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Beyond the Edge of the Planted Field: Exploring Community-Based Environmental Education, and Invisible Losses in Settler and Indigenous Cultural Contexts

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A thesis submitted in partial fulfillment of the requirements for the Master of Arts degree in Geography

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Abstract

The Walpole Island Land Trust and the Sydenham Field Naturalists came together for a focus group at the Walpole Island Heritage Centre and spoke of the relevance environmental education plays in the awareness of a shared history between communities from separate cultural contexts. From the focus group this research is able to contextualize the conversation between a non-Indigenous and an Indigenous community-based environmental organization, and their focus on the relationship between people, place, and history. The context of the conversation being the colonial legacies of land use management and educational practices and how these institutions prolong the effect of invisible losses for First Nations people. The findings of this research indicate that groups from different cultural backgrounds can collaborate without being inhibited by their colonial past.

Keywords

Walpole Island First Nation, Decolonization, Land use planning, Ecology, Sustainability, Traditional Ecological Knowledge, Indigenous Knowledge, Cultural Geography, Grassroots, Community-Based, Environmental Groups, Environmental Education, Indigenous Environmental Education

Acknowledgments

As a graduate student fresh out of undergrad I did not know where my path would lead. I did not have any ideas about the research I wanted to do, what was expected of me, it was a time of nervous excitement. Without a plan I was open to a number of possible research ideas and projects, and my thesis would transform alongside my own identify as a researcher and as a First Nations person. This transformative and open-minded attitude may have spelt disaster for me and my thesis, however I was lucky enough to have a number of teachers who I need to acknowledge and thank for being my guides through this process.

Enormous thanks and gratitude go to one of my supervisors, Rick Fehr. He and his wife, Renee Bedard, co-taught my Introduction to First Nations Studies class in the first year of my undergrad. He always asked me the hard questions about myself in relation to this research, and always pushed me to do the best I could do. He has been an enormous support through every step of this process, and I could not have done any of it without him. I could fill another thesis with the thanks I owe him. I also feel the need to thank the rest of Rick's family, his wife Renee, and his two daughter's Willow and Juniper. They welcomed me and were a constant reminder of how important and amazing family is, and were a welcome distraction during my writing retreat.

I am lucky enough to have had two supervisors, and Jamie Baxter has been the guiding light in the storm of ideas and research that I would fling myself into. Whenever I felt overwhelmed or too engrossed in my own ideas he was able to bring me back to my point of focus, and helped me specify my ideas. His critique and confidence have made me ask the hard questions of myself, and have allowed me to grow as a researcher and student.

Special thanks also go to a few of the community members of Walpole Island, such as Jared Macbeth, who shared his own wealth of research with me. I also appreciate the company of Dave White and the wisdom and history he shared with me. A very

special thanks also goes to Clint Jacobs, for being the incredible person he is, and for asking me one very hard question. Though I do not know exactly what it is I am meant to do, I do feel closer than I ever have, and I will do my best to fulfill the task that the Creator gave me.

I acknowledge the role that Bkejwanong territory has had in my journey, from the lake I canoed on to the birds who screamed for me to wake up in the mornings. To the people of Walpole Island First Nation and Wallaceburg, members of the Walpole Island Land Trust and the Sydenham Field Naturalists, thank you for letting me feed you and thanks you for sharing your knowledge with me.

I owe a tremendous amount of gratitude to my family and friends for supporting me and encouraging me. Thanks to my mom and dad, for always being excited for me, asking questions about my research, and bragging about me. I was also able to spend some quality time with my Avo (grandmother) during the last weeks of writing my thesis, and she really helped to ground me and helped me appreciate how valuable family is, even if we do not speak the same language. Thanks to my former roommates Alyssa, Natasha, and Leah for making our place feel like home and being my family away from family. Thanks to my friend Sarah for always being available for late night work sessions, I owe a lot of completed essays and read books to her. Thanks to the entire Geography department at the University of Western Ontario for being such an amazing and multidisciplinary community. Doing this research has opened so many new chapters in my life, and would never have been completed without the combined effort of everyone mentioned above and too many others to count.

Chii Meegwetch to everyone!

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My Place

My place within this research has been a journey in and of itself. I will not deceive the reader into thinking I have always had an inherent connection to my culture and family forever. The truth of the matter is that I only know about my own Métis status because my father decided to apply for university funding for me. I only took a First Nations studies course in my first year of undergrad because my father thought it would be a good opportunity to learn about First Nations cultures. Throughout the process of this research I have been noticing cyclical patterns. Everything seems to come back to where it started, and not out of a process of going backwards, but of going forwards. The first year course I enrolled in happened to be the course that my advisor and his wife co-instructed. It was also the last course in which I was a teaching assistant, during the final year of my graduate degree, with the same instructor, my advisor.

I found myself asking my father a lot of questions about my family, as he began to be more interested in our history as well. My Cree ancestry starts in the James Bay area, where most of my grandmother's family still resides in Moosonee and Moose Factory, Ontario. I remember asking my father why I never knew, why my grandmother had never talked about that part of her life. She was afraid my father and his siblings would be treated poorly, even violently, in their community if people knew about their native heritage. So, here I find myself on the border of the two histories and societies I am researching; settler and indigenous, and without either I would not be here today.

Chapter 1:

1.1 Introduction

“[...]Hunting was a time away from the settlement and, as such, a chance to reaffirm a connection to the bush, to interact with fellow hunters, and to catch up with, and be a part of, the world beyond the edge of the planted fields”

- Neal Ferris, *The archaeology of native-lived colonialism: Challenging history in the Great Lakes, 2009*

This specific work of Ferris’ struck a chord with me in its analyzation of archaeological evidence against written historical records of the interaction between settler communities and the Indigenous populations of the Great Lakes region. The quote that I borrowed for the title of this thesis comes from a section of the book that specifically describes the subsistence and hunting patterns that the Delaware people practiced outside of the guidelines set to them by the missionaries, and subsequently copied by the non-Indigenous population of the community. This quote demonstrates a social and cultural connection between the Delaware of Fairfield and the land, despite the interference of settlers and missionaries. This story is also suggestive of a shared cultural history between Indigenous and non-Indigenous communities in which both sides collaborate and thrive. Ferris (2009) described that the Delaware population within the Moravian Fairfield community provided “a distinct counterpoint to the missionaries’ vision of how life could be led, and provided a connection and continuity to traditional cultural values, beliefs, and lifestyle” (p. 105). This thesis strives to demonstrate how this story can be applied to Indigenous/non-Indigenous relationships today by the means of a culturally inclusive environmental education.

1.2 Research Context

“I would like to witness the development of a cultural ecology that is cultural in the fullest sense, a broader and more flexible approach to the study of man-land relationships in which the symbolic properties of environmental phenomena receive the same kind of attention that has traditionally been given to their material counterparts”

- Keith H. Basso, *Wisdom Sits in Places, 1996*

Due to their colonial legacy, contemporary land use management practices and education systems exclude First Nations people and their knowledge. As a result, First Nations people experience economic, agricultural, and cultural loss that jeopardizes the well-being and strength of their traditions. What potential exists for First Nations people and traditional territory in the decolonization of contemporary land use management and environmental educational practices? What are the benefits of settler society's awareness and recognition of First Nations invisible losses? Is there a possibility of reconciliation and collaboration between First Nations and settler communities that is not inhibited by a colonial past? I do not mean to suggest that current land use management and educational practices are "bad" or "good", rather this research critiques the implications of these colonial systems in contemporary discussions of education and land use.

This thesis is about exploring the colonial aspects of history, policy, and education and how it has damaged and continues to damage the cultural, social, physical, and spiritual health of Canada's Indigenous people. Colonial education and land use practices have been influential instruments in the exclusion of First Nations knowledge and a more culturally comprehensive ecological history. Instances of present day colonialism have also contributed to the creation of an environment in which the loss of these things lack recognition and awareness from both Indigenous and non-Indigenous peoples, and are therefore invisible. This research examines the effect that colonial practices have had on the way Indigenous and non-Indigenous people relate to and interact with each other, land, and history. This research also hopes to create a narrative between historical and contemporary instances of Indigenous marginalization, connecting the past and the present in hopes that a clearer concept of cultural ecology at the community level will be achieved.

Examining colonial institutional practices has involved an analysis of the language and manner in which Canadian society addresses nature and environment, and also the way society historically and contemporarily teaches people to interact with nature and environment. This research means to shed light on the interconnectedness between people, place, and history that is so often excluded in conversations about

ecology and sustainability. Contemporary land use management practices and their history also contribute and are a product of the way in which we learn about and interact with nature.

In conducting this research, I am working towards the cultural ecology that Basso describes in his quote at the beginning of this introduction. This thesis explores land use and its contribution to First Nations cultural health by analyzing contemporary land use practices and how they affect ecosystems and landscapes. This research also explores how potential changes in ecosystems and landscapes affect First Nations cultural health. Using First Nation traditional cultural practices such as storytelling and land use planning I will determine how these practices have changed in conjunction with the implementation and popularization of contemporary land use management practices.

Land use and resource management policies in Ontario are characteristically colonial in that agriculture and/or development is pursued at the expense of First Nations traditional livelihoods and the ecological health of habitats (Fehr, 2011). I expect my research to demonstrate how cultural and historical knowledge of ecology and land use on traditional territory can benefit environmental and land use education and collaboration and reconciliation at the community level within the territory. The beginnings of real world application of cultural ecology and a more culturally inclusive environmental education is the expected outcome of this research. My primary motive is to look at ecology, land use management, and education through a cultural perspective as a means to uncover and re-establish the relationship between people, place, and history. I also expect this research to contribute to the efforts of decolonizing land use practices at the community and grassroots level.

1.3 Research Problem and Objectives

This project focused on the traditional territory of the Anishinaabe who now call Walpole Island First Nation, or Bkejwanong Territory, their home. Their traditional territory extends into much of Southwestern Ontario and Southeast Michigan, including the lower Great Lakes. The area in question for my research is the municipality of

Chatham - Kent, in Southern Ontario, and more specifically the Wallaceburg area. In this thesis I will conduct a case study of views and practices associated with agricultural tile drainage on the traditional territory to identify how contemporary land use practices cause drastic changes to the land. This research will demonstrate how landscape changes perpetuated by contemporary land use management practices affect the relationship between First Nations people and the land.

This thesis also explores the relationship between people, place, and history as a social issue. In order to gain more insight into this relationship I have analyzed two prominent community-based grassroots environmental organizations in Chatham-Kent and Walpole Island First Nation. This study involves exploring what these organizations contribute to their communities in terms of natural heritage and sustainability. This research deviates from the current literature and body of knowledge regarding cultural and environmental sustainability and Indigenous and settler collaboration and relationships by conducting a focus group made up of Indigenous and non-Indigenous community-based environmental groups. The Walpole Island Land Trust and the Sydenham Field Naturalists both operate at the grassroots level and are working towards an environmental education that is inclusive and beneficial to both Indigenous and non-Indigenous community members. The two groups, when brought together, focused their dialogue on this education, while scarcely referring to the colonial history between them except in regard to its effect on the education and knowledge systems as they are in place today.

The objectives of this research are three-fold. The first is to identify “The planted field”- that is, how western/settler/European society interacts and thinks of land in terms of policy, land use, and education. The second is to explore how settler interactions with land perpetuate invisible loss for First Nations people, and to explain how settler land use, policy, and education affect First Nations cultural wellbeing and health. The invisible potential that exists within these losses have applications to the relationships and alliances between First Nations people, settler society, and land. The third objective is to explore the possibility of Indigenous and non-Indigenous interactions that are not

inhibited by colonial pasts, as exhibited by the focus group. This research will also contribute to current knowledge and literature about historical and contemporary land drainage, First Nations land use planning, and community environmental education.

1.4 Methods

1.4.1 Research Structure

This thesis was written as part of Queen's University's Planning with Indigenous People project which is supported by the Social Sciences and Humanities Research Council of Canada through multiple grants. The research group conducts research about policy and planning with the goal of enhancing the relationships between Indigenous and municipal parties in terms of land use in Southern Ontario ("Planning With Indigenous Peoples (PWIP) Research Group"). My research specifically contributes to an understanding of planning and policy that recognizes traditional First Nations territory as it exists off-reserve and looks at invisible losses in traditional territory. The process of viewing First Nations people and land strictly in terms of *on* and *off* reserve in a political and social context denies the relationship between First Nations people and their traditional territories (Peters, 2000). Subsequently, colonial land use decision-making that takes place off-reserve yet on traditional territory ignores First Nations cultural identities and traditional knowledge. This research switches the focus to traditional territory that is off-reserve in order to disrupt contemporary colonial geographies, emphasize indigenous geographies, and also explore relationship building in municipal land use and natural heritage discussions.

A focus group was chosen for this research in order to nurture communication between two community-based environmental groups active within the traditional Bkejwanong territory, extending the focus of the research primarily off reserve. The focus group was conducted at the Walpole Island Heritage Centre because of its easy access to the group members, and its availability. Also, it made sense to have a conversation about settler and Indigenous land use on-reserve and in the building where community natural heritage is protected and restored. The Walpole Island Land Trust

(WILT) operates out of Walpole Island First Nation and were five of the total participants in the focus group. The Sydenham Field Naturalists (SFN) operate out of Wallaceburg and made up the remaining four participants. The participants varied in age and gender for each group. Those who attended the focus group were not the entirety of each organization, but they were all operational members of each organization. The focus group was made up of members from each organization who had the time to participate in the discussion. The gender and age variation in the group did not factor into my conclusions because those who attended were the ones who coincidentally were available at that time. These groups were contacted specifically because of their knowledge and passion for natural heritage, ecological restoration and conservation, and environmental education, as well as their personal connection to the primary researcher. We needed the participants to be able to have an in-depth conversation about people, place, and history, so community based environmental groups were the ideal candidates.

The focus group was recorded on two separate devices, the primary researcher's personal phone and my own voice recorder. The former had better sound quality and was used for the transcription. The focus group lasted approximately two hours, and maintained a friendly yet engaging conversation about environmental education, contemporary and traditional land use, with the primary researcher, Rick Fehr, facilitated questions in case the participants needed structured guidance. Appendixes A and B include the list of questions provided to the participant in advance of the discussion, the consent forms signed by all participants, and the ethics approval form. The consent and information forms outlined that participation was voluntary, and the possible risks and benefits associated with the research. Participants were provided with these forms in advance of the date of focus group in order to make informed decisions over whether or not they were interested in participating. A focus group was chosen as opposed to other types of qualitative interview methods because it allowed the two groups to have a guided verbal exchange rather than a debate, or individual interviews which would have highlighted individual instances of knowledge. A drawback of the focus group was perhaps that some of the participants did not feel the need to be as vocal as others, or were not comfortable expressing their true thoughts. However, after reviewing the

consent forms and extensive contact between the primary researcher and the participants we were confident that the focus group participants were as comfortable and unfiltered as possible.

My role as the student was to listen intently during the conversation and to transcribe and analyze the recording. Qualitative software was not used in the analyzation of this data because I felt that my presence during the focus group and the exclusion of any third-party analyzation would strengthen my attempt at a decolonized methodology. My attendance of the focus group was integral as I was able to discern from the recording who was speaking, and I could also recall the tone and mood of each topic. By repeatedly listening to the recording to edit discrepancies in the transcription I was able to discern common conceptual themes that arose during the conversation. After the conversation was fully transcribed and proof-read, participants received a copy, each individual having a specialized copy that highlighted their personal contributions to the conversation.

In a living example of reconciliation and collaboration, Indigenous and non-Indigenous voices spoke and were heard around the table, and they joined together in a whirlpool of exchanging ideas. I was fortunate enough that the primary researcher had already established a relationship with Walpole Island First Nations, Wallaceburg, and its community members, otherwise achieving this level of interaction on my own would have extended past the allotted time of a Master's thesis. As this thesis has previously pointed out, information about the relationship between native and non-native people is often coated with conflict. To see a group of people from the same place, but with different historical and cultural backgrounds, following each other through this talk about land use ultimately has provided evidence that such relationships can be constructive and mutually beneficial to both sides.

1.4.2 Walpole Island Land Trust Profile

The focus group consisted of 9 participants; 5 members from the Walpole Island Land Trust, and 4 members from the Sydenham Field Naturalists. The Walpole Island Land Trust (WILT) is a non-profit, community-based organization.

The intent of creating the Land Trust is to build opportunities with local landholders and to help us tap into additional resources needed to conserve and maintain the treasured natural resources of Bkejwanong territory and enhance the quality of our natural environment. (walpolelandtrust.com).

WILT's objectives and aims include educating and training local residents about land stewardship, as well as maintaining areas of particular cultural, recreational, and agricultural importance. WILT operates on the belief that land use and resource management decisions must be considered to affect not only those in the present but also those in future generations. Their website states that their ultimate ambition is to have future generations acknowledge and appreciate the decisions the community makes during this time, rather than resent and question the kinds of decisions they were making. The initial work to establish the Land Trust began in 2005 and since then it has become the first First Nations land trust to receive charitable status in Canada. WILT continues its work mostly on the contingency of charitable donations and some financial support from Environment Canada's Aboriginal Capacity Building Fund and more recently from the Ontario Trillium Foundation. Any member of Walpole Island First Nation is eligible to become a voting member of the land trust and non-band members can become associate members. Members of WILT were invited to participate in this focus group so that this research would include the opinions and knowledge of Indigenous community members with extensive knowledge of land use policy and conservation practices. Four of WILT participants are community members of Walpole Island First Nation, while a fifth is married to a community member, and plays an active role in environmental stewardship, and all of whom expressed a contextual knowledge of culture, ecology, and land.

1.4.3 Sydenham Field Naturalists Profile

The Sydenham Field Naturalists (SFN) is a naturalist club that operates out of Chatham-Kent. SFN is also non-profit, and offers members opportunities to participate in conservation efforts and outdoor and indoor recreational activities. The group focuses on advocating interest and support for natural and local heritage in the Wallaceburg area. SFN operates with a recreational focus, ensuring members will be both educated and

entertained, creating a fun and interesting atmosphere for novices to develop interests and relationships in the natural world. There are always events and projects going on that people of all ages are encouraged to participate in and the range of activities are extensive.

A Board of Directors manages club activities, membership, and finances, for local conservation projects as well as any other projects outside of the immediate area they may want to participate in. Anyone can become a member by filling out a form and paying a small membership fee. Members are able to pursue a number of interests related to environmental education, including information sessions with guest speakers, outdoor excursions, even volunteering and bingos. On their website SFN also offers a variety of free and paid resources such as insect, plant, and animal field guides specific to Southern Ontario wildlife and ecosystems. The website also includes a multitude of maps and surveys of local wooded or park areas around and within Chatham-Kent.

1.5 Methodology

The term “methodology” stumped me during the initial stages of this research. Since I am speaking to decolonized history, resource management, and environmental education, I reasoned that my methodology should be decolonizing as well. By “decolonized history and methodology” I mean history and methodology that acknowledges the active presence and knowledge of Indigenous people. This research attempts to not objectify Indigenous culture or contribute to the problematic relationship between Western knowledge research and Indigenous people (Smith, 2012). Through the development and writing of this research, I began to understand that a culturally appropriate perspective and approach was necessary in order for my conclusions to have any meaning or importance. If I approached this research solely through my own western, colonial perspective then my entire thesis would be redundant. Therefore, I approached this research within a decolonized methodology as to the best of my ability, while also incorporating my own Indigenous and settler ancestry, and my identity as an Indigenous and settler researcher.

This research applied a situated knowledge and reflexive framework. “Situated knowledge” as coined by Haraway (1988) consists of knowledge that is literally situated in context. In an attempt to question objectivity in research, situated knowledge takes into account the knowledge of the subject and the researcher within their context. In this case, through the research process I consistently apply historical context to contemporary issues regarding land use practices, settler and Indigenous attitudes towards nature, and the relationship between people, place, and history. This framework was also applied in this research through an exploration of interconnectedness and the active role of Indigenous and settler societies interrelating with each other and with place. Situated knowledge contends that objectivity is achieved through “partial perspective” (Haraway, 1988). So within this research framework I have taken into account the perspectives of both Indigenous and Settler histories, teachings, and knowledges of nature and place in order to create a well-rounded picture of these concepts applied at the community level. Although Haraway has applied situated knowledge to feminist theory and argues it as a kind of inclusive objectivity, I apply it to my research in a more subjective way. My position as a researcher within these contexts plays a part in how the data was interpreted and the kind of narrative I have formed.

This research has implemented a qualitative reflexive framework at each step of the research process in that I have taken into account the context of my own knowledge construction as the researcher. “Reflexivity implies the ability to reflect inward toward oneself as an inquirer; outward to the cultural, historical, linguistic, political, and other forces that shape everything about inquiry; and, in between researcher and participant to the social interaction they share” (Ryan, 2005). Through the process of literature review, focus group, and data analysis, I attempted to make the purpose and intention of this research very clear, and also provide a working example of situated knowledge in a research context, and how that interconnectedness must be considered at a research level. The application of situated knowledge and reflexivity to this research has given me a view of more complex points of view than I would otherwise have. These frameworks have also contributed to my understanding of invisibility and interconnectedness in that

situated knowledge and reflexivity account for our responsibility for what we know and how we know it (Haraway, 1988).

1.5.1 Métissage

I identify as part of the Cree nation, although as far as Canada is concerned my status is Métis. So Lowan's (2012) adaption of Métissage for his own research, and his cultural identification with the methodology seemed appropriate. Métissage refers to a methodology that combines strategies from a number of different disciplines and genres, and I have applied it to my research for its ability to "critically compare and combine both Western and Indigenous traditions" (Lowan, 2012, p.5). My research aims to reveal shared histories between settler and Indigenous communities through a conversation between community-based environmental groups. this requires a methodology that acknowledges the historical cultural conflict that precedes this focus group. This research has also considered the potential for reconciliation and collaboration between the two environmental groups, and how this can be achieved at an educational and policy level. "A métissage of methodological influences that explored contemporary peoples' lives, experiences, and perspectives through a narrative approach" (Lowan 2012) has accomplished the sort of the cross-cultural methodology that my research required.

Acknowledging that my attempt at practicing a decolonized methodology within western academia is oxymoronic led me to methods and methodologies that would allow me to explore the topic of shared cultural history in education and land use in a way that was self-critical. Although a decolonized methodology was and is very important to this research, I still acknowledge the fact that I am dealing with two separate cultural contexts, and so a merged sort of methodology seemed appropriate for the topic of addressing people, history, and place in both settler and Indigenous cultural contexts.

An important aspect of a decolonized methodology is to use information that is accurate, and has not been abbreviated (Geniusz, 2009). I also avoided interpreting my research and findings through a colonial lense. This means that throughout the research process I did my best to interpret traditional Anishinaabe histories, knowledge, and ways

of being outside of western/colonial gaze (Smith, 2012). Being outside of the western/colonial gaze means that as a researcher I tried not to objectify Indigenous knowledge or histories through a gaze that would view them as inferior, inactive, or primitive. To do this I referenced a prominent Anishinaabe teaching in order to help me understand a more comprehensive and contextual worldview within this research.

1.5.2 Mino-Bimaadiziwin and the Bimaadiziwin Circle

Mino-Bimaadiziwin refers to the Anishinaabe tradition of pursuing a “good life”, meaning a life that is balanced. One of the sources that contributed to my understanding of the Good Life in an Anishinaabe cultural context was D’Arcy Rheault’s (1999) book *Anishinaabe Mino-Bimaadiziwin - The Way of a Good Life*. He describes his journey learning about and pursuing his traditional teachings from a place similar to the one I have been in since beginning my research. “The lesson here is that human thought and action, guided by interests and motives, can alter the cultural bedrock of values and beliefs” (p.105). It is not a matter of simply explaining First Nations invisible losses or Anishinaabe ways of knowing and being from beginning to end, because everything relates so closely to each other that there is no specific start and end point (Amin, 1999). However, once a clearer idea of the Anishinaabe cultural worldview came into focus, then I became more comfortable with the fact that the topics I was trying to explain were so interconnected.

After spending some time with my advisor’s wife, Renee Bedard, who is Anishinaabe, she explained to me that the Bimaadiziwin circle is based on the traditional teachings of the Anishinaabe that go back hundreds of years. It is a detailed and complex design that incorporates all living things connecting to the individual self. An Elder from Walpole Island and one of the researchers involved in the focus group explained in a lesson to me that he remembers from a long time ago, that “bimaadiziwin” derives from an Anishinaabe word that means belly button. Appropriately so, he said, since the idea behind *bimaadiziwin* is to be centred and to be in balance with the rest of the world. The belly button also represents the remnants of the umbilical cord which connects every human being to their mother. The implication here is that in life we remember that

connection, not just with our mothers, but with the world around us, so living a good life is literally remembering that connection to the world around us. I spent some time with this Elder and other members of the Walpole Island Land Trust during a week-long field course that focused on community-based research facilitated by Western University. The field course was an incredible experience in which myself and all the students experienced education in a completely different but fundamentally environmental and cultural way. By this I mean that we were becoming active participants in our education out on the land, and disrupting the traditional, colonial notion of education by immersing ourselves in the place we were learning about. Exploring that inherent connection between self and place, between people and land as it relates to Bimaadiziwin serves as a foundation for understanding the role that environmental education can serve as it connects with Indigenous history on traditional territories that might not reflect their past.

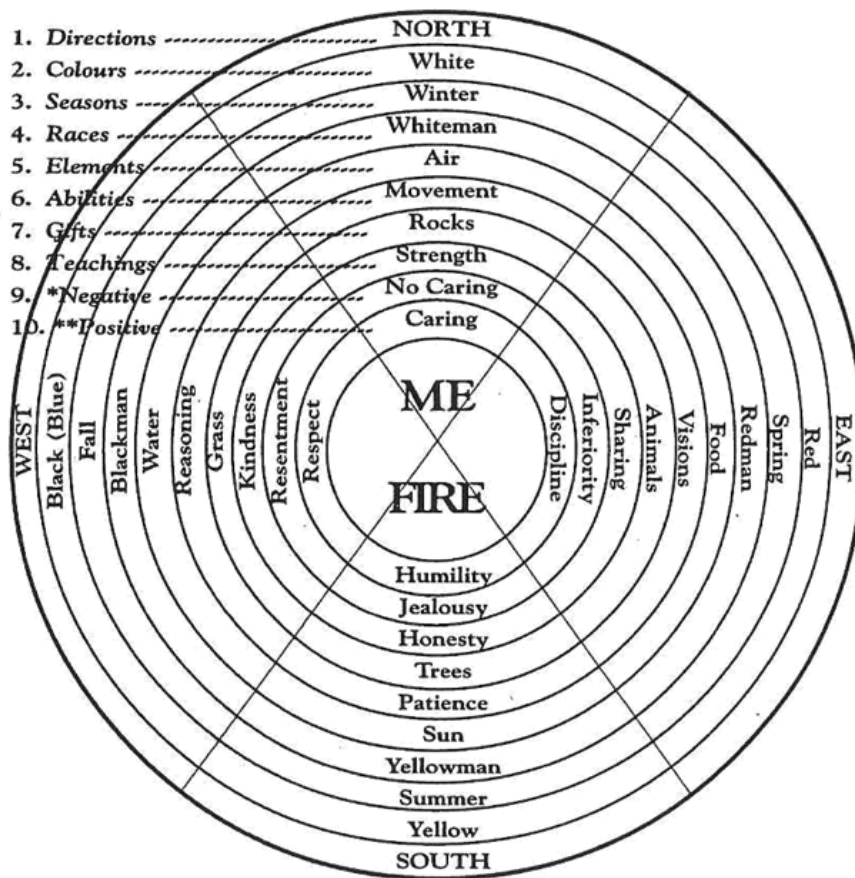


Figure 1. Bimaadiziwin Circle - Alice Williams' "The Spirit of My Quilts" (Amin, 1999)

Pictured above is an illustrated version of the Bimaadiziwin Circle. This particular diagram comes from Alice Williams' "The Spirit of My Quilts" (Amin, 1999). She uses the teachings of the Bimaadiziwin circle in her quilt designs, and turns her cultural teachings into visual representation of interconnectedness. At the centre is the self, and surrounding the self are all the elements that make up life. There are ten categories in the circle that have four complementing or contrasting counterparts, as well as a section of the circle that takes into account negative aspects of life. The circle teaches that each part is important to the structure of the circle. If one component is removed or tampered with then the circle is out of balance.

I used the Bimaadiziwin circle as a methodological framework for this research because it establishes that there are inherent connections between people, place, and history. It demonstrates how traditional First Nations teachings incorporate interconnectedness into daily life. The Bimaadiziwin circle embodies the entire argument of my thesis; that people, place, and history are intrinsically connected. By acknowledging these invisible yet inherent connections we can create opportunities to participate in ecological and cultural restoration and conservation.

1.6 Walpole Island First Nation Community Profile - Biodiversity Hotspot

If you were to look up Walpole Island on Google Maps you would see a green diamond on the water surrounded by grey farm lots and highways. South of Sarnia, Ontario on the North shore of Lake St. Clair, straddling the Canadian border, and resting right at the mouth of the St. Clair River, the diamond shaped island is home to the Walpole Island First Nation reserve. The traditional Nishinaabemwin name of this territory is Bkejwanong, meaning "where the waters divide" so called because the St. Clair River splits and forms into the Snye at the tip of the island dividing it from the mainland. This territory extends beyond the confines of the Walpole Island First Nation reserve. Bkejwanong territory consists of five major ecosystems including tallgrass prairies and oak savannas, Carolinian woodlands, coastal wetlands, and waterway

systems. In such an ecologically diverse area there are many different habitats that are home to over 70 species at risk in Canada, “including some that are not found anywhere else in this country” (Walpole Island Land Trust, 2014). Squirrel, St. Anne, Seaway, Bassett, and Potawatomi islands are also included within the official reserve boundaries.

Bkejwanong territory is unceded, meaning that the land was never surrendered or relinquished to the Crown or any other European government. Walpole Island First Nations was the first reserve in Canada to forcibly remove its Indian agent. The population consists of a few different cultural groups, including the Ojibwe, Odawa, and Potawatomi. These three nations make-up the Three Fires Confederacy, and acted together in political and military affairs during the 17th, 18th and 19th centuries (Lytwyn, 2009). Walpole Island First Nations and Bkejwanong territory have incredible and complex political and cultural histories. Though the history I am focusing on here is the narrative of the relationship between the early settlers of Bkejwanong territory and the landscape they sought to change to resemble “home.”

1.6.1 Bkejwanong and Baldoon

It is important to address the failed non-Indigenous settlement of Baldoon, its failures, and its impact on its descendant community as an integral example of a dysfunctional relationship between settlers and land that would set the tone of the many interactions between the two in the subsequent decades. The Baldoon settlement was an “experiment in planned colonization” (MacKenzie, 1978) and was developed directly adjacent to St. Anne’s Island, on the eastern bank of the Snye River. Baldoon was the first settlement of its kind in the area, the creation of which began with the Lord of Selkirk, Thomas Douglas. From the late 1700s to the early 1800s Selkirk had grand ambitions for a settlement in Upper Canada for the poor and destitute of Scotland. For contextual purposes it is important to understand the political and physical landscape the settlers of Baldoon were coming from in Scotland.

The “Scottish Enlightenment” brought with it major political and economic reform in the late 1700s in Scotland, especially regarding agriculture (MacKenzie, 1978).

This reform was in direct contrast to the way many Scottish people lived, especially those in the Highlands whose clan systems played an integral role in their way of life.

“Economic transformation changed the face of the Highlands at the expense of the old relationships between man and man” (Ibid, 1978, p.12). The Highland clan systems were intensely personal and “inward-looking”, which allowed individuals within the clans and families to take precedence in land ownership and inheritance, rather than a financially dependent system that the government was starting to prefer. The clan heads in the Highlands found themselves at odds with the government and with their own people. They could play the role of landlord and allow the government to dictate who could do what on their land, thus diminishing the role their clans, families, and friends played in land ownership. Or if they refused to adhere to the current agricultural and land use systems, they would be forced out of their traditional territory and become destitute. It was people like these that Lord Selkirk wished to help in offering new opportunities of settlement in Canada.

Baldoon is truly a story of marginalization, the Highland Scots representing a clan system of governance seen as “tribal” in the new, more “enlightened” Scotland. (Ibid, 1978, p.10). Within the story of colonization and settlement is an invisible story of persecution and hardship that would directly affect the relationship the Baldoon settlers had with their new landscape, which would prove to be their downfall. Despite Selkirk’s best efforts and intentions, nature rarely takes into consideration the plans of people.

I was fortunate enough to visit the Scottish Highlands during the first summer of my Master’s degree while also spending a lot of time on Walpole Island and in Wallaceburg, which provided me with a solid foundation to understand the implications of such contrasting landscapes. The landscape in Scotland, compared to Northern and Southern Ontario, of which I am used to, was so contrast I could scarcely comprehend it. Scotland would vary between lush rolling hills, jagged rocky cliffs surrounded by hard, flat earth and ocean, and massive glens that I can only describe as rounded mountains. I compare it to standing in the middle of a giant, curled hand. “To any traveler from Europe, the North American forest presented the greatest physical contrast to the settled

lands he had left in the old country” (Ibid, p.40). The marshes and bogs in Scotland do not play host to disease carrying insects as they do in Canada. Selkirk and the settlers knew the lands would have to be drained in order to reach the fertile soil that made this tract of land so attractive in the first place, while also lessening the insect population. However, the swampy marshland and its mosquito breeding capabilities would prove to be the downfall of Baldoon. Most of the family patriarchs had died within the first few years from disease and exposure.

In the wake of Baldoon’s failure the community considered the land along the banks of the Chenal Ecarté well situated for a prosperous village, and conducted surveys with this view in mind, and for the eventual influx of more settlers (Wallaceburg Herald, 1894). In October of 1894, an issue of the Wallaceburg Herald portrayed a picturesque town with industrious people and businesses. The paper credits the Baldoon settlers for the success of Wallaceburg separating from the Chatham Township in 1874 and electing its own village council. The town's booming lumber and agricultural industries credit the triumph of the settlers over the dense forest and marshland. This would mark the beginning of the intense industrial use of agricultural tile drainage in southwestern Ontario, and provide the foundation of the relationship between the settler population and the land. Settler and land relationships are furthered explored and critiqued in the following section by reviewing literatures that reflect settler attitudes about land, and how these attitudes contrast with Indigenous traditional teachings.

Chapter 2: 2 The Planted Field - Literature Review

Literature expresses the perspectives of the writers and the contexts in which they were writing, and those perspectives and contexts in turn affect those reading the material. Consequently, literature presents a panoply of different attitudes towards people, land, and history that contribute to their societal conceptions. Common conceptual themes arose during this process, and these themes will govern the organization of this section. Analyzing such a breadth of knowledge made organizing concepts into categories a challenge. However, these instances also demonstrated to me that, despite the specificity of the literature, the knowledge within can interconnect with many different spheres.

This literature review also serves as a narrative of historical and contemporary relationships between people, place, and history. This narrative is constructed by examining previous research and studies that outline settler and indigenous histories on the land, community-based environmental education, marginalized indigenous geographies, and traditional knowledge. The purpose of this narrative is to shed light on aspects of historical attitudes about land and land use practices and how they have directly impacted contemporary attitudes and practices.

2.1 Settlers Unsettled

2.1.1 Colonial Legacies

Government documents, settler histories and diaries, and academic literature have focused on land as a commodity, and as the foundation for industry and growth. There is an excitable tone among early settlers and their descendants in their never ceasing quest to make a strange landscape submit to European agricultural methods (Matt, 1979; Dreyer, 1810; Millette, 2011). Settler culture is discussed as progressive and innovative, especially in terms of land use. The 19th century is a time period that colonial history has reported to have been the time of physical and social marginalization and assimilation of

First Nations people. Turn of the century media reports of a land devoid of Indigenous people, or of Indigenous people that have been “civilized” and have adopted the ways of the Europeans settlers (Ferris, 1992). It is these historic and settler attitudes that set the foundation for how settler society interacts with land and environment in the present. This is best reflected in the rise of industrialism in the Wallaceburg area, particularly industrialism of agriculture and lumber which will be outlined in detail later, in the discussion of planted fields (Wallaceburg Herald, 1894; Sydenham Current, 2015). The historic attitudes that express people as apart and separate from land in these literatures have since contributed to the way we experience and utilize land today.

From a poetic and artistic framework, settler and European literatures demonstrated the more supernatural and cultural connection people felt towards land. These literatures address land as separate from people and as a terrific force to be feared or tamed. Resource and ecological conservation also fall into this category. There is a connection between human beings and land described in these literatures that only relates to nature as, literally, another world (Cronon, 1995). It is described as a world separate from the nature of human beings, meaning that land and nature cannot exist alongside the then European concept of humanity and society. Here I am referring to the era of Romanticism that emerged in Europe at the end of the 18th century. Romanticism was born from a reaction to the industrial revolution, the ideals present in the Age of Enlightenment, and the rationalization of nature.

Romanticism sought to move away from societal notions of rationalism and classicism. Romanticism attempted bring back the “romantic” and nostalgic ideas of the past, of nature, the countryside, away from urban and industrial sprawl and the political and social connotations along with it. This was the time of the industrial revolution, when machinery and science dominated the western world, the human individual and Mother Nature fell to the wayside. These poems and songs seemed to have demonstrated a great fear of nature out of respect, or a love of nature and place in the simplest of things (Harrison, 2001). However, upon examining these literatures, a relationship born out of misunderstanding and arrogance is revealed. That is not to say these poets and writers,

and indeed a portion of European society did not appreciate nature, but they appreciated it as being separate from them, as not a part of their daily lives, as something “other”. In the context of the “new world”, European and settler perspectives demonstrate a creative and industrial need to forge relationships with the environment. In poetry and works of fiction, the untamed wilderness, the moor, the forest, the mountains, can serve as places of danger and rebirth where humans either fall victim to their innermost demons, or receive salvation in the arms of nature (Harrison, 1992). This portrayal of nature and landscape against the backdrop of a world moving away from nature towards industry serves as the foundation for settler attitudes and action.

Contemporary environmental and psychology literatures also explore effects of environment on a human’s identity and mental development and how a child may develop its identity from place through an intense connection to its own environment. Cobb (1993) explores how children form identities through their connection to place and nature until they reach a certain level of societal participation that forces this connection out of their more innate way of knowing and being in the world. It is forced out, she states, because although we as humans seek to find answers and discover connections within nature we somehow ignore the fact that we are a part of those connections. “Unfortunately, the language of conquest still maintains a supreme hold on our social and political theory, our medical policies, and most serious of all, our teaching of ideas about nature and man” (Cobb, 1993). Children know about nature because they “become nature”, in that they experience nature fully without the knowledge of “conquest”, or colonialism. Livingston (1994) also weighs in on the topic of bonding with environment as “essential nutrition” for the developing minds of children, and essential to the human experience. So here we see thoughts and findings expressed through colonial academic frameworks that prove the importance or at least the existence of a relationship between people and place. However, they also explore the issue involved with current social structures being almost adversarial towards nature, or inconsequential. There is a physical biological connection there, but our minds cannot seem to follow it. What colonial society has not experienced or explored as thoroughly as indigenous societies is a cultural and spiritual connection to nature. This lack of cultural exploration is demonstrated in the

way in which settler society has and continues to associate with land and nature in terms of resource management and land use. Given the implications of erased Indigenous presence on land in favour of settler narratives, it is no wonder that geographers have their difficulties when trying to incorporate Indigenous people and spaces into research.

2.1.2 Invisible Geographies

Colonial geographies “associate First Nations rights and identities with reserve residency rather than with the geographies of their traditional territories” (Peters, 2003). This research contributes to the disruption of this association by actively addressing First Nations territory as existing both on and off reserve. There is also an emerging body of literature that outlines First Nations self-determination off-reserve, and how this applied geography has the potential to upset colonial geographies.

Peters (2003) has concluded that due to the erasure of First Nations traditions and histories on land, and the consequential environmental dispossession perpetuated by settler land use and policy, First Nations people need to be “redefined” in contemporary Canadian society to be appropriately included in geographic research. She explores a number of current literatures by Canadian geographers that demonstrate the potential in decolonized geographies and the acknowledgement of invisible geographies. My research addresses some of these struggles in its methodology and conclusions, and could be applied to the others in future research. I use the term “invisible geographies” to identify what the white/settler interpretation of space has done to nature. As Turner (1980) has explored, differing ideas of land and possession between settlers and First Nations people created a misunderstanding on the part of the settlers when they saw “vacant spaces.” Panelli’s (2009) explores “more-than-human social geographies” and how power relations and social differences can be reinforced by differing views of nature. Colonial ways of seeing nature as phenomena that is separate from cultural context, would subsequently detach landform First Nations treaty rights and detach First Nations people from nature.

Peters (2003) also assesses the historical implications of European cartographers becoming more familiar with the territories and thematizing First Nations people and communities as “archaeological objects” (p.03). This would in turn set the tone for the reserve system and reserve geographies, by “mapping Aboriginal peoples onto reserves” the government would solidify settler claim on empty landscapes, and First Nations peoples place, both physically and metaphorically, in the margins of society and scatter them in unfamiliar territory (Peters, 2003). Since First Nations traditions are so intrinsically linked to place, then the dispossession of that place also affects First Nations health.

In the interest of health and health geographies, Wilson (2003) brings up “therapeutic landscapes” as a problematic Western concept with First Nations underpinnings. These colonial concepts of landscapes as healing are devoid of cultural context, yet revered by western society for their healing properties (spas and baths). She addresses the issue of health geographers excluding cultural contexts of health and place, and landscapes as therapeutic. Wilson (2003) argues that including First Nations cultural contexts of place can improve geographic research on the health of First Nations people. This research also emphasizes the inclusion of cultural contexts on the land as a way to decolonize land use and environmental education, and also to strengthen First Nations knowledge and traditions by including them in typical western/settler dominated areas. A “common ground” between settler and First Nations thought about land might readdress contemporary First Nations presence on land and acknowledge invisible losses (Johnson, Cant, Howitt, & Peters, n.d.). Most of these literatures (Panelli, 2009; Peters 2003; Larsen 2003, Wilson, 2003) concluded that geographers have a responsibility to include First Nations peoples, communities, histories, and knowledges concerning issues in Canadian land use. Acceptance of First Nations perspectives can offer different and complex ways to address historical social, and health geography as geographers continue to disrupt colonial legacies.

Colonial geography is dependent upon the continued support of nature/place binaries existing in settler attitudes. Colonial historical, social, and health geographies are

also contributing factors the strained relationship between people, place, and history. The strained relationship is reflected in further policy and land use practices in Canada.

2.1.3 The Cradle of Tile Drainage

Contemporary attitudes about land have maintained a certain level of commodification and consequentiality that has been expressed in policy over the past hundred years (McLeod et al., 2015; Harley & Laxton, 2001). In her book, Matt (1979) describes Chatham-Kent as the cradle of tile drainage in southern Ontario. By this she meant to emphasize the fact that the settlers of the area were some of the first to implement agricultural tile drainage. Its main purpose was to drain the wetland and marshes in an attempt to minimize the mosquito population, and allow farmer's access to the fertile soil below.

Contemporary land use management practices also dramatically change landscapes and the subsequent ecological consequences of these practices now need to be monitored for environmental health purposes (Nelson, 2001). Between 1978 and 1979 the municipal government loaned over \$17 million dollars in that single year for tile drain construction under the Tile Drainage Act. Maintenance is also an expensive endeavor, averaging from \$26,684 annually to over \$7 million by 1975 (Matt, 1979; Nelson, 2001). The amount of money that farmers borrowed for tile drainage increased again to \$16 million dollars annually each year from 1976 to 1979 (Nelson, 2001). Ontario's now \$50 million drainage industry that encompasses 45% of southern Ontario (Pearce, 2011) is an important part of the province's economy, even though studies have shown that tile drains can contribute to nutrient loss in soil and degradation of water quality (Bolton, Aylesworth, Hore, 1970; Stevens and Darnell, 2013; Nelson, 2001; Stone and Krishnappan, 1997). Settler government policy documents provide insight into the language and concepts used to describe and identify land and resources, and how this type of language is used to support the concept of people as not a part of the landscape, people apart from land.

Land use and resource management policies in Ontario lack an overall baseline in their discussion of land and of First Nations people (McLeod, Viswanathan, Whitelaw, Macbeth, and King, 2015). Without a guideline, policies designate the importance of the relationship between government, land, and First Nations people at varying levels of priority if any at all. Documents such as the Chatham-Kent master plan outline municipal policy and strategy for implementing resource and land management from a settler perspective. Addressing the connection between historic and contemporary attitudes towards land is essential to understanding the way policy functions within contemporary land use management practices. This connection is also important when considering the relationship between contemporary land use, government, and First Nations people.

Due to the colonial relationship between settler governments and land, biodiversity within agricultural and ecological sustainability in resource management are secondary concerns below consumer need. Chatham-Kent is composed mostly of clay soil, which is highly erodible. The result of this fundamental change to the landscape by means of agricultural tile drainage has resulted in a continual and significant loss of soil nutrients. Tile drain sediments form lumps and soil masses when discharging into a watercourse, therefore affecting the chemical and physical compounds of the stream corridor (Nelson, 2001). The levels of nitrate in the agricultural watersheds of the Thames River are also elevated due to the presence of chemical fertilizers and pesticides (Nelson, 2001; Stone and Krishnappan, 1997). Bolton, Aylesworth, and Hore (1970) studied the plant nutrient loss of three crop systems using tile drainage effluent on a Brookston clay soil over the span of seven years, the same type of soil comprising Chatham-Kent. Their study revealed that large amounts of drain flow results in a large amount of nutrient loss in soil (Bolton et al., 1970). The practices are essentially unchanged in recent decades, and since the drain flow is uncontrollable, there is no way to stop the nutrient loss. Yet, government policy invests millions of dollars in a land use practice that over the years has worked against itself. Destructive land use practices are not unfamiliar in Wallaceburg.

The few woodlots now left among Wallaceburg's ocean of farmland are continuously at risk of destruction for profit. As recently as 2015, a scandal broke as the local golf course began removing trees and topsoil as part of a purchase agreement to the farmer who purchased the property, despite local by-laws and a pending environmental impact study ordering a halt on the work (Sydenham Current, 2015). Viewing people apart from the land is prevalent within the operations of the community. Despite local government opinions and interference, attitudes at the local level are what affect the changes on the land. Land perceived at the local and individual level is what I needed to pay attention to in order to address the different kinds of attitudes that are attributed to our relationship with land. To acquire local knowledge about the attitudes attributed to nature on Walpole Island and Wallaceburg, I had to ask knowledgeable locals. Those with extensive knowledge of natural heritage and community involvement on the landscape would provide specific insight into this man/land relationship at the local level. However, even before this conversation could take place, I needed to understand the cultural and political context in which grassroots and community-based environmental groups operated. This is what led me on my search for information about environmental education and grassroots collaboration between community-based organizations.

2.2 Environmental Education and Grassroots – Collaboration

For the purposes of this thesis I only discuss the Walpole Island Land Trust and the Sydenham Field Naturalists within their own identification as community-based, grassroots environmental groups. Meaning that this research does not directly engage in a discussion about the fundamentals of environmental networks or social movements and WILT's and SFN's place within that broader framework. However, I do address this broader framework to determine why environmental education and current environmental activism theory is not effective concerning WILT and SFN's goals and contexts.

2.2.1 Identity Crisis

Environmental movements and groups tend to operate in an "outside-in" style (Fehr, 2012). Meaning that external forces, including governments, make decisions on or to attempt to participate in conservation or restoration efforts, or policy making, in

unfamiliar ecosystems and landscapes (Bekeris, 2012). Similar to the effect of asking a tourist for directions, the municipal government or larger environmental organizations may have a rudimentary idea of what needs to be addressed ecologically in Bkejwanong territory, but they are not participating in the same cultural context. This can create instances of conflict and miscommunication between groups.

My research goes against what has been said about the importance of identity and culture within environmental movements. Some of the current literature uses a colonial view of identity in reference to environmental groups and movements. Saunders (2013) understands identity as a process and an outcome of nature and nurture. She speaks of identity within environmental groups and networks as a possible “double-edged sword” to the success of these groups. This means that groups may have different concepts of identities within environmental movements, and so the goal is overshadowed by potential conflict within the group, or can bond the group within a common identity. This research argues that identity is essential to successful interactions between Indigenous and non-Indigenous community-based environmental groups.

2.2.2 Community-Based and Collaborative Groups

The focus of this research is community-based grassroots environmental groups because they are at the forefront of community participation in restoration and conservation environment initiatives. Community-based groups also place an emphasis on natural heritage and ecological history, and making local connections between different cultural communities. WILT and SFN are also excellent examples of environmental groups composed of and directed by community members. When they go out and talk to people, or try to round up volunteers they know them as people, they know their families, and they create a sense of community within their organizations.

It is important for non-Indigenous and Indigenous communities in close proximity to each other to establish positive and beneficial relationships with each other because these communities share histories and places (Saunders, 2013). The traditional territory of Walpole Island First Nation encompasses Chatham Kent, as well as other non-

Indigenous communities, and so recognition of a shared heritage is essential to effective collaboration and acknowledgement of First Nations invisible losses and the problem of colonial land use, and thus a step towards reconciliation.

Non-Indigenous partners in these efforts can help the reconciliation process by acknowledging the history of conflict between First Nations people and settler communities and governments, and encouraging the recognition of First Nations voices in the conversation. Indigenous voices and concerns are often made invisible, and collaboration is only possible when there is conscious effort to decolonize the way Indigenous and non-Indigenous communities and organizations interact (Davis, 2012; Bekeris, 2012). Morton, Gunton, and Day (2012) developed an innovative two-tiered collaborative planning model for land and resource management that includes equal participation between Indigenous populations and the provincial government. In the first tier this model includes all parties involved in the planning process, but the second tier exclusively deals with the First Nations community and the provincial government, with the final decisions being solidified in a face to face consensus. Yet equal participation is only part of what stagnates indigenous and non-indigenous relationships.

Though this model would solve a lot of the issues raised in this thesis, including all parties being involved while placing emphasis on Indigenous voices and concerns, it still does not offer any suggestion of how these parties can create a better understanding of the specific First Nations community they are partnering with. Parties can agree, but is there a level of cultural understanding and respect that would make the decision making process much easier and more meaningful, and would provide a solid foundation for future negotiations? These questions are difficult to answer at the macro level, which is why this research has attempted to answer them at the micro level, at the community level. The focus group introduced a topic of which I had little experience or knowledge concerning cultural understanding and foundational relationships; environmental education. In an initial review of prominent literature, it became clear that Indigenous perspectives and voices within and addressing environmental education in colonial education systems are important.

2.2.3 Multiple Ways of Knowing and Pedagogy

Environmental education is gaining more traction in educational conversations, as well as an emphasis on place-based learning, process oriented education, and Indigenous knowledge within environmental pedagogy (Lowan, 2012; Simpson, 2002; Newbery, 2012). Environmental educators also seem to be revisiting concepts addressed by White (1967), Cronon (1996), and Basso (1996) about exploring what “place” and “home” means to students and educators, and how land can be utilized in education within different criteria, but more importantly, within different cultural contexts. “Indigenous Métissage” is what Donald (2012) uses to refer to “a place-based approach to curriculum informed by an ecological and relational understanding of the world” (p.1), which touches on my methodological approach. This is a combination of settler and Indigenous knowledge systems with an emphasis on the issues perpetuated by settler society, while also acknowledging the need for more supported involvement and encouragement of Indigenous people and knowledge. Donald (2012) also emphasizes the importance of interconnectedness and an understanding of shared histories within the relationship between people, history, and place that can be supported through education.

It is the denial of connectivity that allows such violence and exploitation to continue. I am convinced that we require a new or renewed ethical framework that clarifies the terms by which we can speak to each other about these pressing issues of shared concern. This is the visionary spirit and intent of Indigenous Métissage. The curricular and pedagogical enactment of ethical forms of relationality has become a matter of survival (p.19).

While Lowan (2012) establishes through his review that science as it is taught needs to include an independent Indigenous perspective that is standalone and is not defined or redefined in terms of western science, he only briefly discusses the issue of the standard educational practices in North America. What previous research seems to continually do is take simple problems and then apply them to metaphysical concepts of knowledge and knowing, and discuss the issues that emerge then. They speak in grand scale, and while it is important to think of the future and the larger applications of

research, they do not keep the focus on the issue at hand. Who do these problems affect? People, students, children, specifically, in the case of this research, the community members of Walpole Island First Nation and Wallaceburg. However, establishing a harmonious relationship between settler and Indigenous ways of knowing and learning can be difficult, especially in terms of educating Indigenous youth (Simpson, 2002).

Simpson (2012) addresses a western and settler oriented educational process that is already in place, students that have already been conditioned to think and learn in a specific way during the previous years of their education, First Nations youth are also part of this process. This also does nothing to address the confrontation Indigenous students may face from their own peers' ignorance. How can we as academics, as educators, foster an understanding of Indigenous Environmental education from both sides? Because the truth of the matter is that settler society is dominant, and introducing Indigenous ways of teaching and learning at the postsecondary level may not have as dramatic of an effect if it were implemented at an earlier stage of education.

Lowan (2012) developed a narrative of cross-cultural contexts within the topic of environmental education, but did not encourage a dialogue between the two cultural groups. The reason I emphasize a holistic approach to studying Indigenous and non-Indigenous relationships, especially in terms of land use and education, is because in order for the relationship to be successful, both participants need to have an equal voice, and shared foundational understanding of the relationship as it stands. In western academia's mad scramble to suddenly amplify the voice of Indigenous nations we have overlooked the importance of our shared colonial history and its implications on the current relationship between Indigenous and non-Indigenous people, place, and history. What good are amplified Indigenous voices if they fall on deaf settler ears? Lowan (2012) also identifies literature that argues against the "blended" relationship that I want to acknowledge in my research, based on the issue that "aboriginal content is often devalued and underemphasized" in blended approaches (p.9). I propose here, and I believe it is also evidenced in the focus group, that if provided with the proper guidance and intervals, a "blended approach" would have the opposite effect. If these kinds of

educational programs acknowledged the shared history that I describe, then the inherent importance and value of Indigenous knowledge would automatically be acknowledged, because students would be aware of its existence and its effect on their own history. However, it must be noted that in order for this blended approach to work, in order for Indigenous voices to be acknowledged, there must be an acknowledgement from settler society of its role in the colonization of Indigenous people. In other words, people would need to be aware of and understand, at a young age, “difficult knowledge.”

Newbery’s (2012) introduction of the term “difficult knowledge” presents an interesting issue that my research addresses. I am suggesting that, in an ideal pedagogy, that “difficult knowledge”, such as the knowledge of the colonial legacy of institutionalized education and land use and invisible losses, can be acknowledged when approached from a pedagogy of shared cultural history. In this new kind of education, I do not suggest that we minimize the experiences of settler society, rather the opposite, in that we expose a settler history that has hereto been invisible, the one that is shared with Indigenous people. In this relationship settler history is not sacrificed in favour of Indigenous history, but rather previously invisible Indigenous history is made more “visible”, and is acknowledged as an integral part of land use management and educational systems.

The Walpole Island Land Trust and the Sydenham Field naturalists have demonstrated interest and investment in shared community identity, collaboration, and decolonized pedagogy during the focus group. Establishing these foundational concepts and applying them to these specific environmental groups further supports the practice of this research to specify macro-level concepts and applying them at the community level. The next phase of the literature review involves analyzing the multiple types of research already completed within Bkejwanong territory.

2.3 Bkejwanong Territory – Past, Present and Future

Walpole Island First Nation has attracted the interest of many outside institutions, and has also generated a variety of community research. I outline a few of them here to

address what research has already been done within the reserve and the territory, and where my research fills in some of the gaps.

Bekeris (2012) identifies the issues within colonial history and policy and how it affects Walpole Island First Nations' pursuit of returning to traditional food sources and creating a comprehensive local food guide. She speaks to the acknowledgement of the community's colonial history, and how contemporary land use practices drastically change the availability of traditional food sources. When landscapes and ecologies are changed by colonial practices, traditional practices become difficult to maintain. In the case of agricultural tile drainage, it drains land that was historically marsh land, and consistently affects the patterns of animal life and plant growth, even providing ideal habitats for invasive species. Nicholson (2014) explores invasive species management on Walpole Island as headed by the Walpole Island Heritage Centre, and how the recognition of invasive species as a colonial product should be a priority in environmental governance.

Invasive species on Walpole Island are a danger to cultural and social practices on the island. *Phragmites Australis* to name one, affects the entire ecosystem of shorelines, influencing birds like the purple martin as well as water-mammals like muskrats. Historically the muskrat was a vital hunting staple on Walpole Island, but *Phragmites* completely overwhelmed the population and their habitat. "Attitude change" among settler society is needed in order for mutually beneficial efforts to be made in invasive species management and governing powers need to recognize the cultural significance of biodiversity (Nicholson, 2014). The lack of acknowledgement in cultural significance in land use as a whole also creates problems for community members on a physical level.

Non-agricultural practices affect life on Walpole Island as well, ecologically, culturally, and physiologically. Henley (2014) has studied environmental contaminants on Walpole Island First Nation, as well as identified ecological health as a determinant of stress for community members. Walpole Island First Nation faces an onslaught of air-pollutants as well as biochemical runoff from various sources in the area. The levels of

stress and contamination in Walpole Island First Nation was compared to non-Indigenous communities present in university campus', and the levels on Walpole Island First Nations were found to be much higher. Walpole Island First Nation suffers the consequence of an inherently colonial system, one that puts the mental and physical health of a community in danger.

What these research examples do not take into account is the narrative of a shared colonial past amongst the residents of Bkejwanong territory, both Indigenous, and non-Indigenous. These literatures all address the fact that the dominant colonial culture and its subsequent institutions need to acknowledge First Nations cultural safety, but they do not explore the different ways that connections can be made (Bekeris, 2012; Henley, 2014) Contemporary attitudes about land have maintained a certain level of commodification and consequently that has been expressed in policy over the past hundred years (McLeod et al., 2015; Harley & Laxton, 2001). These literatures also seem to misconstrue the idea of a mutually active relationship. Colonial culture has to "let" First Nations voices be heard, and has to "let" First Nations people be more active. They suggest a paradigm flip in which the dominant culture becomes passive participants in the relationship. In this research, I argue that this is still not reconciliation or collaboration. These research examples also do not address the community aspect of collaboration and its foundation. There is a distinct language of community as those who are "aware" of certain information relevant to natural heritage and ecological health work together. They do not include the average community member, the community member that is not aware of the important role they have in the history, cultural, and ecological health of their home. There is also a lack of knowledge of invisible losses, and the concept of inherent connections between loss as well as potential. Acknowledgement of connections between people, place, and land, and creating a narrative in which both Indigenous and non-Indigenous people reconnect with each other and their shared histories and places is an unexplored avenue in current western academic literature.

However, traditional Indigenous knowledge is still actively engaged in land use, but is sometimes excluded from research and policy making decisions. By examining

literature that addresses Indigenous knowledge, its exclusion, and how it can be used successfully in conjunction with western knowledge, a narrative of holistic collaboration begins to take form.

2.4 Gikendaasowin¹ - Active Indigenous Knowledge

2.4.1 Indigenous Planning

Government cooperation is sometimes seen as essential in remediating historical and contemporary culture, land, and habitat loss (Turner, Gregory, Brooks, Failing, & Satterfield, 2008; Booth, & Muir, 2011; Minkin, Whitelaw, McCarthy, & Tsuji, 2014). While specific government cooperation is sometimes essential, the more important relationship is between Indigenous and non-Indigenous communities in immediate proximity. However, this connection cannot be accomplished without an understanding of the importance of active Indigenous land use planning practices.

First Nations traditional land use can be described as the ways in which First Nations people practiced agriculture in a way that extended beyond physical boundaries to include deeper relationships (Kovach, 2009; Millette, 2011; Walker, Jojola, and Natcher, 2013). Historic context, such as the theft of land and natural resources from First Nations people, is also an essential part of understanding First Nations traditional land use practices (Natcher, 2013).

In a perfect world, land use in an Indigenous tradition is inherently tied to culture and spirituality. Connections between people and place are intrinsic and inseparable from culture, land is culture, and land is history (Basso, 1999). Therefore, it is very important for Indigenous communities to engage in land use planning in order to meet community goals, assert cultural identity, and claim to traditional lands (Lane, 2006).

Jojola (2013) points out that “planning must be informed by the Indigenous worldview.” Indigenous land use planning, despite being a historically practiced facet of

¹ Gikendaasowin is the Nishinaabemwin word for “knowledge”,

First Nations culture, is consistently undermined by settler governments and society. Berkes and Folke (2000) briefly address ecological management in the practical application of Indigenous land use planning through Traditional Ecological Knowledge (TEK). TEK has no set definition, and as a term is used to describe an Indigenous worldview and practice in western scientific terms (McGregor, 2004). TEK addresses the management of complex ecological systems in a way that current resource management has not. TEK considers cultural and spiritual connections, and the importance of those connections contributes to the way First Nations communities interact with their environment, and should be considered equally important in the policy making process (Reo, 2011). Including TEK, and encouraging a more universal understanding of it in restoration practices, especially on First Nations territory, is an integral step in more successful collaboration and reconciliation efforts between Indigenous and non-Indigenous communities and groups (Uprety, Asselin, Bergeron, Doyon & Boucher, 2012). It also addresses the awareness of land and ecosystems in a way that is not solely limited to resources. TEK is not only an ecological philosophy, it is also a First Nations “way of being” – meaning that it is expressed through the interactions of humans and the environment in ordinary facets (McGregor, 2004; Houde, 2007). The MacKenzie Valley Pipeline Inquiry (1978) is a primary example of settler governments taking TEK into account in industrial settings.

In 1974, the Canadian North had the promise of oil, but petroleum companies proposed routes through the northern territories that would disrupt disputed aboriginal claimed land. Then Minister of Indian Affairs and Northern Development, Jean Chretien passed the decision to Justice Thomas Berger of the Supreme court of British Columbia. Berger’s tactics were unprecedented as he acknowledged the concerns and expert witnesses of the aboriginal organizations in a way that had never been before. In his official report he officially agreed with the aboriginal claims, while not recommending against the pipeline, but encouraging Canadian citizens and decision makers to take into account the knowledge systems of the aboriginal people, and the importance of nature in everyday life (Berger, 1978). This inquiry demonstrates what happens when Indigenous knowledge is recognized and applied to policy and industry. Berger noted that doing as

such did not regress the project that industry has or will make, but rather it reminds to do better than what was done in the past.

2.5 Chapter Summary

The narrative of settlement and settler land use in southwestern Ontario has revealed a story of settler marginalization, and confirms that current land use practices are rooted in historical attitudes towards the indigenous landscape, and Indigenous people. Land use as it stands today is the industrial cornerstone of agriculture and industry, and environmental health is often sacrificed in support of this process. However, there is a surge in social environmental movement that aims to not only change the way land is used, but to also change the way land is thought of universally.

At the forefront of this movement are community-based, grassroots organizations like the Walpole Island Land Trust and the Sydenham Field Naturalists, who seek to reconnect their communities to land through history. Will that common community identity that exists on the land bond them or break them? One way to uncover that answer is to acknowledge the part that educational and political institutions play in current attitudes toward land and land use. Acknowledging pedagogies that disrupt the normal colonial flow of knowledge is one way these groups can spark community interest in natural heritage, as well as acknowledging colonial and indigenous history in place.

Colonial and Indigenous histories exist in abundance on Walpole Island First Nations and Bkejwanong territory, and previous research has shown that ecological and community health is influenced by settler land use practices on this land. So perhaps the key to real change and influence is the acknowledgement inclusion of active Indigenous teachings such as Traditional Ecological Knowledge in land use planning. Settler society's recognition of traditional knowledge would combat an intense history of indifference towards and active destruction of this knowledge. Recognition of traditional knowledge by itself, however, is only part of the equation.

There exists a margin, an invisible space where there is a shared cultural history between Indigenous people, and interconnected instances of loss that the general public cannot see, or they ignore it. Exploring the marginal space and these invisible losses is an important factor in understanding the gravity and importance of the relationship between Indigenous and non-Indigenous people, place, and history.

Chapter 3:

3 The Edge - A Marginalized History and Invisible Losses

This section of the thesis will explore issues of marginalization, invisibility, and the erasure of First Nations presence on land and in history that has directly contributed to contemporary instances of injustice and dispossession. Here I will attempt to reveal a previously invisible narrative that tells the story of pre-contact subsistence practices of First Nations people in southwestern Ontario, how archaeological evidence disrupts colonial geographies and histories, and why invisible loss is an integral part of understanding the connection between historical and contemporary First Nations issues.

I have often expressed to colleagues and friends the unavoidable downheartedness that accompanies researching a subject like First Nations invisible losses. When leading tutorials or lectures I always make sure to mention to students that while dispelling the myths of colonization that these feelings of guilt, sadness, anger are normal, and very human reactions to the suffering of other human beings. There is a tendency within academia to focus on First Nations people, communities, and culture solely within the context of their misfortunes that began post-contact. This pessimistic tendency leads to misrepresentations, and portrays First Nations people as victims of historical and present injustice, and passive recipients of colonization (Fehr, Macbeth, and Sands-Macbeth, 2014). Not enough focus is given to how First Nations people have coped, adapted, and succeeded in surviving in a system that has worked against them for hundreds of years. A focus of this thesis is to emphasize the importance of looking at potential within a First Nations and social context and also potential as an outcome of change and “changed continuities” (Ferris, 2009) or, threads of historical resilience instead of just milestones of historical trauma. Therefore, this section will focus on traditional land use practices as applications of Indigenous perspectives of potential. This section will also explore the adoption of European settler influences or adaption of traditional practices by First Nations people on the post-contact landscape as historical and contemporary patterns of potential and survival. By looking at potential and what it means in terms of decolonizing

land use practices, then a framework for cultural and ecological sustainability can come into focus.

Colonial history has a persistent tradition of only legitimizing knowledge that has been written down by those in power. This creates a one-dimensional narrative that excludes Indigenous cultures, the violence and oppression inflicted on them, as well as the instances they persevered and fought back against the oppressors. Fortunately, land also has a voice in the narrative of history. Maps, missionary diaries, and government records all report either of a land devoid of Indigenous people, or of Indigenous people that have been “civilized” and have adopted the ways of the European settlers (Ferris, Kenyon, Prevec, Murphy 1985). However, Indigenous people, communities, and cultures still existed and thrived in traditional ways during the “settlement” of southwestern Ontario.

3.1 Living on the Land Pre-Contact

Understanding how the Anishinaabe interacted with their landscape is an important aspect to consider in the narrative of colonial history. Foremost, colonial historians would have us believe the Indigenous people of Canada were little more than crude gatherings of people needing the guidance of the intelligent and pious settlers, or that Indigenous people were not present at all. Despite these aggressive colonial attitudes, traditional subsistence practices were still carried out and are still important in the conversation of cultural and environmental sustainability and environmental and cultural education. Therefore, it is of the utmost importance to outline these practices as they were carried out before and during early colonial influence.

Anishinaabe subsistence patterns closely followed seasonal and migration patterns found in the present ecosystems. Prior to colonial contact and as late as the 1700s, Anishinaabe culture was rooted in place, as it dictated where to go, how long to stay, and where to find food (Ferris et al., 1985). Traditional land use for the Anishinaabe of Bkejwanong territory followed a seasonal pattern; family groups would travel across the territory and tracking means of hunting, fishing, and harvesting as they migrated and/or

flourished. This lifestyle was the foundation on which the Anishinaabe built their knowledge and traditions. As active participants in the ecosystem the Anishinaabe lived with land, not simply on top of it. It would also seem that in return, the land offered a more comprehensive history than that which was written down.

Archeological evidence suggests that the Anishinaabe were not as “invisible” on the landscape as maps or diaries would have us believe. Indigenous people left behind traces of themselves everywhere they went and altered the landscape in noticeable ways to suit their needs. The Bellamy excavation site offers a unique glimpse into the lives of an Anishinaabe community at a time just before drastic change to the landscape would occur by ways of European Settlers (Ferris et al., 1985). Bellamy was occupied by an Ojibwa community around 1790 in the Great Lakes region on the Sydenham River. Bellamy is also within Anishinaabe traditional territory that is now a part of Chatham-Kent near Dresden, Ontario. Archaeological evidence confirms that the Anishinaabe situated at Bellamy practiced traditional methods of livelihood with great success and determination, despite the encroachment of European settlers. The Bellamy excavation revealed large cache pits that would have served as food storage that would provide a surplus of food during times of the year when supplies were scarce. These cache pits would have also been an important feature in the mobile lifestyle of the Anishinaabe by minimizing food transport (Dunham, 2000; Ferris, 2009). Rather than continuously try to maintain multiple dwellings, the Anishinaabe left the structural foundations of their seasonal homes in sugaring camps, large fishing camps and summer base camps; areas that they returned to throughout the year as they became viable food sources (Ferris, 2009). By leaving the pole structures and taking the animal hides and coverings, they saved valuable construction time the next season, and also saved the coverings from a few months’ worth of wear and tear. European travelers often described these structures in their notes as “skeletons abandoned”, which speaks to the perception Europeans held about the practice (Ferris, 2009). Here, we can see obvious differences in perception of place and possession between the Anishinaabe and the European settlers.

The Anishinaabe fluctuated between travelling and living in small familial groups and larger social groups. Interaction during periods of resource gathering was key to forming strong social bonds between groups. Survival was the game, but these groups understood that reciprocity and social interaction was an integral part of survival on the land. By examining ecological patterns closely over hundreds of years the Anishinaabe learned that everything is connected, and each aspect of nature is an important part of a larger structure. This is also reflected in social and political conduct, as well as farming and hunting patterns demonstrated by most Indigenous cultures (Belanger, 2010). Each individual is responsible for their own contribution to communal health, and each group of people as a collective are responsible for the health of the larger ecosystem. When the landscape began to experience unnatural transformation as a result of logging, settling, draining, and farming, the effect of this on the Anishinaabe of Bkejwanong territory was gradually destructive. For a people who live their lives acknowledging the importance of their connection to land, and when the land began to forcibly change, the Anishinaabe had, and continue to have, no choice but to change with it.

3.2 The Proof is in the Dirt

A key theme within this research is to emphasize the fact that First Nations people were active participants in the Indigenous/settler relationship and active participants on the land. However, since a majority of the primary documents have been written by European settlers, this fact remains buried in the prejudice and racism of colonial history (Fehr, Macbeth, Sands-Macbeth, 2014). In the Great Lakes area of Southern Ontario, land offers an alternative history to the one written in written records and text books. The lives that the Anishinaabe led were not only ways of living, but ways of being and knowing. To the Anishinaabe land is not only a resource or means of survival. Land is source of knowledge that demonstrates an interconnected way of living with other living things in a way that is beneficial for humans, animals, and land (Wilson, 2003). Therefore, despite the settlers and missionaries' great hopes for the assimilation of Indigenous culture into colonial society, the Anishinaabe only took the European innovations insofar as they were useful within an Indigenous epistemology and ontology.

Adopting European innovations was not only a matter of convenience; every aspect of life expressed how the Anishinaabe related to themselves, each other, and their surroundings. The Bellamy site revealed the adoption of a formal privy, which suggests a change to the physical landscape and the layout of the community, but it has been speculated to mean that different notions of “privacy” may have also been adopted at this time (Ferris, 2009). Here we see a change in practice lead to a change in mentality and social structure, whether this is a positive or negative outcome could be argued both ways. Since non-Indigenous settlement had quickly risen in the area, as with hunting, changes had to be made in order to accommodate the changing landscape and the rise in population. The fact that changes in the landscape altered traditional cultural practices amongst the Anishinaabe was not lost on European settlers. Much of the ceded land in southwestern Ontario included large spans of hunting territory which were offered little protection from land clearing and settlement (Ferris, 2009). The Anishinaabe suddenly had far less land than was normal for hunting and traveling. Animal populations were also influenced by settlement patterns which in turn affected the successfulness of traditional hunting practices.

Missionaries and Indian Department agents often complained that Anishinaabe families and individuals still maintained traditional livelihood practices, travelling far away from reserves seasonally to traditional food sources (Ferris, 2009). Settlers and missionaries reasoned that by introducing agriculture as an alternative to subsistence hunting the Anishinaabe would be confined to reserves, thus being more susceptible to Christianizing and assimilation efforts (Ferris, 2009). It is important to note that records such as these, missionary diaries and reports, were meant to be read by the people in charge, other missionaries, and potential converts. These accounts are another instance of invisibility; the truth of Indigenous life is altered by the colonial narrative of assimilation. The truth is that for many decades the Indigenous people were not assimilating, but adapting.

3.3 Invisible Losses

The personal goal I had for this research was that it would be understandable to almost anyone who would read this thesis. I wanted to use language, concepts, and conclusions that an academic from any discipline would be able to comprehend. I struggled to find a way to describe the relevance of cultural context and to education and land use practice. The truth of the matter is that, for some, these things are not synonymous because the connections between them are invisible. Invisibility is the result of the colonial practice of imposing a political and economic system on First Nations people without considering the potential impacts (Turner et al., 2008). For myself, Turner et al.'s (2008) paper solidified the metaphysical concepts I was trying to understand and explain to others. Their term "invisible losses" bridges the gap between the tangible and the abstract. It is by exploring invisible losses that I am able to describe how education and land use, two physical and real-world examples of colonial practices, can directly affect the cultural well-being of First Nations people.

In 1990, the Mohawk community on the Kanasatake reserve and the town of Oka, Quebec came into conflict when the city's 8-hole golf course wished to expand into traditional and sacred Mohawk territory. In the midst of the confrontation, Ellen Gabriel did not mince words when she stated to the media; "This land is our mother and they're raping her. Tell me, what would you do if someone was raping your mother?" What could Gabriel have meant when she spoke with such severe and graphic terms? The land that was being treated as a commodity by the non-Native population of Oka. To the Mohawk community, the land is seen as something that is alive, and something that also gives life, which is demonstrated when Gabrielle states that the land is not only similar to the embodiment of maternity, but it *is* a mother. Gabrielle also emphasizes the relationship her people have with this mother, they are her children, echoing the Walpole Island Elder's explanation of Bimaadiziwin. The land is not *a* mother, but *the* mother, and *their* mother, who is now in danger. This is how Gabrielle sees the conflict, an outside danger is threatening a life giver. She poses the question to the people who may have trouble understanding. "What would you do if your mother is being raped? Whatever you would do, this is what we will do today, and this is why".

These few words carry enormous weight and importance, and they also contain meanings that are in strong contrast with contemporary ideas about land. This contrast is what breeds misunderstanding and disrespect between First Nations people and non-Indigenous populations and is also a dimension of invisibility. The underlying cause of this contrast is also the lack of knowledge regarding the interconnected quality of First Nations land use management practices and the history that is shared between Indigenous and non-Indigenous communities. In order to better understand the concept of interconnectivity with land I will discuss the concept of invisible losses and examples of losses that have occurred.

In Turner, Gregory, Books, Failing and Satterfield's (2008) essay "From Invisibility to Transparency: Identifying the Implications", they identify several types of invisible losses, their potential causes, and the effects these losses have on First Nations people. Turner et al. (2008) cites a number of examples from around the world that describe Indigenous people in conflict with mining, damming, forestry, and other contemporary land use management practices. This section will attempt to describe invisible losses related to agricultural tile drainage on Walpole Island First Nation traditional territory, as well as attempting to explore the invisible potential that is hidden within the relationship between First Nations people, settler society, history, and place.

Turner et al. (2008) relate invisible losses to invisible consequences. If the loss is not obvious to others, is not readily measured, is not represented in a manner recognized as legitimate, or is the result of a series of compounding impacts that are not easily connected to an original action, the consequences can be invisible even though they prove devastating (p. 01).

First Nations communities experience losses culturally, socially, and environmentally that are overwhelming in frequency and extent. In an attempt to make them "transparent," Turner et al. (2008) have identified several categories of invisible losses that affect First Nations communities around the world. Each loss can be linked

directly to another one, making each one an integral part of the entirety of First Nations invisible losses. This interconnectedness, another dimension of invisible losses, also makes the issue illuminating each loss, or solving each issue, that much more difficult. In order to explain how each as an individual loss is important, while also emphasizing the importance of their interconnectedness, I will list each loss below, and then relate them to one another in the context of land use management practices.

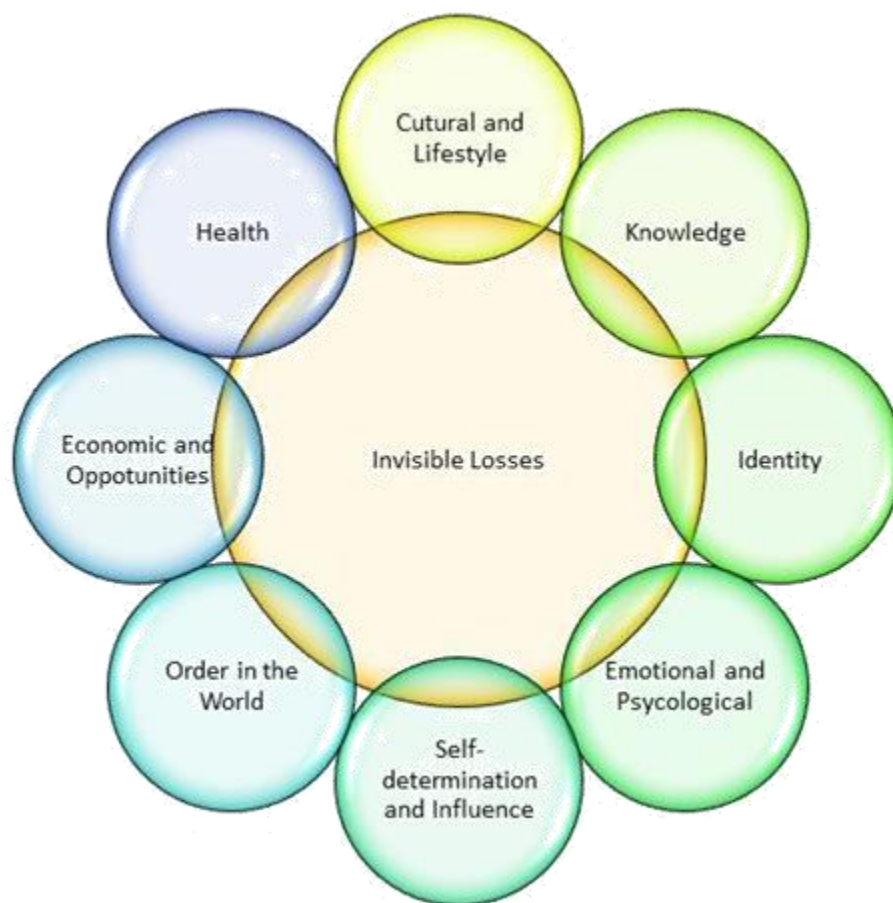


Figure 2. Invisible Losses as noted by Turner et al. (2008) in circular form to illustrate their interconnectedness

The order in which the losses appear here are not conducive to the way Turner et al. (2008) has listed them. I have arranged them in this way so that it would be possible to

identify losses that are more abstract in context and work towards more physical, and then connecting these physical losses to the abstract losses in a full circle.

Turner et al. (2008) admitted that writing of First Nations invisible losses is difficult because of the strong and interwoven connections between them. I propose here for the sake of understanding that invisible losses exist on a spectrum that range from physical to abstract. The physical side of the spectrum includes the losses that are experienced by First Nations people in the physical world, such as land and territory; things we can see and touch or prove with western science. This side of the spectrum is also heavily influenced by settler endeavors and government policy. The abstract side of the spectrum includes losses that are a result of the losses on the physical side of the spectrum. By this I mean that these losses are connected to physical losses, and have more of an effect of First Nations way of life; things we cannot see or touch, and things that cannot so easily be described or understood on paper.



Figure 3. Spectrum of Invisible Losses from Abstract to Physical

Both sides of the spectrum are invisible because regardless of what is being decided upon, First Nations people were not a part of the conversation or decision making process. However, invisible losses are just as applicable to settler society as they are to First Nations communities. The reason I have put invisible losses in a spectrum is so that I may be able to explain them in an order that makes sense, but is in no way indicative of a difference in importance. Each loss is just as important as the next, and affect First Nations people in different but equal ways. The most common perpetrator of physical invisible losses is settler land use practices.

Agricultural tile drainage is a land use management practice that arrived in Ontario with Scottish settlers in the late 1790s (Matt, 1979). It involves the draining of

excess water away from large crop fields. The practice is complicated and expensive, and is only beneficial if the crops are planted in the same area along the same lines and rows. Unfortunately for the settlers and contemporary society, this means that the soil is drained of vital nutrients and is not given sufficient time to replenish them by the next planting season (Bolton, 1970; Matt, 1979). Despite this fact, cash crops and their potential revenue has forced First Nations people off of their traditional land and also inhibits them from practicing traditional agriculture (Davis, 2010). Cash crops are now an integral part of economic prosperity as well as the source of food for most of the continent. Settler society is unaware of the cultural and lifestyle loss that First Nations experience due to current land use management practices because these practices sustain this part of society and its economy. Traditional territory is dwindling despite its historic and cultural importance to First Nations communities. Since First Nations people have less access to their traditional lands, the knowledge of the land that has been in used since time immemorial becomes less exact and usable, and eventually becomes lost.

3.3.1 Knowledge

Turner et al. (2008) expresses the value of knowledge in the context of First Nations culture in this excerpt:

This knowledge is not simply for the benefit of the individual: the traditional land and resource management practices that represent a practical manifestation of this knowledge help to maintain and enhance habitats and resources, and, without the application of this traditional knowledge, these resources have noticeably declined (p.05).

The statement emphasizes the notion of interconnectedness between the losses themselves and how they in turn affect more tangible and visible areas of concern. The struggle faced by First Nations people remains invisible despite the fact that they have an impact on factors that are of immediate consequence to mainstream society. This struggle can also be applied to any sort of land use practice, agriculture as well as hunting, fishing, even burial. The result is a loss of identity, and just as cultural knowledge is linked to personal knowledge, cultural identity is also inescapably linked to personal identity in the same way (Turner et al., 2008; Basso, 1996).

3.3.2 Identity

Loss of identity is a serious issue in First Nations communities that leads to a range of social issues and destructive behaviour. If there is no united cultural identity, then individuals within communities have no basis in which to identify their own selves. The loss of traditional land use practices therefore affects the way in which First Nations people live their lives, and in turn this affects how their culture is practiced, taught, and learned. If First Nations people cannot teach the next generation where, when, and how to hunt, fish, and plant, then the cultural and social strength of the community is in jeopardy. Within many First Nations cultures, “selfhood and place hood are completely intertwined” and for each individual as well as the nation as a whole, their lifestyle, knowledge, and identity originate from the land they reside on (Basso, 1996). Without cultural or social strength, the individuals that comprise a community lose a sense of identity which results in emotional and psychological loss.

3.3.3 Emotion

In their report Kirmayer, Brass, and Tait (2000) relay different methods, perceptions, and solutions that were discussed and exchanged at the conference on the Mental Health of Indigenous Peoples. Within this report, Naomi Adelson commented in her paper that:

Political foot-dragging on Aboriginal rights, land and resource issues, inattention to the legacy of racist policies, ignorance of the personal and cultural losses incurred through those policies and through practices such as residential school programs are the framework, context and reason for healing (p.122).

Adelson describes here the interconnectedness of invisible loss that this paper is attempting to demonstrate. Awareness of past and present colonial thought and policy within mainstream settler society is the first step in a series of many that can reveal the potential hidden within these losses.

3.3.4 Self-determination

The loss of self-determination means that First Nations people have no control over their own cultural or environmental future as independent sovereignties. This in turn

means that they cannot practice their traditional ways of governance, social structures, or land use planning. The self-determination of First Nations people was weakened as settler society began disregarding and disrespecting First Nations government and ways of being. Consequently, First Nations people began to lose their influence in the negotiations with settlers over land rights. Without self-determination and influence, First Nations people have no control over policy and decisions that directly affect their traditional territories. Therefore, First Nations cannot protect their lands from environmental damage committed by settler society and industry. First Nations people are shut out of decision making regarding environment due to loss of self-determination and influence, and the damage inflicted on the land significantly affects the cultural and social well-being of First Nations people.

Contemporary limitations and exclusions put on First Nations land use practices have resulted in catastrophic social and environmental complications. For example, the practice of controlled burning used by First Nations people would result in biological strength and diversity within the present ecosystems. However, restrictions put on these practices have made the environmental landscapes more susceptible to insect infestation and wildfire (Turner et al., 2008). The self-determination and influence of First Nations people is in the best interest of social and environmental health for both societies. By recognizing First Nations as sovereign powers then they will be able to contribute traditional knowledge to environmental and sustainability policy without the risk of their knowledge being misappropriated and taken out of context, as is often the case (Berkes, Colding, & Folke 2000).

3.3.5 Order in the World

Loss of order in the world refers to certain environmental phenomenon disappearing indicating a change in ecological cycles. The domination of invasive species over indigenous species is such a change that was directly influenced by settler activities. The Purple Martin is a small bird on the brink of extinction that has historical and environmental value to Bkejwanong territory and its people. Because of their selective nesting habits, Purple Martins would nest in gourds that the Anishinaabe people of the

area would hollow out and hang in the trees to dry. Over time it was realized that Purple Martins were useful for insect control and protection against intruders. The Purple Martin project (“Walpole Island Purple Martin Project (WIPMP)”, n.d.) works to provide habitable nesting spaces for Purple Martins in an attempt to boost their population numbers each season. Purple Martins are being pushed out their ecological niche by rival birds such as house sparrows and starlings that were brought by early settlers. As a result, Purple Martins do not have a stable habitat to breed in, making their migration patterns inconsistent. These inconsistencies could indicate issues on the migration route and in other habitats the purple martins frequent. (“Walpole Island Purple Martin Project (WIPMP)”, n.d.) This is just one example of how ecological cycles and patterns are affected by colonial practices, and how Indigenous communities strive to restore order to those cycles.

By utilizing both First Nations and non-Indigenous resources and knowledge, programs like the Walpole Island Purple Martin Project (WIPMP) are able to generate support from different outlets. The WIPMP is also partnered with various Southern Ontario universities that provide eager volunteers who help band the Purple Martins that frequent Walpole Island with trackers and keep a record of which birds return, where, and when. This program also helps with education of youth on Walpole Island First Nation as well as youth off the reserve. Programs such as these have the potential to facilitate cooperation between First Nations people and settler society while also increasing an exchange of knowledge and communication. By recognizing the loss of order in the world, and accepting First Nations participation in environmental health efforts as a necessity, policies and decisions will be able to reflect the cultural and environmental needs of landscapes. In addition, alliances and friendships between settler society and First Nations people can be forged on the common grounds of environmental and social well-being.

3.3.6 Economic

Without the ability to make decisions about their traditional territory, First Nations people also struggle economically, since the traditional source of their

livelihoods are not regulated by their knowledge systems and by their own people. If settler society are the ones whose actions are the cause of loss, then it would be extremely difficult for them to acknowledge the economic losses and lost opportunities of a First Nations community (Turner et al., 2008). Policy and decision makers prioritize the economic prosperity of settler society over the cultural rights of First Nations people. When action is taken to acquire land for commercial or industrial purposes, there is no consideration for any potential financial revenue or cultural security that could have been generated by First Nations people and for their communities. The opportunity for a community to use the resources available on their traditional territory in a more culturally and environmentally sustainable way is lost (Turner et al., 2008). Turner et al. (2008) have included loss of the ability to focus forward to illuminate how invisible losses not only affect that past, present, but also how invisible losses have the power to prevent First Nations people and settler society from working towards a better future. Past and present injustices committed by settler society against First Nations people are still in the process of being rectified. By focusing on issues such as acquiring stolen artifacts, resolving land claims, and reforming social policies, then future opportunities may be difficult to set in motion (Garibaldi and Turner, 2008), which perpetuates more loss.

3.3.7 Health

Traditional food loss and its effect on First Nations health is product of cultural and knowledge loss, as well as economic and self-determination loss. As this knowledge slowly dwindles, determining which foods are traditional, how they were prepared, and where they were found, becomes difficult. The quality of the food also becomes an issue in the context of self-determination and influence. When environmental health is jeopardized by settler society activities then the quality and nutrient value of traditional foods is in question. Not only that, but the abundance and dependability of traditional food is also in question. For example, if a river is polluted then all animals exposed to the poisoned water are not viable food sources. Consequently, certain species may avoid the area, or the numbers may drop to such a degree that they are pushed out by more resilient species. Pollution also impact the health of humans. Air and water quality comes into consideration especially in isolated First Nation communities. Many Indigenous

communities live under constant “boil water” advisories and even more have to live alongside the potential health hazards that accompany industry.

Walpole Island First Nation has its own water treatment plant that is operated by trained community members. I had the opportunity to visit the plant and speak with the employees, and they described the process of testing their community’s water for pollutants. They also showed me the signs and letters they would distribute to the community in such an event that the plant experienced a malfunction. This community experienced quite a few “boil water” and “do not drink” advisories despite being very close to other towns and cities who rarely if ever experience the loss of drinking water. This is a testament to the invisibility of these losses. Settler society is unaware of them even if they are in close proximity. Even if settler society were to become aware of these losses and attempt to implement solution, without acknowledging the cultural context behind these losses, any effort would be furthering colonial processes.

Physical, spiritual, and cultural health are all related to each other and taken into consideration in traditional healing (Wilson, 2003). Traditional healing efforts are gaining more momentum within First Nations communities and through non-government organizations such as the First Nations Health Authority that advocates health through wellness. Recognizing these emotional and mental losses and their social and cultural context First Nations people can begin to develop the programs that help their people in their own way, rather than conforming to the institutionalized and often colonial processes offered by settler society (Kirmayer et al., 2000).

Interconnectedness is a recurring theme in many First Nations knowledge systems, and this concept has also repeatedly demonstrated its influence within invisible loss and invisible potential. The interconnectedness of each invisible loss maximizes the effect they have on First Nations people, creating an even more difficult situation that requires multifaceted solutions. Turner et al. (2008) conclude that:

The loss of self-identity, the erosion of economic opportunities, and the absence of an intact social structure to transmit knowledge across generations all result in a lower ability to withstand change and to respond with confidence and in positive ways that sustain and reinforce traditional cultures (p.05).

These losses will remain invisible unless settler society takes drastic steps in order to recognize First Nations people as more than victims. “A key concept is that of “value-focused thinking” (Keeney, 1992), and approach for exposing and clarifying what matters to those affected in their own language and in a way that reflects their own terms and concepts” (Turner et al., 2008). First Nations people have the traditional and contemporary knowledge to thrive in today’s society if only settler society did not constantly dismiss them. Steps are being taken to strengthen First Nations and settler alliances in a way that empowers First Nations people to address and reclaim loss. The potential for land and for alliances and relationships between First Nations people and non-Indigenous people can only be realized through decolonizing land use practices and government policy. Settler society must acknowledge invisible losses, and participate in collaborative efforts in a way that respects First Nations people, knowledge, and culture.

3.4 Chapter Summary

The Anishinaabe of southwestern Ontario followed seasonal subsistence patterns that would form their spiritual and cultural beliefs. Cyclical, interconnected patterns of life on the land would provide the foundation for teachings like the Bimaadiziwin circle, and Indigenous ways of knowing and being that contributed to a deep connection to the land. These subsistence patterns involved constantly moving and adapting to changing migration and seasonal patterns. Settlers and missionaries with directly contradictory subsistence patterns would provide the historical evidence that would support the claims of an empty landscape and a lack of organized and thriving Indigenous communities. Examining lost histories of the adaptive subsistence practices of First Nations people builds a narrative of marginalization and invisibility. The erasure of First Nations people from history, from the very landscape, has contributed to a lack of understanding of interconnectedness.

By exploring several instances of First Nations invisible loss, and how each loss is inextricably connected to the others, reveals a connection between tangible and intangible concepts. Land use management effects cultural health and wellbeing in ways that are unknown or ignored by decision and policy makers. Colonial processes have rendered many First Nations communities unable to focus forward, to self-determine, therefore leading to the loss of traditional knowledge and practices, affecting issues of individual and community identity. Only when these losses and their interconnections are recognized can revitalization and acknowledgement of the relationship between people, history, and place and shared natural heritage take place. In the next section, this research goes beyond the margins of colonial history and land use to explore shared natural heritage and invisible potential at the community level.

Chapter 4:

4 Beyond - Potential within Invisibility, Towards Reconciliation and Collaboration

In the context of this research, invisible potential means a number of things; the potential of recognizing off-reserve land as traditional territory, the potential in the awareness of invisible losses and interconnectedness, and the potential in decolonized history, land use, and pedagogy. This potential exists in the realization of things that were previously unknown, ignored, or invisible. This section is an account the focus group conducted between the Walpole Island Land Trust (WILT) and the Sydenham Field Naturalists (SFN) and the themes they discussed. What this research has attempted to do is reveal the invisibility of colonized land use and environmental education in order to contextualize this conversation. This conversation highlighted the relevance environmental education played in the awareness of a shared history between communities from separate cultural contexts. By acknowledging the loss of this shared history as a determinant of the way Indigenous and settler communities interact with each other and with land, a narrative that acknowledges historical and contemporary instances of Indigenous marginalization and loss can start to take form.

4.1 The Focus Group - A Natural Conversation

The focus group conducted at the Walpole Island Heritage centre was a new and exciting phenomenon for me. The most nerve-racking moment being when everyone had a serving of the dish I had prepared for lunch. Keeping with the theme of traditional practices, I made *Alactra*. This is a Portuguese beef dish with generous amounts of garlic, onion, and salt, cooked in my mother's clay pot, soaked in wine and cooked for a few hours until it easily falls apart. This was my greatest success yet for recreating my mother's dish, though in my opinion it needed more salt. The dish was a huge success, to the relief of my nervous heart, and created a positive atmosphere for the discussion.

Being surrounded by people with extensive knowledge of land use and tradition was an incredible privilege and an eye-opening experience. The relationship between

native and non-native people is typically coated with conflict. To see a group of people from the same place, but with different historical and cultural backgrounds, following each other through this talk about land use ultimately has provided evidence that such relationships can be constructive and mutually beneficial to both sides. The participants of the focus group were not directly addressing invisible losses, and their conversation demonstrated how invisible losses permeate conversations, even without the participant's awareness. This passive omission demonstrates, to me, an active mentality of potential and possibility. In a direct contrast to the essence of invisible losses and colonial history - that is both the passive and active erasure of Indigenous presence on land- the focus group demonstrates that the omission of colonial history encourages a conversation that addresses invisible loss and promotes potential. These two organizations were chosen to participate in the focus group because they represent two sides of colonial history, Indigenous and settler, and both have experienced and recognize the ramifications of colonial land use policies. This focus group addressed a new and exciting possibility previously unexplored by other studies, that is the collaboration between Indigenous and non-Indigenous grassroots organizations where their shared colonial history is an obstacle that is overcome together, rather than a context in which to place blame.

These two organizations were asked to participate in this focus group because both are grassroots organizations that operate at the community level. WILT representing the Indigenous community of Walpole Island First Nations, and SFN representing the settler community of Chatham-Kent fit appropriately into my exploration of Indigenous and settler community relationships and the ramifications of colonial history and invisible losses.

It is important to keep in mind that the individuals who participated in the focus group possess above average knowledge and experience of ecological and Indigenous history. One group member actually called attention to this fact, and how different the conversation might go if the group consisted of, for example, their spouses, or people who did not have the level of expertise or passion of those around the table.

Understanding the challenges that conservation groups face at the community level and

within different cultural contexts is an important step in reestablishing the relationship between people, place and land. Since the participants have intermediate to expert knowledge of natural heritage and ecological restoration and are community members themselves, they have unique positions in their communities. They understand, as conservationists, what needs to be done on a larger scale in terms of ecological conservation and awareness, but as community members they also understand what their communities are capable of and what the unique needs and desires of the communities are.

We intended to have the focus group be as casual and relaxed as possible while still fulfilling the objectives of our research. We wanted to establish a foundation of knowledge about grassroots organizations from Indigenous and settler communities, and what ideas and opinions they had in terms of traditional land use and community wellbeing. After attending the focus group and reviewing the audio recording and transcription intently, four major themes arose, and as with most things this research has revealed, each topic can relate to many others in a number of ways. The focus group always circled around each topic a number of times, which emphasized that each was equally important and was not a singular issue that could be expressed in only one way. The topics are as follows:

- Acknowledging History of Place
- Community Environmental Education
- Indigenous Knowledge
- Collaboration and Reconciliation

These topics discussed within the focus group reveal a commonality between the two conservation groups. Both groups expressed an understanding of the importance of the relationship between people, history, and place to natural heritage and conservation efforts. Each member of the focus group had insight into this relationship and how it can influence the interactions human beings have with the environment and with each other. Some participants spoke more often than others, but I do not consider that any one participant dominated the conversation, nor did one group contribute more than the other.

Both groups and all participants contributed what was asked of them, and perhaps some spoke more often because the energy and chemistry was more in harmony with others and with certain questions. The core of the focus group was to provide a situation where there would be an exchange of knowledge between Indigenous and non-Indigenous community-based environmental groups, and that was accomplished beyond my expectations. This research was catalyst between the Walpole Island Land Trust and the Sydenham Field Naturalists, who before had only engaged in informal and brief conversations with one another. Without this research these two groups may have never come together for this kind of conversation. I suggest that the reason behind this is because each group was preoccupied with their own community and environmental agendas, and within the focus group we see that their agendas are similar.

4.2 Acknowledging History of Place

Participants occasionally referred to the importance of acknowledging both the settler and Indigenous history of the territory, and the shared history between the two communities. One participant, a male member of SFN had this to say during the first few minutes of the focus group.

You know, as naturalists, we try to reflect on what our ecosystems are, but not too many naturalists look back 200 or 500 years in trying to re-envision what the landscape used to be. And as soon as you start going back 200 to 500 years, that reflection has to include Indigenous people. It has to [...] There's a lot of books with information on that, your maps and surveyors notes that you [Western researchers] found. But it is a total segment, to me, that that ecological past, combined indigenous culture, or, natural heritage in general, is questioned or known by very few people.

Here, the participant is acknowledging the colonial history that includes Indigenous people but has not been included into public knowledge. His statement also expresses an understanding that in order to acknowledge that history, in terms of conservation or natural heritage Indigenous people need to be acknowledged as well, because they are immersed in the history of the place. There was a distinct agreement that if people knew more about how the landscape used to look, or even how their own heritage and family trees were rooted to the land, then there would be more of an interest in conservation.

Acknowledging history of place also reaffirms cultural connections to the land in a broader social context. When society only thinks of reserve land as traditional First Nations territory, then they are disregarding the history of the broader geographical area as traditional Indigenous territory. A male participant and a member of WILT, spends much of his professional life conducting research that acknowledges the Indigenous history of Walpole Island, and various connections to ecological diversity and health as he expresses in this next passage.

The nice thing about the idea of combining the Indigenous history with the ecological history of those areas is that it's actually not on a reserve. People already know about Walpole as native, but what people [are not] as aware of off of the reserve is the native history of the area.

In this statement the participant demonstrates the outcomes of acknowledging invisible losses and the history of place. He speaks of an ecological history as well as an Indigenous history because the two are inextricably linked, and when they are acknowledged the potential for a more thorough understanding of each becomes possible.

4.2.1 Shared Histories

Colonial history often distorts the relationship between settlers and Indigenous people as the former dominating the latter, or that there was no shared history at all. Within the focus group, shared history refers to two separate categories. There were shared experiences between the two groups that did not necessarily involve interaction between each other, but they shared similar familial or cultural experiences, partially by being in the same place. The participants also discussed instances of interaction between the settler and Indigenous communities that were mutually beneficial and occurred often yet have often been excluded from official records or common knowledge. The focus group was also participating in a switch in a dichotomy in which Indigenous and non-Indigenous individuals were expressing their knowledge to an Indigenous Elder. One member played a facilitative role in the focus group as both a member of the research team and an Elder from Walpole Island First Nation. When the group began to discuss cultural difference between early settlers and the Indigenous community he imparted

some of his knowledge in this story. The Elder attended a lecture at the University of Windsor given by a professor in folklore. He summarized their conversation, and described the practice of “sanchgoon” [sp?] which was a food storage strategy that the Anishinaabe taught to the early French settlers. These would be large pit cellars dug into the ground that preserved hard fruits and vegetables. The Elder described that the Anishinaabe communities would often share stored food amongst each other during times of shortage, each family would open their reserves in succession as the winter season wore on. The Elder mentioned the presence of an unopened sanchgoon [sp?] left from many years ago when there was a surplus of food. The Anishinaabe would leave extra food in storage, in contrast to the French settlers, who would usually sell off their surplus. “Whereas when I mentioned that to [the professor] he said well it was more capitalistic with the French. When they brought the stuff up they sold it. (*All laugh*) So it was a source of income”. Ultimately the discussion was geared towards the differences between settler and Indigenous social constructs yet, with a shared laugh over the perversities of capitalism in relation to local environment. The Elder’s account of food preservation is an example of a shared history expressed through difference, of Indigenous and settler populations sharing resources and knowledge and adapting it to their own purposes.

There is a connection between the Anishinaabe and the French that is demonstrated through land use of which there is still physical evidence of it on the land today. The Elder recalled seeing a hill that was used at one time to preserve food over winter months, and connected it to that shared history. A shared community history speaks to the potential there is for acknowledgement from both indigenous and settler communities of a history that is not immersed in conflict. This history creates a narrative of collaboration and positive relationships; a history that has been invisible.

4.2.2 Personal Histories

In the following passage one participant, a female member of the Sydenham Field Naturalists, shares a personal reflection of the past, her connection, and her loss of connection to the land and the history of the land.

My first father in-law raised pigs on Walpole Island and I never got the story because I was 23 and I just didn’t care. But boy do I wish now I could sit and talk

with him. How did you come from Holland, build the Detroit tunnel with all the other Dutch people, settle in Wallaceburg, and get to be a pig farmer on Walpole Island? That story is gone. I don't know if anyone would know it.

The participant shared this story when the discussion turned towards the topic raised by the focus group of loss of history and historical connection to land. Here, she demonstrated the experience of going through an invisible loss. When she was younger she did not realize she was losing that story and that connection she might have had to Walpole Island. It is clear from her statement that she recognizes this loss, and she addresses it through her work with SFN, encouraging people to discover that history and connection to place for themselves. By acknowledging the history of a place a person can rediscover their connection to that place and to people who share that history, even if they are from different cultural groups.

A member of WILT also shared his personal history and demonstrated how personal and shared histories exist within each other. These kinds of stories speak to a history shared between human beings, rather than different cultural groups.

And we got to talking and it was very familiar, the topics that we talked about, the knowledge of the ecosystems, things we did as far as activities. He was French Canadian, and his upbringing was very similar to mine, very much in tune with the environment and gathering those resources. Trapping turtles at one time, hunting bullfrogs, and fishing [...] there were 25 commercial fisherman licenses and a majority of them were French Canadian and there were 7 Indians on this end, so there's that other dimension that goes beyond what we have here. I found it particularly interesting, the cultural similarities we had, expressions, manners in which we used the environment as well. There is a commonality. And that goes back beyond the English that goes back to 16-1700s. There are ways of picking that up too if we could engage the francophone community in the area if there are any [family name]'s left that would remember those stories that we discussed.

After he told his story, Rick Fehr, the primary researcher of the project mentioned that this type of history is not necessarily about cultural difference, but these shared histories can be about cultural interactions and similarities. These histories demonstrate how different cultural groups interacted with each other and place in similar ways because that was needed in order to survive. The histories of interactions between Indigenous and

settler communities usually focus on conflict. The histories of how settler and Indigenous communities lived on the land usually focus on intense difference that leads into conflict. Here the Elder is demonstrating a history that is not entirely influenced by colonial agendas. This is an unfiltered connection between an Anishinaabe and French man perpetuated by place.

4.3 Indigenous Teachings - Subject and System

When SFN and WILT brought up the topic of Indigenous knowledge it was within the discussion of awareness. The group addressed the fact that in any conversation involving land and land use then a discussion about Indigenous history and the important role Indigenous people played on the landscape was critical. A male participant and member of SFN, spoke of how valuable the experience of an education out on the land would be for youth. In the following excerpt, he describes how environmental education includes Indigenous history.

Or something like, if we could get them [students] to Pawpaw woods, then we could combine the idea that “Oh, how did pawpaw end up here in the first place?” sort of thing. Was this a native people’s introduction, this pawpaw because they weren’t here naturally as far as I know [...] they were moved in, they came here because Native peoples traded in pawpaw fruit. And it actually found its way into this area where it was not originally or naturally from. So a thing like that would be an ideal sort of in roads into combining those two things. Looking at the ecological aspect of it but the native peoples influence on it over time too.

Here, the participant has provided a good example of how Indigenous presence on land is inextricably tied to ecological history, and how a more comprehensive environmental education would undoubtedly include natural heritage. The group also discussed the implications of the inclusion of Indigenous history in terms of tourism and community education. Many members agreed if they were to start a signage project that identified various areas of ecological diversity and settler and Indigenous histories there would be a surge of interest in these areas, and it would also encourage exploration of the historical relationship between the Indigenous and settler populations of the area. This would foster a new narrative between indigenous and settler histories, and bringing a new element of awareness into the current status of this relationship. By tapping into this inherent

understanding, WILT and SFN can potentially generate an interest in and the strengthening of that connection between students and place.

Throughout the discussion the group also noted their own application of Indigenous knowledge and history as part of the narrative they were creating around the table. One male participant, of SFN, mentioned his interest in Indigenous history and artifacts from a very young age.

Since I opened my eyes and could stand up in my grandparents' house I saw arrowheads and skinning stones and things like that. So it's always been a real interest in my background. And then when I connect that with my love for trees and birds, nature in general, it really combines well into looking back into history and nature and how it was impacted by human beings when nature was still the law. Today, capitalist culture is the law that's running the planet, but back then nature was still the law running the planet. A human being was no different than a wolf, or a beaver, or a bison, they were part of the big picture of how ecology and how the environment worked. With those same influences, the same way a beaver can influence the habitat so did human beings, so did bison.

Here he spoke with great passion on this topic, the way society has moved from a way of being in nature to a way of being outside of nature. This participant, a non-Indigenous community member, also spoke of the relationship between people, place, and land and the connection between all three as being consequential to each other. He connected his past, the history of the Indigenous population of Bkejwanong, and nature all together within himself. He has that interest and so he sees those connections. The notion of interconnectedness, of being in balance, is the core of many Indigenous teachings. This participant addressed the influence humans have on land, and that in a previous time these influences spoke to a symbiotic relationship rather than a domination of humans over nature, as it appears now. The group also recognized that by addressing Indigenous history that has been previously excluded, then a more inclusive knowledge can be applied to restoration, conservation, and awareness.

Throughout the discussion the members of WILT provided insight into how Indigenous knowledge and culture should be included into conversations about history

and place in an ontological way. Indigenous knowledge and history includes cultural protocols in terms of educating, so rather than being treated as a subject, as a passive sentence on a plaque, it can be active within the environmental education. A male participant summed up a portion of the discussion with an avocation of the power youth could have over their own education and explained how youth are encouraged to explore that power.

In my generation even, kids were taught to explore and think things through for themselves. Not “here’s a lesson plan, memorize it, write it down 20 times or 100 times.” And it was basically that exploration for the understanding and using their own capabilities to be able to quickly think through something and come to an answer for them. And that, I think it's how we as a collective have to go forward. It’s fine to have the information that we understand, that I want to get across but the way that I’ve been told, and what I’m hearing through some of our teachings in our culture, is that we have to kind of sometimes just be quiet and let them try it out, because they might end up understanding something different from that child that might switch the way we see things. And it might be more of a truth that what we understand. So we have to allow them to explore.

In his anecdote, he described the cultural difference between the contemporary model of education that is left over from colonial education systems, assembly-line education, and a system he and many other participants of the focus group have experienced and facilitated, natural education. This type of education is a more natural process that encourages students to be active participants of their own learning. The responsibility is placed on the learners to experience new things and relate to land and history in their own way. The focus group consistently returned to that point; how to encourage community participation, not only for the sake of the success of their projects, but for the wellbeing of the community. SFN and WILT see the potential for strengthening the relationship between people, place, and history with the inclusion of Indigenous knowledge, and the implementation of more Indigenous style of teaching in keeping with Indigenous traditions. This kind of learning also encourages a relationship with land that is reciprocal, and is an important element of an Indigenous way of being. One participant of WILT had much to say about his culture in relation to education on the land. The focus of this part of the conversation was on the different ways people can experience place. He explained his own experience trying to help students and other community members

experience place, and how sometimes the land responds to this interaction in a positive way.

We [had] two [non-community members] come in about 6 years ago who want to see white prairie orchids. Fresh out of university and they got stuck behind a desk for almost a decade. They thought they were going to do field work and all this stuff. So they showed up one day, 5 or 6 o'clock, on the hottest days out, and wanted to see these [orchids]. And I was like "ah geez, just walking out the door, alright, I'll take you". But for me, I have to take tobacco otherwise these things are not going to show themselves to me, and I forgot it. We spent hours in the heat, we didn't find anything, we were out it Potawatomi, and I know there's at least 30 there. So I told them to do what I do with all the classes "Close your eyes we're going to spread ourselves apart, we're just going to absorb this place and be absorbed into it and connect that way. So they did, and I told them to go wander around, and sure enough [we found orchids].

Here the participant mentioned offering tobacco, Sema in Nishinaabemwin, which is common practice for the Anishinaabe and many other First Nations cultures. The act of giving tobacco is used to show appreciation and respect for place, and is often used as compensation. However, this participant's story also exemplifies a different way of respecting place that people may not be used to or aware of. This kind of interaction with land involves both an active and passive approach on the part of the student. It involves the act of giving tobacco, but also showing respect to the land by giving it your full attention, and being open to the experiences it shares with you. This participant also mentioned that he does an exercise with the students as well for their own benefit. Even if he has given tobacco, sometimes younger students are more involved with talking to each other than immersing themselves in the nature. So, similar to the MNR employees, the participant asks students to spread out from each other, close their eyes, and listen. He then asks them to identify sounds they heard that they had not before. Eventually the students become aware of and pay attention to their surroundings and start asking questions. This kind of activity is a way of reconnecting with nature and place as a participant. Rekindling that natural connection with place and getting people to become aware of land and their place on it is something that needs to happen if community-based environmental groups hope to create drastic change in the way people interact with land.

The focus group also discussed more natural processes of teaching and learning and relating them to traditional Anishinaabe ways. Two female participants from WILT explained that the elementary schools were attempting to switch to a balanced calendar year, meaning that the official school year would start sometime in August, so that the children would be able to experience structured learning that would take place outdoors. One of the women also expressed her interest in a more traditional learning model during the winter months.

Well traditionally winter time is the time for sharing stories. It's their down time, kind of hunkering down for winter. So I could see even using winter time as a tool to bring that back, bring that into the community, share that knowledge. If we could find funds somewhere for an open house here, open house at the library, just story sharing.

She also mentioned the option of including children in community story sharing, so that their learning is only confined to school, and it not only associated with the school buildings or the teachers. By acknowledging traditional Indigenous ways of learning, by including the land and the community in the responsibility of educating children, what they learn would be more comprehensive and inclusive in terms of a coming together of practices and ways of being.

4.4 Grassroots - Community Environmental Education

A key contribution this focus group brought to other research regarding conservation was that each of the above topics were discussed within a community and grassroots context. The focus group unknowingly identified a process that, as conservation groups, they would need to undergo in order to increase participation, awareness, and interest in their programs. The first step in the process was identifying the social and bureaucratic obstacles that their organizations faced within their communities. The second step was recognizing that the two largest concerns they identified were liability and safety issues, and community support and interest. The third step they identified was the importance of appealing to the younger generations, as well as the influence of the current educational model of how people relate to place. Both groups expressed a distinct understanding that in order to foster a surge in interest and

participation in natural heritage conservation efforts, the people who connect with that heritage need to be involved. Encouraging that connection involves advocating the personal and shared histories discussed earlier. The focus group revealed a number of issues that community-based organizations like SFN and WILT face concerning community awareness and interest in ecological and cultural history. Both groups discussed some of the struggles that accompany conservation and ecological awareness efforts. A conclusion that both groups came to was that community level involvement and interest begins at home, and with the younger generation.

An unexpected phenomenon that occurred during the focus group was that the participants consistently referred to the education system being an integral part of ecological awareness. This was a topic of focus during the entire discussion, no matter what questions were asked of the group, they always came back to education. They discussed disrupting the typical, colonial classroom setting and schedule to include time on the land, learning about its ecological and indigenous history, and connecting with place. The focus group suggested that the way people are taught to interact and relate to nature within current educational structures might not be the most effective or beneficial.

4.4.1 Facing the Wilderness - Identifying Obstacles

If people are not respectful to and cautious of nature then they lack an understanding of it that leaves them unprepared for the obstacles such as insects, thorny and poisonous plants, extreme heat and rough terrain (“Walpole Island”). A member of WILT has personal experience with this phenomenon from his role giving guided tours to people, from students to MNR employees, of the prairie and wooded areas within and surrounding Walpole Island. In order to combat lack of preparation or understanding, one male participant stated that WILT takes every precaution to ensure people are safe and have an enjoyable experience out on the land, but sometimes even that is not enough. Insect repellent, long pants and shirts, sunscreen, cautionary information and permissions slips are some of the ways WILT informs and protects participants during nature excursions. He also pointed out that the ones on the excursions were not the only people that needed to be considered. Sometimes the excursions take place on private property

and WILT will need to obtain special permission to take people into the area. Both groups expressed that, as much as interest is a factor, it is not the only obstacle affecting their ability to encourage people to explore nature, especially in terms of children and teenagers. There are issues of liability present as well, as one participant mentioned, anyone leading an excursion needs to be trained to handle an emergency if it happened, for the good of the students, and the peace of mind of parents and school boards. Emergency first aid training, defibrillators and other first aid supplies, and any sort of liability insurance is something WILT needs. Here, another series of connections presents itself, to train people takes resources that could otherwise be used for conservation and awareness efforts, which would lead to more excursions than WILT and SFN would need to be prepared for.

We don't want to prevent them from coming out but we need to prepare ourselves in case of an emergency [...] We're taking kids out on canoes and doing other things like that and so we got to make sure [...]the kids are prepared. They know, they were sent home how to dress and kids come out with short shorts and flip flops, and no, no. And others have the body suit armor (*laughing*) they're not going to get bit by nothing. So those are some of the little barriers.

Here the participant has revealed that natural heritage and conservation awareness efforts face bureaucratic as well as social obstacles. During the focus group we found out that these obstacles stretch across cultural borders as well when members of SFN shared their experiences. As much as both WILT and SFN aspire to educate the communities in their entirety, the main topic of focus was youth participation in natural heritage and conservation, and participation in the relationship between people, place, and land.

4.4.2 “Are People Turned On to Nature?” - Encouraging Interest and Environmental Education

The members of WILT and SFN are knowledgeable and passionate about natural heritage and conservation. They are also realistic in terms of community interest, a few of them pointing out that when they were younger they had little to no interest in nature or history, as expressed here by a male participant, a member of SFN.

And even myself personally I dropped history I think in grade 10 in high school. I was like what do I need that for? And now it's become a daily focus I think about history and wow it really changed for me! But that's an obstacle for naturalists, are people interested, are people turned on to nature?

In this statement the participant demonstrates his awareness of the fact that many community members lack an interest in nature and history. Despite how important the bureaucratic process is for WILT and SFN concerning liability and safety, it is a forestalling process, and sometimes prevents them from achieving their goals in the community. However, the process alone is not what mainly concerns WILT and SFN. During the focus group the members were abuzz with excitement, and they wished that their excitement was contagious enough to infect the entire communities, especially younger people. One of the members of SFN stated that although they do a lot of good restoration work, they did not meet up to their own expectations of educating younger people in matters of natural heritage. In an interesting twist, one participant of SFN as well as a few other discussion group members turned the issue onto the research team, and the responsibility of academics to natural heritage and generating awareness.

And that passion for the interest of it is what we would want to pass on with this project. The passion of how fascinating it was. I read some of the articles that [another participant] was talking about [earlier in the discussion] and they talk about the river and the enormous trees and the cougar and who knew? So how do we get that out? So first we have to get our hands on it ourselves. That's you university people. Then how do we get it out to the people of Wallaceburg that the cougar used to patrol down the main street of Port Lambton? (*A few chuckle*).

The members of SFN, WILT, and the research team were already aware of what kind of information can be uncovered when researching natural heritage, ecological history, and history and nature in general. Many of the participants were emotive and expressive describing examples of natural heritage they uncovered themselves during their time with both organizations, and outside of them as well. What SFN and WILT want to do is to increase that awareness among the general population so that there is a more powerful influence behind restoration efforts, so that the relationship between people, place, and land is more cohesive and inclusive. They want people to be excited about that relationship. The discussion revealed that both groups associate the success of

conservation and restoration efforts to the level of interest in natural heritage within the community, especially in youth. Despite the challenges they face, SFN and WILT already have some strategies that they are implementing in order to spread that awareness and excitement into classrooms, and to students both young and old. Although one participant expressed her regret at her lack of interest in history when she was younger, there is something to be said from experience and its importance to developing strategy. Most people would agree nature is probably more interesting than history, but you can sneak in history through nature, and it's exactly what we're talking about to the young generation that isn't hanging on every history word.

Since the participants have experience and understand the struggle that students face in the classroom setting, the participants are also figuring out new and stimulating ways to teach natural heritage, and to them that starts in the classroom. Many of the participants identified themselves as educators, some have worked professionally as teachers, and others go into classrooms or facilitate youth learning outside of school. One of the younger participants and a member WILT described the changes she has seen in her community's education system.

There's a shift in the education system right now where they're focusing on how learning happens, not just theme based, like this month is March, we're just going to do shamrocks, end of the month it's Easter we'll do bunnies and eggs [...] They're getting away from that and focusing more on children's interests, enhancing what they're already interested in, even using the environment as a tool, their surroundings. There's a shift going back to nature [and] a natural area and environment for children to learn. It is working; the education system is trying to get there.

There was collective agreement among the participants that in order to boost interest in nature for youth, they need to immerse in it. Children do not have that same freedom and are rarely encouraged to explore the outside, or if they are there are plenty of distractions that keep them inside. Like learning to swim, a suggested solution would be to dive in head first, and it seems like the younger the individual, the easier it is to be immersed in nature. A female participant and member of WILT, spoke with fondness about her experiences leading young children in outdoor excursions.

[...] work that I've done with elementary students here on the island, they're hands on, they remember what they did two years ago on a project outside where they got to touch, feel, smell. And those things have stayed with a lot of those students, that's the follow through of educating that way.

This participant was very adamant about encouraging follow through in ecological education. She expanded on this by stating that if youth were not consistently immersed in nature as a means of education then the entire purpose of the experience would be lost. She expressed an urgency in this concept, and continued to say that children can remember things more vividly when they experience them tactilely and within nature. When that is reinforced over an entire academic lifetime, then any subject can take on new meaning for students.

4.4.3 Generational Journeys - People, Land, and Technology

If history can be taught in an experiential way through its connection to nature, then students can get the benefit of a history that is alive within the place around them. The group discussed that nature did not only need to be a subject to be taught about, nature itself could also be an educator and this concept includes history as well. One member of WILT described the relationship between history, land, and people as symbiotic.

That's talking about the history, that's great, but we need to help the kids understand, they need to be able to use that history, we need to inspire them to want to take care of the land. Maybe it's never going to be the forested, prairie, and wetland that there used to be out there, maybe they'll have little segments in their own backyards where they'll have some of those, little oasis in their own back yard, and maybe there's going to be enough of those little wee pockets that will help some of those species that need that.

Here the participant also described the ecological benefits of a stronger relationship between people, place, and land. This can refer to the traditional territory as extending outside of the reserve, and in the same way ecological diversity and history can exist

outside of the classroom and within the community. The focus group addressed interest and awareness as important elements in conservation and restoration, and that an immersion in nature would help in that endeavor. What better way to encourage community members of all ages to immerse themselves in nature and history than to have it right in the backyard?

General consensus was with one SFN member when she said that people lean more towards learning about nature than history because although people have been conditioned to think of both as impersonal, land has the benefit of being easily available to people, while history, especially local history, is not always presented in an accessible way. The group discussed at length various ways to encourage awareness of local history so that community members in Walpole Island First Nation and Chatham-Kent can find more meaningful connections to the land and to each other. The group described inspiring youth to explore local history as a monumental task. A few participants offered suggestions that included exploring familial and cultural connections to land that would open up conversations between generations and cultures within the communities. A female participant of WILT described her experience presenting her genealogical and historical research to community members.

One thing that I think is helpful is I show family connections. When I'm doing say presentations here on Walpole or talking with some of the kids. One big thing that they're interested in is their own personal family history and their genealogy. When talking about what happened say 200 years ago it's actually somebody's direct ancestor so there's an actual connection there, instead of you know (*boring teacher voice*) "In the past, Native people were etc...." [...] I think that we can use that to help things out by doing some workshops on genealogy. What is the student's family history? [...] Ask your parents or grandparents what *their* parents or grandparents told them about the surrounding area. [...] it'd be cool to find the story that the relates to the ancestry of each one of those students about the land.

The rest of the focus group was excited about this approach to natural heritage awareness and related their own experiences with it as well. This participant described her experience with natural heritage and how community participation not only sparked a wave of interest, but added an element of local knowledge to the genealogical project she

was heading that had not been available before community members became involved. The particular project that this participant facilitated was geared toward teaching computer skills to elderly community members. In the following excerpt the participant describes her experience with that project in relation to a community photo album project that took place around the same time.

One of the things that has sparked from that about 6 years ago was a photo collection. I had somebody offer me access to their photo albums that were almost 90 years old. (*Collective excitement*) And the exhibit has grown from that, just for the island. So I've just been asked, and next week I'm going to go into the elementary school. And what I'm doing is showing young students, taking those pictures and letting them know what their island looked like 80-90 years ago. I've got pictures of the horses and what the shoreline looked like, what the houses looked like, what the bush looked like, nothing like what you see now. So that's going to give them a visual of what the island looked like many years ago.

The projects that she describes here are just a few examples of how grassroots conservations groups can create intergenerational connections to place and history. Through a technological medium, the past is given life through the connections it has to people. Older community members are given the opportunity to share their personal knowledge of the past. Younger community members are also given the opportunity to learn about the history of their home through the eyes of their neighbours, and quite literally as well with the inclusion of photos. The horses mentioned in the excerpt above are the wild horses that resided on Walpole Island up until the 1980s. Although the horses are no longer on the island, they are remembered in photographs and personal stories in the community photo album. Two of the participants, one woman from SFN and one woman from WILT, who both work extensively on genealogy and photography projects within the community also mentioned that when the community comes together to see the photos people always get into discussions about the past. They debate over which individuals are correctly named in photos, they talk about seeing the horses in the water, and how different the shoreline looks now. Another female participant explained that projects like these are never completed, they are constantly being added to and modified. This is an excellent example of history as a fluid and active aspect of people's lives. Similar to how the land is constantly changing, the narrative of history changes with each

person. Both women also discussed the usefulness of technology in projects like the community photo album. One of the women expressed that many of the older community members did not realize that they could have their personal photographs scanned and copied, and the originals would be returned for them to keep. Many people understandably showed reluctance to share their old family photos when they thought they would never see them again, but that was one of the ways technology was helping community projects expand.

The focus group acknowledged the ever growing powerful and important role technology has started to play in society. Rather than discuss the way technology may inhibit people from exploring nature, the focus group was interested in exploring the ways technology could encourage community participation in conservation and restoration projects. The group also discussed how technology has been connecting people to each other and to their family histories in ways that previously would not have been possible. A female participant from WILT described her experience getting touch with distant relatives via Facebook. The members of WILT and SFN also acknowledged that if they did not take steps to incorporate technology into their projects then they would fail to maintain community interest as time and technology moves forward. Many of the focus group members expressed, not a dislike of technology, but a lack of interest in it. Things like tablets and cellphones were not a necessity when they were younger and attending school, but when they observe the obsession younger people have with technology, they realize the implications. One participant described an occasion when two non-community members wanted to see some of the endangered white prairie orchids that grow in the conservation areas on Walpole Island and the surrounding area. To his astonishment, they started taking selfies with the flowers. This made the participant think about how technology could be a double-edged sword in terms of conservation and restoration and youth participation.

That's what's cool right now, kids post things like that. We have to be okay with that. I have people on our side that don't like seeing photos of Walpole all over the internet because they're worried about some people coming in and stealing

and poaching and taking stuff. So we have to be really careful about that. I think just with enough information, letting people know [where things are].

This participant also mentioned that putting up signs that indicate where certain species are usually get damaged or stolen. He suggests technology would be a way of combatting this problem while also incorporating current social trends to encourage awareness. He also acknowledged his lack of understanding of technology but determined that in order for groups like SFN and WILT to generate the level of community interest required for their projects to succeed, steps need to be taken to incorporate technology into natural heritage. “We have to be able to catch ourselves up to what the kids are using, otherwise we’re going to be like dust sitting on a shelf for them and they’ll walk past us.”

4.5 Collaboration and Reconciliation - “More than Restoration”

Throughout the focus group participants were facilitating a collaborative discussion of community-based environmental restoration and cultural reconciliation. They spoke of the importance of recognizing and embracing cultural differences in positive ways for community wellbeing and ecological benefits as well. The collaboration and reconciliation was happening around the table, and it was happening at an individual, personal, and community level. The participants never used a tone that indicated they were representing anything other than themselves as individuals, or as members of their respective organizations. The members made it clear that they were aware that whatever progress is made in terms of ecological restoration and conservation, and cultural education, has to happen at the community level, it has to happen because community members are interested and want it. The group also mentioned that as community-based environmental groups they are the initial contact between community members and restoration and conservation initiatives. They discussed being open to collaborations between organizations and not solely focusing on their own efforts. Members of SFN and WILT were interested in working with larger, more commercial restoration and conservation efforts, but with an emphasis on local ecology and history.

And so we're talking about restoration collaborative, in some way the examples of fairly pristine habitats that remain [...] would be the place to introduce people to. I'm often a little bit mystified by people saying, oh you got to go to the Dow wetland or you got to go to the nature way Suncor trail, and those are all...yes they are restoration projects but they do not reflect a true ecosystem. There are attempts at allowing nature to take its course with some help. But it's *nothing* compared to going to Potawatomi prairie or the Carolinian forests, even Sycamore woods and standing beside a six-foot diameter shumard oak. To me those are the things that really hit home with people as to what we've lost, and what was here before. We need more than restoration that was the point I was trying to make.

A male participant of SFN expressed his appreciation and apprehension of restoration efforts that mostly reflect a human interest in nature rather than a community interest in what is natural. He mentioned Potawatomi Prairie and Sycamore Woods. These are areas within Wallaceburg, Walpole Island, and the traditional Indigenous territory that are relatively pristine, untouched pockets of land and contain indigenous and area specific ecosystems like Carolinian forest. Some locals have suggested that Sycamore woods is still standing because it was historically used as a local party spot, demonstrating how local and community interests can influence landscapes. This is what the member of SFN was trying to emphasize, he wanted large scale restoration efforts to encompass more than simply what is generally accepted as restoration. He spoke of a more comprehensive understanding of restoration that includes community participation and cultural awareness. The group agreed that it is important to seek out and encourage collaboration between environmental groups, both community-based and larger networks. This way the larger groups would benefit from the knowledge of local organization about specific ecosystems, and smaller community-based groups would also get the benefit of a broader network.

One participant of WILT explored the benefits of a broader network of environmental organization in terms of recruitment and awareness. He mentioned that if WILT or SFN were to attend events geared to raising awareness of conservation and restoration efforts hosted by other organizations then there would be a better chance of larger and more diverse crowds attending events. Whereas if WILT or SFN were to host their own smaller events there would be a smaller turnout. This type of collaboration between organizations would allow community-based environmental groups more

successful opportunities to encourage local awareness and participation. The group discussed the progress being made by municipal governments in terms of more inclusive language in official plans, and reaching out to local environmental organizations.

Many members of the focus group have worked with the municipal government of Chatham-Kent, and/or Walpole Island First Nation as environmental collaborators. A few community members described their experiences and how these types of collaborations could open doors for community-based environmental groups and their community engagement efforts.

So as a club we're missing that tie into the tourism. But then we do have tie-ins with The Woodlot Association and we've got tie-ins with the natural heritage and the natural farming. When you're talking about agriculture my brain's just brainstorming because I've got ties different farm organization as well because we're trying to save the trees of Chatham-Kent [...]Wallaceburg Canoe and Kayaking, they go up Otter Creek and they're seeing the birds and the nature, but wow if they knew the history or what transportation was that Otter Creek back then. So there's such an overlap of organizations that have grant money, they've got opportunity; they have media means so we don't have to just think the school system.

Here the participant touched on the notion of bridging recreation activities with natural heritage, and how collaboration between groups and government departments are important components of that bridge. She also spoke of community-based environmental groups and tourism, which is also something another participant touched on in the previous excerpt. He also weighed in on the topic of tourism as an avenue for expanding awareness of natural heritage. The members of SFN saw great potential in tourism for aiding in community participation, and also advertising the natural heritage of the area to people outside of the community. People who live in cities and visit areas like Bkejwanong territory to get a taste of nature. Both participants commented that if community-based environmental groups could include themselves in tourism then they open themselves to more opportunities to educate people. The female participant also concluded that the education system is not the only avenue of awareness and participation that SFN, WILT, and other community-based environmental groups need to take in order

to achieve success in their projects. If these organizations pooled their collective knowledge and experience, and created a free exchange of resources amongst each other and the municipal government, then there would be a broader spectrum of community participation in and awareness of conservation and restoration efforts. Community members would have access to groups' information and have multiple opportunities to engage in local environmental efforts. A male participant of WILT also mentioned what a more inclusive environmental and cultural language in government documents and plans means for community natural heritage.

Do you guys remember the Chatham –Kent shoreline plan that occurred? [...] So we worked on that as well, so we inserted a lot of the language into that. [...] there's a part that talked about water trails for canoeing and so on. We had [...] to kind of promote [...] the First Nations history [...] of [the] water trails where there's highlights of First Nation history of the area [...] Also within the official plan there's even a section that talks about historical ecology and the importance of it. It also talks about how the municipality would look for ways to promote First Nation history and culture within the municipality, but also the natural heritage as well.

This participant is referring to a section of the Chatham-Kent Official Plan which focused on municipal actions towards sustainability. The plan “sets out the objectives and policies to guide the short-term and long-term physical development of all lands within the municipality” (“Chatham-Kent”). This plan represents a collaboration between an Indigenous community-based environmental group and a non-indigenous municipal government department on sustainability and natural heritage, and demonstrates how it can be the first step in reconciliation. The non-Indigenous community of Chatham-Kent is seeking to improve its ecological conditions while referencing Indigenous history and its importance to the landscape. Collaboration between organizations can also transition into reconciliation between cultural groups. If Indigenous culture and history are recognized and addressed at the municipal level, then that would influence community awareness. Reconciliation efforts between Indigenous and non-Indigenous communities cannot occur without an awareness and acceptance of past conflicts. The key to reconciliation, however, is to think past these conflicts and move toward progress and

positive relationships. This brings up the issue of invisible losses and their cyclical effect on each other.

One participant described the influence that local knowledge and natural heritage have on the relationship people have with each other and with themselves,

I was asking some of the kids that came out last year what they thought, one I remember that stuck with me said “I’m learning about my friend’s culture.” I thought that’s cool! And then another one talked about how proud he was of his own culture. That other people were learning about it and he was learning about his own culture. There’s simple little things we can do. But I think a big part is to get them out there, it’s not always about just what they’re going to learn, but about that experience, and how it’s going to touch them here (*points to heart*) And that’s what I’m hoping, that when we bring kids out that that’s what sticks with them, because they’re going to want to come back.

Although it has been discussed how people and their knowledge influence history and place, it is important to acknowledge that the relationship is cyclical. When people learn about the history of a place and how it relates to them as individuals, a connection is made between themselves, the history, and the place. When people learn about the history of a place through the perspective of someone else, from a different family and/or a different culture, then that creates a connection between people, therefore opening an avenue for reconciliation. However, acknowledging that this knowledge comes from a different cultural source that has been depleted through decades of colonization is also an important.

I try to let people know that we’d like to help but at the same time I tell this to all of them, we’re told that when we share our stories and our teachings we need to have them like this (*holds out his closed fist, palm upwards*) Right now they’re like this (*opens his hand and spaces out his fingers*) they’re falling through and we’re trying to learn then. We can’t properly share them until they’re like this (*closes hand into fist again*). We’re trying to grab them, close them and make them stronger and tighter with ourselves, we’re trying to let people know, give us some time, because there will be a perfect time when all that will be shared. But right now we’re still like this (*opens hand again*) trying to hang on to what we have and relearn.

The participant addressed an important invisible loss in this excerpt, the loss of traditional knowledge. If First Nations communities like Walpole Island First Nation struggle with retaining and strengthening traditional knowledge within their own community, then asking them to teach it is counterproductive. The participant also acknowledged that, as in true cyclical fashion, if there was more interest from the community in traditional knowledge perhaps WILT would gain more momentum in terms of reclaiming that knowledge.

4.6 Chapter Summary

The members of Walpole Island Land Trust (WILT) and the Sydenham Field Naturalist (SFN) that took part in the focus group revealed four main topics of interest. The participants agreed that acknowledging history of place was a key factor in generating interest in community based restoration and conservation initiatives. Also, that when the individual and community history of place is acknowledged and explored, instances of shared and personal histories can connect a person and community to the land. This topic then led into a conversation about traditional Indigenous teachings and history, and how important these teachings and histories were in their own personal exploration of natural heritage, some from very early ages. The groups also discussed the possibilities of including traditional Indigenous knowledge ontologically and pedagogically in more natural learning processes.

Consensus in the group was that youth and community environmental education was another important aspect in generating community interest in natural heritage, conservation, and restoration. However, the kind of environmental education currently being practiced in settler and indigenous communities is not conducive to an interest in nature or in history. The participants identified generational attitudes towards nature and history as obstacles they face, as well as political and institutional obstacles, to teach youth and other community members to go out and experience the land. The group also discussed how community natural heritage efforts could be more transformative and adopt technological innovations to generate community interest in nature and history. The group emphasized the participation of youth in a cultural and generational knowledge

exchange, and how nature and history could unite families and communities in new ways. The participants also brought the many ways in which Indigenous and settler communities are collaborating in municipal land use planning, and how this collaboration could lead to more successful efforts to reaffirm community relationships between people, place, and history.

Chapter 5:

5 Discussion and Conclusions

Reconciliation and collaboration can only be accomplished through an intense process of critical thinking and self-reflection on the part of the dominant society. The system of governance currently in place has that marginalized Indigenous peoples and removed them from their traditional territory. Consequently, this governance system supports the non-Indigenous social structures that perpetuates colonialism and invisibility. The early settlers and colonists that Matt (1976) describes, the missionaries of Fairfield (Ferris 1999), the relatives of the members of SFN, these were human beings attempting to survive as best they could on the land. They were farmers, they had families, and they had dreams and aspirations. Throughout their survival they engaged in a relationship with the land and with their fellow settlers, and with Indigenous people. The Anishinaabe, the Moravian Delaware, were not helpless victims at the mercy of the missionaries and settlers, but active participants on the land and in their relationships with settler society.

Based on literature, previous research, and the topics discussed in the focus group this research draws its conclusions into two main topics. The first topic being the discussion of the correlation between grassroots organizations and environmental education, and the second topic is the potential that exists for reconciliation and collaboration within narratives and discussions that are decolonized, and the correlation between these and the relationship between people, place, and history.

5.1 The Cycle of Grassroots Organizations and Environmental Education

Throughout the entire discussion participants consistently evaluated how the current colonial systems condition the way in which we interact with people, place, and history. In an education system that is essentially structured in a way that puts older adults at the front of a classroom spouting knowledge at younger students, without much room for an exchange, then we are missing out on what youth can contribute to

knowledge and education (Basso, 1996). The emphasis of a more natural type of education is to allow the learner to grow and evolve as an individual, and a member of the community, rather than by absorbing specific information to meet a specific outcome, as in memorizing the exact answer to a question on a test, but thinking about the information no further than that. The focus group discussed how children seem to be born with a rudimentary but inherent understanding of their connection to nature, and it is through settler educational lessons, and the reaffirmation of these lessons through land use practices, that slowly but surely severs that connection (Cobb, 1993; Livingston, 1994). Whereas a major aspect of Indigenous knowledge and history is that each individual takes what they need from the lesson, or the lesson is expressed in a way that the teacher feels best suits the student's needs (Basso, 1996).

Within this focus group there was very little attention paid to larger environmental organizations and government collaboration. Though participants acknowledge both of these entities and recognized the importance of establishing a connection with these types of groups, they recognized that as community-based environmental groups, they were the ones who had the responsibility of engaging their respective communities in natural heritage and sustainability. This speaks to the inefficacy of an “outside-in” model of environmental conservation and restoration (Fehr, 2011). Although larger environmental networks and the municipal government have access to more resources than WILT and SFN would have on their own, they do not possess a local understanding of the people, the land, and the history of Chatham-Kent and Walpole Island First Nation. This is why identity and culture should be considered an important aspect of environmental groups and movements. The disconnect between an individual’s identity and place plays a vital role in the way that individual treats the land (Basso, 1999; Fehr, 2011). The focus group is an example of what happens when two environmental groups from different cultural backgrounds who identify themselves within Indigenous and settler culture come together. Rather than focusing on conflict, they focus on similarities. In this scenario, they focus on how they can benefit from ongoing relationships with each other. As opposed to what Saunders (2013) concluded, identity, in this research context, is not a “double-edged sword”. If more of the general population understood identity as it relates

to environment, then there would be a fluid conversation between community and environmental groups about the relationship between people, place, and history.

5.2 Potential within Decolonized Narratives

If cultural attitudes could be shifted towards recognition of human desire to exercise compassionate intelligence, not only as a tool and method but also as the chief human survival function, we would, I believe, find ourselves capitalizing on the human impulse to nurture, cultivate, and extend this vast potential. It is even conceivable that the economic motive, which at present dominates social structure and stifles other styles of motivation, could be enlisted if all humanity's health and welfare were seen to be at stake

- Edith Cobb, *The ecology of imagination in childhood*, 1977

Historical, social, and applied geographies all have their place in this research. Historical geography as practiced by settler cartographers and geographers form landscapes that lack cultural inclusion and First Nations voices and contribute to the contemporary relationship between people, place, and history (Peters, 2003). The social geographies of reserve systems and contemporary understandings of First Nations knowledge and traditions further displace First Nations people from nature (Peters, 2003; Panelli, 2009). Only through the unsettlement of these colonial geographies and the inclusion of First Nations people in planning and land use can we find the potential in decolonized geographies to establish First Nations self-determination and participation on the land (Larsen, 2003). The loss of First Nations historical and social geographies does not have to be definite, in the loss there is invisible potential.

Invisible potential operates in the same way that invisible loss does in that it exists outside of the awareness and knowledge of most people, but is still more powerful and tangible than might be realized. In contrast, where invisible losses create absence, invisible potential creates presence. Invisible potential can be achieved through the recognition and acknowledgement of invisible losses. Recognizing the loss of First Nations culture and lifestyle in one aspect such as agriculture nurtures the potential for growth in all aspects of First Nations culture and lifestyles (Gough, 2011). The traditional practice of gardening and agriculture on Walpole Island First Nations encourages the advancement and support of First Nations knowledge within the community. By taking

affirmative action in the revitalization of First Nations cultures and lifestyles there is potential to share and expand this knowledge between societies. There is also potential for western science and education to acknowledge First Nations knowledge as a respected expanse of expertise instead of using it as a commodity within the parameters of what settler society deems as legitimate knowledge (McGregor, 2008).

The Walpole Island Land Trust and the Sydenham Field Naturalists did not engage in the discussion of their shared colonial history, at least not in terms of conflict. By not participating in that kind of dialogue, SFN and WILT were focusing forwards towards a collaborative future (Turner et al., 2008), rather than limiting themselves to discussing things that could not be changed. That being said, the focus group was a safe space in which both groups were verbally assured that the research team, and also each participant, was aware of the colonial implications of the topic of environmental education and natural heritage. This is not to say that I am suggesting dialogues about cultural conflict and colonial history cannot be progressive and productive. However, addressing conflict ridden colonial history would not have been conducive to what the two groups were trying to accomplish within the current discussion. Their message was clear, education is the key to community participation and interest in natural heritage and ecological health.

If youth are educated through history about the integral role that land has in everyday life, then there could be a social movement towards a more ecologically diverse landscape. Learning becomes more transformative, and students gain understanding and confidence in their social roles and responsibilities (Castleden, Daley, Morgan, & Sylvestre, 2013). As youth continuously contribute to their communities they can also encourage and foster ecological awareness into their own backyards, figuratively and literally. Gardens would tell stories of natural heritage, neighbourhoods would become excursion sites, and children and adults alike could see a once endangered orchid blooming in their own back yard, being pollinated by a Monarch butterfly. In this setting youth and elders are actively participating in an exchange of knowledge.

I had the pleasure of attending a lecture on the indigenous and ecological history of Chatham-Kent and Wallaceburg. Most of the people in attendance were older, retired, but filled the venue to capacity. What I observed during the talk was, when the name of someone who lived in the area as much as one-hundred years ago was mentioned, someone would whisper of their knowledge of the person. When the talk was over many of the audience members approached the speakers eager to tell them about some of the things they knew about the places and people who were mentioned in during the talk. Excitement and pride radiated from these people who expressed a genuine interest to learn more. So what the participant described in the previous statement is something I have seen often happening amongst community members; a passion of natural heritage.

These histories demonstrate how different cultural groups interacted with each other and place in similar ways because that was what was needed for survival. The histories about settler and Indigenous communities interacting with each other and living on the land usually focus on intense difference that segues into conflict. In reality, based on the elder participant's personal stories, as well as archaeological evidence (Ferris, 2009) this was not the case. There was a period of time in which the Anishinaabe and the English and French settler communities lived similar lives. They interacted with each other and with the land in similar ways in order to survive. In this sense, to cut off connections to other people and to the land would have gone against survival tactics (Livingston, 1994).

5.3 People, Place, and History

Lowan's (2012) exploration of The Métis or "third space" echoes Cronon's (1996) mention of a middle ground. The focus group demonstrated that this middle ground, this third space, can be found within shared history and the acknowledgement of invisible loss. Newbery's (2012) introduction of the term "difficult knowledge" presents an interesting issue that my research addresses. I am suggesting that, in an ideal pedagogy, that "difficult knowledge", such as the knowledge of the colonial legacy of institutionalized education and land use and invisible losses, can be acknowledged when approached from a pedagogy of shared cultural history.

Simpson (2002) outlines several recommendations that educational institutions would need to implement in order to facilitate environmental education in school in a culturally inclusive way that gives power to Indigenous Knowledge. The focus group touches on how they would address each one. The inclusion of language is one of the recommendations that the focus group did not touch on, but would suit their goals nonetheless. Indigenous languages are descriptive, and place names often reflect a story or explanation of why a geographic location is the way it is (Basso, 1996). Therefore, encouraging the inclusion of Indigenous language in environmental education would be yet another avenue through which to acknowledge Indigenous history and presence in place (Simpson, 2002).

When we decolonize the conversation between Indigenous and non-Indigenous community members, there is an opportunity to problem solve within new epistemologies and ontologies. Suddenly sustainable practices and ecological health are not confined to be understood through ontologies of an historical “reality” and educational practices of regurgitated knowledge rather than experience and participation in the environment. These efforts become manageable, they become interesting, they are not constricted to sacrifice or certain goals and timelines.

Restoration becomes a practice of memory and storytelling, an epistemology, rather than a policy. The past and the present do not have to be isolated, or fixed, and neither do cultures. Traditional territory has always been a place of constant change, that is what nature is, and that is what is natural. Settler narratives are a part of this as well, pre-contact Bkejwanong territory also experienced a mix of cultures and land use practices (Fehr, 2011). One participant mentioned his struggles with a target for restoration. How many years into the past do we have to look back, what ecology are we trying to model? “100 years ago? 200? 500 years?” Acknowledging the past is important, staying rooted to history is important as well, but we should never be stuck there. If we get stuck then we cannot move forward, we can even get stuck in the present and not move forward (Turner et al., 2008). Traditional Indigenous decision making is based on

looking towards the future, towards the seventh generation, and in order to do that we must embrace change. Change can be an intimidating concept in the world we live in, but if we are connected to one another, to our places, to our histories, and to people, then change is just another part of life.

When we talk about land or environment people are often seen as an outside influence. What we do not acknowledge is our inherent and historical connection to land, or our disconnection to it. This research has concluded that things like difficult knowledge invisible losses to be acknowledged and discussed amongst the cultural groups involved. Humans do not exist outside of nature or off of landscapes; we exist among, on top of, within the environment. This speaks to what Livingston (1994) explores in terms of human beings falling victim to ideologies, and separating themselves from nature by means of social constructions of conceived superiority over nature. Connection with the past, and to the people of our past, connects us to land. Without reconciliation there can be no collaboration, and vice a versa. This is why SFN and WILT put so much emphasis on community education and youth participation. One participant mentioned during the discussion that children are the closest to the Creator, and therefore are more open to their experiences on the land, and can interpret things in ways that adults may not be able to. So the inclusion of youth in conservation and restoration efforts is essential, especially in terms of cultural reconciliation. Balance within an individual, their place in the community, and their place with the rest of the world are all influenced by each other, and their connection to land, as reiterated by the teachings of the Bimaadiziwin circle.

5.4 Future Research

In a comprehensive review of recent research that contributed to geographic understandings of First Nations people and history, Peters (2000) summarizes three struggles that that contemporary geographers face on this topic; geography as a non-native dominated field, integration of research for ready use, and including native voices. The future implications of this research could possibly lead to addressing these gaps in geographic research. Given more comprehensive relationship building with the

indigenous community, a similar focus group could be carried out with more of a community-based participatory research method. Rather than the non-native academic team leading the questions and analyzing the findings, community members could be encouraged to interpret the implications of a focus group or interviews that involve questions about land use and environmental education. This in turn would, hopefully, encourage First Nations community members to pursue geography as a multi-disciplinary and land based field of knowledge pursuit. I also contend that the methodologies that informed the structure of the focus group and the research will contribute to future research efforts to include native voices in addition to fostering settler/indigenous conversations and relationships. By informal structured conversations and an acknowledgement of shared history and common goals, groups of different cultural contexts can participate in progressive research.

My ambition is to continue my career as an academic by expanding this research to the non-expert local level. By this I mean that non-expert community members have little to no knowledge and/or interested in natural heritage and ecological restoration and conservation. So I would strive to conduct a similar focus group with community members, similarly questioned, and establish a baseline for local community knowledge about land and settler and First Nations history. Once this baseline is constructed, establishing research projects that would address any gaps or discrepancies between those findings and the ones in this thesis by means of implementing decolonized education and land use practices. These kinds of projects would take a lot of time, but it is my desire to pursue this line research indefinitely as my life's work.

As the varied ontologies and epistemologies of contrasting Indigenous groups are documented, mainstream social geographies are shown to reflect culturally and temporally specific views of the world, and productions of knowledge. Consequently, debates surrounding indigeneity, language, colour and geographic practice present opportunities to decolonize and reimagine wider horizons and functions for/of geography. (Panelli, 2008)

In future research I would hope to contribute to social geography in the way Panelli outlines in the excerpt above, and to also integrate this research for ready use for First Nations organizations and other avenues of research.

In terms of the traditional territory of Walpole Island First Nations, I can only provide suggestion for future actions as an outside researcher. Although I have been to the place, have spoken with community members, have observed the interactions between WILT and SFN, I cannot offer my comments on what exactly they should do next, because I do not share those cultural connections with them. However, I do share a connection as an outsider, which, as I have stated, is also important. What I can do as an outsider is maintain that connection and keep communication lines open between myself and the influence that I may have as a researcher and community-based environmental groups. I can work to inform communities of the importance of the connection between people, place, and history, and help them to find those connections to better understand themselves and the world around them.

This research has inspired me to find my own connection to place, and has helped me to understand that any connections I find means an endless amount of opportunities is open to me. As SFN and WILT had pointed out, it begins with education, and it begins with the younger generation.

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Appendix A: Research Ethics Approval



Research Ethics

Western University Non-Medical Research Ethics Board NMREB Delegated Initial Approval Notice

Principal Investigator: Dr. Rick Pebr
Department & Institution: Unknown/Unknown, Western University

NMREB File Number: 107552
Study Title: Enhancing Indigenous-Municipal Relations in the Context of Land Use Planning in Southern Ontario.
Sponsor: Social Sciences and Humanities Research Council

NMREB Initial Approval Date: February 02, 2016
NMREB Expiry Date: February 02, 2017

Documents Approved and/or Received for Information:

Document Name	Comments	Version/Date
Other	Focus Group Questions	2016/01/14
Western University Protocol	Received January 15, 2016	
Letter of Information & Consent	Phase 1	2016/01/14
Letter of Information & Consent	Phase 2	2016/01/14
Letter of Information & Consent	Phase 3	2016/01/14

The Western University Non-Medical Research Ethics Board (NMREB) has reviewed and approved the above named study, as of the NMREB Initial Approval Date noted above.

NMREB approval for this study remains valid until the NMREB Expiry Date noted above, conditional to timely submission and acceptance of NMREB Continuing Ethics Review.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (TCPS2), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario.

Members of the NMREB who are named as investigators in research studies do not participate in discussions related to, nor vote on such studies when they are presented to the REB.

The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 000C0941.

Ethics Officer, on behalf of Riley Hinson, NMREB Chair or delegated board member

Ethics Officer to Contact for Further Information: Erika Bastle ___ Nicole Kariki ___ Grace Kelly ___ Mina Mechail ___ Vikki Tran ___

This is an official document. Please retain the original to your files.

Appendix B: Letter of Consent and Information for Focus Group

Project Title: Enhancing Indigenous-Municipal Relations in the Context of Land Use Planning in Southern Ontario.

Principal Investigator: Rick Fehr, PhD, First Nations Studies, Western University

Letter of Information

1. Invitation to Participate

You are being invited to participate in this study to enhance public education about historic Indigenous land-use and biography in the Wallaceburg area. You are being asked to participate either because you are an Indigenous member of the Walpole Island Land Trust (WILT) or you are a non-Indigenous member of the Sydenham Field Naturalists (SFN). Both citizen groups advocate for the restoration of remnant habitat. This project is seeking to enhance Indigenous land-use history and biography into restoration activities that occur off the reserve, in the municipality of Chatham - Kent, which is also referred to as part of the traditional territory of the Walpole Island community.

2. Purpose of the Letter

The purpose of this letter is to provide you with information required for you to make an informed decision regarding participation in this research.

3. Purpose of this Study

The purpose of this research is to explore the level of public knowledge of historical Indigenous land use, and ways the broader public could become more aware and appreciate historic Indigenous land use. You are being asked to take part in a focus group with approximately three Indigenous members of WILT and three non-Indigenous members of SFN. The discussion that occurs through the focus group will hopefully shape an approach to increasing public education on Indigenous historical land-use practices in the Wallaceburg area.

4. Inclusion Criteria

Participants in this study are being included if they are involved in environmental restoration efforts through WILT and SFN, and if they identify as Indigenous or non-Indigenous citizens.

5. Exclusion Criteria

Indigenous or non-Indigenous citizens who are not from Walpole Island First Nation and not from the Wallaceburg area and with little or no involvement in environmental restoration will be excluded from this study.

6. Study Procedures

As a participant in this study, you are being asked to take part in a focus group that will occur as part of a cross cultural feast between members of WILT and SFN. If you agree to participate you will be asked to answer, through a conversation format over dinner, questions concerning the history of Indigenous land-use activities on the land that is now Wallaceburg, but two hundred years ago was home to an Indigenous community.

Your participation in the focus group will occur during a feast prepared by the research team. The feast will include a traditional Portuguese beef dish called *Alcatra*. Please include at the time of your consent of any allergies or dietary restrictions that may apply to you.

Six questions will be asked to generate discussion among participants, they include:

1. Do you know how the Anishinaabeg used the land around the Wallaceburg historically? If so, how?
2. Do you know how the land changed?
3. Do many people (Indigenous and non-Indigenous) know how the land was used historically?
4. What can be done to better educate people about the way the Anishinaabeg lived on the traditional territory historically?
5. What is the greatest obstacle in educating people about this history?
6. Can you envision any collaborative restoration projects on the traditional territory that would raise the awareness of history Anishinaabeg presence?

7. Possible Risks and Harms

Participants might have discomfort in the focus group if you have little knowledge of historic Indigenous land-use on the traditional territory. Subsequently, discussions around colonization can present moments that trigger emotions associated with historical trauma for Indigenous participants, while simultaneously trigger feelings of guilt among non-Indigenous participants. The tensions inherent in discussions of this nature will be taken from a strengths-based approach that turns histories of colonization and loss to moments of collaborative potential for the land and everyone involved.

8. Possible Benefits

Community participants will benefit from the exercises by mutually discussing and locating historical Indigenous land-use practices that have largely become obscured on traditional territory. The focus group discussion will inform the development of public education initiatives that situate historic land-use practices to current restoration sites.

9. Compensation

There will be no compensation for your participation in this study.

10. Voluntary Participation

Participation in this study is voluntary. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time with no effect on your relationship with the researcher.

11. Confidentiality

Participants in the focus group will remain anonymous in any research publications, theses, or presentations that follow. All data collected will remain confidential and accessible only to the investigators of this study. If you choose to withdraw from this study, your data will be removed and destroyed from our database. While we will do our best to protect your information there is no guarantee that we will be able to do so. Representatives of The University of Western Ontario Non-Medical Research Ethics Board may contact you or require access to your study-related records to monitor the conduct of the research.

12. Contacts for Further Information

If you require any further information regarding this research project or your participation in the study you may contact Rick Fehr, by phone [REDACTED], by cell at [REDACTED] or by email [REDACTED]. If you have any questions about your rights as a research participant or the conduct of this study, you may contact The Office of Research Ethics [REDACTED].

13. Publication

If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Rick Fehr.

14. Consent

I have read the Letter of Information, have had the nature of the study explained to me and I agree to participate. All questions have been answered to my satisfaction.

I agree to be audio-recorded in this research

YES NO

I consent to the use of unidentified quotes obtained during the study in the dissemination of this research

YES NO

Signature

Date (*DD-MMM-
YYYY*)

Curriculum Vitae

Name:

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