



American Revolution on the Frontier

Front-end Evaluation: Phase 2 Report

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INTRODUCTION

The Missouri Historical Society (MHS) is developing an exhibition focused on the American Revolution in the West. Tisdal Consulting (TC) was contracted to conduct a two phase front-end evaluation process to inform planning decisions. In Phase I of the evaluation, we explored visitors' existing knowledge about, and attitudes toward the topic of the exhibition. Influenced by these findings, the proposed name was changed to the *American Revolution on the Frontier* for this round of testing. The purpose of Phase II was to test interactive exhibit approaches designed to help visitors make connections between issues and events in this time period and issues and events in the world today. In this study we conducted two focus groups with adults who had visited the Missouri History Museum (MHM). We held these groups on the evenings of Tuesday, November 11 and Thursday, November 13, 2008.

At the time of this study, plans included six interactives focusing on how different cultural groups perceived important issues in the western war. These interactives would serve as an anchoring experience for each of the major exhibition areas. In addition, another interactive would focus on the status and situation of people of African descent in the American West during the Revolution. The decision to include this interactive was based on the strong points-of-view expressed by African-Americans respondents in the Phase 1 focus groups about including African-Americans in the story. Due to the length of time required to test these concepts, we selected three interactives to test in each group. *A Choice of Evils*, focusing on people of African descent, was tested in both groups. Interactives were tested as follows:

Focus Group One, November 11, 2008

1. The Great Land Game
2. Justice for All
3. The Trial of George Rogers Clark
4. A Choice of Evils

Focus Group Two, November 13, 2008

1. How can we all get along?
2. What are the rules of war?
3. How do we create a unified nation?
4. A Choice of Evils

This report summarizes findings about 1) each of the seven interactives, and 2) respondents' general perspectives about using interactives in exhibitions. At the beginning of each focus group, a staff member from the MHS provided a brief overview of the cultural/ethnic groups living in what was then the western edge of the British colonies at the time of the American Revolution. The focus group leader explained that prospective visitors would encounter seven computer interactives in the exhibition. She noted that by using a large touch-sensitive screen, visitors could find out more about each option and then select one or more options. After their selection, the results of those choices would be presented.

To present simulations of each interactive exhibit, focus group respondents viewed a visual cue that was part of a PowerPoint Presentation. Then, information about the *Options* they could select was read to them by four staff members from the MHS. Respondents recorded, in ink, the option or options they selected on a response sheet. After options were recorded, the focus group leader asked the participants to explain the thinking that led them to their choices. Next, MHS staff members read the *Results* sections of the interactives. The focus group leader asked respondents to describe their reaction to the *Results* or outcomes of their choices.

In the Findings section of this report, we provide *Options* and *Results* for each of the seven interactives so that readers can understand the context of the respondents' choices and discussion. Green text boxes contain stimulus material read at the November 11, 2008 focus group. Yellow text boxes show stimulus material presented at the November 13, 2008 focus group. Blue boxes contain stimulus material presented at both focus groups. Quotations from written response sheets are presented in the text without source labels. Quotations from focus group transcriptions include focus group date and gender of the respondent.

CHARACTERISTICS OF RESPONDENTS

Participants were recruited from among casual visitors to the Missouri History Museum (MHM) by visitor services staff members. Recruiting appeared to be more difficult for this phase of the study. Thus, all respondents had visited the museum prior to the focus groups. The aim of recruiting was to get equal proportions of men and women. We also set targets to get equal proportions of visitors who visited with other adults and those who generally visited with children. Targets were also set to get individuals from 18 to 75 and older with a concentration at 45 and above. This is more typical of the visiting population of MHM.

There were some recruiting challenges. Not enough respondents were recruited who generally visited with children under 18 years of age. Only one individual per group indicated generally visiting with children. Some last minute recruiting by both the museum and evaluator may have resulted in some important differences between the groups that affected their responses. Eleven individuals attended each of the two focus groups for a total of 22 respondents in the study. However, the November 11 focus group had a larger number of younger respondents (five in 25 to 34 year old age group) and a majority were female (eight of the 11 respondents). Two of these younger respondents worked at a local cultural institution and were enrolled in a museum studies program at the University of Missouri, St. Louis. Their response appears to reflect some of their professional interest and knowledge in exhibit development. There were three African-American participants in this group all of whom reported their age as less than 34 years old.

In the November 13 focus group, the majority of participants were over 55 years old. In this group six were male and five were female. Among members of this group, were a business consultant, a teacher, and several others who considered their knowledge on the topic quite extensive and authoritative. As will sometimes happen in focus groups, we had one participant with a very forceful personality who overpowered discussion on the first two exhibits we discussed. We also had a history professor. His perspectives carried considerable weight with some participants and this also may have made some people less likely to offer their perspectives. In the findings section, we will note these group differences when they appear to have affected responses. There were three African-Americans in this focus group, all reporting their ages as over 45 years old. This provided a good contrast to the perspectives of those of the younger participants in the November 11 group.

DISCUSSION OF FINDINGS

Likelihood of Using the Interactives

At the beginning of both focus groups, respondents were asked to rate the likelihood of using the interactive exhibits on their response sheets when they encountered them in an exhibition. It is important to remember that we asked for this response before discussing the particular interactives planned for this exhibition. We asked for their general ideas about interactives. While most responses skewed to the high or positive end of the scale, there are a considerable number of fairly low responses. Figure 1 shows the range of responses.

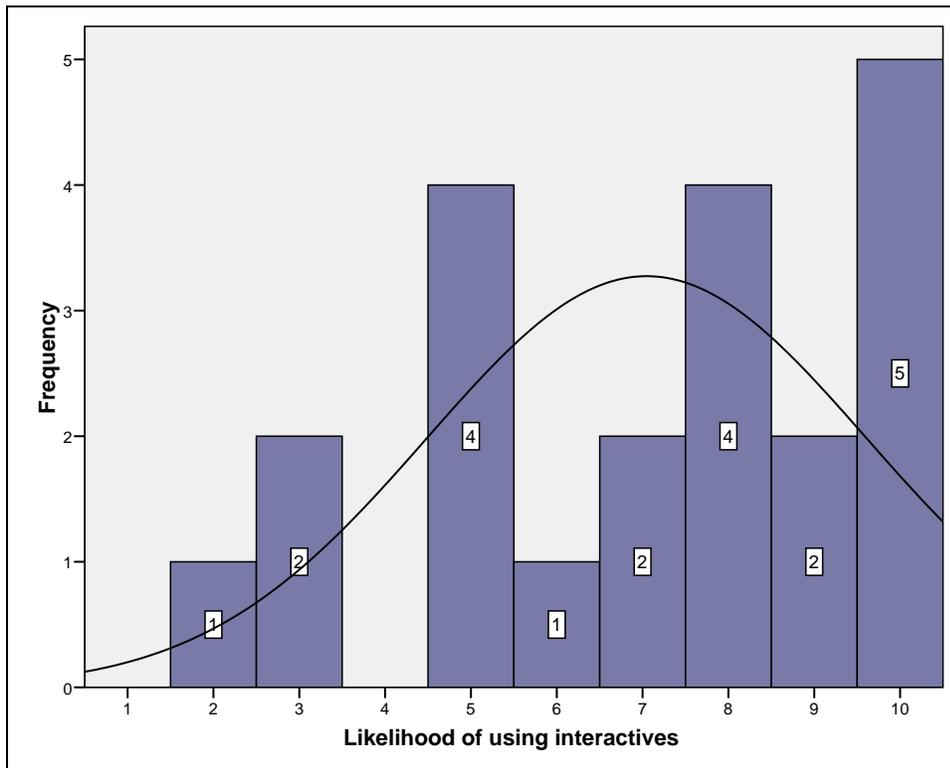


Figure 1. Likelihood of using interactives (N = 21) – 1 = Not Very Likely to 10 = Very Likely

As reflected in their ratings, many of the respondents in both groups had positive general orientations to using interactives.

I like hands-on things - videos are alright depending on content. I've seen very few exciting text/picture panels.

I am hands-on. I love anything that I can be a part of as opposed to learning passively.

Interactives are fun.

I absorb more information & it's more entertaining.

If I think something is interesting, I like visuals & other tools to explain things.

It makes you think not just observe and opens discussion.

But in each group, there were a few respondents, often older adults who had some reservations about whether or not they would use interactives. In some cases these were issues with using technology.

I am computer ignorant. LOW TECH helps.

For other respondents, the likelihood of using an interactive was dependent on of the level of crowding or on the design of the specific exhibit.

It depends on the number of people waiting to use the exhibit. I also find I don't take time to read lengthy instructions for an interactive; and it depends on if the exhibit itself catches my eye and is a subject that interests me.

The Great Land Game

The Great Land Game was discussed at the November 11 focus group.

Text Box 1.1 Options -- The Great Land Game

The Great Land Game

In the 1770s there were different ways of dividing up the land. Each created a different kind of community. If you were moving west, which would you prefer?

A. Metes and Bounds

You can take any land that is not claimed and draw the property lines yourself. This means you can get the best land and leave the bad land for someone else. You may grow much richer this way, but you will have to defend your claims in court.

B. Township and Range

The government divides up the land into squares and you have to buy it that way. You may get some bad land along with the good, but so does everyone else. You and your neighbors are on an equal footing. However, you will have no close neighbors.

C. Long Lots

The land is divided into long strips with some river frontage on each strip. Everyone lives on the riverbank and uses the land behind as they wish. You live close to your neighbors and can socialize with them or call on them in emergencies.

D. Village and Field

Everyone lives in a village and farms individual plots in a common field. All the other land is owned communally, and is used for livestock, woodlots, and hunting. You won't have a deed to your land.

In general, respondents made only a few connections methods of dividing up land. Several respondents discussed having some difficulty with the vocabulary and unfamiliarity of the concepts in this interactive.

Some of the terms I'm not familiar with. (ARW2_FG_111108, male)

Yeah, as I look at the words, the definition of them don't match what I thought they were. (ARW2_FG_111108, male)

The term "metes" was unfamiliar to several respondents. Few respondents had heard of or understood the ideas underlying the *Township and Range* option. They noted that neither major term ("township" and "range") was defined in the explanation. For some this made choosing difficult.

Because the titles I wouldn't have necessarily understood. (ARW2_FG_111108, female)

I don't use the word "metes" very often. (ARW2_FG_111108, male)

No, I have never . . . heard of it. (ARW2_FG_111108, male)

Yeah, as I look at the words, the definition of them don't match what I thought they were. As far as Village and Fields, and Townships and Range, there was a different meaning to that because I would have thought just differently. (ARW2_FG_111108, male)

I'm not exactly sure but when they -- when the definition was read I was like oh that's not . . . what I first thought. (ARW2_FG_111108, male)

In general, individuals were attracted to their choices by access to the river, the benefits of individual ownership, and options that included neighbors nearby.

Well in those days you were so dependent on the river for getting supplies and anything else you needed, that access to the river was terribly important. (ARW2_FG_111108, male)

I would like to claim my own land basically (ARW2_FG_111108, male)

I did because you know it's your property. (ARW2_FG_111108, female)

I just liked the idea of being able to be like this is mine (ARW2_FG_111108, female)

I liked the combination of ability to cooperate with your neighbors and having that community aspect. (ARW2_FG_111108, female)

I thought it sounded the best out of the four. Because I mean having more people in the -- being, you know, being there like in the village. (ARW2_FG_111108, female)

The most discussion provoking aspect of the *Options* and *Results* was whether or not the method would require a lawyer or defending the claim in court.

And then, I don't know the part about arguing with lawyers in court wasn't so fun sounding. But I like being able to set your own boundaries. (ARW2_FG_111108, female)

I don't know how rich I would have been so I don't -- I don't know if I would have had a good lawyer then, I mean you know, I might have lost my land. (ARW2_FG_111108, male)

You can own this, that, and all of it if you have money. And if you have, you know, of course if you have money, then I guess you could have the lawyers to go to court for it . . . (ARW2_FG_111108, female)

A summary of responses is shown in Table 1. Respondents selected *Township and Range* and *Long Lots* the most frequently with four individuals selecting each of these options. Two individuals selected *Metes and Bounds* and one selected *Village and Fields*.

When asked about the reasons for the selections, one respondent noted that she selected *Metes and Bounds* because the crazy lines on the screen made her curious.

I liked it because of the picture that's drawn up there with all the crazy lines. The other ones are like so straight forward and like square and stuff. But that was just all crazy lines and I was really curious to find out like how they did it and stuff. (ARW2_FG_111108, female)

Another said that he would select *Metes and Bounds* because he wanted to own the land individually and have the opportunity to select land with better soil and access to water.

And you know I can choose . . . maybe the soil is better there and I can, you know, or maybe I can be closer to the water, you know, have fish or whatever. . . . I could just have all my own choice. (ARW2_FG_111108, male)

Those selecting *Township and Range* liked the idea of individual ownership. They valued not having to have a lawyer to defend their land. Respondents choosing *Long Lots* focused on the river. Some noted the importance of river transportation during this time period.

Well in those days you were so dependent on the river for getting supplies and anything else you needed that access to the river was terribly important. (ARW2_FG_111108, male)

[With land on the river] I could receive goods and transport completed goods or you know, whatever my crops were. (ARW2_FG_111108, male)

Another respondent had learned about this method of land selection when her St. Louis neighborhood was designated as a historic area.

I chose C. For one thing I know it extended even back from the river. . . I use to live in Tower Grove Heights and we had our houses put on the registry. And even back that far they used this method, the French, the French did that. (ARW2_FG_111108, female)

Another individual noted that people living along the river appeared to have neighbors close by.

I liked the combination of ability to cooperate with your neighbors and having that community aspect. (ARW2_FG_111108, female)

This attracted her to this option. The individual who chose the *Village and Fields* option was also attracted by the idea of having neighbors.

Table 1. The Great Land Game Option Choices (N = 11)

Options	Frequency	Percent
Metes and Bounds	2	18.2
Township and Range	4	36.4
Long Lots	4	36.4
Village and Fields	1	9.1
Total	11	100.0

Text Box 1.2 Options -- The Great Land Game

Great Land Game Results:

A. You chose the system used in **Kentucky**.

Anglo-American settlers moving west in the 1770s favored this system because they thought it would benefit them. But as it turned out, the system actually benefited people rich enough to employ lawyers to defend their claims and attack others'. As a result, many small landowners lost their homes, and their land went to wealthy speculators.

B. You chose the system used in **Ohio** and the western U. S.

This system was invented in America and first used in the Northwest Territory. Thomas Jefferson advocated it because he thought it would create a nation of independent, self-sufficient farmers who would be well suited to democracy. Historians in the 1890s argued that it did.

C. You chose the system used in **Quebec** and **Louisiana**.

Long lots were used by French settlers. Strips of land were well suited to plow agriculture, because you didn't have to turn the plow around as much. The narrow plots gave everyone equal access to the river for water and transportation. Originally, most French settlers rented their land from seigneurs, or large landlords, who received it in grants from the king. But by the 1770s most French owned their own land.

D. You chose the system used by the **Indians** and the **Illinois French**.

The tribes south of the Great Lakes were farmers who owned acres of fenced agricultural fields and livestock like cows and pigs. Though Indian families owned their own fields, they did not fence them individually; they cooperated with other families to build a common fence. The French who lived in the interior used the Indian system, perhaps because it resembled medieval European customs. This system is no longer used in North America.

After results were read, respondents reflected on their satisfaction with their selections. The idea that the *Metes and Bounds* process would require defending the claims in court appeared to catch respondents' attention. One respondent claimed that she was satisfied with her choice and would be willing to fight for her claim in court.

I am good. I am not worried about losing my land and I will be your lawyer if you need it. And I'll be good. (ARW2_FG_111108, female)

Another respondent pointed out that this method still appears to be prevalent today with litigation over land ownership and that arguing with lawyers did not sound pleasant. She surmised that the rich tended to win such arguments.

Another respondent connected what she had learned to the crazy quilt pattern she had seen from from airplanes.

I've seen it from an airplane, but I've never -- -- I mean when you fly over you -- I've seen it but I didn't know that's what it was called. (ARW2_FG_111108, female)

Only one respondent indicated that she was familiar with the *Township and Range* option and noted that it was used in homesteading land in some areas.

I've heard of it.... I once lived on part of a.... homestead, yes. The area where I grew up was marked off that way in township and range, with north, south, east, and west boundary lines. (ARW2_FG_111108, female)

Others were not familiar with this method of land selection. The *Village and Field* method was familiar to only respondent. She had encountered this method from ethnographies and college coursework.

I had to write about it and different ethnographies that were -- had been published, you know, that I had read in undergraduate where they talked about people going from the village to the fields to work the land and walking back. (ARW2_FG_111108, female)

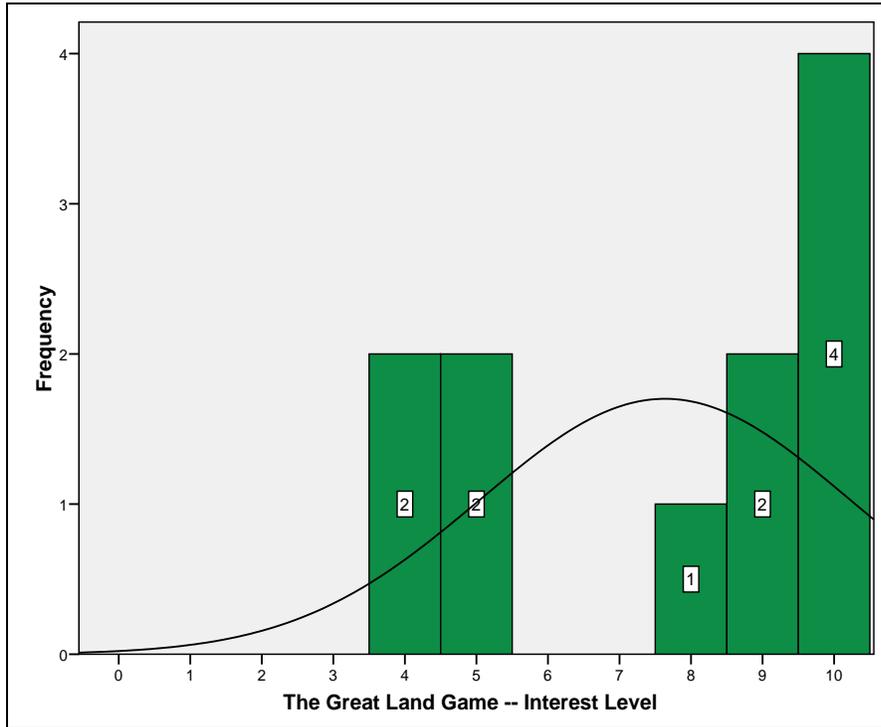


Figure 2. *The Great Land Game* (N = 11) -- 1 = Very Boring to 10 = Very Interesting

At the end of the focus group, respondents were asked to rate how interesting they found each interactive to be. The possible range was from 1 = *Very Boring* to 10 = *Very Interesting*. In general, respondents at the November 11 focus group tended to rate their interest in *The Great Land Game* either fairly high or fairly low. The average for this interactive ranked. Figure 2 includes individual ratings for *The Great Land Game*.

How can we all get along?

This proposed interactive was the first exhibit discussed at the November 13 focus group. One of the first questions respondents asked was about African-Americans during this time frame. This indicates that African-American respondents in these focus groups, like those in Phase 1 of the study, see the inclusion of the story of people of African descent as an important way of connecting to the exhibition.

Text Box 2.1. How can we all get along? -- Options

How Can We Get Along?

The biggest problem in the West was conflict between Indians and Anglo-American settlers. At the time, people had several proposals about how to resolve it. Which would you choose?

A. The Blended Heart

People of the different groups ought to intermarry and blend together. They will become so connected by family ties that they will stop fighting. In time, they will resemble each other more and more.

B. The Pen

The two groups ought to settle their disputes legally, with negotiated treaties and written agreements.

C. The Sword

The two groups will never get along, and the only way to resolve the conflict is by war. The winner will then dictate a settlement.

D. The Two Paths

Each group ought to live in a separate place with defined boundaries, so people can rule themselves and live as they choose. They will follow separate but parallel paths.

After these options were read and before they made their choices, respondents had several questions about what ethnic and cultural groups were included in the idea of this interactive. Previously, they had received information about four groups—American, British, French, and Indians. Phrasing for this interactive appeared to indicate only two groups. The focus group leader asked the project director for clarification that this was indeed specifically focusing on Anglos and Native Americans. She confirmed that this was the focus. This may need additional clarification for users since their expectations may be to see all four groups in each of the seven exhibits.

Respondents also said that they needed to hear all four options to make a choice. One respondent objected to having to make a choice. She thought that people had learned a lot since this time and felt coerced by having to select one of these options.

I feel as if we're being boxed into set mindsets that are frozen. And that we've learned an awful lot since this has happened. (ARW2_FG_111308, female)

Among the 11 respondents attending the November 13 focus group, five chose the *Blended Heart* option, three chose *The Two Paths*, two chose *The Sword*, and only one chose *The Pen*. In providing their reasons for their choices several respondents appeared to be selecting by a process of elimination. One respondent who chose *The Sword* said that the Indians should have killed all Europeans who stepped on the shore—all the other options were “crap.” He said that *The Pen* assumed made shared concepts that could not be met by the situation.

Yeah, my problem with the pen, it makes an assumption of a common language, a common culture, a common understanding. (ARW2_FG_111308, male)

Table 2 includes the rating frequencies for each of these options.

Respondents who selected both *The Blended Heart* and *The Two Paths* said they were trying to identify the least violent options.

The least violence, less destruction. Groups can -- if they can merge and were together, they'd probably grow together. (ARW2_FG_111308, male)

Others indicated that it was difficult to isolate their choice in the specific timeframe of the Revolution—they all have knowledge of what happened historically on the American frontier after this time.

I find it difficult to isolate what has really happened. I can't break my mind to see this situation as isolated. (ARW2_FG_111308, male)

Even respondents choosing *The Blended Heart* did not know if it would have worked at the time, but they did see it as the opportunity to redirect the violence into building families. But, even those respondents expressed the idea they were participating in some wishful thinking.

I don't think it would have worked back then (ARW2_FG_111308, female)

The blended heart. Yeah, mostly out of wishful thinking. Hoping that if the two societies blended together they would come together and learn to live together. (ARW2_FG_111308, female)

Table 2. How can we all get along? Options Selected (N = 11)

Options	Frequency	Percent
Blended Heart	5	45.5
The Pen	1	9.1
The Sword	2	18.2
The Two Paths	3	27.3
Total	11	100.0

Text Box 2.2. How can we all get along? -- Results

How Can We Get Along? Results:

A. You chose a solution advocated by the **French**.

The French did not always get along with the Indians; they learned to coexist after a century of experience at adapting to Indian ways. By the 1770s they had intermarried so much that nearly every western French family was *métis*, or mixed. Thomas Jefferson also advocated this solution. So did many Indians, who lacked the Anglo-American reservations about racial mixing.

B. You chose a solution advocated by the **British**.

In British law, Indian tribes were treated as sovereign nations, like France or Spain. Only the Crown could make a treaty or declare war against another nation. This principle was adopted by both the United States and Canada after the Revolution, and resulted in the treaties that underlie government relations with Indian tribes today. Indians maintain that the treaties are still legally binding.

C. You chose a solution advocated by **American** settlers.

The Indians identified Virginians with this idea by calling them *Kitchimokomans* or Long Knives. But regardless of origin, most Anglo-Americans living in the West during the Revolution came to advocate war because they saw the conflict as too intractable to solve any other way. Many Indians agreed, because diplomacy had failed.

D. You chose a solution advocated by the **Indians**.

Indian diplomats tried over and over to solve the conflict by drawing boundaries between Indian and Euro-American land. During and after the Revolution, the governments of both Britain and the U.S. accepted this idea, but could not make their citizens obey. Today, it is reflected in the system of Indian reservations in the U.S., and reserves in Canada.

Respondents said that people would need to hear all the options to understand their own choices. The context of this issue was a topic of discussion. A couple of participants felt very strongly that events that both preceded and followed the Revolution needed to be considered to fully understand the issue addressed by this interactive. Actions of the British, in particular, were questioned, specifically their level of commitment to treaties to prevent settlement of the West.

And how committed were they to those efforts to get their citizenry to obey those boundaries? (ARW2_FG_111308, male)

Most respondents appeared to agree that this issue needed to be considered in a larger scope than simply the events that occurred during the American Revolutionary War.

I'm thinking that part of the difficulty is that we don't know enough what the scope of this thing is. So we don't know what follows, we don't know how much additional information will be provided. We don't know what are the threads that will be developed [in the exhibition]. (ARW2_FG_111308, male)

This was a topic that elicited passionate and strong opinions. One respondent noted that only four groups had been introduced but that these results introduced another – Canadians. They were curious why this group had not been introduced. This is a point that will need to be clarified.

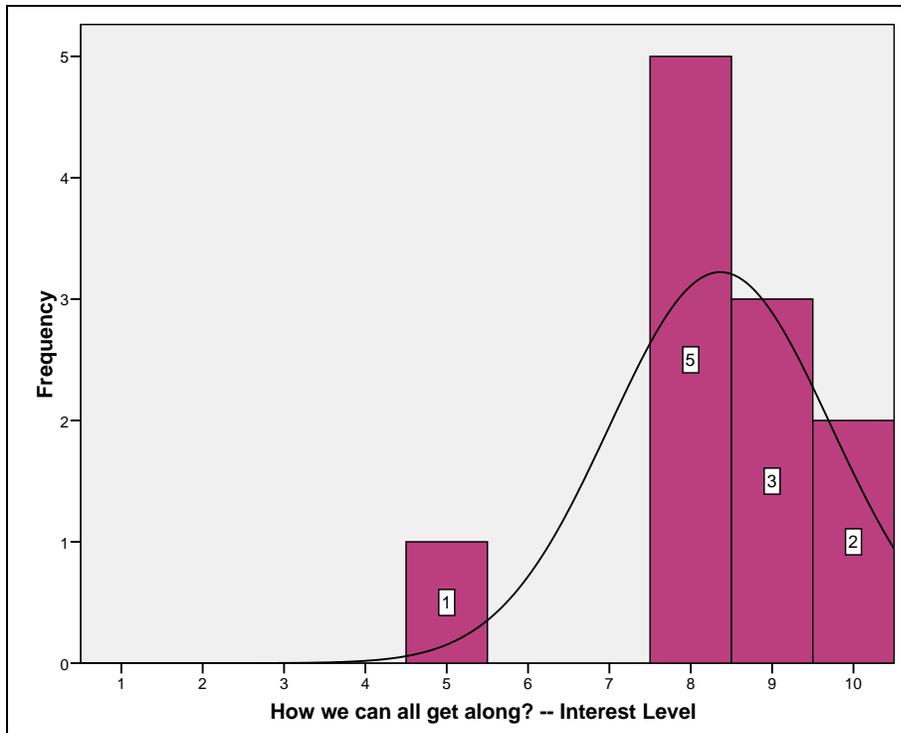


Figure 3. How can we all get along? -- 1 = Very Boring to 10 = Very Interesting

Respondents at the November 13 focus group rated this interactive as fairly high in terms of interest. While most rated it at a level eight or above, only two respondents rated it as a 10. One respondent rated it fairly low at a five. The average rating ranked second among the four exhibits they rated. Figure 3 shows the range of ratings.

Justice for All

We discussed *Justice for All* at the November 11 focus group. At first some respondents did not think they needed to hear all the options to make a choice. After considering the interactive as a whole, respondents commented that visitors did need to hear all the options so that they could understand the comparative benefits and weaknesses.

Discussion of this interactive brought to mind both the conditions of surviving on the frontier and current day situations. Frontier situations included the survival challenges of losing shelter, transportation, or food. Current day situations discussed included drive-by shootings, the O.J. Simpson trial, and even the justice involved in customer service at a department store.

Respondents cited that current day justice often does not satisfy the desire for justice nor does it prevent attempts of some sort toward revenge.

Text Box 3.1. Justice for All -- Options

Justice for All

Crime happens. But in the West, peace was so fragile that a crime across national lines could lead to war. Crimes had to be resolved, but Indians, British, French, and Americans had different legal customs and different ideas of justice. Here are four solutions people tried when cross-cultural crimes occurred. If you were a victim, which one would satisfy you? In choosing, please try to prevent a war.

A. Trial

Regardless of the origins of those involved, European authorities should arrest the criminals, try them in court, and carry out punishment according to the law.

B. Compensation and an apology

To avoid a larger conflict, the criminal's people should express sorrow and prove their sincerity with a generous gift to the victim and his family.

C. Let the other sides handle it

Authorities on the victim's side should demand that authorities on the offender's side punish the crime.

D. Revenge

Victims can not count on authorities of either side to act fairly on their behalf, so if they want to have justice and deter crime, the only way is to do it themselves.

After hearing the options, several respondents said that they needed a specific crime to consider in order to make a choice.

It's not real specific; it just says if you were a victim, to me it would depend on the type of crime. (ARW2_FG_111108, female)

Several noted that losing a horse or a home in the challenging environment of the frontier could compromise someone's ability to survive.

If I burned your house down, that may be more severe to you than if I took your only means of getting around or if I killed one of your family members. (ARW2_FG_111108, male)

Table 3 shows the options respondents chose. Four respondents selected a *Trial*, and seven opted for *Compensation and Apology*. No one chose *Revenge* or *Let the Other Side Handle It*. Most respondents who selected a *Trial* agreed that they selected this option because it allowed all sides of the situation to be considered and because it was the most familiar to them.

*Because supposedly you're supposed to be able to tell your side of the story, you know, every side is heard so everyone should be able to get their say.
(ARW2_FG_111108, female)*

Compensation and Apology appeared to be a particularly attractive option to many respondents. They pointed out that this option provided for correction to the injustice that might harm someone's chance's of survival on the frontier.

*Well I was just thinking if I were living out on the frontier I mean I would have worked hard to build up this homestead from scratch basically, building the fence, building the house. And if someone comes by and knocks my fence down and lets all my cattle go, well then, you know, I want someone to come and build that fence back and put -- round up my cows. I don't want money compensation necessarily, I want, you know, just to fix the efforts that I've put into it.
(ARW2_FG_111108, female)*

You worked hard and you lose your cows or your horses or whatever, you know, you need that to live off of. (ARW2_FG_111108, female)

*That would change your whole lifestyle. You couldn't get to town, you couldn't plow your field. So on this -- on the frontier a horse . . . was important.
(ARW2_FG_111108, male)*

Table 3. Justice for All – Options Selected (N = 11)

Options	Frequency	Percent
Trial	4	36.4
Compensation and an Apology	7	63.6
Let the Other Side Handle It	0	0.0
Revenge	0	0.0
Total	11	100.0

After hearing the results, respondents said that they would recommend that everyone hear all options—otherwise the methods could not be considered in relation to each other.

*I could understand that you might want to hear about everything, you know, so you could understand more about, you know, what was going on.
(ARW2_FG_111108, male)*

*Yeah, I would want to hear the answers to all four And I probably would have gone back to look and see well which one would have been the better option.
(ARW2_FG_111108, female)*

They noted that a *Trial* appeared the most legitimate, but surmised that this was simply because it is the most familiar method in today's world.

I have a tendency to think that... everybody wants to say the legitimate way of handling with conflict and the way we've been brought [up that] is trial. (ARW2_FG_111108, female)

However, there was considerable discussion noting that the outcome of trials in the present day is often unsatisfying and that revenge still plays a considerable role in the processes. Situations such as drive-by shootings and O.J. Simpson (cited as a miscarriage of justice) showed how limited the *Trial* method can be in providing justice and in keeping the peace.

A lot of people still feel that as "an eye for an eye, a tooth for a tooth," though not many people would admit that. But I still think that's a -- that's as big a player as the legal proceeding is. (ARW2_FG_111108, female)

One individual posited that he had selected *Compensation and Apology* because he had an American Indian heritage.

It also brings to mind though my background and my culture is American and American Indian. And that's -- I chose Compensation and Apology and I didn't really know why, but after hearing the four explanations it -- from my cultural heritage it came to mind (ARW2_FG_111108, male)

No one trusted the option *let the other side handle it*. Respondents said that this option did not appear to have the ability to solve the injustice. They would not trust the other side not to produce an unfair result.

They may be in favor of what happened. (ARW2_FG_111108, male)

They may not want to compensate you. (ARW2_FG_111108, female)

Text Box 3.2. Justice for All -- Results

Justice for All Results:

A. You chose a **British** solution.

British authorities tried over and over to make everyone obey English common law. But Indians resented being held to laws they had not made, and Euro-American juries refused to convict their own people for crimes against Indians. The French had laws of their own and resented the imposition of British law. This solution did not prevent war.

B. You chose an **Indian** solution.

Indian leaders tried over and over to persuade Europeans to use the condolence ceremony, an ancient and honored way of healing rifts caused by intertribal crimes, including murder. But while Europeans were often willing to pay compensation when their side had committed the crime, they wanted a harsher penalty when they were the victims. This solution did not prevent war.

C. You chose a **French** solution.

The French only came to this after having tried all the other solutions. It satisfied no one, since no one trusted the criminal's people to carry out justice. This solution did not prevent war.

D. You chose an **American** settler's solution.

Americans tried hard to prevent each other from seeking revenge. The first thing they did when settling a new region was to set up courts. But poorer settlers did not trust the courts to defend them, and there was no police to enforce the law. Many Indians also chose revenge because it was the only way they could get justice. But revenge attacks led directly to war.

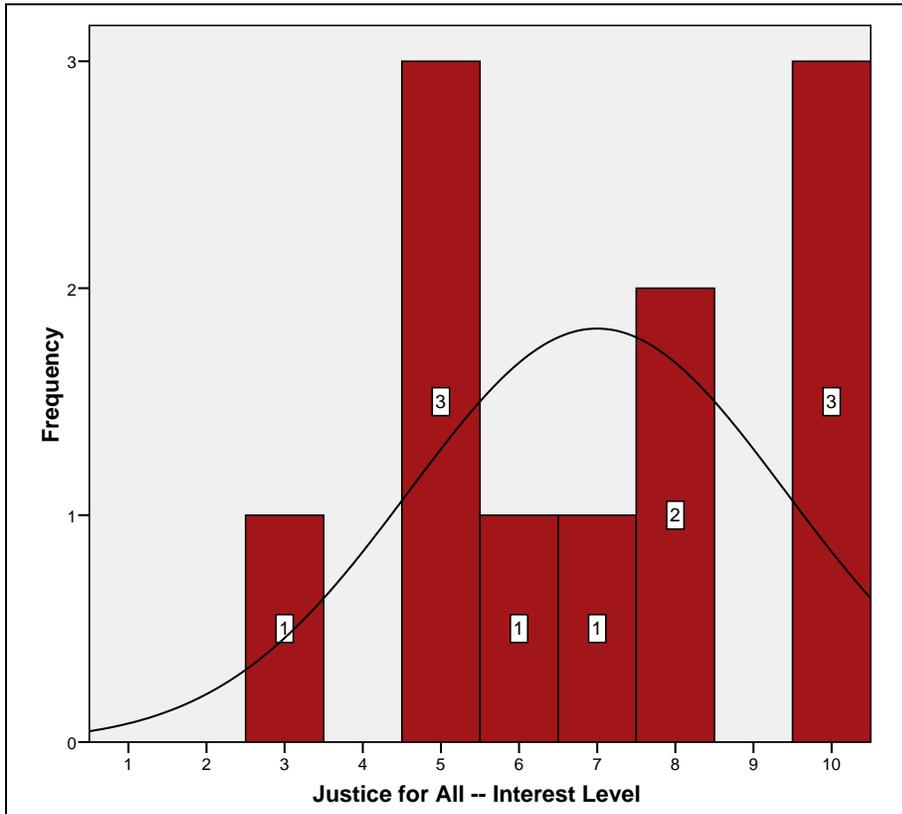


Figure 4. Justice for All Interest Level (N = 11) -- 1 = Very Boring to 10 = Very Interesting

Justice for All was rated somewhat lower than some other interactives by respondents attending the November 11 focus group. Only three respondents rated it at 10, the highest level. The other most frequent rating was much lower at a 5. The range of interest ratings is shown in Figure 4.

The Trial of George Rogers Clark

We tested this interactive at the November 11 focus group. Almost all the respondents believed that the testimony was too long and the language too unfamiliar to be comprehended by listening to it once. They said that they would want the testimony to be written so that they could go back over it to understand what was being presented. One individual suggested that an account in contemporary language would be helpful. Even when asked directly, the group did not respond to questions about bias or credibility. In addition, several suggested that some information about the norms and attitudes of the time would help them make a choice as to Clark's guilt or innocence.

Text Box 4.1. The Trial of George Rogers Clark -- Options

The Trial of George Rogers Clark

It was the middle of the siege of Vincennes. Colonel George Rogers Clark and his American troops had British governor Henry Hamilton and his men trapped in their fort when something happened that led the British to accuse Clark of war crimes.

You be the jury. These are the witnesses' actual words, and this is all we know. Do you think Clark was innocent or guilty?

A. The testimony of British Governor Henry Hamilton

About two in the afternoon the party of Indians which had gone towards the falls of Ohio returned. Col. Clarke sent off 70 men to attack them, who fired on these people unprepared and made 5 of [them] prisoners....

On their arrival, they were placed in the street opposite the Fort Gate, where these poor wretches were to be sacrificed. [They] began to sing their Death song, and were butchered in succession, though at the very time a flag of Truce was hanging out at the fort and the firing had ceased on both sides. A young chief of the Ottawa nation called *Macutte Mong*, having received the fatal stroke of a Tomahawk in the head, took it out and gave it again into the hands of his executioner who repeated the Stroke a second and third time, after which the miserable being, not entirely deprived of life, was dragged to the river, and thrown in with the rope about his neck where he ended his life and tortures. This horrid scene was transacted in the open Street, and before the door of a house where I afterward was quartered, the master of which related to me the above particulars. The Blood of the victims was still visible for days afterwards, a testimony of the courage and Humanity of Colonel Clarke.

...I met him on the parade outside the Fort; he had just come from his Indian triumph all bloody and sweating—seated himself on the edge of one of the batteaus, that had some rainwater in it, & while he washed his hands and face still reeking from the human sacrifice in which he had acted as chief priest, he told me with great exultation how he had been employed. (Barnhart 1951:182-83)

B. The account of American Colonel George Rogers Clark

A Party of Warriors sent by Mr. Hamilton against Kentucky was discovered. Six of them was made Prisoners, two of them Scalped and the rest so wounded as we afterwards learnt, but one Lived. I had now a fair oppertunity of making an impression on the Indians--that of convincing them that Governor Hamilton could not give them the protection that he had made them to believe he could. In some measure to insence the Indians against him for not Exerting himself to save their Friends, [I] Ordered the Prisoners to be Tomahawked in the face of the Garrison. It had the effect that I expected: they upbraided the English Parties [for] not trying to save their friends and gave them to understand they they believed them to be liars and no Warriors. ...As we yet had an Enemy to contend with of more Importance than they were, there was but a few minutes [spent] in Executing the business. (James 1912:144, 288)

C. The testimony of British Lt. Jacob Schieffelin

At the time our flag [of truce] was out from Fort Sackville, an Indian party who had been on a scout returned. The Rebels with the inhabitants of the town ran to meet them. Several [were] killed on the domain in sight of our Fort, others brought in, kicked by them, they marched through the streets, with two Indian partisans, Frenchmen in his Majesty's service, were seated in a circle, when Colonel Clark the Commandant of the Rebels, took a tomahawk, and in cool blood knocked their brains out, dipping his hands in their blood, rubbing it several times on his cheeks, yelping as a savage. The two Frenchmen who were to share the same unhappy fate were saved from this bloody massacre. This is a treatment unprecedented even between savages, to commit hostilities at the time a flag [of truce is] sent them.

The dead carcasses of these unhappy fellows, were dragged to the river by the soldiery, some who had yet been struggling for life, after being thrown into the river. An Indian Chief of the name of Muckeydemonge, of the Ottawa nation, after Colonel Clark had struck the hatchet in his head, with his own hands drew the tomahawk, presenting it again to the inhuman butcher, who repeated the stroke. After the Governor and his officers were out on parole in the town, they had seen the blood on the ground, of these unhappy men for a considerable time; the dead bodies were stripped naked and left for the wild prey. [I] was an eye witness. (Haffner 1978: 20)

D. The testimony of American Captain Joseph Bowman

There came a party of Indians down the hills behind the Town, who had been sent by Gov. Hamilton to get some Scalps and Prisoners from the falls of Ohio. Our Men having got news of it pursued them, kill'd two on the Spot, wounded three, took 6 Prisoners, [and] Brought them into Town. Two of them proving to be White men That they took Prisoners, we releas'd them and brought the Indians to the Main Street before the Fort Gate, there tomahawked them and threw them into the River—During which time Govr Hamilton and Col. Clark met at the Church. (James 1912:161)

As shown in Table 4, five of the respondents responded that Clark was innocent. Two others said that he was guilty, and four responded that they did not know. Only some of the respondents appeared to understand the concepts of “war crimes.” One older individual cited what the Nazis did in the concentration camps and another cited the Geneva Convention.

I would say what -- what happened during World War II at Auschwitz, Birkenau, or Dachau, the holocaust. (ARW2_FG_111108, male)

It's really difficult to say though, because our modern definition of a war crime is what's in violation of the Geneva Convention. (ARW2_FG_111108, female)

Several others did not appear to be familiar with this idea. One respondent said that she thought it was simply a crime committed during a war.

I would just assume it's like any sort of type of crime that we have at peace time, it's only committed during a war, is what I would be (ARW2_FG_111108, female)

Another said that war was violent and that in war “anything goes.” Respondents familiar with the concept of war crimes wanted to have more contextual information about attitudes of the era.

It's really difficult to say though, because our modern definition of a war crime is what's in violation of the Geneva Convention. So if . . . they didn't have that then . . . it's a totally different context. (ARW2_FG_111108, female)

Table 4. The Trial of George Rogers Clark – Options Selected (N = 11)

Options	Frequency	Percent
Innocent	5	45.5
Guilty	2	18.2
Don't know	4	36.4
Total	11	100.0

Text Box 4.2. The Trial of George Rogers Clark -- Results

The Trial of George Rogers Clark Results:
Clark was never tried for killing the Indians, and historians to this day disagree on whether he was guilty. Your answer is as good as theirs.

When asked if this scenario brought to mind any current events or situations, respondents cited several examples. They mentioned the Guantanamo Bay detention camp, a recent American bombing in Afghanistan during a wedding where civilians were killed, and the sinking of a passenger liner by the German's right before the U.S. entry into World War II. But, one respondent returned to her idea that all was fair in war and rejected some of these examples as war crimes.

So it's -- it's like the difference between if you kill someone and you're not at war, then they call it murder. But if you kill someone and you're at war then they call it, you know, it's like casualty of war. (ARW2_FG_111108, female)

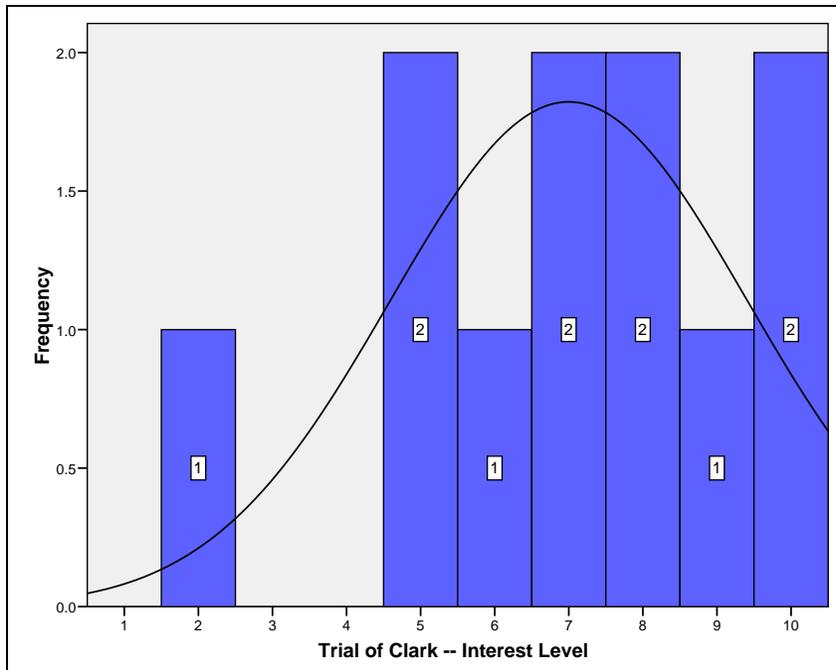


Figure 5. Trial of Clark Interest Level (N = 11) -- 1 = Very Boring to 10 = Very Interesting

Figure 5 shows the range of interest ratings for the *Trial of George Rogers Clark* interactive. Like *Justice for All*, this interactive was rated somewhat lower by the respondents at the November 11 focus group. The average rating for this interactive was a 7 and this was a lower rating than for either *The Great Land Game* or *A Choice of Evils*.

A Choice of Evils

This interactive, focusing on people of African descent during the 1770’s, was tested at both the November 11 and the November 13 focus groups. In the November 11 group, respondents said they wanted to hear all four options before making a choice. One respondent suggested that it would help her to see the geographic locations of the individuals compared to later historical events she associated with slavery.

I don’t remember if there was mention of geographic area... but I can’t recall it at the moment, but that would be something that I would want...Just a mental map for myself. Maybe it would be just to . . . understand the differences that existed even in that time. (ARW2_FG_111108, female)

Text Box 4.1. A Choice of Evils -- Options

A Choice of Evils

Even on the frontier, most people of African descent were slaves in the 1770s. Indians, Americans, British, and French habitants all had slaves, but the rules and conditions were different. Here are four people who lived in slavery on the frontier. Who would you choose to be?

A. Pompey

Pompey was living in slavery in Virginia when he was captured by the Shawnee Indians. Among the Shawnee, slavery was not based on race; war captives of any race were enslaved. But Pompey quickly learned their language and became a translator for the great chief Cottawamago, or Blackfish. To achieve equality in the Shawnee community, he had to adopt Indian ways and share their hardships and dangers. It was possible for him to achieve respect, but only by proving himself as a warrior.

B. Monk

Monk lived as a slave in Kentucky. His master, James Estill, brought him from Virginia to help with the hard labor of starting a farm and building a home. Whites in Kentucky regarded blacks as inferior, but because Monk did crucial labor in a dangerous setting, he had privileges unknown in the East, such as the right to carry a gun for defense. But his future was uncertain; he could be sold and his family broken up. His children's chances of getting education or advancement were bleak.

C. Marie

Marie was a slave in French Kaskaskia. Like most slaves there, she probably worked in the fields during planting and harvest, and did domestic chores the rest of the time. Her master regarded her as inferior, but nevertheless as a Christian soul. He encouraged her to baptize her children in the Catholic church. She lived in a small household with only a few other slaves, and was allowed to socialize on Sundays, or even work for money in her spare time.

D. Esther

Esther became a slave in British Detroit after she was captured in Kentucky by the Shawnee Indians on a war party. They gave her to Captain Henry Bird as a gift, and he employed her as a slave in his household. In Britain there was growing sentiment for abolition of slavery, and the British army offered freedom to American slaves who would join their cause. If Esther served her British master faithfully, she might hope to be rewarded the same way, especially if he took her back to England.

A majority of respondents attending the November 11 group chose Pompey. Respondents indicated that their reason for this selection was that, living among the Indians, he appeared to have more freedom. In addition, he had the opportunity to be useful and gain respect. They cited that slavery in this culture was based on circumstance not on race or ethnicity.

Well I -- I chose him because I was kind of thinking more short-term than long-term on him. He seemed to be the most free out of everybody. He didn't have someone each and every day saying okay do this, do that. You know, he -- he didn't have the slavery and the confinement of how -- how I envision slavery to be. How I've always been taught that this slavery and this is what happened if you didn't obey, this is what happened. It seemed as if he had just a little bit more freedom of choice, if nothing else, but because he was on a playing field with the Indians where they needed him. (ARW2_FG_111108, female)

The -- it seems like the slavery was not based so much on ethnicity or race, it was more a situation of circumstance. So there wasn't that inherent situation of being thought of as less because of what you were, it just happened to be where you were. And again, they were able to gain some degree of respect and a place in the society, rather than just as other. (ARW2_FG_111108, female)

In the November 11 group, one respondent chose Monk. He cited his right to carry a fire arm as his reason, noting that the right to self-protection is a form of freedom. Another respondent chose Marie. The reason cited was that she had the right to earn income and perhaps this could lead to the possibility of buying herself out of slavery.

But one of the things I did hear in there was she had the chance to earn extra income through [her] own labors, which would give rise to the idea that you might be able to buy yourself out of slavery, or at least buy yourself up to a level more equal to the community... if you could get a second source of income you could better yourself. (ARW2_FG_111108, male)

Two respondents chose Esther. One noted that she seemed to have some opportunity of obtaining her freedom through the British.

And she had the most like potential for freedom because they were starting to outlaw slavery in Britain and so it seemed like it was a lot closer in her situation. (ARW2_FG_111108, female)

A summary of the November 11 responses is included in Table 5.

Table 5. A Choice of Evils – Options Selected on November 11, 2008 (N = 11)

Options	Frequency	Percent
Pompey	7	63.6
Monk	1	9.1
Marie	1	9.1
Esther	2	18.2
Could not choose	0	0.0
Total	11	100.0

Responses were somewhat similar among the November 13 focus group. Table 6 shows a summary of responses. Seven respondents chose Pompey, one chose Marie and one chose Esther. No one chose Monk. Two respondents said that all the choices were bad and they would not choose any of the options.

Well it's none -- I would really choose none, because I don't like any of them. (ARW2_FG_111308, female)

No, I'm not going to choose either one of them, but I'm saying that's the only one that allows the slave the amount of self-determination. Esther, whether she gets free or not is completely out of her control. It's all left up to the -- her master. Marie is in a gilded cage, but it's still a cage. Monk, well he's a slave, period. I mean, Pompey, by you know his own hard work, his own intelligence, his deeds, he can earn respect, he can earn position to some extent, self-determination. And of those choices, all bad choices, that's the one that allows the slave any of amount of self-determination. (ARW2_FG_111308, male)

There was a great deal more discussion among this group about how difficult it was to choose, particularly from the three African-American participants. As in the November 11 group, Pompey was a more popular choice because he was seen as having some opportunity to gain his freedom.

Yeah, I chose Pompey . . . he entered the tribe as a slave, but he had the opportunity to rise to become an equal citizen in the tribe through his own efforts. (ARW2_FG_111308, male)

Particularly among this group, the opportunity for freedom appeared to be the singular criteria for several people. One respondent choose Marie because she had the possibility of freedom but did not have to live outdoors as did Pompey among the Indians.

The reason I wouldn't go to Pompey is because I don't like living on the -- I wouldn't want -- I mean I see that as something that men do, living outdoors and that sort of thing. I don't think I'd like that very much. You know, and... having to prove yourself in battle. (ARW2_FG_111308, female)

The idea that slavery was a circumstance among the Indians rather than based on race or ethnicity was also important to some respondents.

I'd like to say why I picked . . . is based on the culture difference. Whereas in D [Esther] was based on race only. She could never change... her race. Whereas he [Pompey] -- the Indians accepted a person who mixed that culture arrangements. (ARW2_FG_111308, male)

Table 6. A Choice of Evils – Options Selected on November 13, 2008 (N = 11)

Options	Frequency	Percent
Pompey	7	63.6
Monk	0	0.0
Marie	1	9.1
Esther	1	9.1
Could not choose	2	18.1
Total	11	100.0

Text Box 4.2. A Choice of Evils -- Results

Results for a Choice of Evils:

A. Pompey

In 1778, Pompey joined a war party led by the Shawnee chief Blackfish. They laid siege to the town of Boonesborough in Kentucky. Pompey acted as Blackfish's spokesman and translator, enraging the Americans with his air of confidence and equality. When negotiations broke down, Pompey joined a brigade of Indians who dug a trench to undermine the fort walls, and taunted the Americans by exposing himself to their fire. He was finally killed fighting for his adopted nation. (Morgan 2007:227, 260, 271)

B. Monk

In 1782, while the white men were all gone from Estill's Station, a party of Wyandot Indians attacked and captured Monk. He deceived them into thinking the station was defended, so they retreated with their captive. Two days later, Monk's master and 25 other Kentuckians attacked the Indians. In the battle James Estill was killed, but Monk escaped and carried a wounded man 25 miles back to the station. For his heroism, Estill's son gave Monk his freedom. Monk became a Baptist minister and had 30 children. He lived till 1835. (Kleber, Clark, and Harrison 1992:297-98)

C. Marie

After the Revolution, the land where Marie lived became American territory, and rumors raced through town that slavery would be abolished. Many French slave owners, fearing that they would be ruined, petitioned Congress to let them keep their slaves. In 1787 the Northwest Ordinance indeed abolished slavery north of the Ohio River, but made an exception for slaves of French settlers. Marie remained a slave in the technically free land of Illinois for the rest of her life.

D. Esther

In the Treaty of Paris, Britain agreed to return all American property captured during the war, which the Americans interpreted to include slaves. Many slaves who thought they had won their freedom by joining the British cause lost it again. (ck this) Esther never had to return to Kentucky, but neither did she earn her freedom. Captain Bird, her owner, left for England and sold Esther for sixteen acres of land in Ontario.

At the November 11 focus group, respondents agreed that they would need to hear all the results to understand their own choice more clearly. This group appeared to find these results rather moving. One man remarked that in hearing the stories he could imagine himself there.

***When we were hearing the explanation I could -- I could imagine myself there.
(ARW2_FG_111108, male)***

Others agreed. In the November 13 group, there was not a great deal of discussion after the results were read. Respondents appeared a bit surprised that their predictions about freedom had been confounded by the actual stories. One respondent made a connection to current slave trade in Dubai.

You can take, Dubai, it runs ramped, with slavery, women are enticed from foreign countries... And basically they get there, the Dubai masters take their passports and put them into slave trade. (ARW2_FG_111308, male)

A Choice of Evils had the highest average interest level rating among both the November 11 focus groups respondents at an 8.0 and the November 13 focus group respondents at a 9.4. The stories of these individuals appeared to capture the imagination of respondents in both groups. Figures 6 and 7 show the ratings of each focus group for *A Choice of Evils*.

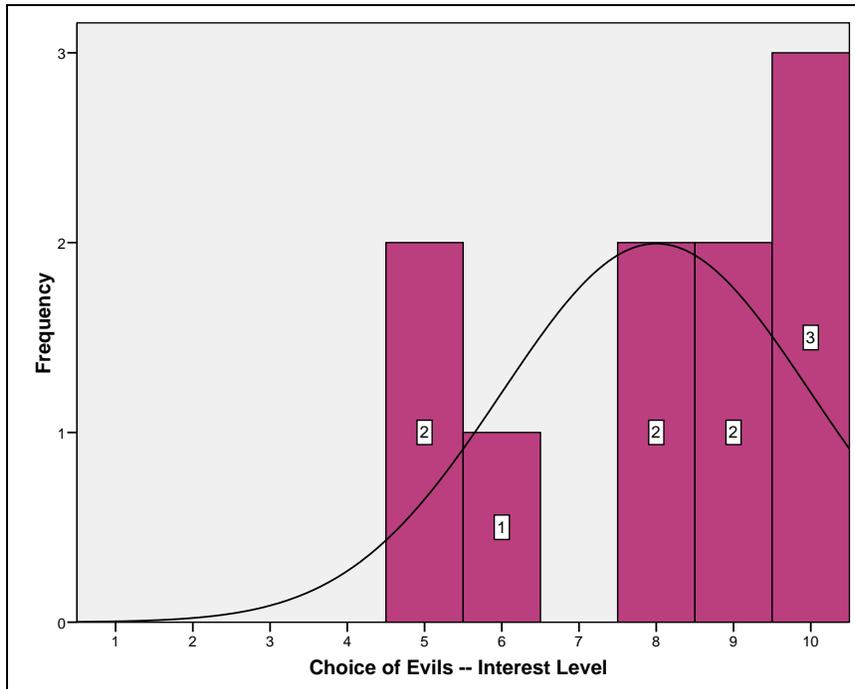


Figure 6. *A Choice of Evils – Interest Level, November 11 Focus Group (N = 11) – 1 = Very Boring to 10 = Very Interesting*

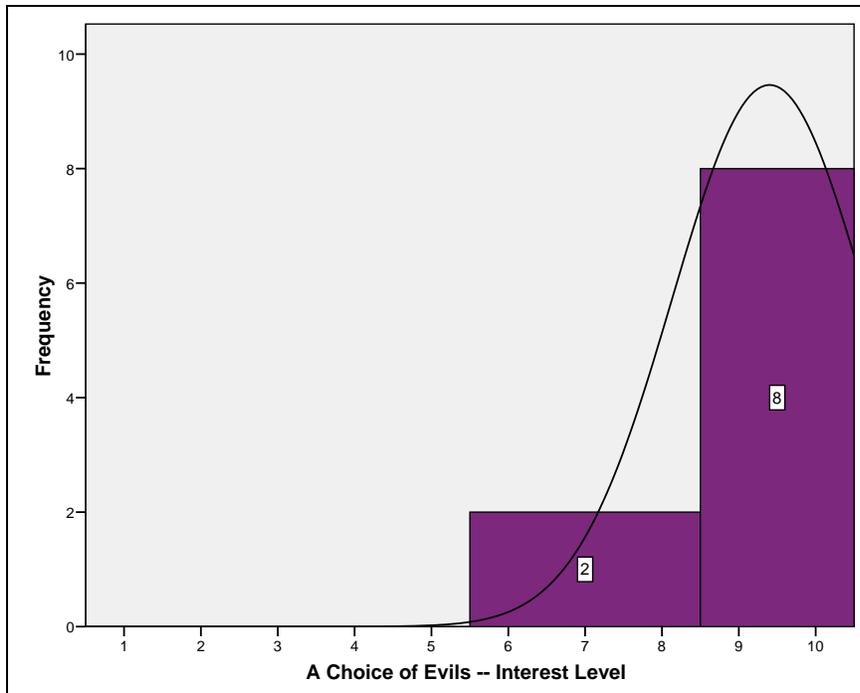


Figure 7. A Choice of Evils – Interest Level, November 13 Focus Group (N = 11) – 1 = Very Boring to 1 = Very Interesting

What are the rules of war?

Respondents at the November 13 focus group discussed this interactive. Right away, before the options were read, some respondents asked if they were to make choices from their 21st century perspective or as someone from the timeframe of the American Revolution. This indicates that they believed that choices would be different in these different eras. Other said that they did not like any of them and resisted making any choices.

I really don't like any of them....The choices that -- that, you know, I make, I don't see anything of like sitting down, talking, and trying to work things out. (ARW2_FG_111308, female)

Respondents were asked to mark each option “Yes” or “No” after they options were read aloud.

Text Box 5.1. What are the rules of war? -- Options

What are the rules of war?

During the Revolution, people had different opinions about which acts were legitimate in war. Put yourself in their shoes. Here are some tactics that caused accusations and controversy. Which ones do you think were legitimate to win?

- A. Putting an enemy prisoner in an unheated cell in iron chains
- B. Kidnapping civilians
- C. Turning over an ally to the enemy to save yourself
- D. Burning the crops and homes of the enemy
- E. Using rape as a weapon

Of the 11 respondents, nine said that *burning crops and homes of the enemy* appeared to be a legitimate act of war and six said that *putting an enemy prisoner in an unheated cell in iron chains* appeared legitimate.

Our past history has shown that burning the crops and homes of the enemy causes them to surrender. It works. (ARW2_FG_111308, male)

Well the reason I thought it was more benign was because in frontier days these were the ultimate campers. You know, if their home got burned they knew how to build a tent, they knew how to -- these were people that -- these were frontier people that understood how to live on the land. And so they may not have the luxury, but they would -- I -- in my mind, in that time, they would know how to survive. (ARW2_FG_111308, female)

Only two cited *kidnapping civilians* as legitimate, one cited using rape as a weapon as legitimate, and no one said that turning over an ally to the enemy to save yourself was a legitimate act in war. Table 7 shows this information. To some extent, discussion of this item was over-powered by a particularly forceful and opinionated participant. He noted that European rules of war may not have been shared by the Native Americans or the American Settlers.

The Europeans have always had certain rules of war and certain conduct So based on that I think the only one that the Europeans would have used, of course, would have been -- or they would have used them all, but legitimately only the first one. (ARW2_FG_111308, male)

It was unclear if other respondents had a clear understanding of what was meant by the *Rules of War*. They tended to discuss each act individually as more or less violent or, in some instances, as more or less effective in getting the enemy to surrender.

When you start killing people and destroying people’s food supply, starvation is a slow death, a sword would be much more merciful, than slow starvation of men, women, and children alike. But it brings enemies to their knees real quick, as unmerciful as it may be. (ARW2_FG_111308, male)

Given these diverse ways of considering each option, it is quite likely that many respondents did not understand concepts such as “conventions of warfare” or “rules of engagement.”

Participants agreed they needed to hear all four results to understand their own choices. Discussion of the results focused on *kidnapping of civilians* and *using rape as a weapon*.

Did the women or the hostages not want to be rescued because they liked it there? Or was it the hostage syndrome where these people for years had been, you know, their caretakers . . . people who supplied their food and all their comforts. (ARW2_FG_111308, female)

That’s -- that’s really interesting that people would not want to be rescued. I mean I know you’re talking about white people not wanting to be rescued. I could understand why black folks wouldn’t want to be rescued, I mean... I’m free here... And plus, my understanding is that in some tribes ...slaves rose to the status of chief. (ARW2_FG_111308, male)

You know, when we talk about kidnapping . . . from what I read from they kidnapped young people that were very vulnerable and you know that’s how -- why I think they grew to not want to leave. (ARW2_FG_111308, female)

These topics seemed to spark discussion and interest. However, discussion appeared to focus on one set of results at a time. Some respondents appeared to miss, or simply disagree with, the central idea that different cultural/ethnic groups had divergent norms about what was and was not legitimate.

Table 7. The Rules of War – Options Selected (N = 11)

Options	Frequency Yes	Percent Yes
Putting an enemy prisoner into an unheated cell in iron chains	6	54.5
Kidnapping civilians	2	18.2
Turning over ally to enemy to save your self	0	0.0
Burning crops and homes of the enemy	9	81.8
Using rape as a weapon	1	9.1
*Yes/No response to each option was possible; therefore, percentages do not total 100.0%.		

Text Box 5.2. What are the rules of war? -- Results

The Rules of War Results:

A. The **British** were accused of mistreating prisoners.

In 1779, American rebel John Dodge published a magazine article accusing British Governor Henry Hamilton of war crimes for having thrown Dodge in a “loathsome dungeon” with three criminals, “being allowed neither bedding, straw or fire, although it was in the depth of winter, and so exceeding cold, that my toes were froze before morning.” Later, the Americans retaliated by imprisoning Hamilton under the same conditions. Dodge ended up embezzling from the American army, then became a pirate on the Mississippi River.

B. The **Indians** used kidnapping as a central war tactic.

Ohio Valley tribes used prisoners to replenish their population when it was depleted by war. While some prisoners were enslaved, others were adopted into Indian families. Indian techniques of converting prisoners were so effective that few tried to escape and many declined to leave their new families even when rescued. Women and African Americans were particularly likely to join the Indian side.

C. The British accused the **French** of betraying them to the enemy.

British commanders attributed every significant American victory in the west to “Canadian treachery.” Henry Hamilton, forced to surrender Vincennes when the French townsfolk defected, called them “poltroons.” He wrote, “The conduct of the Canadians in general has shown that no ties that have force upon enlightened and generous minds, can bind them.” (James 1912:192; spelling altered)

D. While Indians sometimes burned crops and homes, only the **Americans** used it as a tactic central to their strategy.

George Rogers Clark argued to Thomas Jefferson that the only way to eliminate the threat of Indian militants was to destroy the villages that served them as bases. Between 1780 and 1782 Clark led three expeditions to destroy the Indians’ ability to survive by destroying their homes and food. In the end, this tactic only radicalized the whole Native population and made them more inveterate enemies.

E. The best evidence suggests that **no one** used rape as a systematic war tactic.

Americans always assumed that Indians captured women in order to use them as sexual slaves. The women themselves were almost unanimous that they were not raped. This was not due to consideration for the women; Indians had very different sexual mores than Europeans. Sexual activity was seen as something that sapped a man’s energy and made him soft and dependent. True men abstained, demonstrating the control and discipline of a warrior.

When asked if the results brought to mind any current day events or situations. One respondent brought up the Guantanamo Bay detention center and the war in Iraq. This led respondents to critique the use of the term “legitimate” in relation to the rules of war. One respondent said that the question was not what was legitimate in different eras, but that there was simply right and wrong.

My thought is and when you talked earlier about, you know, first you said put your -- your mind in that day and age, you said change it as you go. And my thought is there should be no difference because it doesn't matter what the times were -- what time you're living in; wrong is wrong, cruel is cruel, and just because a group of people says oh it's okay to do this because this is what we need to do and this. Every individual should say, you know, should stand up and say no this is wrong, we should not do this. (ARW2_FG_111308, female)

Others agreed with this idea that the idea of legitimate tended to cover up things that were simply wrong.

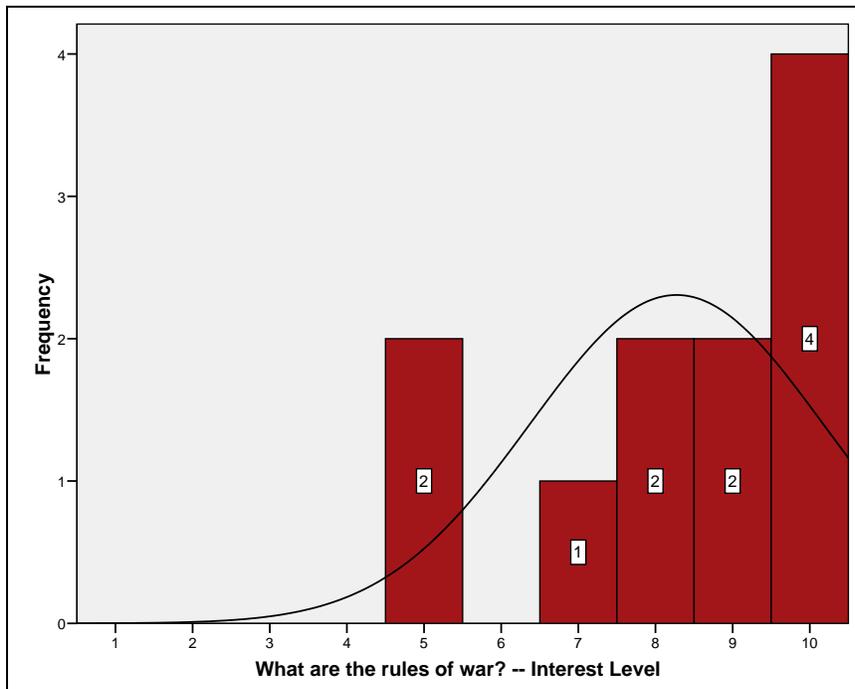


Figure 8. What are the rules of war? Interest Level (N = 11) – 1 = Very Boring to 10 = Very Interesting

In general, respondents at the November 13 focus group rated this interactive at a fairly high level. Four respondents rated it at a 10, the highest interest rating. But, a few were less enthusiastic with two rating it at a five. Figure 8 shows the range of ratings for *What are the rules of War?*

How do we create a unified nation?

Respondents at the November 13 focus group discussed the interactive: *How do we create a unified nation?* They were presented with five options about which they could decide whether it would be better to have “one for all” or “each ethnic cultural group should have its own.”

Text Box 6.1. How do we create a unified nation? -- Options

How Do We Create a Unified Nation?		
The founders of the United States and Canada debated how to make a nation out of a diverse population. Today the debate continues. Where do you think your nation should have one system, and where should we allow multiple systems?		
	We should have one for all	Let each ethnic/cultural group have its own
Languages	<input type="checkbox"/>	<input type="checkbox"/>
Legal systems	<input type="checkbox"/>	<input type="checkbox"/>
School systems	<input type="checkbox"/>	<input type="checkbox"/>
Governments	<input type="checkbox"/>	<input type="checkbox"/>
Cultural traditions	<input type="checkbox"/>	<input type="checkbox"/>

Table 8 shows respondents choices for each of the five areas. All 11 respondents selected a unified legal system and school system and ten cited the necessity of a unified government. Six of the 11 said that a single language was needed to unify a nation but five said it was not. Only one respondent indicated that there had to be shared cultural traditions with ten saying that each ethnic/cultural group could have its own and the nation could still be unified.

Responses to this interactive were more similar than those for any other set of options. While there was some divergence as to language, most respondents agreed that unifying a nation requires one legal system, one school system, and one government. Perspectives on these topics included:

And languages, again, there should be...one language that everybody speaks and then everybody else could have their own...if you want to be bilingual and have your own individual language, just pretty much like it is here, you know, we speak English but there's a lot of different languages in our country. And that's the way it should be. (ARW2_FG_111308, female)

I think we should have one school system so that everybody is pretty much on the same page. But I think in those school systems that they should include teachings about all the different cultures so that they're not just teaching..., how... white Americans do things, or you know, what they know or what they should know. It should be a more blended school system where they're teaching everything that -- so that there's more understanding. (ARW2_FG_111308, female)

I can't have a poly language nation. I have to have a common language for my nation. That doesn't mean people can't develop a second language, but it needs to be from the nation, my nation should have a common language.

(ARW2_FG_111308, male)

The definition of nation or the concept of a nation says I've got a unified government. A nation has to have a government. I have to have a unified legal system. I can't have diverse legal systems within a unified nation.

(ARW2_FG_111308, male)

Most said that each ethnic or culture group can have its own traditions and the nation could still be unified. It was not clear from the discussion that many respondents were aware of nations that might have different arrangements from that in the U.S. References to Canada were questioned and needed to be explained as a possible site for the traveling exhibition to visit.

Table 8. How do we create a unified nation? (N = 11)

Options	We should have one for all		Let each ethnic/cultural group have its own	
	Frequency	Percent	Frequency	Percent
Languages	6	54.5	5	45.5
Legal System	11	100.0	0	0.0
School Systems	11	100.0	0	0.0
Cultural traditions	1	9.1	10	90.9
Government	10	90.9	1	9.1

**Respondents selected one option per issue, therefore, rows total to 100.0%.

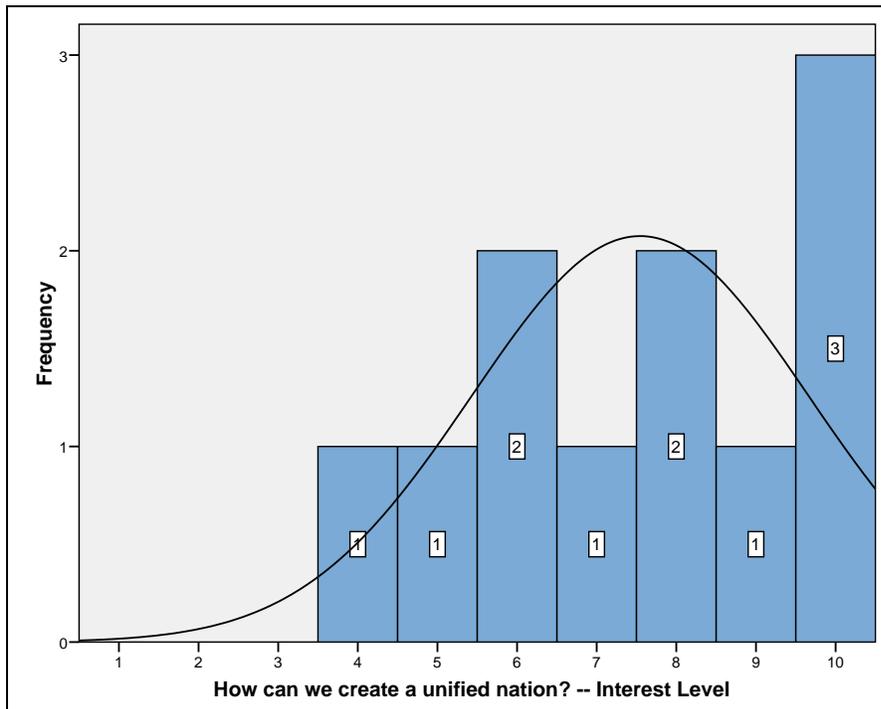


Figure 9. How can we create a unified nation? Interest level (N = 11) – 1 = Very Boring to 1 = Very Interesting

Respondents at the November 13 focus group rated the interactive at 7.6, the lowest of all they discussed. The range of responses is shown in Figure 9.

Technology Preferences

At the end of the focus groups, respondents were asked about their technology preferences. Overall, among all the respondents 16 of the total 22 respondents said that they would prefer a high tech option to track their responses.

High tech, only because it would be more fun. And it's more fun than circling a type of piece of paper. (ARW2_FG_111308, male)

An even higher number, 18 of the 22 cited this as a preference of those they might visit with. Tables 9 and 10 show these preferences.

Reasons cited for liking the high tech option included the convenience of not carrying paper and pencil and liking high tech gadgets.

High tech. I don't want to carry a pencil. I don't want to circle and color in anything. (ARW2_FG_11108, female)

*High tech. Well I just think it would be faster and easier to carry.
(ARW2_FG_11108, female)*

One museum studies student cited saving paper and having less waste paper in the exhibition.

I would prefer high tech because, a, it conserves paper, and b, you don't end up with discarded forms and pencils all over the exhibit. It's easier for the people who are maintaining the exhibit. (ARW2_FG_11108, female)

A vocal minority in both groups preferred low tech options.

Pencil and paper all the way. I'm a writer, too, but I like to jot little notes down and maybe . . . I might not remember at the end why I chose to be such and such, or why I chose this way. (ARW2_FG_11108, female)

While several older respondents preferred high tech options, almost all of those preferring low tech options were relatively older respondents than other respondents.

Table 9. Technology Preferences – Self (N = 22)

Options	Frequency	Percent
Low tech	6	27.3
High tech	16	72.7
Total	22	100.0

Table 10. Technology Preferences – Others You Visit With (N = 22)

Options	Frequency	Percent
Low tech	4	18.2
High tech	18	81.8
Total	22	100.0

Response to Scores

One of the central questions of the focus groups was to determine if respondents were attracted to the idea of using all the interactives and getting a score that showed the percentages of their responses that agreed with each of the four main cultural/ethnic groups: British, American, French, and Indian. Apparently, respondents expected to fall into one cultural/ethnic group. None of the 21 focus group respondents for whom scores could be computed¹ ended up with 100% agreement with any one group. Two participants in the November 13 focus group agreed 66% of the time with the responses associated with the American Settlers. But, most respondents had scores somewhat balanced across all groups. Respondents were surprised with this method of scoring.

¹ Due to non-response, we could not compute a score for one of the 22 participants.

In general, most respondents said they would be interested in knowing their scores. In the November 11 focus group, some respondents indicated that their score surprised them somewhat and that they didn't expect to have scores associated with certain groups.

I was surprised it was 20 percent American, 20 percent Indian, 60 percent French, having no French heritage in my family was a little bit surprising. The zero British doesn't surprise me because from what I understand we were happy to leave England anyway. . . . But I was surprised by the response being towards the French style. (ARW2_FG_11108, male)

Some respondents in this group had expected to have scores identified with groups such as the British or American Indians where they had family connections or heritage.

I -- I had 20 for American, French, and British, and 40 for Indian. So I was pretty even across the board. That's kind of -- actually I thought I would have been more American and Indian. (ARW2_FG_11108, female)

However, this surprise appeared to be both pleasant and interesting to the respondents and was something they wanted to discuss and in which they found meaning through conversation.

These subjects were more interesting to me than who did I side with I want to know more I enjoyed the interaction with the group, everybody giving their opinion and so forth. (ARW2_FG_11308, female)

Some respondents did ask questions and want to know more about exactly how the items were score.

I'm more curious -- it doesn't bother me, but I'm curious as to how it came to be. (ARW2_FG_11308, female)

I would want to know all the reasoning behind the scoring. (ARW2_FG_11308, male)

In this group, some respondents wanted to see how they compared to the larger group of visitors who had been through the exhibition.

I want to see how many people came through the exhibit and how I scored within the community. Was everybody trending more towards the 1/3, 1/3, 1/3? Or were they more -- and also say how many people were surprised by their finding. (ARW2_FG_11108, male)

Two respondents noted that they had been confused as they started the exercise.

Well if you . . . go to a museum and you walk up to an exhibition and you decide to go through it, you have an expectation of what you're going to see. You're going to see artifacts, you're going to have -- so I didn't -- I didn't know exactly how it was going to play out. And in the beginning I was trying to impose a set of parameters like when it came up with the land game, I was trying to figure out what -- what kind of response they were asking from me, as opposed to just sitting back and going okay, what is all this patchwork of information on the frontier. (ARW2_FG_11308, male)

Both thought that these interactives would tell them about their survival, similar to tracking strategies in the *Titanic* exhibition or at the Holocaust Museum in Washington, D.C.

Because it reminded me of the exhibit they had down at the Science Center where you got to be one of the passengers. And at the end of the [exhibition] you found out whether or not you survived or not. (ARW2_FG_11108, male)

A few others said that this survival tracking strategy had been their original expectation.

In the November 13 focus group, some respondents said they thought that young people or children might be more interested than adults.

Well for me, yes, if I was a young person. (ARW2_FG_11308, male)

Others speculated that it would be fun to find out your scores and compare them among the group you visited with. They thought the score could spark conversation among groups.

And if you're with somebody that you know, you're going to find out more about that person because you're going to find out how they think and feel about some of these things. (ARW2_FG_11308, female)

No one in either group had any issues with identifying with a group they may not have any connection to.

Interest Ratings among the Exhibits

As we have reported previously, at the end of each focus group, respondents were asked to rate how interesting they thought each interactive was that they had discussed. But, one respondent summed up the attitude of many group members by noting,

And you know, like I got absorbed in each one and I -- I found them equally interesting the choices. I thought each one expanded my knowledge base to some degree. (ARW2_FG_11308, female)

Respondents only rated interactives discussed in their group. The possible range was from 1 = *Very Boring* to 10 = *Very Interesting*. Table 11 shows a comparison of the descriptive statistics for each of the sets of ratings. The number of ratings is too small for significance testing. The meaning of the ratings is best considered in conjunction with other information in the report.

A Choice of Evils, discussed at both focus groups, also had the highest average rating in each focus group. One individual at the November 13 group declined to rate this interactive. At the lower levels of overall interest were *Justice for All* and the *Trial of George Rogers Clark* at the November 11 focus group and *How can we create a unified nation?* at the November 13 group. Discussions which followed each of these interactives indicated that terminology or concepts in these exhibits were either unfamiliar or unappealing to respondents.

Table 11. Interest Ratings by Focus Group for Each Interactive

Focus Group	Interactive	N	Mean	Median	Mode	SD
November 11, 2008	The Great Land Game	11	7.64	9	10	2.58
	Justice for All	11	7.00	7	5	2.41
	Trial of George Rogers Clark	11	7.00	7	5	2.41
	A Choice of Evils	10	8.00	8.5	10	2.00
November 13, 2008	How we can all get along?	11	8.36	8	8	1.36
	What are the rules of war?	11	8.27	9	10	1.90
	How can we create a unified nation?	11	7.55	8	10	2.11
	A Choice of Evils	10	9.40	10	10	1.26

CONCLUSIONS AND RECOMMENDATIONS

Respondents in both groups appeared interested and engaged in all of these scenarios for interactive exhibits. Even when choices were difficult, the experience of thinking about the information and choosing options appear to spark connections to existing knowledge and associations with many current topics and events. The respondents appeared to enjoy engaging in discussions about these topics and the opportunity to talk to each other about topics of the interactives.

The overall scoring strategy did not appear to elicit as much connection and interest as the engagement with individual topics. It did appear attractive and quite understandable after respondents completely understood the idea. There was some initial confusion for some people about the strategy itself. A few respondents expected this to be a survival strategy such as that used in the *Titanic* exhibition or the Holocaust Museum. This will need to be clarified up front to avoid confusion. Respondents tended to think that the score would spark conversation among visiting groups as people visiting together compared scores. Others wanted to compare their scores to larger groups of people who had visited the exhibition.

References to Canada and comparisons between the U.S. and Canadian governments should make the exhibition more relevant to visitors when it travels to Canada. However, these references were confusing to some respondents in these focus groups. Some of this confusion hinged on the expectations set by defining four cultural/ethnic groups: British, Americans, French, and Indians. Some reference should also be made to Canada in the exhibition's introductory area to avoid this confusion. In general, however, the introductory information appeared to set the stage well for engagement in the topics of the interactives.

Respondents in both groups did not appear to have familiarity with, or good entering understandings of the concepts of rules of war or rules of engagement. To some, war itself is violent and any means necessary appeared justified. To others, some acts were right or wrong despite the time frame or custom. There also did not appear to be wide-spread familiarity with the rules of war developed by the European nations over centuries of ongoing warfare.

When prompted, respondents appeared to be able to easily make connections to current topics and events. Before the prompts, some connections were made but not as many. Some careful thought may need to be given to how to prompt these connections within the exhibition experience.

Most of the interactive concepts appeared clear and engaging. Respondents did appear somewhat confused by some of the terminology in *The Great Land Game*. The terms naming each of the methods of establishing ownership need to be defined for clarity. But, even without those definitions, respondents were able to choose a method based on some reasonable criteria.

The interactive that appeared to lose respondents at some points in terms of clarity and understanding was *The Trial of George Rogers Clark*. The length of the options as well as the

vocabulary appeared to be an issue. Respondents recommended providing the testimony orally and in writing so that various versions could be reviewed.

Finally, the overall strategy of anchoring the exhibition with this type of interactives and tracking responses to provide a final score seemed well received and quite workable. Some respondents, based on ratings and self-reports, may choose not to interact with some or all of the interactives. Plans need to include ways for visitors like these respondents to view some of the synthesis of information provided by the interactives. Overall, these interactives appeared understandable, engaging, and likely to spark conversation and thoughtful reflection about the issues included in the exhibition.