

# Supporting Land-Based Education Programs and University-Tribal Relations with the Koasek Traditional Band of Vermont



Environmental Studies 50  
Dartmouth College  
Spring 2019





**ENVS 50**

**Advisor**

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**Acknowledgments**

We would like to thank Nathan Pero, Kat Peltier, and Art Hanchett for the countless hours they have dedicated to our class and their devotion to this project.

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# Introduction

Dartmouth College's ENVS 50: Environmental Problem Analysis and Policy Formation is an annual class that is a culminating experience for Environmental Studies majors and minors. The class provides an opportunity for students to apply knowledge they have learned throughout the Environmental Studies curriculum to a project with tangible implications. Each year, the class partners with a local community group to work on an issue the community partners bring forth. After choosing a partner, the class divides into small groups to work on specific tasks in service of finding solutions for the community partners. This project gives students the opportunity to work on practical skills such as communication, teamwork, and conflict resolution. It also challenges students to expand perspective, build relationships, and work on behalf of a client/community partner. Many Environmental Studies classes focus on independent classroom work, so this class is a truly unique experience that equips students with invaluable tools for success after graduation.

This year, the ENVS 50 class partnered with The Koasek Traditional Band of Vermont of the Sovereign Abenaki Nation, who at the time of our work was in the process of being gifted a 38.7 acre plot of land in the hills of Thetford, Vermont. The Band requested help with establishing a right-of-way onto the property, creating an inventory of the property's flora and fauna, designing a land-use plan, and creating a land-based education program centered around the property. Separately from the land in Thetford, the Band also wanted to explore the possibility of establishing a long-term stewardship agreement between the Band and Dartmouth College allowing the Band to utilize a piece of property that the college owns in Corinth, Vermont. They also explored the possibility of establishing a Wabanaki culture and education center in partnership with Dartmouth College. Finally, the Band wanted the class to explore different methods of recording and preserving their rich oral tradition.

The 2019 ENVS 50 class was especially privileged to have the opportunity to work with an Indigenous nation as our community partner. Working with Indigenous community partners represents an opportunity to think critically about Dartmouth's relationship with Indigenous tribes and organizations, and specifically how Dartmouth can become more mindful of the Indigenous presence in the area. Dartmouth's original charter established the College as an institution of education for the regional Native American population. However, this goal was part of a greater colonial mission to "civilize" Indigenous peoples who had been inhabiting these lands for thousands of years through western education and conversion to Christianity. Working with The Koasek Traditional Band of Vermont gives ENVS 50 students the opportunity to deepen our understanding of Indigenous knowledge and subsequently share this knowledge with the greater Dartmouth community as well as anyone else who seeks it.

### **Community Partners: The Koasek Traditional Band of Vermont**

The Koasek Traditional Band of Vermont of the Sovereign Abenaki Nation traces its origins back nearly 200 years, and the larger Abenaki Nation over 10,000 years. The Abenaki Nation homeland, called N'dakinna, spans eastern Canada and present day New England. The Koasek Traditional Band is divided into three subsets, The Koasek of the Koas located in Vermont, the Koasek Traditional Band of New Hampshire in New Hampshire and Canada, and the Koasek Traditional Band of Vermont (Koasek). The Koasek Traditional Band of Vermont “is committed to advancing knowledge and understanding of our Native culture in our traditional ways regarding our ancient history.” The Band strives to educate members in ancient customs and incorporate those tools into contemporary Native life. Furthermore, the Band’s mission is to reinforce ancient traditions and customs as well as promote education of their culture to the general population and surrounding communities (Koasek).

Our ENVS 50 class worked specifically with the Koasek Traditional Band of Vermont. Though the Band is primarily located throughout the Upper Valley of Vermont, there is currently no designated property or meeting place owned by the Band. One of the Band’s primary goals is to turn the soon-to-be-gifted parcel of land into a community center and further establish themselves as a recognized Tribal government in the Upper Valley. Throughout our report, we use “Tribe” and “Band” interchangeably to reference the Koasek Traditional Band of Vermont. The ENVS 50 class worked with three main Band members; Chief Nathan, Arthur Hanchett, and Kat Peltier.

Chief Nathan: The Koasek Traditional Band of Vermont is lead by Chief Nathan Pero. Chief Nathan was born to Chief Elwin Pero in Thetford and lived in the area for the first nineteen years of his life prior to being drafted to the Air Force and serving in Vietnam. After serving, Chief Nathan returned to the area and started his own construction company. Chief Nathan has held the leadership position in the Band since his election in 2011. He remarked that “One of my biggest treats is to go to any school that would like me to talk with the children. To show them the items I have and explain them. It's a joy to see their reaction to the furs, arrowheads, rattles, and turtle shell.” Chief Nathan introduced us to the parcel and showed us around the Thetford Property, provided stories about his childhood in Thetford, and told us about the Tribe’s history. Chief Nathan also welcomed us into his home and provided stories and a greater understanding of the project goals.

Arthur Hanchett: Art is an educator and one of seven council members in the Band. Art works in the controller’s office at Dartmouth and was instrumental in connecting the Band with the College throughout this project. Art was an indispensable resource for the ENVS 50 class, and we are incredibly grateful for his communication and knowledge. He helped us to understand the Tribal community, history, and goals throughout our partnership, and dedicated his valuable time to meet with students on campus.

Kat Peltier: Kat is an educator in the Band and shared her knowledge of flora and fauna with the ENVS 50 class. She taught us about traditional herbs, medicines, and plants, and shared stories and lessons from the Band. Kat remarked that she is always “having fun teaching [her] knowledge to others.”

## **Project Outline**

Students in the ENVS 50 class were divided into seven sub-groups based on projects that the Tribe and class believed were crucial in realizing land-based educational programs and University-Tribal relations between Dartmouth College and the Koasek Traditional Band of Vermont. The sub-project groups and their descriptions are as follows.

### **Chapter 1: Property Access, Deed and Title Search**

The primary responsibility of this sub-project group was to build a case using Vermont state laws, maps, and historical deeds and documents to prove the Tribe’s legal access to the Thetford property. The group investigated the Tribe’s right-of-way access to Jackson Brooke Road, an old stagecoach road that was used to access the property in the colonial era. The group also performed background research to assemble a mock conditional deed between the Tribe and the original private owner of the property, retaining resource and mineral rights for the original landowner and ensuring that the property is only used as it was originally intended by the owner.

### **Chapter 2: Thetford Property Inventory**

This group focused on creating an inventory of the biotic communities on the Thetford property on Pero Hill Road. The group mapped locations of tree, plant, and animal communities as well as cultural features and areas of interest and significance identified by Chief Nathan. With this information, the group created a guide to be used by Tribe members and land visitors that outlines the history, significance, and cultural features of the land. The group also assembled a virtual tour of the land, which includes videos and photos.

### **Chapter 3: Thetford Land Planning**

This group was responsible for proposing a land development plan for the Koasek Band’s recently acquired property. The group worked in collaboration with the Koasek Band to develop a sustainable land-use plan that meets the educational program goals of the Tribe, while also providing the Tribe with resources to use in applying for tax-exempt status of the property and establishing state recognition in Vermont. The group performed a location analysis that includes several maps with potential locations of infrastructure on the property, and a design analysis that includes a program matrix with all potential infrastructure projects, cost breakdown, drawings and images of preliminary design plans, and suggestions for operations and maintenance on the property. The group’s work also includes research on permitting, tax exemption, and landowner liability in the state of Vermont.

#### **Chapter 4: Thetford Land Based Educational Programs**

This group's primary goal was to assist the Band in the creation of a land-based education curriculum that would teach traditional skills and practices, including but not limited to: using native plants, preparing foods, making crafts such as baskets and clay, and constructing traditional shelters. They started by analyzing eight case studies of successful land-based education programs implemented by Indigenous groups around the world to identify key aspects of those curriculums that led to their success. From there, they worked with Chief Nathan, Art, and Melanie French, the Director of the Band's weeklong summer camp (KWAH Camp) to identify what the Band needs to establish their own land-based education curriculum.

#### **Chapter 5: Koasek Band and Dartmouth Corinth Property Collaboration**

This group explored the possibility of establishing a long-term stewardship agreement between the Band and Dartmouth College that would allow the Band to utilize a piece of college owned property in Corinth, Vermont that is primarily used as a source of revenue through selective logging. Through a series of discussions with members of the Band and Dartmouth staff members whose work includes the management of the property in Corinth, they identified potential ways that the Band might use this property moving forward. They also analyzed similar agreements that peer institutions have made with Native groups to ensure that the interests of all relevant stakeholders would be satisfied if such an agreement were to be made.

#### **Chapter 6: Wabanaki Culture and Dartmouth College Partnership**

This group's primary goal was to explore the need for Native American and Indigenous education resources at the College and in the surrounding Upper Valley region. The group also examined how a Wabanaki culture and education center could help fulfill these needs through an institutional partnership between area tribes and Dartmouth College. For this assessment, they conducted a series of in-depth, face-to-face interviews with community partners, faculty and staff at Dartmouth, fellow students, members of local tribes, and teachers in the area. They began their work by studying Dartmouth's long and often troubled history in its relationships with Native American groups in the New England region. They then synthesized the sentiments of different stakeholders toward Native American and Indigenous education needs in the area.

#### **Chapter 7: Oral History and Kinship of Koasek Band**

The final sub-project group focused on documenting oral history materials on behalf the Koasek Traditional Band of Vermont. Oral history is an important aspect of all societies, but it is especially important for the members of the Band. For decades, in an effort to avoid government policies and initiatives that deliberately targeted Native American groups, Indigenous peoples across the New England Region were forced to conceal their true identities. However, in recent years, members of the Band have felt increasingly willing to tell their stories in hopes of preserving their heritage and gaining greater recognition as members of the Sovereign Abenaki

Nation. After interviewing three current Tribe members, the group created a catalogue of materials recording the members' knowledge, experiences, and stories, to be preserved and passed down to future generations.

#### **Box 1: Key Takeaways**

- Compiled legal research to help the Koasek Traditional Band of Vermont re-establish right-of-way access to a property on Pero Hill Rd in Thetford VT that is being donated to the Band
- Inventoried natural and cultural features on Pero Hill property and created guides to help new visitors engage with the land
- Created a strategic land use plan for Koasek future development of the Pero Hill property for community activities
- Compiled case studies and supportive materials for the Koasek Band to expand their land-based educational offerings at KWAI Camp and on Pero Hill property
- Drafted an MOU that can be a starting point document to be co-edited by the Koasek Band and Dartmouth College regarding shared interests in the Clement Woodlot in Corinth, VT
- Assessed need for Indigenous and Native American studies educational support at Dartmouth College and Upper Valley, and assessed potential for a Wabanaki Center of Learning to help address needs.
- Recorded oral histories of Koasek family members and leaders



# **Chapter 1: Title and Right-of-Way**

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## Section 1.1 - Executive Summary

Note: Throughout this paper, we refer to the Fraser Estate as “parcel 25” and the Pero Estate as “parcel 34”

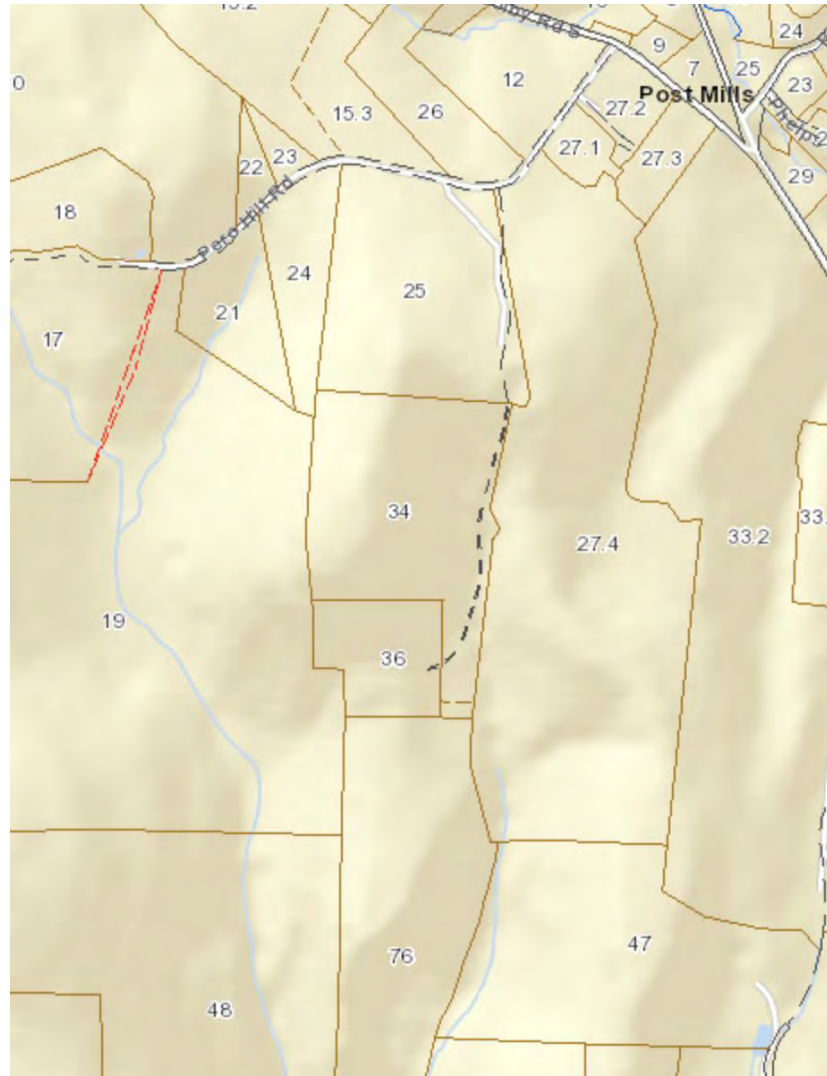
This project had two primary goals: to 1) establish a case for right-of-way to parcel 34 and 2) outline a conditional title transfer for parcel 34. Part 1 establishes a strong case for right-of-way given the following key findings:

- Several historical maps show Jackson Brook Road as a well-established town highway (e.g., the 1896 map). These maps establish clear historical use of Jackson Brook Road.
- A deed search consisting of documents dating back to 1829 displayed clear evidence of a well-defined road in multiple property descriptions, further supporting evidence found on the maps.
- A road discontinuance notice from 1858 proves the status of Jackson Brook Road as an old town highway.
- A previous easement was discovered on parcel 25 that clearly grants passage via Jackson Brook Road.
- Jackson Brook Road is the only means of access to the property.
- Act 178 in Vermont state law clearly states that discontinued highways, if the only means of access to a property, constitute a continued right-of-way.

Part 2 provides the legal groundwork for a conditional deed, utilizing reversionary interest law and subsurface rights as points of focus. A hypothetical deed is available in Appendix A. Tax exempt status can be achieved with a clear plan for the parcel’s public use via VT statute 3802(4).

Taken together, parts 1 & 2 establish a pathway to future use of parcel 34 by the Koasek Band. Our findings are significant because they provide context to the history of Jackson Brook Road as an easement and a clear path for an equitable transfer of the property to the Koasek Band. The information in this chapter will be invaluable to the legal case regarding right-of-way through parcel 25, and we hope the information will be used as such in the near future.





*Figure 1: A map from Thetford's ArcGIS system. The dashed line shows Jackson Brook Road, the Fraser property is labeled as parcel 25, and the Pero property as parcel 34.*

## Section 1.2 - Introduction

The objective of our project was to assist the Koasek Traditional Band of Vermont to establish right-of-way to their property in Thetford, Vermont. The property is located off of Pero Hill Road and is surrounded by privately-owned properties, making it essentially land-locked and inaccessible. The band has multiple ideas for how to use the property, and hoped to find a way to grant access onto the property.

Historically, Jackson Brook Road has been the main route to and through the parcel. It was an old stagecoach road during the colonial era, but it has since lost its status as an easement onto the property.

This chapter looks specifically at ancient deeds and maps of Thetford to analyze when, if ever, Jackson Brook Road was considered to be an easement back to the property. Such a finding would give a legal foundation to argue in favor of establishing the right-of-way for the Koasek Traditional Band. We also examined the Ancient Roads Act in Vermont and whether it was applicable to this case.

The primary result of our research was the creation of a portfolio of materials that can be used to re-establish a right-of-way on the Pero Hill property for the current owners. Additionally, we assembled materials that describe the necessary conditions for a title transfer of the Pero Hill property from private ownership to organizational or communal ownership by the Koasek Band. We also worked to gather substantial evidence to prove a right-of-way for the Koasek Band onto the property. Based on these materials, our goal was to present a compelling case to Art Hanchett and other community members from the Band to determine if the legal case is feasible. The proposed conditional title transfer will include a clause that grants resource use rights to the original owner of the property. If the new ownership is deemed as using the property in an inappropriate manner, the property will be returned to the original owner for a fee of \$1. Our portfolio consists of two main parts: 1) an introduction to the Ancient Roads Act and our methods for the project, and 2) information on all pertinent Vermont laws and statutes.

### **Section 1.3 - Right-of-way and Ancient Roads Background**

We began our search by looking for evidence of past use of Jackson Brook Road, due to the historical importance conveyed through ancient roads laws in Vermont. Vermont Ancient Roads legislation in the past allowed for historical evidence (via maps, legal records, and physical evidence) to prove the existence of out-of-use town roads and revive the rights-of-way associated with them (Vermont Official State Website 2019). However, this legislation proved problematic -- roads that had been out of use for centuries returned to public interest and caused a number of legal disputes when landowners suddenly found themselves fighting off neighbors claiming the right to traverse their properties (Managh 2015). In 2006, the Vermont government sought to end the previously unlimited ability to resurrect dead roads, enacting a sunset clause (Act 178), which required that all Ancient Roads be officially added to the state map by 2015; if not added, the road would be “dead” forever (The Vermont General Assembly 2006).

Our “ancient” road in question -- Jackson Brook Road -- would therefore need to have been added to state maps by 2015 to bring an inherent right-of-way today. Unfortunately, it was not added in full. However, the post-2015 map record has some inconsistencies. An official 2016 Thetford town planning map shows the very bottom of Jackson Brook Road (far south of the property of concern) as a class 3 highway, then a slightly more northern section as a class 4

highway (Two Rivers-Ottawaquechee Regional Commission 2016). However, the map shows no road through the property, nor does it show any part of Jackson Brook Road connecting to Pero Hill Road. Another map -- the official Thetford tax map -- shows Jackson Brook Road forking off of Pero Hill road and cutting through the disputed Fraser property, then turning into unmaintained road into the Pero property. The official State of Vermont highway map from 2015, however, fails to show Jackson Brook Road at all -- showing the most likely current status of the road as unlisted and therefore unable to be revived via Ancient Roads legislation in the post-Act 178 system (VT Agency Transportation & US Dep. 2019).

Despite an inability to use Ancient Roads legislation, past evidence of the road could still prove useful. Most importantly, Act 178 did not end private rights to unidentified corridors; the act states:

“A person whose sole means of access to a parcel of land or portion thereof owned by that person is by way of a town highway or unidentified corridor that is subsequently discontinued shall retain a private right-of-way over the former town highway or unidentified corridor for any necessary access to the parcel of land or portion thereof and maintenance of his or her right-of-way (Hood 2010).”

This clause was highly relevant to our issue. Jackson Brook Road is the only means of accessing the property, which is otherwise landlocked. Accordingly, even with Act 178 discontinuation, proof that Jackson Brook Road was once a town highway or unidentified corridor would give the property owner a continued easement. Such a condition made further investigation of maps eminently useful in proving Jackson Brook Road’s status as a town highway or unidentified corridor (a new category created by Act 178 consisting of roads created as town highways but no longer appearing on town highway maps, not clearly observable by physical evidence as a highway or trail, and not officially designated as trails) (Vermont General Assembly 2018).

## **Section 1.4 - Methodology**

Our preliminary map search began in the Evans Map Room in Berry Library at Dartmouth College. Map Specialist Peter Allen assisted us in finding maps of Thetford, VT from the past 150 years. Our goal was to find evidence of the road on a map in order to establish its existence and aid in establishing a right-of-way argument. We started with the Axis GIS image of the property to help us place the area on maps obtained from the Evans Map Room and USGS. We were able to locate it near Child’s Hill, which allowed us to identify the area of the property on the remainder of the maps. Identifying the road required a lengthier process, as many

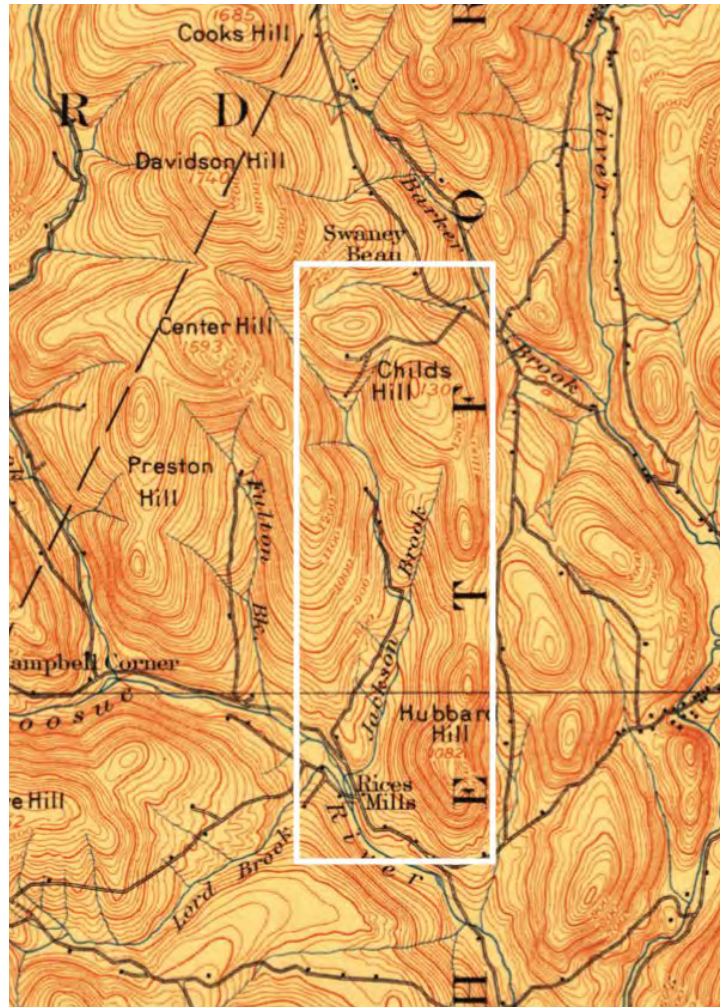
of the maps did not display minor roads at all. Most of the maps did not display Jackson Brook Road, however, a select few did (see below).



**Figure 2:** A town map of Thetford from 1877. A portion of Jackson Brook Road is visible in District No.4, in the red square.







**Figure 4:** 1896 map showing the southern portion of Jackson Brook road as a locally recognized road. The road is visible below Child's Hill in the white square.

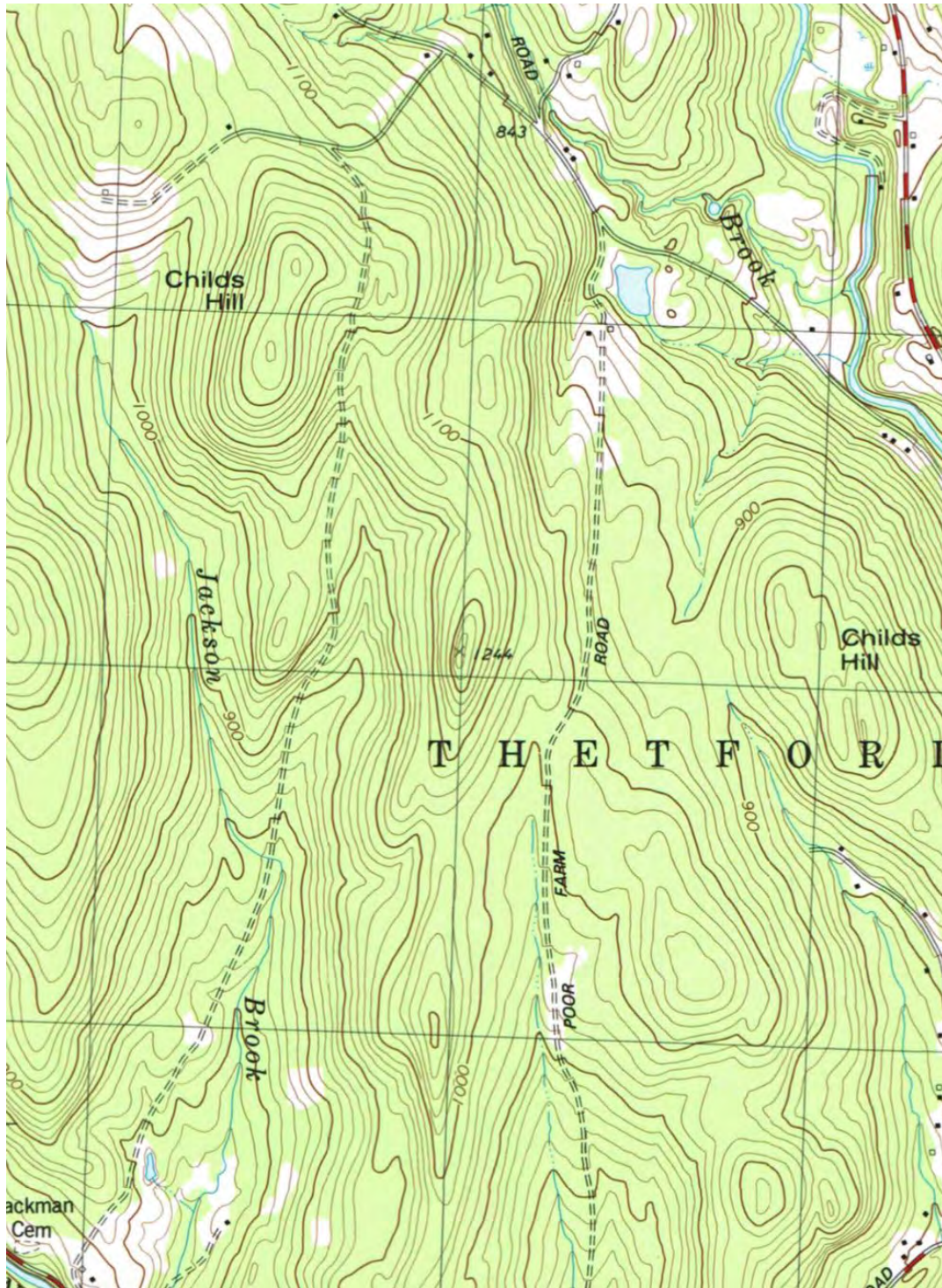
Initially, we viewed the property through satellite imagery through the Axis Geographical Information System (GIS). The parcel in question is parcel 34 (Figures 1 and 5). A dashed line moving through the parcel marks the location of Jackson Brook Road.





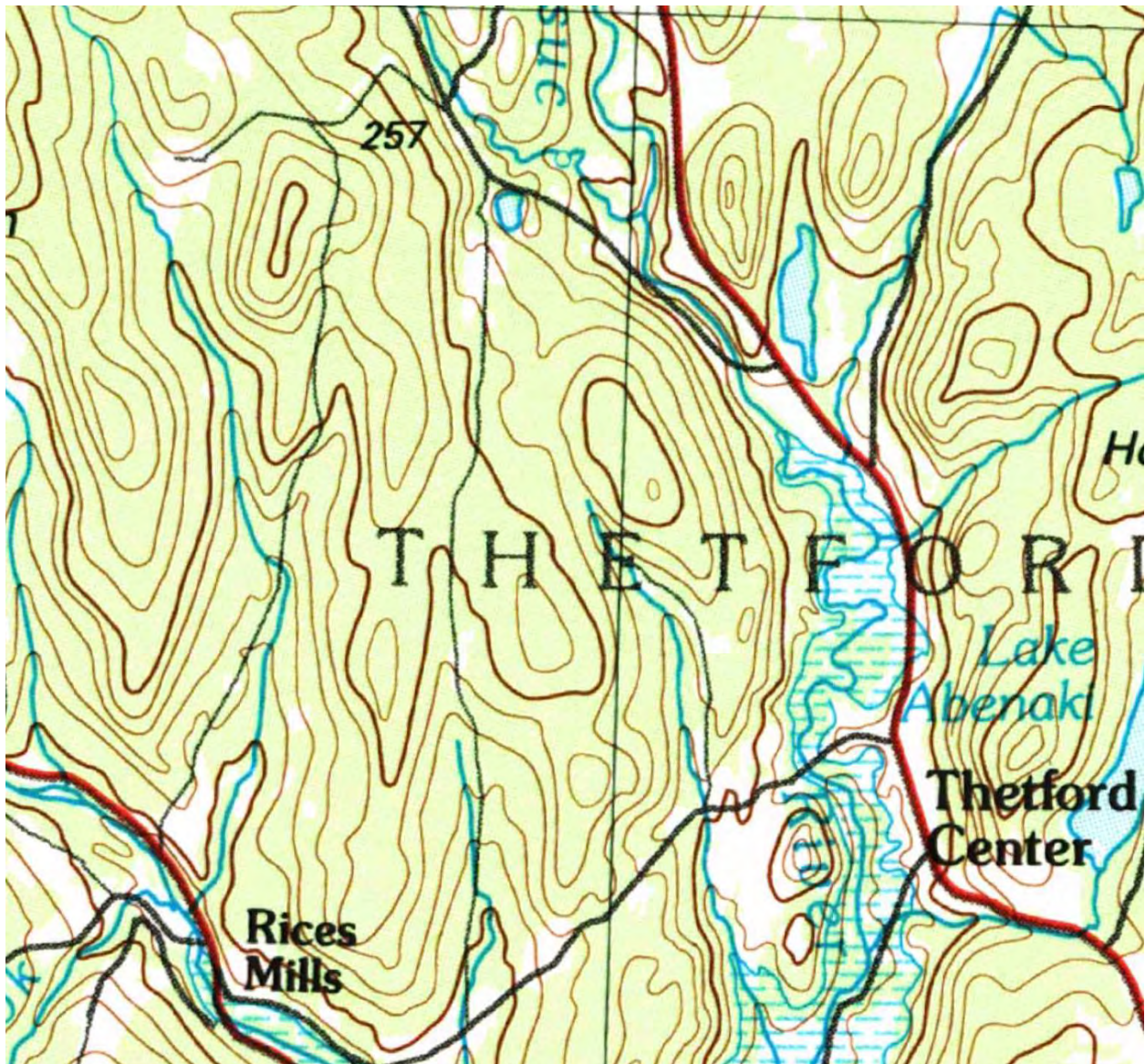


**Figure 6:** A USGS map of Orange County, Vermont from a soil conservation survey from 1977. On the left side of the map, Jackson Brook intertwines with a thin brown road (Jackson Brook Road) before eventually connecting with State Road 132, highlighted in red. This is important because it shows that the road is recognized at the federal level.



**Figure 7:** A map of South Strafford from 1983. Jackson Brook Road is visible extending south from Child's Hill and crossing over Jackson Brook.





*Figure 8: A map of Rutland, Vermont from 1985. Jackson Brook Road is labeled in green and starts to the left of '257' and extends south towards Rices Mills, crossing over Jackson Brook.*

Overall, the maps were important for establishing a precedent for the various levels of government that accepted Jackson Brook Road as a legally recognized road, whether municipal, state, or federal. Moreover, the map record proved that the current road into the property is the historical Jackson Brook Road, a crucial connection in establishing legal modern use of the road.

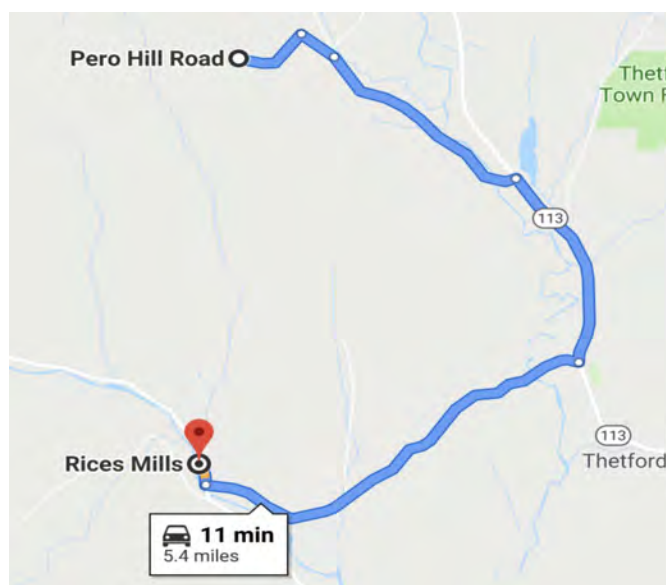
#### **Property deed research to establish history of right-of-way**

After exhausting all map resources, our next step was to conduct a comprehensive deed search for parcels 25 & 34. Chief Nathan Pero provided a copy of the current deed for parcel 25 as a starting point. All deed research was conducted at the Thetford Town Clerk's office, the

location of all deeds for Thetford properties. Deeds of interest were transcribed and are available in our final portfolio. Tracy Borst, the Thetford Town Clerk, provided crucial guidance in conducting the deed search. Each deed has a book and page number that is completely unique and corresponds to the location of the deed within the clerk's office. Within each individual deed, the deed from the previous property transfer is referenced by book and page number. The search process is repeated as far back as written records exist, and establishes a chronological timeline of property ownership.

Chief Nathan gave us the most recent deed, dated 1997, which is located on page 209-210, book 92. We were able to establish the timeline for parcel 25 based on our research in Thetford (located in Appendix A, chapter 1, section 1b). Unfortunately, we were unable to read the deed from 1829 due to a combination of fading ink, complex cursive writing, and dated writing style. Based on the sections that could be interpreted, it is unlikely that a full transcription of the 1829 deed would provide any groundbreaking information. We were able to interpret the remainder of the deeds, and the property descriptions are available in the chapter portfolio (Appendix chapter 1, section 5). No single piece of language from any deeds provided sufficient evidence to prove a modern right-of-way; however, smaller elements contributed to building a case. For example, there were references to Jackson Brook Road:

*“hence on said road on the North side hill you reach the road leading from my house to Rices Mills”* 1845 (David Barrows to the Colbys)



**Figure 9:** Current Route from Pero Hill Rd. to Rices Mills

Crucially, the deeds portrayed Jackson Brook Road (“said road” above) as a more extensive road than the maps from the late 20th century. Today, one must travel approximately

5.4 miles on Routes 113 & 132 to get from Pero Hill Road to Rices Mills (Figure 9), whereas the 1845 deed (above) indicates that there was clearly a path from Pero Hill to Rices Mills. This corroborates information from the map search (Figures 7 and 8).

Next, we conducted a comprehensive deed search for parcel 34 and developed a timeline of deed ownership, included in Appendix A and chapter 1, section 1a. The full property descriptions for parcel 34 are not present in the portfolio as they carry no important information. We discovered more references to the road, but no easement descriptions.

Separate from our deed and map searches, we also located an easement for parcel 25 (the Fraser property) at the town clerk's office. This easement granted the Pero family (owners of parcel 34) permission to use Jackson Brook Road for transporting wood in and out of parcel 34 through parcel 25. The agreement was for Mr. Pero to pay a previous owner of parcel 25 \$1 per year to use the road. The full details of the easement can be found in the appendix (2). While not providing evidence of a modern right-of-way, the easement supports the fact that Jackson Brook Road is the only means of accessing the property.

In summary, the deed search provided substantial evidence that Jackson Brook road was a historically well-defined road in Thetford, VT, as well as the only means of access to parcel 34. These findings alone do not constitute a significant case for right-of-way, however when used in conjunction with information discussed in future sections, they are important pieces of supporting evidence.

### **Road Discontinuance and Act 178**

An 1858 road discontinuance document located in Book 19, Page 189 in the Thetford Town Clerk's office (Appendix A and chapter 1, section 1.3), however, provided substantial evidence supporting the right-of-way to the Pero property in question. The document officially discontinued the road leading "from Thomas Jr. to Rice's Mills," using language clearly consistent with Jackson Brook Road and corroborating its presence with some of the identified maps as well as descriptions of the road in deeds. The document also described the road as a "public highway" laid out in 1829 and discontinued in 1858.

Despite officially discontinuing Jackson Brook Road in 1858, this document supports our community partner's right to use it to access their property. We return to the language present in Act 178 (see Appendix):

"A person whose sole means of access to a parcel of land or portion thereof owned by that person is by way of a town highway or unidentified corridor that is subsequently discontinued shall retain a private right-of-way over the former town highway or unidentified corridor for any necessary access to the parcel of land or portion thereof and maintenance of his or her right-of-way (Hood 2010)."

The road discontinuance document clearly (a) defines Jackson Brook Road as a public highway in the town of Thetford and (b) discontinues it. As it is the “sole means of access” to land owned by our community partner, according to Act 178, they “retain a private right-of-way... for any necessary access ... and maintenance.”

## Section 1.5 - Conditional Deed Transfer Materials

### Partial, Conditional Title Transfer

Once access to the land is established, the current landowners seek to transfer the land to the Koasek Traditional Band of Vermont with certain conditions attached. First, the transfer should be done in a way so that the current owner retains subsurface property rights, which should be passed on to their heirs and not the Tribe. Second, the transfer should be restrictive, limiting the Tribe to certain uses. If the Tribe misuses or fails to use the land as specified, it should return to the original owner or their heirs for the price of \$1. The following sections will investigate state legislation behind such a partial, restricted transfer, discussing both severance of subsurface rights and reversionary interest.

### Severance of Subsurface Rights

Vermont state property law operates according to a “bundle of sticks” analogy. General ownership of a property -- including rights of possession, use, transfer, management, and liability -- exists normally as a single “bundle,” with separate rights existing as “sticks” within (Johnson 2007). However, if specified in title transfers, sticks can be removed from the bundle. Such a severance would accomplish the goals of the property owner in this case, with the new title specifying in this case that the original owner would retain subsurface rights, including water and mineral rights, while the new owner would receive the rest of the bundle.

Severance of subsurface rights in Vermont has long-held precedence. *Jones v. Vermont Asbestos* (1936) established that language in deeds could “form a distinct possession and different inheritances from the surface (Vermont Supreme Court 1996).” Ideally, such a clause would be clear and obvious in the deed, using “language of reservation and inheritance to sever and retain the minerals, metals and mining rights for the grantor and their ‘heirs and assigns forever (Vermont Supreme Court 1996).”

However, such a severance can carry risks. Removal of rights will not necessarily appear in future deeds; accordingly, the new property owners should make note of the removal of subsurface rights when passing the land onto future generations to avoid conflict. The original owners (or their heirs) will retain subsurface rights forever unless deliberately transferred in most cases -- the Vermont Supreme Court clarified in a 1996 case that such rights cannot generally be lost due to abandonment, and adverse possession claims require significant evidence of clear and hostile use of the subsurface resources (Vermont Supreme Court 1996).

If oil and gas interests are present under the property, however, different problems may arise in terms of permanent severance of rights. Vermont statute 29(14) states that if subsurface oil and gas interests are unused for ten years and no statement of interest is made by the owner in the previous five (statements of interest range from actual production/use of the oil and gas to simply paying taxes on the interest), the interest is deemed abandoned and “shall revert to and merge with the surface estate from which it was severed (Vermont General Assembly 2018).”

However, as statements of interest are a fairly low bar for action, this condition is unlikely to prove problematic. Nevertheless, it is valuable to be cognizant of its potential when severing the rights.

It is important to note that this discussion operates under the assumption that currently, the bundle of sticks for the property in question is fully intact and subsurface rights have not yet been severed -- in other words, the current property owner has legal ownership of the subsurface. However, as our title search back to 1853 shows no evidence of prior severance, it seems reasonable to proceed with this assumption.

### **Reversionary Interest**

Our community partner also seeks to qualify the title transfer, stating that if the land is not used for certain practices or goes unused for a certain period of time, it should be returned to the original owner or their heirs. Such a condition -- known as reversionary interest -- also has significant precedence in US and Vermont law and should not prove problematic given its clear language. The purpose of a reversionary interest is to do exactly what this chapter seeks to -- to apply conditions of ownership, with restraints on either time or use. In this case, the original owners and the Tribe should easily be able to draw up conditions of use and include them in a “reversionary interest” section in the deed, ensuring that should the conditions not be met at some point, the land will automatically revert to the original ownership.

Should the original owner desire, the deed could also use alternate forms of a reversionary interest. Rather than automatic reacquisition, a “right to re-entry” could be built in -- meaning that if the delineated conditions are not met, the original owner has a right to re-enter the property. Upon that re-entry, the land reverts to its original ownership. This differs from a basic automatic reversionary interest due to the middle step of re-entry, which can help ensure that the original owner has an opportunity to inspect the land and avoid unknowingly retaking a problematic property (Pennsylvania Land Trust Association).

Finally, an “option to reacquire” could be built into the deed. In this case, should the delineated conditions not be met, the original owner could have the right to retake the land via purchase, whether at a market price or one initially laid out in the deed (Pennsylvania Land Trust Association).

In sum, the desire to create conditions for use of the land that, if broken, cause a reversion of ownership to the original owner is easily resolved through the inclusion of a “reversionary interest” clause in the deed. A copy of the potential wording for this deed can be found in Appendix A.

### **Tax Exemption**

The Koasek Band has status as a 501(c)(3) nonprofit organization and desires to have the property designated for nonprofit purposes as well -- and accordingly, be considered tax-exempt. Tax exemption of the property is a key component to ensure that the parcel is financially viable



and widely accessible for the Koasek and community members. Vermont statute § 3802(4) outlines the relevant information for this property: “The following property shall be exempt from taxation: (4) Real and personal estate granted, sequestered, or used for public, pious, or charitable uses.”

Tax-exempt status will likely bolster the case for the conditional deed transfer. In order to maintain this status, the property must continue serving the community and meet specific requirements to be determined by the conditional deed transfer. The town clerk’s office will play a significant role during both the tax exemption procedure and the deed transfer. It will likely help the case for tax exempt status and the deed approval if the message and plan for the property is clear and comprehensive. Chapter 3 clearly outlines future land-use activities for the property and contains more detailed information about gaining exempt status.

### **Rule Against Perpetuities:**

The “rule against perpetuities” derives from English common law and prevents clauses in deeds that impact future generations of land interests. In other words, the rule ensures that a person creating a deed cannot have any influence over the manner in which land is used in the future. To prevent this from happening, the rule mandates that the interests for the property outlined in the deed expire 21 years after the lifetime of someone involved in creating the deed (Burke 2013). However, different state interpretations of the rule and subsequent revisions have made it irrelevant in many places in the country.

Vermont, however, still considers the rule against perpetuities. In regards to the rule, Vermont State Law (27 VSA 501) regulates that:

“Any interest in real or personal property which would violate the rule against perpetuities shall be reformed, within the limits of that rule, to approximate most closely the intention of the creator of the interest. In determining whether an interest would violate said rule and in reforming an interest the period of perpetuities shall be measured by actual rather than possible events (Vermont General Assembly 2018).”

However, this statute does not doom the inclusion of a reversionary interest to protect future land use in our case for a few reasons, mostly stemming from the status of the transaction. *Jones v. Habersham*, an 1883 US Supreme Court case, determined that the rule against perpetuities does not apply to charitable gifts of land (U.S. Supreme Court 1883). Because in this case, the land is being gifted to the Tribe for charitable purposes (i.e. education, public land use, etc.), it can be considered a charitable gift and therefore should be exempt from the rule.

The language of the statute also provides guidelines for how to avoid conflict with the rule. Violation of the rule should be determined by “actual rather than possible events,” meaning that the more specific the guidelines for the land’s usage (actual events), the better. For instance, future ownership should be specifically delineated, with language stating that the land would go

to the original family if the Tribe were to violate the terms of the deed -- or, if the family (the original owners and their heirs and assigns) no longer existed, the land would stay in the hands of the Tribe without restriction on usage (or potentially go to another owner with usage restrictions). This language would therefore include actual events -- if the deed failed to include a consideration of a future without the original family, it would function through possibility, rather than actual events, and therefore potentially violate the rule against perpetuities and require reform.

## **Section 1.6 - Conclusions**

The owners of parcel 34 in Thetford, located off of Pero Hill Road, have a right-of-way via Jackson Brook Road to access the property. Act 178 in the Vermont State Legislature clearly states that discontinued public highways, if the only way to access otherwise landlocked properties, compose rights-of-way for the owners of said landlocked properties (see Appendix A). Book 19, Page 189 in the Thetford Town Clerk's office clearly describes Jackson Brook Road -- the road running from what was once Thomas Colby Jr.'s property to Rice's Mills -- as a public highway that was discontinued in 1858. Our title search confirmed that Thomas Colby Jr.'s aforementioned property is now owned by Matthew Fraser, and the road described in the discontinuance document is the road now running from Pero Hill road through parcel 34.

Moreover, our investigation of past maps confirmed that parts of the road in question were at times recognized by the town, and were in use enough to be demarcated in full by a number of other cartographers (ex. USGS). In sum: our map and title search confirmed that what is now Jackson Brook Road, running from Pero Hill Road through parcel 34, is a discontinued public highway. As the only means of access to parcel 34, the owners retain a private right-of-way over the road according to Vermont state law.

Ensuring the future of the property and integrity in its use is just as crucial as guaranteeing access to it. The legal tools of rights severance and reversionary interest allow us to protect the wishes of both the Band and the original owners, ensuring that the land is used only for the intended purposes (delineated in Chapter 3) and not exploited. Severance of subsurface rights, while potentially introducing some long-term complications, allows the original owners to maintain the desired rights while giving the Band access to the rest of the land. Moreover, reversionary interest ensures that the Band uses the land only in ways desired by the original owner. Specific conditions and language in the deed can be determined by the current owner and Band jointly. Finally, these conditions of land use should bolster the case for tax exemption as laid out in Chapter 3.

To conclude, our work in this chapter helps guarantee the ability of the Band to access the land, as well as to successfully receive it in transfer while avoiding potential legal issues.

## **Chapter 2: Thetford Property Inventory**

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Habacuc Delgado Jr  
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Balt von Hoyningen Huene

## Section 2.1 - Introduction

### History of the Thetford Land Parcel

At the turn of the 20th century, just 15% of Vermont contained woodlands, as many forests in the state were cleared for pastures and farmlands. Today, most forests throughout the state have regrown or are recovering. This 38.74 acre property in Thetford, Vermont is representative of these historical changes, as it too was once cleared for pasture and is now home to a young, yet thriving, forest.

Chief Nathan Pero of the Koasek Traditional Band of Vermont detailed how the land parcel came under his family's ownership. His father, Elwin Pero, was elected Chief and purchased the land in 1946 upon returning from World War II. Throughout Chief Nathan's childhood, the land remained a place of peace, serenity, and escape. The family camped and hiked there on weekends. Over time, they also began to cull specific trees, which is why there are now so many maple trees. In recent years, the Pero family decided to transfer ownership of the land to the Band to grant wider access to this special place, which holds personal memories as well as cultural and biological significance to the Band and the Upper Valley.

### ENVS 50 Group Goals

The goals for our group, created in collaboration with and approved by Chief Nathan Pero, were to take inventory of the Thetford parcel and create a set of informational materials to be used by the members of the Koasek Traditional Band of Vermont and future visitors to the land. We created a map of the land layered with: 1) *natural features*, documenting the dominant biotic communities on the property as well as ecologically sensitive areas and natural hazards visitors should be aware of, and 2) *cultural features* or resources with historic significance to Chief Nathan and other members of the Band. We discussed our mapping carefully with the Band to ensure we did not unintentionally disclose the locations of precious, easily-exploitable resources.

### Literature Review

We reviewed literature on Indigenous research methodologies in order to center the Koasek Band's ecological knowledge to produce information for the benefit of the Band and all future visitors to the land. From this review, we began our engagement with the Band by focusing on relationship-building and maintaining respect and attentiveness to all Band members and nonhuman communities present on the land. This process informed our methodology of assessing the land, whereby our initial visit to the land consisted of walking with Chief Nathan and actively listening to his memories from a lifetime of exploring this forest. We reference this literature later in our methodologies of site visits, communication with community partners, and mapping the land parcel.

## Objectives and Deliverables

Along with the layered maps and inventory of the biotic communities on the property included in this chapter, we also created a packet of resources for the Koasek Traditional Band of Vermont and future visitors to the land. This packet includes maps, photographs, possible walking trails, a biotic inventory including tree and plant identifications by Chief Nathan and Kat Peltier, and other components of the Band's Traditional Ecological Knowledge. We produced this packet for the Band to use and distribute at their discretion.

We envision the guide will help hikers, campers, and any other visitors learn about the history and ecology of the land as they enjoy it. The guide includes the natural and cultural features on our maps with photographs and other comments from Chief Nathan, as well as helpful hints on how to get the most out of each visit to the land. This information is available in print and online.

Finally, we created a video tour of the land with videos, photos, and recordings of Chief Nathan and our group as we explored the land with him, listening as he shared his memories of the land. This video is accessible to the band and whomever they decide to share it with.

## Section 2.2 - Methodology

### Communication with Community Partners

Considering the historically colonial nature of mapping Indigenous lands and documenting Indigenous knowledge for non-Indigenous audiences, our group consciously prioritized transparency in communication with our Koasek Band community partners. According to *Mapping Indigenous Lands: A Practical Guidebook*, a successful methodology for mapping is one that is “highly participatory and relies on a low-tech approach that is appropriate for work at the community level. It is heavy on process, and in the end the process of putting together the maps is as important, if not more important than, the production of the maps themselves” (Chapin and Threlkeld 2008, 3). Following this example, we set a precedent of respectful collaboration in all our interactions with Chief Nathan throughout the course of this project. We kept him updated regarding ideas for materials we thought could be beneficial for open access use, and as we created various materials, we made sure to check if any should remain privileged.

*Mapping Indigenous Lands* also mentions “ground preparation,” which involves engagement with Indigenous communities to raise awareness of the work being conducted around their homes and its purpose. “Ground preparation” was facilitated for our class by the Dartmouth College Environmental Studies Department, Professor Nicholas Reo, and a Koasek Band member and Dartmouth College employee Art Hanchett, in advance of our visits to the land. Nevertheless, we made sure to be respectful of neighboring landowners on our visits, offering up information regarding ourselves, our class, and our project to anyone interested.

Suchet-Pearson et al. make a case for an “adaptive and mediated approach to collaborative work, which embraces place-based protocols and synthesized cumulative outcomes” (Suchet-Pearson et al. 2013, 24). Along these lines, we made sure we were aware of our inherent cultural lenses in order to ready ourselves to embrace the Koasek Band’s approach to knowing a place. We did our best to enter into preliminary meetings with Chief Nathan with curiosity and nothing else; of course, we brought our own experiences into the room, but we made sure to base our approach to this work largely on the needs and shared vision of the Koasek Band. Along these lines of adaptive collaboration, we decided to check in with our main community partner contact whenever either party had updates or questions for the other. We also consulted the Forest Management Plan for Dartmouth’s Corinth property to gain a better understanding of how to assess and document the natural and cultural features of the land.

### **Site Visits**

Our first visit to Thetford fell on an unexpectedly beautiful morning on April 23, 2019. We had anticipated rain, but upon our arrival in the morning, the clouds had begun to clear and the only reminder of rain was the presence of shallow mud puddles scattered throughout the property. The sun filtered through the conifers and warmed our backs. Chief Nathan led us around the perimeter of the property, telling stories as we came across landmark places, plants, animal tracks, and historical features that triggered memories from his childhood and young adulthood growing up on the property. We listened intently; we had arrived expecting to tromp around blindly through an unfamiliar forest, attempting to identify and map forest and plant communities with no prior knowledge and no real understanding of what was important, yet Chief Nathan provided us with more colorful and complete information about the history and biology of the land than we could ever have gathered ourselves. This first visit was instrumental in shaping the way we approached the rest of our inventory. Rather than coming up with all new information, we realized that Chief Nathan and his family had valuable information and memories from growing up on the land that should be made accessible to any future visitors. From this, we decided to compile a collection of materials integrating a practical field guide with history, cultural significance, personal memories, photos, maps, and a virtual video tour of the land.

This first visit helped us focus our inventory during a subsequent visit one week later on April 30, 2019. Equipped with a GPS device, we hiked the property and recorded the exact coordinates of key features for later mapping. In addition to GPS coordinates, we took a photo inventory of prominent tree and plant species, water sources, and points of interest around the property. On our way out, we spoke with Royce, Chief Nathan’s cousin and neighbor to the land, who told us more stories of growing up exploring and camping on the land with Chief Nathan.

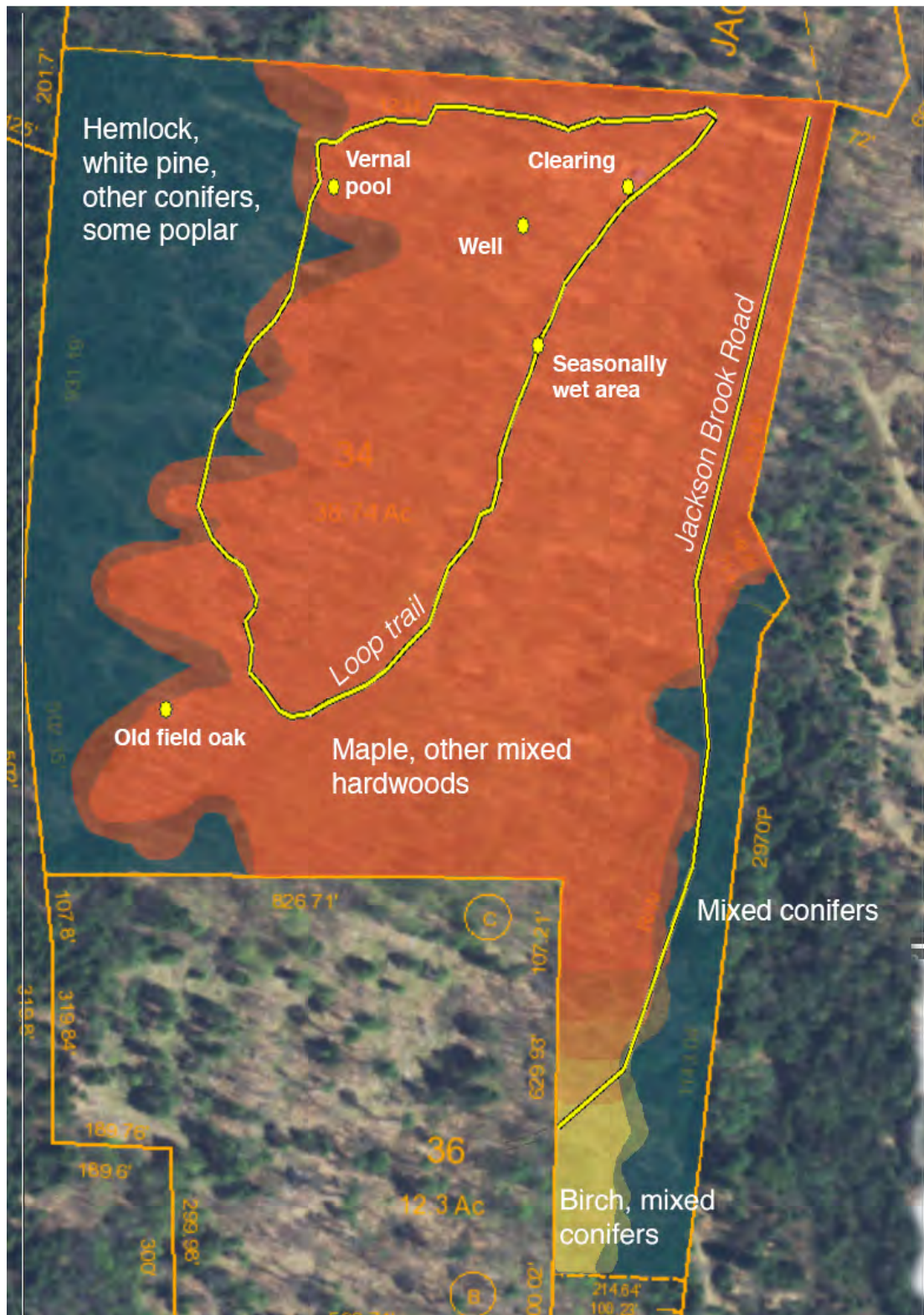
We visited the land for the third and final time on May 14, 2019. We collected missing GPS coordinates and rounded out our photo inventory to finish the field guide.

**Mapping**

We recorded the longitude and latitude of several points of interest, using a Garmin Oregon GPS unit. We also recorded points along the visible trails and logging roads. Using ArcGIS, we superimposed these points onto a map of the property (obtained from Thetford's online AxisGIS portal). In order to align the map and points, we used the coordinates of the property's corners, provided by the authors of Chapter 3.

## Section 2.3 - Results/Findings

### Maps





## Map Details

- Hemlock Stands
  - Hemlock tree branches are uniquely able to catch falling snow, making these stands an ideal sleeping area for deer populations. Deer are able to eat and digest hemlock, unlike humans. In fact, deer that have eaten it will often taste slightly of hemlock.
- Oak Tree
  - There is a very large, towering oak tree on the property that is markedly larger than other surrounding trees. Chief Nathan explained that the oak tree was probably there around the time when the property was used for farming. Its huge branches likely provided shade to people, cattle and sheep on the pastureland of the past.
- Dug Out Well
  - One of Chief Nathan's cousins dug an 18 foot well in the past. The Land Planning and Development group found this well important for their own planning and mapping purposes.
- Old Road
  - An old, overgrown road makes a circle around the middle of the property. This road was likely used for logging trucks in the past, and its existence could make the formation of a hiking trail in its path quite simple.

## Guide

We surveyed the land and identified flora and fauna of significance in collaboration with Chief Nathan. In a supplemental guide book we created for the Band to distribute to visitors, we included photos, descriptions, uses, and any other relevant information for dominant tree species, plants, animals, water sources, and cultural landmarks on the property. The species we included in this guide are listed below.

## Inventory Outline

With the use of GPS coordinates and photos, we cataloged the plant and animal communities living on the property. The following list consists of species we observed on the property, or which are known to occur in the area. We have included many of the Abenaki names of these species, shared with us by Chief Nathan, along with their local English names, and Greek and Latin names in binomial nomenclature conventions.

### A. Tree Species

1. Eastern hemlock (*Tsuga canadensis*)

2. Sugar maple (*Acer saccharum*)
3. Red maple (*Acer rubrum*)
4. Northern red oak (*Quercus rubra*)
5. Goosefoot maple (*Acer pensylvanicum*)
6. Yellow birch (*Betula alleghaniensis*)
7. Paper birch (*Betula papyrifera*)
8. Balsam fir (*Abies balsamea*)
9. Eastern white pine (*Pinus strobus*)
10. Hop hornbeam (*Hop hornbeam*)
11. Red spruce (*Picea rubens*)
12. Trembling aspen (*Populus tremuloides*)
13. North American beech (*Fagus grandifolia*)

#### B. Plants

1. Ostrich fern (*Matteuccia struthiopteris*)
2. Cinnamon fern (*Osmundastrum cinnamomeum*)
3. Christmas fern (*Polystichum acrostichoides*)
4. Horsetail (*Equisetum*)
5. Clubmoss (*Lycopodium*)
6. Trout lily (*Erythronium americanum*)
7. Spring beauty (*Claytonia*)
8. Canada mayflower (*Maianthemum canadense*)
9. Blackberry (*Rubus*)
10. Dandelion (*Taraxacum*)

#### C. Animal Communities

1. Deer
2. Moose
3. Bear
4. Coyotes
5. Bobcats
6. Cougars
7. Porcupines/hedgehogs
8. Mesocarnivores
  - a) Mink
  - b) Fox
  - c) Fischer
9. Birds
  - a) Wild Turkey
  - b) Woodpeckers
  - c) Owls

- d) Partridge
- e) Birds of prey
- f) Songbirds
- 10. Amphibians
  - a) Red Eft
- 11. Invertebrates
  - a) Ticks
  - b) Asian Long-Horned Beetle (invasive)
  - c) Emerald Ash Borer (invasive)

## Section 2.4 - Conclusion

A key principle that guided our work was the respectful co-production of knowledge with the community partners. Specifically, we engaged with Chief Nathan Pero, and gratefully and humbly learned from what he had to teach us about the land. As stated in the 1993 Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples, “indigenous peoples of the world have the right...[to] be recognized as exclusive owners of their cultural and intellectual property...the first beneficiaries of indigenous knowledge must be direct descendants of that knowledge” (Smith 1999, 119). Chief Nathan directly imparted his wisdom and knowledge to our group, and it is our hope that the materials that we created will benefit him and his community in perpetuity.

We envision the inventory materials serving as informational tools available to all future visitors. In their creation, we answered our own curiosities about the property using as much of Chief Nathan’s knowledge as possible, supplementing gaps in information with outside sources when necessary. We hope that the final guide seamlessly ties together multiple perspectives and knowledge systems to help someone unfamiliar with the landscape make the most of their time on the property.

We hope that our inventory of the Thetford property produced meaningful materials for use by the Koasek Traditional Band of Vermont and future visitors to the property. Chief Nathan generously shared his memories and traditional knowledge of the land with us, which helped us to understand the forest he grew up in more fully than we ever could have without his support. Through this partnership with the Koasek Traditional Band of Vermont, we witnessed firsthand the incredible depth and richness of understanding that comes with collaborating across cultures and knowledge systems to share existing knowledge and create new knowledge.



## **Chapter 3: Thetford Land Planning**

Tyler Haskell  
Stephanie Currie  
Emily Hyde  
Jack Kinney

## **Section 3.1 - Introduction**

The Koasek Traditional Band is in the process of being granted a 38.74 acre piece of land in Thetford, Vermont owned by the Pero family, who are members of the Band. The family would like the property to be available for use both to members of the Band and the public as a recreational area to hike, camp, hunt, forage for food and medicines, and learn. In close collaboration with Band members, our group initiated a land use plan through determining desired future uses of the property and the infrastructure needed to realize these uses. A member of the Pero family and the current Chief of the Band, Nathan Pero, worked closely with us to articulate the goals of the Band, share Indigenous knowledge, and provide logistical support. Our knowledge of the property was informed by a GIS map, conversations with Chief Nathan, and visits to the Thetford parcel.

At the beginning of this project, Chief Nathan told us there are old logging roads that run along the north side of the property that haven't been used since the 1920s. He also told us about a spring located halfway down a slope in the northwest region of the property. With the exception of these two features, the parcel is a wooded area with no built infrastructure. It became clear once we visited the property that relatively recent logging had occurred. An old, somewhat-overgrown road loops around the southern end of Child's Hill and up to a high point on the property, and a newer road runs the length of property on the east side. The high point of Child's Hill is located on the northwest side of the parcel as shown in the maps included below.

## **Section 3.2 - Objectives**

### **Team Goals**

Our primary goal was to work together as peers and collaborate effectively with our community partner to assemble a sustainable land use plan for the Thetford parcel for the Koasek Band. This project was a learning process for each of us as individuals and as a group; we learned the processes of analyzing a parcel of land, identifying land uses, and working effectively as a team to serve a community partner. As the culminating experience in the Environmental Studies Department at Dartmouth College, we were challenged to apply the experiences collected throughout our undergraduate careers to tangible situations involving many parts, people, and interests. We prioritized respecting the knowledge and culture of our community partners throughout our project and made sure to integrate their goals into our work. While the end product of this experience is of great importance, so are the ways in which we collaborated as a team and with our community partners.

## **Koasek Band Goals**

Our initial meetings with Chief Nathan Pero and Art Hanchett focused on determining the Band's goals and visions for the use of the property. Through our meetings, we established that the Koasek Band's vision for the Thetford parcel is to have a piece of land they can call their own, somewhere the Band can hold educational opportunities for primary, secondary, and post-secondary students. Educational opportunities can be nurtured by creating a space to interact with and learn about the area's flora and fauna and through providing infrastructure to hold programs and gatherings, such as the summer camp run by the Band. We learned of certain caveats that influenced our land use plans. First, the Band hopes to achieve tax-exempt status and consequently must keep the land open to the public for activities such as hiking and hunting. Second, the Band operates on a shoestring budget and currently does not have the funds for land development. To address these concerns, we formed a land use proposal that presents a development plan for educational and public use that the Koasek Band may incorporate in their efforts to gain tax-exempt status and state recognition. For each proposed land development project, either development projections or development options are proposed in a program matrix. This matrix gives the Band several choices of development projects to pursue depending on the state of their budget, the contributions of Band members, and the priorities of the Band's land use activities.

## **Section 3.3 - Methodology**

### **Communication Strategies**

We communicated with Chief Nathan and Art primarily through email and phone calls, as well as in-person meetings we set up during class times. We were also in frequent contact via email and phone conversation with Colleen Wolfe, a land use planner at D.R. Horne and Company, who offered advice about mapping properties, program matrices, and general land use planning. D. R. Horne and Company is a real estate development company that specializes in strategic land planning, asset management, and development projects with natural, cultural, and historical significance.

### **Land Analysis: Land survey, GPS, & Mapping**

One of our primary goals when surveying the property was to determine the best locations for campsites, campfires, a pavilion, walking trails and a privy or permanent bathroom. We used both GPS and Avenza maps to plot placeholders on the property, such as corners of the property as identified by Chief Nathan, the location of an old squatter's structure, and the spring. We plotted flat and protected areas we determined would be best for camping, as well as old roads that could be developed into walking trails and provide access to campsites. We consolidated these coordinates in a set of property base maps that record the accurate locations of potential property infrastructure.

### **Design Analysis: Program Matrix, Design Plans, & Operations**

Through our communication with Chief Nathan and Art, we formed a list of infrastructure and amenities that the Band would like included in land development plans to meet their land use goals. This list includes short-term campsites, a pavilion, communal fire pit, restroom facility, well tile, and a trail network. Upon visiting the property, our group identified additional infrastructure that would enhance the site, such as signage and scenic amenities like a lookout tower, a rest area with a bench, and a scenic lookout. Also included in the design analysis are additional amenities, such as bear-proof garbage cans, fire rings for each campsite, and picnic tables for the campsites and pavilion.

### **Section 3.4 - Location Analysis**

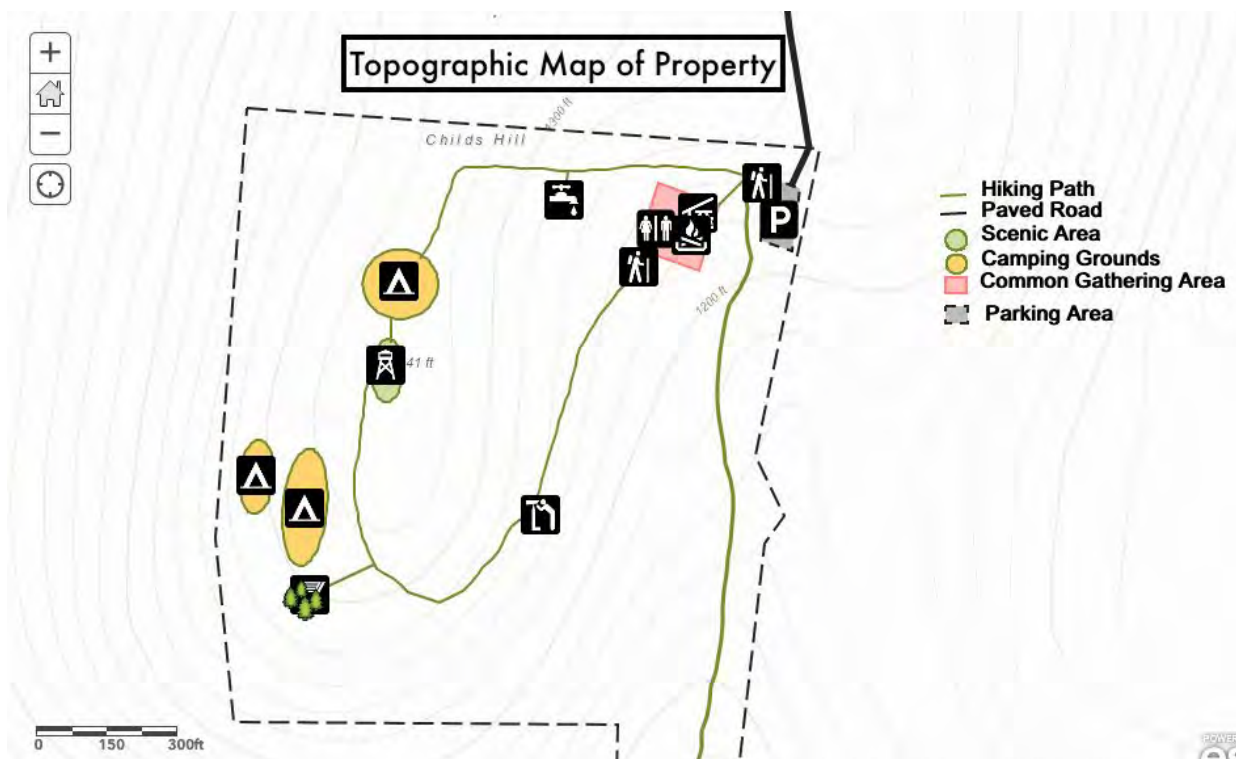
In our location analysis, we started by looking at the land parcel using GIS mapping imagery. This allowed us to gain a broad understanding of the land's terrain, current use, natural features, soil content, and wildlife corridors in and around the property. We then examined points of interest around the property to gauge if there were any activities we could advertise as attractions to the site. To do so, we used Google Maps to research popular recreational activities in Vermont and New Hampshire. Finally, we travelled to the property to gain understanding of the land from a visitor's perspective. On our site visit, we got a first-hand look at the property's existing features, aesthetic appeal, and potential areas for the features that the Band expressed they wanted on the property.

#### **Basemap**

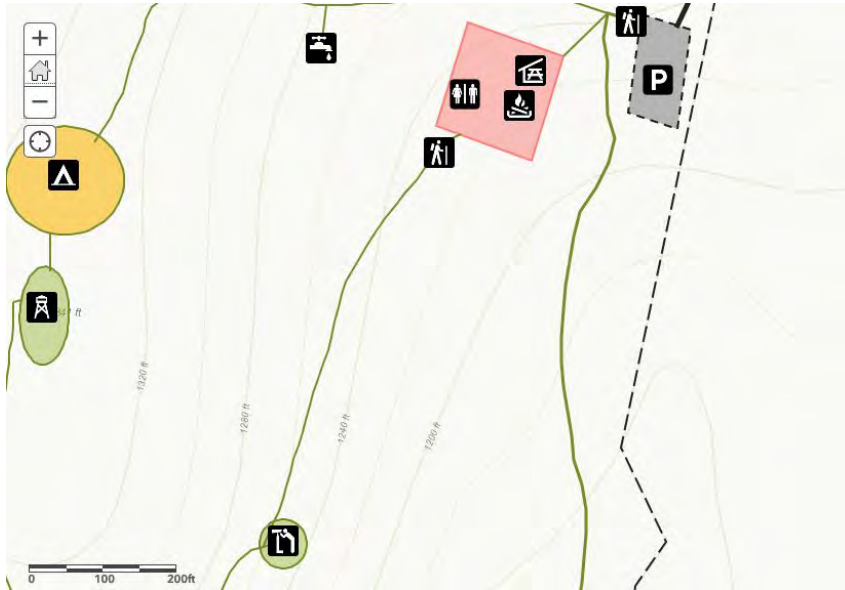
The following basemap is an outline of the recommendations we came up with for where different features should be located. Informed by our location analysis and the feedback from our community representatives, we decided to create two campsites, a common gathering area with a pavilion, fire ring and privies, a lookout tower, a scenic overview, a spring, and landmark for "The Big Oak." The old stagecoach road and roads established by the previous owner for hiking paths will connect the property's amenity locations and travel up and down the east side of the property. We decided on the location of the North Camp Site based the locations level grading and its location on one of the highest points on the property. The Main Camp Site's location was chosen for its placement on an existing road that we suggest should be turned into a hiking trail. The Main Camp Site is also has a flat gradient and is located slightly down the hill, which provides natural cover. The Common Gathering Area is located in close proximity to the property's entrance, easily accessible to all visitors. This space has already been cleared, which reduces time and labor involved in converting it to a gathering area. We chose the location of the Lookout Tower to be the highest point on the property, which will allow for the tower to be short to reduce material cost while still maximizing the view. The location is also flat, making it an



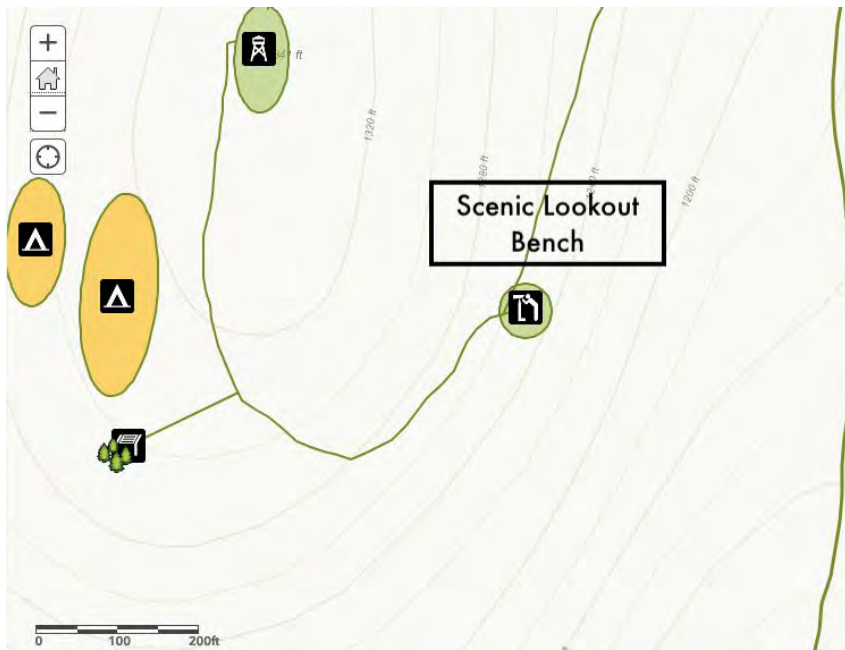
easy space to build the tower. The Scenic Lookout Bench area was chosen due to the particularly beautiful view from the location and its easy access off a preexisting road. On the base map, the black dotted line represents the property's outline. The re-established entrance, discussed in Chapter 1, is in the northeast corner of the property. There is a paved road connecting Jackson Brook Road to this entrance. This road will be used for vehicles to enter the property and travel to the parking area. Symbols from the National Park Service Signage are used on the map to indicate what is located at each location and to identify features. A guide can be found at [www.nps.gov/maps/tools/symbol-library/](http://www.nps.gov/maps/tools/symbol-library/).



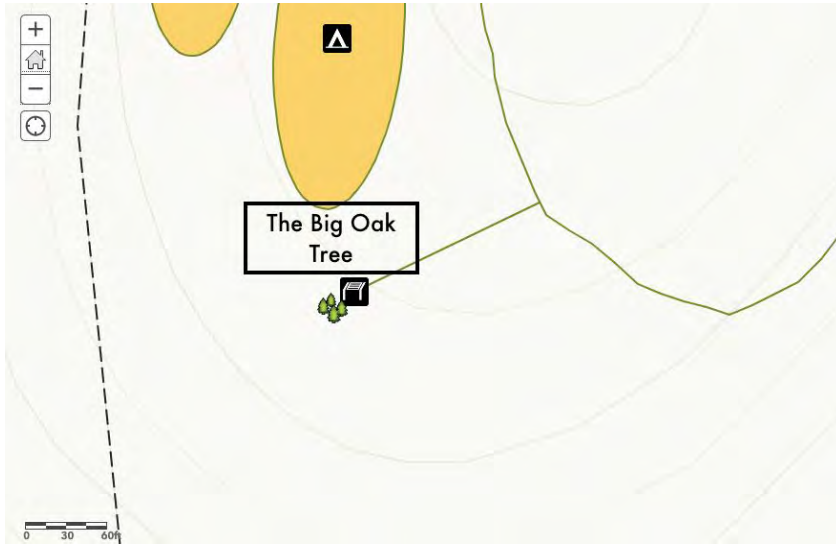
**Figure 1:** Aerial view of property with topographic map as the basemap.



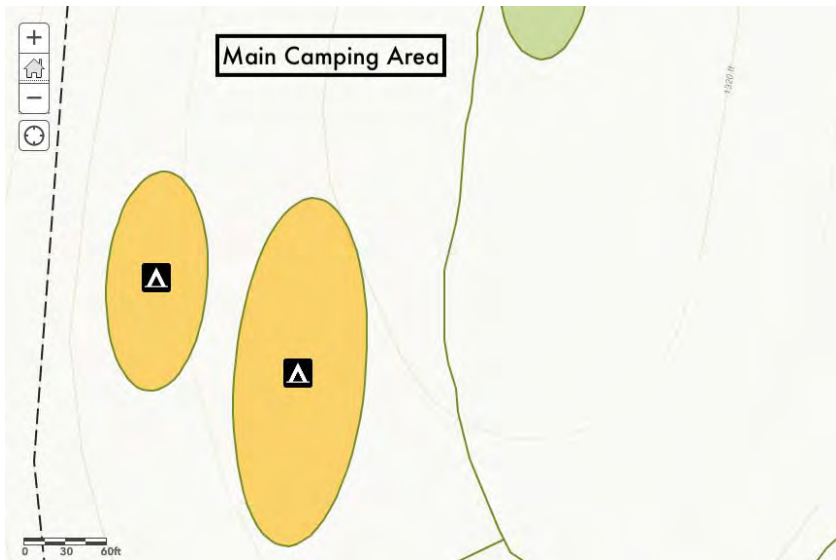
**Figure 2:** Close up of Common Gathering Area (red shaded area), parking area (grey shaded area), and connecting trails (green lines).



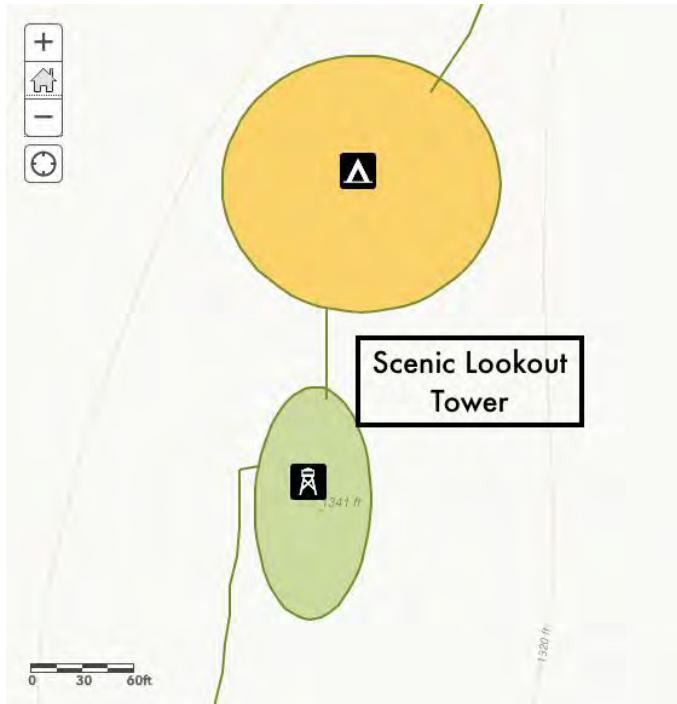
**Figure 3:** Close up of the Scenic Lookout Bench. Located south of the Common Gathering Area.



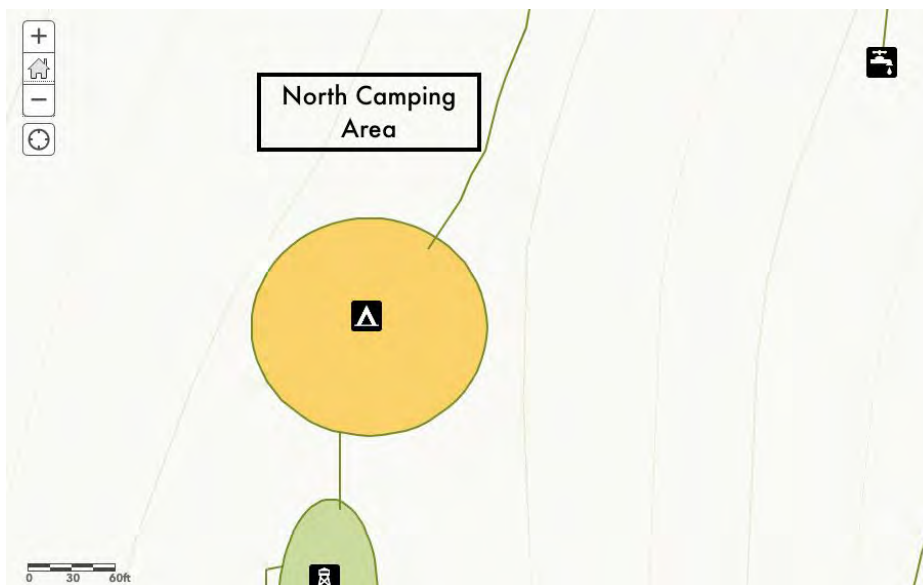
**Figure 4:** Close up of the Big Oak Tree landmark. Located on the southwest region of the map.



**Figure 5:** Close up of the Main Camping Areas. Located on the west of the property.



**Figure 6:** Close up of the Scenic Lookout Tower. Located between the Main Camping Area and the North Camping Area at the highest point on the property.



**Figure 7:** Close up of the North Camping Area. Located in the northwest of the property.



**Figure 8:** Close up of the Spring. Located west of the Common Gathering Area.



**Figure 9:** Image of the Spring on property.



## **Section 3.5 - Design Analysis**

### **Program Matrix**

Up to three tiers of development are projected, and development options are proposed for each land use project. Projected development phases may be performed in succession, or projects may be approached at varying levels of development depending on the wants and needs of the Band and their immediate land use goals. Cost estimates were predicted using market averages and were estimated in consultation with Art Hanchett, who has extensive experience with and knowledge of material and construction labor costs in the Upper Valley.

Project	Development Level	Components	Component + Labor Cost	Quantity	Development Level Cost Estimate
Campsites - Projected Development	Rustic	Cleared areas - General supplies (e.g. fuel) - Drainage - Lay-down material	\$100	12	\$6,600
		Picnic table - Wood and hardware	\$300	6	
		Fire Ring - Metal ring supplies	\$300	12	
	Raised + Rustic	Wood Platform (12x16 ft) - Wood and hardware	\$500	12	\$12,600
	Appalachian + Rustic + Raised	Lean-to - Wood and hardware - Metal roofing	\$2,000	12	\$36,600
Pavilion - Projected Development	Picnic Pavilion 20 x 24 ft.	- Cement platform - Wood posts and beams - Metal roofing	\$18,000	1	\$21,800
		Trash Receptacle - Animal proof	\$1000	2	
		Picnic Table - Wood and hardware	\$300	6	
	Sustainable Addition + Picnic Pavilion	Solar Cells - Roof installation	\$400	8	\$25,000
Communal Fire Ring - Projected Development	Basic	Wood bench - Wood and hardware	\$300	4	\$1300
		Rock circle - Rocks (collected) - Drainage	\$100	1	
	Enhanced + Basic	Constructed rock pit - Cement footing - Fire brick - Rock exterior	\$1200	1	\$2,500
Restroom facility - Development Options	Privy pit toilet	- Excavation and construction	\$450	1	\$450
	Porta potty	Rent - 6 months/year	\$250/month	1	\$1500
		Buy	\$650	1	\$650
	Permanent Restroom	Compostable toilet (dry flush) - Hardware and installation - Excavation and construction	\$4000	2	\$8,200

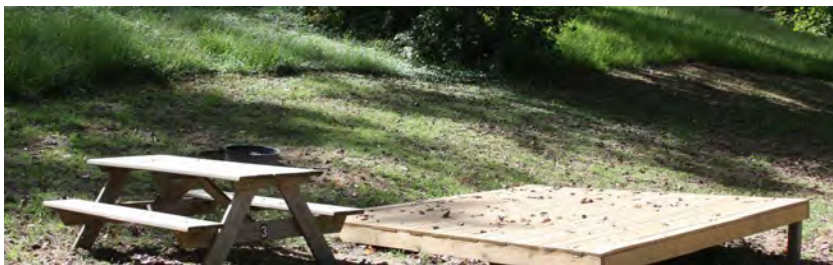
		Window - Hardware and installation	\$100	2	
Spring Well	Well tile	- Rock load, pipe reel, frost-free hydrant - Excavation and drainage	\$2000	1	\$2000
Signage - Projected Development		Wood trail signs (handcrafted) - Wood and hardware	\$40	8	\$320
		Entrance and information sign	\$200	1	\$520
Scenic Amenities	Bench - Development Options	Wood bench - Wood and hardware	\$300	1	\$300
		Steele bench	\$750	1	\$750
		Recycled plastic bench	\$700	1	\$700
	Lookout Tower - Development Options	Timber Tower - Wood and hardware - Footing and foundation (\$10,000)	\$20,000	1	\$20,000
		Steele Tower - Steele and hardware - Footing and foundation (\$10,000)	\$60,000	1	\$60,000

**Table 1:** Cost Breakdown

## Design Plans

The following design plans provide a visual representation of the land use projects. The visuals were gathered from online sources and reviewed by our lead community partners prior to inclusion in the report to ensure their accuracy in meeting the Band's land use goals. However, these designs are only examples, and they must be specifically adapted for implementation on the Thetford parcel.

### Campsite



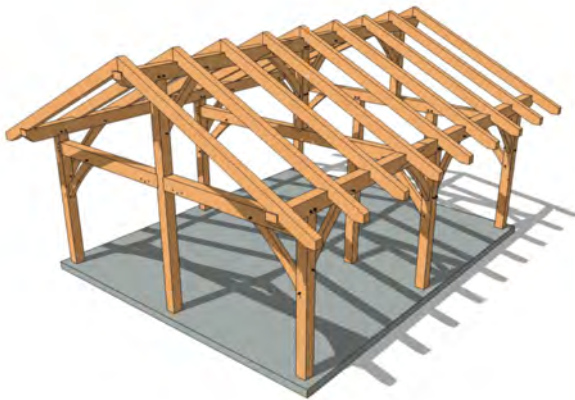
**Figure 10:** Low-tech campsite design in a cleared area with a wood platform, picnic table, and fire ring ("Mountaintop Platform").





**Figure 11:** Appalachian trail lean-to shelter design, offering campers sheltered protection. More details on thru shelters may be found at [Appalachian Trail Conservancy](#) (“Shelter Life”).

## Pavilion



**Figure 12:** Pavilion design plan for a 20 x 24 Heavy Timber Outbuilding. See [Timber Frame HQ](#) for further instructions on construction plans for this pavilion design (Cochran).

## Communal Fire Pit

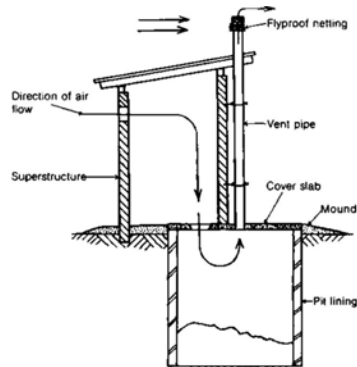


**Figure 13:** Enhanced communal fire ring design plan. See [DIY](#) for further direction on construction plans for this stone fire pit “How to.”



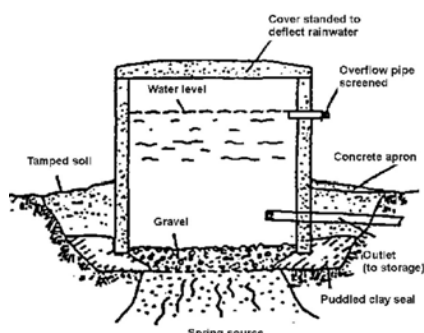
**Figure 14:** Design for communal fire ring wood benches. See [Marea Digital](#) for more bench design examples (“Fire Pit Bench”)

## Restroom facility

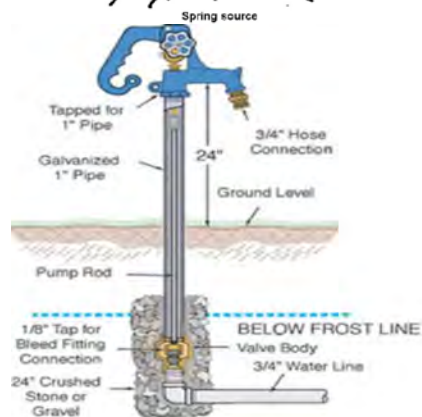


**Figure 15:** Design plan for pit latrine/privy. See [WikiWater](#) for further construction plans and the United States Forest Service for more information regarding [Remote Waste Management](#) (“Dry”).

## Spring Well



**Figure 16:** Design plan for a spring well. See [Protective Structures For Springs](#) for further information on spring box construction and maintenance (Hart).



**Figure 17:** Frost-free hydrant design for spring well water outsource. See [Simmons Manufacturing](#) for more information on hydrant lengths and models (“Hydrant Lengths”).

## Signage



**Figure 18:** Entrance and informational design example that includes a header board with area name, description, and map of the area. Further entrance sign examples may be found at [Fitzpatrick Woolmer](#) (“Entrance Signs”).

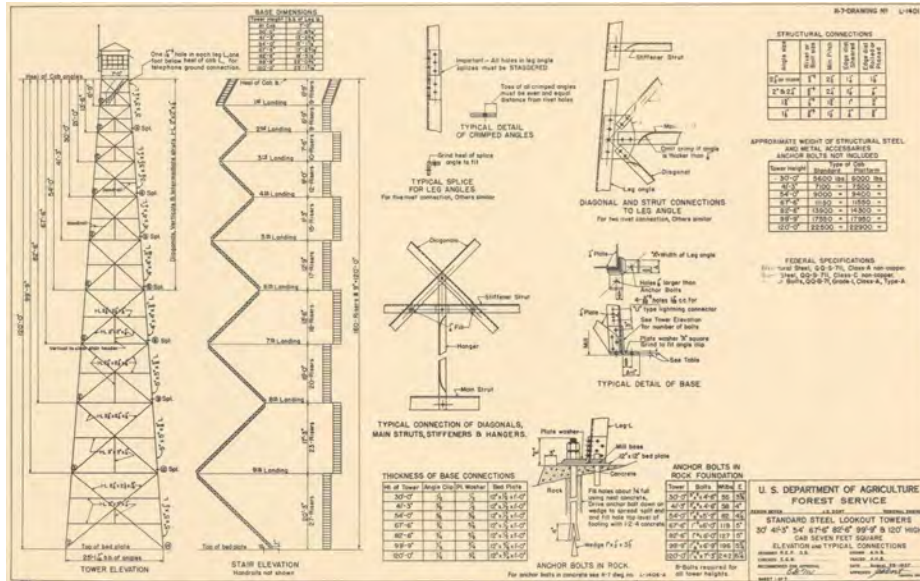


**Figure 19:** Wood trail sign design example that provide directionality and distance. Further trail sign examples in New England may be found at [Hike New England](#) (“Hiking Trail”).

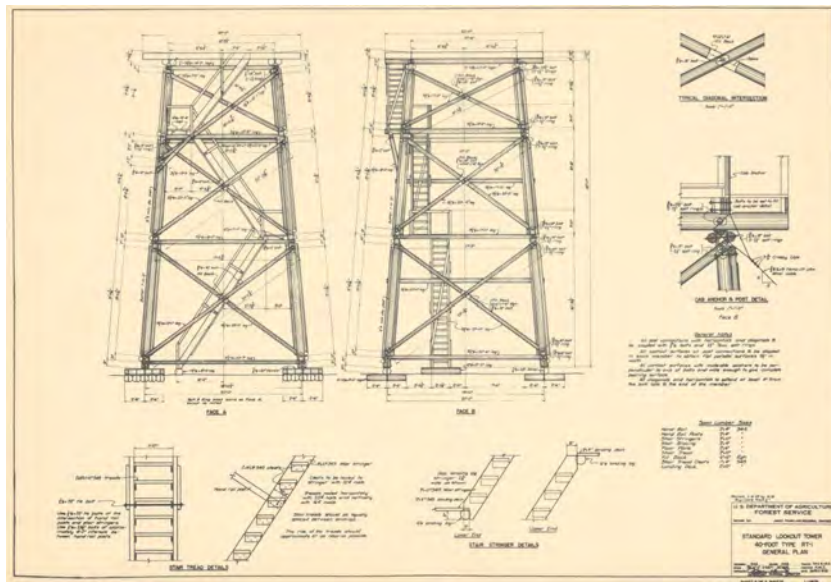
## Scenic Amenities



**Figure 20:** Wood scenic bench design example. More bench designs may be found at [Modern Bench Furniture \(Elginite.org\)](#) (“DIY Plans”).



**Figure 21:** United States Forest Service [Standard Lookout Structure Plans](#) for 40-foot wood lookout tower (Norcross).



**Figure 22:** United States Forest Service [Standard Lookout Structure Plans](#) for steel lookout towers (Norcross).

## Operations and Maintenance

The development and designs discussed above were tailored to require as little maintenance as possible, so operational maintenance should be minimal. However, some preliminary work and ongoing maintenance will be required for the upkeep of the property. We suggest this preliminary property work to be carried out in two phases. First, the property currently hosts an abandoned dwelling from a squatter, multiple decrepit vehicles, and other junk

and trash that will need to be removed. We propose a community clean up day to help with this process. Second, we identified a few roads on the property, which include the extension of the old stagecoach road that runs north-south on the property and an old logging road that loops around the property. These roads are currently overgrown and blocked with fallen trees and broken branches, so clearing these paths is necessary before they are used as hiking trails. Additionally, Jackson Brooke Road, the right-of-way leading onto the property, is currently impassable by cars. Thus, road work including leveling and drainage is needed, and a parking area on the property will need to be established to provide regular access to the pavillion and camping areas.

For waste management, recreational users will be asked to pack in and out their own waste. Once the pavilion and restroom facilities are in place, trash receptacles will require ongoing maintenance. Regular trash collection will be required by a Band member who lives nearby, or by a trash collection service. Restroom cleaning and servicing will also be needed, and will vary in cost and frequency depending on the level of restroom development.

## **Section 3.6 - Discussion**

### **Vermont Act 250 Permitting Process**

Any permanent structures that the Band plans to build on the parcel in Thetford will require permitting and approval through the State of Vermont. In particular, the Band will need to apply for a permit under Vermont Act 250. This primary aim of this act is to protect the natural environment, so the Band will need to demonstrate that their planned developments will not harm the landscape in any way. In particular, the Band will need to show that their plans will not harm water and soil quality, and that they have plans in place for proper waste disposal.

The first step for the Band in their application process will be to contact Linda Matteson, their district's Environmental Commission Coordinator, and Kim Lutchko, their District's Act 250 Specialist. The Band will need to provide Ms. Matteson and Ms. Lutchko with basic information about their potential project including location and type of development (Vermont NRB). Ms. Matteson will then issue a decision as to whether or not the Band will require a permit for their project (Vermont NRB). It is our group's hope that in this initial stage of their application, the Band can submit the materials we provide, including base maps and development plans, to their Act 250 district staff. If Ms. Matteson declares that the Band does not need an Act 250 Permit, then the Band can move forward with their development plans. If the Band does require a permit, then they will need to continue the application process.

In their formal application to the state, the Band will need to demonstrate that their development of the property complies with the specific environmental protection provisions outlined in Act 250. These provisions are fairly straightforward, and those that will likely



warrant special attention in the application are those concerned with water quality and waste removal. On our visits to the property on April 23<sup>rd</sup> and April 30<sup>th</sup>, we found that more sources of running water on the parcel than can be seen on topographic maps and satellite images. With this in mind, any development plans we provide to the Band avoid placing permanent structures or tent platforms in areas with flowing water, to ensure that water quality and stream condition are unaffected. Chief Nathan and Art Hanchett also discussed with our group their desire to eventually install a permanent restroom facility on the parcel. Thus, the prospective plans we submit to the Band will include details on the operation and maintenance of any permanent restroom facility that they can then include in their Act 250 application.

The Band will submit their final application for review to the Vermont Environmental Board. It is our group's belief that all of the Band's desired developments on the parcel will be more than compliant with Act 250, but the Environmental Board may deny any application if they feel they lack sufficient detail to approve a project (Vermont NRB). It is thus our group's hope that the development plans we provide to the Band will convince the Environmental Board to approve the Band's Act 250 application. If the application is approved, there is a fee of \$7.40 per every \$1,000 of development (Example: a \$50,000 development would carry with it a \$340 permitting fee, Vermont NRB).

### **Tax Exemption for the State of Vermont**

One of the important goals for the Band's continued ownership and future use of the parcel in Thetford is to eventually file for tax-exemption status with the state. While the property is relatively small, incurring extra costs in taxes would add unnecessary strain to the Band's operation budget. The Vermont Department of Taxes has a provision that allows nonprofit organizations to file for exemption from property taxes that own property intended for public, pious, or charitable use (Vermont DoT). For the Band's parcel in Thetford to be deemed tax-exempt under this provision, it must meet three conditions. First, the property "must be dedicated unconditionally to public use" (Vermont DoT). In our conversations with Chief Nathan and Art Hanchett, they indicated that this was their plan for the property moving forward, as they planned to keep it open for public recreation like camping and hiking. Second, "the property must be owned and operated on a not for profit basis" (Vermont DoT). The Koasek Traditional Band of the Sovereign Abenaki Nation is already established as a 501(c)(3) nonprofit organization, meaning that the Band's ownership should put the property in compliance with the second condition. Additionally, our community partners have made no indication that they plan to charge an entrance fee for outside recreational users of the property, so their operation of the property will not be "for profit," ensuring the property complies with the second condition.

Charging a fee would also subject the Band to legal liability for recreational users of the property, as discussed below.

The third and final condition for Vermont property tax exemption is that the Band must demonstrate that “the primary use [of the property will] benefit an indefinite class of persons who are part of the public” (Vermont DoT). Along with the education programming from Chapter 4, we hope that the development plans that our group provides, which include recreational activities and plans, could be included in the Band’s state application to demonstrate that they would be more than compliant with the third condition outlined by the Vermont Department of Taxes provision.

### **Landowner Liability**

If the Band does file for tax exemption through the provision outlined above, the Band will not be liable for any personal injury or property damages sustained by any recreational users of the property, as Vermont’s landowner liability laws were written to encourage property owners to keep their lands open and free for recreational use (UVLT). The Band would be liable only if they charged a fee for entrance and or use of the property (UVLT), but none of our community partners have indicated a desire to charge a fee for using the parcel, and charging such a fee would put them out of compliance with the tax exemption provision listed above.

### **Potential Use in Fundraising**

Our conversations with our community partners revealed that any developments made on the parcel in Thetford would require fundraising, so we hope that the materials we provide will assist in those fundraising efforts. Aside from providing rough price estimates for potential projects, we hope that providing maps and concrete development plans will increase the willingness of donors to contribute to the project. Potential fundraising campaigns could emphasize existing, successful educational programs, such as the Kwai Camp, that would be held on the property; funds raised would aid in the development of infrastructure that support these programs.

## **Section 3.7 - Conclusion**

One of the most rewarding aspects of this class was the privilege to meet and work with such genial community partners. Our task of “land planning” was relatively ambiguous when we first came together as a group, and it was the guidance we received from Chief Nathan and Art that gave us a focused direction and steered us toward plans for development of the Thetford property on Pero Hill Road. Whenever we had questions along the way, our community partners

were always willing to meet and provide recommendations for how best to proceed. It is our hope that the Band will find our maps and development plans for the Thetford parcel useful as they finalize the title transfer and carry out their vision for the property in the coming years. We express our thanks and gratitude towards our lead community partners and the greater Koasek Band for the opportunity to work together and for the knowledge they shared with us along the way.

Another meaningful takeaway from our work was the opportunity to collaborate in a small group setting for the entire duration of the 10-week term, a rare opportunity for students at Dartmouth. While our group did not encounter any major conflicts along the way, this experience provided valuable lessons in the dynamics of group work. As the term progressed and we got to know each other better as individuals, our group communication improved and we became more comfortable constructively challenging each other's ideas to ensure we were producing the highest quality of work possible. We all had busy schedules that occasionally prevented us from attending class meetings, but the other group members were always accommodating and willing to catch that individual up on anything that they missed. The distribution of work was equitable, and each group member was able to work on a task that they enjoyed. We were able to meet all of our deadlines in a timely manner, and the effort that each group member put in over the past 10 weeks has produced a final development plan deliverable that all members of our group are proud to pass on to our community partners.



## **Chapter 4: Koasek Education Curriculum**

Struan Coleman

Jesse Scanlon

Isiah Swann

Jordan McNair

## Section 4.1 - Introduction

This chapter focuses on developing an education curriculum for the Koasek Traditional Band of Vermont that can help strengthen the land-based knowledge of the members. Our aim is to provide an educational framework within which the long-standing culture and traditions of the Koasek Band can flourish. We want to provide examples of successful implementation of Indigenous land-based educational programs in order to allow Koasek members to reconnect with their lands and strengthen traditional and cultural ties to land-based Tribal knowledge. Eight case studies on different Indigenous land-based education programs and camps were analyzed in this report. Each case provides a unique perspective on developing a land-based curriculum, and this information will hopefully be used to create a curriculum that best assists the Koasek Band. Finally, the Band will attempt to build a case for Tribal state recognition, and the development of an educational curriculum will fill the educational provisions of that recognition process.

The main education efforts of the Koasek Band come from their week long KWAI camp run during the summer. KWAI is both an acronym for “Koasek Welcomes All Initiative” as well as an Abenaki word for greeting. The camp is run entirely by volunteers and only charges the campers \$40 for the week. The limited budget of the camp is one of the key factors that we take into account within our case studies. During the week, campers spend time learning about several varieties of native plants and cuisines, and they are given chances to learn about the Abenaki language, uses of clay, basket weaving, crafts, construction of wigwams, and food preparation. Campers also learn about Koasek culture and traditions, which has been commonly shared through storytelling and song. The camp accepts children of all ages up to 15, and after age 15, campers have the opportunity to become teachers at the camp. The camp hosts children from all backgrounds, not just members of the Koasek Band. KWAI has served as an escape for children from difficult backgrounds and a place where young people can learn about land-based knowledge and Koasek culture.

The primary points of contact for this chapter were Arthur Hanchett (Art), Chief Nathan Pero, and Melanie French. All three provided invaluable information concerning the primary goals and limitations of the Koasek Band concerning land-based education; the deliverables of this chapter address these limitations.

Food sovereignty is one of the Band’s main concerns. A deep connection to, and knowledge of, the edible flora of the Upper Valley are necessary for Koasek members of all ages. Traditional farming and food storage techniques, mainly for small-scale subsistence operations, are also paramount for achieving food sovereignty. Chief Nathan and Art also expressed the desire to create a platform in which these types of knowledge systems could be shared with the general public; the two maintain that a healthy connection and knowledge of the natural world fosters a better planet for all. Melanie French, the director of the Koasek’s KWAI camp, expressed similar desires. The camp primarily serves underprivileged youth, who have limited knowledge of the flora and fauna of the Upper Valley. Melanie cited plant and forest

knowledge as a simple way to improve quality of life for the Koasek Band, as well as promote the future commitment to land-based education.

The goal of the Koasek Band's land-based educational programs are to serve the entirety of the Upper Valley. Meetings and interviews with Melanie, Art, and Chief Nathan left our group with a unique perspective on their definitions of community and knowledge sharing. The new educational programs are designed to span all age groups and cultural demographics. From the view of our community partners, a knowledge of food systems, ecology, and the natural world should be a right that is shared by all. We want to formally thank our community partners for their time, patience, and knowledge. The most valuable takeaways from this experience center around the opportunity to interact with, and ultimately learn from, all the individuals named in this chapter.

## Section 4.2 - Case Study Methodology

The Koasek Band has a diverse population of members who all offer expertise in various areas. We wanted to find examples of land-based educational programs from Indigenous groups around the world that could be modified to fit the resource capabilities of the Koasek Band. Augare et al. (2015) discusses the importance of Indigenous-based academic work that allows for a conversation between Indigenous communities and Western-based modes of understanding and knowledge. Traditionally, academia has imposed a viewer-object relationship when studying Native communities, deterring cross-cultural communication (Augare et al. 2015). Therefore, we intentionally started with a foundation of trust and understanding with our community partners in order to best understand their goals and concerns about this project. We continued to update our community partners with new information as it was discovered, and we attempted to apply new information in ways in which we thought it could benefit the Koasek Band programs.

LaFrance and Nichols (2009) stress an Indigenous-based research process that seeks to empower Native communities through continued communication with researchers and focus on Native successes rather than a study of the systemic sources of Native community failures. This objective was prioritized while communicating with the community partners. The aforementioned educational goals of our partners, Art Hanchett, Chief Nathan Pero, and Melanie French, formed the guidelines of this research. Successful examples of educational programs focused on subsistence gathering, farming, hunting, traditional medicines and health, food storage, and an understanding of local flora and fauna. Some of the case studies undoubtedly overlap, and this will be addressed in the following paragraph.

Kyle P. Whyte's work on food sovereignty provided an additional framework for analysis of our case studies. His concept of *collective continuance*, in relation to Indigenous food sovereignty, argues that Native communities rely on knowledge systems centered around trustworthiness and redundancy in order to inform high risk community decision making, advance cultural understanding, facilitate peaceful diplomacy, and resist domination in the form

of settler colonialism (Whyte 2018). In this context, trustworthiness can be defined as knowledge sharing systems that promote shared responsibility between teachers and students. The student has a responsibility to learn from the teacher, and the teacher must effectively communicate the subject to the student. Both, however, have a great responsibility to respect the integrity of the subject, be it natural or spiritual (Whyte 2018). Redundancy is adapted from the ecological concept of resiliency through diversity. A diversity of knowledge sharing methods and knowledge holders resists the socially and culturally disruptive forces of settler colonialism and displacement (Whyte 2018). Therefore, the case studies span across various regions of North America, and aim to provide more than simply a description of the program, camp, or knowledge sharing system. Whyte (2018) ultimately argues that settler colonialism directly conflicts with Indigenous knowledge systems centered around food sovereignty, land-based health and medicine, and subsistence farming and gathering. The Koasek Band has historically not been immune to these forces, however, their existing knowledge systems and active members have allowed the Band to preserve until today. Our hope is that the new knowledge systems we provide might contribute to that lasting success.

While focusing on Native educational successes and looking for a diversity of examples that demonstrate “trustworthiness”, we analyzed a number of applicable case studies. These examples are intended to be responsive to the current activities and needs of the Koasek Band and offer suggestions for future activities both within the KWAI camp and during community gatherings at the Pero Hill property in Thetford.

## **Section 4.3 - Educational Case Studies**

### **Living Sky School Division No. 202**

The Living Sky School Division No. 202 runs a land-based learning Camp in North Battleford, Canada. There is a large population of First Nation and Metis people in this area, and many of the children attend schools in this district. Students in grade 9 are invited to participate in the school district’s 4-day camp. The camp follows a bicultural model, meaning it is run by both the Indigenous elders and local teachers working for the school. The model utilizes input from the Tribal elders and teaches children about First Nations and Metis culture, traditions, language and land resources. These fundamentals lay the groundwork for the curriculum and expands learning to include traditional values, community engagement, environmental awareness. Living with a healthy body, mind and spirit while being Indigenous and navigating the contemporary world is also a major focus with this school division. This camp helps students gain tools and knowledge to define themselves as Indigenous people living in a contemporary world, so one does not outweigh the other.

The Board of Education for the district is devoted to learning for all students. They recognize that there are many ways for students to succeed in school, including unique ways like

land-based learning. The Board has shared the leadership with the First Nations and Metis people and has used its position to publicly acknowledge these partners during this curriculum.

This camp is unique and relates to the KWAI camp because of how short the camp duration is. As of now, the KWAI camp is only one week, similar to the length the Living Sky camp. This camp focuses less on the hands-on skills and more on the Indigenous knowledge and self awareness that comes with being a member of First Nations or the Metis Tribe. This is also only for grade 9, which is where teenagers begin to develop awareness of ethnic pride. This idea should not be taken as a point to subtract any hands on skills that is done at the KWAI camp as that is very valuable, but more as a suggestion to emphasize identity and knowledge for the older children as they graduate from the camp.

### **Mary Murray Culture Camp**

The Mary Murray Culture Camp was founded by Mary Murray the late elder of the Sault Ste. Marie Tribe of Chippewa Indians located in Sugar Island, Michigan. Mary Murray specifically founded the camp to provide “a place where little brown faces can learn about who they are as Indian children and where they can learn about their culture to become proud of their native heritage”. In 1975 she donated 40 acres of land on Sugar Island to the Tribe with the stipulation that it be used to provide a place to maintain and preserve the Tribe’s traditional way of life. The camp provides a variety of cultural education workshops and activities geared toward Tribal members and other Native Americans living in the area, such as: winter camping trips, sugar bush, lodge teachings, smoking fish, moccasin making, basket weaving, medicine picking, and fasting camps. The physical infrastructure of the camp provides a venue for community events and Tribal programs. The Tribe also allows outside groups to host their own organizational events such as language immersion camps, international scholar events, women’s wellness programs, cultural sensitivity weeks, and many other events. Since 2015, the camp has partnered with the University of Michigan to allow some of its students to immerse themselves in the Tribe’s culture and get a better understanding of Anishinaabek people. Most of the cultural camps and workshops run by the Tribe are provided as a free service for its Tribal members, and these activities tend to be grant-funded. However, the Tribe generates revenue by leasing the land and facilities to other organizations for a rate of \$600 per weekend. The camp includes nature trails, a teaching lodge, Sugar Bush area, kitchen facilities, outdoor grill, bathrooms and showers, and enough room to accomodate 38 people overnight.

While the Mary Murray Culture Camp has been around a lot longer than the KWAI Camp, it represents the potential of what a strong physical infrastructure can do for a Tribe in the long term. The 40 acres that Mary Murray donated in 1975 provided a springboard for the Tribe for the continued renaissance of its culture and traditions while also allowing outside communities to see parts of the Tribe. The Pero Hill property in Thetford could potentially be used as a similar springboard to allow the Koasek people to have a central physical meeting location where community events and Tribal programs can take place. The Pero Hill property

could also be leased out, similar to what the Mary Murray camp, to allow the Koasek group to make extra revenue that could then be reinvested into more education and cultural programs such as the KWAI Camp. The Mary Murray camp excels best at creating a foundation for knowledge sharing and repetition, which as noted by Kyle Whyte, is incredibly important in creating a thriving and effective community. The importance of the land Mary Murray donated cannot be understated. The physical infrastructure allowed for a central meeting location that created a thriving knowledge system which continues to provide for the members of the Sault Ste. Marie Tribe and for the future generations to come. The Mary Murray camp has also done a good job of providing programs for the continued survival of the Sault Ste. Marie Tribe's culture and traditions, which is something that the Koasek people are worried about losing.

### **Deh Gah Secondary and Elementary School**

Deh Gah Secondary and Elementary School has implemented land-based education into their curriculum over the past eight years. Deh Gah Secondary and Elementary School is in Fort Providence in the Deh Cho territory in the south-west of the Northwest Territories in Canada. Compared to the rest of the Northwest Territory and other territories in the northern part of Canada, the community surrounding the Deh Gah Secondary and Elementary school is young and expanding. The community is facing problems in their education department with youth having literacy challenges, low graduation rates, and little support after graduation. A majority of the 600 students that attend nine schools in the Dehcho region are Indigenous. The Dene Zhatie started their six-week Immersion On the Land Camp in 2011 at Shih k'eh Tue (Willow Lake). This camp is one of a few that have been facilitated by Deh Gah Elementary and Secondary School On the Land initiatives. This land-based education is focused on experiential learning. Through these programs, the students learn gathering, trapping, hunting, fishing and food preparation. These first camps were a test run for land-based education and its positive outcomes resulted in the Deh Gah school programming fostering a long-term sustainable partnership. This partnership was seen as a great win by and for the community so the school has received funding from the Dec Cho First Nation, Deh Cho Divisional Board of Education, and Government of Northwest Territories Department of Education, Culture and Employment.

There are a few different reasons for the success of the Deh Gah Elementary and Secondary School's On the Land Education initiative. One of the main reasons is the changes made to the Deh Gah schools' academic calendars. The students now have a year round school calendar with only five weeks of summer break and study programs based on the needs of the students. Every year students spend four to six weeks on the land in the summer, fall, winter and spring. When a student graduates they will have spent over 50 weeks on the land which helps students by connecting them to their land, culture and community. Students find comfort in knowing where they came from and who they are. The project has had great results with students, including increased attendance, course completion rates, number of credits earned per year and performance and retention.

Changing the entire school schedule for youth in the Koasek Band and in their broader community may not be a viable option. On the other hand, the Deh Gah School's curriculum can tie into the KWAI camp or a larger Koasek or Wabanaki educational model. The Koasek people could use the model of formal elementary school land-based learning in order to allow the Koasek youth into learning more about their culture and ways of living. While a partnership with an elementary school in the Upper Valley would require resources, both human and financial, the Pero Hill property could potentially be the site for regular class trips from surrounding schools. Art and Chief Nathan expressed the desire to use the new land in order to share collective Koasek land-based knowledge with the entirety of the Upper Valley. Connecting Indigenous youth to their culture and land has shown to leave them feeling more in touch with their heritage and their place in the world.

### **Blackfeet, Lakota and Wind River Native Science Field Centers (NSFC)**

Hopa Mountain, a non-profit based out of Bozeman, Montana, partnered with the Blackfeet Community College to form three Native Science Field Centers (NSFCs) within the territories of the Blackfeet, Lakota, and Wind River nations. These centers are well funded and fully staffed, offering consistent after school programs to young members of the three tribes. Their focus is on land and language-based learning. The NSFCs emphasize the passing of traditional knowledge through spoken languages from one generation to another.

The purpose of the NSFCs was to resist forced assimilation and colonialism through a reconciliation of both Native and Western interpretations of science. Traditional forms of Indigenous "knowing" must then contend with hundreds of years of Western forms of "knowing." The focus of the NSFCs on place-based, seasonal teaching of the natural world works to undo many of those influences. All of this information is conveyed through Indigenous languages, as well.

While the infrastructure of the NSFCs differs from that of the Koasek Band, their work does provide some examples of land-based teaching methods that can be implemented into community meetings at the Pero Hill property in Thetford. The curricula are temporally based, as the knowledge concerning food sources, medicines, hunting, farming, and food storage are intrinsically tied to the changing seasons. The lessons are taught by elders in 4-6 week blocks; each block is preceded by a community meeting of experts in various subjects that all contribute their personal knowledge to form a lesson plan. Art Hanchett, an active member of the Koasek Band, expressed the necessity to combine expertise within the group in order to educate younger generations. The community meeting model employed within the NSFCs would be a good way to achieve that goal. The 4-6 week sessions are designed to supplement formal schooling. The knowledge conveyed during these periods might not fit within a traditional classroom setting, but ultimately improve community cohesiveness and reinforce cultural norms. The Thetford property will not be home to a formal school, but community gatherings focused around passing on

traditional knowledge through Koasek languages will have many positive educational influences. There are still holders of the Abenaki language who currently teach.

The other main goal of the NSFCs was the perpetuation of Native languages into future generations. Due to the effects of forced assimilation through Western schooling, many Indigenous languages have disappeared, and with them, traditional connections between language and knowledge. The benefit of using Native languages within a curriculum, as the vehicle for passing knowledge, is that it situates the language within place and culture. The NSFCs employ Blackfeet, Shoshone, Wind River, and Arapaho languages to explain concepts traditionally taught in English-speaking schools as well as more informal knowledge. At the Wind River Center, physics and chemistry concepts are taught in Shoshone languages in conjunction with traditional knowledge. The implementation of traditional knowledge at the Thetford property using Abenaki language would supplement formal schooling in a way that reinforces community and culture.

### **Dechinta Center**

The Dechinta Center is an establishment in Northern Canada that provides land-based educational programs led by northern leaders, experts, and Indigenous elders. Students travel to Dechinta where they are immersed in hands-on, land-based learning activities, as well as literature, lectures and discussion on Indigenous knowledge. The goal of this camp is to gain an understanding of cultural, social, political, and economic dynamics in Indigenous communities in Canada. Additionally, to learn strategies to promote decolonization and cultural self-empowerment. Students engage in activities such as boat and firearm safety, fishnet prep and setting, fish meat preparation, and medicinal plant use. The Dechinta Center is partnered with the University of Alberta, allowing students the opportunity to earn a certificate in community and land-based education

This camp represents a possible model for a future KWAI camp. As the camp grows and gains sponsorships, it will be more feasible to adopt the Dechinta Center model. Partnering with a college (any local university) would enable the creation of a structured program to achieve graduation within the Indigenous Tribe, with a certificate from the partner school. This program would prepare young adults to have a grasp on their Indigenous background, and also receive a reward for their hard work.

### **Pathkeepers for Indigenous Knowledge**

Pathkeepers for Indigenous Knowledge is a 501(c)(3) founded to help build the next generation of Native American leaders. Pathkeepers for Indigenous Knowledge provides alternative education approaches combined with traditional Native knowledge and culture to help solve the economic, social, and political issues currently facing Native American communities. One of Pathkeepers main events is their annual Native youth leadership camp in mid-july. The camp is located on a farm in Culpeper, Virginia and culminates with a trip to Washington, DC to



tour federal agencies, meet congressional staff, and meet White House officials regarding Native affairs. The camp allows children aged 11-17 and enrolled or affiliated with a state or federally recognized tribe to attend. Activities range from identifying healthy, sustainable life choices to explorations of campers' personal interests, educational interests, and Tribal identity. The camp also aims to build the self-esteem, leadership qualities, and consensus skills of the campers. While the camp itself is free (housing, food, transportation within camp), there is a ten dollar application fee and donations are encouraged.

The Pathkeepers camp emphasizes knowledge-sharing systems based on Indigenous beliefs and foundations; it encourages campers to see beyond stereotypes and become leaders within their communities. As Kyle Whyte notes, this is important for disrupting current colonialist-based systems to allow Indigenous communities to grow and prosper. This camp was particularly interesting to us because of its emphasis on teaching life skills and providing mental health improvements for Native children. The mental health aspect of the camp empowers children to take on leadership roles later in life. Pathkeepers work on the mental health of the campers could be adapted to the KWAI camp or as a part of the education curriculum for older students, even with a much lower budget.

### **H'a H'a Tumxulau Outdoor Education Program**

The H'a H'a Tumxulau means "Sacred Lands" in the Sinixt language. The Sinixt people are the hereditary Nation from the Arrow Lakes region of British Columbia. The Kootenay-Columbia Learning Centre in Trail, British Columbia has a Land-based education program called the H'a H'a Tumxulau Outdoor Education Program targeted toward 12-15 year-olds in an alternative educational setting. This program helps students from the Kootenay Region that have dropped out of conventional school programs; many struggle with social, emotional and mental health issues. Approximately half of the students in the H'a H'a Tumxulau Outdoor Education Program are First Nations and Metis who have ancestors from various Indigenous communities. The program includes both indoor and outdoor learning; a woods near the school provides the outdoor learning environment. Students and staff say that the education program has a "family-like" atmosphere. The land-based educational programs have helped students feel safer, easing anxiety and depression symptoms while at home in their conventional educational environments.

The educators in the H'a H'a Tumxulau pride themselves on developing a "culturally relevant, land-based, project-based outdoor education program for at-risk youth." They have made a formula for teaching Indigenous history, language, and ceremonial procedures. This program helps educators make sure their students build a healthy and positive relationship with Mother Earth. Teachers, elders, and parents are tasked with infusing cultural protocols and sacred laws into the communities' youth. The H'a H'a Tumxulau advertises that their Indigenous learning program has morphed students' suicidal ideation, depression, despair and addictions into hope for a better future life. The KWAI camp is also for the less fortunate of its

surrounding community, although it does face more funding issues than H'a H'a Tumxulaux. By adapting features from the H'a H'a Tumxulaux program, the Koasek Band have the opportunity to help local youth struggling with social, emotional and mental health challenges.

### **Yellowknives Dene First Nation (YKDFN) “On-The-Land Health Leadership Camp”**

The Yellowknives Dene first Nations peoples, based in Canada's Northwest territories, hosted a community-based youth leadership camp centered around health. The results of the camp (based off of surveys, sharing circles, mural art, etc.) provided researchers with the conclusion that physical health is linked to strong cultural and community connection to the land.

The previous case-studies mainly focus on conveying the agricultural utility of the land, while the Yellowknives case provides insight into the community health benefits of land-based education for youth. The social determinants of health (society, community, stress, income, etc.) all factor into individual well-being as much as the biological determinants. The YKDFN health camp was aimed at incorporating a traditional Indigenous concept of health, that takes into account a more holistic understanding with a younger group of Tribal members. Colonialism directly displaced and subjugated Native communities, and YKDFN research shows that there were also adverse effects on Indigenous concepts of health and well-being. The community and land-based educational approach of this camp aims to reverse some of those effects.

Traditionally, Native communities have focused on community failures in order to analyze and solve community problems; health is not immune to this phenomenon. The YKDFN health camp revealed that an emphasis on positive, community-based knowledge and ways of living was an effective way to combat systemic issues, rather than analyzing the ways in which lasting effects of colonialism have led to rampant health issues. KWAI camp and use of the Pero Hill Road property in Thetford would be opportunities for both land-based and Tribal health related learning. Our community partners, specifically Chief Nathan and Art Hanchett, expressed interest in gathering medicinal plants and learning the ways in which diet affects health on the new property with the Koasek community. From an implementation standpoint, community gatherings that allow various experts within the Band to share their knowledge would not require many resources and would increase the diversity of knowledge within the community. The health aspect of this project would work to form a more holistic educational experience for Koasek Band members of all ages.

## **Section 4.4 - Suggestions for KWAI camp/overall Koasek education curriculum**

KWAI camp serves underprivileged children with a week-long educational camp. The camp is underfunded, thus it is necessary to only utilize the most valuable and feasible elements from the preceding case studies. Referencing Kyle Whyte's concept of Collective Continuances,

there are numerous examples of land-based educational programs that display an inherent respect for Native knowledge systems and knowledge holders. There was mainly a diversity of land-based content with different focuses. Most case studies involved either a partnership with a formal school, or a camp (funded by government programs, schools, or donations). The implementation of these knowledge sharing systems will be dictated mainly by the future infrastructure of the Thetford property and the continued funding of both the KWAI Camp and future Koasek Band gatherings. From the case studies, land-based education is clearly a priority for many Indigenous communities, but it is also important to focus on the aspects that pertain to the concerns of our specific community partners. Open lines of communication between this chapter group and our community partners facilitated this process.

At first glance, some of the group mural activities and sharing circles that the YKDFN health camp conducted could work well within the camp as they reinforce community based Indigenous learning and require few resources. The camp leaders could guide these activities in the direction of land-based Indigenous knowledge, focused on subsistence farming and forest ecology. Devoting time to teach Abenaki into the camp curriculum might be difficult given accessibility concerns but could really improve the nature of the sharing of knowledge. We have identified individuals who currently teach Abenaki, but their availability is highly dependent on the camp's funds and the teacher's time. Additionally, Jesse Bruchac and Joseph Joubert currently operate a free online Abenaki database. The case studies indicate that Indigenous languages reinforce a sense of community and connection when used as a conveyor of traditional ecological knowledge. Further, the YKDFN model of a community meeting before the start of the camp would be a great way to connect language experts, camp leaders, and elders to implement other elements of Tribal expertise within the curriculum. Art and Chief Nathan were hopeful that the Pero Hill property would be the site of these meetings, and the YKDFN model would serve as a solid starting point for organizing and conducting these types of meetings. The meetings, however, are contingent upon the future infrastructure characteristics of the Thetford property.

The Mary Murray Culture Camp offers an example of the possibilities of permanent structures (nature trails, teaching centers, campsites, etc.) on communal Tribal land. The camp structures facilitate classes on food storage and framing, hunting, and ecological knowledge, and also hosts non-Indigenous group gatherings with the goal of land-based education. Nature walks along the trails and leadership conferences are all common. This relates to the wishes of Art and Chief Nathan for the Thetford property to serve the Koasek and the entirety of the Upper Valley. Given this knowledge, permanent structures and facilities should be a priority for future development plans. The Mary Murray Culture Camp is a great example of successful land-based Indigenous knowledge sharing on publicly accessible Tribal land.

The Dechinta Center and Deh Gah Secondary Elementary School models offer insight into the possibilities of combining traditional land-based ecological knowledge and formal Western schooling. Possible deliverables from these two examples include a potential funding

partnership with a higher education institution (either for financial resources or joint-teaching possibilities) and hosting school trips to the Pero Hill property. The partnership with a university or college would be difficult, but classes such as this indicate that cooperation is possible. The Living Sky School case has demonstrated that offering Indigenous land-based knowledge in a Western teaching style is an effective way of introducing both Native and non-Native students to these concepts.

Each case study has offered its own unique perspective and recommendations that can assist the Koasek Band in developing an education curriculum. Living Sky School's camp utilized both Tribal members as well as local school teachers to run and operate the camp. This form of bicultural education would make the transition from formal western teaching to traditional knowledge sharing systems more feasible. Combining skills in education with an expertise in land-based knowledge will maximize the learning potential for all members. Mary Murray's Culture Camp showed the potential that comes with having a physical infrastructure. It can provide additional revenue streams as well as acting as a central location for all types of community based events. Deh Gah's approach to experiential learning on the land showed the immense benefits of connecting the youth with direct, in-the-field, land-based learning. The community meeting model employed by the Native Science Field Centers showed the importance of knowledge sharing and how that can be passed onto future generations. The Dechinta Center offered a strong example of how to properly partner with a neighboring university, particularly with respect to educating young adults and older members of a Tribe. The camp run by Pathkeepers for Indigenous Knowledge showed the importance of teaching physical skills as well as leadership qualities to allow youth members to best properly lead their Tribes in the future. The H'a H'a Tumxulaux Outdoor Education Program stressed the importance of supporting disadvantaged youth, as well as teaching the histories and cultures of a tribe/band. The Yellowknives Dene First Nation Camp recognized the importance of teaching land-based education and culture, and also looking at the plight of modern Native American society and the best ways to navigate it.

## **Section 4.5 - Education Opportunities in Conjunction with State Recognition**

According to Act 107 of the Vermont Statutes, there are several criteria for achieving tribal state recognition within Vermont. The Koasek group already abides by several of the 8 compliances one must meet for state recognition. While many of the compliances are already met, this section will focus on one compliance that can be met through the creation of an education curriculum. Compliance 6 is one that can best be met through the introduction of a broader education curriculum. The section states, "The applicant is organized in part:

1. To preserve, document, and promote its Native American Indian culture and history, and this purpose is reflected in its bylaws.

2. To address the social, economic, political or cultural needs of the members with ongoing educational programs and activities” (Act 107).

By setting up greater infrastructure through an education curriculum at the Thetford property, this would allow the Koasek group to have a stronger case for state recognition, which would open up more chances for improved growth. Part 2 of compliance 6 will be easily met with the introduction of an education curriculum, while part 1 will need to be introduced through an emphasis on documenting and preserving Koasek cultures and traditions. This will be more easily done with a physical community center, such like the pavillion being proposed for the Pero Hill property in Thetford. The other compliances that still need strengthening are 2, 4, 5, and 7. These compliances are related to having documents and evidence for Native descendents within Vermont, organizational structure within the group, historical documents, and cultural documents. As before, these can be more easily accomplished by having physical infrastructure at the Thetford property.

## **Section 4.6 - Conclusion**

This chapter examines a number of case studies of Indigenous communities that have developed and implemented land-based education curricula. Utilizing academic work based on knowledge sharing systems and keeping in mind Kyle Whyte’s concept of collective continuance, we were able to find multiple successful cases relevant to the Band’s future educational programs. Work done throughout this term should be viewed as a starting point and is still largely dependent on the creation of physical infrastructure and central meeting places on the Thetford property. There are, however, relatively simple recommendations that can be introduced to improve the knowledge sharing systems of the Koasek Band. We hope that this can help the Koasek Band strengthen their group’s overall land-based knowledge and help them reconnect with their land, culture, and traditions for generations to come. Many of the suggestions listed above can also be applied to the current KWAI camp model which should bolster the benefits the camp already provides. The work done creating a case for state recognition is a strong starting point, but will require future groups to develop the case further. We would like to thank the Art Hanchett, Chief Nathan Pero, and Melanie French, our community partners on this chapter, for generously sharing their knowledge and aspirations. We hope that this chapter, its suggestions, and the relationships we have fostered will continue for many years.

## **Chapter 5: Corinth Woodlot and Opportunities for Collegiate-Koasek Engagement**

Jocelyn Wulf  
Zachary Joseph  
William Kirby

## **Section 5.1 - Introduction**

This chapter explores the potential utilization of Dartmouth's property located in Corinth, Vermont (often referred to as the "Corinth Woodlot") by the Koasek Band, as well as the broader relationship between the College and local Tribes. Through conversations with various members of the Dartmouth community, as well as through engagement with members of the Koasek Band, our work focused on generating a long-term shared stewardship agreement between the Band and the College. Our team conducted research on similar agreements across various institutional contexts, such as agreements with peer institutions, subnational governments, or US governmental agencies. Additionally, we attempted to situate any agreement within the specific goals of both the Koasek Band and the College, as well as the history and ecology of the woodlot itself. To facilitate engagement between our team, Band representatives, and with the land itself in the short term, we spent time together on the land, identifying relevant foraging patches, examining the College's land management data that could be relevant for Tribal members, and simply visiting.

## **Section 5.2 - Methodology**

While the original focus of our group was an inventory of the Corinth property, it quickly became clear that we actually sought to accomplish several related yet distinct objectives, resulting in the utilization of several knowledge gathering approaches in order to meet these goals.

In order to garner a larger understanding of the various College stakeholders, we conducted interviews with Kevin Evans, the College Forester, and Tim Burdick, the Director of Outdoor Programs. We also spent significant time speaking with Art Hanchett, one of our main community partners, in order to further develop our understanding of the Koasek Band's stewardship goals. This was accompanied by research into the various legal regimes governing the College's properties, as well as the organizational structure of the Dartmouth administration. Additionally, we went out to the Corinth property with Koasek representatives Chief Nathan, Cat, and Clint. We discuss the lessons learned from these walks later in our chapter.

Lastly, we conducted research into comparable agreements between American Indian tribes and a variety of partner groups (including universities) in order to formulate the basis for any potential agreement between the Koasek Band and the College. While we explored agreements between local governments, the US Forest Service, and several other institutions, the most relevant starting point we discovered was an agreement between Brown University and the Pokanoket Tribe for creating inclusive access to collegiate land. More of this research will be detailed in Section 5.6.

## **Section 5.3 - Overview of Corinth Property**

### **Corinth Land Management**

The largest piece of College-owned land is the Second College Grant, a 27,000 acre parcel of land donated by the state of New Hampshire in 1807. Outside of the Second College Grant exists the significantly smaller Clement Woodlot, 509 acres of land north of Corinth, VT. An overarching Grant Management committee oversees the Grant and gives objectives for land use, such as for “educational, research, recreational, wood-production, and financial purposes”-- these goals are also emphasized in the Stewardship Vision of Dartmouth College. As evidenced by the current Forest Management Plan published for the Clement Woodlot, the land is certainly being used to satisfy some of these goals-- namely wood-production-- but others, like education and research, have been underemphasized. It is understandable that these objectives would not be prioritized, especially considering that the Woodlot is over 30 miles away from the Dartmouth campus. Although some College departments, like Biology and Environmental Studies sporadically visit the land for academic purposes, the property could be relied on more regularly for education, research, and community building.

The Clement Woodlot property is subject to somewhat limited accessibility-- visitors can enter either by Maplewood Road and its spur roads or by Flanders Road at the eastern end of the woodlot; it should also be noted that entry to the property is virtually impossible in the winter. The Town of Corinth is responsible for upkeep of both roads and performs annual maintenance checks, without which access to timber management activities on the property would be impossible. Within the woodlot, there are 434 acres of merchantable timber, composed chiefly of sugar maple and white ash. Other significant features of the property include two open fields, one wetland, and a brook.



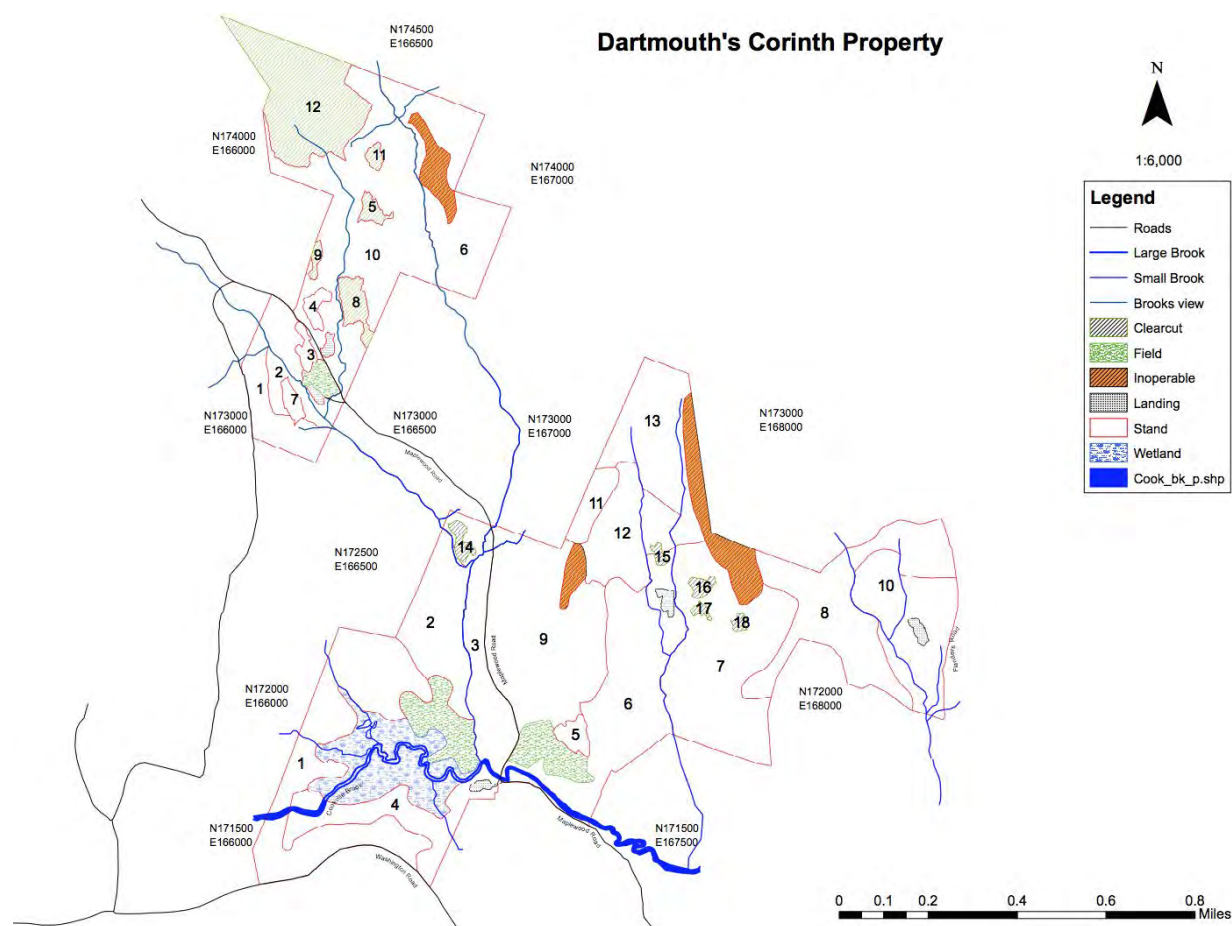


Figure 1: map of Clement Woodlot in Corinth, VT, courtesy of Dartmouth Woodlands Office.

Although the Dartmouth Outing Club and other outdoors-oriented groups from the College occasionally enjoy use of the Grant, the Clement Woodlot is rarely visited by College students or personnel. Contributing factors include not only the distance from campus, but also the lack of infrastructure and amenities on the property; while the Woodlot's status as a conservation easement, held by the Upper Valley Land Trust as of 2008, allows for up to two cabins to be built, none have yet been constructed, nor are there any immediate plans to do so. As land under conservation easement, forestry practices are permitted on the Clement Woodlot as long as they comply with "Best Management Practices," as outlined by the US Forest Service, but no structures other than these two cabins may be built on the property. This restriction, and lack of any current development, limits both the educational potential and accessibility of the land for visitors.

## Section 5.4 - Colonial/Collegiate Interactions with Native Communities

The town of Corinth received its charter in early February of 1764 from Governor Benning Wentworth, cementing colonial ownership of traditionally Indigenous land. Of the

24,000 acres of land allocated to the town, the first lot designated to have a specific purpose was devoted to the Incorporated Society for the Propagation of the Gospel in the Foreign Parts, aimed at spreading and maintaining the Christian faith among Native Americans and Puritans alike. This focus on the conversion of Native Americans to the Christian faith is emblematic of how Native Americans were and are treated in the region now known as New England and throughout America. Colonists cared only that they controlled the land and spared no thoughts for the people who had previously stewarded it.

This colonial mindset carries forward into the present, and is especially apparent at Dartmouth College, where Native Americans play a crucial role in the institution's founding mission but are pushed into the backseat in matters of actual importance. For instance, the College, unlike many other American and Canadian institutions, has never publicly released a statement acknowledging that the College is built on Native land. The University of Manitoba, for example, has pledged not only to acknowledge the "Treaties that were made on these territories," but also to "dedicate [themselves] to move forward in partnership with Indigenous communities in a spirit of reconciliation and collaboration" (Wilkes et al., 2017). There has been a decided change in the last 30 years during which norms have shifted toward prioritizing Indigenous engagement in higher education. These changes include the spread of land use acknowledgements, but also encompass education initiatives, like requirements for all students to take Indigenous Studies classes (e.g., the University of Manitoba and Lakehead University) that ensure minimal awareness of Indigenous political presence among student bodies. Other institutions (e.g., Humboldt State and University of British Columbia) have invested heavily in Indigenous spaces on campus that create welcoming environments for Indigenous events and ceremonies. And many colleges and universities now have top level administrators in charge of stewarding Indigenous programs, education, and external relations on behalf of their institutions.

Although Dartmouth College nominally supports the education of Native Americans, the administration's behavior has not always outwardly reflected that support. This phenomenon applies to Native American and Indigenous students at Dartmouth, Native American and Indigenous programs at Dartmouth, as well as to relationships with Native Tribes in the region, such as the Koasek Band. The College has chosen not to prioritize tribal relations in their engagement with communities outside of Dartmouth, to the detriment of both Native people and members of the College. It is our hope that, through the creation of a formal agreement between the College and the Band, a lasting, agreeable, and productive relationship can be started. We hope this process can be replicated with other tribal governments in the region. In the making of such an agreement, however, it must be noted that the Tribe holds more than a mere stakeholder role in discussion of the issues surrounding this agreement -- the Koasek people are part of a "self-determining nation" with its own rights and structures (Reo et. al, 2017), and with irrevocable and ingrained ties to the land in question. In co-authoring and signing a land use and stewardship agreement with the Band, the College would be recognizing the Band as a political

entity with its own regulatory and governing system, representing an important starting place in College-tribal relations.

Furthermore, it is insufficient to merely assign blame to the administrative end of the College. Students need to take some initiative to learn about the tribes and engage with Native communities both on and off-campus. This could take the form of taking Native American Studies classes (which the College could help encourage through changes to distributive requirements), attending College events such as the annual Powwow or numerous talks and dinners hosted by NAS, NAP, and NAD, or taking their own time to research both the Indigenous histories of Dartmouth as well as in each student's own home communities. Regardless of how students decide to educate themselves, however, it is important to not put the burden of labor on Native American and Indigenous students or faculty to assume the role of decolonizing Dartmouth College or teaching the entire student body that, by and large, remains tragically under-informed with regard to indigeneity. Students and the College must be willing to do some of the heavy lifting themselves.

## **Section 5.5 - Koasek Educational Vision**

As stated in Section 5.0, our group's central goal for working with the Koasek Band is to research and begin crafting a stewardship agreement for Koasek use and access to the Corinth land. While there are currently no postings restricting general public use of the land, neither are there administrative checks preventing such postings in the future. As a result, when accounting for both the region's and the College's checkered history with regard to Native tribes, an established agreement could be an important mechanism for preserving Tribal member access into the future.

However, the Koasek Band's long-term goals are about more than simply preserving access for the Band members themselves. Rather, for the Band, stewardship implies active engagement with the land not merely for personal or Tribal uses, but to help care for the land and to foster education and dialogue between the Band, students, and community members writ large. As opposed to more academic understandings of ecology, the Koasek seek to promote living with and giving back to the land, not just understanding its ecology.

One of the ways our partners helped teach us this lesson about connections to the land began with discussions of how to properly forage for native plants. Our own lack of knowledge was apparent when Art asked us to "look out the window and count how many different teas we could make". When we only remarked that we knew you could make tea from pine needles, Art laughed that pine tea tastes so disgusting that you should only drink it when medically necessary. Art shared that it was even more important, however, to foster a deeper connection to the natural world; namely, that as stewards, we must help to sustain our environment just as our own environment sustains us.

Furthermore, while there are a myriad of opportunities for integrating these lessons into Dartmouth's existing curriculum (which this section will only briefly touch on), the importance of taking time to engage with both the land and the Native community cannot be overstated. We discovered this firsthand when we explored a small subsection of the Corinth property with Chief Nathan, Kat, and Clint. Prior to being smudged and spreading corn and tobacco to request permission of local plants, animals, and spirits to walk on the land, we spotted a hawk, which Kat remarked was a good omen for our journey together. Chief Nathan explained that due to the eugenics project, these traditions had to be rediscovered and relearned in order to be passed down through generations. As we walked together through the woods, we learned numerous uses for the plants and trees we encountered along the way, being careful not to overharvest and preserve the ecological balance of the forest. As a result, all three of us came away not just with more ecological knowledge, or even a greater understanding of Koasek culture, but with new personal relationships to grow and foster.

## **Section 5.6 - Overview of Relevant Dartmouth Stakeholders**

While there are numerous Dartmouth stakeholders that have an interest in overall tribal-College relations, this section focuses on three stakeholders who have the most proximate interests in the Corinth woodlot: the Dartmouth Woodlands Office, the Outdoor Programs Office, and higher-level College administrators (such as President Hanlon, EVP Mills, Provost Helbly, etc).

The Woodlands Office, charged with the sustainable management of the numerous plots that Dartmouth owns, represents a necessary first point of contact for any potential agreement. While Section 5.1 outlines the management plan for the Corinth property (and Dartmouth's forests in general), it is important to note that under the current forestry regime, community members have access to hunt/forage/hike/etc. Furthermore, Dartmouth's Director of Woodlands Operations, Kevin Evans, has observed that engagement with the woodlot from community members has reduced illegal dumping on the property (this still remains a problem however, particularly with the dumping of used tires along the access road). Mr. Evans' recognition of the value of having people spend time out on the Corinth property provides a good starting point for a future agreement.

The Woodlands Office, while situated within the Campus Services Department, retains a relatively low institutional profile within the College administration -- as demonstrated by the lack of inclusion in Campus Services organizational charts as well as the fact that the Second College Grant Management Committee website has not been updated in over a year and a half to reflect changes in personnel. It remains to be seen whether this low-profile status poses a benefit or a problem for any potential new agreement, as raising the profile of the issue might be counterproductive if there is little enthusiasm among higher-level administrators. Alternatively, higher-level administrators could continue to leave the implementation of any agreement at the

discretion of the Woodlands Office, which, as previously mentioned, is generally amenable to goals of a stewardship agreement.

The Outdoor Programs Office, which is situated within the Office of Student Life (and accountable to Dean Eric Ramsey), has less of an administrative role governing the woodlot, yet represents the most important contact point wherein Dartmouth students currently engage with the woodlot. Representing the administrative side of the Dartmouth Outing Club, OPO has relatively little engagement with outside groups (such as the Koasek Band), mainly focusing on the logistics of getting students outdoors, though they would be in charge of any cabin built on the woodlot.

Additionally, the Outdoor Programs Office (and the Outing Club as a whole) has little history of engagement with Indigenous tribes or organizations, though there have been some small, student-initiated dialogues between student groups. For example, last year there was a joint series of discussions/hikes hosted by the DOC, NAD, NAP, and Sustainability Office titled the “River Warriors Weekend,” inspired by the multi-tribal coalition who canoed down the Missouri to the DAPL protests at Standing Rock. This and similar programs have largely emerged from initiative taken by Indigenous students and their allies, not by the OPO itself. It is also important to note that the DOC had problems with its own representations of Native identity in the past, wherein student-led protests (originating from outside the DOC) led to the removal of a stereotypical depiction of an Indian canoeing from the Ledyard Canoe Club logo.

These examples are relevant in order to demonstrate the general sense of a student body within the DOC that is both aware of previous problems with regards to its history, as well as a desire to engage more deeply with the land and people surrounding them. Additionally, the OPO is typically very responsive to student goals/concerns, which further represents an important starting point for engagement with students.

During this class, we did not speak with representatives from higher-levels of College administration. However, we regard these offices as a primary audience for our sub-group findings and indeed for the entire ENV5 50 report. The Koasek Band, along with other tribal representatives and NAS faculty have met with the Office of the Provost in 2018-19 to discuss using Dartmouth properties as a mechanism for improving College-tribal relations. Through these discussions, the Office of the Provost expressed support for our class project topic, and it is our understanding that the office plans to continue its dialogue with tribal representatives. In addition, we recommend that the Koasek Band simultaneously works with other College units such as the Woodlands Office and OPO, to continue forming the building blocks of a stewardship agreement (Reo et al. 2017).

## **Section 5.7 - Literature Review**

In reviewing the relevant literature, we had a couple of major goals in mind. The first was to identify examples or models that could help the development of a land use agreement between

the Koasek Band and the College. Second we wanted to research potential programming models as well as best practices when acknowledging and engaging Indigenous knowledges in university curricula.

Our first realization was that land use agreements between Indigenous tribes and universities are rare. Agreements between Tribes and other governmental counterparts, such as federal agencies, are much more common. While we looked into these agreements, they were typically focused on intergovernmental relations that are not fully applicable to a fledgling university-tribal partnership. The best model agreements we could find are between Brown University and the Pokanoket Tribe, and another between Michigan State University and the Sault Ste Marie Tribe of Chippewa Indians.

In response to a protest on lands that have spiritual and cultural value to the Pokanoket Tribe of Rhode Island, Brown University agreed to perform a land survey in preparation to cede part of the property into a land trust for the Pokanoket Tribe as well as mediate between the Tribe and any other Native tribes or bands with historical connections to the land. We used some provisions of this agreement as the basis for a proposed land access agreement we drafted for review by the College and the Koasek Band.

In 2019, Michigan State University and the Sault Ste Marie Tribe of Chippewa Indians formalized a partnership to create a new research center focused on Anishnaabe (Indigenous) ecological resilience. This partnership is quite relevant to our research in part because it leverages university-owned properties for the benefit of university students, Tribal programs, and the land itself. An internal document summarizing this new partnership states their mission and goals as follows (Clark and Roloff, Appendix C):

**MISSION-** Engage academic researchers and educators in adaptive management and policy of culturally important ecological resources, with focus on integration of Indigenous science, and Tribal capacity building through education, experimentation, and use of high-tech tools to sustain ecological systems in the upper Great Lakes.

**GOALS-**

- Develop novel approaches to conservation of ecological resources by integrating Indigenous and Western Science.
- Align University resources and capacities with Tribal resource needs and capacities.
- Build capacity within the Tribal resource management community to facilitate engaged involvement in sustainable management of natural resources, with particular focus on those covered by Treaty rights (e.g., fish, wildlife, forests).
- Engage Tribal undergraduate students in classroom and field-based training on natural resource research and management, and expose these students to graduate education opportunities.
- Engage Tribal graduate students in research and management opportunities that are of direct importance to treaty resources.

- Increase Tribal graduate student enrollment by identifying, developing, or providing alternative educational programming that accounts for the importance of maintaining local connections and residence.

We also looked into best practices and model programs for recognizing the validity and importance of Indigenous knowledges within university curricula, specifically in regard to place-based learning. Our review of relevant literatures reveals many examples of university engagement with Indigenous peoples and their knowledge. Based on this review, summarized below, we believe there are many opportunities to acknowledge and learn from Koasek and other tribes' Indigenous knowledge and experience within the Dartmouth College learning environment.

In teaching university students about forest management, Hoagland et al. found that exposing forestry students to Indigenous forestry perspectives allowed students to look beyond dominant forestry paradigms, increased their understanding of the social dynamics behind natural resource management, and improved their ability to nimbly navigate social and environmental management goals (Hoagland et al. 2017).

Potawatomi biologist Robin Kimmerer reviewed the incorporation of Indigenous knowledge into biology and environmental curricula and identified a few guiding principles that lead to improved outcomes for both students and the academic programs (Kimmerer 2002). The first is that traditional knowledge should be included within the context of scientific training and presented as an equally valid knowledge system. Indigenous community members and Indigenous faculty should be heavily involved in the incorporation of Indigenous knowledge into curricula. Kimmerer and others have stressed that it is not appropriate to try to “integrate” Indigenous knowledges into existing Western science-based curricula, because doing so positions Western science and knowledges as a sort of norm or base standard, relegating Indigenous knowledges as some sort of add on or novelty. She prefers the analogy and imagery of “braiding” or “weaving” knowledges together, because these actions imply that all of the different sources of knowledge are of equal importance and they all maintain their own unique qualities (as opposed to being “integrated” or “melded.”) Local ecosystems present excellent opportunities to weave Indigenous ecological knowledge into students' learning, and the Koasek partnership with Dartmouth would allow the Corinth property to be utilized in this way.

In research on weaving Indigenous knowledge into curricula, McLaughlin and Whatman found that faculty had to be involved at multiple levels. Indigenous knowledge should not be simply forced into curricula -- rather, curricula should be redesigned to include Indigenous knowledge on equal footing with Western knowledge systems (McLaughlin and Whatman 2007). The authors found that faculty and staff should be educated on how to incorporate Indigenous knowledge respectfully and ethically.

## **Section 5.8 - Conclusion and Recommendations**

Ultimately, our work suggests as future deliverables: the creation of an educational program that presents Koasek and other Indigenous Peoples' knowledge and stewardship of the land to students of the College (e.g. during First Year Trips); the continuation of dialogue between the Band and the College to promote and preserve relationship; further engagement with Native communities across Dartmouth's curriculum, particularly within the Outdoor Programs Office/Dartmouth Outing Club; and engagement with and formalization of our draft Memorandum of Understanding between the Koasek Band and Dartmouth College that codifies Band access, shared stewardship roles, and aspirational statements about land-based education. We hope that the effects of our work will be far-reaching and will benefit our Tribal partners.

## **Section 5.9 - Draft Memorandum of Understanding between the Koasek Band and Dartmouth College**

- Dartmouth College acknowledges that the forest lands in Corinth, Vermont known as the Clement Woodlot to which it has record title are historically Abenaki lands and that part of the land contains sacred and otherwise significant areas that are important to present-day Abenaki peoples, who are dispersed among many tribes including the Koasek Traditional Band, and other Native American, American Indian, and aboriginal peoples of New England.
- Dartmouth College currently holds these lands under a conservation easement restricting development but allowing for recreational access and forestry operations. Dartmouth College's goal for these lands is to continue sustainable forestry operations while allowing and promoting safe and open access for local residents, including citizens of the Koasek Band, for non-motorized recreation activities.
- Furthermore, Dartmouth College encourages use of the Clement Woodlot for purposes of education and research and recognizes the Koasek Band and representatives from other Wabanaki Indigenous nations as important partners in these activities.
- Dartmouth College acknowledges the importance of helping create physical and political space for Indigenous peoples, including the Koasek Band, to nurture their ongoing relationships to land, water, plants, and animals.
- The College encourages citizens of the Koasek Traditional Band, and citizens of other Indigenous nations who have ties to these lands, to spend time on the Clement Woodlot engaging in social and land-based activities that the Band or nations deem sustainable.
- Dartmouth College acknowledges the right of the Koasek Traditional Band to access all College-owned lands for harvesting and foraging that are not specifically posted otherwise.



- The College will work with the undersigned Band representatives to monitor land use activities with the aspiration of stewarding the lands in an ecologically sustainable manner.
- The College recognizing the Band as an Indigenous nation with longstanding, intergenerational knowledge of sustainable land management and stewardship.
- The College and the Koasek Band recognize Koasek Indigenous knowledge as involving sets of practices, expertises, relationships, and ethics that are dispersed among Band members. No one individual Band member holds all Koasek Indigenous knowledge, and the actions of any one individual, actions at the Clement woodlot or elsewhere, are not seen as a reflection of the entire Band.
- The present-day Koasek Traditional Band commits to engage in and support a process, potentially with other willing partner tribes with historical interests in this land, for developing programs that incorporate Wabanaki Indigenous knowledge and experiences into educational material and experiences for Dartmouth students, faculty, staff, and local community members.
- Dartmouth College commits to engage in good faith, with the assistance of a mediator if necessary, to determine and agree upon a viable governance and stewardship structure that will enable the College and Koasek Band and other interested Indigenous tribes with historic ties to the Clement Woodlot to jointly steward the land at the Corinth property.

Concrete takeaways: We drafted a Memorandum of Understanding to be co-edited and formalized by the Koasek Band and the College to promote relationships between the two parties and allow the Band access to the Clement Woodlot. We also documented forageable plants on the Clement Woodlot, and are making a brochure as an introductory guide for people visiting the Woodlot for the first time.

## **Chapter 6: Wabanaki Culture and Dartmouth College Partnership**

Shelbi Fitzpatrick  
Teata Nanpooya  
Nicole Velez

## Section 6.1 - Introduction

In this chapter we analyze University-Tribal relationships through a series of interviews we conducted throughout the course of this class, including interviews with our Koasek community partner, Dartmouth College students, faculty, and staff, and local K-12 educators. The chapter begins with historical background detailing the past and current relationship between Dartmouth College and Indigenous peoples, laying the foundation for our group's objective. In addition to intensely looking at University-tribal relationships, our overarching objective was to determine the need for an educational center on Wabanaki culture and lifeways, in partnership with Dartmouth College. Through various interviews and historic research, we determined that the center could have a large impact on people's awareness and appreciation of Wabanaki peoples as well as on relationships with area tribal nations. These impacts could extend beyond Dartmouth College to the surrounding region and beyond. With these potential impacts in mind, we started to create a nascent vision for a future center of Indigenous learning. Our interviewees were key in identifying concerns and hopes for Indigenous education resources, and helped think through whether and how a Wabanaki center of learning could help with education and relationship-building in the region. Through our interviews and research, we have generated recommendations for Dartmouth College in hopes of strengthening University-Tribal relationships.

## Section 6.2 - Background

The history of Dartmouth College and its charter have been intertwined with that of Native Americans since Eleazar Wheelock's efforts to form an academic institution in 1769. However, the relationship between Native Americans and Dartmouth College has drifted far from its original, alleged purpose of providing an education to Native American students. Colin Calloway, a professor in the History Department and Native American Studies Program at Dartmouth, details the lack of productive relationships in the 18th, 19th, and 20th centuries (Calloway, 2013). Calloway describes how the relationships between Native American students and Dartmouth College evolved and became much more substantive in the late 20th century and into the 21st century. Our examination of Professor Calloway's *The Indian History of an American Institution: Native Americans and Dartmouth* gives a foundation for our work in this course and promotes the goal of building a relationship between Native American and Indigenous peoples and Dartmouth College. Our focus on Wabanaki people stems from our work with our community partners, Art Hanchett and Chief Nathan, and the fact that the Wabanaki are the original caretakers of the lands where Dartmouth College currently sits and are the people who have the strongest ties to these lands.

With the end of the French-Indian War, during the second half of the 18th century, Eleazar Wheelock looked to New Hampshire for potential locations to build an academic institution. The following is an excerpt from Dartmouth's charter, currently located in Rauner Special Collections Library:

“KNOW YE, THEREFORE that We, considering the premises and being willing to encourage the laudable and charitable design of spreading Christian knowledge among the savages of our American wilderness, and also that the best means of

education be established in our province of New Hampshire, for the benefit of said province, do, of our special grace, certain knowledge and mere motion, by and with the advice of our counsel for said province, by these presents, will, ordain, grant and constitute that there be a college erected in our said province of New Hampshire by the name of Dartmouth College, for the education and instruction of youth of the Indian tribes in this land in reading, writing, and all parts of learning which shall appear necessary and expedient for civilizing and christianizing children of pagans, as well as in all liberal arts and sciences, and also of English youth and any others.” (Rauner Special Collections Library)

Wheelock had the primary aim of educating British and Colonial men, with a secondary goal of educating Native Americans. In order to secure enough funding, Wheelock shifted his purpose to the latter. The main two points in the excerpt above in regard to developing a relationship with Native Americans, are to civilize and Christianize. Both have been highly contested in terms of the paternalistic stance that Dartmouth has adopted in building relationships with Native students. There was little success in the first years of Dartmouth’s existence pertaining to strengthening relationships between the Dartmouth community and Native American communities. The earliest classes at Dartmouth failed to include Native students for several reasons, the most notable of which were that Natives were wary of illness that had occurred at the Moor’s Charity School and Wheelock’s poor recruitment efforts. Although recruitment efforts have improved drastically over the recent decades, racial insensitives continues to persist and affect Native students.

“Dartmouth in the Age of Indian Removal 1820-1850,” as explained in Professor Calloway’s book, marked another important point in the relationship between the institution and Native Americans. Daniel Webster, an alum of Dartmouth College, was pro-Indian rights and argued that Native Americans had the right to their lands and therefore the right to sell it. Although he is a prominent and well-known name within the Dartmouth community, his perspectives in regard to treatment and relationship with surrounding Indigenous communities holds a minority slot in the discourse during the 19th century. This acknowledgement and recognition did not receive support from Dartmouth administration until President John Kemeny pushed Dartmouth to commit itself to Native American education. Examples of his work included recruitment of 15 Native American students for the Class of 1974 and the creation of the Native American program in 1972 (Reid, 2007).

Land ownership, and general support of Native American communities, plays a crucial role in reflecting on how to move forward effectively and justly in our relationship with Native Americans. Understanding the ways in which Dartmouth College, as an institution, and Dartmouth students can empower and create a mutual relationship with surrounding Native American communities is cemented by the ways in which we understand and recognize our past failures in equality and respect. Historically, Dartmouth College and its students have demonstrated a lack of respectful behavior, as exemplified in the institution's misuse of Native symbols. The use of stereotypical imagery and symbols include the weathervane that sets prominently atop the Baker-Berry library and the former Indian mascot that was officially abandoned, yet is still regularly tattooed on student bodies. Frequent attempts are still made by current students and alumni to resuscitate the Dartmouth Indian mascot. Such a contradiction can

be summed up by key quotations in Professor Calloway's chapter, "Indian Symbols and Some Indian Students 1900-1969," such as the following:

- "Only thirty Native American students attended Dartmouth between 1900 and 1969, many of them only for a year or two." (Calloway, 135)
- "Scrapbooks kept by Dartmouth students illustrate that by the turn of the century, participating in "Indian" rituals, songs, and play had become a way for successive generations of Dartmouth men to be initiated into the Dartmouth community and pass on Dartmouth "traditions." (Calloway, 133)
- "By the 1960s, the College and campus had manufactured a variety of traditions, rituals, and ideas about Indianness that mythologized much of its own Indian history and linked successive generations of Dartmouth men in an imagined past, a shared culture, and a distinct identity." (Calloway, 154)

A look into the past three decades gives a clearer picture of the improvements that have occurred since the 19th century, as well as the amount of work we, as an institution, have ahead of us to ensure that we build a respectful and healthy relationship with surrounding Indigenous communities. To move forward, we must acknowledge recent events and milestones that represent both steps forward and backward regarding Dartmouth's relationship with Tribes and Indigenous students. We begin with a summary of events that have occurred in the 21st century, leading Dartmouth to at times be an unwelcoming environment for the Native American students. The fall of 2006 accounted for multiple incidents that "highlighted racial insensitivity towards Native American students on campus" (Reid, 2007). One included two students purposefully breaking through a drum circle on Indigenous Peoples Day, while mocking the dance. Days later a student "hawked shirts during homecoming weekend displaying the long-since canned Dartmouth Indian mascot" (Reid, 2007). Less than a month later, a varsity team held a formal event and dressed up in culturally insensitive Native American costumes. During the fall of 2015, the first term at Dartmouth for many of the students in this course, "an unknown number of students posted flyers advertising Dartmouth Indian apparel in an apparent attempt to mock the movement to replace the federal Columbus Day holiday with an Indigenous Peoples Day (The Dartmouth, 2015).

The Dartmouth's editorial board, along with other campus organizations and administrators such as Provost Carolyn Dever, wrote public letters condemning the incident and any similar behavior. In the Dartmouth's public letter, writers stated that "our initial introduction to the College does very little to convey the special institutional status of Native Americans" (2015). Native American and Indigenous faculty members at Dartmouth have also faced discrimination, such as denial of tenure or N. Bruce Duthu's decision to decline the appointment of Dean of Faculty in 2017 due to backlash (Greenberg et al., 2017). Native Americans at Dartmouth released the following statement while this situation unfolded: "When people of color are appointed to positions of power, they are met with racist backlash disguised as bureaucratic scrutiny from communities who benefit from a system that lacks diversity. These attitudes, when accommodated, inhibit institutions from becoming an equally secure environment for all students" (The Dartmouth, 2017). Faculty, staff, and students of color continually face discrimination and external pressures founded in personal, interpersonal, institutional, and cultural manifestations of racism.

It is also important to note the strides towards improving Dartmouth College in regard to Native American students and surrounding tribal nations. During September of 2017 President Phil Hanlon announced that the Hovey Murals would be removed from the basement of 1953 Commons and into off-campus Hood Museum of Art storage facility (Robles, 2018). His decision came after reviewing a recommendation submitted by the Hovey Murals study group. The group consisted of students, alumni, staff, and faculty. Marking the 250th anniversary of Dartmouth College, “The Call to Lead” campaign has already surpassed \$2 billion last month. One of these donations came in the form of a gift from two alumni of the class of 1986 who have endowed a new professorship in international Indigenous studies (Jinks, 2019). The alumni donation to fund a new Native American Studies professorship brings to light the fact that some alumni acknowledge their part in ensuring that a healthier relationship is built in the future.

The relationships between Dartmouth, Native American students, and Native American communities have immense room for growth and improvement throughout the 21st century and into the future. Understanding the history of past relationships is crucial to ensure that Dartmouth is more accountable, open-minded, and responsible moving forward. As Colleen Larimore, the director of the Native American Program during 1991, stated “these people, [Native American students and alumni], are the movers and shakers. [Dartmouth’s] graduates go back to their homes and have that significant, positive impact where they can change things” (Haas, 1991). A Wabanaki culture and lifeways educational center would be an invaluable resource, providing space for the Dartmouth student body and area residents to learn about Wabanaki knowledge and lifeways by interacting with Indigenous people and the land. It could also provide a safe space for Native American and Indigenous students to spend time together and learn about Wabanaki ways of knowing and being. Lastly, this proposed center of learning could help Dartmouth College initiate a new chapter in its connection to Native American and Indigenous peoples, one based on honorable, active relationships.

For more information and examples of the relationships between other universities, tribal governments, and Native students, please see Chapter 4 on “Thetford Land-Based Programming.”

## **Section 6.3 - Questions and Objectives**

We began our project with the goal of determining whether there is a need for an educational center on Wabanaki culture and lifeways, in partnership with Dartmouth College, and if so, start to formulate a nascent vision for a future center of Indigenous learning. From our topic we derived our central questions and mission for the project. The three questions we aim to address are:

- (1) How has the relationship between Dartmouth College and Indigenous communities, specifically surrounding Indigenous communities such as the Koasek, formed and evolved over time?
- (2) What are the perspectives of a variety of stakeholders on the possibility of a Wabanaki cultural and educational center being developed?

(3) What could a possible relationship between Dartmouth and surrounding Tribes look like? And what could the proposed educational center look like?

Following our three central questions, we shifted our focus to the mission of our project. For this project we hope to rejuvenate the idea of a partnership between surrounding Tribes and Dartmouth, gather many voices throughout the Dartmouth community and Upper Valley region on our topic, and coalesce their opinions into a central idea of what this partnership might look like. Ultimately, we hope that future students who want to take further action on establishing these relationship will find our report informative and have a starting place to seek further action.

## Section 6.4 - Methodology

Our approach included structured phone interviews with K-12 teachers and in-person interviews with Dartmouth College representatives our community partners. We established regular communication with our primary community partner, Art Hanchett. Mr. Hanchett helped us make sense of the feedback we received in our interviews with various Upper Valley constituents. Having constant guidance allowed us to maintain a more narrow focus, so that we could provide a more in-depth analysis for each interview.

we conducted semi-structured interviews that provided a focused foundation of questions with flexibility to talk about the subjects that our interview participants were most eager to discuss. We used foundational questions, while also catering each interview to the interviewee. This allowed us to gain a more accurate perspective as it encouraged dialogue based on personal experience. Most interviews were recorded with permission and later transcribed. Interviews lasted between 15-40 minutes. Whenever possible, we had 2 team members at each interview to ensure we did not miss any important details.

Furthermore, we collaborated closely with other class groups, including “Thetford Land-Based Programming” group, which researched models for land-based, Indigenous-centered, Koasek Band education programs at the new Thetford property. To guarantee that our two projects would not be too similar and reiterate the same information, we met and discussed the structure of our projects and what background information we would need. Thus, we decided that group 4 would focus on researching other institutional college’s relationship with Indigenous people, while our group decided to focus specifically on collecting voices from community members and researching Dartmouth’s specific Indigenous history.

### List of Interview Contributors:

#### *Community Partner*

Art Hanchett

#### *Local Teachers*

K-12 teachers in the surrounding area: Denise Cote, Derek Burkins, Abby Harrington, and Colin McLaughlin (elementary school Principal and former teacher)

#### *Native American Program (Hereinafter “NAP”)*

Sarah Palacios, Native American Program Director

Brooke Hadley ‘18, Native American Program Coordinator

*Native Americans at Dartmouth (Hereinafter “NAD”)*

Elsa Armstrong ‘20 and Onaleece Colgrove ‘20, Co-presidents of the Native Americans at Dartmouth

Zoë Leonard ‘19, and Maddison Maeshiro ‘19, Leaders of Hokupa’a

*Dartmouth Outing Club First-Year Trips*

Madeleine Waters ‘19, Director

Dorothy Qu ‘19, Assistant Director

*The Sustainability Office*

Laura Braasch, Program and Dartmouth Organic Farm Manager

Josef Fairbanks ‘17, Sustainability Fellow

*Native American Studies (Hereinafter “NAS”)*

Colin Calloway, Professor of History and Professor and Chair of Native American Studies

Dr. Nicholas Reo, Associate Professor of Native American Studies and Environmental Studies

*The Environmental Studies (Hereinafter “ENVS”) Department*

Richard Howarth, Professor and Chair of Environmental Studies

Terry Osborne, Senior Lecturer in the Environmental Studies Department and the Institute for Writing and Rhetoric

## **Section 6.5 - Discussion**

### ***Community Partner***

Art Hanchett, Member of the Koasek Traditional Band of Vermont  
May 3rd, 2019

Our community partner and key contact for this project was Art Hanchett, enrolled member and elected council member from the Koasek Traditional Band of Vermont. Meeting with Art to discuss relationships between Dartmouth College and neighboring Indigenous communities was crucial in establishing a greater understanding of the need for a Wabanaki center of learning. One of our longest conversations with Art took place in his home, overlooking three raised bed plots, visually reaffirming his work ethic in subsistence farming. Art talked about his upbringing and later his relationships with Dartmouth College, such as his career at the college library working with archives where he digitally transferred Gordon Day’s collection of 73 original reel-to-reel tapes. These tapes contained information from elders sharing their knowledge on Abenaki language, stories, and songs from the 1950s and ‘60s.

Although Art’s work in the library was unique, his employment as an Abenaki member at Dartmouth College is not. He shared that many of his relatives are staff members within “nearly all levels” of the college. Not only are Abenaki people still here, but they are critical in the day-to-day operations of Dartmouth College that allow it to function as an institution. In addition to their daily roles at Dartmouth, many Abenaki people are committed to working on building community and supporting student relationships at Dartmouth. In speaking with Art and many other partners, however, we have learned that Dartmouth has not created sufficient space or an



environment for university-tribal relationships to flourish. Art's knowledge as a longtime Dartmouth College employee as well as an individual deeply rooted in this place and traditional Abenaki growing practices has been helpful in guiding our project's questions and conversations with other contributors.

Our discussion with Art ended on specific discussion of what a potential center of learning could look like, along with potential goals of such an entity. His main interest in the center would be to provide a space to pass on knowledge of arts and subsistence farming practices. Concerns he expressed included ensuring that there were sufficient human resource and operating budget commitments for planning and implementing educational programs, and ensuring the safety of all people who would use the center of learning:

I would love to have a 200 acre farm, have someone that does scheduling, planning. Have an arts center that caters to Indigenous students, so we can go out and smoke a porcupine and have the ability to prep the quills. But at the same time have the ability to garden at a rate that could provide food enough for all of the special functions throughout the year. Provide a program that demonstrates and performs to preserve that food for all of the events through the year, and have the freezer and canning space. Have the space within the facilities to be able to raise animals and show the proper way of salting or curing meat for those students who wish to go - or at home live in areas that do not have electricity or water.

Hanchett envisions a place where students can learn skills to take back home by working the land. In terms of physical location he has reservations about using the Etna property (Rennie Farm) that he, Reo, and other community partners have looked at and discussed together. These reservations stem from the fact that Dartmouth may also have reservations about using such a property due to the institution's major hand in contaminating these lands. Framing the use of the property would be important, especially to use language that makes clear it is a partnership and co-developed plan to heal the land and relationships between Indigenous Tribes and Dartmouth.

Although funding is a crucial aspect of planning for an Indigenous center of learning, Art does not want this line of thought to detract from the possible mission and benefit the center will have on Dartmouth students and community members. It will be centered around the notion of adaptability that has long been a part of the Abenaki history, and is an increasingly important factor in a growing amount of lives especially for marginalized and underserved populations at Dartmouth College.

### ***Local K-12 Teachers and School Administration***

Colin McLaughlin, Derek Burkins, Abby Harrington, and Denise Cote  
April 30th, May 1st, & May 14th, 2019

We interviewed four K-12 education representatives to understand the perspectives of area school teachers, administration, and students about the need for Native American and Indigenous studies resources in primary and secondary education in the Upper Valley. These representative's viewpoints are crucial because they give insight to the interest of learning about and building relationships with surrounding Indigenous groups.

Some concerns from the teachers included their perceived weaknesses in their curriculums relating to Native American Studies. Examples of this include one teacher's curriculum, which provides a general, U.S.-centered overview of Native American history, rather than content focused in specific Indigenous peoples, and the content does not tie to the political presence or present day realities of Indigenous groups. Another concern was ensuring the teachers could meet the state and national standards. Certain courses may be able to make changes more easily to include areas of study such as land-based science that include farming and land use techniques. Colin McLaughlin, Principal at Thetford Elementary School, echoed the earlier point that an area of weakness within their current curriculum is the lack of an expansive and encompassing Native Americans Studies section. Another concern that teachers voiced was although they are open to making changes to the curriculum, they need support and resources to do so. One teacher gave the example of the Montshire Museum of Science:

They do a great job reaching out to schools and also providing materials and providing human people. So there's a lot of ways I've seen other places outside of schools really help teachers improve what we can provide students here in the classroom.

In a similar vein the previously mentioned school principal stated:

My suggestion... is to look at what resources are there in the region and how can you specifically tie those resources or that knowledge base into a standard based curriculum. Because that makes it easy to integrate into various classes versus just saying we have a lot of resources for you could you put make this part of your class. Because you know it takes time to develop curricula and given that professional development time a lot of times we and certainly we are always doing that from year to year. So resources and connection to standards is key I think with a network or connection to people who are going to support what that looks like on a content basis or activities or how to do it would be I think - people would want that professional development or support around it to do it well.

The use of existing resources is a recurring theme throughout interviews with teachers, especially in regard to the development of curriculums that include Indigenous knowledge, history, and culture.

We came across different visions of how to improve K-12 curriculum in the region. One vision from a teacher at Thetford Elementary School was to include Native American perspectives when covering social studies modules of Colonial History and the American Revolution. Another idea consisted of creating a module that would be based in connections to the realities of present day Tribes and Native American people. These two potential changes would help to ensure that classes and curriculum would avoid the pattern of learning about Native Americans as peoples who just lived in the past, and the idea that it is only necessary to touch on Native American Studies content briefly during Native American Heritage month. Instead, the curriculum would have Native American Studies woven throughout the year, and students would be given opportunities to learn about contemporary realities of Tribes and Native Americans.

Two aspects to consider are timeline of curriculum changes and existing resources. Using resources readily available would be an efficient starting point. One school administrator saw a key entrance point as being an isolated event at first, such as a heritage month or a unit specifically on Native American studies. He brought up an interesting point of thinking about the timeline of building such a curriculum and the importance of intermediate steps before a year-long plan. Also a more hands-on, project-based, place-based opportunity is key especially for this specific age range to keep students engaged. The hands on approach connects to another teacher's point that her main goal in the classroom is "always interdisciplinary everything," and therefore she would be open to using an Indigenous center of learning to both build a more comprehensive and holistic curriculum. Along with this point a collaborative support approach was echoed throughout the interviews. Another teacher emphasized the need to examine the resources that are readily available, such as museums or other cultural centers in the area, as there may be more support within those places than what Dartmouth could provide. She also highlighted the fact that teachers "are shooting in the dark" when it comes to curriculum planning relating to Native American studies. She attended an Abenaki course put out for educators through Maritime Museum, where discussions of what materials are acceptable or not acceptable to use as the basis for K-12 class planning. Some materials used may be outdated or carry the negative and false stereotypes and stigma surrounding Native American history and culture.

### ***Indigenous Organizations and Programs on Campus***

#### Native American Program (NAP)

Sarah Palacios - Pueblo and Mexican American; Native American Program Director  
 Brooke Hadley '18 - Choctaw, Native American Program Coordinator  
 May 9, 2019

The Native American Program provides student support services to Native undergraduate students through one-on-one advising sessions and collaborations with Dartmouth's Faculty and Staff, as well as Native Communities across the world. Because of the NAP's connection to a number of Native individuals on and off campus, we thought it necessary to interview the Native American Program Director, Sarah Palacios, and the Program Coordinator, Brooke Hadley '18. In discussing the current University-Tribal relationship through the lens of the NAP, Sarah Palacios stated:

I do not think that there is currently a relationship between Dartmouth College and the surrounding, neighboring Tribes. I think there are attempts for there to be a relationship that have purposely been developed through Indigenous communities within Dartmouth. Dartmouth, as a college, I do not think has actually invested in those relationships, or even a full recognition and acknowledgement of the history that exists between the founding of this college and the original inhabitants of this area.

Brooke Hadley agreed with this sentiment and added a unique perspective as a Dartmouth alum stating, "I think that is how we feel while we're here for four years. We are on someone's land

and we don't even know them." Both Sarah and Brooke felt a disconnected or nonexistent relationship with Dartmouth College and surrounding Indigenous communities, voicing that this disconnection, to some extent, impacts the Indigenous students they service and their ability to thrive at Dartmouth.

When first explaining the prospective Indigenous center of learning, Sarah almost instantly started to ask questions relating to the operational logistics. The questions included: who would staff the center? Which office would cover this best? How would this benefit Dartmouth at large? These questions stemmed from a broader concern later explained. The Native American Program is understaffed and stretched thin to provide resources to students. The addition of a center concerns the NAP into thinking that this would be an addition program that would detract the NAP's mission of maintaining Indigenous student's well-being. To this concern, Brooke responded: "If this does become a priority for Dartmouth, then they would take the lead on creating positions for the development of this rather than they see that it is a Native thing and they put it off on the NAP or NAS."

Despite expressing a concern over where the center of learning would be institutionally housed, Sarah and Brooke thought of the center as a space that could potentially benefit students. Sarah talked in length about the NAP as a place where students can go to receive resources for academic and individual success, but there is one thing that the NAP cannot provide students - space to nurture their spirituality. Due to the various spiritual backgrounds of the diverse community of Indigenous students, the NAP does not offer one way of seeking spiritual and cultural guidance. Sarah spoke candidly as to how the center could aid students in attaining their own spiritual development:

A cultural center would provide and support students in developing the ceremony that they need. I don't think that the NAP will ever be the source of developing ceremony, because doing so would give an intention that there is some right way of being Native, but we can give them access to for that ceremony for themselves.

In addition to the center of learning being a potential place to discover and enhance personal spirituality, Sarah and Brooke also discussed others ways they see the center operating. Sarah discussed that food is central in ways of knowing in many Indigenous communities. If the center is to be built, she remarked that there must be a way for students to bring their foodways to Dartmouth, share these with others, and be able to harvest and process foods. This falls in line with the vision that Art has in mind and is a theme that we found in other interviews with Indigenous organizations on campus. Moreover, Brooke discussed the importance of language and stories and making available the various languages that represent the diverse population of Indigenous students.

Ultimately, the NAP's mission and job is to "provide visibility of indigeneity so our students inherently know their belonging" (Sarah Palacios 2019). For the center of learning to be utilized by the NAP, it would need to align with the NAP's mission while also being operated outside of the program. If this is done, then the center could be the missing puzzle piece that completes Indigenous students' well-being, allowing for spiritual growth as well as attaining the practical and "soul nutrition that they need" (Sarah Palacios 2019).

Native Americans at Dartmouth (NAD)  
 Onaleece Colgrove - Yurok '20 Student  
 Elsa Armstrong - Ojibwe '20 Student  
 March 23, 2019

The Native Americans at Dartmouth co-presidents, Onaleece Colegrove and Elsa Armstrong communicate with students, faculty, administration, and alumni to facilitate community and support Indigenous cultures. For their integral role in the lives of hundreds of Indigenous students on campus, we found it necessary to interview the NAD co-presidents. Onaleece expressed that the relationships between Dartmouth College and surrounding Onaleece and Elsa commented on the current University-Tribal relationships is “absent.” They added that relationships made with neighboring Indigenous communities have been made through organizations like the Native American Studies Program and the Native American Program, a theme that was communicated to us from the Native American Program. They both agreed that having a place either on or off campus, where Indigenous-centered learning and relationship building could occur, would be beneficial to Dartmouth and the surrounding community. Such a place would enhance Native students’ abilities to “respect the Abenaki while simultaneously having that spiritual, home connection to land. Something that is *real*.”

In order to strengthen the relationship between Dartmouth College and surrounding Indigenous communities, the NAD co-presidents suggested that the institution must first make a rededication to the current and future education of the Native students at Dartmouth and work with them to define what an appropriate relationship would look like for Indigenous students. Once the dedication and acknowledgements have been made, the co-presidents suggested making a clear distinction as to who would be supporting the prospective implementation of the center. They raised questions and concerns like: would the creation of the center be led by Dartmouth, or would it be left to sub-groups like the NAS and the NAP? They raised concerns similarly made the director of the NAP and the professors in the NAS program.

When discussing the University-Tribal relationship and the actual visualization of the proposed center, Onaleece and Elsa mentioned the importance of knowing who the leaders are in each respective Tribal community. These leaders, like our community partner Art Hanchett, could act as Tribal liaisons, connecting Dartmouth to surrounding Indigenous communities like it has not been able to in the past. The co-presidents also suggested allowing for a student intern to work at the center, providing student perspective as well as an institutional student continuance. Lastly, they recommended that the center include the archives from the Rauner collection to provide Abenaki language and story-telling, something that our community partner, again, is tethered to.

Our conversations ended with Elsa and Onaleece talking about Indigenous knowledge systems and the Institution's touted liberal arts education. Elsa expressed, “Indigenous knowledge is so valuable and this center would be beneficial for all people at Dartmouth.” Onaleece continued to say, “This is still something that is part of a liberal arts education, even though it is not Western academics. [Dartmouth] needs to expand what liberal arts means and this could help to expand that definition.” The conversation with the NAD co-presidents aided our understanding of the Indigenous student perspective and experience with Dartmouth’s relationship to surrounding Tribes. Indigenous students yearn for their own Indigenous ways of knowing to be visibly and structurally present at the campus, and they also want to see the

formation of a University-Tribal relationship as “[Dartmouth] has had 250 years” to orchestrate this (Elsa Armstrong 2019).

### Hokupa’a

Zoe Leonard - ‘19 Student

Maddison Maeshiro - ‘19 Student

April 30th, 2019

Zoe Leonard and Maddison (Maddy) Maeshiro are both Dartmouth College seniors and directors of the student-run group Hokupa’a. The mission of Hokupa’a is to spread awareness of Native Hawaiian culture and support Indigenous students. However, after meeting with Zoe and Maddy to discuss their relationship with Dartmouth, we learned that it is currently difficult for them to fulfill their mission for two main reasons: 1) their relationship is solely monetarily based, and 2) Dartmouth fails to engage in a holistic approach to learning, instead remaining in a historic comfort zone of institutionalized learning. Consequently, both issues ignore the importance of cultural significance.

Zoe compared the annual NAD-run Powwow to their annual Hokupa’a Lu’au, and underscores that not all Indigenous programs are housed under the Dartmouth NAP. Unlike the NAD community which has an annual budget allocated from the Dartmouth NAP to host the Powwow, Hokupa’a members, “had to go through a lot of different funding avenues,” while often relying on the NAP budget to support their financial needs. Zoe stressed that, despite the Hokupa’a Lu’au being a smaller event and belonging to a separate Indigenous organization, the cultural significance of the event should not be viewed as any less important than the Powwow.

The Hokupa’a leaders do not blame the NAP directly, but views these challenges as broader institutional shortcomings. The NAP is supportive of all Indigenous students, however, Maddy does not believe Dartmouth as an institution fully stands behind all Indigenous students and organizations, claiming, “it is almost just like Dartmouth makes its budget, and allocates just enough to say they put their ‘support’ into that program.” To “just shove money at the problem, and not be supportive in terms of coming out to events,” is the same reason Dartmouth has a straining relationship with surrounding tribes, Zoe claims. In a previous project for a social impact class, she had a hard time connecting with Abenaki people coming from her background as a Dartmouth student, perceived as a manifestation of Dartmouth’s financial bottom-line approach.

Unfortunately for culturally significant events within the Hokupa’a group, such as Hula dancing, Dartmouth programming refuses to fund any financial accommodation that would aid the group in participating; the college judges such gatherings as “vacation”, rather than a cultural gathering. A gathering that would foster roles, traditions, and values is denied because of how it is perceived through Dartmouth's lens of cultural significance. Maddy suggests that Dartmouth needs to break out of its comfort zone by physically meeting with community members, hiring at least two more professors of color, and finding faculty “who are genuinely interested” in working with students to create a real cultural community center, more than just the “small room in ROBO or the small section in the Hood museum to showcase Native artwork and history.” In support, Zoe notes that “having community members interacting with students would be more conducive to learning, as opposed to just looking at artifacts.”

The benefits of an Indigenous center of learning would promote a healthy space for Indigenous and non-Indigenous communities to coexist. Zoe claims that occasionally “distancing themselves from the institution as a whole” could allow for outsiders/community members to feel more welcomed to attend events. Currently, “having only student-led groups creates this structure of students being the only people that the community can hear from,” consequently centering them as if “they are representatives of their culture as a whole, which is not true.” Both Zoe and Maddy agree that a learning center could “remove the stigma that all of Dartmouth comes from a life of privilege,” and would help Dartmouth move towards a more holistic approach to learning.

Maddy feels that a center of learning “would bridge the generational gap by bringing elders into the discussion, and/or allow us to teach younger generations, just like we do back in my Hawaiian communities.” Dartmouth curriculum is not framed like most Indigenous upbringings, where “it is a lot of you learning from older people, and then passing on what you learned to the next generation by storytelling or demonstrating by example,” Maddy states. This does not mean that a formal framework based on books prevents learning from taking place; rather, another way that one can gain or impart knowledge can also come informally through peer engagement. We argue for a holistic approach to learning.

### ***Dartmouth Organizations and Offices***

#### Sustainability Office

Laura Braasch, Program and Organic Farm Manager

April 30th, 2019

For over four years Laura has been the Program Manager of the Dartmouth Organic Farm. The mission of the Organic Farm is to be a resource for students and the community where hands-on learning can happen. The purpose for interviewing Laura was to get her thoughts on how the Organic Farm supports Indigenous students, and how it could benefit from a Wakanabi cultural center.

Reflecting on the relationship between Dartmouth College and surrounding Indigenous tribes, Laura was uncertain that Dartmouth had any relationships with surrounding Indigenous people. Despite the college not having a resource to connect with surrounding Indigenous people, Laura, through Professor Reo, was able to contact Art and Chief Nathan to participate in various events held at the Organic Farm. Chief Nathan shared his knowledge of traditional maple sugaring with students at such events. Laura also mentioned how she has tried to work with the NAP and NAD programs, and has had some success in coordinating events such as creating a sweat lodge during the annual Powwow. However, due to the structure of programs at Dartmouth, it is hard to stay connected, and often, events that would have been mutually beneficial are missed. Laura commented on how:

In the last couple of years we've tried to include many more Indigenous voices into that conversation because it's the original history of this area. The Indigenous people who are still here, have that knowledge and are excited to share that. We've tried to seek out those voices, just to create a more holistic picture of what the sugaring industry looks like. Because if you look at it from who are the major

sugar producers, it looks like old white men. And so we wanted to make sure that we're seeking out the voices to create a holistic picture of the history of this area.

Moreover, Laura mentioned that it would be nice to have a place or person that she could direct students to for questions about the land. Because although she is knowledgeable about the history and agriculture in the area, there are still many things on which she is not an expert, questions that Traditional Knowledge could answer. Additionally, having a center through which she could test events to make sure they are not offensive, or that she is accurately teaching Traditional Ecological Knowledge (TEK), would be helpful to her in planning and organizing events.

Josef Fairbanks '17 - Ojibwe; Sustainability Office Fellow  
May 8, 2019

Joe Fairbanks is finishing his second year as a Sustainability Office Fellow after graduating from Dartmouth College in 2017. His perspective as an alum and as a foundational member in an office that has been involved in Indigenous programming distinguishes him as an important voice in this interview process. As a staff member, Joe works to create hands-on learning, build inclusive communities, and transform campus operations. As a past student and alum, Joe had many helpful stories and words to share.

Joe talked about his experience as an Indigenous undergraduate student, explaining, "As a Native student, I found myself having to explain or defend my identity, which was exhausting at times. And being at Dartmouth, it takes a lot of time to feel like you belong here and like you earned your time here." His time defending and expressing his Native identity was a challenge that Joe talked about in length. When asked to think back to University-Tribal relationships he knew of, he explained that outside of the NAD community, he did not see those relationships being developed as a student. As a staff, however, Joe has seen efforts to improve the University-Tribal relationship through individual programs and offices on campus.

Within the Sustainability Office, Joe mentioned that the sugaring process, which takes place on parcels of Dartmouth's Organic Farm, is done so involving traditional Abenaki knowledge. He highlighted that, "this industry is dominated by white men but existed before white men were here." He has also seen increased efforts from outside of the office, reaching into organizations like the DOC's first year trips where trips directorates asked Abenaki leaders to speak to first-year students at the Moosilauke Ravine Lodge. In addition, Joe spoke highly of Professor Nick Reo's classes, which genuinely incorporate Indigenous studies, and celebrated the fact that Reo achieved tenure. Even with the small projects enhancing relationships from within organizations on campus, Joe still feels like there is room to enhance the University-Tribal relationship, stating that "the success of Dartmouth needs to include the success of the communities that we are indebted to, and we can't define that success for them, they need to help us. And that takes time."

Joe suggested that in building a relationship with tribal nations, the first thing that Dartmouth must do is *listen*. 250 years have passed without the college formally reaching out to



surrounding Tribes. Listening to Tribes and expecting positive traction will hinge on the time and trust that Tribes are ready to give after not being heard for 250 years. When asked about the prospective implementation of a center of learning close to campus, Joe shared his perspective.

He first mentioned that “there needs to be a space for food. If the mission of the place is to build community, then food is an important part of that.” This theme has been apparent while interviewing Indigenous organizations and individuals on campus, and is a theme that must be taken into consideration when developing the center. Joe cautioned me, stating that mistakes will be made in the creation of the center, but that the important part is to not let those mistakes ruin the experience of building community. In addition, Joe mentioned that many stakeholders will express concerns throughout the implementation process. One of these concerns is that the learning center should work diligently to ensure no students are tokenized by the college. Staff will need to mediate which aspects of Indigenous culture are for teaching and sharing, and which are not. Joe cautioned us against outsiders prying into sensitive cultural information. He also gave positive and helpful suggestions as to what he envisions the center looking like.

He suggested that the center look and feel more like a home rather than a museum. Objects, whatever those might be, should be out behind glass and able to be touched and felt for experiential learning and individual spiritual growth. Tribal emblems should be on the walls, proudly highlighting Indigenous students homes and identities. Lastly, Joe emphasized that food should be an intimate part of the center, allowing for students to grow, harvest, and process their produce.

#### Dartmouth Outing Club First-Year Trips

Madeleine Waters, Director

Dorothy Qu, Assistant Director

May 2nd, 2019

Madeline Waters Dorothy Qu are the respective director and assistant director of First-Year Trips. First-Year Trips, shortened to Trips for the rest of this chapter, is a “student-run pre-orientation program committed to easing the transition of first-year students to college life. This program aims to facilitate meaningful interactions between first-years and upperclassmen that will give students confidence in forging their own paths and identities while at Dartmouth. Trips is a safe, genuine, and accessible outdoor experience that extends beyond pre-orientation, setting an inclusive, supportive, caring tone for the Dartmouth community for the upcoming school year” (First-Year Trips Mission Statement). Both Waters and Qu are current seniors at Dartmouth College. The positions of director and assistant director exist to organize and run the entire Trips program from beginning to end, and encompasses tasks ranging from directing a 20 member directorate to the execution of individual trips themselves.

They both work with administrators throughout the process. Part of their relationship with the administration is to increase discussion between Trips, as a pre-orientation program, and other orientation programs to improve the experience of new students. Qu expanded on a past attempt at including Indigenous knowledge during Trips that did not fully develop due to scheduling issues. The aim was to have “more reflective programming... and to have an Indigenous speaker talk about the importance of the land that we’re on and the relationship that Dartmouth has with occupying land and just the history of it, how to respect it.” Another possible vision was in the form of a Rauner exhibition that would be focused on such a relationship and would be made available for new students to explore during their free time on the first day of

Trips. Currently, during training, trip leaders visit an exhibit at Rauner geared towards the history of Trips.

A key point brought up by Qu is that there is little exposure to surrounding Indigenous Tribes or the Dartmouth-Native American relationship during one's undergraduate education. Because of this, she viewed Trips as an important opportunity to change this lack of discourse, since the program brings together around 90% of incoming students. Another important point that Qu addressed is ensuring the continuity between pre-orientation and orientation to ensure that the same programming and information is not repeated or missed out, and that the latter could build off of the former. Waters discussed the role and position of control Dartmouth is in to change this narrative for future classes, especially given the college's mission. She echoed the missing aspect of Native American history throughout Trips and one's undergraduate experience:

In that thinking and wanting to expand programming, the area that seemed to be to me to be kind of an obvious gap is the fact that all of trips takes place on Native land and that's not something that is really acknowledged or talked about, or something that I was consciously aware of certainly during trips or even my early time at Dartmouth. We, in terms of education goals for the incoming class, we want to instill this idea that yes Dartmouth has these cool and awesome traditions, but it's also changeable and a place you can change. And showing those changes through more of a historical longitudinal lens could be really beneficial for the incoming class and their own empowerment.

Waters discussed the plausibility of future involvement with Native American knowledge, history, and culture. One example is inviting speakers to the Ravine Lodge during Trips, but there are many logistic challenges for speakers. Another could look like the Rauner Library providing materials relating to Indigenous culture and history, in addition to the exhibit Qu proposed. Another possibility could be talks co-sponsored by Trips and DOC to continue this dialogue throughout the school year and engage current students. Finally, another idea mentioned is to provide Trip leaders with activities or information to do with the members of the Trip they led once everyone was back on campus. Qu and Waters provided both a pre-orientation administrative perspective, as well as a student perspective.

### ***Faculty***

#### Native American Studies and Environmental Studies Program

Nicholas Reo, Associate Professor of Native American Studies and Environmental Studies

May 14, 2019

Professor Reo is a professor in both the Native American Studies and Environmental Studies programs. He has dedicated much of his professional career to improving universities' and similar institutions' relationships with Indigenous nations. He did this work on behalf of two large universities for 12 years prior to moving to Dartmouth, and has worked on developing College-tribal relationships since arriving at Dartmouth in 2012. Because of this professional background, and because Reo is the professor for our ENVS 50 course, is a Native American

faculty member, and is a mentor to many Native American students, he provided a vital perspective on the project both from a professional and personal lens. During our interview, he emphasized that there is no current relationship between surrounding Indigenous Tribes and Dartmouth College. Such an absence and lack of interaction between these entities is important to address, especially given the history and reputation of Dartmouth College as a Native institution. When asked about what such a relationship would look like to him, Professor Reo stated that it will be focused on co-responsibility. Co-responsibility involves investment of time and thoughtful conversations in order to ensure that any future relationship is beneficial for both parties involved and is guided by the idea of reciprocity.

His views pertaining to an Indigenous learning center include concerns of elitism and exclusivity that may deter tribal member or community participation, and the issue of longevity especially with the inevitable changing of staff at all levels of Dartmouth. He noted that it is crucial to ensure that funding for the learning center would not come from the budgets of existing Indigenous programs, which are already underfunded or funded through endowments.

In terms of how a learning center would look physically, Professor Reo stated that there are many different styles of Indian centers throughout the United States that can be used as a source of inspiration. However, key components of the center would include space for overnight lodging, space for ceremonies, space for cooking and eating, and space for teaching. Much of the work and community building that would occur at the center would be around land-based activities, but things such as a kitchen are also necessary to provide a productive and holistic experience for visitors. Economic concerns may lead to resistant from Dartmouth College to be involved in the development of such a center; however, Dartmouth owns many vacant building and lots that are boarded up and have no future plans in work. One example is the Renee Farm in Etna. Although the location has controversial history, the right approach could ensure that all parties benefit. Professor Reo stated that the building and use of a center at a location such as Renee Farm would need to be driven by the idea of healing. The work would include healing the place itself, healing students, healing lands, healing our relationship with food, and healing our relationship with each other. There is the potential for grants to be provided in order to track such impacts and changes in an academic lens, such as through Anthropology, STEM, Indigenous Studies, etc. Professor Reo stated that the goal of the class is to provide information to Dartmouth on an administrative level, and to continue conversations that have been ongoing for over a decade pertaining to building a relationship between Dartmouth College and surrounding Indigenous Tribes.

#### History Department and Native American Studies Program

Colin Calloway, Professor of History and Native American Studies

May 2nd, 2019

Professor Calloway is a professor in both the History and Native American Studies Program at Dartmouth college. He began working at Dartmouth in 1990, and received tenure in 1995. His primary focus is on Native American history/Indian-White relations in early America. We began the interview by discussing Dartmouth's relations with surrounding Indigenous Tribes. Firstly, Abenaki people view Dartmouth as a colonial institution on their land because it is on lands that were never ceded through treaties. Thus, Dartmouth's existence in itself is a

continuation of colonial power. Secondly, relative to other universities, like the University of Minnesota, it is not clear which Tribes Dartmouth should have a relationship with because it was established much earlier. Lastly, the colonial narrative of disappearance was established because of the Abenaki people's need to survive by not drawing attention to themselves, which has had a lasting effect today. "Thus if the college can't see them, they are not here." There have also been more recent issues within the last 50-60 years of rejected claims of Native heritage on the basis of a lack of proof. These events are just some of the things that have made Dartmouth's relationship with surrounding Indigenous Tribes more difficult.

Moving forward, Professor Calloway made suggestions on how Dartmouth could establish a relationship with surrounding Indigenous Tribes despite its history. As is the trend of reparations, throwing money at the problem or simply acknowledging Indigenous lands does not sustain or foster a relationship. Thus, Dartmouth needs to do more than land acknowledgement. It has to establish real relationships with surrounding Indigenous Tribes that work towards a common goal that is mutually beneficial, in which both parties benefit from their continued transactions. Professor Calloway remarked:

I think for a relationship to be sustaining this sustainable and meaningful, [you need] real relationships that are doing real things, you know, rather than just an institution like this, saying things that sound right. I mean we see this all across this country [and] the world, you know, sort of, apologies and [offers] reconciliation, right? Sorry. Yeah. We won't kill a buffalo again. Really? That's the first step. And then, as a historian, I look at everything as a historian, if all you're interested in doing is saying, okay, so let's, let's draw the curtain, draw the drape on that unfortunate past. That's one thing. I suppose, institutions and societies and governments might be interested in doing that, but as for actually going [forward], it depends, [on doing] something different going forward, but there has to be something to go forward with.

As for showing how a community center could be beneficial to Dartmouth, we could highlight learning experiences for the community and an opportunity to feel more positive about their relationship with Indigenous people. Abenaki communities, on the other hand, could greatly benefit from Dartmouth's resources. With regards to personal relationships between community members and Indigenous people, he highlighted their impermanent nature, as things change and people die. The benefit of a physical center is that there is a place with a fixed location and purpose. Dartmouth has not established relationships because there is a lack of will by the college, institutional factors, constituencies, and the lack of necessity of building relationships with Abenaki people.

Professor Calloway also gave his opinions on a possible Dartmouth-established Indigenous center of learning. He stated that given the college's history, it makes sense that they would have such a center. Moreover, he cautioned that this center would need to be a two-way learning space where Indigenous people can learn from Dartmouth and Dartmouth can learn from Indigenous people. He also made a note, that the title "cultural learning center" has connotations that it is just a place to learn about Abenaki culture and not a meeting place for an exchange of ideas. Lastly, we do not want the learning center to seem exclusive, which could cause other Tribes to wonder why they were not involved.

Environmental Studies

Richard Howarth, Chair of the Environmental Studies Department

April 30th, 2019

Professor Howarth is the Chair of the Environmental Studies department. As chair, he is responsible for representing the interests of the department at various meetings and directing the curriculum of the Environmental Studies department. The term of the chair is three years, after which either a new chair is elected or the current one continues.

Born and raised in New Hampshire, Professor Howarth was aware of the history of the surrounding Indigenous Tribes. Reflecting on the college's representation of Indigenous culture, he remarked, "the relationship between Natives and Dartmouth is kind of invisible during everyday life". Thus, it is very easy for students to not have encounters with Indigenous culture or knowledge. Professor Howarth mentioned the relationship that the Environmental Studies department has had with the Native American Studies program, as many of their courses reference Indigenous history. Moreover, many students from the Environmental Studies department have worked with the Native American Studies program on interrelated projects. Thus, there has been a relationship between the two departments. However, there are no formal ties and the Environmental Studies department itself has not made any attempt to facilitate a formal relationship.

During the interview, Professor Howarth was really interested in the project and open to ideas on how he could support securing a relationship between the two departments. He also mentioned how Professor Reo has been pivotal in directly connecting the Environmental Studies department and Native American Studies program, but more direct action is also needed to enhance tribal-university partnerships:

I think that to some extent that we've had this idea that indigeneity and Indigenous studies is important generally and also very important for parts of our curriculum. Certainly our students body has always included students from Indigenous groups. [But], I think we haven't made a strategic decision. While we have, because we hired, I mean we did put an emphasis, on hiring Nick. So I mean that shows something. That shows that we did that because of the importance of that relationship. But that's not really a plan for how you engage with the Indigenous communities around here.

He also emphasized how it would be useful to have a place to expose the broader community to Indigenous knowledge. Within the Environmental Studies department there has been an established connection to Indigenous knowledge, but as Professor Howarth mentioned, there is are still necessary steps to strengthen this connection. Lastly, he recommended that if a learning center was established by the college it would need to be a place where students could come and go freely, and that the community center should reach out to K-12 schools to encourage community involvement. Furthermore, perhaps students could even be the liaisons, and teach the younger students themselves.

## Section 6.6 - Conclusion and Recommendations

To assess the needs for Indigenous educational resources on and around Dartmouth College, we interviewed a wide array of people, from Dartmouth faculty, students, and staff to area K-12 educators. From our conversations about University-Tribal relationships, we found common patterns throughout interviews. From these patterns, we have established three key recommendations and findings.

First, Dartmouth lacks a place where Indigenous and non-Indigenous people can go to participate in and learn more about Indigenous practices, knowledges, and experiences. The people we interviewed were particularly aware of the need for learning more about the presence, perspectives, and histories of Wabanaki and other Indigenous groups in the region. The absence of an educational resource leads Dartmouth and outside community members alike to draw on the time and energy of Native American and Indigenous students, staff and faculty, even if they are not experts in the topic at hand, or do not want to focus their time educating everyone who asks about Indigenous issues. These often inappropriate requests cause unnecessary stress and labor for Native American and Indigenous students, faculty and staff at Dartmouth College.

Often, programs that wish to discuss Indigenous history or knowledge are hesitant to do so because of their lack of understanding on the subject matter. Individuals like Laura Braasch (the director of the Dartmouth Organic Farm), Professor Howarth (the ENVS chair), surrounding K-12 teachers, and Madeleine Waters & Dorothy Qu (Director and Assistant Director for organizing trips) all discussed their need for a resource that would allow them to gain more knowledge and cultural awareness. Often times people are hesitant to seek information on Indigenous or cultural subjects, because they are afraid of offending that respective culture. Thus, having a place where non-Indigenous people could feel comfortable in voicing their questions could be conducive to a healthy learning environment. Moreover, having such a place would take pressure off of Indigenous students who are continually asked to be representatives of Indigenous people in and out of the classroom, on campus, and to fill in gaps in Dartmouth's curriculum.

Second, while people were enthusiastic about the possibility of an Indigenous culture and education center, they stated that it needs to be structured as a community center, similar to Indian centers and Native American organizations in the U.S., where a mutual exchange of ideas and learning can happen. Many people mentioned the importance of having a place where people can have a meal together and share stories, as opposed to an institutionalized format where information moves in one direction, from experts to students. A community center format is welcoming to all people, not just people in academia. This should be a place where elders, community members of the Upper Valley including youth, and surrounding Indigenous people all feel welcome, and where the climate of an elite, exclusive institution is not present. Colin Calloway mentioned a quote that he often refers to in order to illustrate the importance of a mutual exchange:

‘so we went to school to learn by rote, you know, what English or American education had to teach us and nobody paid any attention to our Native American ways of knowing and knowledge and the wisdom accumulated on centuries and

centuries in this continent.’ And so he said, ‘that was a shame because it could have been a truly American school in which we both learned from each other.’

In offering a welcoming and open Indigenous center of learning, Dartmouth could be influential in creating a space that allows for both Indigenous and non-Indigenous knowledge systems to flourish. Such a space could help expand our model of liberal arts education.

Third, the lack of a relationship with surrounding Indigenous tribes and Dartmouth College is present on Campus and in our national and international reputation. The question remains, what will the next 250 years look like? Dartmouth’s hypocrisy with regards to Native Americans is evident in the fact that they are known for prioritizing Native American education, but do not have relationships with the surrounding Tribes. Dartmouth does not invest significant financial or human resources on Indigenous initiatives; however, Dartmouth benefits from having a reputation as an elite institution with historic and current commitments to Native education.

If Dartmouth wants to continue claiming that it supports Native American education, then it needs to seek a more honorable path than the one we have been on for the past 250 years. Dartmouth College should consider committing significantly more resources to Indigenous initiatives, including investments in people (students, staff, and faculty), programmatic funding, and space allocations. Having a space like a Wabanaki center of Indigenous learning that is dedicated to fostering Indigenous-centered education and knowledge exchange would place Dartmouth on a more honorable path vis-a-vis Indigenous initiatives and relations. If this space is to come to fruition, Dartmouth must lead the charge and not expect the Native American Studies Program or Native American Program to staff and implement the center. These programs and offices are already woefully understaffed and adding another major responsibility to their workload would detract from their initial missions. It is our hope that Dartmouth takes seriously University-Tribal relations on an institutional level and works to make institutional change. We would like to extend our research for use as a resource for future students, staff, and faculty who want to help redefine Dartmouth’s relationship with Native American and Indigenous peoples over the coming decades.

## **Chapter 7: Koasek Oral History & Kinship**

Aidan Folbe  
Greyson Cohen  
Alexa Dlouhy  
Elizabeth Mastrio  
Megan Larkin



## Section 7.1 - Introduction

Our ENVS 50 group aimed to capture stories from three active members of the Koasek Band and organize them in a way that was useful to the Band in creating a written catalogue of events and experiences of each member. For many years, the members of the Band kept quiet in order to protect themselves from targeted attacks by the Government and other racially charged groups. The Abenaki people remained silent out of fear until the 1970s when the emergence of the Red Power movement began behind actions of groups such as the American Indian Movement (AIM) (“People Of The White Pines...” n.d.). Today, the members of the Band are working to tell the story of their people and gain greater recognition as members of the greater Sovereign Abenaki Nation.

Oral tradition is an important aspect of all societies. As is written on the website *Indian Country Wisconsin*, “these traditions account for the ways things are and often the way they should be, and assist people in educating the young and teaching important lessons about the past and about life” (“Oral Tradition” n.d.). Thomas King, Native author of *The Truth about Stories* explains, “The truth about stories is that that’s all we are” (2009, 32). Stories form the backbone of Native American society and are vital to the preservation of their histories and values. Stories are what each of our identities are comprised of, and the telling of these stories is critical to showing others what our identity is. For the Koasek Traditional Band, the telling of stories is especially important as they step back into the light after years of silence and hiding.

All of our interviews and correspondences were conducted exclusively in English allowing us to access the stories without any translation needs or issues. Though there are still Native speakers of the Abenaki language in Odanak, the historical center of the Abenaki people located in Canada, there are no members of the Koasek Traditional Band who speak the language fluently. Chief Nathan discussed the loss of language among the Abenaki people, explaining, “Once you know your language, you’ll understand your heritage, and then your customs will fall into place” (Pero 24 April 2019). Loss of language threatens many Native American tribes today, though efforts to teach the language (especially to younger generations) have shown promising success.

In discussing this project with Chief Nathan, an overarching idea that emerged was building an anthology that told the story of “Who We Are And Where We Came From.” When choosing to do an “oral” history of the Koasek Band, the intent was to record and preserve the voices of the active members we interviewed and to gather a collection of stories which the Tribe could use in the education of future members of the Tribe. When we asked Chief Nathan how it felt to see the younger members of the Tribe to be able to live more out in the open than he could when growing up, he told us that many of them are still unsure and don’t know the stories of the past. “So,” he said, “when we get together, we start telling them, for them to learn. It’s a shame that that part of the history had to be very quiet” (Pero 24 April 2019). Our group hopes that our work will aid the Tribe in telling these stories and making them available to all members of the

Tribe. The audience for the anthology we produce is the current and future members of the Band, though as we discussed with Chief Nathan, he has been speaking at various places around the state to tell the story of his people and reclaim their history. In that way, the stories may also be used to educate non-Native people about the history and identity of the Koasek Band.

We spoke with Professor Vera Palmer before conducting our first interview with Chief Nathan. A Native American Studies Professor and Tuscarora/Iroquois woman, Professor Palmer offered us some invaluable advice on how to approach the conversations. As none of the five members of our subgroup are Native, it was especially important for us to conduct the interviews in a way that was both respectful and open. She gave us a crucial piece of advice: “Let them tell the story that emerges, that’s what’s really important, even though you frame it differently whatever story they tell is the story you really want, right, that’s the story you really want” (Palmer 23 April 2019). In approaching these interviews, our group had started from the mindset that we were going to tell whatever story the members wanted to tell. In considering accountability throughout the term, our group made it an important goal to be aware of ourselves as guests to the stories and words of the community members with whom we spoke and to hold each other accountable in our approaches to creating this anthology. Personal reflections and constant conversations about the interviews themselves, as well as the synthesis/transcription work that followed, allowed us to track and monitor our progress and self consciousness.

## **Section 7.2 - Questions and Objectives**

We chose to focus on building oral history materials to learn about the Band, an under-documented tribal group that has not received much attention from scholars, the media, or government officials. This lack of attention is in part because the Band lacks federal recognition. Furthermore, by conducting an oral history with Chief Nathan, Kat, and Art, we had the opportunity to document knowledge from a few of the more culturally and politically active members in the community. By focusing on extended, open-ended discussions with these community members, we had the opportunity to learn about and reflect on the lives, beliefs, and practices of our community partners. Previously lacking the chance to sit down with members of a Native community, we saw this project as an opportunity to learn about the Abenaki presence and history around this region. Among the many skills we hoped to develop, group members were excited to learn how to write in an oral history style, form deeper connections with our community partners, and build upon our Environmental Studies (ENVS) and Native American Studies (NAS) knowledge and experiences.

In conducting an oral history with the Koasek Traditional Band of Vermont, we hoped to provide our community partners the opportunity to share whatever information and/or stories they felt were important to document. Given that much of the Koasek’s history is passed down orally, discriminatory governmental actions such as the eugenics program in Vermont (which will be explained further) were particularly detrimental to the preservation of their history

because they caused members of the community to go into hiding and cut ties with their Abenaki histories, the impacts of which resonate to this day. As elders pass away and community members stop identifying with their Abenaki roots, oral histories become more scarce. Our goal, accordingly, was to allow our community partners the opportunity to share the stories they felt were central to the education of current and future members about the history of the Tribe.

Our biggest concern in conducting this oral history was our positionality as white college students from Dartmouth College, an institution whose commitment to Indigenous peoples has been tenuous at times. We were particularly afraid of miscommunicating the stories that Chief Nathan, Kat, and Art shared with us, as they are not our stories to share. We were and are thankful for the trust and opportunity provided to conduct this oral history with them and did not want to do anything that would upset, misrepresent, or break the trust of our community partners. Additionally, we were concerned about the time limitations that a ten-week term imposed on us. In an ideal world, we would have video-recorded these interviews for posterity and created a visual aid to accompany it, such as a map or online photo archive. We were also wary of generalizing the accounts of three individuals and attributing them to the community at large. While it would have been very rewarding to hear from more members of the community, the conversations we had with these three Koasek leaders over a ten-week period provided many insights and was a rewarding process in itself. Future ENVIS or NAS classes may try to address our shortcomings in working with the Band to build upon the anthology we started this term.

### **Section 7.3 - Methodology**

Before interviewing community members from the Koasek Traditional Band, we wanted to learn about the techniques and ethics of oral history research, the history of Native tribes in the region, and how to be respectful of our interviewees and their time. Having little background in conducting oral histories ourselves, we conducted research on oral history methodologies. From a Native American oral history guide published online by Elizabeth Lowman of the Seminole Tribe of Florida, we learned that Native American oral histories should be treated “the same and different as other oral histories” (Lowman n.d.). For instance, as in any oral history, each interviewee should be made to feel like their own personal lives and stories are important, not just those of their ancestors (Lowman n.d.). One unique difference, however, lies in the important role of Oral Tradition in Native American tradition; most Native American history is rooted in it (Lowman n.d.). This guide taught us about the distinct care that should be taken with Native American oral histories as opposed to oral histories more generally.

As her guide translates into methods, Lowman advises that there is no need to strictly keep to interview questions; rather, try to be at ease and explain to your interviewees what types of questions you will be asking. She recommends establishing biographical information to ensure proper credit/citation, and suggests that small group interviews may make the participants feel more at ease (Lowman n.d.). We later conducted a group interview with Chief Nathan and Kat.

To prepare further, we also met with several Dartmouth affiliates who have expertise or experience in these areas, such as Native American Studies professors Colin Calloway and Vera Palmer, and Dartmouth student Rachel Kesler, who conducted oral histories as part of her thesis. While each of these conversations took a different turn, collectively we learned about what types of questions we should ask in an oral history, how to conduct an oral history to let the interviewee direct it as much as possible, and some of the context and history of both Koasek and other Indigenous peoples in the area.

Our conversation with Professor Calloway shed light on the history of Indigenous peoples in the upper New England area. Indians were written out of history; in old Vermont history books “there are no Indians in Vermont” (Calloway 19 April 2019). This is partly because of the eugenics law passed in 1931 in Vermont, which called for the forced sterilization of Native women amongst other minorities and targeted groups deemed “defective, delinquent, or degenerate” (Young 2014). To avoid sterilization, many Abenaki hid their Native identity (some sought safety by passing as French Canadian), contributing to the “invisible history” (Calloway 19 April 2019) of the Abenaki that cannot be traced through history books. Indians began to be erased from the Census -- sometimes physically erased, sometimes with race documentation changed to Black. They “had to put their heads down to survive” (Calloway 19 April 2019).

Professor Palmer talked with us about the mistakes people have made in the past with regards to oral histories, such as cutting off the speaker, directing the conversation, and only including information that they could use to further their academic agenda. When hearing the Koasek band members’ stories, we wanted to be extremely mindful and respectful to ensure that this project is entirely for their community’s benefit. “The biggest thing in any oral history is making a huge space for the teller to tell you this story.” Professor Palmer emphasized the importance of silence, the art of gift-giving, and giving the interviewees the time to find the words to express what they want to say.

Finally, Rachel Kesler shared with us her experience interviewing some of the first Native women to attend Dartmouth. She reminded us that although we shouldn’t steer the conversation, if there are any particular details we are interested in that the interviewee skips over, it’s okay to pause and ask them to elaborate on certain things. She talked about picking out common threads between different people’s histories, and how to weave these stories together. For example, although someone may talk about something briefly that we find very interesting, if it isn’t represented across any other person’s oral history then it may not make sense to highlight as a common theme in the final synthesis.

From our research and our three preliminary interviews, especially with the help of Professor Palmer, we decided to come up with some general questions to ask our interviewees. We began with questions such as, “What are the most important stories for future generations of your Tribe to know? What Tribal stories did you hear from your parents growing up? What should everyone know about your Tribe?” These questions allowed our Tribal partners to speak

without being bound. As a result, we were able to hear about the Tribe's history, communal memories, and core values that are shared and passed down to future generations.

After recording the conversations with our community partners, we used the audio recordings to create written syntheses. In order to create the syntheses, we divided each recording into sections of equal length, created transcripts of these sections, and then summarized the content around keywords and themes that we gleaned from the conversation. After each group member transcribed and synthesized their sub-section, we cycled the documents for peer review. By passing along the syntheses for peer review we aimed to ensure that both the transcripts and syntheses were accurately written and did not misrepresent the ideas and beliefs of our community partners. After peer review, we also passed along the chapter and syntheses to our community partners for review, giving them final say to approve or reject our representations of their words.

## **Section 7.4 - Discussion of Interviews and Interview Process**

In order to produce a truthful oral history for the Koasek Traditional Band of Vermont, we needed to speak to members of the Tribe. Interviewing Tribal members gave us the opportunity to ask questions and hear stories from the source. While we would have liked the chance to interview many members of the Tribe, time only allowed for three interviews. Thus, while our oral history may not be comprehensive, it is honest and genuine.

We conducted three interviews: one with Chief Nathan Pero, the current Chief of the Koasek Traditional Band of Vermont; a second with Kat Peltier, the Tribe's vegetation expert; and a third with Arthur Hanchett, a member of the Tribe's governing board.

The first interview was conducted on Wednesday, April 24th, 2019 at the home of Chief Nathan Pero in Fairlee, Vermont. We interviewed Chief Nathan for roughly ninety minutes and this interview was supplemented by several conversations and interactions with Chief Nathan over the ten-week class period. In the interview, he spoke about family memories, family history, European colonists, Creation, land use/conservation, and his father, Chief Elwin Pero. Among many stories, Chief Nathan recalled the story of when he was practicing to hunt. He had killed a chipmunk in the woods, and when he had told his father about it, his father asked, "Where is it?" Together, they went back into the woods with a flashlight. Chief Elwin taught Chief Nathan how to skin it and clean it. Chief Nathan then gave it to his mother to cook for his family of eight. While it didn't provide much, he learned how to respect the animal and how to care for it "all the way through." His father had taught him, "We only kill what we're gonna eat, and [give] the respect of taking care of that animal all the way through" (Pero 24 April 2019). Elwin's statement to Chief Nathan represents a tenant of Koasek teaching. It emphasizes respectful relations between humans and animals and conservation of the natural world.

The second interview was held jointly with Kat Peltier and Chief Nathan and was conducted on Wednesday, May 1st, 2019 at the home of Chief Nathan Pero. We interviewed Kat

Peltier for roughly ninety minutes, supplemented with other discussions and interactions throughout the Spring term, and spoke about Glooscap (the spiritual creator of Earth and Koasek people), edible and medicinal local vegetation, loss of knowledge and history, matriarchy, and future generations. In the beginning of the interview, Kat and Chief Nathan offered us maple cream to put on crackers. We were amazed to hear how difficult maple cream, maple candies, and maple syrup are to make. Kat then began telling the story of when her people discovered the maple tree. The tree was found by accident when a woman was collecting branches during a storm and happened to see water dripping out of the tree -- the water, however, was pure maple syrup. She took a couple of containers and brought them back to the village. Pretty soon, everyone was enjoying pure maple syrup. No one was working for the syrup, and soon everyone became quite lazy. When Glooscap, who is responsible for forming the mountains, lakes, streams and caring for the Koasek Tribe, found out, he was unhappy that people were doing absolutely nothing except for drinking the wonderful syrup. In an effort to make the people work for the syrup, Glooscap transformed the substances in the trees from syrup to sap. It taught everyone to work for nature's benefits.

The third interview was conducted on Wednesday, May 15th, 2019 in Steele Hall at Dartmouth College. We interviewed Arthur Hanchett for roughly fifty minutes and the conversation was supplemented with other discussions and interactions throughout the Spring term. Among many topics, the interview covered Tribal governance, education, personal stories of inequality, and the failure to fact-check in the modern social media age. In the interview, Art brought up his grandmother, who had "key wisdoms to impart on her grandkids". When he was only seven years old, Art's grandmother told him to hide the fact that he was Native. She told her grandchildren to tell anyone who asked that they were part African American, and that if they did this, they would be fine. Art said, "We were not fine. We made it to Sous-Saint Marie and all hell broke loose." His older brother and sister passed as Caucasian without a problem; however, his mother wasn't allowed to go into stores because "she looked the part," along with him and his younger brothers. These experiences growing up planted a seed in Art to help the underserved. Today, he tries his best to expose all sides of a situation to create change, rather than rely on side that may not be based in fact.

## **Section 7.5 - Summary of Deliverables**

The main deliverable for the project was produced for the Band and is excluded from this report due to the private and sensitive nature of what was shared during our interviews. We produced an anthology of the oral history interviews with Chief Nathan, Kat Peltier, and Arthur Hanchett. This anthology entails a synthesis of three recorded interviews, associated discussions and interactions with the Koasek Band representatives, accompanying family photos. We are not including the synthesis of the interviews or the photos in our chapter. In Indigenous Data Sovereignty, Matthew Snipp explained that managing privacy and respecting the confidentiality

of “data” is especially important when working with Indigenous community members since information has historically been used to demean or oppress this community. We will be presenting this “deliverable” to our partners who can then decide to share the document as they see fit.

The oral history we have compiled includes our synthesis of interviews with Chief Nathan, Kat Peltier, and Arthur Hanchett. Chief Nathan provided us with photos from his childhood; those photos are included at the end of the synthesis of his interview. Chief Nathan also provided us with a poem written by his father, included in the anthology. Kat was kind enough to give us plants from her land. We have included photos of each of the plants at the end of the synthesis of her interview. Our interview with Arthur Hanchett is the last of the interviews we conducted.

Our written product is not extensive in scope. We had about an hour and a half with each of our interviews and were careful to not steer the conversation in any particular direction. We allowed each participant to share with us whatever stories they felt were important for future generations.

In addition to providing our partners with the synthesis and photos, we are providing our partners with the recordings from our discussions.

## **Section 7.6 - Overview of Personal Growth/Reflection**

This experience was a tremendous opportunity for us to learn about a Tribe that we knew little about, to improve our listening skills and collaboration abilities, and to learn about oral history and Indigenous methodologies.

Prior to our partnership with the Tribe, no member of our group had worked with a Native American organization. We had been properly prepared for in-class work, assignments, exams, and research, but less prepared for group work, following through on responsibilities to external partners, and producing useable deliverables. The experience of working independently with a Tribal partner helped us become organized and efficient self-starter, pushing us to be accountable for our actions and work.

Moreover, the project helped to grow our worldview. Having had the chance to visit Chief Nathan’s home, look through his photos, and learn about his Tribe’s traditions and culture, we left our interviews with a greater understanding of the Tribe’s history. We learned to be patient, to listen, and to treat new knowledge as gifts.

Our listening skills were undoubtedly improved throughout this experience. In meetings with Professor Calloway, Professor Palmer, and Rachel we were given the advice to listen, to slow down, and to allow pauses to happen in a discussion. When reviewing the interview recordings, it is clear that this was crucial advice. We were slowly able to integrate this advice into our interview style. In the first few minutes of our first interview, we interjected with questions quite frequently. As the interview progressed however, we allowed quiet pauses to

happen. More often than not, Chief Nathan, Kat, or Art would take the pause as an opportunity to expand on what they were saying or share with us personal stories on an even deeper level. Though it felt unnatural at times to sit silently with our conversation partners during lengthy pauses, we noticed that the need to constantly talk and ask questions hindered the natural flow of a discussion.

Our collaboration abilities improved throughout the course of the project. At first, we tried to conduct all our interviews together and work on each part of our assignments together. As the course progressed and we developed mutual trust in each other's abilities, we became more comfortable with delegation of tasks. For example, for the sake of time we split up the synthesis of interviews into multiple parts for each of us to write. We developed a sophisticated review cycle so we each had input in each other's sections while also giving the opportunity for every group member to engage in this exciting part of our project. Additionally, we engaged in backstage conversations which help foster positive personal relationships, which is key for trust and successful cooperation (Thompson 2009).

Our group found this project to be rewarding. We had a wonderful time getting to know our community partners in a more intimate way and feel incredibly grateful for their generosity of time and sharing of their knowledge and experiences. We hope the work we have done to make the interviews we recorded and transcribed creates greater accessibility to the history and stories of the Koasek Traditional Band.

## **Section 7.7 - Conclusion**

As we reflect on the experience we've had as members of the Oral History group, we can identify a number of areas of growth. Throughout our discussions with Dartmouth professors and our community members, we were able to learn firsthand the importance of being active listeners. By sitting back and allowing silences to build, we further encouraged the members we were interviewing to steer the conversation. We had to learn, practice and take accountability for when we failed to create that space, and because of our awareness and comfortability with each other we were able to refine and improve our approach for each interview. We had to be careful in the review and synthesis stage to not impose our Western education upon the telling of their stories, and allow them to go in whichever order the conversation went rather than trying to organize them by theme or subject. The opportunity to connect with members of the Koasek Band was an incredibly unique and rewarding experience which we are all grateful to have had. Oral history is a crucial part of the Band's preservation of their culture, and we hope our efforts to record the stories of three active members of the Band will aid them in their efforts to raise their voices as Indigenous peoples in a polarized political environment.



# Conclusion

ENVS 50: Problem Analysis and Policy Formation, the culminating experience in the environmental studies major, gave our class the chance to put to use the skills and knowledge gained during our experience in the department. Over the course of this term, the class had the opportunity to work with the Koasek Traditional Band of Vermont in an effort to apply these skills. The Koasek Band requested help in regards to a 38.7 acre property in Thetford, Vermont that is being gifted to the Koasek Band. The class was split into subgroups; each team of 3-5 students took on a different task. With the guidance of our professor, Nick Reo, the different subgroups utilized everything from strategic land planning to case study analysis in order to provide the Koasek Band and Dartmouth College with a compilation of suggestions for land planning, community development, and improved university-tribal relations.

Groups 1 through 4 contributed to future development of the Pero Hill Road property in Thetford. Group 1 created a case for a right-of-way onto the property. These students sifted through historical maps and land transfers in order to establish legal grounds for road access to the property and draft a conditional deed for legal transfer of the new land parcel. Group 2 established a flora and fauna guide for the property, walking the grounds with Chief Nathan Pero in order to develop *new knowledge* concerning the physical layout of the property. Group 3 constructed a land-use plan for the property. They drafted a Land Development Proposal, comprised of potential development projects which would assist with community gatherings and land-based educational programs on the Thetford parcel. Group 4 designed an education curriculum to be used for both the property and for the KWAI camp. Utilizing a series of examples of successful Indigenous land-based educational projects around the world, this group was able to provide some suggestions of easy-to-implement programs.

Groups 5 through 7 contributed to the future relationship between Dartmouth College and Indigenous communities, not solely the Koasek Traditional Band, in the Upper Valley. Group 5 investigated the feasibility of establishing a long term stewardship agreement between the Band and Dartmouth College for land-use on a Dartmouth owned property in Corinth, VT. This group was able to draft a proposed Memorandum of Understanding between the Koasek and the College, encouraging the Band to access and use the land, and articulating aspirations for future co-development of stewardship strategies and educational programs. Group 6 assessed the support and potential roles for a Wabanaki center of learning partnered with Dartmouth College. Through a series of interviews, these individuals were able to identify a lack of resources devoted by the College for Indigenous activities and spaces. In order to remedy this scenario and fulfill the College's commitment to Indigenous education, they advise that the College devote more resources to Indigenous initiatives on Campus, including investment in people (students, staff, and faculty) programming, and space allocations. Group 7 assisted in preserving the oral histories and family stories within Koasek Band. These members employed active listening

techniques in order to record the stories and knowledge of three active members of the Koasek Band.

### **Box 2: Key Accomplishments**

- Assessed natural and cultural features and land use capabilities on both Thetford and Corinth properties with an eye towards future Indigenous educational programs
- Conducted preliminary legal research to build a case for right-of-way restoration and to help with future deed transfer on the Thetford property. This research can also be used in future proposal for state recognition
- Provided the groundwork for future land-based Koasek education curricula
- Established need and suggestions for a Wabanaki center of Indigenous learning, that is envisioned as a partnership between Dartmouth College and various Indigenous nations
- ENVS students refined their skills in active listening, experiential field work, data synthesis, and balancing different knowledge systems
- Assessed Dartmouth's complex relationship and history with Indigenous communities and offered solutions for improvement

While the application of learned Environmental Studies skills was an invaluable academic experience, the opportunity to work closely with our community partners, as well as our other group members, provided the chance to apply those skills in a concrete setting. We were first tasked with establishing a relationship with various Koasek Band representatives. Secondly, we attempted to understand the intricacies of their culture, history and connection to the lands of the Upper Valley and beyond; the success of our research directly depended upon the needs and interests of our community partners. The class was also asked to work creatively with other classmates. We devoted class time early on in the term to refining our interpersonal group-work skills. Writing a group paper is never easy, especially one of this magnitude, but navigating conflict and struggles contributed to our overall learning experience.

The experiential field work allowed each group to properly and honorably collaborate and learn from our Indigenous Nation partners. The Koasek Band offered us an incredible amount of new knowledge and we are deeply appreciative of their consistent communication and help. As a whole, our class laid the groundwork for future Environmental Studies classes to continue to strengthen the relationship between Dartmouth and the Koasek Band. The relationship between the two groups must not end with the culminations of this class' work.

We would like to thank the Koasek Traditional Band of Vermont for being such gracious community partners and taking the time to listen to our questions and for their advice and recommendations. We believe that great process has been made over the course of this 10 week term but there is still much work to be done for future ENVS 50 classes and other members of the Dartmouth community. This class showed the potential good that can come from working with Indigenous groups in the community that can have positive lasting impacts for the whole Upper Valley.

## Appendix A

### 1. Title Record:

#### a. Pero Property (Parcel 34)

1853: Elam Stockwell to Buckley Horton, Jr., Book 17 (422)  
 1855: Buckley Horton, Jr. to George Benton, Book 18 (213-214)  
 1864: George Benton to George Cole, Book 20 (270)  
 1886: George Cole to H.F. Willoughby, Book 20 (96)  
 1909: H.F. Willoughby to Raymond P. Sawyer, Book 28 (73)  
 1934: Raymond P. Sawyer to Bernard Ilsley, Book 33 (580)  
 1948: Bernard Ilsley to Elwin and Alberta Pero, Book 36 (463)  
 1990: Elwin and Alberta Pero to Nathan Pero, Book 79 (82)  
 1996: Nathan Pero to Gary Pero, Book 86 (954)

#### b. Fraser Property (Parcel 25)

1829: Unknown to David Barrows, Book 12(156)  
 1845: David Barrows to Thomas Colby & Thomas Colby Jr., Book 15 (331-332)  
 1865: Thomas Colby to Thomas Colby Jr., Book 20 (535)  
 1899: Caroline Colby (Thomas Colby Jr.'s widow) to Charles Kibbey, Book 25 (539)  
 1920: Charles Kibbey to Reginald Fifield, Book 30 (287)  
 1934: Reginald Fifield to First Congregational Church Thetford, Book 33 (207)  
 1943: First Congregational Church Thetford to Ralph N. Bancroft, Book 34 (256)  
 1952: Ralph N. Bancroft to Charles F. & Hilda S. Banker Jr., Book 38 (471)  
 1969: Hilda S. Banker to Franklin E. Crowe, Book 46 (154-155)  
 1997: Franklin E. Crowe to Mathew Fraser, Book 92 (209-210)

### 2. Easement Transcript:

To whom it may concern,

I Hilda S. Banker, owner of wood lot, give Elwin Pero permission to use road way for the purpose of getting to his wood lot to get out wood. If I sell, or for any reason, I have a right to retain this permit within the year. Mr. Pero is paying me \$1.00 for the use of said road, for one year from this date.

Respectfully submitted,

Hilda Banker

Elwin M. Pero

October 7, 1967

On this date, I am the owner of said wood lot. On this date said wood road through this lot was posted, locked and closed for 24 hours.

Respectfully submitted,  
Hilda S. Banker

Witnessed by James D. Banker, Dorothy A. Banker, Bruce G. Slack  
Thetford Town Clerk's office, received for record October 17 A.D.1967 at 11 o'clock and 30 minutes A.M. This is a true copy. Attest: (signature of town clerk)

### **3. Road Discontinuance Transcript:**

Road Discontinuance from Thomas Colby Jr. to Rice's Mills, Book 19. Page 189.

HH Niles and others of the Town of Thetford, to the Hon. County Court for the County of Orange. The undersigned commissioners appointed by the Hon. County Court for the County of Orange agreeably to a petition of HH Niles and others freeholders of the town of Thetford in Orange County aforesaid presented to the said court at the June term AD 1857.

Setting fourth that a public highway leading from Thomas Colby Jr. in said Thetford to Rice's Mills so called in Thetford laid out part by commissioners appointed by the County court from changed circumstances is not necessary or required by the public good or individual convenience and praying asid court to appoint commissioners to examine and report in the premises according to the statue in said cases provided having received our commission from said court and having been sworn, proceeded to to the discharge of our duties. The selectmen of Thetford were notified to answer to the petition (and also those individuals owning and interested in the land through which the road was laid) on the 28th day of October 1857 at Thomas Colby Jr. dwelling house and on the highway aforesaid. Whereupon after hearing the parties and inspecting said highway and considering the facts and circumstances in the case it is considered by us that the prayer of the petitioners should be granted. The public good not requiring the road and that, that part of the highway aforesaid laid out and surveyed May 27th, 1829 by commissioners of roads for said County, described as follows:

"Beginning at a stake and in the side of the road near the North line of John Frissell land, thence N27 degree, E. 18 rods to the said north line, the same course 6 rods, thence N15 degrees, E. 14 rods to a birch tree, thence N 12 degrees, E. 18 rods, thence N22 degrees E. 25, N1 degrees W 10 rods to a stake, thence N23 ½ degrees W 6 rods to the old road. Thence N8 degrees, E 37 rods in Augustus Howards land to an apple tree in the NE corner by the south side of the Jewett land near Stephen Godfrey's barn."

Should be discontinued meaning to discontinue all the highway leading from near the house of Thomas Colby Jr. to 18 rods beyond or Southerly of the north line of land now owned by HH Nile SG Heaton but formerly owned when said road was laid out be John Frissell aforesaid to which point (to wit 18 rods south of the north line of land formerly owned by John Frissell) from Sylvester Downers dwelling house

said road has been discontinued by the Selectmen of said town of Thetford being that part of the highway aforesaid binding by county commissioner aforesaid qne recorded in the records of the town of Thetford.

Libro 12, Folio 156 & 157

All of which is respectfully submitted, January 4th 1858

Joseph Kinball, Arba Burr, David Robinson: Commissioners

Recorded for record at 7 o'clock PM at Thetford Town Clerk's Office Jan 6, 1858

Attest Asa Poor Town Clerk

#### **4. ACT 178, SECTION 17:**

##### **§ 717. EVIDENCE OF HIGHWAY COMPLETION OR DISCONTINUANCE**

(a) The lack of a certificate of completion of a highway shall not alone constitute conclusive evidence that a highway is not public.

(b) A town or county highway that has not been kept passable for use by the general public for motorized travel at the expense of the municipality for a period of 30 or more consecutive years following a final determination to discontinue the highway shall be presumed to have been effectively discontinued. This presumption of discontinuance may be rebutted by evidence that manifests a clear intent by the municipality or county and the public to consider or use the way as a highway. The presumption of discontinuance shall not be rebutted by evidence that shows isolated acts of maintenance, unless other evidence exists that shows a clear intent by the municipality or county to consider or use the highway as if it were a public right-of-way.

(c) A person whose sole means of access to a parcel of land or portion thereof owned by that person is by way of a town highway or unidentified corridor that is subsequently discontinued shall retain a private right-of-way over the former town highway or unidentified corridor for any necessary access to the parcel of land or portion thereof and maintenance of his or her right-of-way.

#### **5. Full Deed Property Descriptions:**

##### **a. Fraser Property**

**1829: Road Commission, Book 12(156)**

*\*Unable to read deed*

**1845: David Barrows to Thomas Colby & Thomas Colby Jr., Book 15 (331-332)**

*"forever a certain piece of land in Thetford aforesaid described as follows the beginning at the Southeast corner of land owned by Harry Quimby thence running South easterly to the road that leads to Thomas Colby's hence on said road on the North side hill you reach the road leading from my house to Rices*

*mills, so called, thence on the West side of said highway to land owned by Volantine Wilmont Stowell hence West on the North line of said Wilmont or Stowell land to land owned by Thomas Colby thence on said Colby's land to the highway thence on the north side of said highway to land owned by Harry Quimby thence on said Quimby land to the first mentioned bound"*

**1865: Thomas Colby to Thomas Colby Jr., Book 20 (535) \*Splits property in half**

*"It being one undivided half of the premises where said Thomas Colby Jr. resides. Beginning at the south east corner of land owned by Harry Quimby. Thence south easterly to the road leading to said Thomas Colby Jr. Thence said road to the old road leading from said Colbys house to Rices Mills "so called". Thence on the west side of said old road to the land owned by George Cole. Thence west on the north line of said Coles land to land owned by said Thomas Colby. Thence on said Colbys land to the highway. Thence on the north side of said highway to land owned by Harry Quimby. Thence on said Quimbys land to the first mentioned bound."*

**1899: Caroline Colby (Thomas Colby Jr.'s widow) to Charles Kibbey, Book 25 (539)**

*"It being all .... As deceased Thomas Colby Jr. my late husband now deceased (and left use as a homestead" by Thomas Colby by the deed dated August 21st 1865"*

(i.e. same as previous deed)

**1920: Charles Kibbey to Reginald Fifield, Book 30 (287)**

*"Being all and the same land conveyed to Chas E. Kibbey by deed from Caroline Colby, of date September 12, 1899, and recorded in Vol. 25, Page 539 of Thetford Land Records. Said premises is bounded as follows: on the north by the highway leading from school house on Sawnee Bean to Roscoe's Reynolds farm; by the east by the highway leading to N. Pero's and the Heaton pasture; on the south by the ..... Sawyer pasture and on the west by said Pero's farm and Roscoe Reynold's farm. Expecting and reserving the house that stands on said premises, and said Kibbey is to remove the building within one year, or the building reverts to said Fifield."*

**1934: Reginald Fifield to First Congregational Church Thetford, Book 33 (207)**

*"It being the same land conveyed to Res. Reginald Fifield by deed of Chas. E Kibbey, said deed bearing date Oct. 29, 1920, recorded in Book 30, Page 287, of Thetford Land Records. This same land was conveyed to Chas. E Kibbey by deed from Caroline Colby Sept 12, 1899, recorded in Book 25, page 539 of Thetford Land Records, land bounded as follows, viz: On the North by the highway leading from school house and Sawnee Bean to Roscoe Reynolds farms on the East by the highway leading to land of N. Pero's Est. and the pastures of E.N. Heaton Est.; on the South by pastures of L. On. Sawyer Est., and on the West by said Pero's Est. farms and farms of R. Reynolds. This land is in Feholdt? Dist. No. 5. Reference is hand to the above mentioned deeds and the records of the same for a more full description of the land conveyed."*

**1943: First Congregational Church Thetford to Ralph N. Bancroft, Book 34 (256)**

*"On the north by the highway leading from school house on Sawnee Bean to Roscoe Reynolds farms; on the east by the highway leading to land of N. Pero Est. and the pasture of E.N. Heaton Est. on the south by pasture of L.M. Sawyer Est. and on the west by said Pero's Est. farms and farms of R. Reynolds. This land is in School Dist. No. 5."*

**1952: Ralph N. Bancroft to Charles F. & Hilda S. Banker Jr., Book 38 (471)**

*"This parcel being bounded on the north by the road leading to the Pero Estate farm and the farm of R. Reynolds, on the east by the pasture of E.N. Heaton Estate, on the south by the pasture of the L.M. Sawyer*

*estate, and on the west by the Pero Estate farm and the farm of R. Reynolds. The land conveyed herein contains 50 acres, more or less."*

**1969: Hilda S. Banker to Franklin E. Crowe, Book 46 (154-155)**

*"This parcel of land being bounded on the north by the road leading to the Pero Estate farm and the farm of R. Reynolds, on the east by the pasture of the E.N. Heaton Estate, on the south by the pasture of the L.M. Sawyer Estate, and on the west by the Pero Estate farm and the farm of R. Reynolds. The land conveyed herein contains 50 acres, more or less."*

**1997: Franklin E. Crowe to Mathew Fraser, Book 92 (209-210)**

*"This parcel of land being bounded on the north by the road leading to the Pero Estate farm and the farm of R. Reynolds, on the east by the pasture of the E.N. Heaton Estate, on the south by the pasture of the L.M. Sawyer Estate, and on the west by the Pero Estate farm and the farm of R. Reynolds. The land conveyed herein contains 50 acres, more or less."*

*"Although said parcel of land is referred to in prior deeds as containing 50 acres, more or less, recent tax mapping by the Town of Thetford has determined that the property consists of 37 acres, more or less."*

**6. Sample Warranty Deed: Pero et al. to Koasek Traditional Band\***

\*Note: This sample deed should not be used without consult from an attorney.

Know all persons by these presents that we, **Grantor(s)**, of Thetford in the County of Orange and State of Vermont, Grantor(s), in charitable donation for zero dollars to Koasek Traditional Band, Grantee, by these presents do freely give, grant, convey, and confirm unto the said Grantee, Koasek Traditional Band, an undivided interest in and to a certain piece of land in Thetford in the County of Orange and the State of Vermont as follows, viz:

Being undivided interest in and to a certain woodlot consisting of 38.74 acres, be the same, more or less, situated off the southerly side of Pero Hill Road, so-called (Town Road No. 23) in the town of Thetford and being all undivided interest in all the same lands and premises decreed to **Grantor(s)**, as former tenants in common, by Decree of Distribution of Bradford District Book \_\_\_, Pages \_\_\_ of the Thetford Land Records, wherein said lands and premises are more particularly described as follows:

"Parcel No. 2: Being all the same lands and premises conveyed to Elwin M. Pero by Warranty Deed of Bernard G. Illsley dated March 12, 1948 and recorded in Book 36, page 463 of the Thetford Land Records. There is excepted and reserved, however, that portion of said premises conveyed to Howard A. Smith, et al. by Warranty Deed of Elwin Pero and Alberta Pero dated December 18, 1974 and duly recorded in the Thetford Land Records.

'Reference is hereby made to the above mentioned deeds and to the deeds and records referred to therein for a more particular description of the lands and premises herein conveyed.' "



Reference is also made to the Warranty Deed from Elwin M. Pero and Alberta Pero to Elwin M. Pero and Alberta Pero, husband and wife, dated November 13, 1980 and recorded in Book 62, pages 305-306 of the Thetford Land Records.

It is specifically understood and agreed between the Grantor(s) and Grantee herein that this property is being conveyed with the following express limitations:

1. Grantor(s) shall retain full subsurface property rights of said woodlot, and subsurface rights will be passed on to said Grantor(s) and his heirs.
2. Usage restrictions for said woodlot will be agreed upon between Grantor(s) and Grantee(s). Usage will be generally consistent with charitable purposes, including but not limited to education and community access.
3. If said Grantee(s) fail to use said woodlot as initially agreed upon with Grantor(s), said Grantor(s) and their heirs maintain the right to re-entry of property and re-purchase of said woodlot for the price of \$1.
4. In the case that the Grantee(s) violate agreed-upon usage restrictions, each Grantor, or their heirs and assigns, may re-purchase their original one-sixth interest in the land for the price of \$1.
5. In the case that the Grantee(s) violate agreed-upon usage restrictions but Grantor(s) or their heirs and assigns no longer desire or are able to re-purchase their interest, said interest will remain with the Koasek Traditional Band without usage restriction.
6. The charitable donation of this property in this conveyance does not constitute a trust.

TO HAVE AND TO HOLD said granted premises, with all the privileges and appurtenances thereof to the said Grantee, Koasek Traditional Band, and his heirs and assigns, to their own use and behoof forever; And I, the said Grantor(s), for myself and my heirs, executors and administrators, do covenant with the said Grantee(s), Koasek Traditional Band and his heirs and assigns, that until the ensealing of these presents, I am the sole owner(s) of an undivided interest in said premises, and have good right and title to convey the same manner aforesaid, that they are FREE FROM EVERY ENCUMBRANCE; except as set forth above.

AND I hereby engage to WARRANT AND DEFEND the same against all lawful claims whatever; except as aforesaid.

IN WITNESS WHEREOF I hereunto set my hand and seal on this **Xth date of Month, Year.**

**Signatures/Notarization:**

## Appendix B

### **Koasek Prayer** *as taught by Chief Joe Pero*

Kassiwi Niona Enna Odakozik Chibaio Agaskwikok  
 Kizos Aalakws Nionakiya Alnobanogan Nionakiya  
 Aw8zsiswogan Enni Taolani Agaskwikok Noesal Niona  
 Kizosaltoalakws Taolawisi Maskozisis Taolwisi Nolka Moz  
 Sibo Ikok Pon Tekw  
 Wobigid Sanoba Magigwogan  
 N'mahomios Chibaio  
 Amikimek Pmegamek Agakidozik  
 Kazaldozk Nigawes Spemki Toldal8zi Nosokazik  
 Niona Aho Wobenakiak Kizos Posiwaganogan  
 Wobenakiak Mozmozik Odiozon  
 Kinikinik Volcanda Kottliwi Kwahliwi Tapsiwi

### **Translation**

With We Who Visit Ghosts From  
 The Sun Star of Our Birth and in Our  
 Infancy Which Is from the Land of  
 The Rising Star as Long as the Deer and Moose Shall Run Free and the  
 Grass Shall Grow  
 And the Rivers Run Swiftly the Abenaki Shall Survive  
 The Whiteman's Wickedness  
 Again Our Grandfathers Spirits  
 Have Given Us Guidance and Wisdom to  
 Rise and Come Together to Dance We Have Been Taught  
 To Love Mother Earth and to Respect Her  
 We Are the Children of the Dawn the People  
 Of the East May the Great Spirit and  
 The Great Creator Bless Us and Smile upon Us

*Chief Elwin "Joe" Pero - Coos (Cowasuck) Deer Clan Prayer*  
 (Shared with us by Chief Nathan)

## **Appendix C**

**Document summarizing example partnership between Michigan State University and the Sault Ste Marie Tribe of Chippewa Indians**



# Advancing Tribal Wildlife Management through Formal Engagement with University Research

ERIC CLARK – SAULT TRIBE WILDLIFE PROGRAM  
&  
GARY ROLOFF – MICHIGAN STATE UNIVERSITY, APPLIED FOREST & WILDLIFE ECOLOGY  
LABORATORY

## A RESEARCH CENTER FOR ANISHINAABE ECOLOGICAL RESILIENCE

### MISSION

Engage academic researchers and educators in adaptive management and policy of culturally important ecological resources, with focus on integration of Indigenous science, and Tribal capacity building through education, experimentation, and use of high-tech tools to sustain ecological systems in the upper Great Lakes.

### GOALS

- Develop novel approaches to conservation of ecological resources by integrating Indigenous and Western Science.
- Align university resources and capacities with tribal resource needs and capacities.
- Build capacity within the Tribal resource management community to facilitate engaged involvement in sustainable management of natural resources, with particularly focus on those covered by Treaty rights (e.g., fish, wildlife, forests).
- Engage Tribal undergraduate students in classroom and field-based training on natural resource research and management, and expose these students to graduate education opportunities.
- Engage Tribal graduate students in research and management opportunities that are of direct importance to treaty resources.
- Increase Tribal graduate student enrollment by identifying, developing, or providing alternative educational programming that accounts for the importance of maintaining local connections and residence.

### OVERVIEW

The Sault Ste. Marie Tribe of Chippewa Indian's Wildlife Program (STWP) and the Applied Forest and Wildlife Ecology Laboratory (AFWEL) at Michigan State University (MSU) have a proven collaborative program for research and assessment that formed around mutual desires for two-way engagement between Tribal and academic organizations. This collaborative program formed organically through dedicated work between organization leaders, and resulted in four key outcomes desirable for both STWP and MSU.

- 1) The educational experiences of Tribal and non-tribal graduate and undergraduate students has been enhanced through collaborative field work, exposure to Tribal resource concerns and governance, and how to use science to guide policy development and management.
- 2) The capacity of STWP has increased by leveraging technical expertise in AFWEL.
- 3) MSU has successfully recruited, retained, and graduated Tribal students from their graduate program, and had these students return to Tribal resource positions.
- 4) STWP and AFWEL have and continue to make significant scientific contributions to resource management with focus on Tribally important wildlife and forest management issues in the 1836 Treaty Ceded Territory.

To date, this collaborative has been informal. A formalized research collaborative that leverages capacities and resources of STWP and MSU would be a sound investment in diversifying natural resources educational and professional development opportunities with a better trained work force, generating scientific outcomes with direct relevance to natural resource policy and management, and providing institutional stability for the collaborative. A formalized collaborative would also allow for growth (e.g., reach more students, collaborate with more Tribes and Universities, Colleges, and Community Colleges) and expansion (e.g., include work on culture and socioeconomics as related to natural resource management) in strategic directions. A research center founded on what is already established by STWP research and assessment needs, that focuses on connecting appropriate MSU expertise and providing educational opportunities, would provide important outcomes that allow Tribal and academic institutions



in the Great Lakes Region to collectively work towards long-term integration of Tribal values in natural resource policy and management decisions.

Recruiting Native American students to mainstream Colleges and Universities is a long-standing challenge. Even if students are recruited, retaining them through degree completion poses new challenges. In fact, estimates indicate that roughly two-thirds leave school prior to earning their advanced degrees. Barriers to recent high school graduates from Tribal backgrounds include feelings of academic inadequacy, isolation, alienation, and marginalization<sup>1</sup>. Strategies for helping students overcome these barriers include precollege academic preparation, family support, involved and supportive faculty, social support systems, and maintenance of an active presence in home communities and cultural ceremonies<sup>1</sup>. A strategically located research and education center linked to campus programs (e.g., American Indian and Indigenous Studies, the Native American Indian Student Organization, and Indigenous Graduate Student Collective at MSU) offers a mechanism to actively manage these barriers.

#### WHAT WOULD THE CENTER DO?

- Coordinate with STWP staff to develop biennial research and assessment priorities.
- Jointly develop proposals that address specific research and assessment needs.
- Implement field research and assessment projects that engage Tribal undergraduate and graduate students.
- Publish research that elevates Tribal research and assessment priorities and contributes to the body of ecological knowledge in upper Lakes States ecosystems.
- Provide off-campus classroom education opportunities for graduate and undergraduate students.
- Jointly seek outside funding through philanthropic and government sources.

#### STRUCTURE AND JOINT FUNDING MODEL

##### SHORT-TERM (1-3 YEARS)

##### FUNDING

Currently supporting student experiences for Tribal members through Sault Tribe grants and MSU (Academic Achievement Graduate Assistantship (AAGA) and Native American Institute (NAI) assistantships). In 2018, supporting 1 MS student, with tentative plans for 2 additional MS students, and 6 Tribal undergraduate field technicians. This group would launch the initial cohort of the Center. The Sault Tribe Wildlife Management Program has a proven record of generating substantial grant dollars (\$1.25 million over 9 years) in support of natural resource assessment projects.

##### STRUCTURE

## A DECADE OF COLLABORATIVE SUCCESS

Since 2008, Sault Tribe's Natural Resources Department-Wildlife Program and the Applied Forest and Wildlife Ecology Laboratory at Michigan State University have collaborated on a variety of assessment projects and educational opportunities for Tribal members. Outcomes include:

- Reports and activities related to 8 natural resource assessment projects
- A peer reviewed publication
- Graduate student opportunities for 3 Masters students (2 Tribal members); with one completed thesis and two ongoing; and a PhD student (ongoing)
- Full-time employment of a Masters graduate with the Sault Ste. Marie Tribe.

<sup>1</sup> Summarized in R.M. Guillory, American Indian/Alaska Native College Student Retention Strategies, available online at <http://www.se.edu/native-american-center/files/2012/04/American-Indian-Alaska-Native-College-Student-Retention-Strategies1.pdf>

The Center jointly directed by Sault Tribe and MSU Staff through a Memorandum of Understanding signed by both organizations.

#### LONGER-TERM (3-8 YEARS)

##### FUNDING

Sault Tribe (and potentially other interested Anishinabee Tribes) and MSU collaborate on assessment proposals to available granting agencies, with a primary focus on Federal Sources (i.e. NSF (science and education-based programs), BIA, USFWS, and USGS). MSU has the infrastructure capacity to assist with larger grant writing efforts.

##### STRUCTURE

Hire a Director through MSU (via grant money), with strategic direction set by a Sault Tribe and MSU Advisory Committee composed of staff and policy makers. Seek relevant affiliations.

#### LONG-TERM (>8 years)

##### FUNDING

Tribe and MSU jointly seek private philanthropic funding to provide long-term support for operation of the Center.

##### STRUCTURE

Center Staff and Tribal Advisory Board oversee strategic operation of the Center.

#### CONTACTS

1. Eric Clark, Manager, Sault Ste Marie Tribe of Chippewa Indians, Inland Wildlife Program, Sault Ste Marie, MI; 906-632-6132, EClark@saulttribe.net
2. Dr. Gary Roloff, Department of Fisheries and Wildlife, Michigan State University, East Lansing, MI; 517-432-5236, roloff@msu.edu



Bradford Silet, Sault Ste Marie Tribal member and recent MSU graduate radio-tracking American marten in the eastern Upper Peninsula of Michigan.



Aimee Baier, Sault Ste Marie Tribal member and current graduate student at MSU preparing a snowshoe hare for radio telemetry.

## Appendix D

### **Notes from ENVS class discussion and brainstorming session concerning ways that Dartmouth College could build Campus-wide awareness of Indigenous peoples in the region**

Dartmouth College should consider adopting Indigenous land acknowledgement practices. It is critical that these be done genuinely and not for shallow reasons such as political correctness. They also cannot be the end-all-be-all of Dartmouth's prioritization of Indigenous issues on Campus. The College could start by putting suggested language for land acknowledgements in a prominent location on its website. Venues where land acknowledgements could make sense include:

- At all orientations of all sorts
- Start of seminars and events
- When facilitating or leading conversations concerning local or regional land issues

Dartmouth College could also begin learning, using and honoring Indigenous (Abenaki) place names on Campus and at Dartmouth properties such as the Second College Grant and Mount Moosilauke.

Our required freshman writing courses could include Indigenous content.

- Could include a unit or an assignment on Indigenous presence in New England and Upper Valley region. The College could invest in some curricular materials and training materials to help instructors of these classes do this content justice. They do not need to be "experts" to bring this content in the writing classes. They just need to be willing to do a little homework and allow themselves to learn alongside the students.

Add or revise a distributive requirement

- Tweak current C.I. requirement
- Shift majority of C.I. classes to departments/courses willing to provide Indigenous content

Require an Indigenous themed and authored book or film for all incoming students and facilitate discussion of the resource.

Revise the freshman orientation unit on Indigenous history and presence to make it more robust.



Permanent (not just occasional) Indigenous food service offerings at Dartmouth food services.

#### 1<sup>st</sup> year trips

- Partner with Hood Museum
- Replace “scary story” in existing program with an Indigenous speaker, reading/topic discussion, film, etc.
- Create a new student position that hires someone with appropriate cultural/political competencies to coordinate Indigenous aspects of trips. Don’t expect this person to serve as an educator, but rather as a coordinator. Too much for one person, esp a student.
- Hire Indigenous leader(s) to spend time with the trips directorate annually to help educate them and get them ready to discuss Indigenous content in a culturally and politically competent way.
- Learn and utilize Indigenous place names in 1<sup>st</sup> year trips programs
- Develop place-based curriculum, attuned to each specific trip location, that is appropriately informed by Indigenous knowledge

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