

A. The Law Requiring Wabanaki Studies

LD 291, sponsored by Penobscot Tribal Representative Donna Loring, was passed by the 120th Maine Legislature and signed into law in June 2001 as Public Law, Chapter 403 (Attachment). The law requires Maine schools to teach about Maine Native American Studies. As a required component of Maine Studies, Maine Native American Studies must address the following topics:

Maine tribal governments and political systems and their relationship with local, state, national, and international governments;

Maine Native American cultural systems and the experience of Maine tribal people throughout history;

Maine Native American territories; and

Maine Native American economic systems.

If a local school administrative unit determines that it is unable to implement instruction in Maine Native American Studies within existing state and local resources, it must present its findings and supporting evidence to the Department of Education. The Department must review the findings and evidence and, if necessary, assist the unit with planning for implementation. After the Wabanaki Studies Commission submits its final report and plan in September 2003 (see Section 1-B), the Department must establish a plan by July 30, 2004 for assistance for the local school administrative units that are not able to implement Maine Native American Studies. This plan for assistance must be implemented during the 2004-2005 school year.

B. The Wabanaki Studies Commission

Chapter 403 creates the Maine Native American History and Culture Commission, now referred to as the Wabanaki Studies Commission, to help Maine's public school teachers prepare for the inclusion of Maine Native American Studies as part of Maine Studies. The law requires the Wabanaki Studies Commission to:

Assist school administrative units and educators to explore a wide range of educational materials and resources relating to Maine Native American Studies;

Identify materials and resources for implementing Maine Native American Studies; and

Involve other knowledgeable organizations and individuals able and willing to assist with this work, including but not limited to museums and educators.

The law specifies that the Commission will have 15 members (Attachment), including:

Eight members selected by the tribal chiefs and governors of the Passamaquoddy Tribe, the Penobscot Nation, the Houlton Band of Maliseet Indians, and the Aroostook Band of Micmacs. One of the eight tribal appointees to the Maine Native American History and Culture Commission must be a member of the Maine Indian Tribal-State Commission.

Six members selected by the Commissioner of Education, including an elementary school teacher, middle school teacher, a high school teacher, a curriculum director, a superintendent or principal, and an employee of the Department of Education.

One member selected by the Chancellor of the University of Maine System.

The Wabanaki Studies Commission is required to submit a preliminary report by June 1, 2002 and a final report by September 1, 2003 to the Commissioner of Education (with a copy to the Maine Indian Tribal-State Commission.) The final report must include a plan to assist the Department of Education in helping school administrative units implement Maine Native American Studies. The plan must include criteria to identify units having difficulty meeting the instructional components of Maine Native American Studies and the provision of assistance to these units.

Pursuant to the new law, the Maine Indian Tribal-State Commission convened the first meeting of the Wabanaki Studies Commission and presided over the selection of a chairperson. This meeting was held on October 19, 2001 at the University of Maine in Orono. The Commission members selected as their chairperson Maureen Smith, Ph.D., the Director of Native American Studies at the University of Maine.

C. The Commission's Work to Date

The Wabanaki Studies Commission held eight full-day meetings at the University of Maine from October 2001 through May 2002. Commission members have talked about the following areas during these meetings:

During their October 19 organizational meeting, which was sponsored by the Native American Programs at the University, Commission members engaged in a visioning exercise (how Maine's schools should be doing things differently in ten years); reviewed resources available and needed to support the work of the Commission; selected their chairperson; and began to discuss the operations of the Commission.

On November 5, 2001, they reviewed a draft mission and vision statement for the Commission; shared their expectations about what the Commission will do; continued their discussion about operations (ground rules, process issues, possible subcommittees, and staff for the Commission); and identified a number of things that students should learn and really understand.

On December 10, 2001, they finalized their process for selecting a staff person. They also agreed to identify what should be taught and learned and what resources are needed to do this in each of the four topics identified in the law—tribal government, tribal culture and history, tribal territories, and tribal economics. They began with tribal territories, breaking down into small groups organized by grade level.

On January 8, 2002, Commission members discussed what should be taught and learned with regard to Wabanaki economic systems; shared a number of books and other resources that potentially could be helpful to teachers and students; and emphasized the importance of involving the Department of Education and tribal communities in this initiative.

There was no meeting in February because of snow. On March 4, 2002, Commission members and staff shared additional materials that potentially could be helpful to teachers and students; decided to participate in the March 11 State of the Tribes Day at the Maine Legislature; and

continued the discussion of what should be taught and learned with regard to Wabanaki economic systems.

Commission members began their meeting of April 1-2, 2002 with a discussion about what they want each student to know about the Wabanaki people by the time he/she graduates from high school. They also discussed who should determine what is taught and they identified the need for ongoing commitments to the Wabanaki Studies Commission by the Department of Education, the University of Maine, and the Maine Indian Tribal-State Commission. In small groups organized by grade level, they discussed what should be taught and learned about tribal government, tribal history, and tribal culture. They also had an introductory conversation with Ruth Townsend, College of Education at the University of Maine in Orono, about the relevance of Maine's Learning Results to Maine Native American Studies.

On May 6, 2002, Commission members met with Connie Manter of the Maine Department of Education to further explore the relationship between the work of the Commission and Maine's Learning Results. Ms. Manter suggested a framework for organizing what should be taught and learned. Commission members also reviewed an outline for their preliminary report (due at the beginning of June 2002); began to discuss what they want to do in the coming months; and decided to invite the Department of Education's Commissioner and Deputy Commissioner to meet with them in early June.

D. Purpose/Organization of the Report

As mentioned previously, Chapter 403 requires the Wabanaki Studies Commission to submit a preliminary report at the beginning of June 2002. The purpose of this report is to take stock of what the Commission has done so far and to describe what it intends to do in the coming months. In addition to this Introduction, the report is organized as follows:

Section 2 describes the guiding principles that the Commission has developed.

Section 3 summarizes the highlights of the Commission's discussions about what should be taught and learned about the Wabanaki people.

Section 4 examines the relationship between the work of the Commission and Maine's Learning Results.

Section 5 describes the process and resource issues that must be addressed.

Section 6 describes the next steps the Commission plans to take.

Section 7 presents some initial recommendations by the Commission.

Section 2. Mission, Vision, and Guidance for Instruction

A. Underlying Purpose of Law; Mission of Commission

The underlying purpose of Public Law 2001, Chapter 403 is to educate Maine's school children about—and increase the public's understanding of—the Wabanaki people of Maine. The mission of the Wabanaki Studies Commission is to help prepare for the inclusion of Maine Native American Studies as part of Maine Studies taught in Maine's schools.

B. Vision

The Commission members have the following vision of what will be happening ten years from now.

In schools throughout Maine—

The focus will be on Maine Indians, both present and past.

Maine Native American Studies will be infused throughout the curriculum. This will be taught not just as part of social studies, but in all areas of the curriculum.

The information that is taught will be accurate.

Teaching and learning will be on a higher level than just focusing on facts. There will be a deeper understanding of Wabanaki culture and people.

Teaching will cover past and present contributions by the Wabanaki people.

Teaching will reflect the diversity within and among the Tribes.

Ethical issues will be included.

Teachers and students will look at the Tribes, the Wabanaki Confederation, and borders. They will look at what the government has done to the Tribes as a result of the drawing of borders.

The focus will be on Maine Indians, but this will be transcended a bit to look beyond the borders.

Learning will happen not only in the classroom. When possible, learning also will happen in context-rich settings.

Wabanaki people will come to schools and teach children that Native people are successful people.

Students who have participated in Maine Native American Studies will—

Come away with fundamental knowledge about Wabanaki history and culture, have a realistic and accurate view of the Wabanaki people, and have better understanding of and appreciation for the Wabanaki people.

Understand honor and beauty, not just the facts or the power of one group over another.

Understand that something does not have to be “either/or”.

See things from another point of view.

Educators who teach Maine Native American Studies will—

Participate in ongoing staff development activities.

Have the cultural competence to deliver Native pedagogy.

Have resources available to them, which have been developed or recommended by Wabanaki people.

Have benchmarks they have to meet. They will call into a specific resource center to get information or they will go to a website to get information.

Not make Wabanaki students feel demeaned.

Resources will be available to implement the law—

There will be sufficient funding.

Wabanaki people will guide the development of resources.

There will be a Maine Native American Studies clearinghouse and website, based on a database of Maine-based resources for teachers. These resources will be readily available to teachers. When available, Wabanaki people will enrich classroom teaching by K-12 educators. They will be paid for the education they provide.

There will be a process to handle difficult issues in a safe/nurturing environment.

There will be criteria and a process for evaluating the appropriateness of materials and people involved with Maine Native American Studies.

Performance Assurance and Improvement. There will be ways to determine the effectiveness of the law's implementation—

Core outcomes will be expected. Teaching will be less “pick and chose.” Fundamental things will have to be taught and learned. Wabanaki people will define what these outcomes are.

Mechanisms will be in place to know whether/the extent to which the new law is being implemented successfully (e.g. Learning Results, MEAs, monitoring.)

Maine Native American Studies will have been institutionalized statewide as part of Learning Results and MEAs.

C. Guidance for Instruction

The members of the Wabanaki Studies Commission believe that teaching and learning should be based on the following guidance for instruction:

There should be a focus on the present of the Wabanaki people, as well as on their past.

It is important to understand past and continuing contributions that the Wabanaki people make to Maine.

It is important to understand that there is diversity among the four Tribes in Maine.

Thorough study about the Wabanaki people involves consideration of ethical issues. It is important to make it safe to discuss stereotypes, racism, genocide, and other things that make people feel uncomfortable.

Maine Native American Studies should be infused throughout Maine Studies.

Wabanaki people must be involved centrally in designing curricula and in teaching about Maine Native American Studies. It is important to compensate Wabanaki people for their involvement in educating others.

Teaching Maine Native American Studies should occur using a kaleidoscope of teaching approaches in a culturally competent manner both in and beyond the classroom.

Training and support are essential to enable non-Native teachers to provide accurate, culturally competent information about the Wabanaki people.

Section 3. Teaching and Learning about the Wabanaki People

A. Discussions about What Students Should Understand

As indicated in Section 1-C, members of the Wabanaki Studies Commission devoted much of their time to discussions about what Maine students should understand about the Wabanaki

people. They approached this by looking at what should be taught and learned in each of the four topics specified in Public Law 2001, Chapter 403 (Maine tribal governments, culture and history, territories, and economic systems.) The highlights of their discussions are included in Attachment . These highlights are not recommendations; they simply reflect the Commission's preliminary discussions.

During their discussions about what students should understand, Commission members have identified a number of teaching and learning issues to keep in mind:

There tends to be an over-emphasis on artifacts in teaching about the Wabanaki people. The Wabanaki people and their culture are more than pretty, interesting objects.

History sometimes tends to be a conglomeration of events and dates. It needs to come alive.

Maine Native American Studies can challenge the notion that the victors write the history.

It is important to incorporate oral histories and historical documents (such as treaties) into teaching.

It is important for students to learn how to identify ethnic and cultural perspectives missing from historical accounts and to describe these points of view.

The "culture circle" (Attachment) is an excellent model for looking at culture as an integrated whole, not as bits and pieces. Culture is a huge concept.

It is safe to discuss some things about culture, but not others. Some parts of culture are private and religious.

Everyone has a culture. Learning about another culture helps students understand their own culture.

The issues of reality and authenticity are especially critical for culture.

Simulations can be used to begin to understand complexities.

Stories can be used to teach about the Wabanaki people.

B. Relationship of Maine Native American Studies to Learning Results

In 1995, the Maine Legislature enacted and the Governor signed into law landmark legislation establishing the system of Learning Results to be applied throughout the public school system in Maine (Public Law 1995, Chapter 629). According to State of Maine Learning Results, a 1997 document by the Maine Department of Education, Learning Results—

Identify the knowledge and skills essential to prepare students for work, higher education, citizenship, and personal fulfillment.

Are built on three premises: 1) all students should aspire to high levels of learning 2) achievement should be assessed in a variety of ways; and 3) completion of public school should have common meaning throughout Maine.

Express what students should know and be able to do at four checkpoints during their education: pre-school to second grade, third and fourth grades, fifth through eighth grades, and secondary school.

Serve as a focal point to develop consensus on common goals for Maine education, but do not represent a curriculum.

Are guided by six key principles—each Maine student must leave school as a: 1) a clear and effective communicator, 2) a self-directed and life-long learner, 3) a creative and practical

problem-solver, 4) a responsible and involved citizen, 5) a collaborative and quality worker, and 6) an integrative and informed thinker.

Because every Maine school must build its curriculum based on Learning Results, it is really important to link Maine Native American Studies to Learning Results. There is a firm consensus that the Wabanaki Studies Commission should form its own vision first and then figure out how plug the content into Learning Results. In other words, Learning Results should not drive Maine Native American Studies, but should be used to ensure the broadest possible implementation.

Members of the Wabanaki Studies Commission have expressed concerns about the lack of Native perspective in the development of Learning Results, the omission of important areas relating to the Wabanaki people, and the inclusion of culturally insensitive suggestions (for example, encouraging students to do a Native dance or other simulations.) They appreciate the Department of Education's understanding of their concerns and receptivity to their suggestions.

C. Heart and Soul of Maine Native American Studies

Over the next year, Commission members will develop recommendations about what should be taught and learned in Maine Native American Studies at the different grade levels. Recognizing that it is not possible to teach everything they would like to students to know about the Wabanaki people, their challenge will be to identify the most important concepts and information that Maine students should learn.

They will make every effort to identify the heart and soul of what is important to know and appreciate about the Wabanaki people. They will figure out what areas should be emphasized, where (in what content areas) they should be emphasized, and when (in what grades) they should be emphasized. They will keep in mind the notion that less is more when it comes to identifying the key things that they want Maine students not only to know, but to really comprehend.

Connie Manter of the Maine Department of Education suggested that the Commission could create seven to ten powerful units of learning. A unit of learning requires two to three weeks of teaching in order to achieve depth. She indicated that key questions need to be identified for each unit of learning, and when the Department releases these questions, schools throughout the State use these to develop their curriculum.

Ms. Manter shared her ideas about the structure of knowledge (Attachment), which she felt could help the Commission develop units of learning. This structure can be used to think through each unit of learning. This structure is a pyramid with six levels: at the bottom lie little ideas; the next level up includes concepts (the framework for little ideas); the third level up includes essential areas of understanding (what should students understand); the fourth level up includes essential questions and the fifth level up includes content standards and performance indicators, all of which are used for assessing the extent to which students understand; and the top level includes the guiding principles. Commission members will

consider this structure, along with information from other sources (such as American Indian Content Standards) as they continue their work over the next year.

Section 4. Resources and Support

A. Materials and Resources for Teachers

The Wabanaki Studies Commission has begun the daunting task of identifying and gathering materials and other resources that can support teaching and learning about Maine Native American Studies. There is a wealth of material scattered around in many places, and there are many Wabanaki people potentially available to participate directly in this educational initiative. Commission staff has identified several bibliographies as well as the location of many resource materials, and Commission members and staff have shared a number of written materials with one another. Next, the Commission will develop criteria for assessing the correctness, appropriateness, and authenticity of materials for use in the classroom; identify who should conduct such assessments in the long term, and determine what additional resources are needed. The Commission will assess an initial set of materials and resources, and hopes that the Department of Education will make this list available to school districts. The Commission will develop recommendations about an ongoing assessment process that will result in a continuously updated list.

B. Writing the Curriculum

Commission members have had several conversations about who will write the curriculum. The Department of Education has pointed out that the local school districts write curricula, based on key questions published by the Department. The Commission intends to play a significant role in developing prototype units of learning about key concepts (e.g. culture, colonialism and its impacts, tribal government, tribal economics, etc.)

C. Training and Support for Teachers

The Commission members have noted that there is a tendency to look at Maine Native American Studies as a cognitive activity. However, the fact that there are many feelings and emotions that are part of this reinforces the importance of teacher training and other means of supporting teachers in the classroom. There is a strong interest in having Wabanaki people themselves teach Maine Native American Studies, but there are not enough Native people to go around to all the schools in Maine. This also underscores the importance of teacher training. The Commission believes that pre-service and in-service training are essential to the successful implementation of the Public Law 2002, Chapter 403. It is critically important for training to be institutionalized and ongoing.

D. Involving People beyond the Commission

The Maliseet, Micmac, Passamaquoddy, and Penobscot members of the Wabanaki Studies Commission plan to get feedback from their tribal communities about what should be considered and covered in Maine Native American Studies. These Commission members will decide the best way to approach and involve their respective communities.

Commission members have observed that many non-tribal organizations are quite interested in the new law. Some are beginning to offer teachers training and/or to develop materials. While it is encouraging that there is such great interest in Maine Native American Studies and a lot of help and resources certainly are needed, the Commission is concerned about the development and distribution materials and resources that have not been subject to the assessment process described in Section 4-A. The Commission intends to reach out to these organizations to share their concerns and offer assistance.

E. Ongoing Support

The new law was enacted without the appropriation of any funds. The Maine Indian Tribal-State Commission, the Department of Education, the University of Maine System, and the Maine Native Studies Program at the University of Maine have all pitched in to provide cash and in-kind support for the first year of work of the Wabanaki Studies Commission. The Commission is now lining up support for its second year of work. The Commission believes that a Department of Education consultant is needed to oversee the implementation of the new law, including providing assistance and support to local school districts.

Section 5. Upcoming Tasks and Recommendations

A. Upcoming Tasks

In the coming months, the Wabanaki Studies Commission will complete the following tasks:
Seek and obtain cash and in-kind contributions and grants to support the Commission's second year activities.

Identify criteria and an ongoing assessment process for evaluating materials and resources.

Assess an initial set of materials and resources (including print, video, Internet, and people) and ask the Department of Education to make this available to school districts.

Create a repository for information gathered by the Wabanaki Studies Commission.

Identify key concepts and essential questions in the units of instruction for the Department of Education to distribute to school districts.

Develop prototype units of learning that schools can use.

Design and plan for a program of pre-service and in-service training for teachers, including an initial symposium during the summer of 2003.

Get input from the tribal communities about what Maine Native American Studies should cover.

Get technical assistance from resource people from other States that have implemented Native American Studies.

Meet and coordinate with Maine organizations that have an interest in providing training and/or materials relating to Maine Native American Studies.

Advocate for ongoing staff support for Maine Native American Studies in the Department of Education.

Clarify roles and responsibilities under Public Law 2001, Chapter 403, during school year 2003-2004.

Prepare the Commission's final report that is due in September 2003.

B. Recommendations

The Wabanaki Studies Commission will present most of its recommendations as part of its final report due in September 2003. However, there are a few recommendations the Commission wishes to present in this preliminary report:

The Maine Department of Education, the Maine Indian Tribal-State Commission, and the University of Maine should provide cash and in-kind support to the Wabanaki Studies Commission for the period of July 1, 2002 through September 2003. [Note: All three organizations have made this commitment.]

The Maine Department of Education should request and the Governor should approve the inclusion of a new position at the Department of Education in the biennial budget for FY 2004 and FY 2005. The purpose of this position is to coordinate the implementation of Maine Native American Studies.

The Maine Department of Education should use its Website to help inform educators and the public about the work of the Wabanaki Studies Commission and to highlight the resources available to assist teachers in the implementation of Public Law 2001, Chapter 403.

The Maine Department of Education should link Wabanaki Studies to the laptop computer initiative by developing a unit of learning that can be used to demonstrate how Middle School students can use the laptops.

The Maine Department of Education should develop assessment tools that ensure that what students learn about the Wabanaki people is authentic and culturally appropriate.

The University of Maine and other institutions of higher education in Maine should place greater emphasis on Wabanaki Studies in their pre-service teacher training programs.

Notwithstanding the provisions of Public Law 2001, Chapter 403, the State of Maine should cover the travel expenses of the tribal members serving on the Wabanaki Studies Commission.

Attachment 1

PUBLIC LAWS OF MAINE
First Regular Session of the 120th

CHAPTER 403
H.P. 255 - L.D. 291

An Act to Require Teaching of Maine Native American
History and Culture in Maine's Schools

Be it enacted by the People of the State of Maine as follows:

Sec. 1. 20-A MRSA €4706, as amended by PL 1991, c. 655, §4, is further amended to read:

§4706. Instruction in American history, Maine studies and Maine Native American history

The following subjects shall be are required.

1. American history. American history and civil government, including the Constitution of the United States, the Declaration of Independence, the importance of voting and the privileges and responsibilities of citizenship, shall must be taught in and required for graduation from all elementary and secondary schools, both public and private.

2. Maine studies. A course in Maine history, including the Constitution of Maine, Maine geography and environment and the natural, industrial and economic resources of Maine and Maine's cultural and ethnic heritage, must be taught in at least one grade from grade 6 to grade 8, in all schools, both public and private . These concepts must be integrated into the curriculum in grades 9 to 12. A required component of Maine studies is Maine Native American studies addressing the following topics:

- A. Maine tribal governments and political systems and their relationship with local, state, national and international governments;
- B. Maine Native American cultural systems and the experience of Maine tribal people throughout history;
- C. Maine Native American territories; and
- D. Maine Native American economic systems.

Sec. 2. Maine Native American History and Culture Commission. The Maine Native American History and Culture Commission, referred to in this section as the "commission," is established to help prepare for the inclusion of Maine Native American history and culture into the required course in Maine studies as specified in the Maine Revised Statutes, Title 20-A, section 4706, subsection 2.

1. Membership. The commission consists of the following 15 members:

- A. Eight members selected by the tribal chiefs and governors of the Passamaquoddy Tribe, the Penobscot Nation, the Houlton Band of Maliseet Indians and the Aroostook Band of Micmacs. At least one of these members must be appointed to serve from the Maine Indian Tribal-State Commission;
- B. Six members selected by the Commissioner of Education, including an elementary school teacher, a middle school teacher, a high school teacher, a curriculum director, a superintendent or principal and an employee of the Department of Education; and
- C. One member selected by the Chancellor of the University of Maine System.

2. Duties. The commission shall:

- A. Assist school administrative units and educators in the exploration of a wide range of educational materials and resources relating to Maine Native American history and culture;
- B. Identify materials and resources for implementing Maine Native American history and culture; and
- C. Involve other knowledgeable organizations and individuals able and willing to assist with this work, including but not limited to museums and educators.

3. Convening the commission. No later than 30 days following the effective date of this Act, the Maine Indian Tribal-State Commission shall call and convene the first meeting of the commission and preside over the selection of a chair.

4. Reporting. The commission shall report its findings to the Commissioner of Education for implementation and shall provide a copy to the Maine Indian Tribal-State Commission, regarding:

- A. Educational materials that are appropriate to assist school administrative units and educators in the State to include Maine Native American history and culture into the required course in Maine studies; and
- B. Opportunities for professional development, training and technical assistance that must be provided to assist school administrative units and educators in the State in implementing Maine Native American history and culture into the required course in Maine studies.

5. Staff assistance and resources. The Maine Indian Tribal-State Commission shall provide staffing assistance to the commission. Each entity appointing members to the commission shall reimburse its appointees to the commission for travel costs associated with participation in commission meetings and other activities of the commission. Each entity shall assist in identifying and securing resources to enhance the work of the commission.

6. Implementation. The commission shall provide a preliminary report to the Commissioner of Education for dissemination to educators in the State by June 1, 2002 and a final report by September 1, 2003.

Sec. 3. Report must include plan to assist school administrative units. The recommendations of the Maine Native American History and Culture Commission must include a plan to assist the Department of Education in helping school administrative units implement instruction in Maine Native American Studies. The plan must also include criteria to identify school administrative

units having difficulty meeting the instructional components of Maine Native American Studies and the provision of assistance to these school administrative units. The plan for assistance must be established by July 30, 2004 and implemented during the 2004-2005 school year.

Sec. 4. School to implement Maine Native American Studies subject to availability of funds. Following review of the recommendations of the Maine Native American History and Culture Commission, school administrative units may not be required to take any action that necessitates additional expenditures from local revenues unless the Department of Education pays for 90% of the additional costs. Implementation of instruction in Maine Native American Studies is at the discretion of the school administrative unit if additional local expenditures are required for implementation and the department has not paid its share of the additional local costs.

A school administrative unit that determines that it is unable to implement instruction in Maine Native American Studies within existing state and local resources shall present its findings and supporting evidence to the Department of Education. The department shall review the findings and evidence and, if necessary, assist the unit in planning for implementation.

Effective September 21, 2001.

Attachment 2

Wabanaki Studies Commission

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Attachment 3

What Maine Students Should Understand about Wabanaki People

From October 2001 through May 2002, the Wabanaki Studies Commission devoted much of their time to discussions about what Maine students should understand about the Wabanaki people. The highlights described below are not recommendations; they simply reflect the Commission's preliminary discussions. Over the next year, Commission members will develop recommendations about what should be taught and learned in Maine Native American Studies at the different grade levels. Recognizing that it is not possible to teach everything they would like to students to know about the Wabanaki people, their challenge will be to identify the most important concepts and information that students should know.

A. Who Are the Wabanaki People?

The Commission identified the following information that they would like Maine students to understand about the Wabanaki people:

Why it is important to study about the Wabanaki People.

What "Wabanaki" means.

The four recognized Tribes in Maine today—Maliseet, Micmac, Passamaquoddy, and Penobscot.

Where the Wabanaki people live today.

Wabanaki people in the past (e.g. more than 20 Wabanaki tribes)

Census of the Tribes—historically and today.

How the Wabanaki are different from Western Tribes.

How the Wabanaki people are unique. They do not all think the same way, but there are certain things that are culturally valued by all (or most.)

Contributions by the Wabanaki people (e.g. in medicine, nutrition, transportation, mapping of New England.)

Impacts of stereotypes and racism on the Wabanaki people.

Forms of Wabanaki resistance in the past and today.

B. Wabanaki Tribal Territories

The Commission identified the following information that they would like Maine students to understand about Wabanaki tribal territories:

Historic lands—

No roads and borders.

Different ways of looking at tribal territories (seasonal, clan, tribal, Wabanaki, canoe routes.)

The resources of tribal territories (marshes, coastal, brown ash, sweet grass, fiddleheads.)

Maps drawn by Wabanaki people.

Trade routes prior to contact with the Europeans.

Impact of colonialism on Wabanaki lands and people—

Placement of the Wabanaki people on reservations.

Impacts of Allotment Act on the Wabanaki people.

Concepts of land—

Land use prior to and after contact with the Europeans.

Concept of land held in common.

The indigenous versus European view of territories, boundaries, and economic value of land.

Conflicts over land.

Importance of hunting and fishing to the Wabanaki people; sustenance rights.

Importance of the environment to the Wabanaki people.

The location and definitions of today's Wabanaki lands—

Reservations.

Trust lands and process of getting land in trust.

Fee lands.

Indigenous lands in Canada.

Wabanaki names of places.

Impacts of actions outside tribal territories on the tribal territories—

Some territories are not available today because dams have flooded certain areas.

Impact of pollution and dams on fishing rights.

C. Maine Tribal Governments and Political Systems

The Commission identified the following information that they would like Maine students to understand about tribal governments and political systems in Maine and about their relationships with other governments:

Traditional leadership and tribal government in the past, including the Wabanaki Confederacy.

The relationships between the Tribes and other governments—

Treaties between the Tribes and the Crown, the Tribes and the United States, and the Tribes and the State (Massachusetts and Maine).

The nation-to-nation relationship between the first Europeans and the Wabanaki people.

The nation-to-nation relationship at the beginning of the United States.

The changing relationship when state government began deciding things for the Tribes.

The treatment of Native people in the Maine and United States constitutions.

Impact of the Europeans on traditional leadership—

The changes beginning in the 1850s.

The imposition of the European style government on the Tribes.

How a foreign concept has been overlaid on traditional ways and the effects of this.

How the selection and role of traditional leaders transitioned into the tribal leaders of today.

Sovereignty—

Sovereignty has always been there. It is not a new concept, not a new reality.

Sovereignty cannot be given up. It is inherent.

The concept of a Tribe as a nation within a nation.

The differences between Tribes and municipalities.

How the Tribes view the relationship with the State of Maine as foreign policy.

Values and principles on which tribal governments are based—

Consensus is key to tribal communities.

The power of the Tribal Governor or Chief derives from the people.

The determination of tribal membership is a key function of tribal government.

The basic structure of tribal government today—

Tribal leader = chief.

Tribal council = policy-making body.

Tribal laws.

Tribal agencies.

Tribal courts.

The differences among tribal governments—

There are different governing documents for the Tribes (constitutions or bylaws).

Two Tribes have Tribal Representatives to the Legislature; two do not.

Two Tribes have Tribal Courts; two do not.

Two Tribes have tribal schools (K-8); two do not.

The 1980 Maine Indian Claims Settlement involving the Houlton Band of Maliseets, Passamaquoddy Tribe, and Penobscot Nation. The 1991 Settlement Act involving the Aroostook Band of Micmacs.

Different interpretations of laws by tribal governments and other governments—

Jurisdiction over land and water use.

Child welfare.

Law enforcement.

Many other differences.

D. Wabanaki Economic Systems

The Commission identified the following information that they would like Maine students to understand about Wabanaki economic systems.

The prescribed system of bartering and trade routes.

Trade routes existed prior to contact by the Europeans.

This economic system was a sophisticated approach to survival.

This economic system was different from but not less than the European's system.

Archaeological data—Norse jewelry was traded with people; stones from Greenland are in Maine.)

Wampum was not from this area. It only became like cash during European contact.

How fishing and land are intertwined with economics—

Hunting, harvesting, and fishing were needed to survive.

If one area was rich in one commodity and another was rich in another, the tribes would trade, share, or engage in warfare to get needed things. (When Passamaquoddy people used to farm, they asked Micmac people to live next to them and defend them in exchange for food.)

Conservation of resources relates to economics.

Industries such as forestry and fishing affect Wabanaki culture. It is important to be able to continue traditional uses.

European versus Wabanaki concepts of economics—

Being "rich" to Wabanaki people meant providing sustainability and something essential to the family every day.

Economics is more about relationships to the Wabanaki people.

Bounties on Penobscot scalps were not based on the Native economic system, but were part of the European economy.

Impact of treaties on economics and on the Wabanaki people—

Treaties said, “We’ll give you everything if you stay in a little area.” What is the impact of this?

What is the economic impact of the borders?

Impact of economics on culture—

Wabanaki people survived without stores and money.

Trade, technology, and gadgets have had impacts on culture historically and today.

As economies evolved, Wabanaki people were forced into another way of living.

People are not able to live the traditional life any more because of the existence of cars, lights, etc.

Economics continues to provide a means of cultural survival.

Economics today—

The Tribes own and operate businesses.

The Tribes are just beginning to learn about economics. People sell locally, but do not know how to take their ideas regionally and nationally.

Gaming is part of economics. In Native gaming profits go back to the community, not to individuals.

The tourist trade is part of economics. Baskets and carved clubs used to be useful day-to-day items and now they are collectors’ items.

Education is important.

Tribal economic self-determination and economic development today and in the future.

Economic distress—

Wabanaki people are more likely to be poor than white people.

Many Wabanaki people have left the reservations because of economics.

There are homeless Wabanaki people living off the reservations.

Contemporary misperceptions that need to be corrected—

The Tribes are wealthy because of the Maine Indian Claims Settlement Act.

Tribal members do not pay any taxes. (The only tax they do not pay is the property tax because of how property is owned.)

E. Experience of Wabanaki People throughout History

The Commission identified the following information that they would like Maine students to understand about the experience of Wabanaki People throughout history:

Wabanaki milestones and timeline.

Wabanaki people before contact with the Europeans.

Archaeology.

Petroglyphs.

Stories of Wabanaki people from different eras and in different positions in the Wabanaki communities.

Migration of the Wabanaki people in the summer and winter, based on subsistence.

The Wabanaki Confederacy and the role of each Tribe in it.

Contact with the Europeans—

The fur trade.

Treaties.

Genocide and oppression of the Wabanaki people by the Europeans (e.g. King Phillip's bounty.)
The colonists and colonialism; the role of each Tribe in white settlement.
Impact the Catholic Church on the Wabanaki people.
Wabanaki involvement in wars, (e.g. the French and Indian War and the American Revolution.)
Different perspectives about what happened in Norridgewalk. Tribal people see this as a major betrayal.
Interactions of the Wabanaki people with Maine, the United States, and the world—
Sovereignty and nation-to-nation relationships.
Impacts on the Wabanaki people of treaties, state and federal laws, and court cases. (Allotment Act, Relocation Act, and self-determination.)
Wabanaki role in state, national, and international events.
Contributions of Wabanaki people both within and beyond the Wabanaki communities.
Survival by the Wabanaki people—
The effects of historical changes and events on the Wabanaki people.
How Wabanaki people have survived and adapted to changing physical and political environments.
How traditional way of life was minimized and is now slowly re-emerging. Cultural survival.

F. Wabanaki Cultural Systems

The Commission identified the following information they would like Maine students to understand about Wabanaki cultural systems:

Respect for all cultures—
Everyone has a culture.
No culture is better than another.
Different views flow from different cultures.

Key components of Wabanaki culture—
Beliefs, values, and spirituality.
Language.
Traditions and cultural practices (hunting, fishing, gathering medicines).
Celebrations.
Similarities and differences among the four Wabanaki Tribes today.

Sampling of Wabanaki culture—
Art (double curve designs, baskets, war clubs.)
Legends and stories.
Songs, drumming, and dancing (ceremonial, social, inter-tribal).
Cultural heroes of the Wabanaki people.
Traditional food.
Social and family structures—
Day-to-day life and daily work.
Extended families.
Clan systems.
Youth and elder connection.
Indigenous child bearing and child rearing.

Creation stories.

Gender roles.

How social and family structures have changed and how they have been maintained.

Connections between the past and present.

Types of houses in the past and in the present.

Exploitation of culture.

Attachment 4

All Cultures Circle *
Carol Cornelius

LANGUAGE

ORAL TRADITIONS

HOUSING

HISTORY
LAND ETHIC

HOUSING

WORLD VIEW

ECONOMY

HEALTH
SYSTEM

SCIENCE

ART

EDUCATION

music, drama,
dance, literature

TECHNOLOGY

GOVERNMENT

FAMILY

* All cultures have these components.

Attachment 5

Structure of Knowledge

Guiding Principles

Content Standards & Performance Indicators

Essential Questions:
Questions used for assessment.

Essential Understanding:
What do we want students to understand?

Framework for Little Ideas: Concepts
What are the 10 big concepts/ideas we want people to know?
These should be enduring, universal, timeless, dynamic, flexible, fluid.

Little Ideas: Facts, Knowledge
Brainstorming by the Wabanaki Studies Commission has produced facts and knowledge so far.

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