonel Givins came again, he said...our Great Father wants a piece of land to make the line straight, so as to run northwest of all the banks of the Au Sable...For this additional piece of land Colonel Givins fixed no price, but said he could not tell how much our Great Father would give us for the same, being ten miles beyond Goderich, and forty miles more north than Colonel Givens ever bought... and has never since paid us.” Depending on the “maganimity, justice and honor of our Great Father to remunerate us for this additional land” we signed Provisional Treaty 27½ and Confirmatory Treaty 29

⁹¹ *Address of Port Sarnia Indiands*, MPHSC, Vol. 12, 455-457.

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ceding the supplementary tract. Our supplication for justice from the British Crown fell on deaf ears and to this day the issue remains unresolved.

In May of 1820 a provisional treaty was signed for the Longwoods Tract and a sketch was included showing two reserves, one for Tomago and his band on the Thames and one for Kitchemughqua and his band at the

headwaters of Big Bear Creek. The confirmatory treaty, signed July 8, 1822, contained provision for a reserve “situate on the northerly side of the River Thames...containing fifteen thousand three hundred and sixty acres. Also reserving two miles square...near the source of Big Bear Creek”⁹² The Big Bear Creek reserve never materialized.

The treaty making process covered nine years and multiple agreements. The subtle changes in these various agreements produced profound consequences. The northern point on Lake Huron had changed from a few miles north of the Au Sable River to a few miles north of the Maitland River (see Appendix 1) adding hundreds of thousands of acres to the surrender. The Huron Tract lost 25% of the promised reserved lands and the Longwoods Tract lost a reserve altogether. The annuity for the Huron Tract was reduced by £275. No provision for expansion of reserved lands if needed was confirmed and no blacksmiths or agricultural instructors were provided. At the beginning of the process we left the valuation entirely up to “our Great Father’s representative” expecting fair and just treatment. It appears that we didn’t get it.

Little Thunder was still active and well able to travel at his advanced age. He travelled by canoe to Amherstburg in April of 1825 to sign Provisional Treaty No. 27½ for the surrender of

⁹² Indian Treaties, Treaty No. 280½ Vol. 2, 281.

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parts of the Western and London Districts of Upper Canada. He made the journey again in July 1827 to sign Confirmatory Treaty No. 29. It can also be seen by the council minutes of 1818 our chiefs considered Sombra Township (the Shawanese Reserve) to be a reserve for our use named after our Shawanee brothers from Ohio.

During the first two decades of the life of the Upper St.Clair Reserve there had been complaints against Wawanosh for his overbearing and dictatorial methods of leadership. On August 12, 1838 several Chiefs and Principal Men presented a petition to the Lieutenant Governor of Upper Canada asking that Wawanosh be removed as Head Chief. It stated “he had been usurping the rights and privileges of Head Chief over us acting a most dishonest part by robbing us of our goods and money.”⁹³ On September 26, 1838 five chiefs, in a letter of complaint to Wm. Jones, Resident Superintendent of Indian Affairs in the Sarnia area, referred to Wawanosh as “that great rogue and liar”.⁹⁴ In 1841 Wawanosh was under fire from the Band at Walpole Island who had drawn up a petition of complaint against him.

In 1839, Malcolm Cameron, a wealthy land speculator and politician, approached the Chief Superintendent of Indian Affairs, Samuel Peter Jarvis, with a plan to purchase a tract of land one mile wide by four miles long from off the back end of the Upper St. Clair Reserve. He claimed to have negotiated with three chiefs. Cameron followed this up by writing to Jarvis on November 9, 1839 informing him that he had conferred with Head Chief Wawanosh and had struck a bargain with us to

⁹³ Court File No. 95-CU-92484, 1995. Ontario Court (General Division) between The Chippewas of Sarnia Band and Attorney General of Canada, et al., 22.

⁹⁴ Ibid.

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purchase four square miles of our reserve. In less than a week Jarvis advised that a formal surrender to the Crown was required as per the Proclamation of 1763 and other laws in effect at the time.

The terms of the deal was never given us by any Crown representative nor was there ever any public meeting held to explain the transaction. There was never any vote taken by the general membership of the Band nor did any of our chiefs or principal men of our community fix their marks on any documents witnessed by any Crown officials.

Notwithstanding any of these requirements in 1840 the Executive Council of the Province of Upper Canada issued an Order-in-Council approving the proposed sale to Cameron. On August 13, 1853, the Province of Canada issued Letters Patent to Cameron for 2,540 acres of our land. Both Jones and Jarvis had fiduciary duties invested in them by the Crown and were responsible for our protection. They both failed in their duties.

In 1842 the Governor General of the Province of Canada, Sir Charles Bagot, appoint a commission to look into irregularities and improprieties being committed in the Indian Department. It was found that neither the Commissioner of Crown Lands nor the Chief Superintendent kept proper accounts of Indian land sales including the one to Cameron. No record keeping of any monies received was kept either by Jarvis or Jones. The down payment made by Cameron was deposited into Jarvis' personal bank account and the money trail ends there.

Both Jarvis and Jones were removed from office as a result of the Bagot Commission. Wawanosh underwent a formal inquiry into his conduct and was dismissed as Head Chief by the Governor General. However, our lands were never returned.

With practice we would get better at negotiating, however it

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would cost us in terms of land ownership. Over the next century our reserve was reduced in size to approximately 3,100 acres. In the 1970s we negotiated with the Province for a cessation of land to be used for a highway extension. On the south side of the reserve the Province expropriated the land it required from white farmers at \$300 an acre. They were forced to pay up to ten times that amount for reserve land because expropriation was not an option. This caused Chief Aylmer Plain to comment "Gradually our Indian people have learned to be vocal and determined to retain the few rights they still have, taking a lesson from every land transaction...until, to-day, the Chippewas of Sarnia will dare to match wits with the sharpest of negotiators".⁹⁵

⁹⁵ Aylmer N. Plain, *History of the Sarnia Indian Reserve* (Brights Grove, ON: Smith, 1975), 16 quoted in Schmalz, *Ojibwa*, 212.

Reading Assignment 1 (Upper Canada Land Surrenders)

<https://www.rcaanc-cirnac.gc.ca/eng/1360941656761/1544619778887>

Questions

1. What three things did the Royal Proclamation state that was new in British/First Nations Relations?
2. What two things did the Treaty of Niagara promise the First Nations for their loyalty to the British?
3. Why did the British ask the First Nations to join them in the American Revolution?
4. Why did the Three Fires Confederacy withdraw from the Revolutionary War?
5. What prompted the accelerated rate of land cessions in the early 19th century?

WEEK 11: INDIGENOUS AND COLONIAL RELATIONSHIPS, EFFECTS OF COLONIALISM PART 3

American Colonial Relations

The American Revolution

Excerpt from David D Plain, *From Ouisconsin to Caughnawaga*, Trafford Publishing 2013 pp 157-159.

The “Town Destroyer”

In 1778 the British send 200 of Colonel John Butler’s Rangers into the Wyoming Valley to evict 6,000 illegal immigrants who were squatting on “Indian lands”. They had with them 300 of their First Nation allies mostly members of the Three Fires Confederacy. The Wyoming valley was situated in the middle of the Seneca’s best hunting grounds and land never ceded by them. Most of the forts the illegals had built were quickly abandoned and the inhabitants fled. Fort Forty was the lone exception. When the warriors feigned a withdrawal the colonials foolishly poured out of their fort and into an ambush. This resulted in the killing of 227 of them.

The Revolutionary government turned to propaganda releasing a series of outlandish stories of the “massacre”. One such story read that it was a “mere marauding, a cruel and murderous invasion of a peaceful settlement . . . the inhabitants, men women and children were indiscriminately butchered by the 1,100 men, 900 of them being their Indian allies”. In truth there were only 500 men, 300 of them being their First Nation allies. And according to an exhaustive study done by Egerton Ryerson only rebel soldiers were killed and the misinformation put out by the Congress Party was

totally exaggerated and highly inflammatory.

Colonial propaganda was designed to inflame hatred among the populace toward the British's First Nation allies. However, it had the effect of inflaming hatred toward all First Nation's people due to the decades of violence along the frontier over land. The

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frontiersmen were convinced they had the right to push ever westward while harboring in their hearts the axiom "the only good Indian is a dead Indian".

General Washington bought into his own government's propaganda releases. In 1779 he decided to act. The Six Nation Iroquois League was divided on where their loyalties lay. Only the Oneida and Onondaga backed the rebel cause and even their loyalties were split. Washington charged General John Sullivan with a war of extermination against the Iroquois. Sullivan headed into Iroquois territory with an army of 6,500 men. His war of extermination was a failure but he did destroy forty Seneca and Cayuga towns along with burning all their crops. Although it is true that atrocities were committed by both sides those committed by the rebels were mostly forgotten. During this campaign the Iroquois dead were scalped and in one instance one was skinned from the waist down to make a pair of leggings!

The famished Iroquois fled to Niagara where they basically sat out the rest of the war. With their crops destroyed the British supplied them with the necessities putting a tremendous strain on their war effort. This expedition earned George Washington the infamous nickname of "Town Destroyer". Now not only was any hope gone of assistance from the Shawnee but also the Iroquois. Meanwhile, in Illinois country George Rogers Clark was determined to retake Fort Sackville at Vincennes. He had captured it the year before only to lose it to Colonel Hamilton who had marched immediately from Detroit. He left Kaskaskia on February 5th marching his 170 militiamen across flooded plains and waist deep, freezing water. When he arrived at Vincennes he used the old dodge of marching his men across a small patch of tableland visible to the fort. He repeatedly marched them across this plateau giving the enemy the impression that he had many more men

than he actually had. The history books claim that this had such an alarming affect on the First Nations at the fort that they were “scared off” by the ruse and the fort fell immediately.

It is true that the British were abandoned by their First Nation allies. They were members of the Three Fires Confederacy. It is

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not true that they were “scared off”. Of the 170 militiamen with Clark some were Frenchmen from New Orleans. The French, like some of the First Nations, were also split in their allegiances. Captain Alexander McKee wrote to Captain R.B. Lernoult quite worried about news he had received regarding Three Fires support. In the letter he wrote that the Ottawa and Chippewa had sent a belt of peace to other surrounding nations saying they had been deceived by the British and the Six Nations into taking up the hatchet against the rebels. If they remained with the hatchet in their hands they would be forced to use it against their brothers the French. They reported seeing them coming with Clark and his Virginians and therefore withdrew as they still had great affection for the French. Old loyalties die hard. They were determined now to lay down the hatchet and remain quiet thus leaving the whites to fight among themselves. They were advising their brothers the Shawnee to do the same and that the tribes of the Wabash were also of like mind. This was not good news for the British.

The withdrawal of support from the Three Fires Confederacy and the sidelining of the Six Nations Iroquois that year left the British with only support from the Miami, Shawnee and some of the Delaware. There would be more atrocities to follow but still it would be another three years before the British would see any Three Fires’ support.

Gnadenhutten Massacre 1782



Gnadenhütten Massacre-Gnadenhütten, Ohio 1782
Ohio History Central

Excerpt from David D Plain, *From Ouisconsin to Caughnawaga*, Trafford Publishing 2013 pp159-162.

Massacre at Gnadenhütten

Hatred toward First Nations people by the rebels continued to be the norm among the general populace. Most, especially frontiersmen, failed to distinguish between their First Nation

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allies, their First Nation enemies and the First Nation communities that were neutral and wanting only to sit out the war in peace.

In the spring of 1782 the Moravian Delaware were living near their town of Gnadenhütten on the Muskingum River. They had been long converted to Christianity by the Moravian missionaries and had taken up western societies' ways. They were farmers. They wore European dress and had their hair cropped in European style. They lived in houses rather than lodges. They worshipped in a Christian church on Sundays. Their community functioned under the auspices of their Moravian mentors.

The Muskingum had become a dangerous war zone. They realized the danger was particularly heightened for them being "Indians". They had determined to abandon their farms and move the whole community further west to seek safe haven among the Wyandotte of Sandusky as many of their Delaware brothers who were not Christian had done already.

Before they could leave they were approached by Colonel David Williamson and 160 of his Colonial Militia. They claimed to be on a peaceful mission to provide protection and to remove them to Fort Pitt where they could sit out the war in peace. The leaders of the Gnadenhutten community encouraged their farmers to come in from the fields around Salem and take advantage of the colonel's good offer. When they arrived all were relieved of their guns and knives but told they would be returned at Fort Pitt.

As soon as they were defenseless they were all arrested and charged with being "murders, enemies and thieves" because they had in their possession dishes, tea cups, silverware and all the implements normally used by pioneers. Claims that the missionaries had purchased the items for them went unheeded. They were bound and imprisoned at Gnadenhutten where they spend the night in Christian prayer. The next day the militia massacred 29 men, 27 women and 34 children all bound and defenceless. Even pleas in excellent English on bended knees failed to save them. Two escaped by pretending to be dead and fled to Detroit where the stories of the rebels' atrocities were told.

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The Virginians decided to continue the massacre at Gnadenhutten with a campaign of genocide. The plan was to take the Wyandotte and their allies at Sandusky by surprise and annihilate all of the inhabitants. They gathered a force of 478 men at Mingo Bottoms on the west side of the Ohio River. General Irvine, who had abhorred Williamson's actions at Gnadenhutten, deferred command of the expeditionary force to Colonel William Crawford.

The force left Mingo Bottoms on May 25th avoiding the main trail by making a series of forced marches through the wilderness. On the third day they observed two First Nation scouts and chased them off. These were the only warriors they saw on their 10 day march. Just before they crossed the Little Sandusky River they came unwittingly close to the Delaware chief Wingenud's camp. Finally Crawford arrived at the Wyandotte's main village near the mouth of the Sandusky River. He assumed his covert

operation had been a success and they had arrived at their objective undetected. But he was dead wrong. His Virginia Militia had been closely shadowed by First Nation scouts and reports of their progress had been forwarded to the chiefs.

War belts were sent out to neighboring Delaware, Shawnee and other Wyandotte towns and their warriors had gathered at the Half King Pomoacan's town. Alexander McKee was also on his way with 140 Shawnee warriors.

An urgent call for help had been sent to the British commandant Major Arent S. De Peyster at Detroit. He responded by sending Captain William Caldwell with 70 of his rangers. One hundred and fifty Detroit Wyandotte joined Caldwell along with 44 "lake Indians". Caldwell complained to De Peyster "The lake Indians were very tardy but they did have 44 of them in action". These "lake Indians" were Chippewa warriors from Aamjiwnaang at the foot of Lake Huron. The Aamjiwnaang Chippewa were members of the Three Fires Confederacy and were at Vincennes when they withdrew support from the British in 1779. The fact that they only raised 44 warriors attests to the

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lack of their war chiefs' support. They were probably young men incensed by the stories of Gnadenhutten and acting on their own. Crawford was dumbfounded when he arrived at the Wyandotte village and found it deserted. He and his officers held council and decided to move up river hoping to still take the Wyandotte by surprise. They didn't get far when they were met by the warriors from Pomoacan's town. They were held in check until McKee and Caldwell arrived. The battle lasted from June 4th to the 6th and resulted in a complete First Nation's victory. The rebel's expedition to annihilate the Wyandotte ended in disaster for the Virginians. It cost them 250 dead or wounded. Caldwell's Rangers suffered two killed and two wounded while the First Nations had four killed and eight wounded.

Colonel Williamson was able to lead the rebel survivors back to safety but Colonel Crawford was captured along with some of the perpetrators of the Gnadenhutten massacre. They were taken to one of the Delaware towns where they were tried and sentenced

to death. Their punishment for Gnadenhutzen atrocities was not an easy one.

Viewing Assignment 1

View the film The Moravian Massacre: <http://turtlegang.nyc/gnadenhutzen-massacre/> last viewed February 6, 2022.

Indian War of 1790-95



Northwest Indian War 1790-95
Wikiwand

Excerpt from David D Plain, *From Ouisconsin to Caughnawaga*, Trafford Publishing 2013 pp 166-181.

The Indian War of 1790-95

Little Turtle's War

United States' Indian policy grew out of the idea that because First Nations fought on the side of the British during the Revolutionary War they lost the right of ownership to their lands when Britain ceded all territory east of the Mississippi. First Nations were told that the United States now owned their territories and they could expel them if they wished to do so. This right of land entitlement by reason of conquest stemmed from their victory over the British and the hatred of "Indians" which had been seething for decades. They needed First Nation's lands northwest of the Ohio River to sell to settlers in order to raise much-needed revenue. But the impoverished new nation could not back up their new policy. So they took a different tact.

In March of 1785 Henry Knox was appointed Secretary of War and he began to institute a new policy. He proposed to Congress that there were two solutions in dealing with the First Nations.

The first was to raise an army sufficient to extirpate them.

However, he reported to Washington and Congress that they didn't have the money to fund such a project. The estimated population of the First Nations east of the Mississippi and south of the Great Lakes was 76,000. The Miami War Chief Little Turtle's new "Confederation of Tribes" was quickly gaining numbers and strength and they were determined to stop American advancement

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at the Ohio. To try to beat them into submission not only seemed infeasible but immoral. He argued it was unethical for one people to gain by doing harm to other people and this could only harm America's reputation internationally.

The second solution, which he favored, was to return to the pre-revolutionary policy of purchasing First Nation Lands through the cession treaty process. In order to sell this idea to Washington and Congress he pointed out that the First Nations tenaciously held on to their territories and normally would not part with them for any reason. This was because being hunting societies the game on their lands supported their population. But, as proven in the past, time and again, when too many settlers moved into their territories game became scarce. Because the land was overrun by whites and ruined as a hunting territory they would always consider selling their territory and move their population further west.

In 1785 an Ordinance was passed by Congress dividing the territory north and west of the Ohio River into states to be governed as a territory. In 1787 this Ordinance was improved upon by passing the Northwest Ordinance appointing Major General Arthur St. Clair governor of the new territory. The new Ordinance covered a huge tract of land encompassing the present-day states of Ohio, Michigan, Indiana, Illinois and Wisconsin. Land would now be purchased and hostilities would cease unless "Indian" aggression were to provoke a "just war". America was determined to expand westward as its very existence depended upon it. Clearly

there would be “just wars”.

The first of these cession treaties was signed at Fort Harmar in 1789. This small cession did little to change the minds of the First Nations Confederacy. Hostilities continued provoking the first of the “just wars”. In 1790 President Washington authorized St. Clair to raise troops to punish Little Turtle’s Confederacy of Miami, Shawnee, Ottawa, Potawatomi and Ojibwa nations. He raised an army of 1,200 militia and 320 regulars and set out from Fort Washington, Cincinnati, under the command of Brigadier General Josiah Harmar.

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Little Turtle retreated before Harmar’s lumbering army. He led Harmar deep into enemy territory where he had set a trap in the Maumee River valley near present-day Fort Wayne, Indiana. Harmar’s army was strung out in one long column. The trap was sprung and Little Turtle attacked Harmar’s flank killing 183 and wounding 31. Panic set in. Harmar retreated in disarray. Little Turtle pursued intent on wiping out the American army. However, an eclipse of the moon the next night was interpreted as a bad omen so the pursuit was called off.

General Harmar claimed a victory but had to face a board of inquiry. The defeat was whitewashed but Harmar was replaced by General St. Clair who was a hero of the Revolutionary War. Little Turtle’s stunning success bolstered the ranks of the Confederacy. In 1791 St. Clair raised another army of 1,400 militia and 600 regulars. He marched them out of Fort Washington and took up a position on high ground overlooking the Wabash River.

Little Turtle and his war council decided to take the Americans head on. Not their usual tactic it took St. Clair by surprise. Confederacy warriors scattered the Kentucky Militia. Other militiamen shooting wildly killed or wounded some of their own men. Bayonet charges were mowed down by fire from the surrounding woodlands. St. Clair tried to rally his troops but could not. With General Richard Butler, his commanding officer, wounded on the battlefield he ordered a retreat. It was no orderly one. Most flung their rifles aside and fled in a panic.

The American army was completely destroyed. Suffering

nearly 1,000 casualties it would be the worst defeat ever suffered by the United States at the hands of the First Nations. Washington was livid. He angrily cursed St. Clair for being “worse than a murderer” and the defeat on the Wabash became known as St. Clair’s Shame. On the other hand First Nations’ hopes and confidence soared.

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Congress at the Glaize

St. Clair’s Shame left the fledgling new nation in a precarious position. The First Nations had just destroyed the only army the United States had. President Washington put Major General Anthony Wayne in charge of building a new one and Congress appropriated one million dollars toward the project.

Wayne’s nickname was “Mad Anthony” which he earned during the Revolution, but there was nothing “mad” about the man. He was methodical and extremely determined. Wayne set out to build the new army at Pittsburgh. It would be an army well-trained, disciplined and large enough to take care of the “Indian problem”. And he would be sure to take enough time to ensure a successful campaign.

He began recruiting in June of 1792. His goal was an army of 5,120 officers, NCOs and privates whipped into the crack troops needed to defeat a formidable enemy. By the end of 1792 he had moved twenty-two miles south of Pittsburgh to Legionville where he wintered. In the spring of 1793 he moved to Hobson’s Choice on the Ohio River between Cincinnati and Mill Creek. Finally, in October of 1793 he made his headquarters near Fort Hamilton.

Wayne received new recruits daily all the time relentlessly drilling them into the army he knew he needed. But all did not go well with the project. Desertion rates were extremely high. The First Nation’s stunning successes on the Wabash and in the Maumee Valley had instilled terror in the hearts of ordinary pioneers and moving further toward “Indian Country” only heightened their fear. Many new recruits would desert at the first sign of trouble.

The problem had become so chronic that Wayne posted a reward for the capture and return of any deserter. After a court-martial

the guilty would be severely punished usually by 100 lashes or sometimes even executed. An entry in the Orderly Book

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Mss. dated August 9, 1792 reads, “Deserters have become very prevalent among our troops, at this place, particularly upon the least appearance, or rather apprehension of danger, that some men (for they are unworthy of the name of soldiers), have lost every sense of honor and duty as to desert their post as sentries, by which treacherous, base and cowardly conduct, the lives and safety of their brave companions and worthy citizens were committed to savage fury.”

Meanwhile, warriors from other First Nations joined the confederacy Little Turtle and Blue Jacket had forged. In October 1792 the Shawnee hosted a congress held at the Glaize, where the Auglaize River flows into the Maumee. Delegates from the nations whose territories were being defended attended. These were Wyandotte from Sandusky, Delaware, Shawnee, Mingo, Miami, Munsee, Cherokee and Naticoke. Also attending were other First Nations from further away but all offering support for the war effort. Some of these were Fox and Sauk from the upper Mississippi, Six Nations and Mohican from New York, Iroquois from the St. Lawrence and Wyandotte from Detroit. There were also many warriors from the Three Fires Confederacy. They were Ottawa, Potawatomi and Chippewa from Detroit as well as Chippewa from Aamjiwnaang and Saginaw. There were even some Chippewa from Michilimackinac. This was the largest First Nation congress every brought together by First Nations alone. Even though the United States had suffered two humiliating defeats at the hands of the First Nation Confederacy they still had little respect. Henry Knox characterized them as Miami and Wabash Indians together with “a banditti, formed of Shawanese and outcast Cherokees”. However, because their military was in shambles and they had a deficiency in revenue peaceful negotiations were preferable to another war.

Washington at first sent delegates to the Glaize from their First Nation allies with offers to negotiate. There were still some groups of individual First Nations friendly with the Americans despite the

treatment received. The delegation of “U.S. Indians” arrived and the celebrated Seneca orator Red Jacket spoke for the U.S.

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Red Jacket rose to speak to the nearly one thousand conferees. He spoke on two strings of wampum bringing the American message that even though they defeated the mighty British and now all Indian territories belonged to them by right of conquest they may be willing to compromise. They offered to consider accepting the Muskingum River as the new boundary between the United States and “Indian Country”. But the Confederacy saw no need to compromise. After all they had defeated American armies not once but twice in the last two years. They insisted the boundary agreed to in the Treaty of Fort Stanwix in 1768 be adhered to. That boundary was the Ohio and they would accept no other.

The Shawnee chief Painted Pole reminded Red Jacket that while his Seneca group was in Philadelphia cozying up to the Americans the Confederacy was busy defending their lands. Now he was at the Glaize doing the Americans dirty work. He accused Red Jacket of trying to divide the Confederacy and demanded that Red Jacket speak from his heart and not from his mouth. Painted Pole then took the wampum strings that Red Jacket had spoken on and threw them at the Seneca delegation’s feet. Red Jacket was sent back to the Americans with the Confederacy’s answer, “there would be no new boundary line”.

There was a tell-tale sign at that conference that Red Jacket’s task would be difficult if not impossible. In normal negotiations the civil chiefs would sit in the front with the War Chiefs and warriors behind them. In this arrangement it would be the much easier to deal with Civil Chiefs that would negotiate. But at the Glaize the War Chiefs sat in front of the Civil Chiefs meaning that Red Jacket would be dealing with the War Chiefs.

The British sat in the wings waiting for the new republic’s experiment in democracy to fail and hoping at least for an “Indian boundary state” to be formed. The Spanish at New Orleans also sat by hoping for this new “Indian State” as it would serve as a buffer state preventing American expansion into Illinois

country. The British even had observers at the Great Congress at the Glaize in the person of Indian Agent Alexander McKee and

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some of his men. Hendrick Aupaumut, a Mohican with Red Jacket's emissaries, accused McKee of unduly influencing the conference's outcome. But the Americans were not about to be deterred so easily.

Peace Negotiations

The year following Red Jacket's failed negotiations President Washington appointed three Commissioners to try to negotiate a peace with the First Nations Confederacy. Benjamin Lincoln, Timothy Pickering and Beverly Randolph left Philadelphia travelling north to Niagara. John Graves Simcoe, Lieutenant-Governor of Upper Canada, afforded them British hospitalities while they waited for word on a council with the First Nation chiefs. They hoped to meet with the Confederacy at Sandusky that spring.

The Americans thought the British would be useful as an intermediary, but the British's interests were really making sure the Confederacy didn't fall apart and long-term that an "Indian barrier state" would be formed. The United States also had ulterior motives. Although they would accept a peace as long as it was on their terms they would be just as happy with failure to use as an excuse for their "just war". Simcoe had assessed the situation correctly when he wrote in his correspondence "It appears to me that there is little probability of effecting a Peace and I am inclined to believe that the Commissioners do not expect it; that General Wayne does not expect it; and that the Mission of the Commissioners is in general contemplated by the People of the United States as necessary to adjust the ceremonial of the destruction and pre-determined extirpation of the Indian

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Americans". While all this was going on Wayne advanced his army to Fort Washington.

Meanwhile Washington asked the Mohawk chief Joseph Brant to travel to the Miami River where the Confederacy was in council. He was to try to persuade the Chiefs to meet the

Commissioners at Sandusky. He was partially successful in that they sent a delegation of fifty to Niagara to speak to the American Commissioners in front of Simcoe.

The delegation demanded the Commissioners inform them of General Wayne's movements and they also wanted to know if they were empowered to fix a permanent boundary line. The Commissioners must have answered satisfactorily because the delegation agreed that the Chiefs would meet them in council at Sandusky.

The Commissioners travelled with a British escort along the north shoreline of Lake Erie stopping just south of Detroit. Fort Detroit had yet to be handed over to the Americans and Simcoe refused to let them enter the fort so they were put up at the house of Mathew Elliott an Irishman who had been trading with the Shawnee for many years. While they were there another delegation arrived from the Miami. The Chiefs had felt that the first delegation had not spoken forcefully enough regarding their demands that the original boundary line of the Ohio River was to be adhered to and that any white squatters be removed to south of the Ohio. They also wanted to know why, if the United States was interested in peace, Wayne's army was advancing? No answer was forthcoming. However, the Commissioners did inform this delegation that they were only authorized to offer compensation for lands and it was the United States' position that those lands were already treated away. Besides, the United States felt that it would be impossible to remove any white settlers as they had been established there for many years. The delegation returned to the Miami with the Commissioners' response which was totally unacceptable to the Chiefs.

A council was held at the foot of the Maumee rapids where Alexander McKee kept a storehouse. Both McKee and Elliott

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were there as British Indian Agents. Joseph Brant suggested they compromise by offering the Muskingum River as a new boundary line. The Chiefs were in no mood to compromise having just defeated the American Army not once but twice. Brant accused McKee of unduly influencing the Chiefs' position. The Delaware

chief Buckongahlas indicated that Brant was right. With the Confederacy unwilling to compromise and the United States, backed by Wayne's army, standing firm things appeared to be at an impasse. The Chiefs crafted a new proposal. A third delegation carried it to the Commissioners on the Detroit.

The First Nations said money was of no value to them.

Besides, they could never consider selling lands that provided sustenance to their families. Since there could be no peace as long as white squatters were living on their lands they proposed the following solution:

We know that these settlers are poor, or they would never have ventured to live in a country that has been in continual trouble ever since they crossed the Ohio. Divide, therefore, this large sum which you have offered us, among these people; give to each, also, a proportion of what you say you would give to us annually, over and above this very large sum of money, and we are persuaded they would most readily accept of it, in lieu of that lands you sold them. If you add, also, the great sums you must expend in raising and paying armies with a view to force us to yield you our country, you will certainly have more than sufficient for the purposes of repaying these settlers for all their labours and their improvements. You have talked to us about concessions. It appears strange that you expect any from us, who have only been defending our just rights against your invasions. We want peace. Restore to us our country and we shall be enemies no longer.

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The delegation also reminded the Commissioners that their only demand was "the peaceable possession of a small part of our once great country". They could retreat no further since the country behind them could only provide enough food for its inhabitants so they were forced to stay and leave their bones in the small space to which they were now confined.

The Commissioners packed up their bags and left. There would be no council at Sandusky. They returned to Philadelphia

and reported to the Secretary of War, “The Indians refuse to make peace.” Wayne’s invasion would be “just and lawful.”

Meanwhile, at the Maumee Rapids a War Feast was given and the War Song sung encouraging all the young warriors to come in defense of their country. “The whole white race is a monster who is always hungry and what he eats is land” declared Shawnee warrior Chicksika. Their English father would assist them and they pointed to Alexander McKee.

The Battle of Fallen Timbers

While the United States was busy trying to relieve the First Nations of their lands peacefully and on their terms General Wayne was busy preparing for their “just” war. He moved steadily west establishing Forts Washington and Recovery along the way. They would serve his supply lines during the upcoming battles. In October 1793 he reached the southwest branch of the Great Miami River where he camped for the winter. The Confederacy made two successful raids on his supply lines that autumn then returned to the Glaiize for the winter.

Meanwhile, Britain had gone to war with France in Europe. Sir Guy Carleton, Canada’s new Governor, was sure that the

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United States would side with France and this would mean war in North America. He met with a delegation from the Confederacy in Quebec and reiterated his feelings on a coming war with the Americans. He informed them that the boundary line “must be drawn by the Warriors.” He then ordered Fort Miami to be re-established on the Maumee River just north of the Glaiize as well as strengthening fortifications on a small island at its mouth.

Lieutenant-Governor Simcoe visited the Glaiize in April 1794 and informed the council that Britain would soon be at war with the United States and they would reassert jurisdiction over lands south of the Great Lakes and tear up the Treaty of Fort Harmer. Several years before the Americans talked some minor chiefs and other warriors into signing that treaty turning all lands formerly held by the British over to the United States of America for a paltry \$ 9,000 and no mention of an “Indian” border. Meanwhile,

Indian Agents McKee and Elliott encouraged their Shawnee relatives with the likelihood of British military support. All of this was very encouraging indeed.

General Wayne had his army of well-trained and disciplined men. They numbered 3,500 including 1,500 Kentucky Militiamen. This army was not the lax group of regulars and volunteers the Confederacy had defeated at the Wabash and Maumee Valley. Neither was the Confederacy the same fighting force of three years earlier. Many warriors had left to return to their homelands in order to provide for their families.

The American Army left their winter quarters and moved toward the Glaize. Little Turtle saw the handwriting on the wall. He advised the council “do not engage ‘the General that never sleeps’ but instead sue for peace”, but the young men would have none of it. When he could not convince them he abdicated his leadership to the Shawnee War Chief Blue Jacket and retired.

Blue Jacket moved to cut Wayne’s supply lines. He had a force of 1,200 warriors when he neared Fort Recovery which was poorly defended. Half of his warriors were from the Three Fires Confederacy and they wanted to attack and destroy the fort for psychological reasons in order to give another defeat for Wayne

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to think about. But Blue Jacket was against this plan. The day was wasted taking pot shots at the fort and they never cut off Wayne’s supply line. Blue Jacket’s warriors returned to the Glaize deeply divided.

In the first week of August an American deserter arrived at the Glaize and informed Blue Jacket of Wayne’s near arrival. He had moved more quickly than anticipated and had caught them off guard. Many the Confederacy’s 1,500 warriors were off hunting to supplement their food supply. Others were at Fort Miami picking up supplies of food and ammunition. Blue Jacket ordered the villages at the Glaize to evacuate. Approximately 500 warriors gathered up-river to make a defense at a place known as Fallen Timbers. It was an area where a recent tornado had knocked down a great number of trees.

Out-numbered six to one the warriors fought bravely. They

established a line of defence and when they were overcome by the disciplined advance of American bayonets they retreated only to establish a new line. This happened over and over until they reached the closed gates of Fort Miami where they received the shock of their lives!

The fort was commanded by Major William Campbell and he only had a small garrison under his charge. He was duty bound to protect the fort if it was attacked but not to assist the King's allies. If he opened the gates to the pleading warriors he risked not only his own life but the lives of the soldiers under him. Not only that but there would be a good chance of plunging England into a war with the United States, a war they could not afford being fully extended in Europe. He made his decision quickly. He peered over the stockade at the frantic warriors and said "I cannot let you in! You are painted too much my children!" They had no choice but to flee down the Maumee in full retreat.

It was not the defeat at Fallen Timbers that broke the confederacy. They could always regroup to fight another day. It was instead the utter betrayal of their father the British they did not know how to get over. It also established the United States as a bona fide nation because it defeated Britain's most

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important ally along the frontier. One chronicler wrote that it was the most important battle ever won by the United States because it was the war with the First Nations' Confederacy that would make or break the fledging nation. It also showed just how trustworthy the British could be as an ally. Years later Blue Jacket would complain "It was then that we saw that the British dealt treacherously with us"...

A Peace Treaty with Washington

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...the First Nations Confederacy under Blue Jacket being defeated by General Anthony Wayne at Fallen Timbers in 1794. The following year chiefs of the various First Nations began arriving at Greenville, Ohio to negotiate a peace treaty with the United States. That summer over 1,000 First

Nations people gathered around Fort Greenville. These included chiefs from the Wyandotte, Delaware, Shawnee, Ottawa, Chippewa, Potawatomi, Miami and Kickapoo.

This treaty was primarily a peace treaty between George Washington, President of the United States, and chiefs representing the above mentioned First Nations. My great-great grandfather signed as one of the seven War Chiefs of the Chippewa. But not all former combatants were represented. Among those missing and vehemently against the peace were Shawnee chiefs Tecumseh and Kekewepellethe. Rather than deal the Americans Tecumseh with his followers migrated first to Deer Creek, then to the upper Miami valley and then to eastern Indiana.

Land cessions were also included as part of the terms for peace. Article 3 dealt with a new boundary line ‘between the lands of the United States and the lands of the said Indian tribes’. This effectively ceded all of eastern and southern present day Ohio and set the stage for future land grabs. Included in the United States’ ‘relinquishment’ of all ‘Indian lands northward of the River Ohio, eastward of the Mississippi, and westward and southward of the Great Lakes’ were cessations of sixteen other tracks of land, several miles square, located either were U.S. forts were already established or where they wished to build towns. However, the term “lands of the said Indian tribes” had vastly different meanings to the two sides.

The First Nations wanted their own sovereign country but the United States dispelled any thought along these lines with Article

5. It defined relinquishment as meaning “The Indian tribes that

have a right to those lands, are to enjoy them quietly . . . but when those tribes . . . shall be disposed to sell their lands . . . they are to be sold only to the United States”. In other words we had no

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sovereign country but only the right to use lands already belonging to the United States of America!

The Chippewa and Ottawa also ceded from their territories a strip of land along the Detroit River from the River Raisin to

Lake St. Clair. It was six miles deep and included Fort Detroit. The Chippewa also ceded a strip of land on the north shore of the Straits of Mackinaw including the two islands of Mackinaw and De Bois Blanc. The stage was now set for further U.S. expansion. As a footnote the metaphorical language changed at the conclusion of the peace agreement. First Nations had always used familial terms when referring to First Nations and European relationships. First the French and then the British were always referred to as father. The Americans, since their beginning, were referred to as brother. This continued through the negotiations at Greenville until its conclusion at which time the reference to Americans in the person of Washington changed from bother to father.

Unfortunately because of a clash of cultures this patriarchal term held different meanings to each side. To the First Nations a father was both a friend and a provider. The Wyandotte chief Tarhe spoke for all the assembly because the Wyandotte were considered an uncle to both the Delaware and Shawnee and he was the keeper of the council fire at Brownstown. He told his 'brother Indians' that they now acknowledge 'the fifteen United States of America to now be our father and . . . you must call them brothers no more'. As children they were to be 'obedient to our father; ever listen to him when he speaks to you, and follow his advice'. The Potawatomi chief New Corn spoke after Tarhe and addressed the Americans as both father and friend. Other chiefs spoke commending themselves to their father's protection and asked him for aid. The Chippewa chief Massas admonished the assembly to 'rejoice in acquiring a new, and so good, a father'.

Tarhe eloquently defined a father for the American emissaries: 'Take care of your little ones and do not suffer them to be imposed upon. Don't show favor to one to the injury of any. An impartial

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father equally regards all his children, as well as those who are ordinary as those who may be more handsome; therefore, should any of your children come to you crying and in distress, have pity on them, and relieve their wants.'

Of course American arrogance stopped up their ears and they could not hear Tarhe’s sage advice. Until this present day they continue to live out their understanding of the term father as a stern patriarch and one either to be obeyed or disciplined.



Treaty of Greenville 1795 Map

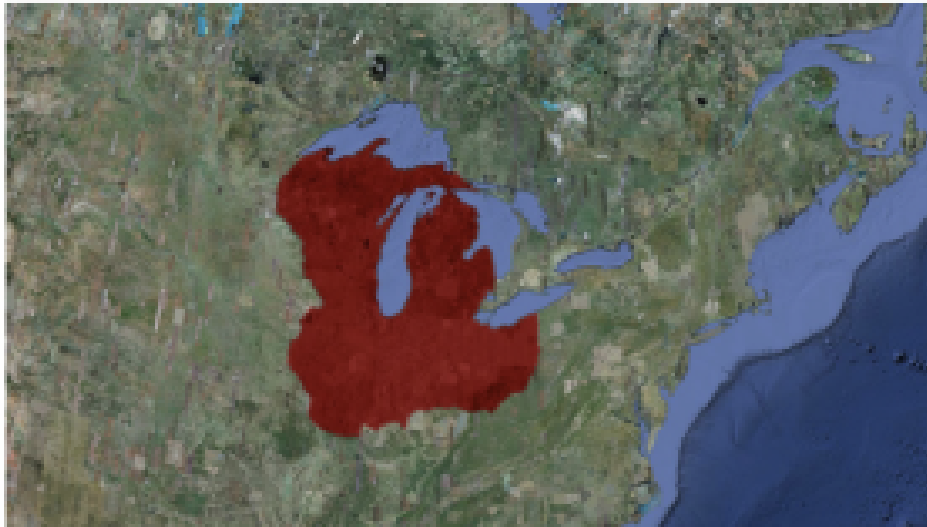
Viewing Assignment 2

View the film *The Battle of the Wabash*, last viewed February 6, 2022.



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globalddvls/?p=86#oembed-1>

Tecumseh’s Vision 1808-13



Tecumseh's Permanent Homeland
Map Design: Monica Virtue used with permission

Excerpt from David D Plain, *From Ouisconsin to Caughnawaga*, Trafford Publishing 2013 pp 192-217, 240-250.

The War of 1812

Disaster at Prophetstown

Tecumseh arrived back at Prophetstown in late January 1812 but there was no warm welcome awaiting him. To his bitter amazement the Shawnee town at the junction of the Tippecanoe and Wabash Rivers lay in ruins. When told the details of the disaster he was furious. He had left specific orders with his brother not to engage the Big Knives but to appease them at all cost. He had told Tenskwatawa, the Prophet that the time would come for war, but not now. It was too early. It is reported that he was so enraged that he grabbed his brother by the hair, shook him and threatened to kill him.

The summer of 1811 was one of fear and apprehension all along the frontier. The summer of unrest was caused by a few young warriors loyal to Prophetstown but nevertheless hotheads acting on their own. They had been raiding settler's farms, stealing their horses and a few had been killed.

William Henry Harrison, the governor of Indiana, met with Tecumseh at Vincennes in July. Tecumseh tried to convince him that the confederacy he was building was not for war but for peace. He was not successful. They had met in council before and although they had respect for each other they disagreed strenuously. The year before their council almost ended violently.

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Winamek, a Potawatomi chief loyal to the Big Knives suggested the warriors at Vincennes raise a large war party and attack Prophetstown but Black Hoof convinced him otherwise. Black Hoof and The Wolf two Shawnee chiefs loyal to the Americans attended several councils with settlers in Ohio convincing them that they and their three hundred warriors were peaceful. Black Hoof took this opportunity to set all the blame for all the troubles at the foot of Tecumseh and Tenskwatawa.

Meanwhile, in June some of Tecumseh's entourage were busy recruiting followers from the Wyandotte of Sandusky. They encountered some resistance so they handled it by preying on the Wyandotte's fear of witchcraft. They accused their opposition of it and three were burned alive as sorcerers including the old village chief Leather Lips. American officials called for conferences with their First Nation allies at Fort Wayne and Brownstown on the Detroit River. They came from eastern Michigan, Ohio and Indiana and all denounced the Shawnee brothers. The Shawnee delegation to Brownstown was led by George Bluejacket and Tachnedorus or Captain Logan the Mingo chief. Although they affirmed their loyalty to the Big Knives they took the opportunity to visit British Agents across the river at Amherstburg.

Harrison was convinced that all the turmoil on the frontier emanated from Prophetstown. There was more trouble perpetrated by the young hot head warriors. Three of these warriors believed to be Potawatomi had stolen horses on the White and Wabash Rivers terrorizing the settlers there. While Tecumseh was on his three thousand mile sojourn building the confederacy Harrison began to assemble a large army at Vincennes. He was determined to disperse the First Nations who had congregated at Prophetstown.

Harrison made his plans public telling Black Hoof to keep his Shawnee followers in Ohio so they would not be connected to the coming conflict. He also gave the same advice to the Miami and Eel River Wea but his words did not sit well with some of the Miami. Prophetstown was situated across the boundary in Miami territory and they did not appreciate having their sovereignty

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impinged upon. Word of the military buildup quickly traveled up the Wabash to Prophetstown.

Tenskwatawa hurriedly call a council to decide what to

1. The decision was made to send a Kickapoo delegation to

Vincennes. Probably led by Pamawatam the war chief of the Illinois River Kickapoo the delegation was not successful. They had tried to negotiate that a settlement of the troubles with the settlers be sorted out in the spring.

The news they returned with was not good. Harrison had assemble an army of one thousand soldiers and they were about to march up the Wabash. The only thing that would deter them was the return of stolen horses and for those who had committed murders along the frontier to be handed over for punishment.

Harrison also demanded the dispersal of Prophetstown.

The Prophet had to decide whether to comply or fight.

They were not in good shape for a major battle. They needed the little lead and powder they had to get them through the upcoming winter. They were outnumbered. The congregation at Prophetstown consisted of mostly Kickapoo and Winnebago warriors that had camped there to hear Tenskwatawa preach along with a sprinkling of Potawatomi, Ottawa, Ojibwa, Piankeshaw, Wyandotte and Iroquois. There were also a small number of Shawnee followers that lived there permanently. In total they could only muster four to five hundred warriors. Tecumseh was right.

The time for a fight with the Big Knives had not yet arrived.

Harrison started the long, lumbering 180 mile journey up the Wabash on the 29th of October. One third of the army he commanded were regulars from the 4th Regiment of the U.S.

Infantry. The rest was made up of 400 Indiana Militia, 120 mounted Kentucky volunteers and 80 mounted Indiana riflemen. Harrison had hoped that his show of American military might would force Prophetstown to capitulate but he underestimated First Nations tenacity. The Prophet decided to disregard Tecumseh's orders and stand and fight.

Prophetstown scouts monitored Harrison's progress up the eastern side of the Wabash while the warriors prepared spiritually

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for the upcoming battle. Tenskwatawa pronounce the Master of Life was with them and the spirits would assist in the battle by making them invisible. He prophesied that he had the power to turn the American's powder to sand and their bullets to mud. When Harrison's army arrived the warriors had worked themselves into a frenzy. The Americans made camp about a mile north of Prophetstown on a patch of high ground at Burnett's Creek. They sent a delegation to give The Prophet one last chance to sue for peace but the three chiefs they met with refused the offer. Harrison planned to attack the next day.

The Prophet and his council of war chiefs determined that being outnumbered 2 to 1 and low on ammunition the only real chance for success was to take the fight to Harrison that night. Before dawn about 4 a.m. on the 7th of November 1811 the warriors surrounded the American encampment. They could see the silhouettes of the sentries outlined by their campfires. Harrison and his officers were just being aroused for morning muster. The surprise attack began.

The Winnebago led by Wawepakoosa would attack from one side while Mengoatowa and his Kickapoo would strike from the other. The warriors crept stealthily into position and just as they were about to commence the assault an American sentry saw movement in the underbrush that surrounded the encampment. He raised his rifle and fired and the battle was on!

Blood curdling shrieks and war whoops filled the air accompanied by volleys of gunfire from the darkness all around. The warriors rushed forward and the American line buckled. Others scrambled to form battle lines. The volleys of musketry

from the warriors were intense and some of the new recruits as well as the riflemen protecting the far left flank broke for the center. However, the main line of regulars held and the warriors were unable to break through. The right flank now came under a tremendous assault of gunfire from a grove nearby. Officer after officer, soldier after soldier was felled. The line was about to collapse when a company of mounted riflemen reinforced it.

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The warrior's surprise attack was now in trouble. The American army was badly mauled but managed to hold. Ammunition was running low and daylight was breaking. The war party that had been so successful from the grove were now uprooted by a company of riflemen and were in retreat. Harrison turned from defense to offense routing the warriors who were out of ammunition. They began a full retreat back to an empty Prophetstown. When they arrived there with ammunition spent they decided to disperse.

Harrison spent the rest of the 7th and some of the 8th of November waiting for the warriors to commence a second assault. When they didn't he marched to Prophetstown only to find the town's inhabitants consisted of one wounded man and one old woman who had been left behind. They were taken prisoner but treated well. Harrison burned Prophetstown to the ground including the granary. It was going to be a long, hard winter. Harrison and his army limped back to Vincennes where he would claim a great victory. But his badly mauled forces told another story. American casualties amounted to 188 including 68 killed. First Nation estimates range from 25 to 40 killed. The warriors had given a good account of themselves having assailed a superior force on its chosen ground and inflicting higher casualties on them.

War Clouds on the Horizon

When the Prophetstown warriors retreated from the battlefield

they carried some of their fallen with them. They quickly buried them at their town and withdrew to see what Harrison would do next.

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Although the Americans held their ground during the surprise attack they were bruised and stunned. Harrison ordered them to stand at the ready expecting the warriors to mount another frontal assault. He waited all through November 7th and part way through the 8th. That attack never came. Little did he know the warriors had withdrawn due to lack of ammunition.

When the warriors failed to materialize he marched on Prophetstown burning it to the ground destroying everything that was there. The warriors watched from afar. They could see the large billows of black smoke rising from the valley. The next day their scouts informed them the Big Knives had left so they returned to see what the enemy had done. They were horrified at the sight that greeted them. Debased American soldiers had dug up the fresh graves of their brave fallen warriors. The bodies were strewn about and left to rot in the sun. They were livid. They reinterred their dead and left for their hunting grounds short of enough ammunition to get them through the winter.

Tecumseh's confederacy had been dealt a serious setback.

Warriors from the several nations that had been at Prophetstown left viewing the Prophet with disdain. They declared him to be a false prophet because of the outcome of the battle. Tenskwatawa claimed the spirits deserted them because his menstruating wife had defiled the holy ground that he was drumming and chanting on during the battle. Often a reason such as this would be accepted for a failed prophecy. But not this time. The nations from the western Great Lakes that supported Tecumseh and his vision now rejected the Prophet which left them disenchanted with Tecumseh's vision as well. He had a lot of work ahead of him rebuilding the confederacy.

Harrison was basking in the glory of self-proclaimed total victory. He confidently claimed the Indians had been dispersed in total humiliation and this would put an end to their depredations upon white settlers up and down the frontier. The American

press lionized him and President Madison endorsed the message in an address to congress on the 18th of December. The “Indian problem” had been dealt with or so they thought.

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That congress was bristling with war hawks enraged at Great Britain mostly for impressing American merchant sailors at sea into British service in their war with France. They thought that a declaration of war on Great Britain and an attack on its colony of Upper Canada would give them an easy victory and the whole of the continent as a prize. Upper Canada was weakly defended and Great Britain’s military might was stretched thin as all its resources were being used in Europe.

In 1808 Congress tripled the number of authorized enlisted men from 3,068 to 9,311. In 1811 Secretary of War, William Eustis, asked for 10,000 more regulars. Virginia Democratic Senator William Branch Giles proposed 25,000 new men.

Democrats for the most part held anti-war sentiments. It was thought he upped the ante to embarrass the administration because it was generally thought that 25,000 could not be raised. However, Federalists William Henry Clay from Kentucky and Peter B. Porter of New York pushed through a bill enacting Giles’ augmentation into law on the 11th of January 1812. By late spring authorized military forces had been further pushed to overwhelming numbers: 35,925 regulars, 50,000 volunteers and 100,000 militiamen.

When Tecumseh had visited Amherstburg in 1810 he made the British authorities there aware just how close the First Nations were to rebellion. Upon realizing this they adjusted their Indian Policy. Because of their weakened position they did not want to be drawn into a war with the Americans. So they informed their First Nation allies that the new policy stated that they would receive no help from the British if they attacked the United States. If they were attacked by the U.S. they should withdraw and not retaliate. Indian Agents were ordered to maintain friendly relations with First Nations and supply them with necessities but if hostilities arose then they were to do all in their power to dissuade them from war. This policy was continued by the new administrators

of Upper Canada. Sir James Craig was replaced as governor-general by Sir George Prevost and Francis Gore with Isaac Brock as lieutenant-governor.

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However, all the admonition to encourage peace by the British and Harrison's claim that peace on the frontier had already been achieved by his victory at Tippecanoe was for nought. The British lacked the necessary influence with the war chiefs and Harrison's proclamation was a myth. The Kickapoo and Winnebago suffered through a particularly hard winter. The snow had been unusually deep and game was scarce. The Shawnee suffered even more due to the destruction of their granary. They were forced to survive by the good charity of their Wyandotte brothers at Sandusky.

When spring arrived they were still seething at the desecration of their graves at Prophetstown. Tecumseh was travelling throughout the northwest rebuilding his confederacy. Although he preached a pan-Indian confederacy to stop American aggression his message was tempered with a plea to hold back until the time was right. But the war chiefs had trouble holding back some of their young warriors.

The melting snows turned into the worst outbreak of violence the frontier had seen in fifteen years. Thanks to governor Harrison First Nation warriors were no longer congregated in one place. Now they were spread out in a wide arc from Fort Dearborn (Chicago) to Lake Erie. They were striking everywhere at once. In January the Winnebago attacked the Mississippi lead mines. In February and March they assaulted Fort Madison killing five and blockading it for a time. In April they killed two homesteaders working their fields north of Fort Dearborn. That same month five more settlers were killed along the Maumee and Sandusky Rivers with one more on Greenville Creek in what is now Darke County.

The Kickapoo were just as busy. On the 10th of February a family by the name of O'Neil was slain at St. Charles (Missouri). Settlers in Louisiana Territory were in a state of panic. Potawatomi warriors joined in. April saw several attacks in Ohio and Indiana Territory. Near Fort Defiance three traders were tomahawked to

death while they slept in their beds while other raids were made on the White River and Driftwood Creek.

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On the 11th of April two young warriors named Kichekemit and Mad Sturgeon led a war party south burning a house just north of Vincennes. Six members of a family named Hutson along with their hired hand were killed. Eleven days later it is believed that the same Potawatomi party raided a homesteader's farm on the Embarras River west of Vincennes. All of the Harryman family including five children lost their lives.

The frontier was ablaze with retribution for Prophetstown and settlers were leaving the territories in droves. Governor Edwards complained that by June men available for his militia had fallen from 2,000 to 1,700. A militia was raised by each of the Northwest Territories for protection. At times American First Nation allies were caught in the middle. Two friendly Potawatomi hunters were killed near Greenville and their horses confiscated. Both Governors Edwards and Louisiana Governor Benjamin Howard called for a new campaign against their antagonizers but the Secretary of War was occupied with the clamoring for war with Great Britain and its accompanying invasion of Upper Canada.

The raids on settlers stopped as quickly as they started. By May the warriors committing the atrocities declared their anger over grave degradation at Prophetstown was spent. Tecumseh's coalition had gelled in the Northwest. In the south the Red Sticks had taken ownership of his vision and had become extremists acting on their own and not really part of his confederacy. The stage was now set for a major war. In June of 1812, while General Hull and his army of 2,000 hacked their way through the wilderness to Detroit Tecumseh sent a small party of his followers, mostly Shawnee, to Amherstburg while he traveled south to visit Fort Wayne.

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The Detroit Theater

Tecumseh arrived at Fort Wayne on June 17, 1812. He met with the new Indian Agent Benjamin Stickney and stayed three days discussing their relations with the Americans. He laid the blame for all the unrest in the spring at the feet of the Potawatomi and informed Stickney he would travel north to Amherstburg to preach peace to the Wyandotte, Ottawa, Potawatomi there as well as the Ojibwa of Michigan. Stickney was new but no fool. He did not believe him so he told Tecumseh that a visit to Amherstburg could only be considered an act of war considering the two colonizers were so close to going to war themselves. Tecumseh left Fort Wayne on June 21st not knowing that the United States of America had declared war on Great Britain on June 18, 1812. Earlier that spring General Hull assembled an army in Cincinnati. In May he marched them to Dayton where he added to his forces before continuing on to Urbana. Meanwhile, Governor Meigs also called for a conference at Urbana with chiefs friendly to the U.S. The purpose was to secure permission for Hull to hack a road through First Nations' land to Fort Detroit. This new road would also serve as a supply line for the American invasion force.

Tarhe spoke for the Wyandotte and Black Hoof for the Ohio Shawnee. Their speeches were followed by harangues by other chiefs including the Seneca chief Mathame and the Shawnee Captain Lewis. Captain Lewis had just returned from Washington and like the others declared their undying fidelity to Americans. They not only gained permission for the road but permission also to build blockhouses at strategic places along the way. Captain Lewis and Logan also agreed to act as interpreters and scouts for General Hull. The long and arduous trek to Michigan began. While Hull slowly trudged through the dense forests of Ohio and Michigan the other governors of the Northwest Territories

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arranged for another conference at Piqua with friendly First Nations. One was planned for August 1st and included groups

of Miami, Potawatomi, Ottawa and Wyandotte. The Americans assumed that when war broke out a few groups might flee to Canada and join Tecumseh's forces but the majority would remain neutral. They were expecting 3,000 First Nations people. The conference was designed to keep them neutral with the combination of presents and supplies along with an expectation that the size of Hull's forces and its reinforcement of Detroit would overawe them. But, Hull's over-extended journey left supplies short and the presents failed to arrive on schedule so the conference was postponed to August 15th. Meanwhile British agents spread the rumor that the conference was a ploy designed to get the warriors away from their villages where American militia would fall upon them killing their women and children.

Tecumseh took ten of his warriors and left for Amherstburg on June 21st. He planned to join the warriors already sent on ahead. They skirted Hull's lumbering army arriving at Fort Malden at the end of the month.

Amherstburg was a small village some seventeen miles south of the village of Sandwich on the Canadian side of the Detroit River. Located at the north end of the village was a small, dilapidated outpost called Fort Malden. It was poorly maintained and under garrisoned. Although over the previous two months it had been tripled it still only amounted to 300 regulars from the 41st Regiment of Foot and one detachment of Royal Artillery. There were also 600 Essex Militia available but they were insufficiently armed and most were without uniforms. They were mostly farm boys from the surrounding homesteads who had no real interest in fighting but only joined the militia for a Saturday night out.

The infantry was commanded by the able Scot Captain Adam Muir. Lieutenant Felix Troughton had command of the artillery. Lieutenant-Colonel Thomas Bligh St. George, who had overall command, stationed 460 militiamen along with a few regulars directly across the river from Detroit to protect the border. They settled in at the village of Sandwich to meet the invasion.

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Directly in front of Amherstburg was a large heavily wooded island called Bois Blanc. There had been Wyandotte and Ottawa

villages there since the founding of Detroit over 100 years earlier. The island provided a place for the numerous encampments of other warriors who had begun to gather in the area. A large main council lodge was erected opposite the island on the mainland near the village's small dock yard. The dockyard provided slips for the three British ships that commanded Lake Erie; the brig *Queen Charlotte*, the schooner *Lady Prevost* and the small ship *General Hunter*.

When Tecumseh arrived he found his warriors joining in war dances with the others. Near the council lodge warriors would give long harangues detailing their exploits in previous battles striking the war post with their war clubs and working themselves into a frenzy. The drums would begin their loud rhythmic pounding and the dancing warriors would circle their sacred fire all the while yelling their blood curdling war whoops. The garrison would respond with cannon salutes. Soldiers would shout out cheers while they fired their rifles into the air from the rigging of the three ships.

Although the din of the warrior's preparation for war was impressive their numbers were not. They were mostly Wyandotte from the Canadian side under Roundhead, his brother Splitlog and Warrow. Tecumseh was present with his thirty Shawnee. War Chief Main Poc was there with a war party of Potawatomi. The contingent of warriors also included thirty Menominee, a few Winnebago and Sioux, sent by the red headed Scottish trader Robert Dickson from Green Bay. The Munsee Philip Ignatius was also present with a few from the Goshen mission at Sandusky. The number was rounded out by a sprinkling of Ottawa, Ojibwa and Kickapoo. On July 4th a large war party of Sac arrived to bring the total warrior contingent to 350.

Canada was looking decidedly the underdog. Only 300 British regulars, 600 ill equipped militia and 350 First Nation warriors protected the Detroit frontier. Hull was approaching with an army of 2,000 and the Americans were raising another large

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invasion force in the east to attack at Niagara. And there would be no help arriving from England because of the war in Europe.

The general population of Upper Canada was a mere 77,000 with many of them recent American immigrants. Their loyalty was questionable. The population of the U.S. Northwest Territories was 677,000. The American Congress had approved a total allotment of over 180,000 fighting men. General Brock was looking at a war on two fronts with only 1,600 regulars and 11,000 militiamen at his disposal. Tecumseh had sent out many war belts as a call to arms but the large and powerful Three Fires Confederacy's feelings were that they should remain neutral. They saw no reason to get involved in a war with the Americans that did not look winnable. Only a few young hotheads such as Ojibwa warriors Wawanosh, Waboose or The Rabbit, Old Salt and Black Duck from the St. Clair had joined Tecumseh at Amherstburg. Canada's prospects were looking very grim!

Hull Invades Canada!

General Hull finally arrived at Detroit on July 6, 1812. He was in overall command of his forces while Lieutenant-Colonel James Miller commanded the veterans of Tippecanoe, the 4th Regiment of United States Infantry. Also with him was the 1,200 strong Ohio Militia under Lewis Cass, Duncan McArthur and James Findlay. The Michigan Militia joined him there raising his total force to over 2,000 fighting men.

This impressive show of American strength had the Canadian side of the Detroit in a panic. Canadian militiamen began deserting in droves. Their rolls quickly dropped from 600 to less than 400. Townspeople began to flee inland taking what

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they could with them. Some communities such as Delaware sent overtures to Hull on their own. Canadian civilians were not the only citizens to be apprehensive about the prospects of war in their own environs. Six months earlier the settlers of Michigan Territory sent a memorial to Congress pleading for protection from perceived threats from the surrounding First Nations. In it they

claimed it was not the British army they feared, however they did not trust them for protection against attacks by “the savages”. The invasion came on July 12th. American troops crossed the Detroit and occupied Sandwich. The few British regulars and what was left of the Essex Militia defending the border quickly scrambled back to Fort Malden. On the 13th Hull crossed over to make his proclamation to the Canadians. He entered Canada presenting himself as a glorious liberator. All citizens who remained neutral would be treated kindly and their property respected. However, anyone found to be fighting beside and “Indian” would receive no quarter but “instant destruction would be his lot”.

In an area of wetlands and tall grass prairie laid the only defensible position between Amherstburg and Sandwich. About five miles north of Fort Malden a fairly wide, slow moving stream meandered toward the Detroit. There was a single bridge which crossed the Aux Canard connecting the only road between the two villages. On July 16th it was protected by a few regulars with two pieces of artillery and about fifty warriors.

Suddenly, Lewis Cass and his Militia along with a few American regulars appeared at the bridge. Cass positioned a few marksmen on the north side of the river while he took the rest of his 280 men upstream to find a ford to cross over. Meanwhile, his riflemen picked off two British soldiers killing one. When he arrived back at the bridge on the south side of the Aux Canard he overwhelmed the warriors and their British counterparts. Shots were fired by both sides but there were few casualties. The warriors and their contingent of British regulars wheeled their artillery away and retreated back to Malden.

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The Americans had tasted their first real military success at the Aux Canard as Sandwich was given up without a fight. But this victory was short lived. That night the warriors performed a loud, boisterous war dance on Amherstburg’s wharf to prepare for the expected upcoming battle. The next day Roundhead led his Wyandotte warriors north up the road to the bridge. Main Poc followed with his Potawatomi while the rest were under

Tecumseh's command. To their utter amazement the Americans had abandoned the bridge and were retreating back up the road to Sandwich. They retook the bridge and moved the *Queen Charlotte* upstream to the mouth of the Aux Canard to provide cannon cover. While the soldiers ripped up the bridge except for a few planks and built a rampart on the south side of the stream the warriors hounded the Americans with wasp like sorties until they withdrew from Canada to the safety of Fort Detroit.

General Hull was a much older soldier than he had been in the American Revolution. Then he had been daring and far more decisive. He had grown much more cautious and vacillating in his old age. Not only was he indecisive but he had developed an extraordinary fear of native warfare. In fact the warriors terrified him. It was him that ordered Cass to retreat much to the chagrin of his men. Now he sat day after day in war council trying to determine what to do next. But nothing was ever decided. He fretted about the security of his supply line from Ohio and he imagined far more warriors surrounding him than the few that were at Amherstburg. His men, including his officers, began to complain bitterly behind his back.

On the day after the American Invasion while Lewis Cass retreated to Detroit the small American post, Fort Michilimackinac, at the head of Lake Huron fell. It had come under attack by the British Captain Charles Roberts who had 393 warriors with him. They included 280 Ojibwa and Ottawa warriors from Superior country as well as 113 Sioux, Menominee and Winnebago braves recruited by Robert Dickson from those who had been loyal to Tecumseh and Main Poc. That most northerly fort was lightly garrisoned and ill equipped so it

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capitulated without a shot being fired. The warriors were on their best behavior that day attested to by Mr. Askin Jr. who wrote, "I never saw a so determined people as the Chippewas and Ottawas were. Since the capitulation they have not drunk a single drop of Liquor, nor even Killed a Fowl belonging to any person (a thing

never Known before) for they generally destroy everything they meet with”.

When Hull received word of the fall of Michilimackinac it only added to his anxiety. He envisioned hordes of “savages” descending on Detroit from the north. He sent dispatches back to Eustis begging for more reinforcements to be sent to provide protection from the 2,000 war-whooping, painted, feathered warriors he imagined approaching from the north.

While Hull fretted and vacillated back and forth Duncan McArthur moved his men back down the dusty road to the Aux Canard. As he advanced he kept encountering pesky bands of warriors. The warriors were so determined that they forced the Americans back. In one skirmish Main Poc was shot in the neck and had to be helped from the field. He later recovered. In another skirmish McArthur who was retreating had his men turn and fire upon the pursuing warriors. A story later sprang up that when the volley was fired the warriors all hit the ground face first except one who remained defiantly on his feet. That one was reportedly Tecumseh!

The Invasion Stalls

Hull worried about his supply line from Ohio. He was also convinced he was outnumbered by fierce, unrelenting warriors. Anxious to keep “his friendly Indians” in Michigan Territory

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neutral he called for an all native conference to renew their pledges of neutrality. Captain Lewis, Logan and The Wolf acted as scouts for Hull when he hacked his way through the bogs of northwestern Ohio and dense forests of Michigan to Detroit. Black Hoof joined them just after their arrival. Hull assigned them the task of calling the friendly chiefs to a council at Walk-In-The-Water’s Wyandotte village near Brownstown. Tecumseh, Roundhead and Main Poc were invited but declined.

On July 15th Black Hoof spoke to the council of nine nations.

Chiefs from the Ojibwa, Ottawa, Potawatomi, Wyandotte, Kickapoo, Delaware, Munsee, Sac and Six Nations of the Grand attended. He brought them a message from the great American war chief who was at Detroit explaining that the Americans were obliged to go to War with Great Britain because they would not permit them to enjoy their neutral rights. Further, it was not of interest to the First Nations to concern themselves with the two government's differences. And because the British were too weak to contend with them they were enticing all the nations around to join them in their fight. It was the desire of their Great Father in Washington that they not do so but remain neutral and enjoy their peace.

Lewis and Logan followed with reminders of how the British treated them at the end of the War of Independence and how they were abandoned at Fallen Timbers. They argued that they all should let the Red Coats and the Big Knives fight their own battles and if they did they could be assured their Great Father in Washington wanted no more of their land and he would always care for their needs.

The chiefs still believing the British were fighting an unwinnable war professed their continued neutrality and on July 20th the conference ended. Black Hoof, Logan, Lewis and The Wolf left immediately for Piqua and the Conference called for on August 1st.

A week later Major James Denny moved down the Canadian shore of the Detroit to just short of the Aux Canard. He was at the head of 120 Ohio Militiamen when they came upon a small party

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of warriors who were out of range. They traded shots to no avail while the warriors sent for reinforcements. Denny also sent one of his men back up the road to Sandwich and their main camp. Unfortunately, he ran into another small war party of thirteen at Turkey Creek where he was tomahawked. He would be the first American soldier killed in the war.

Tecumseh and Main Poc rushed from Malden with 150 Shawnee, Ottawa and Potawatomi warriors. They skirted the road to a tall grass prairie called Petite Cote just beyond the bridge and

set up an ambush. The small war party that killed the militiaman at Turkey Creek appeared and twenty militiamen gave chase down the road and past the ambush. The main body of warriors emerged from the tall sunflowers and wild carrots amid screeching war hoops and gunfire directed at Denny. He saw that he had a disaster on his hands. His troops were scattered so he broke with the main body for a wood lot on his left to set up a defensive line. The line held but the warriors moved to take possession of the road to his right. When they saw their only escape route was about to be cut off and they would be surrounded they panicked. They rushed for the road, every man for himself, with the warriors hot on their flank. They managed to reach the road safely but were in full retreat, running pell-mell back to Sandwich. The warriors hounded them all the way stopping along fence lines, orchards and behind homesteads to take pot shots at the fleeing Americans. They finally broke off the chase at Turkey Creek. Denny lost five killed, two wounded and one taken prisoner. The warriors lost one killed and three wounded.

The American captive was treated very badly because one of his comrades, William McColloch, found time during the skirmish to scalp the dead warrior. He was bound and whipped with ramrods but he did live and was ransomed by British Indian Agent Matthew Elliott.

The warriors now shifted their efforts to the other side of the Detroit. On August 3rd Tecumseh, Roundhead and Captain Adam Muir led a large force of warriors along with 100 Red Coats across the Detroit to Brownstown. They surrounded

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the towns of Maguaga and Brownstown and rounded up the inhabitants. Maguaga, Blue Jacket's town, was inhabited by a mix of Shawnee and Wyandotte while Walk-In-The-Water's town were all Wyandotte. The total population was approximately 300 all remaining neutral in the war.

The whole population was spirited back across the border to Bois Blanc Island where a council was held. Tecumseh and Roundhead pleaded for the Confederacy's cause. Miere or Walk-In-The-Water retorted with his intention of keeping his word to

remain neutral. In the end Tecumseh won out convincing the neutral First Nations to capitulate and join his cause. This added about eighty warriors to his force.

Two days later Tecumseh left Amherstburg again. This time he crossed the river with a much smaller force of just twentyfive. Their scouts made them aware of a mail run making its way north from Frenchtown with communications from Ohio. They ambushed the unsuspecting column killing eighteen of the French volunteers and capturing the mail. Of the seven that made it back to Frenchtown two were wounded.

Tecumseh's scouts returned with more news. They had run across William McColloch, the same man that scalped the dead warrior at Petite Cote, who was with a scouting party for a mail run moving south. After learning that Major Thomas Van Horne was moving down the road from Detroit with 200 militiamen they killed all of the advance party including McColloch. Van Horne was intending to meet with the northbound mail to exchange communications. Tecumseh prepared an ambush at a most suitable spot and waited.

Van Horne approached with his mail pouches protected in the center of his column. It was preceded and flanked first by infantry then mounted militiamen. As they passed the point of ambush the trap was sprung. Mounted men and officers fell first. The militia panicked and fled. Over the next two days they straggled into Fort Detroit in a state of shock. They had lost twenty-five killed and twelve wounded. Tecumseh lost one dead and two wounded but captured both north and southbound communications. One

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letter from Hull to Eustis pleading for reinforcements revealed his belief that there were 2,000 unrepentant warriors about to descend on Detroit from the north, a most valuable piece of information indeed.

Hull was fraught with anxiety. His most vulnerable asset was now breached. His supplies were cut off. He failed to take the bridge on the Aux Canard or Fort Malden. He seemed to see Tecumseh's warriors everywhere. He withdrew his small advance stationed at Sandwich back to the fort and he sent a dispatch to

Fort Dearborn to abandon their post and retreat either to Fort Wayne, Detroit or Michilimackinac. Now Hull gave up any notion of advancing and he assumed a defensive position inside the fort. The American invasion was over!

The Fall of Detroit

Tecumseh's confederacy began to grow. Early successes against the Big Knives bolstered the First Nations around Detroit. Teyoninhokarawenor or The Snipe whose English name was John Norton arrived with seventy warriors. He was a Mohawk from the Grand River. His war party consisted of Iroquois from the Grand and some Munsee Delaware he had recruited from the Thames. Miscocomon or Red Knife joined him with a party of Ojibwa warriors also from the Thames.

The young warriors Kayotang and Yahobance, or Raccoon, from Bear Creek (Sydenham River) raised a war party and joined with war chief Waupugais and his party from the Sauble. They traveled down the eastern shore of Lake Huron to Aamjiwnaang at the mouth of the St. Clair River. They met Misquahwegezhigk or Red Sky at the mouth of the Black River. He was the war chief

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of the Black River band of Saulteaux Ojibwa. They were all joined by Quakegman also known as Feather a war chief of the St. Clair band across the river. The whole entourage made its way south down the St. Clair to the lake of the same name. They picked up Petahgegeeshig or Between Day as well as Quaquakebookgk or Revolution with a large group of Ojibwa warriors from the Swan Creek and Salt River bands. The whole group arrived at Amherstburg sometime in early August 1812.

Okemos, who was a nephew of Pontiac, was the chief of the Cedar River band near present day Lansing, Michigan. They were a mixed band of Ojibwa and Ottawa people. He also arrived about the same time as the Saulteaux Ojibwa. Manitorbay also came leading a large party of Ojibwa from Saginaw. Tecumseh's

coalition grew to about 600 warriors.

On the 9th of August Captain Adam Muir crossed the Detroit with just over 100 Red Coats, most of them regulars and started down the road to Bluejacket's village of Maguaga. They were joined by Tecumseh with 300 warriors. Main Poc and Walk-In-The-Water led the Potawatomi and Wyandotte bands. Just as they arrived some of their scouts came rushing down the road with news. They excitedly told their chiefs that a large party of Big Knives were arriving from Detroit.

Hull had sent out a force to re-take the road that was his supply line from Ohio. This time the size of the force he sent out was much larger and included a healthy contingent of battle hardened regulars. The allied forces picked a place conducive to the ambush style forest warfare. Muir's men flattened themselves on the ground on each side of the road while Main Poc and Walk-In-The-Water took up position ahead of the British in the woods on one side while Tecumseh covered them from the other side. There they lay, still and silent, awaiting the Americans. They didn't have to wait long.

The Big Knives appeared marching down the road in two columns one on each side of the road with a column of cavalry in between. They were led by an advance guard of infantrymen under Captain Josiah Snelling while Lieutenant-Colonel James

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Miller rode at the head of the cavalry. Behind them were their baggage and heavy armament, one six-pounder and one howitzer. These were flanked by a small rear guard of regulars from the 4th U.S. Infantry. The unsuspecting Americans marched right passed the hiding enemy.

The warriors opened up fire upon the advance guard and the main column. The Red Coats joined the fire and the Big Knives broke ranks. However, they were battle tested veterans and among Hull's finest soldiers. They regrouped under Miller and quickly formed battle lines. They began to advance firing mainly upon the British as the bright red jackets made easier targets than the warriors. Their 6 pounder also joined the fray by spraying the wooded areas with grape-shot.

Then things began to go wrong for the allies. One report said that the American's forced one of the bodies of warriors to fall back and Muir's men mistook them for advancing Blue Coats and so fired upon their own allies. Another report said the Red Coats mistook a command to advance as one to retreat giving up ground to Miller's troops. Later Proctor would only record that during the battle something went amiss.

The Red Coats retired from the battlefield and retreated back to Malden. The warriors fought on for a time but were overwhelmed by superior numbers and they gave up the road to the Americans. But they didn't hold control of their supply line for very long.

Inexplicably on August the 12th the "Old Lady", that's what Hull's officers had come to call him, ordered Miller to withdraw back to the safety of Fort Detroit. Tecumseh moved back across the river and took control of the road to Urbana once again.

Tecumseh lost two warriors killed and six wounded in the Battle of Maguaga. He was slightly wounded himself. Muir lost five killed including Lieutenant Charles Sutherland, fourteen wounded and two missing. The Americans fared much worse.

Miller suffered eighty-two casualties including eighteen dead. Jim Bluejacket, son of the great Shawnee Chief was also killed scouting

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for Miller. The Canadians lost the battle but in the end, because of Hull's trepidation, the blockade of Fort Detroit remained intact. The Americans had also planned an invasion of Upper Canada at Niagara to coincide with Hull's arrival at Sandwich but it was delayed. This freed up the commander of the British forces Isaac Brock to personally survey the situation on the Detroit frontier. He left Long Point with 350 men skirting the north shore of Lake Erie and up the Detroit. When he arrived at Amherstburg, sometime after the sun had set on August 13th, he was greeted with a volley of gunfire. The rounds were not deadly but fired off into the air as a greeting by the warriors on Bois Blanc Island.

A meeting of the officers was hastily called. Mathew Elliot, the old Indian Agent, quickly left to fetch Tecumseh. When Tecumseh and the General met they immediately hit it off. Both men were

bold warriors, decisive in deed and had the military acumen only great generals enjoy. In short they were made of the same mettle. When Brock heard of the trembling fear General Hull had of Tecumseh's warriors he wanted to exploit that weakness. He decided to go on the offensive by attacking Fort Detroit. Colonel Proctor, who was sent to replace St. George, was against the plan as were most of the officers except for two. But Tecumseh was filled with affirmative excitement. When that meeting broke up the decision had been made to send Hull a letter giving him the chance to surrender the fort. If the offer was refused they would attack. Now Brock would replace Proctor as commander of the forces on the Detroit front.

On August 15th the letter containing Brock's offer was sent across the river to Hull. In it Brock reminded Hull "the numerous body of Indians that have attached themselves to my troops will be beyond control the moment the contest commences". He was preying on Hull's most paralyzing fear but the bluff didn't work. Hull refused to surrender. The following day British cannon fire roared across the Detroit from Sandwich. Hull returned the fire. The British cannonade proved more deadly than Hull's. Several shots found their mark landing inside the fort killing several people.

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Brock marched his men boldly up the road to within sight of the main gate and its gatehouse. He led 800 men who included 300 regulars and 400 Militia with some dressed in red coats to give the impression he had more regulars than he did. Norton and his seventy Mohawk and Munsee warriors also marched with Brock. When they arrived to within sight of the fort they realized they were about to be met with the deadly fire of two twenty-four pounders and one 6 pounder loaded with grape and canister shot.

Brock peeled off taking shelter in a small ravine.

Roundhead, Walk-In-The-Water, Main Poc and Splitlog led their warriors through woods in order to attack the fort from the left and rear. Tecumseh led the rest of the coalition and joined them as they faced off against Hull's militia. One story relates that during the face off Tecumseh had the 530 warriors march

out of a small wood lot across an open field and into the main woods, circle around to the starting point. They filed passed the Americans again all the time screeching blood curdling war hoops in full view of the enemy. Three times the warriors showed themselves deceiving the militia and General Hull into actually believing the warriors they feared so much were there in the thousands.

While Brock had his men stationed in the ravine trying to entice Hull out of the fort he received bad news from scouts who had been patrolling the road south of the fort. They reported that a force of 350 militiamen under McArthur and Cass were approaching from the south. They had been sent two days earlier skirting through the forest to meet a supply convoy at the River Raisin. Before they reached their goal they were urgently recalled by Hull when he received Brock's letter. Now it seemed Hull had Brock and his allies hemmed in.

However, neither Brock nor the war chiefs would entertain retreat. It was a tactic only to be used as a last resort. Brock decided to abandon the ploy to entice the Americans out of the fort to fight in the open. About 10 o'clock in the morning as Brock was preparing his men for a frontal assault the big American guns stopped firing across the Detroit. To Brock's utter amazement a

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white flag was hung over the fort's wall. The militia facing the warriors withdrew. Not a shot was fired by either side.

Hull had fretted all morning about unrelenting "savages" overrunning the fort and committing unspeakable atrocities on the civilian populace. He especially worried about the safety of his own daughter and grandchildren who were with him. He surrendered the fort, the American army and all armament and supplies. There had been only a few cannonades exchanged across the river. Never before had First Nation warriors so overwhelmingly contributed to such an immense victory over a common enemy.

Hull's men were utterly dismayed and humiliated at being denied the chance to give account of themselves. They are said to have piled their small arms in heaps along the fort's palisade with tears in their eyes. Cass and McArthur's men had stopped to roast

an ox they had caught running through the woods and were never a factor in the almost battle.

The American colors were lowered and the Union Jack hoisted above Fort Detroit to the sound of volleys of gunfire shot in the air. Sandwich returned the salute with cannon fire to celebrate the victory. The British flag had been absent from the Territory of Michigan for seventeen years. Now it had returned. The Territory of Michigan would be annexed into the Province of Upper Canada. General Hull was taken prisoner along with 582 regulars and 1,606 militiamen. There was also 350 Michigan Militia taken into the British forces because they were not part of American federal forces. However, half of them had already defected when the engagement commenced. Hull also gave up 39 guns including 9 twenty-four pounders, 3,000 rifles, a huge quantity of ammunition and twenty-five days' worth of supplies. The spoils also included the *Adams*, a new American war ship not yet quite finished.

When Hull was returned to the U.S. he faced a court-martial charged with treason, cowardice, neglect of duty and bad conduct. The trial took place in April of 1814 where he was found not guilty of the first two charges but guilty of neglect of duty and bad conduct. He was sentenced to be shot but mercy was

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recommended because of his age and his exemplary war record during the Revolution. President Madison remitted his sentence and William Hull spent the rest of his life trying to defend himself and explain his conduct. He died in 1825.

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Fort Meigs

Meanwhile, in the Detroit Theater General Harrison was laying plans for his second attempt at a Canadian invasion. In February 1813 he set Captain Wood busy improving Fort Meigs' fortifications. The fort was vital to his plans as he wanted to use

it as a springboard for his invasion. Wood worked feverishly and by spring the improvements were almost complete. The fort was a potato shaped structure near the mouth of the Maumee River just south of the old British Fort Miami but on the opposite bank. Wood had added a twelve-foot palisade fronted by huge mounds of earth.

On April 1st the six month tour of duty was up for the Virginia and Pennsylvania militias and all but 250 men left the fort for home. The 250 men that remained only planned to stay another two weeks. Tecumseh's scouts had the fort under surveillance and reported the departure to him immediately. Tecumseh told General Proctor the time to attack Fort Meigs had come and Proctor agreed but bad weather held him up at Amherstburg until April 23rd. Proctor arrived at the mouth of the Maumee on April 26th with 450 regulars and 475 militiamen. Tecumseh joined him with 600 warriors and then Roundhead arrived with another 600. Harrison who had heard of the British plans to advance on Fort Meigs rushed forward from his winter quarters at Cincinnati. He managed to arrive at Fort Meigs before Proctor and his First

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Nation allies. All he could do now was take shelter in the fort along with the few troops left there and their Shawnee scouts. They anxiously awaited reinforcements who were on their way from Kentucky.

By May 1st the British had built reinforced blockhouses across the river and were firing on the fort. However, their cannonballs sunk uselessly into the soft mud of the earthen ramparts.

Meanwhile, hidden among the woods the warriors busied themselves by taking pot shots at any slight movement behind the stockade. The siege continued for four days during which General Green Clay made his way down the Maumee with 1,200 Kentucky Militiamen.

Most of the Shawnee scouts loyal to the Americans were holdup in the fort but a few others were leading Clay's forces. These Shawnee were rather reluctant participants. They had preferred to remain neutral in the conflict but were enlisted by the Indian agent John Johnston after he put them under considerable

pressure. Among these reluctant warriors was Black Fish the son of a Shawnee war chief.

Black Fish and three militiamen traveling ahead of the main force in a canoe reached a point within sight of the fort. There they ran into a hostile party of Potawatomie. They turned and fled back up the river but two of the Kentuckians were captured. However, Black Fish and the other man who was wounded in the encounter escaped. Clay kept coming.

On May 1st they landed just south of the fort on the American side of the river. Clay, acting upon Harrison's orders, split his forces in two. He sent 800 militiamen under Colonel William Dudley along with all his Shawnee warriors across the river with orders to capture and spike the British cannon then recross the river to the fort as quickly as possible. Meanwhile, he and the other 400 fought their way to the fort.

Dudley was successful. The warriors who were fighting Clay outside the fort realized what Dudley was up to and quickly swam the river to engage him. Dudley's men were raw recruits with no military experience and they became over exuberant at their

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victory. Tecumseh's warriors arrived and lured the militia deeper and deeper into the woods. When the Shawnee, who were adverse to the adventure in the first place, saw what was happening surrendered to the British immediately. Tecumseh and Roundhead sprung their trap and the militia panicked and fled back toward British lines to surrender. Dudley was killed and many were cut down. Many more were captured. Of Dudley's 800 Kentucky Militia fewer than 150 made it back to the fort.

The prisoners were escorted to old Fort Miami where they were held under a small British guard. The warriors were in a highly excitable state and began tormenting the Americans by making them run the gauntlet. Suddenly one was tomahawked and scalped on the spot. Things were getting out of hand. The British soldiers in charge tried to control the situation but one of them was killed so they backed off and sent for help.

Help quickly arrived in the form of one very recognizable warrior riding into the ruins that was once a British fort

brandishing a tomahawk and yelling orders to cease and desist. It was Tecumseh and he quickly took control. He reamed out the leaders of the agitated warriors by threatening death to the next one to disturb any of the prisoners. He didn't want another massacre like Frenchtown laid at the feet of his confederacy. Black Fish insisted he and his warriors had been coerced into service by the Americans. In fact he told Proctor that all the Shawnee in Ohio had British sentiments but were being held prisoner in their villages at Wapakoneta and Lewistown. Upon hearing this Proctor made an offer to Harrison; the return of all American prisoners if they would allow any loyal Shawnee to remove to Canada. However, this British offer only served to cast suspicion on the Shawnee at Wapakoneta loyal to the Americans. They came under attack again by militia and settlers alike. Black Hoof complained so Johnston intervened managing to settle things down.

The warriors collected all the booty from the battlefield. One by one individual war parties withdrew following their chiefs back to their villages as was their custom after a great military victory.

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This left Proctor and Harrison stalemated so Proctor withdrew. The weather had been bad the whole time so he blamed his failure to take Fort Meigs on it. He also blamed his commanding officer, General DeRottenburg for not adequately supplying the mission.

Fort Stephenson

Robert Dickson, a tall Scotsman with flaming red hair, had been appointed Indian Agent for the First Nations of the far North West Territories. He had traded with them for some time with the reputation of being always honest and fair. The Sioux called him Mascotopah or The Red-Haired Man and he was married to one of their own, a Yanktonais woman. In short he was well liked. It was only natural that he was tasked by the British Indian Department to recruit warriors for the cause. Dickson had great

success. Sioux war chiefs Little Crow, Itasappa and Red Thunder joined him easily as they had already been plied by Tecumseh and The Prophet a few years earlier.

Tecumseh's warriors began amassing at Amherstburg again in July. Main Poc returned from Illinois Territory where he had been recruiting with the help of fellow Potawatomi chiefs White Hair and White Pigeon. At the same time a large group of warriors from the North West Territories, flags flying, all decked out in their finest war regalia paddled out of Lake St. Clair and into the Detroit River. In the lead canoe was the red-headed man Dickson. His entourage included Ojibwa, Sioux, Menominee, Potawatomi, and Winnebago warriors all recruited from his base at Le Bay or Green Bay. Their arrival at Amherstburg bolstered Tecumseh's forces to 2,500.

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Tecumseh pressured Proctor to invade Ohio again. Captain Barclay warned Proctor of the fleet being built at the U.S. Naval Yards at Presque Isle. But Proctor was short on supplies for his heavy artillery so he postponed an attack on the ship yards. However, he did have 2,500 men to add to Tecumseh's 2,500 which he felt was more than enough to mount an invasion. Tecumseh wanted to return to Fort Meigs but Proctor wanted to attack Fort Stephenson a much weaker fort on the Sandusky River. To take Fort Stephenson would have cut the supply line to Fort Meigs but Tecumseh was insistent so he left Amherstburg in the middle of July bound for Fort Meigs. Proctor followed on July 19, 1813. General Harrison had left Fort Meigs in the command of General Green Clay while he moved to the Lower Sandusky. Tecumseh's warriors arrived first at the mouth of the Maumee so Clay called for reinforcements from Harrison. He sent none convinced Fort Meigs with its current garrison was strong enough to withstand any assault. Instead Harrison withdrew up the Sandusky to Old Seneca Town leaving Fort Stephenson under the command of Major George Croghan. From this vantage point he could either move on Fort Stephenson or Fort Meigs wherever he was needed. This was good strategy the only hindrance being he would have to contend with the Black

Swamp which lay between them.

Proctor settled in for a siege of the fort and began pounding the stockade with cannon fire. But his guns were not heavy enough. He had come with only three six-pounders and two howitzers. The warriors spread out among the thickets surrounding the fort taking pot shots at the men inside whenever they popped up to fire through the loopholes. Tecumseh complained it was too difficult fighting these Americans who were acting like groundhogs instead of coming out and fighting like men.

He came up with a plan to lure them out. The warriors moved to the road that led to Fort Stephenson just out of Clay's sight. They began firing their rifles and hollering loud war whoops increasing in intensity. This ruse was intended to convince Clay they were engaging a relief force sent by Harrison. But Clay had

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already received word from Harrison that he would not send reinforcements unless he received the call from Clay and he had sent no such message. Although he had trouble convincing his officers it was a trap he did manage to hold them back.

Tecumseh's plan failed.

The siege of Fort Meigs was also a failure. A few hundred of Dickson's warriors from the west drifted away since there was no plunder to be had. Proctor packed up his cannon and sailed to the mouth of the Sandusky and up the river to within a mile of Fort Stephenson. It was a much smaller post than Fort Meigs and although it was an impressive looking fort it was in truth weakly defended. It had a stockade of sixteen foot pickets and was surrounded by an eight foot wide moat. Each picket had a bayonet thrust horizontally through its tip. However, it only had one heavy gun, an old six-pounder left over from the Revolution affectionately referred to as "old Betsy".

Tecumseh had moved his warriors up the Sandusky between Fort Stephenson and Old Seneca Town to cut off any retreat or prevent any reinforcements arriving. Okemos was a redoubtable Ojibwa war chief from Cedar River and also a nephew of the renowned war chief Pontiac. He and his cousin Manitocorbway from Saginaw were further upriver scouting for any signs of

Harrison coming to Croghan's aid. They ran into one of Harrison's patrols and Okemos was severely wounded in the skirmish.

Meanwhile, the seven hundred warriors with Proctor settled in among the surrounding woods as spectators. A frontal assault facing cannon fire out in the open was not their style of warfare. Proctor decided to storm the fort. He was in the habit of becoming unsure of himself when patience and resolve was required. His men were unprepared to storm the garrison. They didn't have the ladders to scale the palisade which was higher than they thought. Their axes were dull from lack of use. The moat was deeper than they realized. Proctor's men became bogged down in the moat and "old Betsy" raked them lengthwise with grapeshot. They lost 150 men either killed or wounded. Proctor made

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no second attempt to take the fort but withdrew limping back to Amherstburg.

The Americans had a clear and decisive victory at last. And they had a national hero in Major Croghan a mere youth just turned twenty-one, who had defeated the British General in command of their western army and a force five times his size. Proctor had to explain himself to his superiors. He openly admitted he ordered the disastrous assault on Fort Stephenson under the threat of First Nations withdrawal from the war. General Prevost retorted he never should have committed any part of his valuable force due to the clamoring of "the Indian warriors". To Tecumseh the failure to take either fort may have been a sign that the tide of the war was turning but he was resolved to fight on.

Retreat up the Thames

The Americans continued their shipbuilding efforts at Presque Isle (Erie, Pennsylvania) unabated. Proctor wanted to use a naval attack to destroy the fruits of their labors but he was just not ready. All summer long they waited for supplies and ammunition to arrive. The supplies included sail and guns for the brig *Detroit*

which was still under construction. There were few trained seamen at Amherstburg to sail the other three war ships anchored there. On June 3rd 1813 Captain Robert Heriot Barclay arrived at Amherstburg with nineteen sailors and the schooners *Lady Prevost* and *Chippewa*. These two brought the British fleet to six ships. Barclay had arrived from England that spring fresh from naval action in the Napoleonic wars. He had lost an arm at Trafalgar. In charge of the American Lake Erie fleet was Master Commandant Oliver Hazard Perry. He was in charge of the

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shipbuilding at Presque Isle when Barclay arrived at Amherstburg. He also had to oversee the transfer of five ships built at Black Rock which, with the ships built and under construction at Presque Isle would consolidate his Erie fleet there. During the third week of June while Barclay was cruising the lake trying to catch the transfer Perry slipped the five vessels into the harbor at Presque Isle under the cover of fog. Barclay missed them. The American fleet was now consolidated and the construction phase was nearing completion. But the British fleet was still not ready so Barclay advised Proctor to attack the U.S. shipyards by land. Proctor had 500 regulars and Tecumseh 1,000 warriors at Amherstburg but he vacillated saying that he needed to wait for reinforcements to bolster his regiment the 41st Foot.

By August 10th Perry was out on the lake with his fleet of nine war ships. They included the brigs *Lawrence* 20 guns, *Niagara* 20, *Caledonia* 3, schooner *Ariel* 4, schooner *Scorpion* 2, sloop *Trippe* 1 and schooners *Tigress*, *Porcupine* and *Ohio* 1 each. His plan was to attack Barclay's fleet at Amherstburg before the *Detroit* could be completed but he became gravely ill along with 270 of his sailors with lake fever and had to postpone.

The British were now in a desperate situation. Supplies were held up at Long Point because Perry now controlled the lake. DeRottenburg had to impress wagons from the general populace and haul them to the Thames where they could be barged down river to Proctor. On September 5th some supplies along with thirty-six more sailors arrived at Amherstburg. Still not enough but Prevost and DeRottenburg both pressed Proctor to take

action. Proctor gave in and stripped Fort Malden of its guns to outfit *Detroit*.

On September 14th Barclay sailed out of the Detroit River and into Lake Erie woefully out manned and out gunned.

His fleet consisted of H.M.S. *Detroit* 21 guns, H.M.S. *Queen Charlotte* 18, schooners *Lady Prevost* 14 and *Chippewa* 1, the brig *Hunter* 10 and the sloop *Little Belt* 3. He could only supply each ship with ten experienced sailors. The balance of the compliment of 440 men was made up of infantrymen supplied by the 41st.

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They engaged Perry off the Bass Islands. For two hours the roar of the ship's big guns could be heard back at Amherstburg but could not be seen. Then silence. It would be two days before Proctor got word of Barclay's total defeat. In the meantime Harrison was moving north toward Detroit with 2,500 regulars, 3,000 Kentucky Militia and 150 Pennsylvania Militia. Proctor's situation had gone from being desperate to hopeless. He planned to evacuate the fort and retreat up the Thames but kept his decision to himself for three days.

Tecumseh wanted to cross back into Michigan and ambush Harrison at the Huron River. But some men were seen dismantling Fort Malden and Tecumseh and the other chiefs demanded a conference with Proctor. Ojibwa war chiefs Naiwash and Nahdee were with him but his closest ally and staunchest supporter Roundhead was not. He had died unexpectedly of natural causes earlier that summer. Finally, after several days they met in council. Tecumseh spoke for the chiefs:

Listen! When war was declared, our Father stood up and gave us the tomahawk, and told us he was now ready to strike the Americans; that he wanted our assistance; and that he certainly would get us our lands back which the Americans had taken from us. Listen! You told us at that time to bring forward our families to this place. We did so, and you promised to take care of them, and that they should want for nothing while the men would go and fight the enemy . . . When we

last went to the rapids [Fort Meigs] it is true we gave you little assistance. It is hard to fight people who live like groundhogs. Father, listen! We know that our fleet has gone out. We know they have fought. We had heard the great guns, but know nothing of what has happened to Our Father with One Arm . . . We are astonished to see our Father tying up everything and preparing to run . . . without letting his red children know what his intentions are . . . and we are sorry to see our Father From Ouisconsin to Caughnawaga 249 doing so without seeing the enemy . . . Listen Father! The Americans have not yet defeated us by land; neither are we sure they have done so by water. We, therefore, wish to remain here and fight our enemy should they make their appearance. Father! You have got the arms and ammunition, which our Great Father [the King] sent for his red children. If you have an idea of going away, give them to us, and you may go . . . Our lives are in the hands of the Great Spirit. We are determined to defend our lands, and if it is his will, we wish to leave our bones upon them.

Proctor was embarrassed by Tecumseh's speech so promised his answer in two days. Again they met in council but this time Proctor was more forthcoming. With a map of the Detroit area laid out on a table he explained that both his supply lines were now cut off. Fort Malden was now defenseless having lost her guns along with the brig *Detroit*. Not only did Perry control Lake Erie but he could sail right past the fort into Lake St. Clair to stop supplies arriving via the Thames. Proctor saw no other option but to retreat up the Thames and make a stand near Chatham. Tecumseh reluctantly agreed but Main Poc left with his Potawatomi warriors crossing back into Michigan determined to harass Harrison's advance.

Harrison crossed into Canada occupying Amherstburg unopposed seventeen days after the battle of Lake Erie. Proctor and Tecumseh left Sandwich about the same time heading for

the Thames. Twelve miles upriver they passed the great burial mound left over from the Iroquois War more than a century earlier. They passed Chatham deciding instead to make a stand at the Delaware village of Moraviantown. Harrison left Brigadier General Duncan McArthur with 700 men to defend Detroit and pursued Proctor and Tecumseh up the Thames. On October 3rd Tecumseh decided to test the Americans. He had 1,500 warriors and he prepared an ambush after destroying the two bridges over McGregor's Creek. One they burnt but the other was too wet so

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they tore up the planks. Harrison had over 3,000 men and the skirmish lasted for over two hours. Tecumseh's lines finally broke and he retreated back to Moraviantown. Seeing the strength of the Harrison's forces many of his warriors drifted away and he was left with only 500.

On the morning of October 5th Proctor formed a line three and one half miles west of the village of Moraviantown. It ran north from the river for 500 yards to a large swamp. That line was held by 540 men of the 41st Foot Regiment and 290 men of the Royal Newfoundland Regiment. The warriors took up positions in the swamp and they waited.

Harrison arrived at eight o'clock in the morning with 1,000 Mounted Kentucky Riflemen, 2,300 Kentucky Volunteers and 140 regulars. The mounted riflemen were unusually well-trained by Colonel Richard M. Johnson. Each carried a tomahawk, a scalping knife and a long rifle and Johnson had drilled them over and over again in a highly unusual maneuver. Instead of charging a defensive line then dismounting and continuing the fight on foot they rode right through the line then dismounted attacking from the rear. This took the British by surprise and they surrendered almost immediately. When Proctor saw this he fled in his carriage. Tecumseh fought on. Johnson's tactic could not be employed because of the swamp. So they dismounted and advanced on foot. The warriors would wait until the Kentuckians were almost upon them then shower them with a hail of bullets. The Kentuckians kept coming screeching cries of "Remember the Raisin". Then the great leader fell and the warriors broke away. The British suffered

12 killed, twenty-two wounded and 600 captured. The Americans lost seven killed and twenty-two wounded. The warriors' casualties are unknown except for the incalculable loss of their august Shawnee leader Tecumseh.



Death of Tecumseh October 18, 1813
Wikipedia

Viewing Assignment 3

View the film Tecumseh's Vision – We Shall Remain – YouTube last viewed February 6, 2022.



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=86#oembed-2>

Removal Policy of 1830

Introduction

Reading Assignment 1

For an introduction to “Indian Removal” read: <http://www.pbs.org/wgbh/aia/part4/4p2959.html> last viewed February 6, 2022.

Viewing Assignment 4

View the film The “Indian Problem” last viewed February 6, 2022.



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Trail of Tears 1838-39



Trail of Tears: Image CNN

Viewing Assignment 5

View the film *The Trail of Tears: They Knew It Was Wrong* last viewed February 6, 2022.



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Although *The Trail of Tears* was the most famous Indian Removals, every First Nation was affected. For example, the Treaty of Detroit in 1807 created two reservations in Michigan, Swan Creek and Black River. Those two bands ceded their reservations in 1836, losing their lands and federal recognition. The United States government offered them land in Kansas.

The removal of the Swan Creek and Black River bands caused much angst and turmoil among the people. A few families accepted the offer and moved to Kansas but most wanted to stay in their homeland. Many moved across the border into Upper Canada but most moved to the reservation at Saginaw, Michigan.

The Swan Creek and Black River bands have kept track of their membership and are today appealing to Congress to have their federal recognition restored.

Questions

1. Sullivan's devastating attack on the Seneca resulted in what fate for the Six Nations Iroquois?
2. What underpinned the American Militia's hatred for the Moravian Delaware?
3. Why do you think the most consequential war of all the Indian Wars is the most forgotten?
4. What would have been the outcome of the War of 1812 if the First Nations had remained neutral?
5. If Tecumseh and Brock had survived, do you think Tecumseh's vision would have come to fruition?
6. Do you think the small group of Cherokees who believed the only way for their nation to survive was to give up their homeland and move west were right?

WEEK 12: INDIGENOUS AND COLONIAL RELATIONSHIPS, EFFECTS OF COLONIALISM PART 4

Canadian Colonial Relations

The British North America Act received royal assent on March 29, 1867, and on July 1, 1867, it went into effect, creating the Dominion of Canada. The Act would define the political structure and the form of Government as a parliamentary government. Initially, there were four provinces with a provision for other British territories in North America to negotiate entry into the dominion. The new federalist dominion would remain under the sovereignty of the British Monarch for the next 115 years.

The Indian Act of 1876



Indigenous relations were one of the most critical items for the new parliament to consider. The indigenous population needed to be accounted for and controlled. Nine years later, it would enact the infamous Indian Act of 1876. “As a deputy minister of the Indian Affairs Branch noted: ‘The Indian Act is a Land Act. It is a Municipal Act, an Education Act and a Societies Act. It is primarily social legislation, but has a very broad scope;

there is provisions about liquor, agriculture and mining as well as Indian lands, band membership and so forth. It has elements that are embodied in perhaps two dozen different acts of any of the provinces and overrides some federal legislation in some respects . . . It has the force of the Criminal Code and the impact of a constitution on those people and communities that come within its purview.”¹¹³

¹¹³Schmalz, *Ojibway*, 196 quoting Franz M. Koennecke, “Wasoksing: The History of Parry Island, an Anishnabwe Community in the Georgian Bay, 1850-1920” (MA Thesis, University of Waterloo, 1984), 263.

“The new Act would become the single most influential object used by the Government of Canada to control our lives. Its control was dictatorial and its influence suffocating.”^[1]

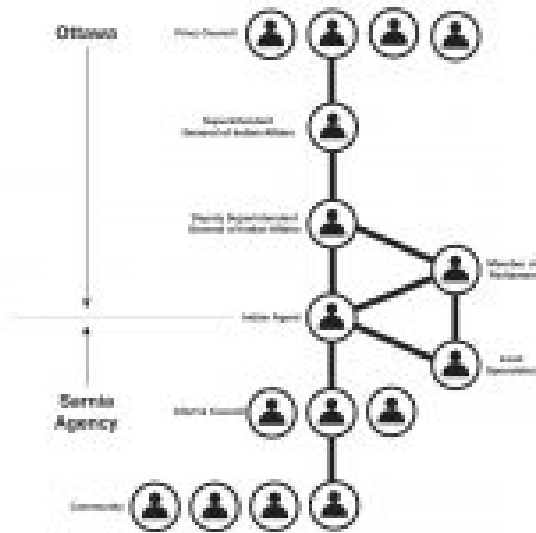
The new country had expansionist ideas from the start. Its first Prime Minister, John A MacDonalD, had a vision of connecting the east coast of North America with the west coast via a railroad. As settler expansion moved west, more and more land would be required. The new Government would use the Indian Act to empower it to complete land surrender treaties with First Nations, often by coercion.

The keystone of Indian policy for the Dominion of Canada would be assimilation. Every action taken by the Government would be designed to assimilate First Nations into the dominant culture. Assimilation would continue to be official government policy until the Revision of the Act in 1985 when they would revert to a nation-to-nation dialogue.

A considerable bureaucracy called the Department of Indian Affairs would administer the Indian Act. The department’s structure would be top-down with no power making decisions below the Indian Agent. The Indian Agent had total discretion when setting local policy or making decisions affecting his reserve. Politicians often handed out these patronage appointments for favours granted by friends or relatives, which usually ended with Indian Agents unqualified for the post.

The Indian Act of 1876

Department of Indian Affairs



Department of Indian Affairs
Land surrenders within the
Sarnia Agency, about 1880

Department of
Indian Affairs'
Land Surrender
Hierarchy Design:
Monica Virtue
used with
permission

Excerpt from David D Plain, *The Plains of Aamjiwnaang*, Trafford Publishing: Victoria, B.C. 2007, pp127-129.

I do not intend to paint a picture of total corruption and abuse. There were some good Indian agents. There were also many good missionaries, ministers and priests. Many of these spoke out against the oppressive domination of the prevalent society, but they were visionaries far ahead of their time and notably in the minority.

One such figure was Froome Talfourd. He took over the visiting superintendency at St. Clair in 1858. Upon doing so, he found that we had lodged numerous complaints about missing moneys from land transactions and late payments from such large corporations as the Grand Western Railway Company. He investigated and found the discrepancies in the Land Account Books indicated that embezzlement was involved. He reported this to Lord Bury, the superintendent general of Indian affairs.¹²¹

This was one of many incidents in which Talfourd stood up on the side of his First Nations charge. So fair, honest and upright was he in his dealings with the St. Clair Reserve that he quickly gained a highly regarded reputation among us, so much

¹²⁰Schmalz, *Ojibway*, 208.

¹²¹Ibid.,169-170.

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so, in fact, that we instituted a feast in his honour. Nicholas Plain Jr. writes in his 1951 short history, "Among the Indians he was known as 'The Englishman who keeps his word.' . . . The Indians of the Sarnia Reserve

tendered him a banquet on his birthday, November 4th . . . The Talfourd Feast was one event in the year that no Indian missed. Even the aged and sick had steaming plates of food delivered to their homes.”¹²²

During the months of March through June 1891, a series of four articles appeared in *The Canadian Indian* under the pseudonym of “Fair Play”.¹²³ The articles advocated cultural synthesis rather than cultural replacement (forced assimilation). Cultural synthesis is defined as encouraging “the synthesis of two cultures, that retains the elements of both, and that encourages the voluntary borrowing and adaptation by the weaker cultural system . . . the cultural components from different societies will be combined in ways that make sense to the borrowing society”.¹²⁴

The articles also advocated a high degree of political autonomy. “He suggests it would constitute no harm or menace to Canada if the Indians of Ontario ‘were permitted to have their own centre of Government – their own Ottawa, so to speak; their own Lieutenant-Governor, and their own

Parliament’ “. ¹²⁵ These few grand ideas of the latter half of the

¹²²Nicholas Plain, *The History of Chippewas of Sarnia and the History of Sarnia Reserve* (Sarnia, ON: Privately Printed, 1951), 30.

¹²³Nock argues that the author of the “Fair Play” articles was E.F. Wilson, despite the fact that the thrust of the articles went against the grain of the policies of the Shingwauk residential school, an institution founded and run for the first twenty years by him. See David A. Nock, *A Victorian*

Missionary, 135-150.

¹²⁴Ibid., 1-2.

¹²⁵Ibid., 136 quoting Fair Play, *The Future of Our Indians*, Paper No. 3, *The Canadian Indian* 1, no. 9 (June 1891), 254.

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19th century succumbed to the more dominant paternalism in its many forms, which reached its zenith during this time period, much to our detriment.

Viewing Assignment 1

Understanding the Indian Act:



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Viewing Assignment 2

21 Things You May Not Know About the Indian Act:



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Indian Act Revisions

Revision of 1951 and 1985

Excerpt from David D Plain, *The Plains*, pp129-130.

After World War II both the Government and the public at large began to question Canada's Indian Policy. A joint committee of House Representatives and the Senate was formed to study the matter. As a result the Indian Act of 1876 underwent extensive revision. As a result we regained our right to attend traditional religious ceremonies, to drink alcohol in public places such as bars and taverns, and compulsory enfranchisement ended (except in the case of native women marrying non-native men). The revised Act also gave individual band councils more authority.¹²⁶ Assimilation was still the Government's official policy but it would now be allowed to happen gradually and would not be forced upon us.

In 1970, Jeannette (Corbière) Lavell of Manitoulin Island registered an injunction prohibiting the registrar from removing her name from the Indian Register because she married a non-

First Nations person. She used the Bill of Rights clause against sexual discrimination and won in the lower courts. However, she lost in the Supreme Court. The Indian Act took precedence over the Bill of Rights. On the other hand, Sandra Lovelace of the Tobique Reserve in New Brunswick took her similar case to the United Nations. In 1981 Canada was found in violation of an international covenant on human rights. As a result the Indian Act was rewritten to remove sexual discrimination and married First Nations women and their children were allowed to regain lost status.¹²⁹

¹²⁹ Schmalz, *Ojibwa*. 256-257.

Reading and Listening Assignment 1

The Indian Act; The Secret Life of Canada: <https://www.thecanadianencyclopedia.ca/en/article/indian-act>

Residential Schools

Excerpt from David D Plain, *The Plains*, pp 121-122.

The assimilation policy in Canada would be taken up in earnest when the responsibility for Indian affairs was transferred to the Government of Upper Canada in 1860. This policy remained official government policy for over one hundred years. The cornerstone of this process would be the residential school. These would come under the jurisdiction of the federal Government, but the responsibility of day-to-day operations would lay with the Church. Numerous manual labour schools were founded between 1842 and 1878.¹⁰⁹

The complicity of the Church with the policy of total cultural replacement can be seen in a letter from the Rev. Alexander Sutherland, general secretary of the Methodist Church of Canada, Missionary Department, to Laurence Vankoughnet, deputy superintendent general of Indian affairs: “Experience convinces us that the only way in which the Indian of the country can be permanently elevated and thoroughly civilized is by removing the children from the surroundings of Indian home life, and keeping them separated long enough to form those habits of order, industry, and systematic effort, which they will never learn at home”.¹¹⁰

Edward Francis Wilson established the Shingwauk residential school for boys at Sault Ste. Marie, Ontario, in 1873.

¹⁰⁹Schmalz, *Ojibwa*, 181-184.

¹¹⁰Ibid.,181.

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Wilson was an Anglican missionary sent to Canada by the English Church Missionary Society. He was the school’s first principal and remained in that post until 1893. All residential schools had the aim of providing the environment for as total a cultural replacement as possible, and Shingwauk was no exception.

Language was seen as a major key in the cultural replacement program. We were not allowed to speak our language during school, chores or play. In order to enforce the ban we were rewarded for checking up on each other. This meant reporting any infractions to Wilson. When this failed, corporal punishment was meted out during the punishment period at seven in the evening. This policy against speaking our own language remained in effect until 1971.

Prohibition against all other forms of culture was also included in the residential schools’ rules. At play, we were not allowed to play any First Nations games but were made to play European ones; games such as marbles, cricket and soccer. First Nations forms of music were also forbidden. Shingwauk, like other residential schools, formed a marching band where the boys learned to play European marches and hymns. Other European cultural forms were forced upon us, such as the celebration of western holidays like Christmas,

Easter and Dominion Day. Of course, participation in any First Nations feasts or religious ceremonies was strictly forbidden. These assimilationist policies continued well into the twentieth century.¹¹¹

¹¹¹For an excellent exposé on E.F. Wilson and his days as principal of the Shingwauk residential school see David A. Nock, *A Victorian Missionary and Canadian Indian Policy* (Waterloo: Wilfred Laurier University, 1988), 67-100.

Duncan Campbell Scott was a long-time Department of Indian Affairs bureaucrat. He joined the department in 1879 at the age of seventeen. He rose steadily through the ranks until he was appointed Deputy Superintendent of the Department of Indian Affairs in 1913.



Duncan Campbell Scott Deputy Superintendent General of Indian Affairs

In 1907 the Chief Medical Health Officer, Dr. Peter Henderson Bryce, issued a report on the residential schools of Manitoba and the Northwest Territories. He reported that students were dying of disease, primarily tuberculosis. Overcrowding and unsanitary living conditions were the cause. Scott ignored the report.

Duncan Campbell Scott was also instrumental in expanding the residential school system. In 1920 he drafted a bill to amend the Indian Act to force First Nation children between seven and fifteen to attend residential school. The schools were often hundreds of kilometres from their homes. Before the bill passed, he reportedly said, "I want to get rid of the Indian problem. I do not think as a matter of fact, that this country ought to continuously protect a class of people who are able to stand alone. That is my whole point...Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian department, that is the whole object of this Bill"^[2]

Viewing Assignment 3

Heritage Minutes: Chaney Wenjack



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Reading Assignment 2

The Residential School System: https://indigenousfoundations.arts.ubc.ca/the_residential_school_system/

1969 White Paper

Excerpt from David D Plain, *The Plains*, p129-130

The assimilation policy culminated with Pierre Elliott Trudeau's Liberal Government and its 1969 White Paper. This was the last official blueprint for cultural replacement and assimilation. It proposed to terminate all special rights and separate recognition of First Nations including the Indian Act, reserves and treaties. In return, First Nations people would receive the same legal rights and recognition as other Canadians.¹²⁷

First Nations vehemently opposed the policy. For example, Chief Fred Plain, president of the Union of Ontario Indians at the time, countered the policy by presenting "a brief to Ottawa which would give twelve seats in the House of Commons to Indian representatives . . . He pointed out that New Zealand already had such a plan in effect for its Maori population".¹²⁸

¹²⁶ Rogers and Smith, *Aboriginal Ontario*, 396.

¹²⁷ Ibid., n18, 9.

¹²⁸ Schmalz, *Ojibwa*, 251.

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This plan was not adopted, but because of the massive opposition to the White Paper it was formally withdrawn in 1971.

Reading Assignment 3

The White Paper 1969: https://indigenousfoundations.arts.ubc.ca/the_white_paper_1969/



We will recognize treaty rights. We will recognize forms of contract which have been made with the Indian people by the Crown and we will try to bring justice in that area and this will mean that perhaps the treaties shouldn't go on forever. It's inconceivable, I think, that in a given society one section of the society have a treaty with the other section of the society. We must be all equal under the laws and we must not sign treaties among ourselves. And many of these treaties, indeed, would have less and less significance in the future anyhow, but things that in the past were covered by the treaties...things like so much twine, or so much gun powder and which haven't been paid, this must be paid. But I don't think that we should encourage the Indians to feel that their treaties should last forever within Canada so that they be able to receive their twine or their gun powder.”

~ Prime Minister Pierre Elliott Trudeau, August 8, 1969.

The Truth and Reconciliation Commission

The Truth and Reconciliation Commission came out of The Indian Residential Schools Settlement Agreement, one of the largest class action settlements in Canadian history. The TRC was formed in 2007, with Senator Murray Sinclair, a former Queen's Bench Justice appointed Chief Commissioner. Over the next six years, the \$ 72 million Commission travelled the country interviewing residential school survivors and witnesses. It held seven national events to educate the public on the residential school legacy. In 2015 the TRC produced a six-volume final report.

A vital element of the report is 94 Calls to Action or recommendations to help facilitate reconciliation between the survivors and their communities with the Canadian public. The Calls are grouped under main headings. If you wish to participate in the reconciliation process, you should find one or more calls that speak to you and become involved with those. You can find the Calls to Action at https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf last accessed February 10, 2022.

Reading Assignment 4

The Truth and Reconciliation Commission: <https://www.thecanadianencyclopedia.ca/en/article/truth-and-reconciliation-commission>

Current Relationship Between First Nations and Settlers

Reconciliation is proving to be a challenge to achieve. Many are not participating in the Calls to Action. The apathy results in the status quo, as seen in the following videos.

Viewing Assignment 4

View the following three videos on the relationships between indigenous communities and their neighbouring settler communities:

<https://gem.cbc.ca/media/mashkawi-manidoo-bimaadiziwin-spirit-to-soar/s01e01?cmp=pov-pareto-doc>

<https://gem.cbc.ca/media/cbc-docs-pov/s04e01?cmp=pov-pareto-docs>

<https://gem.cbc.ca/media/firsthand/s02e09?cmp=pov-pareto-docs>

Questions

1. What was the main objective of the Indian Act of 1876?
2. What was the primary purpose of the Residential School System?
3. Was the 1969 White Paper constitutional?
4. What major shift in the relationship with the First Nations did the Government of Canada take after the 1985 Indian Act Revision?
5. Do you think the 94 steps of the Truth and Reconciliation Commission will bring reconciliation?
6. If not, what more needs to happen to see reconciliation come to fruition?

[1] David D Plain, *The Plains of Aamjiwnaang*, Trafford Publishing: Victoria, B.C. 2007 p123

[2] *The Canadian Encyclopedia* <https://www.thecanadianencyclopedia.ca/en/article/duncan-campbell-scott> last accessed February 9, 2022.

PART II

MODULE 2: EDUCATIONAL RESEARCH IN AN ONLINE ENVIRONMENT BY FRANK RENNIE, PHD, GARETH DAVIES, PHD, LEWS CASTLE COLLEGE UHI, & THU LE

Orientation

This module is intended to enable students to understand and critically appreciate a range of resources available in the online environment to enable the conduct of robust and peer-reviewed academic research. Both the online resources themselves and the evaluation processes that are required to ensure systematic and justifiable research decisions are considered. The module is intended to enable students to effectively use online services and resources to produce high-quality educational research. The module can be taken as a stand-alone course or as a preparation for the completion of a larger piece of research, including for the research dissertation stage of a higher degree.

In each week, you are provided with core reading resources that offer the key contents of the Week, an example of the topics, a video of the seminar/workshop/discussion, podcasts, snippets, which are all pertaining to the topic, and finally some further reading resources that will significantly fulfill other relevant aspects of the topic

Students will be able to engage with a range of online resources available to assist in conducting a review of academic literature, an appreciation of methodological approaches, and techniques for a range of research methods of data gathering in order to prepare a comprehensive research proposal.

Upon Completing the Readings and Assignments Comprising this Module, Students will be Able to:

- Present and critically discuss the key elements of a research proposal at postgraduate level.
- Reflect and critically analyze a range of the main online resources available to assist educational research on an identified topic.
- Critically assess the elements of a proposal for educational research to professional standards of competency
- Prepare a proposal for a qualitative or quantitative project
- Identify and describe the theoretical foundations of qualitative and quantitative research
- Compare and contrast different online tools for collecting and analyzing qualitative and quantitative data
- Identify and discuss ethical issues and dilemmas in the conduct of qualitative and quantitative research
- Critically evaluate the quality and standard of a robust and peer-reviewed academic article
- Identify different steps and notes of getting a research paper published

Assessment

- Formative assessment: Weekly reading and writing assignments
- Summative assessment: The final research proposal

WEEK 1: INTRODUCTION

Orientation

This module comprises 10 weeks. The first week gives you an introduction to conducting online research, offers an overview of the current position, suggests relevant considerations in respect of different kinds of projects, and highlights some of the challenges and dilemmas that online researchers face.

On Successful Completion of this Session, Students will be Able to:

You will be able to understand the purpose and structure of this module. You can achieve this by engaging with the materials recommended here and by identifying and engaging with other similar and related materials. You should familiarise yourself with the structure of the module and begin to engage with the tasks associated with each session, engage with the materials presented and look at the weekly task.

Reading Resources

Read the following chapters to have an overview of online research methods. While reading, take notes of some key points, considerations, and current trends on the topic.

- [Hooley, T., Wellens, J., & Marriott, J. \(2012\). Chapter 1: Introduction. In What is Online research?: Using the Internet for social science research \(pp. 1-6\). A&C Black.](#)
- [Gaiser, T. J., & Schreiner, A. E. \(2011\). Chapter 12: Some additional challenges for online researchers. In A guide to conducting online research \(pp. 153-159\). SAGE Publications Ltd](#)

Supplementary Resources

Here is a typical example of online qualitative educational research. You can highlight some key points on how it is conducted online, the process of collecting and analyzing data on blogs:

- Harricharan, M., & Bhopal, K. (2014). Using blogs in qualitative educational research: An exploration of method. *International Journal of Research & Method in Education*, 37(3), 324-343.

This Snippet gives you some valuable advice on research using the Internet:

- [Research using the Internet](#)

In this video, Christine Hine briefly but critically shares her own hands-on experience on online research methods. You will find good points from this practical sharing.

- [Christine Hine on Online Research Methods](#)

Podcast: Digital methods



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<https://ecampusontario.pressbooks.pub/globaleddvls/?p=95#h5p-1>

WEEK 2: LITERATURE REVIEW

Orientation

A literature review is a written summary of journal articles, books, and other documents that describes the past and current state of information on the topic of your research study. It also organizes the literature into subtopics and documents the need for a proposed study. In the most rigorous form of research, educators base this review mainly on research reported in journal articles. A good review, however, might also contain other information drawn from conference papers, books, and government documents. This week provides you with essential knowledge of what literature is, different types of literature reviews, and its importance. It also guides you with crucial skills for the process of conducting a literature review.

On Successful Completion of this Week, Students will be Able to:

- Enhance knowledge about what a literature review is and why it is important
- Identify the process/steps of conducting literature review and its related components
- Develop different skills to conduct and evaluate a rigorous literature review
- Identify challenges faced by researchers in conducting literature review
- Identify gaps in literature review and different types of literature review in educational research

Reading Resources

- Creswell, J. W., & Creswell, J. D. (2017). Chapter 2: Review of the literature. In *Research design: Qualitative, quantitative, and mixed methods approaches* (pp. 62-89). Sage publications.
- Xiao, Y., & Watson, M. (2019). Guidance on conducting a systematic literature review. *Journal of Planning Education and Research*, 39(1), 93-112.
- Tricco, A. C., Lillie, E., Zarin, W., O'Brien, K., Colquhoun, H., Kastner, M., & Straus, S. E. (2016). A scoping review on the conduct and reporting of scoping reviews. *BMC medical research*

methodology, 16(1), 1-10.

- Chen, D. T. V., Wang, Y. M., & Lee, W. C. (2016). Challenges confronting beginning researchers in conducting literature reviews. *Studies in Continuing Education*, 38(1), 47-60.
- Yunusa, A. A., & Umar, I. N. (2021). A scoping review of critical predictive factors (CPFs) of satisfaction and perceived learning outcomes in E-learning environments. *Education and Information Technologies*, 26(1), 1223-1270.
- Zawacki-Richter, O., Kerres, M., Bedenlier, S., Bond, M., & Buntins, K. (2020). Systematic reviews in educational research: Methodology, perspectives and application. Springer Nature.

Supplementary Resources

This podcast discusses the way of using Excel to manage your literature review. It also provides you with a sample matrix from Excel. Listen and look at the sample to make your own matrix.



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A short video on how to write a literature review in three simple steps



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Seven major mistakes of conducting literature review and tips on how to avoid with examples



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WEEK 3: METHODOLOGY

Orientation

Methodology is the study of methods. It is the application of the underlying principles of the philosophy of science to the practical activity of collecting and analysing data to answer specific research questions. The research methodology is basically the philosophy about how you intend to conduct your research, including the rationale, your 'worldview' on the topic, and the combination of the various methods through which you will collect and analyse new data. To understand the methodology of your approach to the research, it is necessary to combine the theoretical underpinnings through which we study and make sense of the complexities of the study, as well as a sound understanding of the practical methods through which we expect to gather new data to explore the research question more fully. This week provides you with fundamental issues in educational research. By the end of this session, you will be able to consider some of the important dimensions of methodology when planning research.

On Successful Completion of this Week, Students will be Able to:

- Engage with core digital resources
- Critically evaluate different scientific world views
- Identify the different research paradigms of social research
- Identify fundamental issues in social research
- Select and plan an educational research approach successfully

Reading Resources

The following set of readings are very essential in providing you with the fundamental concepts, issues, and considerations of research methodologies. Each reading presents different types of information, so schedule your time to read and take notes on key points.

- Bryman, A., & Bell, E. (2019). Part I: Fundamental issues in social research. In *Social research methods* (pp. 2-68). Oxford university press.
- [Hooley, T., Wellens, J., & Marriott, J. \(2012\). Chapter 2: A brief history of online research method. In *What is Online research?: Using the Internet for social science research* \(pp. 7-24\). A&C Black.](#)
- Kivunja, C., & Kuyini, A. B. (2017). Understanding and applying research paradigms in educational contexts. *International Journal of higher education*, 6(5), 26-41.
- [Gaiser, T. J., & Schreiner, A. E. \(2011\). Chapter 2: Designing an online study. In *A guide to conducting online research* \(pp. 11-24\). SAGE Publications Ltd.](#)

Supplementary Resources

The following videos, chapters, and podcast are not required reading and watching materials, but are very helpful for you to acknowledge different basic concepts of research methodologies such as epistemology and ontology.

1. Ontology, Epistemology and Research Paradigm



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2. Online Research Methods



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3. Engaged in Ethical Online Research



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4. Podcast: Teaching Big Qual: Benefits and Challenges for Students and Teachers



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WEEK 4: STANDARDS AND ETHICAL CONSIDERATIONS

Orientation

Different subject areas will have different emphasis on various aspects of ethical research behaviour, and different levels of sensitivity, depending on the proposed research activities. For example, working with animals, vulnerable people, and personal health care, will have to be aware of a greater duty of care for the participants than a street-based opinion poll. What is almost certainly consistent is that the claim that ‘there are no ethical issues relating to my research’ is almost always incorrect. All disciplines have some kind of research standard to which practitioners are expected to adhere. As a general rule, the research standards in a given discipline are where a researcher should begin their own review for a new research endeavour. All research standards have some type of expectation for ethical standards. Others, like medical disciplines such as nursing, will have substantive guidelines regarding the protection of participants, with an expectation of privacy that protects an individual’s identity as well as the information they provide in a study.

On Successful Completion of this Week, Students will be Able to:

This week provides you with an overview about how to conduct research in an appropriate and ethical way, different issues in conducting research online, and how to become an ethical online researcher.

Reading Resources

- [Salmons, J. \(2016\). *Becoming an ethical online researcher*. In *Doing qualitative research online* \(pp. 55-95\). SAGE Publications Ltd](#)
- Hooley, T., Wellens, J., & Marriott, J. (2012). Chapter 3: Dealing ethical issues in online research. In *What is Online research?: Using the Internet for social science research* (pp. 25-38). A&C Black.

10.5040/9781849665544.ch-003

- Roberts, L. D. (2015). Ethical issues in conducting qualitative research in online communities. *Qualitative Research in Psychology*, 12(3), 314-325.
- [Eynon, R., Fry, J., & Schroeder, R. \(2017\). The ethics of Internet research. In *The SAGE handbook of online research methods* \(pp. 22-42\). SAGE Publications, Ltd](#)
- James, N., & Busher, H. (2007). Ethical issues in online educational research: protecting privacy, establishing authenticity in email interviewing. *International Journal of Research & Method in Education*, 30(1), 101-113.

Supplementary Resources

Four Main Ethical Principles for Online Research (6:00 – 14:00)



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The Ethics in Social Research



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SAGE Webinar: Engaged and Ethical Online Research



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[Podcast: What are Qualitative Research Ethics – Rose Wiles](#)

Further Readings

[Gaiser, T. J., & Schreiner, A. E. \(2011\). Chapter 3: Research standards and Ethical considerations. In A guide to conducting online research \(pp. 25-36\). SAGE Publications Ltd.](#)



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<https://ecampusontario.pressbooks.pub/globalddvls/?p=101#h5p-4>

WEEK 5: TECHNOLOGIES FOR ONLINE RESEARCH

Orientation

This is rather a catch-all description because the word ‘technology’ covers so many diverse descriptions that we immediately need to supply further details. In the present context, we really mean educational technology (i.e. technology that can be used for educational purposes) but even here the field is large. The golden rule is that the purpose of the educational activity should take precedence over the selection of technology. The choice of technology use should not come before the educational interaction, so you need to decide what you would like to learn and then select the technology to achieve this. In the digital world, this often requires an engagement through the internet, but not necessarily. Having downloaded an app, there may be more flexible options to work offline, for example the automated software Otter <https://otter.ai> can be downloaded to a smart phone and used both to record interviews and to produce a simultaneous transcription of the conversation. There are various videoconferencing technologies that are becoming more commonly used in recent months, and again these have diverse additional functions such as the ability to record the interactions, to vote on decisions, to structure conferences with break-out rooms and focus group meetings, and so on. All of these functions can be used to conduct research online. Additionally, the results of these digital interactions that are produced during the research, can also have possibilities for creating further educational and research opportunities.

On Successful Completion of this Session, Students will be Able to:

Upon completing this week, you will get to know different technologies such as apps, tools, web that can be used to do research online, to collect and analyze data.

Reading Resources

- Hawkins, J. E. (2018). The practical utility and suitability of email interviews in qualitative research. *The Qualitative Report*, 23(2).
- Saleh, A., & Bista, K. (2017). Examining factors impacting online survey response rates in educational research: Perceptions of graduate students. *Online Submission*, 13(2), 63-74.
- Aydin, S. (2012). A review of research on Facebook as an educational environment. *Educational Technology research and development*, 60(6), 1093-1106.
- [Gaiser, T. J., & Schreiner, A. E. \(2011\). Chapter 6: Survey research on the internet. In *A guide to conducting online research* \(pp. 68-81\). SAGE Publications Ltd.](#)
- [Gaiser, T. J., & Schreiner, A. E. \(2011\). Chapter 9: Analyzing the data. In *A guide to conducting online research* \(pp. 113-130\). SAGE Publications Ltd.](#)

Supplementary Resources

The following readings are not required; however, they are excellent examples of how technologies help to conduct online research. Read and take notes on the procedures and noticeable considerations when applying technologies into online research.

- [Gaiser, T. J., & Schreiner, A. E. \(2011\). Chapter 4: Using email for data collection. In *A guide to conducting online research* \(pp. 37-60\). SAGE Publications Ltd.](#)
- [Gaiser, T. J., & Schreiner, A. E. \(2011\). Chapter 5: Researching using instant messaging and chat. In *A guide to conducting online research* \(pp. 61-67\). SAGE Publications Ltd.](#)
- [Gaiser, T. J., & Schreiner, A. E. \(2011\). Chapter 8: Accessing and using web-based data. In *A guide to conducting online research* \(pp. 93-112\). SAGE Publications Ltd.](#)
- [Podcast: Using Skype in qualitative interviews with young people – Susie Weller](#)

Email Interviews in Qualitative Research: An Innovative Approach to Data Collection



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Qualitative Methods in Social Media Research



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WEEK 6&7: QUALITATIVE RESEARCH

Orientation

Qualitative research is a basket term for a wide variety of approaches to research that all focus on the nature of phenomena, and why something is happening (or not). Quite often we could be documenting different experiences that people might have to the same thing, rather than asserting that one version is ‘right’ or ‘wrong’. There are almost limitless accounts of the applications and analysis of qualitative research, but you might explore the overview in the following paper as a starter.

<https://neurorespract.biomedcentral.com/articles/10.1186/s42466-020-00059-z>

Not all qualitative research is conducted online, of course, but the online environment has a particular set of strengths that make these forms of research activity quite attractive. The ability to interview people at a distance, or to conduct a geographical distributed online survey, as well as the ability to quickly and easily analyse digital data, are some obvious examples. Often, a variety of different qualitative approaches to data gathering can be adopted to ensure that the research is able to triangulate and sense-check the resulting analysis. For example, an online question-and-answer survey may lead to the selection of a smaller subset of participants who are invited to individual video conference interviews, and then the results of these data-gathering activities could be set in a wider context by sharing the results with an online focus group of experienced subject experts. You will need to take time to read about the strengths and weaknesses of different data-gathering methods before you select the method(s) that you think you will need to begin to answer your research question. Remember, the appropriate pedagogy should come first, then select the relevant technology.

On Successful Completion of this Session, Students will be Able to:

- Identify the main steps in online qualitative research
- Distinguish the relationship between theory and research in online qualitative studies
- Explore the role of concepts in online qualitative research
- Acknowledge criteria for evaluating online qualitative research
- Investigate different technology tools used to collect and analyze qualitative research online

- Consider the essential issues and concepts when doing online qualitative research

Reading Resources

There will be a lot of reading resources for this topic, so try to plan your schedule in two weeks to finish all the required readings. You should take notes and summarize key points and concepts, as well as the important considerations pertaining to doing qualitative research online.

- [Salmons, J. \(2016\). Part 1: Designing online qualitative studies. In *Doing qualitative research online*. SAGE Publications Ltd.](#)
- [Salmons, J. \(2016\). Part 3: Collecting qualitative data online. In *Doing qualitative research online*. SAGE Publications Ltd.](#)
- [Salmons, J. \(2016\). Part 4: Analyzing data and reporting findings. In *Doing qualitative research online*. SAGE Publications Ltd.](#)
- Hooley, T., Wellens, J., & Marriott, J. (2012). Chapter 5: Online interview and focus group. In *What is Online research?: Using the Internet for social science research* (pp. 53-72). A&C Black. 10.5040/9781849665544.ch-005
- Hooley, T., Wellens, J., & Marriott, J. (2012). Chapter 6: Online ethnographies. In *What is Online research?: Using the Internet for social science research* (pp. 73-90). A&C Black. 10.5040/9781849665544.ch-006

Supplementary Resources

- Howlett, M. (2021). Looking at the 'field' through a Zoom lens: Methodological reflections on conducting online research during a global pandemic. *Qualitative Research*, 1468794120985691.
- Howlett, M. (2021). Looking at the 'field' through a Zoom lens: Methodological reflections on conducting online research during a global pandemic. *Qualitative Research*, 1468794120985691.
- Topping, M., Douglas, J., & Winkler, D. (2021). General Considerations for Conducting Online Qualitative Research and Practice Implications for Interviewing People with Acquired Brain Injury. *International Journal of Qualitative Methods*, 20, 16094069211019615.
- Smith, K. V., Thew, G. R., & Graham, B. (2018). Conducting ethical internet-based research with vulnerable populations: A qualitative study of bereaved participants' experiences of online questionnaires. *European Journal of Psychotraumatology*, 9(sup1), 1506231.

- Allen, C. (2017). "Tackling the Difficult:" A Review of Janet Salmons' Doing Qualitative Research Online. *The Qualitative Report*, 22(1), 289.
- Ruddock, U. (2015). E-Interviews. A review of Janet Salmons' Qualitative Online Interviews. *The Qualitative Report*, 20(3), 356-359.

Here are other videos, seminars, and a podcast that wrap-up your understanding and knowledge of conducting qualitative research online.

Webinar: Connecting for Collecting Data: Qualitative Research Online with Human Participants



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Webinar: Getting Started: Online Qualitative Research Design Basics



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Online Qualitative Research: Tips for Great Ideation

<https://www.youtube.com/watch?v=Mp8lTpbigaY>

Podcast: How many interviews is enough? – Rosalind Edwards



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<https://ecampusontario.pressbooks.pub/globaleddvls/?p=105#h5p-6>

WEEK 8&9: QUANTITATIVE RESEARCH

Orientation

The other main strand of research methodology is to use quantitative research approaches to gather and interrogate data. By definition, quantitative data-gathering is about measuring the amount, or quantity, of something, and has a very different approach from qualitative methods. An example may be to evaluate how many people have read a particular book, whereas a qualitative approach might analyse their opinions of the contents of the book. An example of this is approach documented as follows:

https://www.researchgate.net/profile/Vihan-Moodi/post/What_are_the_characteristics_of_quantitative_research/attachment/5f3091d0ed60840001c62a27/AS%3A922776944787456%401597018576221/download/SuphatSukamolson.pdf

These methods can be applied individually or sequentially or might be combined in a mixed methods approach. Once again, the emphasis should be on what you select as the research question(s) that you want answered and mapping them to the most appropriate choice of research methods, then to identify an online technology that will enable you to use these methods most effectively.

On Successful Completion of this Session, Students will be Able to:

- Identify the main steps in online quantitative research
- Distinguish the relationship between theory and research in online quantitative studies
- Explore the role of concepts in online quantitative research
- Acknowledge criteria for evaluating reliability and validity of online quantitative research
- Investigate different technology tools used to collect and analyze quantitative research online
- Consider the essential issues and concepts when doing online quantitative research

Reading Resources

The following eBooks are the main reading sources for the online quantitative research method, especially it provides a deep guidance on how to do the survey online and its relevant considerations.

- Fielding, N., Lee, R., & Blank, G. (2017). Part IV: The online survey. In *The SAGE Handbook of online research methods*. SAGE Publications Ltd. <https://www.doi.org/10.4135/9781473957992>
- Fielding, N., Lee, R., & Blank, G. (2017). Part V: Digital quantitative analysis. In *The SAGE Handbook of online research methods*. SAGE Publications Ltd. <https://www.doi.org/10.4135/9781473957992>
- Fielding, N., Lee, R., & Blank, G. (2017). Part VI: Digital text analysis. In *The SAGE Handbook of online research methods*. SAGE Publications Ltd. <https://www.doi.org/10.4135/9781473957992>

Supplementary Resources

The following articles are examples of online quantitative research.

- van Deursen, A. J. (2020). Digital inequality during a pandemic: quantitative study of differences in COVID-19–related internet uses and outcomes among the general population. *Journal of Medical Internet Research*, 22(8), e20073.
- Wong, J. G., Cheung, E. P., Chan, K. K., Ma, K. K., & Wa Tang, S. (2006). Web-based survey of depression, anxiety and stress in first-year tertiary education students in Hong Kong. *Australian & New Zealand Journal of Psychiatry*, 40(9), 777-782.
- Maymone, M. B., Venkatesh, S., Secemsky, E., Reddy, K., & Vashi, N. A. (2018). Research techniques made simple: Web-based survey research in dermatology: Conduct and applications. *Journal of Investigative Dermatology*, 138(7), 1456-1462.
- Maymone, M. B., Venkatesh, S., Secemsky, E., Reddy, K., & Vashi, N. A. (2018). Research techniques made simple: Web-based survey research in dermatology: Conduct and applications. *Journal of Investigative Dermatology*, 138(7), 1456-1462.
- Zhang, X., Kuchinke, L., Woud, M. L., Velten, J., & Margraf, J. (2017). Survey method matters: Online/offline questionnaires and face-to-face or telephone interviews differ. *Computers in Human Behavior*, 71, 172-180.
- Nwosu, A. C., Monnery, D., Reid, V. L., & Chapman, L. (2017). Use of podcast technology to facilitate education, communication and dissemination in palliative care: the development of the AmiPal podcast. *BMJ supportive & palliative care*, 7(2), 212-217.
- [Online research: Definition, Methods, Types and Execution](#)

Designing a Survey



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Episode 6: How Do I Get People to Take My Survey?



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[Podcast: Using Social Media in Research](#)



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WEEK 10: GETTING PUBLISHED

Orientation

Many educational institutions and some learned societies have online guides about how to get your research results published. They exact format will vary, but the basic design of writing a paper for publication is broadly similar for most subjects and some good self-help guides exist. There are several academic journals that encourage new and early career academics to publish, such as The Journal of Perspectives in Applied Academic Practice (just browse for the title). In whatever journal you choose, regardless of the area of academic specialism, the journal will have a Week on 'Instructions for authors' which you should read carefully before deciding to submit your article for publication. For other forms of publishing, it is worth considering one of the self-publishing software services such as Blurb <https://www.blurb.co.uk> and Lulu <https://www.lulu.com> . They have a slightly different approach to formatting a book, but both are easy to use and work experimenting with. There are also several instructional videos on self-publishing.

On Successful Completion of this Session, Students will be Able to:

Upon completing this week, you are able to identify strategies and tips to write up social research, to get your research papers published, and how to choose the best journal for your articles.

Reading Resources

- Linton, J. (2007). Unsolicited Advice on getting published and the publishing process. *Technovation*, 1(27), 1-3.
- Bryman, A., & Bell, E. (2019). Chapter 15: Writing up social research. In *Social research methods* (pp. 367-380). Oxford university press.
- [How to get published in an academic journal top tips from editors, by Elsevier.](#)

Supplementary Resources

- Le, G. N. H., Tran, V., & Le, T. T. (2021). Combining Photography and Duoethnography for Creating a Trioethnography Approach to Reflect Upon Educational Issues Amidst the COVID-19 Global Pandemic. *International Journal of Qualitative Methods*, 20, 16094069211034391.
- Cook, D. A. (2016). Twelve tips for getting your manuscript published. *Medical teacher*, 38(1), 41-50.

13 Tips to Writing a Great Journal Article



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How to Choose the Best Journal for Your Article



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PART III

MODULE 3: STEWARDSHIP IN EDUCATION BY CLINTON BECKFORD, PHD & LORETTA SBROCCA

Welcome and Introduction

There has never been a more important time for students to undertake a journey towards understanding how countries, people and actions across the globe are interconnected. You are invited to prepare for this independent study unit by opening your mind to a variety of perspectives, such as those from other cultures, age groups, parts of the planet, and underrepresented populations, and asking yourself how each unit fits into the bigger picture of what is happening to our Earth. Don't forget that you, too, can play a role in how this story ultimately unfolds!

This Week, You Will Be Expected to:

- Establish deadlines with your supervisor.
- Familiarize yourself with the types of resources you'll need for this independent study.
- Amass additional resources of your own.

Establishing Deadlines:

- You'll need to establish due dates and times for assignments with your supervisor. **Discuss this before you begin Wk. 1**

Types of Resources:

- Review the writing tools available from the [Purdue Online Writing Lab \(OWL\)](#). Check with your adviser for the proper guide (APA, MLA, or Chicago) to use in your discipline.
- Investigate methods, tools, and templates for summarizing your knowledge and presenting your

interpretations:

- Timelines: Office Timeline, PowerPoint, etc.
 - Infographics: Adobe, Canva, how to create an infographic, etc.
 - Slide presentations: PowerPoint, Prezi, Google Slides, etc.
 - Maps with graphics: look for editable maps, map templates, etc.
 - Other: Padlet, Pic Collage, Miro
 - Feel free to use your own favourite resources
- Will you want a tool to organize your research materials so you can share and reference them later?
Check out Zotero, FilemakerPro, A.nnotate and others
 - Check with your adviser to determine platforms for submissions, communications, and online meetings!

*Neither the University of Windsor nor the authors of this course receive promotional payment for purchases, downloads or subscriptions of software, templates, or electronic tools. This list is offered only as a basis for the student to begin researching preferences.

WEEK 1: INTRODUCTION TO ENVIRONMENTAL STEWARDSHIP FROM A GLOBAL PERSPECTIVE

Introduction

Students will become familiarized with the topics often discussed under the umbrella of Environmental Stewardship. Students will be exposed to different interpretations of the terminology, and different contexts and views about each topic from across the globe.

This Week, You Will Be Expected to:

- Become familiar with a bank of environmental stewardship terms and topics and begin your own glossary of terms.
- Begin to recognize and appreciate different perspectives on stewardship from across the world.
- Contemplate what it means to be a steward of the environment, and consider how environmental stewardship is important to and can be practiced in your location, industry, etc.
- Communicate your understanding of environmental stewardship terms and topics.
- Design an environmental stewardship award.

Questions to Consider Throughout this Week:

1. What are the meanings of these terms: environmental education, stewardship, ecology, and conservation vs. preservation?
2. What does it mean to be an environmental steward?
3. Why is environmental stewardship important?
4. What theoretical constructs or frameworks inform thinking around environmental stewardship?

Readings and Content

1. Cutting Through the Jargon: Critical Concepts in Sustainability Education

- [Current Challenges to the Concept of Sustainability](#)
- Cabezudo, A., Cicala, F., de Bivar Black, M. L., da Silva, M. (2019). *Global education guidelines: Concepts and methodologies on global education for educators and policy makers*. North-South Centre of the Council of Europe. [PARTIC. CHAPTER A]

Environmental Education

- Stapp, W. B., Bennett, D., Bryan, W., Fulton, J., MacGregor, J., Nowak, P., ... & Havlick, S. (1969). The concept of environmental education. *Journal of environmental education*, 1(1), 30-31.
- Guo, X., & Marinova, D. (2011). Environmental awareness in China: Facilitating the greening of the economy. *SUSTAINING OUR FUTURE: understanding and living with uncertainty*, 1673-1679.



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Environmental Sustainability Education

- Wals, A.E.J. & Kieft, G. (2010) *Education for sustainable development, research overview*. Sida Review, Stockholm.

Education for Sustainable Development

- [What is Education for Sustainable Development?](#)

Stewardship

- [Stewardship Versus Citizenship](#)
- Bennett, N. J., Whitty, T. S., Finkbeiner, E., Pittman, J., Bassett, H., Gelcich, S., & Allison, E. H. (2018). Environmental stewardship: a conceptual review and analytical framework. *Environmental management*, 61(4), 597-614.

Ecology

- [What is Ecology?](#)

Conservation vs. Preservation

- Minter, B. A., & Corley, E. A. (2007). Conservation or preservation? A qualitative study of the conceptual foundations of natural resource management. *Journal of Agricultural and Environmental Ethics*, 20(4), 307-333.

2. What Does it Mean to be an Environmental Steward?

- [Idaho Master Forest Stewards](#)

Multiple Conceptualizations of Environmental Stewardship

- [How is the Concept of “Stewardship” and “Care for Local Environments” Expressed Around the World?](#)

Theoretical Constructs and Frameworks that Inform Thinking around Environmental Stewardship

- See Sustainability Science Vol. 14, Issue 3 for several peer-reviewed articles

3. Why is Environmental Stewardship Important?

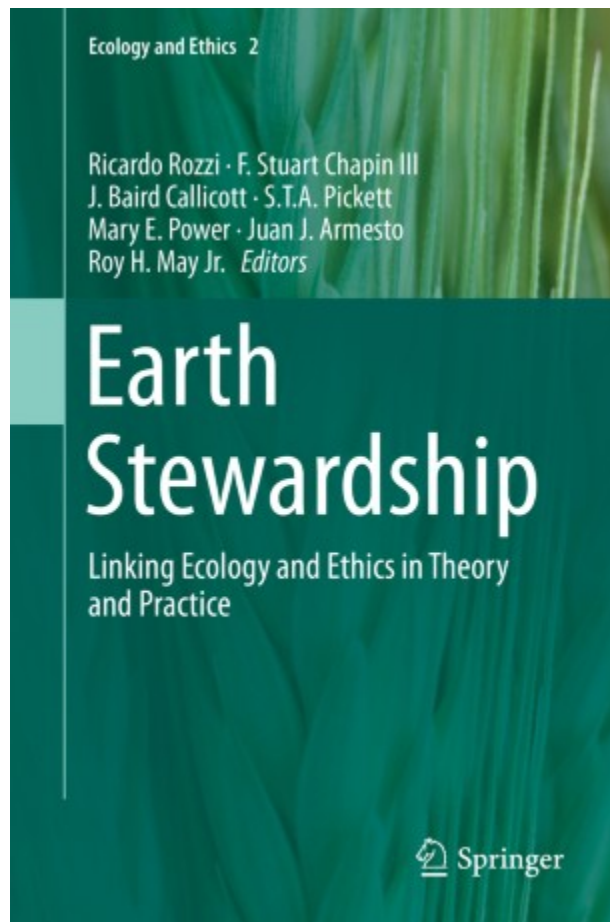
- [The Importance of Environmental Stewardship](#)
- [Pathway to Stewardship: A Framework for Children and Youth](#)

- [National Guideline on Sustainable Development and Environmental Stewardship for Professional Engineers](#)
- Isahak, A., Surif, S., Sahani, M., Gill, A., & Phang, J. (2013). Environmental stewardship for gold mining in tropical regions. *Journal of Degraded and Mining Lands Management*, 1(1), 37-42.

The Different Implications of Environmental Stewardship Around the World

- [Product Stewardship in Australia](#)
- [The Nature Conservancy Latin America](#)
- [Mobilizing Against Dispossession: Gold Mining and a Local Resistance Movement in Mongolia.](#)
- Henriksen, T. (2016). The Arctic Ocean, environmental stewardship, and the Law of the Sea. *UC Irvine L. Rev.*, 6, 61.

Additional Resources You May Find Useful



Earth Stewardship by Ricardo Rozzi, F. Stuart Chapin III, J. Baird Callicott, S.T.A. Pickett, Mary E. Power, Juan J. Armesto, and Roy H. May Jr.



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WEEK 2: CRITICAL GLOBAL ENVIRONMENTAL SUSTAINABILITY CHALLENGES AND ISSUES, PART 1

Introduction

During this two-part unit, students will gain knowledge of the far-reaching effects of climate change and pollution as they pertain to the world's ecosystems, weather patterns, and food security. Students will gain significant insight into the ever-evolving realm of global conferences and climate accords. Through critical analysis of successes and failures, progress and decline, students will predict the next steps in tackling climate change and pollution on a global scale.

This Week, You Will Be Expected to:

- Scrutinize and compare the history of conferences, declarations, and accords to address climate change, from the Tbilisi Declaration (1977) to the present day.
- Add to your glossary of terms that you began in Wk. 1, based on new terms and new perspectives.

Questions to Consider Throughout this Week:

1. What are the debates surrounding climate change? Is it a natural or an artificial phenomenon? Is it human-made?

2. How has the lingo surrounding climate change altered over time, and what, if any, effect has this had on global perspectives and actions? Who is creating and introducing this lingo?

Readings and Content

1. Climate Change

Debates Surrounding Causes

- Damico, J. S., Baildon, M., & Panos, A. (2018). Media literacy and climate change in a post-truth society. *Journal of Media Literacy Education*, 10(2), 11-32.

Effects: Changing Weather Patterns

- [Intergovernmental Panel on Climate Change](#)
- [IPCC's AR5 Climate Change 2014: Impacts, Adaptations, and Vulnerability Report](#)
- [Explore: IPCC WGI Interactive Atlas](#)

Impact on Food Security

- Locate and read relevant material: [The IPCC's AR5 Climate Change 2014 Report](#)

Effect on the Arctic

- Locate and read relevant material: [The IPCC's AR5 Climate Change 2014 Report](#)

Effect on the Amazon

- Locate and read relevant material: [The IPCC's AR5 Climate Change 2014 Report](#)
- **Compare the above to this review from 2006:** Case, M. (2006, March). Climate change impacts in the Amazon: a review of scientific literature (World Wildlife Fund-WWF). In *8th Conference of the Parties to the Convention on Biological Diversity* (pp. 20-31).

2. Global Climate Conferences, Declarations, Accords

Scan the following documents for topics of focus, conclusions, and for information you can find from introductions, summaries, and quotes. Read a section from each document that interests you:

Tbilisi, Russia, 1972

- [Intergovernmental Conference on Environmental Education Organized by UNESCO in Co-operation with UNEP](#)

Brundtland Commission/Report

- [Report of the World Commission on Environment and Development: Our Common Future](#)

UNCED (aka The Earth Summit, Rio de Janeiro, Brazil)

- [United Nations Conference on Environment and Development Rio de Janeiro, Brazil](#)

Additional Resources You May Find Useful

- Galloway McLean, K; Ramos-Castillo, A; Gross, T; Johnston, S; Vierros, M; Noa, R (2010). *Report of the Indigenous Peoples' Global Summit on Climate Change: 20-24 April 2009, Anchorage, Alaska*. United Nations University – Traditional Knowledge Initiative.
- [Earth Stewardship: Linking Ecology and Ethics in Theory and Practice \(Vol. 2\)](#)
- [United Nations/Conferences/Environment and Sustainable Development \[Webpage\]](#)



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WEEK 3: CRITICAL GLOBAL ENVIRONMENTAL SUSTAINABILITY CHALLENGES AND ISSUES, PART 2

Introduction

During this two-part unit, students will gain knowledge of the far-reaching effects of climate change and pollution as they pertain to the world's ecosystems, weather patterns, and food security. Students will gain significant insight into the ever-evolving realm of global conferences and climate accords. Through critical analysis of successes and failures, progress and decline, students will predict the next steps in tackling climate change and pollution on a global scale.

This Week, You Will Be Expected to:

- Explore and trace how a typical, everyday activity (eating) contributes to one of the most challenging issues facing the sustainability of our planet: pollution.
- Recognize the effects that billions of these small, everyday activities have on global sustainability.
- Reflect on how to work towards improving our relationships with and connections to our physical and natural world each time we eat.

Questions to Consider Throughout this Week

1. Is pollution a necessary evil?
2. How can an individual get ahead of pollution?
3. How can a region or nation get ahead of pollution?
4. How does pollution tie into global sustainability?

Readings and Content

1. Pollution of Rivers, Seas, and Oceans

- [Villagers Swap Plastic Rubbish for Rice](#)
- [Drinking-Water Contamination](#)

2. Overfishing

- [Overfishing and Nutrient Pollution Interact with Temperature to Disrupt Coral Reefs Down to Microbial Scales](#)



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3. Groundwater Contamination

- [Government of Canada/Environment and natural resources/Natural resources/Water and the Environment/Water pollution: Causes and effects/Groundwater contamination \[Webpage\]](#)
- Sorensen, J. P. R., Lapworth, D. J., Nkhuwa, D. C. W., Stuart, M. E., Goody, D. C., Bell, R. A., ... & Pedley, S. (2015). Emerging contaminants in urban groundwater sources in Africa. *Water Research*, 72, 51-63.

4. Deforestation

- [Large Air Quality and Public Health Impacts due to Amazonian Deforestation Fires in 2019](#)

- Mapulanga, A. M., & Naito, H. (2019). Effect of deforestation on access to clean drinking water. *Proceedings of the National Academy of Sciences*, 116(17), 8249-8254.

5. The World Trash Crisis

- [Cleaner Pacific 2025, Pacific Regional Waste and Pollution Management Strategy 2016–2025](#)



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6. Greenhouse Gas Emissions from Landfills

- [From the United States Environmental Protection Agency](#)

7. Soil Contamination

- [Importing Food Damages Domestic Environment](#)

8. Air Pollution

- [Pollutants in Antarctica](#)
- Watch all four videos: [World Health Organization's Video Mosaic Regarding Transboundary Air Pollution](#)

Additional Resources You May Find Useful

- [Browse the Many Topics Available from this Canadian Government Webpage](#)
- [Water Environment Partnership in Asia](#)
- [Worlds' Air Pollution Real-Time Air Quality Index](#)



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WEEK 4: ENVIRONMENTAL SUSTAINABILITY AND SOCIAL JUSTICE, PART 1

Introduction

This two-part topic aims to help students construct a link between stewardship and sustainability by introducing students to the concepts of social and environmental justice (Part 1), particularly as they pertain to Small Island Developing States (SIDS) (Part 2).

This Week, You Will Be Expected to:

- Add 5-10 new terms to your glossary
- Analyze the chain of effects that the state of the environment has on livelihood, food security, political issues, and more—and ultimately on the quality of life—to understand the importance of environmental sustainability
- Track the effects an environmental event has on one of the key messages you have learned this week.

Questions to Consider Throughout this Week:

1. What constitutes quality of life in my region of the world?
2. What constitutes quality of life for me?

3. Of what importance is environmental sustainability to me? To my city? To my family in future generations?

Readings and Content

1. Social Justice

- [The San Diego Foundation: What is Social Justice?](#)

2. Livelihood is Tied to the Environment

- [Understanding the Contribution of the Environment to Human Well-Being: A Review of the Literature](#)

3. Food Security is Tied to the Environment

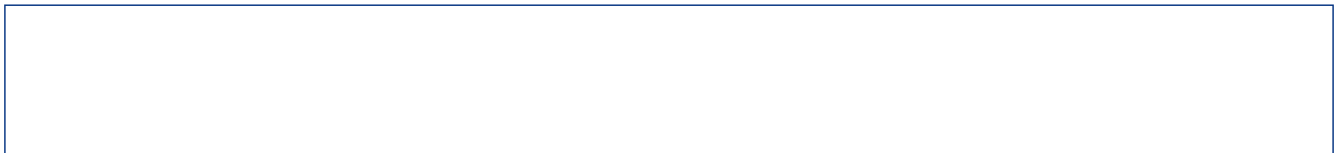
- Schnitter, R., & Berry, P. (2019). The climate change, food security, and human health Nexus in Canada: a framework to protect population health. *International journal of environmental research and public health*, 16(14), 2531.
- Selvaraju, R. (2011). World food security: The challenges of climate change and bioenergy. *Climate change and food security in South Asia*, 185-211.

4. Political Issues are Tied to the Environment

- [The Challenging Politics of Climate Change](#)
- [Environment and International Politics: Linking Humanity and Nature](#)

5. Natural Disasters are Tied to the Environment

- [Science Focus Magazine](#)
- London lecture: Waking the Giant (Begin watching at 30:00)





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6. Peace and Conflict are Tied to the Environment

- [Women and Natural Resources: Unlocking the Peacebuilding Potential](#)
- Read the foreword (“Environmental Conflicts: Key Issues and Management Implications”) and 2 or 3 articles from: [African Journal on Conflict Resolution, Issue 2, 2010](#)
- Read the article and browse 3 or 4 links: [How Does War Damage the Environment?](#)

7. Quality of Life is Tied to the Environment

- [The Impact of the Environment on the Quality of Life and the Mediating Effects of Sleep and Stress](#)
- [Quality of Life Indicators](#)
- [How Environmental Quality Affects our Happiness](#)

8. Connecting Social Justice and Environmental Justice

- [Social and Environmental Justice](#)



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Additional Resources You May Find Useful

- [ISSD/Environment, Conflict, and Peacekeeping](#)
- [The Economics of Planetary Security](#)



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WEEK 5: ENVIRONMENTAL SUSTAINABILITY AND SOCIAL JUSTICE, PART 2

Introduction

This two-part topic aims to help students construct a link between stewardship and sustainability. With the introduction of Small Island Developing States (SIDS) and examples of small and global-scale stewardship projects, this second part aims to delve more deeply into the connections between environmental sustainability, stewardship, and social justice.

In this Week, You Will be Expected to:

- Add 5-10 new terms to your glossary
- Consider the roles SIDS play on the global stage
- Determine stakeholders of an environmental event on a small island and make connections among them
- Describe practical applications of the concepts of environmental sustainability, stewardship and social justice

Questions to Consider Throughout this Week:

1. What does quality of life mean to you? What might it mean to someone in a different part of the world?
2. How does the environment relate to your quality of life? How might it relate to the quality of life of someone who lives on an island state?

3. Who has the power to influence environmental sustainability in your community?

Readings and Content

1. Small Island Developing States (SIDS)

- [What Are Small Island Developing States?](#)

Defining Characteristics

- [United Nations World Tourism Organization](#)

Unique Challenges and Issues

- [Strategic Actions in Small Island Developing States: SIDS Summit for Health](#)
- [Food and Agriculture Organization of the United Nations](#)
- [Small Island Developing States do not have the Luxury of Time](#)



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Connections to Environmental Sustainability

- [Review the SIDS Accelerated Modalities of Action \(SAMOA\) Pathway](#) with focus on its connections to sustainability.



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Connections to Social and Environmental Justice

- [Why Haitians say they Won't Stop Protesting](#)
- [Climate Security and Justice for Small Island Developing States](#)

What Global Role do SIDS Play?

- See “From Small Islands to Large Ocean States” in: [Small Islands, Large Oceans: Voices on the Frontlines of Climate Change](#)
- [Debt-for-Climate Swaps for Small Islands](#)
- [Small Islands, Valuable Insights: Systems of Customary Resource Use and Resilience to Climate Change in the Pacific](#)

2. Stewardship and Sustainability

Making the Connection

- [Sustainable Development](#)

What Kinds of Stewards Are We Around the Globe?

- Browse: [Can Worldwide Travel be Done in a Sustainable Manner?](#)
- Browse: [The National Oceanic and Atmospheric Administration, U.S. Department of Commerce](#)

Farming and Raising Animals

Browse the following:

- [Greener Farms in Kingsville, Ontario, Canada](#)
- [Fresh Roots in Vancouver, Canada](#)
- [Making Small Farms More Sustainable — and Profitable](#)
- [CropLife International](#)

Humans' Effect on Biodiversity

- Play the game, watch the video, browse the website: [Royal Society: Reversing Biodiversity Loss](#)
- [Challenges and Opportunities for Indigenous Peoples' Sustainability](#)

Additional Resources You May Find Useful

- [International Institute for Sustainable Development](#)
- [The Economics of Planetary Security](#)
- [Food and Agriculture Organization of the United Nations](#)
- [Using Psychology to Save Biodiversity and Human Well-Being](#)



An interactive H5P element has been excluded from this version of the text. You can view it online here:

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WEEK 6: ADVANCING ENVIRONMENTAL SUSTAINABILITY AND GLOBAL STEWARDSHIP: THE ROLE OF LOCAL AND TRADITIONAL ENVIRONMENTAL KNOWLEDGE, PART 1

Introduction

This two-week topic represents a shift from studying past and current problems to examining advancements and potential solutions. This topic will engage students in exploration and dialogue about the environmental philosophies, traditions and practices of the world's Indigenous Peoples (IP). This first part, Traditional Environmental Knowledge, also called Traditional Ecological Knowledge (TEK), will be compared to Western attitudes regarding the physical and natural worlds.

This Week, You Will be Expected to:

- Integrate this week's exploration of Indigenous Peoples with what you have learned thus far in the course, with a focus on environment sustainability.
- Consider the role TEK could and already does play in advancing environmental sustainability and global stewardship.
- Research IPs across the globe to uncover their environmental philosophies and values.
- Update your glossary of terms.

Questions to Consider Throughout this Week:

1. What are the differences between Indigenous and Western attitudes regarding nature and the physical world?
2. What is TEK?
3. How might TEK be important to tackling the climate change crisis?
4. How can the Western world arrange to learn from and with Indigenous Peoples (IP)?

Readings and Content

1. Indigenous Peoples (IP)

Defining IP

- [The World Bank](#)
- [United Nations Permanent Forum on Indigenous Issues](#)

How are IP Grouped Locally?

- [World Resources Institute](#)

Perspectives on Learning and Teaching: Wisdom of the Elders; Indigenous Ways of Knowing

- Bell, N. (2013). Anishinaabe Bimaadiziwin: Living spiritually with respect, relationship, reciprocity, and responsibility. In A. Kulnieks, D. R. Longboat, & Y. Young (Eds.), *Contemporary studies in environmental and Indigenous pedagogies* (pp. 89-107). Brill Sense.
- Brown M., & Heaton S. (2015) Ko Ahau Te Awa Ko Te Awa Ko Ahau – I am the River, and the River is me. In M. Robertson, R. Lawrence, G. Heath (Eds.), *Experiencing the Outdoors. Researching Environmental Learning*. SensePublishers, Rotterdam.

Are There Unifying Philosophies Amongst All IP?

- [What Matters in Indigenous Education: Implementing a Vision Committed to Holism, Diversity and Engagement](#)

Western vs. Indigenous: Comparative Attitudes of Physical World to Nature

- [Indigenous and Western Approaches to Environmental Science: What Integration Means to Us](#)

Additional Resources You May Find Useful

- [Earth Stewardship: Linking Ecology and Ethics in Theory and Practice](#)
- [Department of Economic and Social Affairs, Indigenous Peoples](#)



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<https://ecampusontario.pressbooks.pub/globaleddvls/?p=122#h5p-14>

WEEK 7: ADVANCING ENVIRONMENTAL SUSTAINABILITY AND GLOBAL STEWARDSHIP: THE ROLE OF LOCAL AND TRADITIONAL ENVIRONMENTAL KNOWLEDGE, PART 2

Introduction

This two-week topic represents a shift from studying past and current problems to examining advancements and potential solutions. This topic will engage students in exploration and dialogue about the environmental philosophies, traditions and practices of the world's Indigenous Peoples (IP). In this second part, Traditional Ecological Knowledge (TEK) and Local Ecological Knowledge (LEK) will be introduced as an advancement in environmental sustainability practices.

This Week, You Will be Expected to:

- Further explore TEK
- Read a case study of a partnership between the University of Windsor and the Walpole Island First Nation
- Integrate an exploration of LEK with what you have learned thus far in the course, with a focus on environment sustainability
- Consider the role local citizens could play in the advancement of environmental sustainability and global stewardship
- Update your glossary of terms and submit it to your supervisor for evaluation

Questions to Consider Throughout this Week:

1. What is the difference between TEK and LEK?
2. How can LEK be useful to the goal of global sustainability?

Readings and Content

1. Picking up Where Part 1 Left Off:

How Are IP Organizing/Working to Solve Environmental Issues and Challenges?

- Browse all chapters: [State of the World's Indigenous Peoples, Volume 1](#)



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TEK and Higher Education Partnership

- [Aboriginal Environmental Wisdom, Stewardship, and Sustainability: Lessons from the Walpole Island First Nations](#)

2. Local Ecological Knowledge (LEK)

Defining LEK

- See ‘What is TEK/LEK’ in contents of: [Forests and Oceans for the Future: Policy Stream Report](#)
- Skim “Biogeochemistry and Traditional Ecological Knowledge and Practices in Japan” in: [Earth Stewardship: Linking Ecology and Ethics in Theory and Practice](#), for a good example of TEK.

LEK in Forestry, Agriculture, Environmental Sustainability

- Joa, B., Winkel, G., & Primmer, E. (2018). The unknown known—A review of local ecological knowledge in relation to forest biodiversity conservation. *Land Use Policy*, 79, 520-530.

Additional Resources You May Find Useful

- [Earth Stewardship: Linking Ecology and Ethics in Theory and Practice](#)
- [The United Nations Permanent Forum on Indigenous Issues \(UNPFII\)](#)



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WEEK 8: INCREASING ENVIRONMENTAL SUSTAINABILITY AND COMPETENCE: THE ROLE OF FORMAL AND INFORMAL EDUCATION, PART 1

Introduction

The goals of this two-week topic are to familiarize students with the history of environmental education (EE), discuss the efforts to embed EE into laws and priorities on an international basis, and open students' mindsets to the many forms that education can take in the worldwide push for environmental competence. This first week will introduce EE strategies for citizens, students and for pre-and in-service teachers from different countries and regions (e.g. Pacific, equatorial, etc.).

This Week, You Will be Expected to:

- Update your glossary with 5-10 key terms you learned this week.
- Understand the importance of regional, national, and international strategies and commitments to the EE of citizens, teachers, and students.
- Research an environmental problem that is regional, national or international, and create a means to incorporate different forms of formal/informal education to work towards solving that problem.

Questions to Consider Throughout this Week:

1. What constitutes environmental competence?
2. How can society work toward increasing the environmental competence of our teachers?

Readings and Content

1. Environmental Competence

- [Dimensions of Environmental Competence](#)
- [Environmental Competence: The Interplay between Connection with Nature and Environmental Knowledge in Promoting Ecological Behavior](#)
- [The Need for Environmental Competence of Teachers for Rational Use of Natural Resources and Environmental Protection](#)

2. Environmental Education (EE)

Interpretations of EE in Different Regions of the World

- Bhat, S. A., Zahid, A. T., Sheikh, B. A., & Parrey, S. H. (2017). Environmental education in India: An approach to sustainable development. *FIIB Business Review*, 6(1), 14-21.
- [United Nations Environment Program](#)
- [United States Environmental Protection Agency](#)
- [United States Environmental Protection Agency Facebook Page](#)



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A Brief History

- The Journal of Environmental Education, Vol. 41, Issue 1 (2009) is a special edition about where (the world and particularly the U.S.) have come from and are going regarding EE. Browse this issue.
- [Environmental Education in the 21st Century: Theory, Practice, Progress and Promise](#)

Comparing Comprehensive EE Strategies Across the Globe

- Browse: [Africa Environmental Education and Training Action Plan 2015–2024](#)
- Browse: [Learn for Our Planet: A Global Review of How Environmental Issues are Integrated in Education](#)
- Choose 3 of interest: [Higher Education and the Challenge of Sustainability: Problems, Promises and Good Practice](#)

3. Formal EE Across the Globe

- Jensen, B. B., & Schnack, K. (1997). The action competence approach in environmental education. *Environmental education research*, 3(2), 163-178.
- Explore how England has set up their policies and resources at: [England's Council for Learning Outside the Classroom](#)

K-12

- Cooper, G. (2015). Outdoor Education, Environment and Sustainability. In B. Humberstone, H. Prince, & K. A. Henderson (Eds.), *Routledge International handbook of outdoor studies* (pp. 398-408). Routledge.
- [Integrating Outdoor Learning Into the Curriculum: An Exploration in Four Nations](#)
- [Significant Scottish Outdoor Learning and Play Documents](#)
- [Crisis and Recovery in Environmental Education: The Case of Greece](#)

Pre- and In-service Teacher Preparedness to Teach EE: Should EE be a Core Component of Teacher Education?

- Bamber, P., & Bullivant, A. (2014). Moving from the edge to the centre: The role of education for sustainable development/global citizenship in a meaningful curriculum. *EG Magazine*, 20(1), 11.
- [Citizenship through Environmental Justice: A Case for Environmental Sustainability Education in Pre-service Teacher Training in Canada](#)
- [Sustainability Education and Teacher Education: Finding a Natural Habitat?](#)

Post-Secondary Formats

- Browse: Shiel, C. (2012). *Global vision, local action: Education for sustainable development and global citizenship. Proceedings of the Fourth International Conference, Bournemouth*. Bournemouth University.

Additional Resources You May Find Useful

- Cabezudo, A., Cicala, F., de Bivar Black, M. L., da Silva, M. (2019). *Global education guidelines: Concepts and methodologies on global education for educators and policy makers*. North-South Centre of the Council of Europe. [PARTICULARLY CHAPTER C].
- Quay, J., Gray, T., Thomas, G., Allen-Craig, S., Asfeldt, M., Andkjaer, S., ... & Foley, D. (2020). What future/s for outdoor and environmental education in a world that has contended with COVID-19? *Journal of Outdoor and Environmental Education*, 23(2), 93-117.
- [Higher Education for Sustainability: Cases, Challenges, and Opportunities from Across the Curriculum.](#)
- [Environmental and Sustainability Education in Teacher Education Canadian Perspectives](#)
- [The EIC Model Website](#)



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WEEK 9: INCREASING ENVIRONMENTAL SUSTAINABILITY AND COMPETENCE: THE ROLE OF FORMAL AND INFORMAL EDUCATION, PART 2

Introduction

The goals of this two-week topic are to familiarize students with the history of environmental education (EE), discuss the efforts to embed EE into laws and priorities on an international basis, and open students' mindsets to the many forms that education can take in the worldwide push for environmental competence.

This second week will wrap up formal education of teachers and students and introduce informal education as an avenue for the world's youth to learn about and positively impact global sustainability.

This Week, You Will be Expected to:

- Update your glossary with 5-10 terms you learned this week.
- Evaluate different formats of formal and informal EE based on your understanding of environmental competence.
- Envision ways to incorporate multiple formats to solve environmental problems.

Questions to Consider Throughout this Week:

1. Are there any patterns in the ways nations work toward increasing the environmental competence of their teachers, teachers in training, and students?
2. What is the relevance of environmental competence to global sustainability?

Readings and Content

1. Formal EE Across the Globe Continued: Outdoor Experiential Learning at Various Levels Across the Globe

- [Outdoor Education in Canada: A Qualitative Investigation](#)
- Cooper, G. (2015). Outdoor education, environment and sustainability: Youth, society and environment. In *Routledge International handbook of outdoor studies* (pp. 398-408). Routledge.
- Jolly, L., & Sandberg, S. (2018). From the classroom to the cow: What we have learnt about learning through school-farm cooperation in Norway. In *The Palgrave International handbook of women and outdoor learning* (pp. 649-659). Palgrave Macmillan, Cham.
- Passy, R., Bentsen, P., Gray, T., & Ho, S. (2019). Integrating outdoor learning into the curriculum: an exploration in four nations. *Curriculum Perspectives*, 73-78.
- [Sbrocca, L. \(2022\). Teach a person to fish: An examination of the functionalities of outdoor classrooms in Windsor-Essex County. \[SEE CHAPTER 2 LITERATURE REVIEW\]](#)

2. Informal Education Opportunities Across the Globe

- [Non-Formal Education Through Outdoor Activities Guide](#)
- [Youth 'Creating, Giving, Doing' a Research Report on Youth-led Granting in Nova Scotia](#)

Youth Development Organizations (YDOs)

- [Community Counts: How Youth Organizations Matter for Youth Development](#)
- [World Association of Girl Guides and Girl Scouts](#)
- [National 4-H Council – Global Clover Network Strategy: Growing a Better Future by Investing in The Youth of Today](#)

Service Learning, including Service Clubs, Travel-Related Learning, Social Enterprise, and Others

- [What is Service Learning or Community Engagement?](#)
- [Rotary International](#)
- [Lions Club International](#)
- [Canada World Youth](#)
- [United Nations Youth Delegates](#)
- [Enactus](#)



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Additional Resources You May Find Useful

See Additional Resources for Week 8



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WEEK 10: GLOBAL CITIZENSHIP AND ENVIRONMENTAL SUSTAINABILITY

Introduction

This class aims to connect different interpretations of global citizenship with environmental sustainability. Citizenship competencies will be framed in the context of different locations from around the world, based on the opinions of its citizens.

This Week, You Will Be Expected to:

- Add 5-10 terms to your glossary
- Form opinions about the wide spectrum of expected and acceptable forms of global citizenship across the world
- See the relevance of enhancing their citizenship competences
- Identify ways in which global citizenship can affect environmental sustainability

Questions to Consider Throughout this Week:

1. How can acts of global citizenship result in environmental sustainability?
2. How big a factor is global citizenship in attaining global sustainability?

Readings and Content

1. Environmental Justice

- A Quick Review from Week 4: [Social and Environmental Justice](#)

2. Conceptualizing Citizenship

- Read Chapter 1. Bookmark this resource for future use: [Conceptualizing Environmental Citizenship for 21st Century Education](#)
- Read Chapter 1. Bookmark this resource for future use: Latta, A., & Wittman, H. (Eds.). (2012). *Environment and citizenship in Latin America: Natures, subjects and struggles* (Vol. 101). Berghahn Books.

Different Meanings

- [Stewardship versus Citizenship](#)

Contested Meanings

- [Study Abroad and the Easy Promise of Global Citizenship: Student Conceptions of a Contested Notion](#)
- Roman, L. G. (2003). Education and the contested meanings of 'global citizenship'. *Journal of educational change*, 4(3), 269-293.

3. Citizenship Competences

The Characteristics of a Good Citizen

- [What is a "Good Citizen?" A Systematic Literature Review](#)
- [A survey from the U.S.:](#) Pew Research Center. (2018). The responsibilities of citizenship. In *The Public, The Political System and American Democracy*, pp. 93-99.

A Variety of Opinions and Perspectives

- [Daring to Live Fully/How to Be a Good Citizen – 10 Ways to Show Good Citizenship](#)
- [What Does it Really Mean to Be a Good Citizen?](#)

4. Global Citizenship

Definitions in Different Countries

- [How PETA Won its Messy Fight and Took a Seat at the Table](#)
- [The “Green Noble Prize”](#)
- [The Global Citizens’ Initiative](#)
- Chiong, C., & Gopinathan, S. (2020). “Being rooted, living global”: Citizenship and education in the Singapore city-state. In A. Peterson, G. Stahl, & H. Soong (Eds.), *The Palgrave handbook of citizenship and education* (pp. 549-566). Palgrave Macmillan.

How is global citizenship embedded into the civic fabric of different countries?

- Read 3 articles from different parts of the globe: [Global Citizenship Education: Critical and International Perspectives](#)
- Pathak-Shelat, M. (2018). Social media and youth: Implications for global citizenship education. In I. Davies, L. C. Ho, D. Kiwan, C. L. Peck, A. Peterson, E. Sant, & Y. Waghid, (Eds.) *The Palgrave handbook of global citizenship and education* (pp. 539-555). Palgrave Macmillan.
- Ashraf, M. A., Tsegay, S. M., & Ning, J. (2021). Teaching Global Citizenship in a Muslim-Majority Country: Perspectives of Teachers from the Religious, National, and International Education Sectors in Pakistan. *Religions*, 12(5), 348.

Additional Resources You May Find Useful

The Palgrave Handbook of Citizenship and Education

The Handbook discusses, in the 'Key Ideologies' section, the philosophies that influence the meaning of global citizenship and education, including neo-liberalism and global capitalism; nationalism and internationalism; and issues of post-colonialism, indigeneity, and transnationalism.



Feltonson, A., Eickel, B., & Song, H. (Eds.). (2020). *The Palgrave handbook of citizenship and education*. Springer International Publishing.



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WEEK 11: SUSTAINABLE DEVELOPMENT, PART 1

Introduction

This two-part topic will present a historic pathway of sustainable development efforts beginning with the eight Millennium Development Goals (MDGs) and looking forward towards strategies beyond sustainability. Attention will be paid to the 17 Sustainable Development Goals (SDGs), sustainability as it impacts SIDS, SIDS as they impact the planet, and sustainability as a unifying global cause.

This Week, You Will Be Expected to:

1. Add 5-10 more entries to your glossary of terms
2. Draw upon the first ten classes and your personal experiences to formulate critical analyses of the current and future status of sustainable development on a global scale
3. Provide feedback to a Working Paper
4. Address the relationship between education and sustainable development

Questions to Consider Throughout This Week:

1. What were the key reasons for the development of the MDGs?
2. How do the SDGs relate to the MDGs?
3. Which SDGs are most relevant to Small Island Developing States (SIDS)?
4. How does the level of sustainability on SIDS affect us as a planet?

5. In what ways are the SDGs meant to unify all citizens?
6. What is the likely future of the United Nations' 17 SDGs?

Readings and Content

1. The Millenium Development Goals (MDGs)

- [We Can End Poverty/Millennial Development Goals and Beyond 2015](#)

How successful were U.N. countries in achieving the MDGs by 2015?

- [United Nations: The Millenium Development Goals Report 2015](#)
- [World Health Organization: Millenium Development Goals \(MDGs\)](#)



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Evaluating the Transition from MDGs to SDGs:

- [Limitations of the Millennium Development Goals: A Literature Review](#)
- [From the Millennium Development Goals to the Sustainable Development Goals: Shifts in Purpose, Concept, and Politics of Global Goal Setting for Development](#)
- [An Integrated Framework for Sustainable Development Goals](#)
- See 'Conclusion: The Way Forward' in: [Transitioning from the MDGs to the SDGs](#)

2. The United Nation's 17 Sustainable Development Goals (SDGs)

- [United Nations Department of Economic and Social Affairs](#). Be sure to read 'Overview', 'Targets and Indicators', and 'Progress and Info' for each of the following SDGs:
 - 6: Clean Water and Sanitation
 - 7: Affordable and Clean Energy
 - 11: Sustainable Communities
 - 13: Climate Action
 - 14: Life Below Water
 - 15: Life on Land

Relevance to SIDS

- [Achieving the SDGs and Bouncing Forward in SIDS: Modelling Six Transformations](#)
- [The Decade of Action and Small Island Developing States: Measuring and Addressing SIDS' Vulnerabilities to Accelerate SDG Progress](#) [Working Paper]

Impact on Environmental Education Opportunities

- [Scouts for Sustainability](#)
- [How Can Universities Meaningfully and Effectively Use the SDGs?](#)
- [How Well Are the Links Between Education and Other Sustainable Development Goals Covered in UN Flagship Reports?: A Contribution to the Study of the Science-Policy Interface on Education in the UN System](#) [Working Paper]
- Browse to understand the role of SDG 4.7 (Education for Sustainable Development) as enabling the understanding of all other SDGs: [Sustainable Development Goals – Resources for Educators](#)

SDGs as a Global, Unifying Cause

- [Universities Canada Adopts SDGs](#)
- [International Solar Alliance to Tap the Sun in Support of Paris Goals](#)
- [The Sustainable Development Goals and Human Rights: A Critical Early Review](#)

Significances of SDGs as a Whole

Read these points of view from various sectors of society:

- SDGs play a role in business: [What are the SDGs and Why Should I Care?](#)
- [The SDGs in Time of Crisis: A Sustainable, Inclusive and Resilient Recovery from COVID-19 as](#)

- [an Opportunity to Realize the SDGs](#): Review, with specific attention to all of the Talking Points
- Significance of war and peace on ability to achieve the SDGs: [War and Peace: Is Our World Serious About Achieving Sustainable Development Goals by 2030?](#)
 - Religion plays a role in SDGs: [Religion and the Sustainable Development Goals](#)

Additional Resources You May Find Useful

- [Smart SIDS Share SDGs: 5 Tips for Islands to Leverage Its Most Renewable Resource for the 2030 Agenda](#)
- [Climate Change and Food Security in Caribbean Small Islands Developing States: Challenges and Strategies](#)



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WEEK 12: SUSTAINABLE DEVELOPMENT, PART 2

Introduction

This two-part topic will present a historic pathway of sustainable development efforts beginning with the eight Millennium Development Goals (MDGs) and looking forward towards strategies beyond sustainability. This week's content homes in on strategies to help the world move from sustainable to regenerative.

This Week, You Will Be Expected to:

- Add 5-10 terms to your glossary.
- Plan a sustainable tourism vacation.
- Critically analyze renewable energy sources.
- Research and discuss an example of moving from sustainable to regenerative.

Questions to Consider Throughout this Week:

1. What role do the various renewable energy sources have in sustainable development?
2. Is renewable energy the answer to the environmental SDGs?
3. What is the difference between sustainable and regenerative?

Readings and Content

1. The 4 Rs: Reduce, Reuse/Upcycle, Recycle, Rethink, Recover, etc.!

- [The 4Rs at Home and at The Office: Reduce, Reuse, Recycle and Recover](#)
- [Importance of 4Rs – Refuse, Reduce, Reuse, Recycle](#)
- [The Four Rs: Review, Reduce, Reuse, Recycle](#)
- [4R Nutrient Stewardship Project](#)

2. Sustainable Tourism

- [Why Botswana is the Most Eco-Friendly Country in Africa](#)
- [What Does a Botswana Safari Cost?](#)
- Grilli, G., Tyllianakis, E., Luisetti, T., Ferrini, S., & Turner, R. K. (2021). Prospective tourist preferences for sustainable tourism development in Small Island Developing States. *Tourism Management*, 82, 104178.

3. Renewable Energy Sources

- [Energy Explained: Your Guide to Understanding Energy](#)
- [Is Burning Trash a Good Way to Dispose of It? Waste Incineration in Charts](#)
- [From Organic Waste to Electricity, Helping Power SIDS Golf Carts with Biofuel](#)
- González, M. O. A., Gonçalves, J. S., & Vasconcelos, R. M. (2017). Sustainable development: Case study in the implementation of renewable energy in Brazil. *Journal of Cleaner Production*, 142, 461-475.
- Lunardi, M. M., Alvarez-Gaitan, J. P., Bilbao, J. I., & Corkish, R. (2018). A review of recycling processes for photovoltaic modules. *Solar Panels and Photovoltaic Materials*, 9-27.

4. Shifting from Sustainable to Regenerative

- [Shifting from ‘Sustainability’ to Regeneration](#)
- [Bill Leed’s Regenesi Group](#)



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Additional Resources You May Find Useful

No additional resources this week



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WEEK 13: RESEARCH IN ENVIRONMENTAL AND SUSTAINABILITY EDUCATION

Introduction

Students will learn various methodologies and approaches for conducting environmental research about events, issues and problems. Foremost will be an examination of the Participatory Action Research approach, with focus on community-based PAR and research with Indigenous peoples. Students should exit this course with a global perspective of the of environmental issues and problems, but also with a toolkit of ideas of how to use education to increase environmental citizenship and work towards sustainability.

This Week, You Will Be Expected to:

- Update your glossary with 5-10 terms you learned this week and submit your glossary for final grading.
- Demonstrate a thorough understanding of environmental and sustainability education research approaches and methodologies.
- Distinguish between an environmental event, an environmental problem, and an environmental issue.

Questions to Consider Throughout this Week:

1. How might I use qualitative, quantitative, or mixed research in my field of study?
2. With what individuals and organizations might I be able to create a research partnership?

- How would I approach them? How would the partnership benefit everyone involved?
3. How might I incorporate Participatory Action Research into a research project in my field of study?
 4. What is the relationship between an environmental event, an environmental problem, and an environmental issue?

Readings and Content

1. Overview of Research Approaches in the Context of Environmental and Sustainability Education

- [Environmental Stewardship: A Conceptual Review and Analytical Framework](#)

Quantitative

- [Evaluation of Environmental Policy with Q Methodology](#)
- [The Impact of Nature Experience on Willingness to Support Conservation](#)

Qualitative

- [Qualitative Research for Environmental Sciences: A Review](#)
- [Systematic Reviews of Qualitative Evidence for Environmental Policy and Management: An Overview of Different Methodological Options](#)

Mixed methodology

- When qualitative and quantitative research don't align: [Growing Community: The Impact of the Stephanie Alexander Kitchen Garden Program on the Social and Learning Environment in Primary Schools.](#)
- [Approaches to Interdisciplinary Mixed Methods Research in Land-Change Science and Environmental Management](#)

2. INVESTIGATING ENVIRONMENTAL ISSUES, EVENTS AND PROBLEMS

Distinguishing between issues, events and problems

- Hungerford, H. R. (1992). *Investigating and evaluating environmental issues and actions: Skill development modules*. Stipes Publishing Company.
- Use dictionaries and other relevant sources to obtain information about the differences between environmental issues, events and problems

Strategies for investigating issues, events and problems: data collection procedures, reporting findings, etc.

- Problem-driven research vs. core research: [Improving our Understanding of Environmental Issues: Identifying Current and Emerging Problems](#)
- [Investigation of Environmental Problem Solving Skills of Preschool Age Children](#)

3. PARTICIPATORY ACTION RESEARCH

- Walter, M. (2009). Participatory action research. Social research methods. In A. Bryman (Ed.), *Social research methods* (pp. 151-158). London: The Falmer Press.
- [Blending the Principles of Participatory Action Research Approach and Elements of Grounded Theory in a Disaster Risk Reduction Education Case Study](#)
- [Institute of Development Studies: Participatory Methods \[Website\]](#) Focus on “Research and Analyse”
- [Participatory Action Research Toolkit: An Introduction to Using PAR as an Approach to Learning, Research, and Action](#)
- [Handbook for Participatory Action Research, Planning and Evaluation \(3rd Ed.\)](#) (Also downloadable in French and Spanish)

Forming research partnerships: Community-based research

- [A Short Guide to Community-Based Participatory Action Research](#)

Research with Indigenous peoples

- [Research Methodologies for the Co-Production of Knowledge for Environmental Management in Australia](#)

Research as a reciprocal process

- [Reciprocity: An Ethic for Community-Based Participatory Action Research](#)

Research ethics

- [A Short Guide to Community-Based Participatory Action Research](#)

4. CASE STUDIES

Learn about different ways to create environmentally based case studies:

[Pursuing the Promise of Case Studies for Sustainability and Environmental Education: Converging Initiatives](#)

Then, browse the open reference banks of case studies listed in the article:

[University of Michigan Sustainability Cases](#)

If case study banks are no longer available, search for other banks of environmental case studies.



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PART IV

MODULE 4 – EDUCATIONAL CHANGE & RECIPROCAL LEARNING BY SHIJING XU, PHD, CHENKAI CHI & YUHAN DENG

Welcome Message and Introduction

Changing immigration patterns and associated changing demographics in Canada have a significant influence on education. The concept of Reciprocal Learning is to challenge the perceived viewpoint that immigrants and newcomers need to adapt to and integrate into the receiving culture (Xu, 2006,2017). Reciprocal Learning is un-dualism thinking that sees both newcomers and receiving cultures needing to adapt, with emphasis that newcomers are contributors who bring their own culture and narratives. Educators, researchers and policymakers in the 21st century need to know how to establish dialogues among different civilizations for West-East Reciprocal learning.



Image by Nick Morrison from Unsplash

This course is designed to help you understand what West and East Reciprocal Learning is, why it is needed and how it is adopted in studies as a framework. The course is divided into three parts:

- Part 1 Globalization in Education: Conflicts Among Civilizations or Dialogues Across Cultures;
- Part 2: Different Ways of Knowing for Reciprocal Learning;
- Part 3: Different Ways of Inquiry in International and Intercultural Studies.

Part One focuses on how globalization impacts teacher education, school education, and teaching practices. With that, you can construct a comprehensive understanding of current educational contexts that shape and re-shape the educational landscape around the world, which prepares you for Part Two, with its focus on the concept of Reciprocal Learning. Part Three is practical application, using different ways of inquiry in research, especially narrative inquiry as a methodology in international and intercultural studies.

Each weekly session is composed of four parts: Readings (Required/Recommended), Assignments, Resources for West-East Reciprocal Learning, and Language and Culture Learning Materials (English and Chinese). In Readings, we select some typical and relevant articles that correspond to the week's topic. To facilitate readings, we give you two/three questions weekly, and weekly assignments to complete. We also provide some resources to enhance your understanding of West-East Reciprocal learning, and language learning materials for non-Chinese and non-English speaking students to learn or improve your foreign language skills, and learn about the different cultures so you can develop a thorough and contextualized understanding of Reciprocal Learning.

Learning Outcomes:

- Develop an interest in international and intercultural communication and dialogue across cultures, and connections to your own cultural context;
- Become culturally-responsive teachers and researchers through inquiry-based learning;
- Develop an understanding of educational issues that are important for West and East from a reflective and critical perspective;
- Engage in Reciprocal Learning activities to learn and appreciate different ways of knowing;
- Apply the knowledge and skills gained from the course to your professional development and research activities;

- Recognize and respect ethical dimensions associated with research in intercultural and international settings.

Themes for the course

Part One: Globalization in Education: Conflicts Among Civilizations or Dialogues Across Cultures

- Session 1: Globalization in Education and Global Competences and Intercultural Competences (Weeks 1 and 2)
- Session 2: Multicultural Education in Canada and in China (Weeks 3 and 4)
- Session 3: Teacher Preparation for Globalized context: Teacher Education in China and in Canada (Weeks 5 and 6)
- Session 4: K-12 School Education: Different Values and Pedagogies
 - Kindergarten and Elementary School Education in China and Canada (Week 7)
 - Secondary School Education in China and Canada (Week 8)

Part Two: Different Ways of Knowing for Reciprocal Learning

- Session 5: The Concept of Reciprocal Learning (Weeks 9 and 10)

Part Three: Different Ways of Inquiry in International and Intercultural Studies

- Session 6: Methodologies in International and Cross-cultural Studies (Narrative Inquiry) (Week 11)
- Session 7: Inquiry-based Collaborative Research (Week 12)

WEEK 1 – RECIPROCAL LEARNING ACROSS CULTURES: CONFLICTS OF CIVILIZATIONS OR DIALOGUES ACROSS CULTURES?

Globalization in Education and Global Competences and Intercultural Competences (Session 1A)

As the preparation for the sessions that follow, Part One will help you understand the contexts of the current education landscape. This week, you will develop a basic understanding of globalization in education, and broaden your knowledge of current educational contexts between West and East through which you are encouraged to delve in two different perspectives surrounding civilizations.

Read the articles in response to this week's questions critically by reflecting on your own learning or teaching experience. We provide additional resources for those of you interested in expanding your knowledge of the Chinese language and culture and/or of the English language and Canadian culture.

Readings



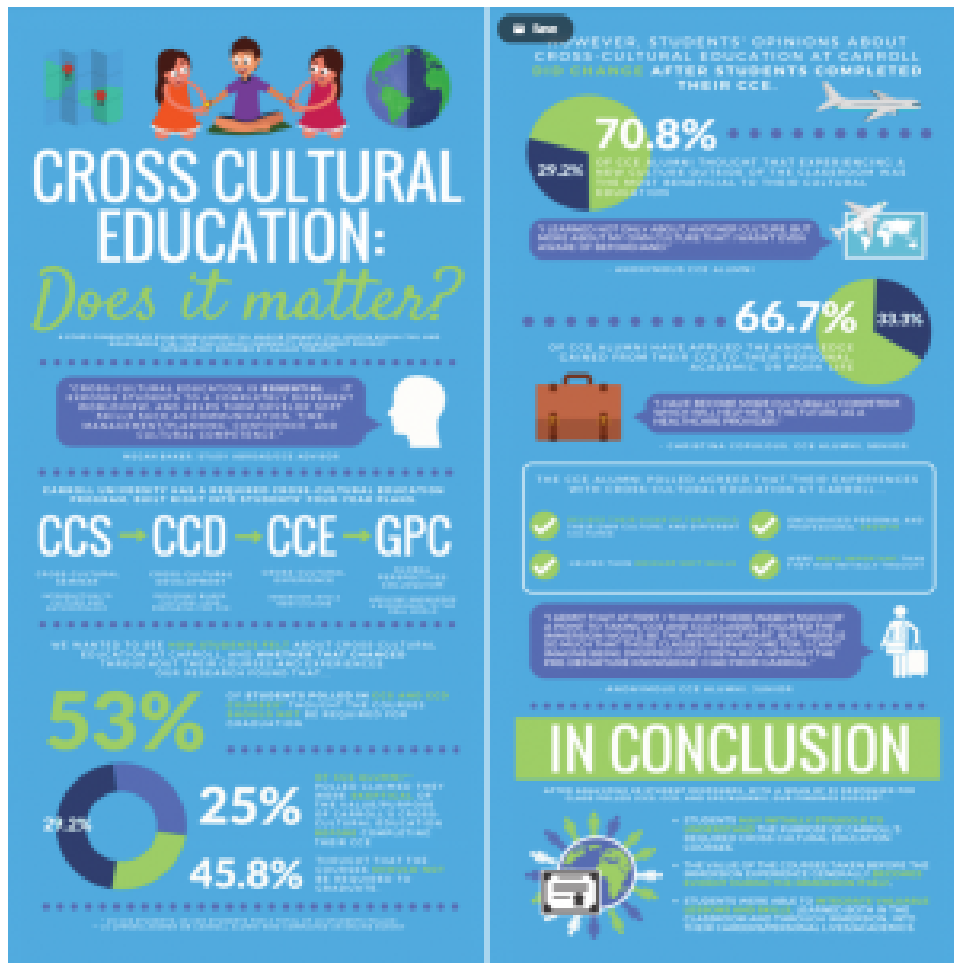
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Assignments

Infographic Reading Summary or Reflective Summary

You can choose either summarize your reading visually and creatively on one page (e.g., infographic, see the sample below) or write a reflective summary in 2-3 pages (12 Times New Roman, Double Space) based on the provided readings and/or learning resources.



The picture above explains [Cross Cultural Education](#) with statistical analysis. It has a license of [CC-BY-NC-ND](#).

Questions to Consider This Week

- To what extent do you agree or disagree with Huntington’s (2000) “clash of civilization”? Is it imperative in building dialogues among different civilizations?
- To what extent do you agree or disagree with Hayhoe and Li’s (2008) statement that “the West can learn from the educational ideas of East societies?” (p. 30)

Resources for West – East Reciprocal Learning

- In 2006, the United Nations and International Bureau of Education created [policy documents](#) to ensure access and quality education for all learners.
 - Michael Szonyi – Modern China: [A Village History](#)
 - Podcast: [International Education, Globally Speaking](#)
 - Important organizations: [Centre for International Policy Studies](#) and [Asia Society](#).
-

Language and Culture Learning Materials (English/Chinese)

For non-Chinese native speakers:

- Amazing China-Perpetually White Mountains



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- Amazing China-Four Sisters Await for Adventurers



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- Amazing China-Lakes with Amazing Colours



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For non-English native speakers:

- 50 Things that Prove Canada is a Unique Country



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WEEK 2 – RECIPROCAL LEARNING IN TEACHER EDUCATION: HOPEFUL STORIES FROM THE FIELD

Globalization in Education and Global Competences and Intercultural Competences (Session 1B)

The two perspectives on civilizations that you learned in Week One promote educators to rethink the importance of global competences and intercultural competences in education. This week, you will learn how globalization has impacted education, and how such impacts transform teachers' practice especially in terms of developing global and intercultural competences.

Read the articles in response to this week's questions critically by reflecting on your own learning or teaching experience. We provide additional resources for those of you interested in expanding your knowledge of the Chinese language and culture and/or the English language and Canadian culture.

Readings



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<https://ecampusontario.pressbooks.pub/globaleddvls/?p=144#h5p-23>

Assignments

Infographic Reading Summary or Reflective Summary

You can choose either summarize your reading visually and creatively on one page or write a reflective summary in 2-3 pages (12 Times New Roman, Double Space) based on the provided readings and/or learning resources.

Questions to Consider This Week

1. What is your view on globalization and education? Discuss the following argument based on the required readings.

“As with globalization generally, globalization in education cannot be merely described as harmful or beneficial, but depends on one’s position in power relations, and on one’s values and priorities for local and global well-being”. Jackson (2016).

2. How important is it to teach for global competence in K-12 schools?

Resources for West-East Reciprocal Learning

- Globalization Documentary



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=144#oembed-1>

- Collaborative Planning: Integrating Curriculum Across Subjects



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- Will China become the center of the world economy?



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Language and Culture Learning Materials (English/Chinese)

For non-Chinese native speakers:

- Amazing China-‘A Land Formed by the Blowing Dust’ Loess Plateau



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=144#oembed-4>

- Amazing China-A Mysterious Place in the South China Sea



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- Amazing China-Holy Mountain



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=144#oembed-6>

For non-English native speakers:

- Geography, History and Attractions



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=144#oembed-7>

WEEK 3: MULTICULTURAL EDUCATION IN CANADA AND IN CHINA

Multicultural Education in Canada and in China (Session 2A)

This week, we invite you to study multicultural education in Canada and China as contextualized in globalization, and to understand how different historical, social, cultural contexts contributed to different interpretations and practices in terms of multi-cultures and multiculturalism.

Read the articles in response to this week's questions critically by reflecting on your own learning or teaching experience. We provide additional resources for those of you interested in expanding your knowledge of the Chinese language and culture and/or the English language and Canadian culture.

Readings



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<https://ecampusontario.pressbooks.pub/globaleddvls/?p=146#h5p-24>

Assignments

Infographic Reading Summary or Reflective Summary

You can choose either summarize your reading visually and creatively on one page or write a reflective summary in 2-3 pages (12 Times New Roman, Double Space) based on the provided readings and/or learning resources.

Questions to Consider This Week

1. To what extent do you agree with the statement: “We must robustly challenge nationalism that is on the rise, and those who construct diversity within a deficit framework; that positions diversity not as a source of strength, but as a source of weakness, and a drain the resources of nations” (Lopez 2017, p. 156). What does diversity with deficit thinking look like? Instead of deficit thinking, what kind of interpretation of diversity could be adopted?

2. Do you agree with Zhang and Chen (2014) that multicultural education in Chinese contexts is different from that in Canada? If so, how would you understand the differences?

Resources for West-East Reciprocal Learning

- [Canadian Multiculturalism Policy, 1971](#)
- [Canadian Multiculturalism – Library of Parliament](#)

Language and Culture Learning Materials (English/Chinese)

For non-Chinese native speakers:

- Amazing China—Scarlet Rocks Under Glacier





One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=146#oembed-1>

- Amazing China—Huge Bonsa between Water and Sky



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=146#oembed-2>

- Amazing China—The Tectonic Story of Sanpan Stone



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=146#oembed-3>

For non-English native speakers:

- Canada's Multiculturalism—Worth Defending



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=146#oembed-4>

- Canada's multicultural image—How its branding fell short





One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=146#oembed-5>

WEEK 4: MULTICULTURAL EDUCATION IN CANADA AND IN CHINA PART 2

Multicultural Education in Canada and in China (Session 2B)

Through the previous weeks' study, we hope you developed a basic understanding of multicultural education in different social contexts. This week, we explore an important theme: equity in multicultural education. You will develop a comprehensive understanding of the importance of multicultural education, diversity, and education equity by reading the articles and completing the assignment.

Read the articles in response to this week's questions by reflecting on your own learning or teaching experience. We provide additional resources for those of you interested in expanding your knowledge of the Chinese language and culture and/or the English language and Canadian culture.

Readings



An interactive H5P element has been excluded from this version of the text. You can view it online here:

<https://ecampusontario.pressbooks.pub/globaleddvls/?p=148#h5p-25>

Assignments

Infographic Reading Summary or Reflective Summary

You can choose either summarize your reading visually and creatively on one page or write a reflective summary in 2-3 pages (12 Times New Roman, Double Space) based on the provided readings and/or learning resources.

Questions to Consider This Week:

1. Ontario's Education Equity Action Plan describes a three-year plan to make Ontario education more inclusive. The Plan was released in 2017. It is now 2022. To what extent do you think it is still applicable? How has it been implemented in Ontario schools?

2. Xing's (2001)'s article mentions Xiaotong Fei's concept of "Plurality and Unity" as an approach to Chinese multicultural education. What do you think of "Plurality and Unity" as an approach to multicultural education in China? Why was this approach accepted by many scholars and researchers in Chinese contexts?

Resources for West- East Reciprocal Learning:

- Diversity documentary film



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=148#oembed-1>

- Coming to Canada: The Courage to be Multicultural | Truepayna Moo



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- Bao



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Language and Culture Learning Materials (English/Chinese)

For non-Chinese native speakers:

- Amazing China—The Rainbow Hills of China | CCTV



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=148#oembed-4>

- Amazing China—West Lake | CCTV



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=148#oembed-5>

- Amazing China—A Cow or An Antelope? | CCTV



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=148#oembed-6>

For non-English native speakers:

- Worlds Collide | Canada: The Story of Us, Full Episode 1



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=148#oembed-7>

WEEK 5: TEACHER PREPARATION FOR GLOBALIZED CONTEXT: TEACHER EDUCATION IN CHINA AND IN CANADA PART 1

Teacher Education in China and in Canada(Session 3A)

The study in the previous four weeks has helped you understand the cultural complexity inherent in globalization. This week focuses on how globalized contexts impact teacher education programs from East and West perspectives.

Read the articles in response to this week's questions critically by reflecting on your own learning or teaching experience. We provide additional resources for those of you interested in expanding your knowledge of the Chinese language and culture and/or the English language and Canadian culture.

Readings



An interactive H5P element has been excluded from this version of the text. You can view it online here:

<https://ecampusontario.pressbooks.pub/globaleddvls/?p=150#h5p-26>

Assignments

Infographic Reading Summary or Reflective Summary

You can choose either summarize your reading visually and creatively on one page or write a reflective summary in 2-3 pages (12 Times New Roman, Double Space) based on the provided readings and/or learning resources.

Questions to Consider This Week:

1. Discuss the two programs: Global Educator Cohort Program and the Reciprocal Learning Program. How are they different from the dominant discourse of teacher education?

Resources for West- East Reciprocal Learning

- [Ontario College of Teachers](#)
- BBC Documentary: Are Our Kids Tough Enough Chinese School:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=150#oembed-1>

Language and Culture Learning Materials (English/Chinese)

For non-Chinese native speakers:

- Amazing China—Tree Climbing Lesson | CCTV



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=150#oembed-2>

- Amazing China—The Tidal Bore of Qiantang River | CCTV



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=150#oembed-3>

- Amazing China—The Unfrozen River | CCTV



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=150#oembed-4>

For non-English native speakers:

- Worlds Collide | Canada: The Story of Us, Full Episode 2



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=150#oembed-5>

WEEK 6: TEACHER PREPARATION FOR GLOBALIZED CONTEXT: TEACHER EDUCATION IN CHINA AND IN CANADA PART 2

Teacher Education in China and in Canada(Session 3B)

Based on the previous week's study, this week brings you to think further on teacher education programs, specifically on embodied knowledge and transcultural experiences in teacher education programs between West and East.

Read the articles in response to this week's questions critically by reflecting on your own learning or teaching experience. We provide additional resources for those of you interested in expanding your knowledge of the Chinese language and culture and/or the English language and Canadian culture.

Readings



An interactive H5P element has been excluded from this version of the text. You can view it online here:

<https://ecampusontario.pressbooks.pub/globaledvls/?p=152#h5p-27>

Assignments

Infographic Reading Summary or Reflective Summary

You can choose either summarize your reading visually and creatively on one page or write a reflective summary in 2-3 pages (12 Times New Roman, Double Space) based on the provided readings and/or learning resources.

Questions to Consider This Week:

1. What is your view on the statement of Craig et al. (2018) that “embodied knowledge sits at the heart of teaching and teacher education” (p. 329)? What are some of the most important characteristics of the teacher’s role in cross-cultural contexts?

2. Educational systems vary between countries. Choose one of these two options. Elaborate on your reasoning.

- Identify the differences between education systems for comparative studies.
- Search for the strengths of each other’s educational system to achieve the goal of reciprocal learning?

Resources for West- East Reciprocal Learning

- What makes a good teacher great? | Azul Terronez | TEDxSantoDomingo



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- A Tale of Two Teachers | Melissa Crum | TEDxColumbusWomen



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Language and Culture Learning Materials (English/Chinese)

For non-Chinese native speakers:

- Amazing China—The Road Under the Water | CCTV



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=152#oembed-3>

- Amazing China—Natural Karst Museum | CCTV



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=152#oembed-4>

- Amazing China—The Bubbling Chinese Giant Salamander | CCTV



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=152#oembed-5>

For non-English native speakers:

- Worlds Collide | Canada: The Story of Us, Full Episode 3



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=152#oembed-6>

WEEK 7: DIFFERENT VALUES AND PEDAGOGIES – KINDERGARTEN & ELEMENTARY SCHOOL EDUCATION IN CHINA AND CANADA

Kindergarten and Elementary School Education in China and Canada (Session 4A)

Last week, we have learned the importance of teacher education. School education also plays a significant role in the Western and Eastern educational discourse. By completing Week 7's study, you will develop a basic understanding of kindergarten education in China and Canada, and expand your understanding of elementary school education.

Read the articles in response to this week's questions critically by reflecting on your own learning or teaching experience. We provide additional resources for those of you interested in expanding your knowledge of the Chinese language and culture and/or the English language and Canadian culture.

Readings



An interactive H5P element has been excluded from this version of the text. You can view it online here:

<https://ecampusontario.pressbooks.pub/globaleddvls/?p=154#h5p-28>

Assignments

Infographic Reading Summary or Reflective Summary

You can choose either summarize your reading visually and creatively on one page or write a reflective summary in 2-3 pages (12 Times New Roman, Double Space) based on the provided readings and/or learning resources.

Questions to Consider This Week:

1. Why has Ontario adopted the Full-Day Early Learning Program? Explain the historical, social, and cultural reasons.

2. What do you think of the inquiry-based learning in Chinese kindergarten?

3. What do you think of the following statement?

“... even if effective learning is claimed to be child directed, play-based and inquiry-based, and to embrace the equal status between teachers and children (Ministry of Education of China, 2001), the participating teachers indirectly guided the direction of the instruction and expressed their ideas through children’s mouth” (Huang et al., 2019, p.89).

Resources for West- East Reciprocal Learning

- [The Ontario Curriculum \(Elementary level\)](#)
- Kindergarten education in China



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=154#oembed-3>

- Kindergarten education in Canada



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=154#oembed-4>

- Elementary Education in China:



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[Bilibili \(During the COVID-19 situation\)](#)

[Bilibili \(A pupil's school day\)](#)

- Elementary Education in Canada



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- Schools in Canada



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=154#oembed-6>

Language and Culture Learning Materials (English/ Chinese)

For non-Chinese native speakers:

- Amazing China—A Huge Gathering of Migrant Birds | CCTV



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=154#oembed-7>

- Amazing China—A Secret Fairyland | CCTV



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=154#oembed-8>

- Amazing China—Chinese Painting on the Coastline | CCTV



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=154#oembed-9>

For non-English native speakers:

- Worlds Collide | Canada: The Story of Us, Full Episode 4





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WEEK 8: K-12 SCHOOL EDUCATION: DIFFERENT VALUES AND PEDAGOGIES-SECONDARY SCHOOL EDUCATION IN CHINA AND CANADA

Secondary School Education in China and Canada (Session 4B)

Based on Week 7 study, Week 8 brings you to learn more about secondary school education in Ontario, Canada and China. De-streaming and reform of high-risk examinations are the foci on secondary school education in Ontario and China respectively. After reading the articles and completing the assignments, you will develop a comprehensive understanding and appreciation of school education in the two systems.

Read the articles in response to this week's questions critically by reflecting on your own learning or teaching experience. We provide additional resources for those of you interested in expanding your knowledge of the Chinese language and culture and/or the English language and Canadian culture.

Readings



An interactive H5P element has been excluded from this version of the text. You can view it online here:

<https://ecampusontario.pressbooks.pub/globaleddvls/?p=156#h5p-29>

Assignments

Infographic Reading Summary or Reflective Summary

You can choose either summarize your reading visually and creatively on one page or write a reflective summary in 2-3 pages (12 Times New Roman, Double Space) based on the provided readings and/or learning resources.

Questions to Consider This Week

1. What do you think of the de-streaming program in Ontario secondary schools? Why does the Ontario Ministry of Education de-stream secondary school students? What are the pros and cons of de-streaming students?
2. What do you think of the new testing policy discussed in Xu et al. (2021)'s article? What are the cultural complexities of this new policy?

Resources for West-East Reciprocal Learning

- [The Ontario Curriculum \(Secondary Level\)](#)
- Chinese high school:



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- Chinese high school students vs. Western students:





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- Schools in Canada:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=156#oembed-3>

Language and Culture Learning Materials (English/Chinese)

For non-Chinese native speakers:

- Amazing China-Museum of Marine Erosion Landforms | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=156#oembed-4>

- Amazing China-The Vast Grassland under the Tianshan Mountains | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=156#oembed-5>

- Amazing China-Maqu Wetland from the Above | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaledvls/?p=156#oembed-6>

For non-English native speakers:

- Worlds Collide | Canada: The Story of Us, Full Episode 5:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaledvls/?p=156#oembed-7>

WEEK 9: THE CONCEPT OF RECIPROCAL LEARNING

The Concept of Reciprocal Learning (Session 5A)

Part One is designed to contextualize your understanding and knowledge of education in Canada and China. Part Two introduces the concept of Reciprocal Learning for you to appreciate different ways of knowing. For this week, we would like you to understand the four models in comparative models summarized by Connelly and Xu, especially the model 4 Reciprocal Learning as Collaborative Partnership.

Read the articles in response to this week's questions critically by reflecting on your own learning or teaching experience. We provide additional resources for those of you interested in expanding your knowledge of the Chinese language and culture and/or the English language and Canadian culture.

Readings



An interactive H5P element has been excluded from this version of the text. You can view it online here:

<https://ecampusontario.pressbooks.pub/globaleddvls/?p=158#h5p-30>

Assignments

Infographic Reading Summary or Reflective Summary

You can choose either summarize your reading visually and creatively on one page or write a reflective summary in 2-3 pages (12 Times New Roman, Double Space) based on the provided readings and/or learning resources.

Questions to Consider This Week

1. How do you understand Connelly and Xu (2019)'s "Reciprocal Learning as Collaborative Partnership"? How is such a framework different from traditional comparative education?

2. What is your view on Howitt's (2019) argument?

"The word reciprocity is defined as the practice of exchanging things with others for mutual benefit, especially privileges granted by one country or organization to another. Reciprocity in education is critical in mobilizing pedagogical practices and a deepening understanding of content knowledge in this vastly changing world" (p. 749).

Resources for West-East Reciprocal Learning

- Project Website: <https://reciprocallearning.ca/c2019/>
- RPL 2019 Conference Video: <https://reciprocallearning.ca/c2019/>
- International Engagement:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=158#oembed-1>

Language and Cultural Learning Materials (English/Chinese)

For non-Chinese native speakers:

- Amazing China-Mount Emei in the Sea of Clouds | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=158#oembed-2>

- Amazing China-Qilian Mountains: A Wet Island Surrounded by Deserts | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=158#oembed-3>

- Amazing China-The Story of Water and Stone | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=158#oembed-4>

For Non-English native speakers:

- Worlds Collide | Canada: The Story of Us, Full Episode 6:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=158#oembed-5>

WEEK 10: THE CONCEPT OF RECIPROCAL LEARNING

The Concept of Reciprocal Learning (Session 5B)

Last week, we talked about the concept and the benefits of Reciprocal Learning to school education. This week, we focus on another important component of Reciprocal Learning: Reciprocal Learning in teacher education. You will develop a thorough understanding of Reciprocal Learning in teacher education between Canada and China, and be able to use the concept of Reciprocal Learning to study and understand other study-abroad programs.

Read the articles in response to this week's questions critically by reflecting on your own learning or teaching experience. We provide additional resources for those of you interested in expanding your knowledge of the Chinese language and culture and/or the English language and Canadian culture.

Readings



An interactive H5P element has been excluded from this version of the text. You can view it online here:

<https://ecampusontario.pressbooks.pub/globaleddvls/?p=160#h5p-31>

Assignments

Infographic Reading Summary or Reflective Summary

You can choose either summarize your reading visually and creatively on one page or write a reflective summary in 2-3 pages (12 Times New Roman, Double Space) based on the provided readings and/or learning resources.

Questions to Consider This Week

1. How do you understand Xu' s (2019) claim that “Reciprocal learning is both a concept and an approach” (p. 703)?
2. List three key words to showcase how “a shift from arrogance to acceptance” has occurred among American doctoral students (Craig et al., 2019), and explain how such a shift contributes to your understanding of Reciprocal Learning.

Resources for West- East Reciprocal Learning

- RLP alumni made videos:



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One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=160#oembed-3>



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=160#oembed-4>

Language and Culture Learning Materials (English/Chinese)

For Non-Chinese native speakers:

- Amazing China-A Corridor of Apricot Blossom far from the Sea | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=160#oembed-5>

- Amazing China-The Sea of Bamboos | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=160#oembed-6>

- Amazing China-The Most Beautiful Cherry Valley | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=160#oembed-7>

For Non-English native speakers:

- Worlds Collide | Canada: The Story of Us, Full Episode 7:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=160#oembed-8>

WEEK 11: METHODOLOGIES IN INTERNATIONAL AND CROSS-CULTURAL STUDIES

Methodologies in International and Cross-cultural Studies (Narrative Inquiry) (Session 6)

Part Two focused on the concept of Reciprocal Learning and how it has impacted school education and teacher education in Canada and China, which we have called ‘knowing’ (Connelly & Xu, 2019). In Part Three, we focus on adopting narrative inquiry as a methodology in international and intercultural studies: the ‘doing’ part (Connelly & Xu, 2019). Reading this week’s articles will allow you to understand how narrative inquiry has been adopted in school-based research.

Read the articles in response to this week’s questions critically by reflecting on your own learning or teaching experience. We provide additional resources for those of you interested in expanding your knowledge of the Chinese language and culture and/or the English language and Canadian culture.

Readings



An interactive H5P element has been excluded from this version of the text. You can view it online here:

<https://ecampusontario.pressbooks.pub/globaleddvls/?p=162#h5p-32>

Assignments

Infographic Reading Summary or Reflective Summary

You can choose either summarize your reading visually and creatively on one page or write a reflective summary in 2-3 pages (12 Times New Roman, Double Space) based on the provided readings and/or learning resources.

Questions to Consider This Week

1. Why is narrative inquiry important in school-based research?
2. How is the concept of 'Reciprocal Learning' reflected and implemented in Khoo's study (2021)?

Resources for West- East Reciprocal Learning

- Narrative Inquiry Research: Getting Personal:



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- Narrative Inquiry



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Language and Culture Learning Materials (English/Chinese)

For Non-Chinese native speakers:

- Amazing China-The Louts Terraces | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=162#oembed-3>

- Amazing China-The Guardian of the Desert: Populus Euphratica | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=162#oembed-4>

- Amazing China-Yadang Kingdom Sculpted by the Wind | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=162#oembed-5>

For Non-English native speakers:

- Worlds Collide | Canada: The Story of Us, Full Episode 8:



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WEEK 12: INQUIRY-BASED COLLABORATIVE RESEARCH

Inquiry-based Collaborative Research

Based on what you have learned from Weeks 9 to 11, you are invited to understand the importance of collaboration in narrative inquiry, especially in international and intercultural studies. This is the final week of learning. We hope you take what you have learned in this module as a starting point to start your research journey.

Read the articles in response to this week's questions critically by reflecting on your own learning or teaching experience. We provide additional resources for those of you interested in expanding your knowledge of the Chinese language and culture and/or the English language and Canadian culture.

Readings



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<https://ecampusontario.pressbooks.pub/globaleddvls/?p=164#h5p-33>

Assignments

Infographic Reading Summary or Reflective Summary

You can choose either summarize your reading visually and creatively on one page or write a reflective summary in 2-3 pages (12 Times New Roman, Double Space) based on the provided readings and/or learning resources.

Questions to Consider This Week

1. Critique these two narrative studies in the framework of “Reciprocal Learning as Collaborative Partnership” learned in Week 9.
2. What are the essential features in inquiry-based collaborative research?

Resources for West- East Reciprocal Learning

- [Resources and Downloads to Facilitate Inquiry-Based Learning](#)
- [Teacher Resources using Inquiry Based Learning](#)

Language and Culture Learning Materials (English/Chinese)

For Non-Chinese native speakers:

- Amazing China-The Sapphire on the Mountain | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globalddvls/?p=164#oembed-1>

- Amazing China-Volcanoes in Wudalianchi Scenic Area | CCTV:



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=164#oembed-2>

- [Amazing China-Mysterious Kanas Lake | CCTV:](#)



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://ecampusontario.pressbooks.pub/globaleddvls/?p=164#oembed-3>

For Non-English native speakers:

- [The Right to Learn | Documentary \(2018\):](#)

PART V

**MODULE 5: RECIPROCAL
RESEARCH RESIDENCY (THESIS
OR APPLIED DISSERTATION)**

5. RECIPROCAL RESEARCH RESIDENCY (THESIS OR APPLIED DISSERTATION AT A PARTNER INSTITUTE)

To complete the fifth and final Module 5 of the Global EdD in Remote Pedagogy and Stewardship, self-guided students must register with a partner University; for example, The Faculty of Education, University of Windsor, in Ontario, Canada; Lews Castle College, University of Highlands and Islands, in Scotland; the Education Department, a partner university in China; a First Nation or Indigenous institute; or another participating university or accredited college that recognises their eCampus Ontario work.

To complete the Global EdD dissertation in remote pedagogy and/or stewardship students should research a current question, or query, in educational practice; collect data addressing the query. Critical analyses of data collected for the dissertation topic will be linked to current theory, research, policy or practice that seek to address a gap in the literature, look at the problem in a unique way, or provide meaningful answers that may impact or be used by those in the field.

Unlike a PhD dissertation, which seeks to uncover new theoretical knowledge, the EdD dissertation, or thesis, provides applied, authentic answers for educational practitioners, trainers, and those that seek to improve educational practice through rigorous research methodologies and applied queries.

Please contact a member institute, First Nation, college or university to register for the dissertation in the Global Education Doctorate.

By the end of this Global EdD, successful learners will know, or be able to:

- Critically assess and apply alternative research methods of finding educational answers in Indigenous, original communities, digital communities, international communities, and educational teams.
- Formulate sustainable answers for educators working to serve their schools and community environments as stewards of the land, air, water and humanity.
- Lead students, educational teams, and educational researchers to reciprocally find answers to global change, innovation and sustainability.