



I. WAYNE TREATY MEMORIAL & RELATED MONUMENTS
GREENVILLE, OH

Many of the monuments in the city of Greenville memorialize the Treaty of Greenville which was signed in 1795 between the U.S. and allied Indian tribes (including the Wyandot, Delaware, Shawnee, Ottawa, Chippewa, Potawatomi, Miami).

The treaty marked the westward expansion of settlers into Ohio and Indiana, while signifying the expulsion of Native peoples from the region.

Confined to only about 1/4 of their historical lands, the Shawnee, Delaware, and Wyandot especially suffered. U.S. policy in the following years relied on the expansion of U.S. territory through purchases and treaties, as well as the destruction of Indian villages and crops (Touring Ohio n.d.).

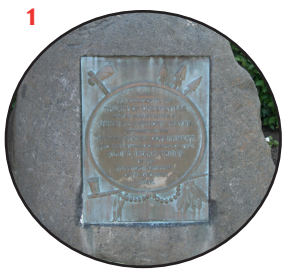
The town itself is a testament to the importance of the treaty to U.S. history. Greenville State Park in the North-East corner of the area map and Greenville Creek (Mud Creek) reproduce the importance of the treaty to the cultural landscape of Greenville, OH. It erases Indian relations to the land and recircumscribes settler institutions and discourses onto the land.

LOCATIONS:

- 1. Wayne Treaty Memorial
- 2. Treaty Signing Monument
- 3. The Tecumseh Boulder
- 4. Anthony Wayne Flag Pole
- 5. Fort Greenville Marker
- 6. Treaty of Greenville Marker

By and large, the Native influence is reduced to stereotypical representations of the Native. These representations often simplify indigenous identities to the category of “Allied Indian Tribes” or the individual Indian Tecumseh (3). The inclusion of a memorial to Tecumseh simplifies the narratives of violence and conquest in order to portray a multicultural, peaceful present where indigenous peoples are recognized as settlers.

The monuments shape a landscape that excludes and/or assimilates the Native relation to the land. It erases the history of struggle between Settlers and indigenous peoples in the region, implying this agreement/treaty was made on equal terms and was peaceful.



Historical Marker Database



Historical Marker Database



Historical Marker Database

SOURCES/FURTHER READING:
“Treaty of Greene Ville.” Touring Ohio <http://touringohio.com/history/greenville-treaty.html>
“Greenville, OH.” Historical Marker Database. <https://www.hmdb.org/map.asp?mark->

WHOSE
PAST,
WHOSE
PRESENT?

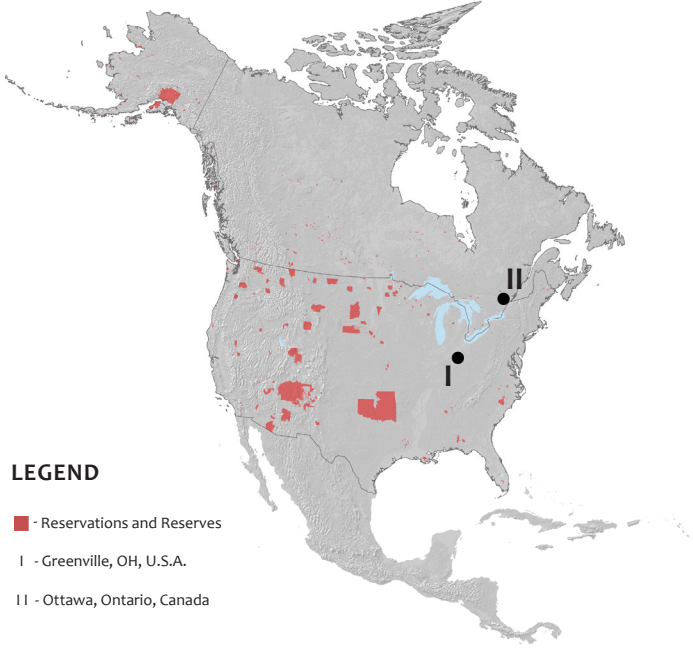
Monuments and statues connect physical sites to memories, creating an aura of the past. However, memories and histories are powerful, making monuments a site of contestation. Those who have control over monuments can shape both the landscape and the collective memory of the present.

Indigenous people obstruct settler access to land and

their growth is counter-productive to modernity. The objective of settler-colonialism is genocide through assimilation of the Native, thus eliminating them from obstructing settler access to land and resources.

‘Peace & Friendship’ monuments between Native tribes and settlers, mark agreements between the two groups and erase the struggle and genocide of indigenous people in the history of the US/Canada.

However, some indigenous activists have reclaimed these monuments, making them active sites of contestation. Through this process, they reinscribe their identity onto the lands of the settler state.



DISCOURSE MATERIALIZED

The cultural landscape is implicated in the production and reproduction of social & cultural life. While it can be a disciplinary strategy, it is also empowering in the possibilities it creates for human action. What is your role in interpreting and creating the cultural landscape?

FURTHER READING & SOURCES

Schein, Richard. 1997. “The Place of Landscape: A Conceptual Framework for Interpreting an American Scene.” *Annals of the American Geographers* 87 (4): 660-680.

Wolfe, Patrick. 2006. “Settler Colonialism and the Elimination of the Native.” *Journal of Genocide Research* 8 (4): 387-409.

“More than 60 Peace & Friendship Monuments Related to Indigenous Peoples.” *Peace Monuments Around the World*. http://peace.mariposa.com_amer_indians.htm.

CRITIQUE A MONUMENT
NEAR YOU!

Start with the history of the monument. What is the context? Who are the main participants? What is their relationship? What are their goals? Is there any text on the monument? What does it mean? Are there different connotations or understandings of the text? What is the image being constructed? Are there any biases in the representation?

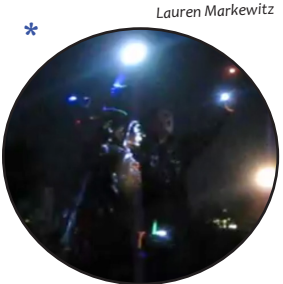
Remember, this is all about POWER!



Robert Smythe



Jeff Thomas



Lauren Markewitz

SOURCES/FURTHER READING:
“Anishinabe-Aki” <https://historyboots.wordpress.com/2013/09/20/anishinabe-aki-or-the-importance-of-the-kneeling-indian-scout-statues-light-show/>
“Anishinabe Scout.” Urbsite. <http://urb-site.blogspot.com/2009/10/anishinabe-scout.html>

II. KITCHI ZIBI OMÀMÌWININÌ ANISHINÀBE (ANISHINABE SCOUT)
OTTAWA, ONTARIO, CANADA

At this new location, the scout can be reunderstood in this new context. Rather than subservient to the settler explorer, the Native is resituated in the wilderness, on a hill overlooking the Canadian Parliament building (dotted arrow). Ironically, the park that the statue is situated in is named after the residence of British soldiers who lived in the area.

After further protests in 2013, the statue was renamed Kitchi Zibi Omamiwinini Anishinabe. The scout is still a site of modern day contestation and confrontational politics with the Settler state.

For example, on the 400th anniversary celebrations of Champlain’s trip to the Outaouais region, the Canadian state organized a light show at the Champlain monument. In response, Native supporters threw an informal party and light show at the statue (*).

- A. Samuel de Champlain
- B. Kitchi Zibi Omamiwinini Anishinabe
- * Aki-Anishinabe Party

