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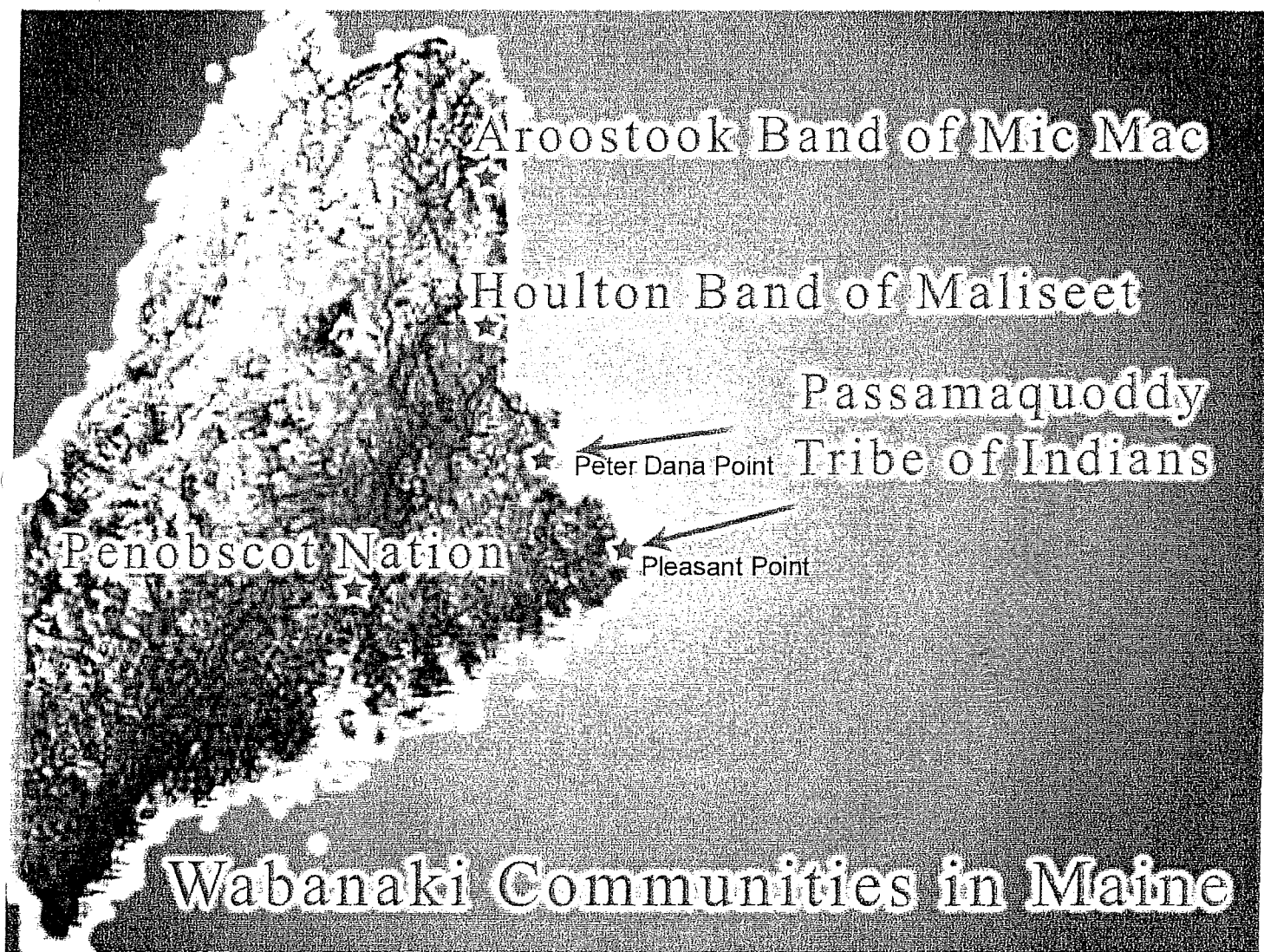
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PUBLIC LAW 2001, CHAPTER 403 H.P. 255 - L.D. 291

A LAW TO TEACH ABOUT MAINE'S NATIVE AMERICANS
IN MAINE SCHOOLS



SEPTEMBER 2004

WABANAKI STUDIES COMMISSION

Wabanaki Studies Commission

LD 291 (An Act to Require the Teaching of Maine Native American History and Culture in Maine's Schools) was sponsored by Penobscot Tribal Representative Donna Loring, passed by the 120th Maine Legislature and signed into law in June 2001 as Maine Public Law 2001, Chapter 403. The law that was enacted -referred to as LD 291- requires all Maine schools to teach about Maine's Native peoples (the Wabanaki) in grades K-12. To help prepare for implementation, LD 291 created a 15 member Wabanaki Studies Commission. Meeting approximately monthly since October, 2001, the Wabanaki Studies Commission has identified areas of study that should be covered in grades K-12; reviewed existing materials and resources about the Wabanaki that could be used in the classroom; made connections with museums and other community resources that can support teachers. During the spring of 2004, the Commission worked with the Department of Education's Connie Manter to develop Essential Questions and Essential Understandings to guide educators in the development of culturally-appropriate curriculum.

The Wabanaki Studies Commission and the Native Studies Program at the University of Maine held two Wabanaki Studies Summer Institutes for pre-service and in-service teachers during the summers of 2003 and 2004. Over 70 educators from all grade levels and from throughout the State attended. Wabanaki scholars and Wabanaki community members taught the teachers. In the latest institute, participants utilized the Essential Questions and Essential Understandings to develop units of learning, which are included in this packet, as examples of utilizing the materials, as well as aligning them with the Maine Learning Results. In this time of No Child Left Behind legislation, it is critical that all curriculum materials tie in with assessments and we believe that Wabanaki Studies is no exception.

As a Commission we plan to continue to meet, especially in this critical time when the law goes into effect. We will continue to provide professional development to in-service and pre-service teachers, as well as other educators, to ensure curriculum models which tie in with the Essential Understandings that the Commission developed at its Think Tank in early 2004, and to provide support to the Department of Education, the Colleges of Education, and the schools to ensure the continuance in the spirit of the law. The Commission is unique in its make-up and its purpose. Its primary function will be to ensure continuity in the intent of the law. With the make-up consisting of the fine educators and the excellent Native community representatives, we feel the Commission is uniquely equipped to continue the phenomenal work it has begun with both educational as well as Native credibility.

We are very pleased with the work to date, but realize we have a great deal of work ahead of us. Please look through the attached materials. It is hoped this will begin to assist educators of all levels to begin to think about how they might educate the students in their classes. Please also visit our web site (still under construction) <http://www.umaine.edu/ld291>.

Included in this packet, in addition to the units of learning, are: The Essential Understandings and the Concentrated Areas of Study which assist educators in defining areas of curriculum; an overview of the law and its impacts; a pedagogical tool of the Culture Circle, which helps to demonstrate the interconnectedness of all aspects of culture; and suggested resources.

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The Commission recognizes and appreciates the cash and in-kind support it has received from University of Maine System, the Maine Indian Tribal-State Commission, and the Maine Department of Education. It could not have functioned without the support of these organizations. We would also like to thank the local school administrative units that have supported participation by their teachers. The Commission is especially grateful for the contributions of the four federally recognized tribes in Maine. Their support of their representatives has been especially crucial.

LD 291 OVERVIEW

Public Law 2001, Chapter 403 H.P. 255 – LD 291, "An Act Requiring Teaching of Maine Native American History and Culture in Maine's Schools", was a result of the efforts and recommendations brought to the Maine Legislature by Penobscot Representative Donna Loring. LD 291 was signed into law by Governor Angus King in 2000 to be implemented in the 2004 – 2005 school year and included in the Maine Learning Results. A required component of Maine studies is Maine Native American studies addressing the following:

- A. Maine tribal governments
- B. Maine Native American cultural systems and experiences of Maine tribal people throughout history
- C. Maine Native American territories
- D. Maine Native American economic systems

Resources for culturally appropriate instruction regarding Maine Native American history in our State have been virtually non-existent. The Wabanaki Studies Commission was established for development and acquisition of educational materials and resources to facilitate quality instruction relating to Maine Native American history and culture, and provide opportunities for professional development.

By providing quality resources, teachers will be better equipped to appropriately instruct the students in Maine schools about this important aspect of our culture. Long held stereotypes, omissions, and inaccuracies concerning American Indians will be appropriately addressed in Maine public schools. Maine students will become more informed about the rich cultural heritage of the federally recognized Wabanaki Tribe residing in our State.

Historical Background to the Study of Wabanaki Culture and Tribal Sovereignty

What led to Donna Loring putting this before the Legislature?

"A very informal survey in a Portland doughnut shop revealed 7 out of 10 patrons who were quizzed about the tribes in Maine responded, 'there are no tribes in the State.' Upon hearing the results of this survey, Loring decided that education had to be the key to understanding between Maine's Native people and the rest of the population." Betsy A. Tannian of the Daily News Editorial.

Why teach Maine Native American history, culture and tribal sovereignty in the public school curriculum?

The intent for the initiative to require the study of Maine Native American history, culture and tribal sovereignty is the acquisition of knowledge about the original inhabitants of the State of Maine. The need for greater understanding of the Wabanaki people, their history, culture, and their unique relationship with state and federal government is reflected in the problems of the past decade.

It needs to be acknowledged that American Indian histories, cultures, and sovereignty hold as legitimate a place in the classrooms in Maine as does the history, culture and sovereignty of the non-Indian. The instruction on Maine Native Americans needs to be authentic and accurate, and should include the historical and contemporary status, contributions, and uniqueness of the Maine tribes.

Prejudice reduction is an important goal for the study of the Wabanaki communities. Students will learn of the many cultural and value differences amongst the tribes. They will be able to compare and contrast these differences with the various American immigrant heritages.

Part of the goal of prejudice reduction is to benefit Indian students, families, and communities. Researchers have shown that when students are exposed to accurate instruction about their culture, they exhibit improved self-esteem, which in turn promotes opportunities for academic success and participation in extracurricular learning experiences.

Non-Indian students will also benefit by being exposed to instruction about other groups of people and their cultures. The resource information must be historically and culturally accurate. Students demonstrate more understanding and appreciation of others and also of their own unique heritage(s) when they have the opportunity to learn about their own and other ethnic groups.

Integrating Maine Native American Studies into the Curriculum

One of the most commonly expressed concerns about the requirement to teach Maine Native American Studies relates to the relationship of these concepts to the existing curriculum. The issue implies that Maine Native American Studies is a separate discipline, unrelated to the current curriculum, that will require the creation of new courses. The answer is not necessarily to create new classes, but to take advantage of the many opportunities to integrate these concepts into current courses.

Classroom teachers, it is important to note, should not feel overwhelmed with the notion that they must become the "Wabanaki expert". While there is the need for instructors to build their knowledge base, their role will be primarily to that of facilitator. In this role, teachers will link the concepts required by LD 291 with the core subjects. Several resources are available providing opportunities for the integration of topics in Wabanaki studies into existing curriculum, including instructors of the Native American Studies program at the University of Maine in Orono, consultants of the Wabanaki Summer Institute, representatives of the Wabanaki Studies Commission, and members of the Wabanaki community.

Inservices are critical to districts' efforts to provide school staff with concrete examples of how to integrate the Maine Native American Studies requirements into their courses. Each year, the Native American Studies Department at the University of Maine sponsors the Wabanaki Summer Institute designed for classroom teachers. The purpose of this course is to aid educators in their understanding and appreciation of Native American history and culture, and to enhance

the effectiveness of teaching about Native peoples and cultures. The theme of the course is the relevance of the past to the contemporary lives of native people. Additionally, the course focuses on the importance of the impact of Europeans on the life, customs and function of traditional societies, Native people's roles, and education. The course assists teachers in the presentation and inclusion of American Indians in all segments of the curriculum. It deals with issues pertaining to textbook representation of Native Americans, as well as, American Indian stereotypes. Further, the course deals with contemporary, historical and traditional issues affecting American Indians.

Social studies is perhaps the most obvious place to integrate these concepts, but American Indian cultural topics can also be brought into government, math, science, reading, and other classes. Educators can use broad central themes to incorporate Wabanaki history, culture, and tribal sovereignty into any subject. Students can draw comparisons between the cultures, laws, histories, languages, beliefs, economics, communications, and technologies of Wabanaki Indians, and other people around the world. The diversity among tribes is as great as those between other peoples of the world. Comparisons can reinforce the study of cultural similarities and differences closer to home.

RESOURCES

TEXT BOOKS:

The Wabanakis of Maine & the Maritimes, by The Wabanaki Program of the American Friends Service Committee

Maliseet & Mi'kmaq, First Nations of the Maritimes, by Robert M. Leavitt

WEB SITES:

<http://www.umaine.edu/ld291/>

A site for educators and students pertaining to LD 291, including resources and lesson plans

<http://www.fdl.uwc.edu/windian/harvey1.htm>

An excellent resource for evaluating books and materials

<http://www.oyate.org/>

Includes evaluation of texts, resource materials and fiction by and about Native peoples

<http://www.u.arizona.edu/~ecubbins/webcrit.html>

An excellent resource that discusses how to evaluate web sites pertaining to Native peoples

<http://www.library.umaine.edu/speccoll/Guides/nativeamerican.html>

A useful guide to materials available in the Fogler Library, as well as web sites pertaining to the Wabanaki peoples

<http://www.hanksville.org/NAresources/>

A well maintained megasite of all Native areas, including the Northeast

<http://www.nativeweb.org/>

Another good megasite for indigenous cultures

<http://www.indiancountry.com/>

The most comprehensive Native newspaper. Great for current issues

<http://www.airos.org/>

Listen to live Indian radio throughout the U.S. Features music, news, and special guests

<http://www.mainememory.net/home.shtml>

Search for historical items, view stories, exhibits, collections, and more

Questions and Answers about Wabanaki People

Q 1. "Who are the Wabanaki people?"

A. The Wabanaki people have lived along the northeastern shores of the Atlantic Ocean for 12,000 years. The Wabanaki Confederacy is made up of four unique individual tribes of Maine and the Maritimes, including the Penobscot, Passamaquoddy, Maliseet, and the Micmac. The Indian peoples of the Maine and Maritimes formed the Confederacy as an alliance with the Mohawks, who had been their enemies.

Q 2. "Why are the tribes of Maine known by more than one name?"

A. Many of the names previously used to refer to a particular group were not the names they called themselves, rather they were names used by others to refer to them. Many commonly used names for the tribes were given to them by other tribes or by Europeans to refer to the place where they lived, that they spoke a different language, or had a distinctive trait. For example, Wabanaki is a name for the "Land of the Dawn" – that is, the Maine and Maritime Provinces, for they were the first to receive the light of dawn each day.

Q 3. "Do the tribes within the Wabanaki Confederacy speak the same language?"

A. No. Prior to the Confederacy, each tribe was independent of the other and had formed its own distinctive form of communication *and word usage*.

Q 4. "What is the present population of the Wabanaki community?"

A. The 1990 United States census placed the population of American Indians and Alaska Natives at nearly two million. Of the nearly two million, *** American Indians reside in Maine. The 2000 United States census placed the population of American Indians residing in Maine at approximately *** , an increase of *** %.

*I am still
researching
this.*

Q 5. "What is tribal sovereignty?"

A. Sovereignty is the basis for all specific political powers. "Sovereignty is inherent; it comes from within a people or a culture. It cannot be given to one group by another" (Kickingbird, et al., 1). The Oneida Nation of Wisconsin offers the following definition: "Our existence as a nation with the power to govern ourselves in regard to political, social, and cultural aspects that meet the needs of our people." (Kickingbird, et al., 2) Within the boundaries of the United States, there are over 550 sovereign, federally recognized American Indian tribes and bands. Each of these nations has entered into a government-to-government relationship with the United States through treaties or other channels. Treaty making offers insight into tribal

sovereignty, as Chief Justice John Marshall explains in his opinion in Worcester v. Georgia (1832):

...The very fact of repeated treaties with them recognizes [the Indians' right to self-government] and the settled doctrine of the law of nations is that a weaker power does not surrender its independence—its right to self-government—by associating with a stronger, and taking its protection . . . without stripping itself of the right of government, and ceasing to be a state.

The Federal Government recognizes these tribes as nations within a nation, or "domestic dependent nations" to quote Marshall's opinion in Cherokee Nation v. Georgia (1831). The Supreme Court recognized that tribes were distinct, self-governing political societies able to enter into treaties with the United States.

While federal enactments have at times limited the power of Indian tribes to exercise their sovereignty, tribes have retained most of the rights of sovereign nations. Powers remaining on the reservation include the power to: determine the form of government; define citizenship; administer justice and enforce laws; regulate economic activities through taxation or other means; control and regulate use of tribal lands, including hunting, fishing, conservation, and environmental protection; provide social services; and, engage in relationships with other governments. Since their relationship is with the federal, rather than the state government, tribes have a status higher than states. Thus, states must have Congressional approval to exert or to extend political jurisdiction over tribes. Because tribes are inherently sovereign, they are only partially under the authority of the United States Constitution.

Q 7. "Are Indians United States citizens, and if so, how can they be citizens of another government?"

A. All American Indians became American citizens in 1924. It is estimated that nearly two-thirds of American Indians living in 1924 had become citizens of the United States through treaty, statute, or naturalization proceedings. The Indian Citizenship Act of 1924 declared all non-citizen Indians born in the United States to be U.S. citizens, a status that did not impair or otherwise affect an individual Indian's rights to tribal property (43 Statute 253). Subsequent amendments clarified this law by including Alaska natives and by specifying that citizenship was granted at birth (8 USC 1401).

All Americans are citizens of several governments. They are citizens of the United States, their state, their county, and their local city or town. American Indians who are enrolled members of their tribe (that is, who are tribal citizens) are citizens of the United States, their tribal nation, their state, their county, and their local city or town. The legislation conferring American citizenship upon American Indians, the Indian Citizenship of 1924, did not affect tribal citizenship.

Introduction to Wabanaki People

Lee Francis

Time Frame:

Grade Level: 4

Guiding Principle(s): Students will gain a clearer perspective of Wabanaki peoples within Maine (and the Maritimes).

Content Area(s): Social Studies

Standards: History - Historical Knowledge, Concepts, and Patterns

Students will develop historical knowledge of major events, people and enduring themes in the United States, in Maine, and throughout world history.

B2 - Demonstrate an awareness of major events and people in United States and Maine history.

History - Chronology

Students will use the chronology of history and major eras to demonstrate the relationships of events and people.

A2 - Place in chronological order, significant events, groups, and people in the history of Maine.

Essential Understanding:

The Wabanaki peoples have lived in Maine and the Maritimes for 12,000 years and have been a significant part of the fabric of Maine.

Essential Questions:

1. Who are the Wabanaki people?
2. What does Wabanaki mean?
3. Where are Wabanaki tribal communities today?

4. What are stereotypes and misconceptions?
5. What are some contributions of Wabanaki peoples?

Knowledge and Skills:

Students will know and be able to:

- Express who Wabanaki peoples are
- Define what Wabanaki means
- Explain how tribal communities have changed over time and where communities are located today
- List stereotypes and explain misconceptions regarding Native peoples
- Discuss Wabanaki contributions

Unit Description:

Begin the unit by creating KWL charts with students. As a group, complete what students "know" about Wabanaki people. Let students develop questions for "what we want to know" keeping in mind the essential questions you want students to be able to answer.

Photo Presentation:

Develop an iPhoto or PowerPoint presentation using photographs of Wabanaki people from past to present incorporating songs or chants from Wabanaki groups to play in the background. Giving students visual images, accompanied by song, can be a powerful beginning or introduction to Wabanaki peoples.

- * These images represent various generations and will help students understand Wabanaki people have been here for years.
- * These images will also help when discussing stereotypes and/or misconceptions.

***All information listed in italics can be found in *The Wabanakis of Maine & the Maritimes* published by the Wabanaki Program of the American Friends Service Committee.

This would lead into a discussion of who Wabanaki peoples are. Introduce names of tribal groups and discuss meaning of words, such as Wabanaki.
(Could use *Present Day Wabanaki Groups* D-10)

Time Line:

Using *Important Dates Chart* (from Time and Place Supplementary Materials B-53), create a list of pertinent information for this grade level to include in a time line. Include information about population of Wabanaki peoples, influx of Europeans, establishment of reservations, recognition, etc.

Determine groups and allow class time for students to create the time line. Assemble and hang on the wall.

Maps: How territories have changed over time.

Using maps of Maine and provinces in Canada specifically related to this section, discuss what types of changes took place and how Wabanaki peoples were affected. Place these two maps above the time line. *Maps 1590 and 1700* (Mapping D-4)

Activity: Where Wabanaki tribal groups are presently located.

Create an activity using a map of all Wabanaki reserves or reservations within Maine and the Maritimes. (*Wabanaki Reservations and Reserves of 1988* D-17)

Copy or enlarge the map of present day tribal groups. Make color-coded pieces out of the names for each place. Be sure to include the Aroostook Band of Micmacs and Houlton Band of Maliseets.

Penobscot - yellow	Micmacs - orange
Passamaquoddy - green	Maliseets - pink

Have students find where each tribal group is presently located and attach their piece.

- * This activity gives students the opportunity to visualize present day tribal groups and recognize how strong of a presence Wabanaki peoples still have in Maine and the Maritimes.
- * Using colored pieces also helps students gather the understanding of separate distinct tribal peoples while also being Wabanaki.

Once completed; place map above the time line as a representation of present day Wabanaki tribal communities.

***The time line and maps demonstrate the progressive change Wabanaki peoples have encountered from past to present.

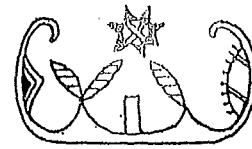
Stereotypes and Misconceptions:

Contributions:

Find examples of some of the listed contributions in the final report of the Wabanaki Studies Commission. Create display boards with students and exhibit in classroom. Examples could include pictures of athletes or entertainers, baskets and their makers, canoes, medicines, and place names within the state.

Revisit the KWL charts from the beginning of the unit and complete "what you have learned".

Assessment:



IMPORTANT DATES CHART¹

<u>16-14,000 B.C.</u>	maximum line of advance of the Wisconsin Glacier; ice one mile thick
<u>10,500 B.C.</u>	land free of ice much of Maine and the Maritimes (e.g., to East Millinocket and Bingham) flooded archaeologists' date for first humans in the area tundra; mammoths mixed tundra-forest (pine, birch)
<u>7,500 B.C.</u>	forest; tundra largely disappeared; mastodons, bears, horses
<u>7,000 B.C.</u>	mixed temperate forest
<u>3,000 B.C.</u>	beginning of "Red Paint" culture, when people used red ocher in their graves (Some people today believe the Red Paint people were not ancestors of Wabanaki people.)
<u>500 B.C.</u>	evidence of pottery; underground or pit houses
0	birth of Christ
<u>1200 A.D.</u>	warmer climate and ocean temperatures; larger central villages along major rivers
<u>1400 A.D.</u>	time of "Mi'kmaq" and "A Micmac Woman Speaks to Her Granddaughter"
<u>late 1400s</u>	fishing crews from England, France, Spain, and Portugal along N. Atlantic coast
<u>late 1500s</u>	beginning of epidemics in Nova Scotia
<u>1600</u>	about 32,000 Wabanakis in Maine, New Brunswick, Nova Scotia, and Prince Edward Island
<u>1604</u>	French settlement on Dochet Island

¹ The dates on this chart include some of those that are important in Wabanaki history as well as dates or times that are relevant for using this resource book. They are included as a guide, for use in making a time line with dates of most interest to students. (See "Time Line" lesson, B-50.)

Time and Place
Supplementary Materials

- 1605 French settlement at Port Royal, Nova Scotia
five Wabanakis captured by Weymouth
- 1607 Popham colony established
- 1615 beginning of period of hostility between Micmacs and Abenakis
- 1616-1619 first epidemic in Maine
- 1629 trading posts at Cushnoc and Penobscot Bay
- 1630s first sawmills in Maine
- 1650 time of "A Kennebec Mother's Thoughts"
- 1650s & 60s Iroquois raids into Maine
- 1675 beginning of King Philip's War in Maine
- 1676 first treaty between English and Eastern Abenakis
Wabanaki flight to Indian missions at Sillery, Tadoussac, and Quebec
- 1685 time of "A Penobscot Boy's Thoughts" and "English Cousins Have a Talk in Pemaquid"
- 1688 King William's War begins; during war many western Wabanakis flee north, some to Quebec
- 1700 English population of all of New England numbers 93,000
- 1703 Queen Anne's War begins; bounties offered on Wabanaki scalps
- 1722 Dummer's War begins
- 1724 English attack on Norridgewock
- 1744 King George's War begins
- 1749 2,400 English settlers arrive in Halifax
- 1754 French and Indian War begins
- 1759 French defeat at Battle of Quebec
- 1763 official end of "French and Indian Wars" with British Proclamation of 1763
- 1764 English formally assume ownership of lower Penobscot drainage
- 1775 British warship destroys Fort Pownall
- 1776 Declaration of Independence
- 1777 British attack Machias
time of "Maliseets in the Revolutionary War"
- 1780 American Loyalists granted land in the Maritimes
- 1783 Treaty of Paris; Wabanaki lands divided after the war
- 1789 First Congress of the U.S.
- 1790 law passed by U.S. Congress to protect Indian land transfers
- 1794 treaty between Massachusetts and Passamaquoddies; Passamaquoddy reservations established
- 1796 treaty between Massachusetts and Penobscots
- 1820 Maine separates from Massachusetts
- 1825 Miramichi forest fire burns land across New Brunswick and much of Maine

- 1842 international boundary severs territories of Passamaquoddies and Maliseets
- 1850s chiefs elected on the Maine reservations
- 1860 colonies in Canada assume treaty responsibilities
- 1867 Canadian confederation; reserves relate directly to federal government
- 1887 time of Louis Mitchell's speech to the Maine Legislature
- 1920s time of "Maliyan"
- 1924 U.S. Government declares Native Americans to be U.S. citizens
- 1950 bridge built to Indian Island
- 1954 Maine Indians gain right to vote in national elections
- 1965 Maine Department of Indian Affairs established
- 1967 Union of New Brunswick Indians established
Maine Indians gain right to vote in state elections
- 1969 Association of Aroostook Indians established
- 1970s reorganization of the Wabanaki Confederacy
- 1973 recognition of Micmacs and Maliseets by the State of Maine
- 1974 Central Maine Indian Association established
- 1980 formal organization of the Houlton Band of Maliseets
Maine Land Claims Settlement
- 1982 formal organization of the Aroostook Band of Micmacs
- 1987 federal recognition of the Viger Band as a Maliseet community and the Conne River
Band of Micmacs
two-lane bridge to Indian Island completed

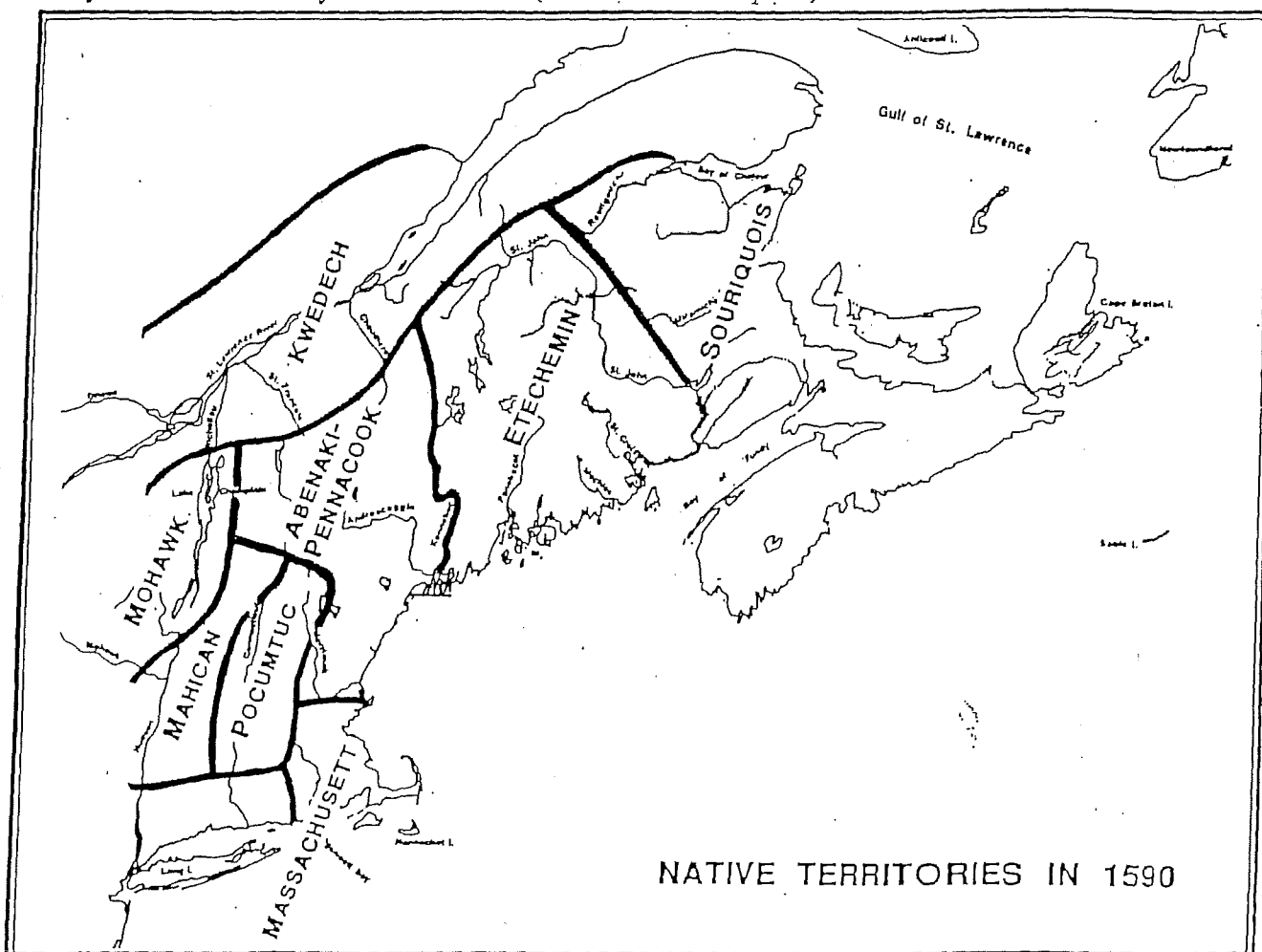
*Souriquois-Micmacs
Etechemin-Passamaquoddy
Abenaki-Maliseet*

MAPPING

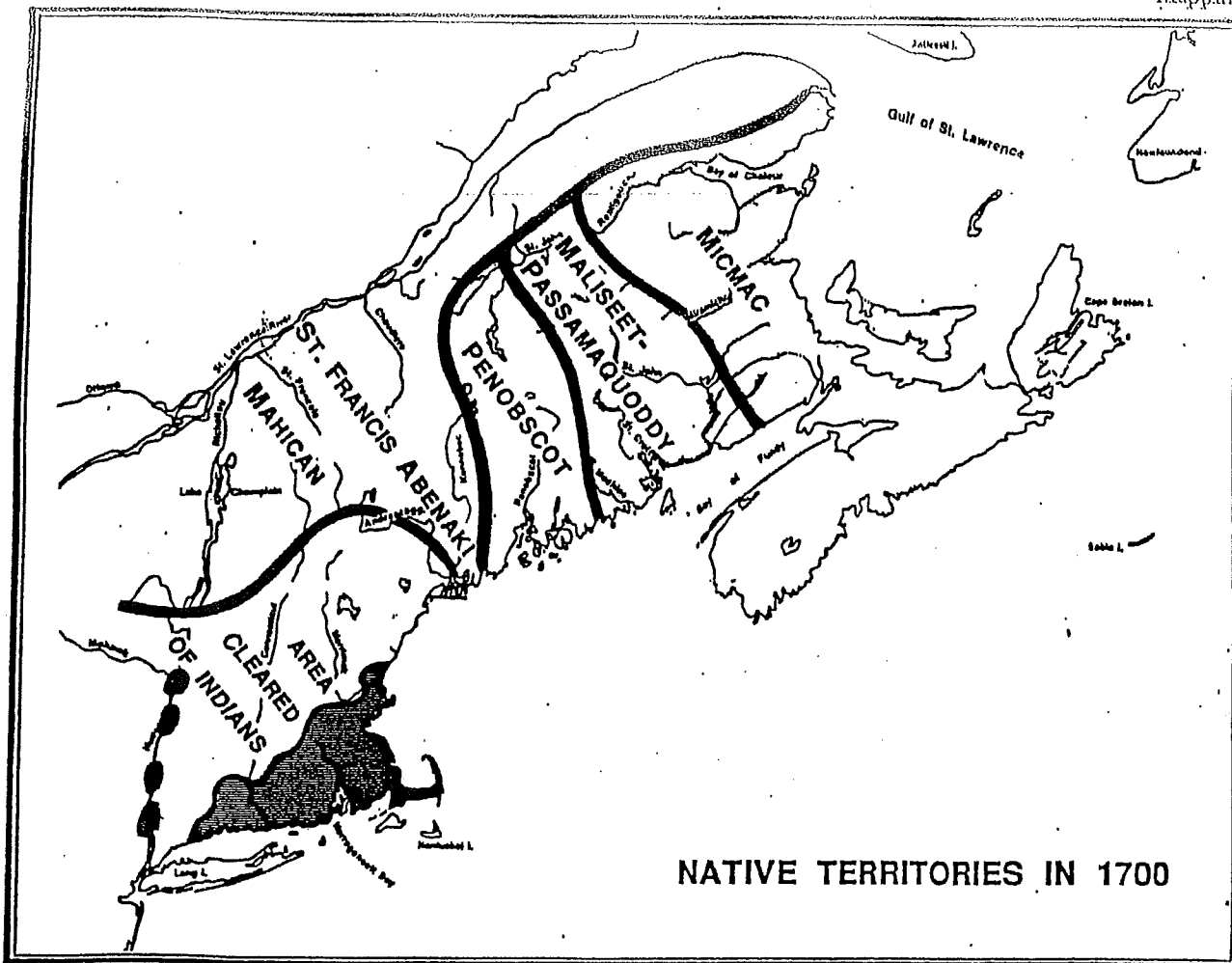
WABANAKI ABORIGINAL TERRITORIES

Historians are unable to agree on just where different groups of Wabanaki people were living in the sixteenth, seventeenth, and early eighteenth centuries. Written records are confusing, for Europeans were not always able to distinguish among Wabanaki groups, nor were they familiar with areas that were far from their settlements or the coast. In addition, many areas were used by more than one Wabanaki group, something that Europeans did not always recognize.

Perhaps the most important reason for confusion among Europeans, however, was that Wabanaki and other Native groups did not always stay in one place. And there was more movement after the French and the English began to settle in North America. By comparing Map A and Map B, you can get some idea of the scale of movements that were taking place in the late sixteenth century and early seventeenth century. The Kwedech (St. Lawrence Iroquois) were believed to have left the



Map A. This map was redrawn from a map drawn up by Bernard Hoffman and included in his thesis (Hoffman: 1955). "Souriquois" was an early name for Micmacs, and "Etechemin" an early name for Maliseets and Passamaquoddies.

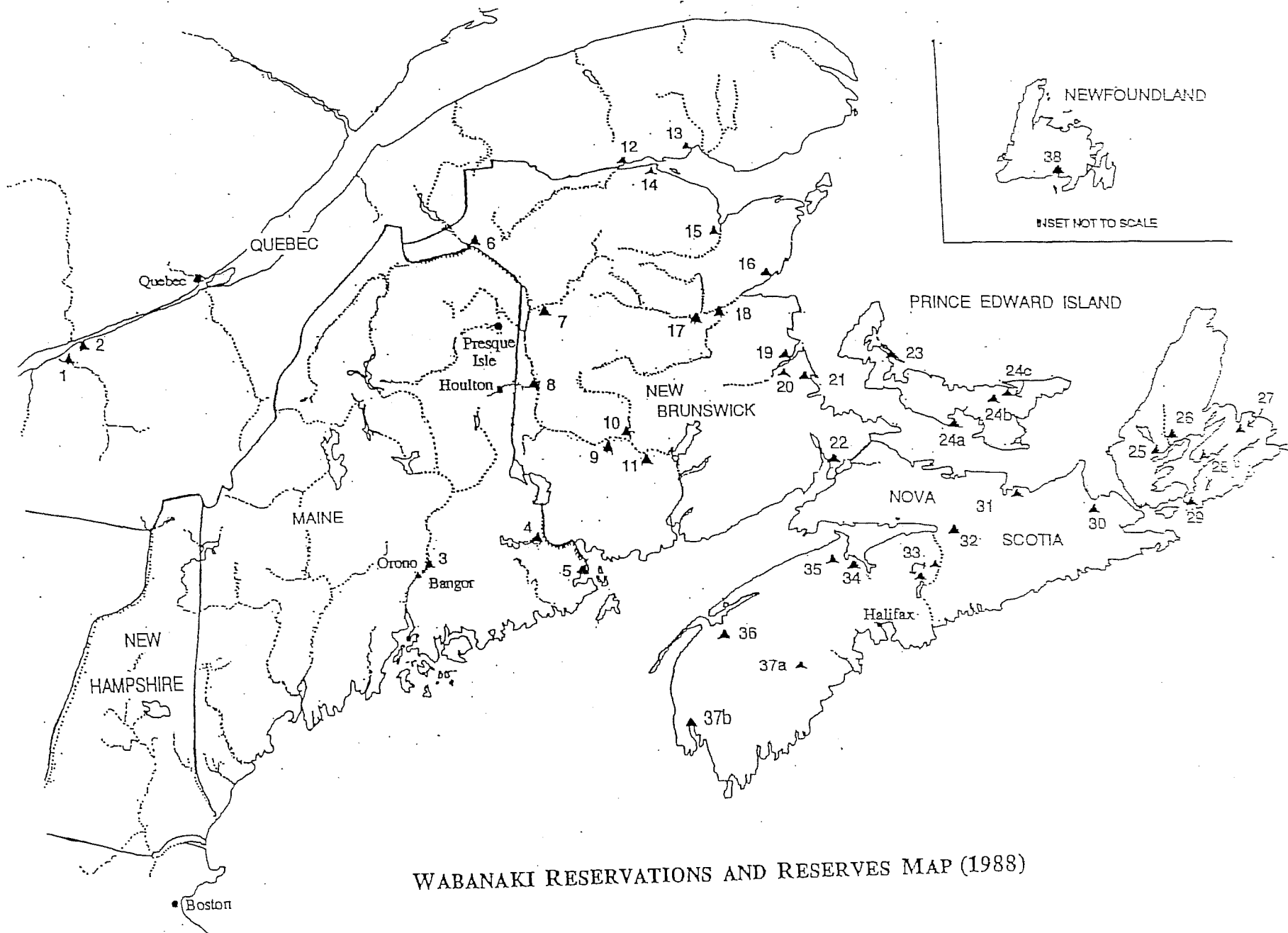


Map B. This map was redrawn from a map drawn up by Bernard Hoffman (Hoffman: 1955). Solid dark areas show areas of English and French settlement.

area along the St. Lawrence by 1600. Why they left is not known for certain. Later movements of Native people were in response to epidemics, English settlement, and warfare. Many historians disagree with certain aspects of Map A and Map B. For instance, it is known that Micmac and Maliseet territories in 1700 extended to the St. Lawrence River.

Rather than resolve issues on which historians disagree, we turn your attention to another map, with conflicting data. Map C shows Abenaki and Sokoki refugees east of the St. John River, and joint use by Etchemins (Etchemins) and Canibas (Kennebecs) west of the St. John. This map, too, shows evidence of the great movements of Native people in the seventeenth century. Yet another map of aboriginal territories is included in the Historical Overview on A-4.

The purpose of including these contradictory maps is not to confuse, but to introduce the idea that Wabanaki and other Native cultures were not static, as well as to point out the fact that many issues in Wabanaki history are just beginning to be addressed today.



The Wabanakis

WABANAKI RESERVATIONS AND RESERVES MAP (1988)

WABANAKI RESERVATIONS AND RESERVES¹ OF 1988

Abenaki

1. Odanak (St. Francis)
2. Wôlinak (Bécancour)

Penobscot

3. Indian Island

Passamaquoddy

4. Indian Township (Motahkomikuk)
5. Pleasant Point (Sipayik)

Maliseet

6. St. Basile (Edmundston)
7. Tobique (Maliseet)
8. Woodstock
9. Kingsclear
10. St. Mary's (Devon)
11. Oromocto

Micmac

12. Restigouche
13. Maria
14. Eel River Bar
15. Pabineau
16. Burnt Church
17. Red Bank
18. Eel Ground
19. Indian Island
20. Big Cove
21. Buctouche
22. Fort Folly
23. Lennox Island
24. Abegweit
 - 24a. Rocky Point
 - 24b. Scotchfort
 - 24c. Morrell
25. Whycocomagh
26. Wagmatcook
27. Membertou (Sydney)

28. Eskasoni
29. Chapel Island
30. Afton
31. Pictou Landing
32. Millbrook (Truro)
33. Indian Brook (Shubenacadie)
34. Horton
35. Annapolis Valley
36. Bear River
37. Acadia
38. Conne River (Miawpukek)

This map shows organized or occupied reservations and reserves in the region. Not indicated are the many off-reservation or off-reserve communities, the unoccupied or seasonally occupied Maliseet and Micmac reserves, or Passamaquoddy and Penobscot territory acquired since the 1980 Land Claims Settlement.

There are, in addition, various Wabanaki organizations in the region. Some of the most important in Maine, for example, are the Aroostook Band of Micmacs, an organization of off-reservation Micmacs in Aroostook County; the Houlton Band of Maliseets, which represents those Maliseets in Maine who are "recognized" by the U.S. government and which has begun to acquire land; the Central Maine Indian Association in Bangor, which represents all Native Americans in Maine who do not live in Aroostook County; and Tribal Governors Inc., in Orono, an organization which includes representatives from five major Wabanaki communities in Maine. (See Resources, E-1, for names and addresses of Wabanaki organizations in Maine and the Maritimes.)

39:40

*include Houlton Band; Aroostook Band

¹ "Reserve" is the equivalent in Canada of "reservation" in the U.S. Both have special legal status with their respective federal governments.

Wabanaki Studies Commission's Concentrated Area of Study (WSC-CAS)
(This list is not complete some items need to be refined.)

I. Introduction to Wabanaki

A. Who the Wabanaki are:

1. The People
 - a. The Wabanaki have lived in what now is known as Maine and the Maritimes for 12,000 years
 - b. Wabanaki consist of four federally recognized tribes. Population of members for each tribe.
 - c. Meaning of Wabanaki and the names of the four tribes.
 - d. Relationship of Wabanaki and the use of the words Abenaki and Abnaki
 - e. The Wabanaki Confederacy
2. Where they live today (location of each tribal community)

B. Why is important to study the Wabanaki?

C. Stereotypes

- a. Positive & Negative
- b. Current Misperceptions

D. Wabanaki Contributions

Medicines

Military Service

Canoes

1. Snowshoes
2. Place names (See traditional territories)
3. Guides helping the state tourists
4. Athletes
5. Entertainers
6. Basket makers
7. Authors

II. Wabanaki Tribal Territories

A. Concepts of Wabanaki Lands (This deals more with the way the Wabanaki viewed the land. Traditional Lands deal with the actual land and its use.)

1. Land was held in common
2. Importance of hunting and fishing / subsistence rights.
3. Land use was seasonal.
4. The environment was important.
5. Indigenous verses European view of land.
6. Boundaries.
7. Economic value of land.

B. Traditional Lands

1. Traditional Resources
 - a. Sweet grass
 - b. Brown Ash
 - c. Fiddle Heads
 - d. Many more
2. Land use prior to contact

3. No International borders
4. Trade routes (canoe routes)
5. Maps by Wabanaki people
6. Tribal territories
7. Place names

C. Impact of European/American Contact on Territories

1. Conflicts over land
2. Border conflict
3. Reservations, communities, villages, and moving bands, some tribes where landless as late as the 1960's.
4. Allotment?

D. Contemporary Land Issues and Use

1. Land use today
2. Where the Reservations are today
3. Process of getting land into trust.
4. Location and definition of today's lands (Fee, Trust, and Reservation)
5. Water use and cleanliness
6. Land Claims for each Tribe
7. Relationship to land and first peoples in Canada.

III. Wabanaki Tribal Governments and Political Systems

A. Traditional

1. Leadership roles
2. Values
3. Power derived from the people
4. Tribal membership is a key function of the tribal government.
5. Wabanaki Confederacy

B. Sovereign Nations

1. Sovereignty is not a new concept
2. Sovereignty is inherent
3. Tribes are Nations with in a Nation
4. Tribal examples of diplomacy and an active voice in government
5. Special Wabanaki example of Sovereignty and Diplomacy.

C. Impact of Contact on Governmental Systems

1. State Representatives (no applicable to all tribes.)
 - a. Other Native Nations
 - b. Crowns (French and English)
 - c. United States
 - d. Canada
 - e. State of Massachusetts
 - f. State of Maine
 - g. Vatican
2. Relationship of Wabanaki with:
3. Changes in leadership roles due to contact
 - a. Changes beginning in the 1850's
 - b. The imposition of the European style of government
 - c. Effects of losing traditional leadership roles
 - d. Transition to the leaders of today

D. Contemporary Wabanaki Governments

1. Basic structure of tribal government today

- a. Tribal leader - Chief or Governor
- b. Tribal Council - Policy making body
- c. Tribal Laws
- d. Tribal Agencies
- e. Tribal Courts
- 2. Differences between tribal governments
 - a. Different constitutions and bylaws.
 - b. Some have some don't have:
 - i. State Representatives
 - ii. Tribal Schools
 - iii. Tribal Courts
- 3. Wabanaki Confederacy (Modern form)
- 4. Land Claims
- 5. Contemporary Issues
 - a. Land use
 - b. Water use
 - c. Law Enforcement
 - d. Child Welfare
 - e. Hunting and Fishing (sustenance rights.)
 - f. Internal Tribal Matters (freedom of access)

IV. Wabanaki Economic Systems

A. Traditional Economic Systems

- 1. Prescribed System of bartering and trade routes
- 2. Wabanaki people survived without stores and money
- 3. Economic system was different from European model
- 4. Economic systems were a sophisticated approach to survival:
 - a. Hunting and fishing: 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 resources.
 - b. Conservation of resources was practiced
 - c. Archaeological data (Norse Jewelry, stones from Greenland)
- 4. Wampum was not from this area, became valuable during European contact

B. Impacts of Contact on Economic Systems

- 1. Impacts on Culture
 - a. Trade, technology, and gadgets have had impacts on culture historically and today
 - b. As economies changed, the Wabanaki people took on another way of living
 - c. People are not able to live the traditional life anymore because of the existence of cars, lights, etc.
 - d. Economics continues to provide a means of cultural survival
- 2. Fur Trade
- 3. Loss of Land base for hunting, 4 impact of borders and fences.
- 4. Portage Rights
- 5. Impact of treaties on economics
- 6. Wabanaki in the work place (lumbering, textiles, shoes, tanneries, ice industry, etc.)
- 7. European verses Wabanaki concepts of economics:
 - a. Being "rich" to Wabanaki people meant providing sustainability and something essential to the family each day.
 - b. Economics is more about relationships to the Wabanaki people.

C. Contemporary Wabanaki Economic Systems

- 1. Indian Tribal Members own and operate businesses

2. Tribes own and operate businesses
3. Gaming is part of economics, goes back to the communities.
4. Tourist trade is part of economics. Many items that were functional became a commodity for sale to the tourist. (Baskets, root clubs, bead work.)
5. Financing for the tribe
 - a. Grants
 - b. Contracts
 - c. Bureau of Indian affairs
 - d. Indian Health Service
6. Economic Development today and into the future.
7. Economic distress
 - a. Wabanaki people are more likely to be poor than white people are.
 - b. Many Wabanaki people have left the reservation because of economics
 - c. There are homeless Wabanaki people living off the reservations.
8. Cost of running a nation
9. How land claims settlement money was used.

V. Wabanaki History

A. Introductory Footnote

1. The Red Paint People as ancestors
2. Identify sources for individual tribal histories.

B. Traditional History

1. Origin Story
2. Oral history (traditions)
3. Petroglyphs

C. Contact

1. Clash of two worlds
 - a. Bounty Proclamation
 - b. Epidemics
 - c. Depopulation

D. Colonial Period

1. Norridgewok
2. 100 years of War
3. Fur Trade
4. Settlements
5. Missionaries
6. Treaties

E. Revolutionary Period

1. Why the Wabanaki sided with the colonist during the war
2. There were many Wabanaki People who served in the war.
3. Afterwards land grants in Maine
4. International border issue

F. Interactions with the United States

1. Trade and Intercourse act
2. Jay treaty in 1796

G. Interaction with the State of Massachusetts and/or Maine

1. Border issue 1842
2. Maine constitution defining Indians
3. Duties and responsibilities that Maine inherited from Massachusetts

4. Indian Agents- Imposition, and acting on behalf of the Tribes (Passamaquoddy and Penobscot) but not in the best interest of them.
5. Micmac and Maliseet were not recognized by the State of Maine, only recognized by Massachusetts.
6. Treaty with Passamaquoddy
7. Treaty with Micmac
8. Treaty with Maliseet
9. Treaty with Penobscot
10. Treaty of 1763

H. Survival

1. Education
2. Economics- how needs were met on the reservations and in communities
 - a. Basket making
 - b. Forestry
 - c. Guiding
 - d. Fishing
 - e. Entertainment
3. Wars - Civil, WWI, WWII, Korean Conflict, and Vietnam War.
 - a. those serving
 - b. Effects on the communities
4. Depression- effects on the communities.
5. Maintaining a sense of community without a reservation.

I. Self-determination

1. Activism
2. Federal assistance for poverty
3. Fully enfranchised 1967
4. Land Claims
5. The Tribes are still struggling for their existence. (Economic and Culture)
6. Current events
 - a. offensive place names
 - b. casino
 - c. water issues

VI. Wabanaki Culture (this needs to be refined)

A. Worldview

1. Spirituality
2. Ceremonial Dancing and singing
3. Balance & harmony with environment
4. Spiritual connection to kin
5. Reciprocity to land & resources
6. Interconnected tribal groups

B. Languages

1. Four languages?
2. Structure of languages
3. Fewer nouns than verbs
4. Algonkian based

C. Family

1. Gender Roles
2. Extended Family
3. Clan Membership

- D. Land Ethics
- E. Oral Traditions – Sacred Stories
 - 1. Creation Stories
 - a. Klooscap and Molsum (sp)
 - b. Arrow in Ash Tree Story (title?)
 - 2. Klooscap Stories
 - a. Frog Monster
 - b. Klooscap and His People
 - 3. Define creator / trickster figures meaning
- F. Health Systems
 - 1. Plants
 - 2. Holistic Approach
 - 3. Health is balance between mind, body & spirit
 - 4. Healers
- G. Art
 - 1. Double curve motif
 - 2. Clothing
 - 3. Baskets
 - 3. Root Clubs
 - 4. Contemporary Artist
- H. Government
 - 1. Consensus
 - 2. Autonomous Bands
 - 3. Wabanaki Confederacy
- I. Education
 - 1. Oral
 - 2. Elders
 - 3. Stories
 - 4. Gender specific
- J. Technology
 - 1. Canoes
 - 2. Baskets
 - 3. Snowshoes
 - 4. War Clubs
 - 5. Pottery
 - 6. Clothes
 - 7. Moccasins
 - 8. Spears
 - 9. Petroglyphs
 - 10. Fishing weir and float
 - 11. Wigwams
 - 12. Preservation of food
- K. Science
 - 1. Medicines
 - 2. Migratory patterns of animals and birds
 - 3. Geography
 - 4. Food-
 - 5. Geology
 - 6. Astronomy
- L. Economy
 - 1. Trading
 - 2. Hunting
 - 3. Using science and technology
 - 4. Daily work
 - 5. Gathering
- M. Housing
 - 1. Wigwams
 - 2. Canoe
 - 3. Different kinds depending on place and season

Draft –Draft-Draft-Draft-Draft-Draft

LD 291- A Law to Teach About Maine's Native Americans

Wabanaki Studies

Essential Understandings

Essential Questions

Appropriate Maine Learning Results

Based Upon the Concentrated Areas of Study

LD 291 Concentrated Area of Study: Cultural Systems (1)

Major Concept: Worldview (belief systems)

Essential Understanding: Wabanaki worldview is rooted in respect for the interdependency of life.

Essential Questions:

What is worldview? What is the Wabanaki worldview?

How do Wabanaki people show respect for the interdependency of life through stories, coexistence, consensus and conservation?

What has changed and remained the same about Wabanaki worldview over time?

Learning Result Area:
History

C. Historical Inquiry, Analysis, and Interpretation

Students will learn to evaluate resource material such as documents, artifacts, maps, artworks, and literature, and to make judgments about the perspectives of the authors and their credibility when interpreting current historical events.

Cultural Systems

(2)

Major Concept: Wabanaki Culture: Ways of life and cultural practices

Essential Understanding: Wabanaki culture is informed by the Wabanaki worldview passed on through generations.

Essential Questions:

How are Wabanaki cultural practices and products connected to their beliefs and values?

How does the environment shape cultures? How does/did it shape Wabanaki culture?

How and why have cultural practices changed and remained the same over time?
How has the Wabanaki worldview been passed on through generations?

Learning Result Area:

History

Geography

B. Human Interaction with Environments

Students will understand and analyze the relationships among people and their physical environment.

Cultural Systems

(3)

Major Concept: Unequal Power

Essential Understanding Unequal power relationships have lead to historical injustices, stereotyping, prejudice, racism, and genocide of Wabanaki people.

Essential Questions:

What is power and who has it?

How and why do ethnic groups become de-humanized by racism?

What were/are the power relationships between Wabanaki and Euro-Americans?

Learning Result Area:
History

C. Historical Inquiry, Analysis, and Interpretation

Students will learn to evaluate resource material such as documents, artifacts, maps, artworks, and literature, and to make judgments about the perspectives of the authors and their credibility when interpreting current historical events.

**LD 291 Concentrated Area of Study:
Maine Native American Economic Systems
(1)**

Major Concept: Land-Based Economics

Essential Understanding: Pre-contact Wabanaki economic systems were complex, integrated, and sophisticated.

Essential Questions:

What is an economic system and what did Wabanaki economic systems look like prior to contact?

How did pre-contact Wabanaki economic systems integrate people and communities and utilize resources in sophisticated ways?

What aspects of pre-contact Wabanaki economic systems exist today?

Learning Result Area:
Economics

C. Comparative Systems

Students will analyze how different economic systems function and change over time.

Maine Native American Economic Systems (2)

Major Concepts: Economic Change

Essential Understanding: Interactions with Europeans changed the land and the ways in which Wabanaki peoples were able to control their economic systems.

Essential Questions:

What was the European economic system and how was it different from pre-contact Wabanaki systems?

How did interactions with Europeans change the Wabanaki economic system?

How did people organize communities and utilize resources?

How did power shift from Wabanaki peoples to Europeans?

Learning Result Area:
Economics

C. Comparative Systems

Students will analyze how different economic systems function and change over time.

Maine Native American Economic Systems (3)

Major Concept: Economic Independence

Essential Understanding: Economic self-sufficiency is crucial to the continued survival of Wabanaki peoples.

Essential Questions:

Why is it crucial for Wabanaki communities to be self-sufficient?

What challenges do Wabanaki communities face in achieving economic self-sufficiency?

How is economic self-sufficiency a critical part of tribal sovereignty?

Learning Result Area:

Economics

C. Comparative Systems

Students will analyze how different economic systems function and change over time.

**LD 291 Concentrated Area of Study:
Maine Tribal Governments & Political Systems
(1)**

Major Concept: Sovereignty

Essential Understanding: Sovereignty is critical to the independence and survival of Wabanaki peoples

Essential Questions:

What does it mean to be sovereign? What is the relationship between sovereignty and independence?

. Where does tribal sovereignty come from?

. How is sovereignty critical to the survival of Wabanaki people?

Learning Result Area:
Civics and Government

C. Fundamental Principles of Government and Constitutions

Students will understand the constitutional principles and the democratic foundations of the political institutions of the United States.

Maine Tribal Governments & Political Systems (2)

Major Concept: Diplomacy and Interdependence

Essential Understanding: Through diplomacy, treaties and colonization, Wabanaki peoples have had and continue to have interdependent relations with Native nations and others.

Essential Questions:

How does Wabanaki diplomacy demonstrate interdependency?

What are treaties and how have they impacted Wabanaki peoples?

What is colonization and how does it continue to impact Wabanaki peoples?

Learning Result Area:
Civics and Government

D. International Relations

Students will understand the political relationships among the United States and other nations.

Maine Tribal Governments & Political Systems (3)

Major Concept: Governance

Essential Understanding: Wabanaki tribal governments are independent, interdependent and sovereign and influenced by cultural traditions.

Essential Questions:

How are tribal governments structured? How are tribal governments independent and interdependent?

What services do tribal governments provide?

What issues do the Wabanaki tribal government deal with?

What were the cultural traditions of tribal governments and how do these traditions impact them today?

Learning Result Area:

Civics and Government

B. Fundamental Principles of Government and Constitutions

Students will understand constitutional principles and the democratic foundations of the political institutions of the United States.

LD 291 Concentrated Area of Study:

History

(1)

Major Concept: Worldview

Essential Understanding: Interpretation of the world through collective cultural traditions and historical events shapes Wabanaki worldview.

Essential Questions:

How are people culturally and historically connected to the world?

What forms a culture's worldview?

What is the Wabanaki worldview?

How has the lack of consideration for the Wabanaki worldview affected the history written about Native peoples in Maine and the Maritimes?

Learning Result Area:
History

B. Historical Knowledge, Concepts, and Patterns

Students will develop historical knowledge of major events, people, and enduring themes in the United States, in Maine, and throughout world history.

C. Historical Inquiry, Analysis, and Interpretation

Students will learn to evaluate resource material such as documents, artifacts, maps, artworks, and literature, and to make judgments about the perspectives of the authors and their credibility when interpreting current historical events.

History (2)

Major Concepts: Change & Continuity

Essential understanding: Wabanakis have maintained cultural continuity while adapting to the changing political, economic, social and physical environments.

Essential Questions:

How have Wabanakis maintained and changed their cultural and social traditions over time?

How have Wabanakis maintained and changed their political and economic traditions over time?

How have changes in the physical environment affected Wabanaki people over time?

Learning Result Area:
History

B. Historical Knowledge, Concepts, and Patterns

Students will develop historical knowledge of major events, people, and enduring themes in the United States, in Maine, and throughout world history.

Geography

B. Human Interaction with Environments

Students will understand and analyze the relationships among people and their physical environment.

History **(3)**

Major Concept: Sustainability

Essential Understanding: Wabanaki people have shown cultural and physical sustainability throughout time despite massive changes.

Essential Questions:

What strategies did/do the Wabanaki used/use and adapt to their culture while being impacted by the changing population around them?

Native 'worlds' were turned upside down after European exploration and settlement. What effects did these events have on Wabanaki people?

How have treaties and alliances (Native/Native) (Native/European) and governmental policies affected Wabanaki communities historically and presently?

Learning Result Area:

History

B. Historical Knowledge, Concepts, and Patterns

Students will develop historical knowledge of major events, people, and enduring themes in the United States, in Maine, and throughout world history.

Civics and Government

D. International Relations

Students will understand the political relationships among the United States and other nations.

LD 291 Concentrated Area of Study: Maine Native American Territories (1)

Major Concept: Homeland

Essential Understanding: Wabanaki life sources and homelands are rooted in cultural traditions and beliefs.

Essential Questions:

What does territory mean to Wabanaki people?

What is a "Life Source" for the Wabanaki?

What is a Wabanaki homeland?

What Wabanaki cultural traditions and beliefs shaped/shape uses of resources/homeland?

Learning Result Area:

Geography

B. Human Interaction with Environments

Students will understand and analyze the relationships among people and their physical environment.

Maine Native American Territories

(2)

Major Concepts: Geography and Human Interaction with Environments

Essential Understanding: The extent of Wabanaki territories has changed over time.

Essential Questions:

Where were Wabanaki territories prior to contact?

How did contact and colonization impact Wabanaki territories?

Where are Wabanaki territories today?

Learning Result Area:

Geography

A. Skills and Tools

Students will know how to construct and interpret maps and use globes and other geographic tools to locate and derive information about people, places, regions, and environments.

Maine Native American Territories

(3)

Major Concepts: Sovereignty and Control

Essential Understanding: Control over Wabanaki Territories is critical to the survival of Wabanaki peoples.

Essential Questions:

What does it mean to control or be sovereign over a territory?

How does controlling territory maintain Wabanaki communities and cultures?

Learning Result Area:

Civics and Government

A. Rights, Responsibilities, and Participation

Students will understand the rights and responsibilities of civic life and will employ the skills of effective civic participation

Introduction to Wabanaki People

Lee Francis

Time Frame:

Grade Level: 4

Guiding Principle(s): Students will gain a clearer perspective of Wabanaki peoples within Maine (and the Maritimes).

Content Area(s): Social Studies

Standards: History - Historical Knowledge, Concepts, and Patterns

Students will develop historical knowledge of major events, people and enduring themes in the United States, in Maine, and throughout world history.

B2 - Demonstrate an awareness of major events and people in United States and Maine history.

History - Chronology

Students will use the chronology of history and major eras to demonstrate the relationships of events and people.

A2 - Place in chronological order, significant events, groups, and people in the history of Maine.

Essential Understanding:

The Wabanaki peoples have lived in Maine and the Maritimes for 12,000 years and have been a significant part of the fabric of Maine.

Essential Questions:

1. Who are the Wabanaki people?
2. What does Wabanaki mean?
3. Where are Wabanaki tribal communities today?

4. What are stereotypes and misconceptions?
5. What are some contributions of Wabanaki peoples?

Knowledge and Skills:

Students will know and be able to:

- Express who Wabanaki peoples are
- Define what Wabanaki means
- Explain how tribal communities have changed over time and where communities are located today
- List stereotypes and explain misconceptions regarding Native peoples
- Discuss Wabanaki contributions

Unit Description:

Begin the unit by creating KWL charts with students. As a group, complete what students "know" about Wabanaki people. Let students develop questions for "what we want to know" keeping in mind the essential questions you want students to be able to answer.

Photo Presentation:

Develop an iPhoto or PowerPoint presentation using photographs of Wabanaki people from past to present incorporating songs or chants from Wabanaki groups to play in the background. Giving students visual images, accompanied by song, can be a powerful beginning or introduction to Wabanaki peoples.

- * These images represent various generations and will help students understand Wabanaki people have been here for years.
- * These images will also help when discussing stereotypes and/or misconceptions.

***All information listed in italics can be found in *The Wabanakis of Maine & the Maritimes* published by the Wabanaki Program of the American Friends Service Committee.

This would lead into a discussion of who Wabanaki peoples are. Introduce names of tribal groups and discuss meaning of words, such as Wabanaki.
(Could use *Present Day Wabanaki Groups* D-10)

Time Line:

Using *Important Dates Chart* (from Time and Place Supplementary Materials B-53), create a list of pertinent information for this grade level to include in a time line. Include information about population of Wabanaki peoples, influx of Europeans, establishment of reservations, recognition, etc.

Determine groups and allow class time for students to create the time line. Assemble and hang on the wall.

Maps: How territories have changed over time.

Using maps of Maine and provinces in Canada specifically related to this section, discuss what types of changes took place and how Wabanaki peoples were affected. Place these two maps above the time line. *Maps 1590 and 1700* (Mapping D-4)

Activity: Where Wabanaki tribal groups are presently located.

Create an activity using a map of all Wabanaki reserves or reservations within Maine and the Maritimes. (*Wabanaki Reservations and Reserves of 1988* D-17)

Copy or enlarge the map of present day tribal groups. Make color-coded pieces out of the names for each place. Be sure to include the Aroostook Band of Micmacs and Houlton Band of Maliseets.

Penobscot - yellow	Micmacs - orange
Passamaquoddy - green	Maliseets - pink

Have students find where each tribal group is presently located and attach their piece.

- * This activity gives students the opportunity to visualize present day tribal groups and recognize how strong of a presence Wabanaki peoples still have in Maine and the Maritimes.
- * Using colored pieces also helps students gather the understanding of separate distinct tribal peoples while also being Wabanaki.

Once completed, place map above the time line as a representation of present day Wabanaki tribal communities.

***The time line and maps demonstrate the progressive change Wabanaki peoples have encountered from past to present.

Stereotypes and Misconceptions:

Contributions:

Find examples of some of the listed contributions in the final report of the Wabanaki Studies Commission. Create display boards with students and exhibit in classroom. Examples could include pictures of athletes or entertainers, baskets and their makers, canoes, medicines, and place names within the state.

Revisit the KWL charts from the beginning of the unit and complete "what you have learned".

Assessment: (Samples)

Dear Student:

You are the owner of a movie company. You are selling your idea- a documentary about the Wabanaki people- to the executives of National Geographic in Washington, D.C.

Create a non-verbal storyboard of seven important events selected from the time line.

Each picture must clearly depict what the event was, who was involved and when it happened. The reason why each picture is important well written and placed on the back of each picture. Pictures will be placed in chronological order.

To: 4th Graders

From: D.F.U.I

Subject: Historical Scenario- Wabanaki Peoples

Dear 4th Graders,

Your mission is to take on the role of a Wabanaki historian. You will research a Wabanaki person that your teacher will assign to you. Provide a "snapshot" of your person's life that includes:

1. His/her historical place in Maine history (refer to timeline)
2. Indicate His/her tribe
3. His/her contribution to society

You will write your research, then present to your classmates and parents. Your presentation will also include:

1. "Authentic" dress (for you!)
2. Picture or photo of the person

3. Indication on big timeline and map where your person resides in history and geography.

Multiple timeline projects create timeline of Wabanaki History that correlates with Maine timeline and family timelines.

Dear Students:

Assessment children's picture book

Author → publisher → Children's picture book about Wabanakis
must include major significant events in Wabanaki history, given in chronological order.

Students take role of author, to create a children's picture book (as described above).

Target audience could include tribal representatives; children's book author(s), local librarians.

Product: "Book" should not be lengthy-10 facts max. Each page includes no more than one fact, and must include accompanying drawing created by student – neat, detailed, colored (colored pencil works best). Includes cover with title and author's (student) name.

Place examples of good children's picture books around room, as a reference.

Dear 4th Graders:

An Indian artifact has been found on the playground in the area where the new soccer field is to be built. We know from our introduction to Wabanaki studies that this culture is an important part of Maine's history.

Create a presentation for the school board to persuade them that an archeological dig should be done on the site before the construction of the soccer field is done. Your presentation should include past and present information about the Wabanaki.

Dear Student:

You have been commissioned by the Old Town Elementary School to craft a basket made of natural resources at your disposal. Along with your basket we ask that you leave detailed instructions, origin and history of your craft. Your basket will be part of a display which acknowledges the bridging of our communities.

We look forward to seeing your work.

Sincerely,

Your Teacher

Dear Student:

Your assignment is to travel back in time and report back to your class on a Wabanaki person who has made a contribution to national, state, or tribal life.

(Assign different time periods to students – divide timeline into 5+/- parts – and make sure each part is represented by a student.

Inquiry Project

Your task is to develop a poster describing a contribution made by Wabanaki people.

You may choose one of the following contributions:

- Snowshoes
- Potato basket
- Toboggan
- Canoe
- Etc

The poster should include some type of picture and description of the object and its use.

In addition, include any change in appearance and function.

The time frame will be before the arrival of Europeans in Maine.

To: Fourth Grade Students

From: NASA (Your Teacher)

~~*~*~*~ beep, beep

Dear Time Travelers,

NASA has chosen you to be Wabanakinauts because of the expertise you have gained throughout our Wabanaki unit.

Your mission is to design your own time traveling machine and you are going to go where no man has gone – back in time!

You will travel back to 3 to 5 time periods of your choice. Write about the relationships and events of that time.

During your time travel, interview a famous Wabanaki of your choice that you feel had a major impact on the lives of the Wabanaki people of that time period.

(Not finished....to be continued....)

Dear Fourth Graders:

You have just completed a unit on who the Wabanaki people are, where they have been and are located, how long they have existed, and their contributions to the State of Maine. To complete this unit, your mission is to be the author/illustrator of an individual alphabet book that will be posted on a website for anyone looking for information on the Wabanaki people.

Good luck,

Your Teacher

Audience- A new student who has come into our 4th grade class after we learned about the Wabanaki peoples.

Role- Tutor

Product- Each child will produce a booklet or brochure with answers to the five essential questions.

Having had the introduction by the teacher to the whole class at their disposal, they can answer each question on a section or page of their product.

With Essential Question #4, we thought they might pose that question to the reader and then show what the class brainstormed and what they now know about the Wabanaki culture.

SUMMATIVE ASSESSMENT TASK FOR THIS UNIT:

TITLE OF ASSESSMENT: Introduction to Wabanaki People

THE SCENARIO FOR THE ASSESSMENT: Radio Interview

Target audience - listening public

You are a weekly radio personality who has a show titled "Shadows From The Past". Each week you choose interesting people from the past to interview for your radio program.

THE DIRECTIONS FOR THE ASSESSMENT:

This week you will be interviewing Louis Sockalexis, a Wabanaki Indian who played Major League baseball for the Cleveland Indians. For this assessment you will play the role of both the interviewer AND the person being interviewed (Louis Sockabasin).

During this interview you must present the following questions to Mr. Sockalexis.. The answers that you provide while playing the role of Mr. Sockalexis will demonstrate an understanding of the basic introductory information presented to you during your lessons about the Wabanaki people

1. Who are the Wabanaki people?
2. What does the term Wabanaki mean?
3. Where are Wabanaki communities found today?
4. What are some stereotypes and misconceptions about Wabanaki that you encountered throughout your baseball career?
5. What are some contributions made to society throughout history by Wabanaki people?

Title: History

Grade level: Elementary 3-4

Content Area: Social Studies

Standards and Performance Indicators:

History:

B2: Historical Knowledge, concepts, and Patterns

Students will develop historical knowledge of major events, people, and enduring themes in U. S., in Maine and throughout world history.

- Who lives here and how did they get here? (Immigrants, demographics, ethnic and religious groups)
- Important people in the U.S. and Maine history
- Different kinds of communities in Maine, the U.S. and selected world regions.

Geography:

B3: Human Interaction with Environments

Students will understand and analyze the relationships among people and their physical environment.

Use a variety of materials and geographic tools to explain how the physical environment supports and constraints human activities.

Essential Understanding:

Wabanakis have maintained cultural continuity while adapting to the changing political, economic, social traditions over time.

Essential Question 1:

How have Wabanakis maintained and changed their cultural and social traditions over time?

Key Concepts/Knowledge/Skills:

1. Prior knowledge of Wabanaki Nations.
2. Knowledge of cultural traditions of Wabanaki, past and present.
3. Knowledge of social traditions of Wabanaki, past and present.

Instructional Strategies and Activities:

1. Videos
2. Web designs- Brainstorming: dance, language, and spiritual beliefs
3. Guest speakers (Please see attached list)
4. Venn diagrams

Formative Assessment:

Web or Venn diagram to demonstrate knowledge.

Resources:

1. Videos

2. Books

Essential Question 2:

How have Wabanakis maintained and changed their political and economical traditions over time?

Key Concepts/Knowledge/Skills:

1. Political and economic traditions.
2. Consensus vs majority rule
3. Tribal government
4. Supply & demand - Scarcity - Producers/consumers

Instructional Strategies and Activities:

1. Consensus activity/Talking Circle
2. Class rules
3. Majority rules: spelling test day

Formative Assessment:

1. Participation and command of language to differentiate between consensus and majority rules.
2. Written journal about feelings before and after their power was taken away.

Resources:

1. Activity directions
2. Class rules display
3. Ice cream party
4. Four Slips activity (Please see attached)
5. Independence to dependence
6. Land based self sufficiency
7. Lack of power

Essential Question 3:

How have changes in the physical environment affected Wabanaki people over time?

Key Concepts/Knowledge/Skills:

1. Maps showing reservation land, past and present. (Please see attached map)
2. Fee land
3. Trust land

Instructional Strategies and Activities:

Display triangles by maps

Formative Assessment:

Final map work

Resources:

1. Maps
2. Overheads
3. Department of National Resources

Summative Assessment:

Multimedia presentation of past and present.

Your work must include:

1. written, oral, and visual parts
2. it should maintain the attention of the audience
3. is historically correct
4. completely and concisely summarize your adventure

Scenario:

Letter to students explaining their role in the project.

Dear Fourth Grade Student,

Congratulations! "How Time Flies, Inc." has selected you to be our first time traveling engineer. The mission, for which you have been chosen, has two parts. First, document an area that you are familiar with in your community, neighborhood or town. Next, use your time machine to travel back 50 years in this time to this same location and document the changes you see.

As the completion of your mission you will need to produce a multimedia presentation that demonstrates a thorough and complete understanding of the relationship between a group of people and their physical environment. Your multimedia presentation will have three parts for which you will be graded: a visual part, an oral part, and a written part.

At this point, you may return your time machine to the company's parking garage or you may choose to extend your journey and travel into the future and document a prediction of what you believe this same location will look like when you are twenty years old.

Good luck on your journey!

Flight Director

How Time Flies, Inc.

Rubric:

1	2	3	4
Attempted Demonstration/ Does Not Meet	Partial Demonstration/ Partially meets	Proficient Demonstration/ Meets	Sophisticated Demonstrations/Exceeds

<p>Thank you for completing this assignment. Your project contained only 1 out of 3 required components: written, oral and visual. Your project has serious misconceptions about the relationship between this group of people and their physical environment.</p>	<p>Thank you for completing this assignment. Your project contained only 2 out of 3 required components: written, oral and visual. Your project shows only a partial understanding about the relationship between this group of people and their physical environment.</p>	<p>Thank you for completing this assignment. Your project demonstrated a complete and thorough understanding of the relationship between people and their physical environment as shown by a creation of a multimedia presentation that includes all three components requested: written, oral and visual.</p>	<p>Thank you for thinking beyond the past and present. Your multimedia presentation shows that you have thought about this geographical area and have documented, in a thoughtful and reasoned manner, a prediction of the physical changes that will be seen in this area when you are 20 years of age. Your project demonstrated a complete and thorough understanding of the relationship between people and their physical environment as shown by a creation of a multimedia presentation that includes all three components requested: written, oral and visual.</p>
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Reference list for Wabanaki Speakers

This is a list of tribal members to be used as guest speakers within the classroom. Please remember these people have offered their time to help create understanding of Wabanaki people and should be offered an honorarium.

1. James Eric Francis (Penobscot) 827-4168
Tribal Historian - Cultural and Historic Preservation Department
2. Bernard Jerome (MicMac) 769-2103 / 764-1972
Cultural Community Development Director
3. Roger Paul (Passamaquoddy) 796-2845
Director of the Health Center – Indian Township
4. Wayne Newell (Passamaquoddy) 796-2362
Director of Bicultural/Bilingual Education – Indian Township

FOUR SLIPS ACTIVITY

Beginning Instructions:

Each person needs to identify what they believe are the 4 things/ideas most important to them in this life. Write each item on one of the four slips of paper. (5 minutes)

Each person at your table is a member of your family, and all the tables are a part of a community. You are responsible for helping and supporting each other during this activity. Take a few minutes to get acquainted with each other and to review these values together. (10 minutes)

Activity:

(1st Contact): Announce that the activity is now going to begin, and while you are making this announcement, have helpers take one slip from each participant.

* (Treaty Period): Inform the participants that as a community they have come on really hard times. It is winter and the animals are not plentiful. The community is hungry and cold. Many members of the community especially elders and children are sick. But there is "Good News": The Great White Father has come and brought them gifts – food, blankets, and medicines. If they want this gift, each person in the group must give up another slip. Have them choose which slip they will give away. After they have given up their slips, let them know that there is not quite enough food or medicine to go around, but there are plenty of blankets. But the People are beginning to notice that people who are using the blankets are getting very sick. Give them a minute to talk among themselves.

(Removal Period): Neighbors are busy cutting down the trees, digging up the soil in large areas, putting up fences around the land, and killing off the animals that live there. The "Great White Father" sends another message to the people – "It has been decided that you can no longer live here. But we have found a place where you can go. Where you are going there will be plenty of food, supplies, and medicine." Force the people to all move back to one quarter of the room. If anyone fights or resists, take another piece of paper from them.

(Reservation Period): Let the people know the "rules" of the new land where they are now living. They are not allowed to leave the designated area without permission. Also have the helpers go around and review the slips people have left. If they have anything related to

spiritual values or cultural practices, take that slip away from them. Leave them crowded together for a minute and let them talk among themselves.

(Boarding Schools): Have the helpers go through the group – You could have the group form lines, line in front of each helper. Helpers will review their slips. Anyone who has children slips left will have them taken away to “Boarding Schools”. All the helpers should speak “Pig Latin” or some unfamiliar language and require the group to answer in that language. You explain in another language – preferably Pig Latin because they will be able to grasp some of your meaning – that the children are going to be taught how to live in this “new world”. If people resist – they get no rations.

(Termination): Announce that times have changed, many years have passed, and it is time to “improve” the lives of the people. A new plan has been developed: The idea of all of them being crowded into one place where there are no jobs and not enough food is Not Working. For anyone who is willing to move to the cities and give up their land, we promise them job training and jobs!!!! Those that leave should be taken away from those that stayed behind – and really crowd them up. For those that go to the city, “teach” them how to walk in a line moving backwards – And then tell them there are no jobs left for people who know how to walk in a line backwards.

Processing the Activity:

Have everyone go back to their tables and take 10 minutes to tell the Story of what happened to their family group.
Each group will report out to the larger group.

Education:

Talk about how each stage of the activity is designed to highlight each Of the 6 phases of colonization:

Initial contact – outright extermination

Treaty Period – transmittal of diseases and addictions and the Beginning of broken promises

Removal – coerced abandonment of relations with the land, plants and animals *

Reservation – coerced abandonment of religious and cultural underpinnings; restricted movement

Boarding Schools – loss of language and disruption of familial and kinship systems

Termination – obliteration of group identity

Add historical examples where appropriate and adequate time

Points to Make:

The purpose in establishing the historical context is to invite you to look at Indian families and communities in a new way.

For over 500 years, and continuing today, consistent efforts have been made to wipe out the culture and the distinct worldview

- * Culture is learned from the context we grow up in and is the way we make sense out of our experience – the way we organize our thoughts

- * An attack on culture – cultural violence – produces large scale trauma

- * To survive, people have to assimilate into the very culture that seeks to destroy them

- * It forces individuals and families to need to be “competent in 2 worlds”

- * Trauma is transmitted from generation to generation due to UNRESOLVED HISTORICAL GRIEF

- * Society says this grief is not warranted – conquered people syndrome

- * So there is no validation of the trauma

- * The cultural norms for grieving are prohibited

- * Ancestral bones are in museums

- * Society celebrates Columbus Day and Thanksgiving

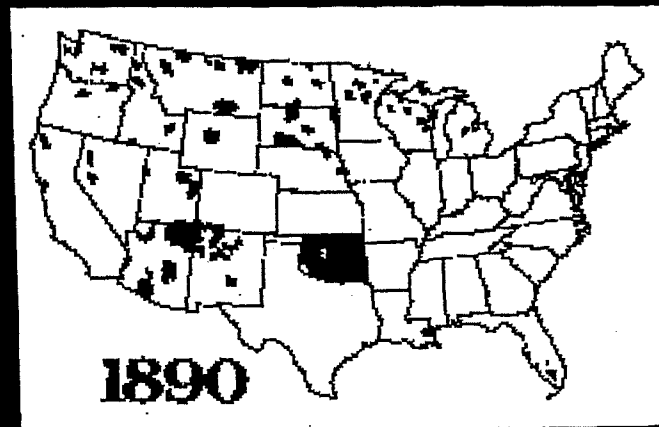
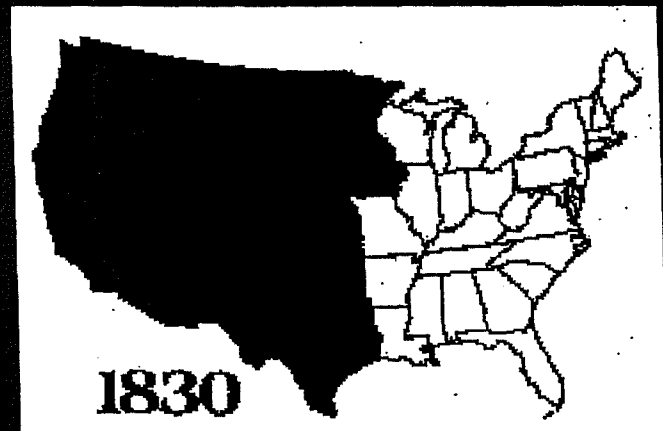
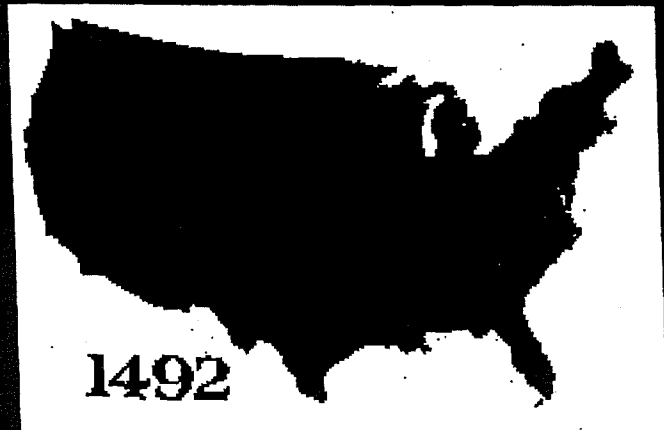
- * What cannot be talked about cannot be put to rest

- * Indian families today, carry the burden of both re-establishing the family/community and their traditions – and of starting a new healthy generational cycle

* CULTURE IS INTEGRAL TO HEALING SINCE CULTURAL
IDENTITY WAS THE REASON FOR THE TRAUMA

Created by: Wabanaki ICW (Indian Child Welfare) Coalition

Shrinking Indian Lands



Title: History

Grade level: Middle school 5-8

Content Area: Social Studies

Standards and Performance Indicators:

History:

A. Chronology:

Students will use the chronology of history and major eras to demonstrate the relationships of events and peoples.

Essential Understanding:

Wabanaki People have shown cultural and physical sustainability throughout time despite massive changes.

Essential Question 1:

How have the Wabanaki shown cultural and physical sustainability?

Key concepts/Knowledge/Skills:

- 1) What is culture?
- 2) What does it mean to sustain a culture?
- 3) What does it mean to sustain physically?
- 4) Adaptation
- 5) Change/Continuity
- 6) Wabanaki culture historically
- 7) Wabanaki culture today

Instructional Strategies and Activities:

- 1) KWL Chart
- 2) T-charts
- 3) Web quests
- 4) Jigsaw
- 5) Illustrated timeline (Please see attached timeline)

Formative Assessment(s):

- 1) Share information from the jigsaw
- 2) Observation of participation in KWL chart construction
- 3) Observation of participation in t-chart construction
- 4) Have students collect articles about Wabanakis in the newspaper and write an ongoing journal on what the Wabanaki perspective would be.

Resources:

- 1) Neil Rolde, Unsettled Past: Unsettled Future
- 2) Pauleena MacDougall, The Penobscot Dance of Resistance: Tradition in the History of a People

- 3) Wabanakis of Maine and the Maritimes (teacher and student resource)
- 4) Changes in the Land William Cronon (Land Use Changes) teacher resource
- 5) Abenaki (Landau)
- 6) Katahdin" Wigwam's Tales of the Abnaki Tribe by Molly Spotted Elk
- 7) Video: Barbara Francis about basket making (change from functional to marketable)
- 8) Crossing the Starlight Bridge by Alice Mead
- 9) The Handicrafts of the Modern Indians of Maine by Frannie Hardy Eckstorm
- 10) Passamaquoddy Community Vision 1996 by White Owl Press
- 11) Penobscot Man by Frank G. Speck

Essential Question 2:

Native 'worlds' were turned upside down after European exploration and settlement. What effects did these events have on Wabanaki people?

Key concepts/Knowledge/Skills:

- 1) Which Europeans explorers came?
- 2) Where did the Europeans go?
- 3) What did the Europeans do?
- 4) How did the Wabanaki tribes react?
- 5) How did the Wabanaki tribes' lives change?

Instructional Strategies and Activities:

- 1) Four Slips activity (Please see attached)
- 2) TV News Show
- 3) Guest speakers (Please see attached list)
- 4) Color a map to show Wabanaki areas past and present (Have included a map of the shrinking Indian lands)
- 5) Passing Disease Activity

Formative Assessment(s):

- 1) Skit
- 2) Production of News Show
- 3) Colored Map
- 4) Participation in Passing Disease Activity

Resources:

- 1) Finding Katahdin by Amy Hessinger
- 2) Wabanakis of Maine and the Maritimes
- 3) Dawnland Encounters by Colin G. Calloway
- 4) Twelve Thousand Years: American Indians in Maine by Bruce Bourque
- 5) Maliseet Micmac, First Nations of the Maritimes by Edith Favour
- 6) American Indian Holocaust and Survival, A Population History Since 1492 by Russell Thornton
- 7) The Abenaki by Colin G. Calloway
- 8) The Abenaki by Elaine Landau

Scenario:

Gottalearnit Publishing Company is planning to publish a new text titled Maine: Past and Present. Unfortunately, they are not planning on including Wabanaki history in the text. Write a letter to the publisher to persuade the publisher to include a chapter on Wabanaki history. Choose one event that demonstrates the effect of historical change on Wabanaki daily life.

Rubric:

Standard & Performance Indicator	1 Does not meet	2 Partially Meets	3 Meets	4 Exceeds
History A. Chronology 1. Describe the effects of historical changes on daily life.	The letter does little or nothing to describe the position and how the event effects the historical changes on daily life.	The letter partially describes the position and how the event effects the historical changes on daily life. It includes some accurate and relevant information.	The letter clearly describes the position and how the event effects the historical changes on daily life. Information is accurate and relevant.	The letter meets criteria of a 3 and the student will research a current Wabanaki issue and predict how it might effect the daily lives of the Wabanaki.

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Timeline Visual

/CONTACT/

First 12,000 Years

Recent 500 years

FOUR SLIPS ACTIVITY

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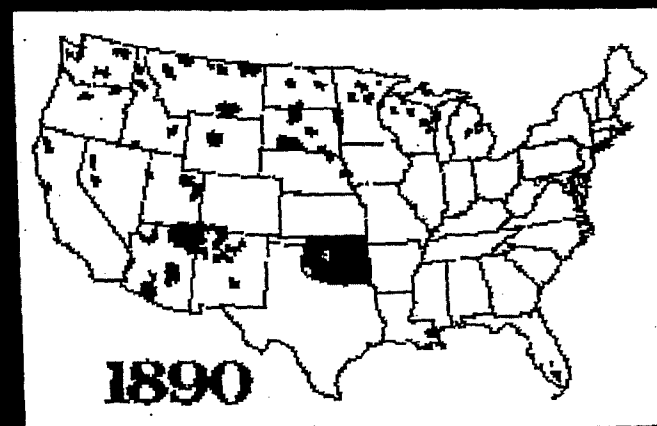
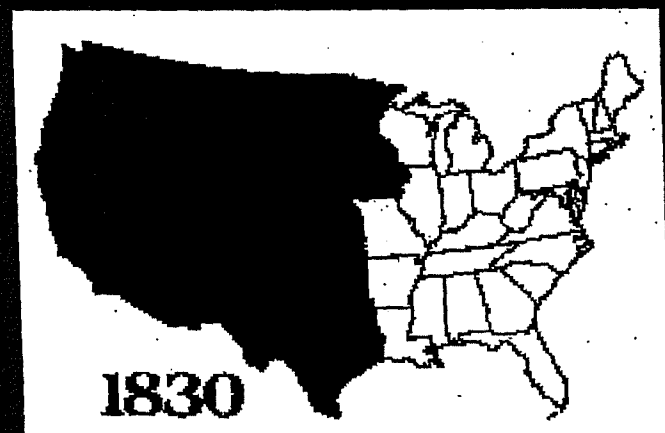
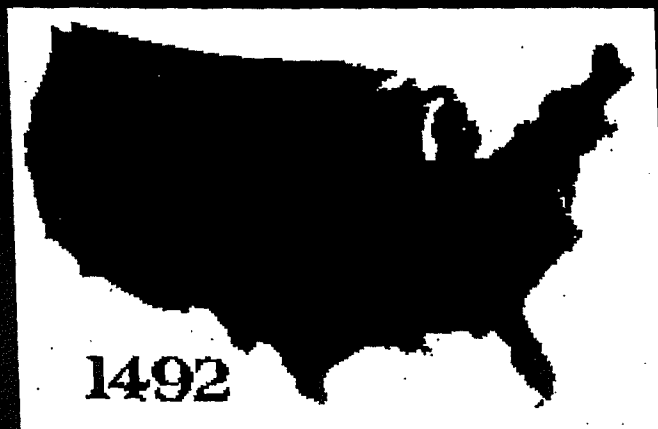
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* CULTURE IS INTEGRAL TO HEALING SINCE CULTURAL
IDENTITY WAS THE REASON FOR THE TRAUMA

Shrinking Indian Lands



Title: Culture

Grade level: Elementary 3-4

Content Area: Social Studies

Standards and Performance Indicators:

History

C: Historical Inquiry, Analysis, and Interpretation.

Students will identify changes currently occurring in their daily lives and compare these to changes in daily life during a specific historic era*

(*The era we will focus on is the period of contact; defining worldview before contact and how it has changed after contact)

Essential Understanding:

Wabanaki worldview is rooted in respect for the interdependency of life.

Essential Question 1:

What is worldview? What is the Wabanaki worldview?

Key Concepts/Knowledge/Skills:

Define worldview and components of worldview. (Worldview circle diagram reference.)

Instructional Strategies and Activities:

1. Define own worldview using circle chart. (large group discussion recorded on large circle chart.)
2. KWL on Worldview of the Wabanaki (assess for what the students know and what they need to know especially noting stereotypes and limited perspectives)
3. Show scale timeline of traditional/contact/contemporary time periods.

-----/contact/-----
First 12,000 years *Recent 500 years*

This will exemplify how long Wabanaki worldview was occurring before European contact and how relatively little time has been spent in contemporary times under the European influence.

4. Set up Worldview Portfolio: A folder/binder that is organized based on worldview components circle chart. This portfolio will be used to organize year long Maine Studies units on elements of Wabanaki and Maine studies (i.e. when discussing current Maine government, discuss concepts of consensus/power etc. w/ in context of Wabanaki worldview as well and how it has changed over time-continue to collect artifacts that represent conversations/lessons exemplifying worldview from multiple perspectives in Maine studies).

Formative Assessment(s):

Reflective paragraph/checklist on portfolio collections at end of year.

Resources:

1. Timeline visual (Attached)

2. Portfolios/reflective prompts on portfolios
3. Overhead/chart of Worldview components and copies for each student

Essential Question 2:

How do Wabanaki people show respect for interdependency of life through stories, coexistence, consensus, and conservation?

Key Concepts/Knowledge/Skills:

1. Define interdependency through literature and discussions. (Introduce coexistence, consensus, and conservation vocabulary in ongoing lessons revolving around Worldview Portfolio throughout year)
2. Defining primary sources and using them to build understanding.

Instructional Strategies and Activities:

1. Teambuilding activity of choice to give students the experience of interdependency (i.e. a team initiative that involves all students). After the activity, discuss how this felt and *come to a consensus on a definition for interdependency*.
2. Using one primary source and one traditional tale source, exemplify interdependence from Wabanaki perspective through stories. Read stories together and extract examples of interdependency and add to class definition of interdependency.

Formative Assessment(s):

1. Class definition of interdependency: allow it to become a cornerstone of the expectations in classroom and check in frequently to see if understanding of the concept has happened and utilized by students as seen in behavior.
2. Write a paragraph or story of your own to define a time in which you felt a feeling of interdependence and how does it show our definition of interdependence?

Resources:

1. Wigwam Tales by Molly Dallis
2. Wabanakis of Maine and the Maritimes

Essential Question 3:

What has changed and remained the same about Wabanaki worldview over time?

Key Concepts/Knowledge/Skills:

1. Differentiating between time periods in history-traditional vs. contemporary.
2. Defining point of change: contact/invasion of European groups
3. Understanding of worldview components as they existed in traditional times and as they now exist in contemporary times.

Instructional Strategies and Activities:

1. Using scale timeline, differentiate time periods so *traditional and contemporary* time periods are common vocabulary (stress that in order to understand worldview over time, Indians are not the stereotypic images from plains in 1850; the culture has grown with the times). Use a Venn diagram to compare time periods.

2. Define contact/invasion of European groups. (Encounter w/multiple perspectives as discussion around Columbus Day?)
3. Within Maine studies, explore each worldview component as it relates to traditional and contemporary Wabanaki culture and its relation to your own worldview. (i.e. in lessons on mapping US borders, discuss how borders looked before contact and how they changed after contact as well as intergrate concepts of communal ownership perspective of Wabanaki worldview). (Map showing shrinking of Indian land is attached.)

Formative Assessment(s):

Wabanaki Worldview Assessment (Venn diagram and reflective comparison LAD activity and rubric

Worldview Component	Traditional Wabanaki Worldview	Contemporary Wabanaki Worldview	Your own Worldview
Land	Communal, usage all over North America	4 maps showing shrinking territory, reservations in limited space	Borders today, concept of land ownership and acquisition at any cost
Oral traditions/Stories	To teach, pass on customs	To teach, pass on customs	To teach, pass on customs-technology influenced?
History	Indigenous cultures	Survival in response to contact/invasion	European centric view
Housing	Wigwam	Modern homes	Modern homes
Science	Medicinal, agricultural, conservation	Medicinal, agricultural, conservation	Medicinal, technology, needing emphasis on conservation
Education	At home	Boarding schools, public schools, reservation schools w/own canon of content	Public/private schools w/loaded canon of content
Technology	Tools and usage	Modern conveniences	Modern conveniences
Family	Clans	Broken-disbanded and separated, w/in families, divorce	Broken- divorce
Government	Consensus	Tribal independence in governance as well as US government representation	Capitalist, democratic (tainted at best...oxymoron?)
Art			

Health systems	Herbal, medicine man	Doctor, herbal and medicine	Doctor, pills, turning to herbal
Economy/industry	Communal	Communal yet capitalist by necessity Baskets/guides	Capitalist Blueberry, lobster, logging

Resources:

1. Wabanakis of Maine and the Maritimes (to define traditional/contemporary worldview components)
2. Encounter – Yolen
3. Rethinking Columbus -

Summative Assessment:

Dear Fourth Graders,

For the last few weeks, we have been learning about the Wabanaki Indians of Maine. We have discussed many different issues and events which have influenced the Wabanaki worldview throughout history. Follow the steps listed below to do this assessment to show what you have learned.

STEP ONE: Think about some of the issues which are a part of Wabanaki history. Choose one of these issues. You should choose an issue that has changed the Wabanaki worldview in some ways and let it stay the same in some ways.

STEP TWO: Think about the ways this issue has influenced the Wabanaki worldview, both in the past and in the present. Think about the ways in which the worldview has changed and how it has stayed the same.

STEP THREE: Do a Venn Diagram on chart paper

- A. In the traditional part of the circle, list at least two beliefs about the issue you chose which the Wabanakis had in the past.
- B. In the contemporary part of the circle, list at least two beliefs about the issue that Wabanakis have in the present.
- C. In the area of the Venn Diagram in which the circles overlap, list at least one idea that has not changed throughout Wabanaki history.

STEP FOUR: Write an essay which has two paragraphs.

- A. In the first paragraph, compare the differences between the traditional and the contemporary Wabanaki worldviews.
- B. In the second paragraph, explain why you wrote what you did in the part of the diagram where the circles overlap.

STEP FIVE: Read the scoring rubric to see if you think you have done your best work on this assessment. Decide if you want to work for a 4 (exceeds the standard) on this assessment. If you do, follow Steps Six and Seven.

STEP SIX: Add a third circle to the Venn Diagram showing how the Wabanaki worldview of this issue might change in the future.

STEP SEVEN: Write a paragraph explaining why these changes would take place.

Scenario:

Rubric:

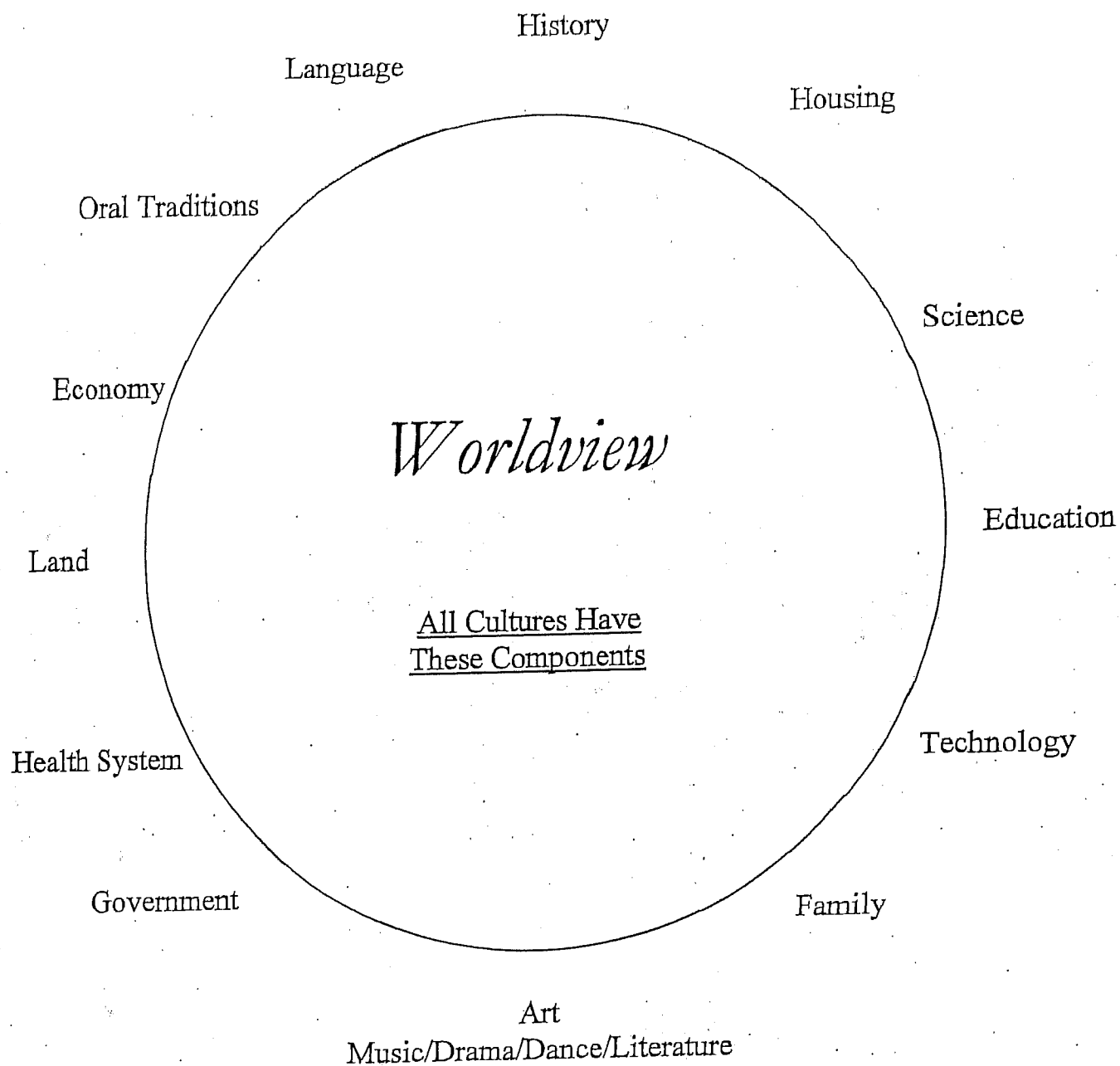
Performance Indicator	1: Attempted Demonstration Does Not Meet	2: Partial Demonstration Partially Meets	3: Proficient Demonstration Meets	4: Sophisticated Demonstration Exceeds
History: C1: Students will identify changes currently occurring in their daily lives and compare these to changes in daily life during a specific historic era. <i>Venn Diagram</i>	On venn diagram, student cites less than 3 total examples of traditional, enduring, and/or contemporary worldviews about a chosen component. (0-2 total examples)	On venn diagram, student cites 3-4 total examples of traditional, enduring, and/or contemporary worldviews about a chosen component. (3-4 total examples)	On venn diagram, student cites 2 examples of traditional worldview about a chosen component, 1 enduring examples of worldview about a chosen component, and 2 examples of contemporary worldview about a chosen component (5 total examples.)	On venn diagram, student cites more than 2 examples of traditional worldview about a chosen component, more than 1 enduring example of a worldview about a chosen component, and more than 2 examples of contemporary worldview about a chosen (6+ total examples)
<i>Reflective Comparison</i>	Student is unable to specify why change may have occurred to worldview after Contact <u>and/or</u> why worldview may have endured after Contact.	In reflective paragraph, students specify why change may have occurred to worldview after Contact <u>or</u> why worldview may have endured after Contact	In reflective paragraph, students specify why change may have occurred to worldview after Contact <u>and</u> why worldview may have endured after Contact.	In reflective paragraph, students specify why change may have occurred to worldview after Contact <u>and</u> why worldview may have endured after Contact. Student is also able to <u>predict</u> future changes to worldview.

Timeline Visual

/CONTACT/

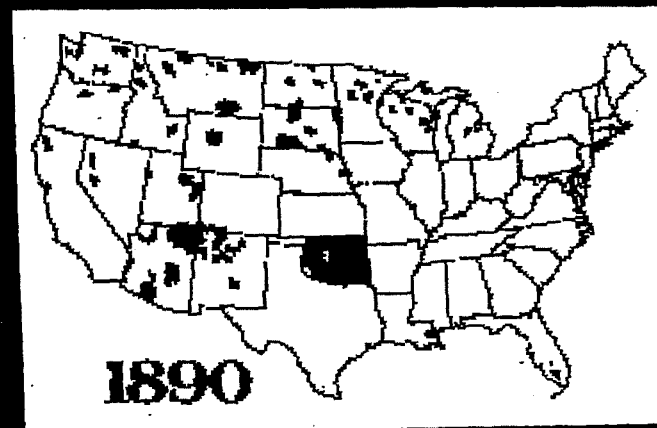
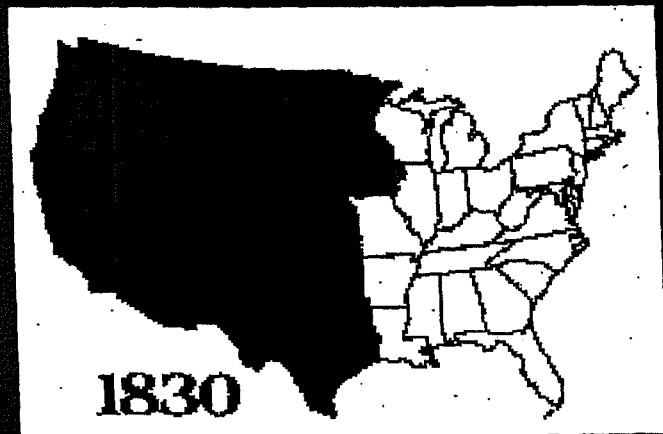
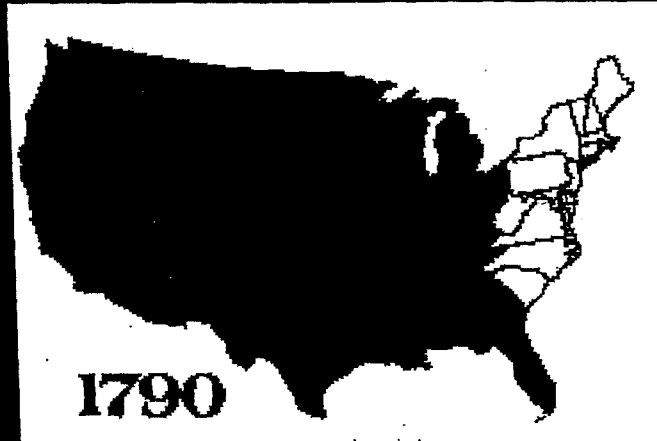
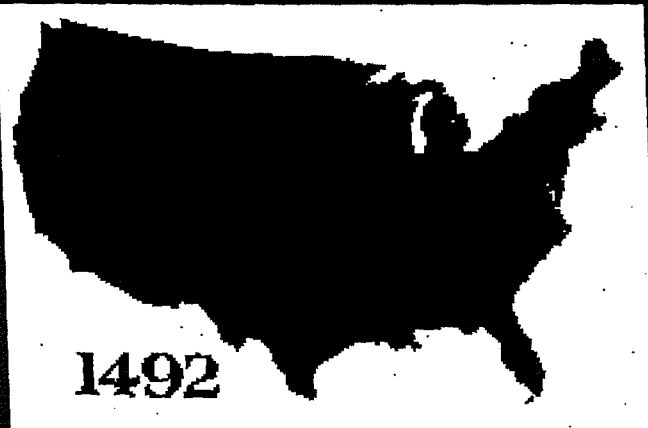
First 12,000 Years

Recent 500 Years



Source: Carol Cornelius

Shrinking Indian Lands



Title: Culture

Grade Level: Middle School (5-8)

Content Area: Social Studies

Standards and Performance Indicators:

History:

C: Historical Inquiry, Analysis, and Interpretation

Students will learn to evaluate resource material such as documents, artifacts, maps, artworks, and literature, and to make judgments about the perspectives of the authors and their credibility when interpreting current historical events.

C2:

Explain why historical accounts of the same event sometimes differ and relate this explanation to the evidence presented by the author or the point of view of the author.

Essential Understanding:

Unequal power relationships have lead to historical injustices, stereotyping, prejudice, racism, and genocide of Wabanaki people.

Essential Question 1:

What is power and who has it?

Key Concepts/Knowledge/Skills:

1. Power
2. Historical injustice
3. Stereotyping
4. Prejudice
5. Racism
6. Genocide

Instructional Strategies and Activities:

1. Utilize the school setting to brainstorm who has the power to make decisions in the school.
2. List and categorize types of power using the brainstorming session from above (i.e. political, economic, and personal power). This could be done through group discussion or a role play.
3. Use current events centering around Wabanaki people to understand who has power (the Wabanakis? Maine government? Federal government?)

Formative Assessment(s):

Q1) For homework, each student should find an article in the *Bangor Daily News* or *Portland Press Herald* (online or print version) having to do with Wabanakis. They should read the article, summarize it, and then answer the essential question: Who has the power (in this situation)?

Resources:

Newspapers (online or printed version). Refer to the Bangor Daily News (www.bangordailynews.com) or The Portland Press Herald (<http://pressherald.maine.com>)

Essential Question 2:

How and why do ethnic groups become de-humanized by racism?

Essential Question 3:

What were/are the power relationships between Wabanaki and Euro-Americans?

Key Concepts/Knowledge/Skills:

1. Ethnicity
2. De-humanization
3. Racism
4. Stereotyping
5. Power relationships

Instructional Strategies and Activities:

1. Four Slips Activity (attached) Blue Eyes/Brown Eyes Scenario
 2. Stereotype Quiz
 3. Watch a clip from any video that shows Indian stereotypes (i.e. *Dances With Wolves*, any John Wayne western). As a class, list the stereotypes found. (This clip could then be compared with a more realistic account of the tribe(s) featured in the film.)
 4. Show students examples of stereotypical figurines, images, etc.
- Example: "I is for Indian" in an ABC book

Formative Assessment(s):

Each student will use a picture book to list stereotypes of Indians. They should then answer the essential question: How and why are Wabanakis de-humanized by racism?

Resources:

1. Video
2. Picture book(s)
3. Stereotype Quiz

Essential Question 3:

What were/are the power relationships between Wabanaki and Euro-Americans?

Key Concepts/Knowledge/Skills:

1. Euro-Americans
2. Wabanaki
3. Assimilation
4. Power relationships

Instructional Strategies and Activities:

1. *Where the Spirit Lives* video

Formative Assessment(s):

1. Students should create a reaction journal to the video so that they can jot down their feelings or impressions of the plight of the 13-year old girl who is forced to attend boarding school.
2. Students should fill in a data retrieval chart (graphic organizer) that looks like the following:

	Power Relationships	Examples of de-humanization of self or others or stereotypes
Amelia		
Teacher		
Priest		
Indian Agent		
Mother		

Resources:

Where the Spirit Lives video

In the White Man's Image video (suggested for teacher viewing)

Summative Assessment:

Criteria:

Component #1:

- List and discuss three examples of student experience at the boarding school
- List and discuss three examples of how nuns viewed students' experiences

Component #2:

- Discuss the school's mission
- Discuss what native parents knew about the school

Component #3:

- List and discuss three examples of the de-humanizing aspects of assimilation
- List and discuss three examples of white rationale for student treatment

Component #4:

- To exceed the standard, compare the de-humanizing experience of Wabanaki children at the boarding school to a 20th century example of de-humanization.

Scenario:

Dear Student,

We have been studying the concept of unequal power as it relates to Wabanaki people. Your role in this assessment is to become an investigative reporter. Your mission is to read and examine the two opposing primary sources that focus on Wabanaki youth attending boarding school in Nova Scotia. You will then write a newspaper article to be read by the public. Keeping in mind that your job as a good reporter is to be fair and neutral, answer the following questions from both perspectives – native and whites.

1. What was the experience of the students?
2. What was the mission of the school?
3. What were the de-humanizing aspects of the assimilation process?

[Source for readings: Out of the Depths, by Isabella Knockwood]

Rubric:

Scoring Guide Issue/Event Analysis	1 Does not meet	2 Partially meets	3 Meets	4 Exceeds
History C – Historical Inquiry, Analysis, and Interpretation 2. Explain why historical accounts of the same event sometimes differ and relate this explanation to the evidence presented by the author or the point of view of the author.	Student shows either lack of understanding of inaccuracies of historical events.	Student partially explains both points of view for each of the three questions.	Student explains both points of view for each of the three questions.	Student explains both points of view for each of the three questions and thoroughly compares the boarding school issue to a 20 th century example of de- humanization.

FOUR SLIPS ACTIVITY

Beginning Instructions:

Each person needs to identify what they believe are the 4 things/ideas most important to them in this life. Write each item on one of the four slips of paper. (5 minutes)

Each person at your table is a member of your family, and all the tables are a part of a community. You are responsible for helping and supporting each other during this activity. Take a few minutes to get acquainted with each other and to review these values together. (10 minutes)

Activity:

(1st Contact): Announce that the activity is now going to begin, and while you are making this announcement, have helpers take one slip from each participant.

* (Treaty Period): Inform the participants that as a community they have come on really hard times. It is winter and the animals are not plentiful. The community is hungry and cold. Many members of the community especially elders and children are sick. But there is "Good News": The Great White Father has come and brought them gifts – food, blankets, and medicines. If they want this gift, each person in the group must give up another slip. Have them choose which slip they will give away. After they have given up their slips, let them know that there is not quite enough food or medicine to go around, but there are plenty of blankets. But the People are beginning to notice that people who are using the blankets are getting very sick. Give them a minute to talk among themselves.

(Removal Period): Neighbors are busy cutting down the trees, digging up the soil in large areas, putting up fences around the land, and killing off the animals that live there. The "Great White Father" sends another message to the people – "It has been decided that you can no longer live here. But we have found a place where you can go. Where you are going there will be plenty of food, supplies, and medicine." Force the people to all move back to one quarter of the room. If anyone fights or resists, take another piece of paper from them.

(Reservation Period): Let the people know the "rules" of the new land where they are now living. They are not allowed to leave the designated area without permission. Also have the helpers go around and review the slips people have left. If they have anything related to

spiritual values or cultural practices, take that slip away from them. Leave them crowded together for a minute and let them talk among themselves.

(Boarding Schools): Have the helpers go through the group – You could have the group form lines, line in front of each helper. Helpers will review their slips. Anyone who has children slips left will have them taken away to “Boarding Schools”. All the helpers should speak “Pig Latin” or some unfamiliar language and require the group to answer in that language. You explain in another language – preferably Pig Latin because they will be able to grasp some of your meaning – that the children are going to be taught how to live in this “new world”. If people resist – they get no rations.

(Termination): Announce that times have changed, many years have passed, and it is time to “improve” the lives of the people. A new plan has been developed: The idea of all of them being crowded into one place where there are no jobs and not enough food is Not Working. For anyone who is willing to move to the cities and give up their land, we promise them job training and jobs!!!! Those that leave should be taken away from those that stayed behind – and really crowd them up. For those that go to the city, “teach” them how to walk in a line moving backwards –And then tell them there are no jobs left for people who know how to walk in a line backwards.

Processing the Activity:

Have everyone go back to their tables and take 10 minutes to tell the Story of what happened to their family group.
Each group will report out to the larger group.

Education:

Talk about how each stage of the activity is designed to highlight each Of the 6 phases of colonization:

Initial contact – outright extermination

Treaty Period – transmittal of diseases and addictions and the

Beginning of broken promises

Removal – coerced abandonment of relations with the land, plants and animals

Reservation – coerced abandonment of religious and cultural underpinnings; restricted movement

Boarding Schools – loss of language and disruption of familial and kinship systems

Termination - obliteration of group identity

Add historical examples where appropriate and adequate time
Points to Make:

The purpose in establishing the historical context is to invite
you to look at Indian families and communities in a new way.

For over 500 years, and continuing today, consistent efforts
Have been made to wipe out the culture and the distinct
worldview

- * Culture is learned from the context we grow up in and is
the way we make sense out of our experience – the way we organize
our thoughts

- * An attack on culture – cultural violence – produces large
scale trauma

- * To survive, people have to assimilate into the very culture
that seeks to destroy them

- * *It forces individuals and families to need to be "competent
in 2 worlds"*

- * Trauma is transmitted from generation to generation due
to UNRESOLVED HISTORICAL GRIEF

- * Society says this grief is not warranted – conquered
people syndrome

- * So there is no validation of the trauma

- * The cultural norms for grieving are prohibited

- * Ancestral bones are in museums

- * Society celebrates Columbus Day and Thanksgiving

- * What cannot be talked about cannot be put to rest

- * Indian families today, carry the burden of both re-
establishing the family/community and their traditions – and of
starting a new healthy generational cycle

* CULTURE IS INTEGRAL TO HEALING SINCE CULTURAL
IDENTITY WAS THE REASON FOR THE TRAUMA

Created by: Wabanaki ICW (Indian Child Welfare) Coalition

Title: Tribal Government and Political Systems

Grade Level: 3-4

Content Area: Social Studies

Standards and Performance Indicators:

Civics and Government:

D. International Relations:

Students will understand the political relationships among the United States and other nations. Students will be able to:

1. Identify examples of how the United States interacts with other countries (e.g., trade, treaties).
2. State a position on an issue or subject of importance in social studies and use logic to defend it.

Essential Understanding:

Sovereignty is critical to the independence and survival of Wabanaki peoples.

Essential Question 1:

What does it mean to be sovereign and independent?

Key Concepts/Knowledge/Skills:

- 1) Sovereignty
- 2) Self determination
- 3) Independence
- 4) Treaties

Instructional Strategies and Activities:

- 1) Vocabulary activities
- 2) Research on treaties
- 3) Class discussion.

Formative Assessment:

- 1) Demonstrate knowledge of vocabulary by using in a sentence.
- 2) Role playing on classroom sovereignty.

Resources:

- 1) Encounters in the Dawn Land by Colin Calloway
- 2) Assorted American Indian Magazines
- 3) Assorted age appropriate books on sovereignty

Essential Question 2:

Where does tribal sovereignty come from?

Key Concepts/Knowledge/Skills:

- 1) Inherent rights
 - 2) Tribal sovereignty
-

Instructional Strategies and Activities:

Identification of inherent rights and class discussion

Formative Assessment:

Discussion of tribal sovereignty and inherent rights. Re-evaluate what these terms mean.

Resources:

- 1) Assorted American Indian Magazines
- 2) Assorted age appropriate books
- 3) Wabanaki.com (teachers)
- 4) Teacher resource: Diana Scully, MITSC

Essential Question 3:

How is sovereignty critical to the survival of Wabanaki people?

Key Concepts/Knowledge/Skills:

- 1) Wabanaki
- 2) Survival
- 3) Critical
- 4) Culture circle (Attached)

Instructional Strategies and Activities:

- 1) Culture Circle Survival Activity
Kids make collage of culture circle and then discuss as each piece is eliminated.

Formative Assessment:

Made cultural circle and connection with follow-up discussion.

Resources:

- 1) Assorted American Indian Magazines
- 2) Assorted age appropriate books
- 3) Wabanaki Guest Speakers (Please see attached list for reference)
- 4) Wabanaki: A New Dawn, video
- 5) Abbe.com (teachers)
- 6) Wabanaki.com (teachers)

Summative Assessment:

A checklist of key components for the summative assessment:

Your work must include:

Component #1:

* The final written component clearly identifies examples of why sovereignty is important to Wabanaki peoples.

* To present substantial evidence of relevant information.

* Effectively demonstrate understanding of sovereignty of Wabanaki peoples.

Scenario:

Letter:

Dear Students,

Congratulations! You have been hired to be a journalist for our class publication because of your knowledge of sovereignty and its importance to Wabanaki peoples.

Your mission is to educate your community about this important concept. To do this, your tasks will be

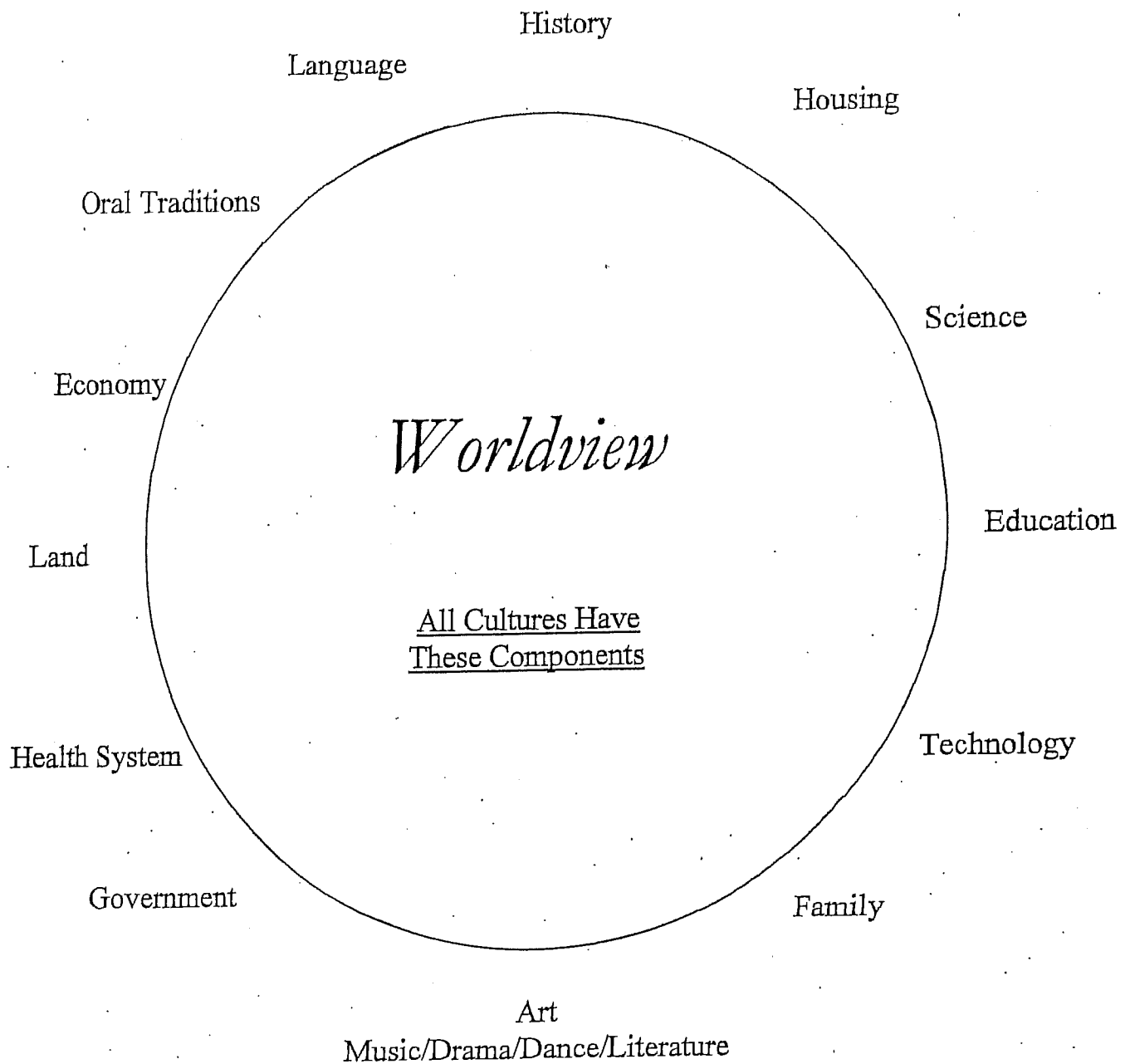
- To write an article that clearly identifies examples of why sovereignty is important to Wabanaki peoples.
- To present substantial evidence of relevant information.
- Effectively demonstrate understanding of sovereignty of Wabanaki peoples.

Again, congratulations on your new job!

Rubric:

Standard & Performance Indicators	1 Attempted Demonstration Does Not Meet	2 Partial Demonstration Partially Meets	3 Proficient Demonstration Meets	4 Sophisticated Demonstration Exceeds
Civics and Government D. International Relations 1. Identify examples of how the US interacts with other countries (e.g. trade, treaties) Source of evidence: Written article	The article <u>does not state</u> a position and rarely mentions why sovereignty is important to Wabanaki peoples. There is <u>little or no evidence</u> of relevant information. The article <u>does not demonstrate</u> understanding of the importance of sovereignty to Wabanaki	The article <u>partially states</u> why sovereignty is so important to Wabanaki peoples. The is <u>some supporting evidence</u> of relevant information. The article is <u>moderately effective in demonstrating</u> understanding of the importance of sovereignty to	The article <u>clearly identifies</u> examples of why sovereignty is important to Wabanaki peoples. There is <u>substantial evidence</u> of relevant information. The article <u>effectively demonstrates</u> understanding of the importance of sovereignty to	The article <u>contains all the information</u> found in rubric #3, and <u>also identifies questions</u> that the students still have about sovereignty.

	peoples.	Wabanaki peoples.	Wabanaki peoples.	
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Source: Carol Cornelius

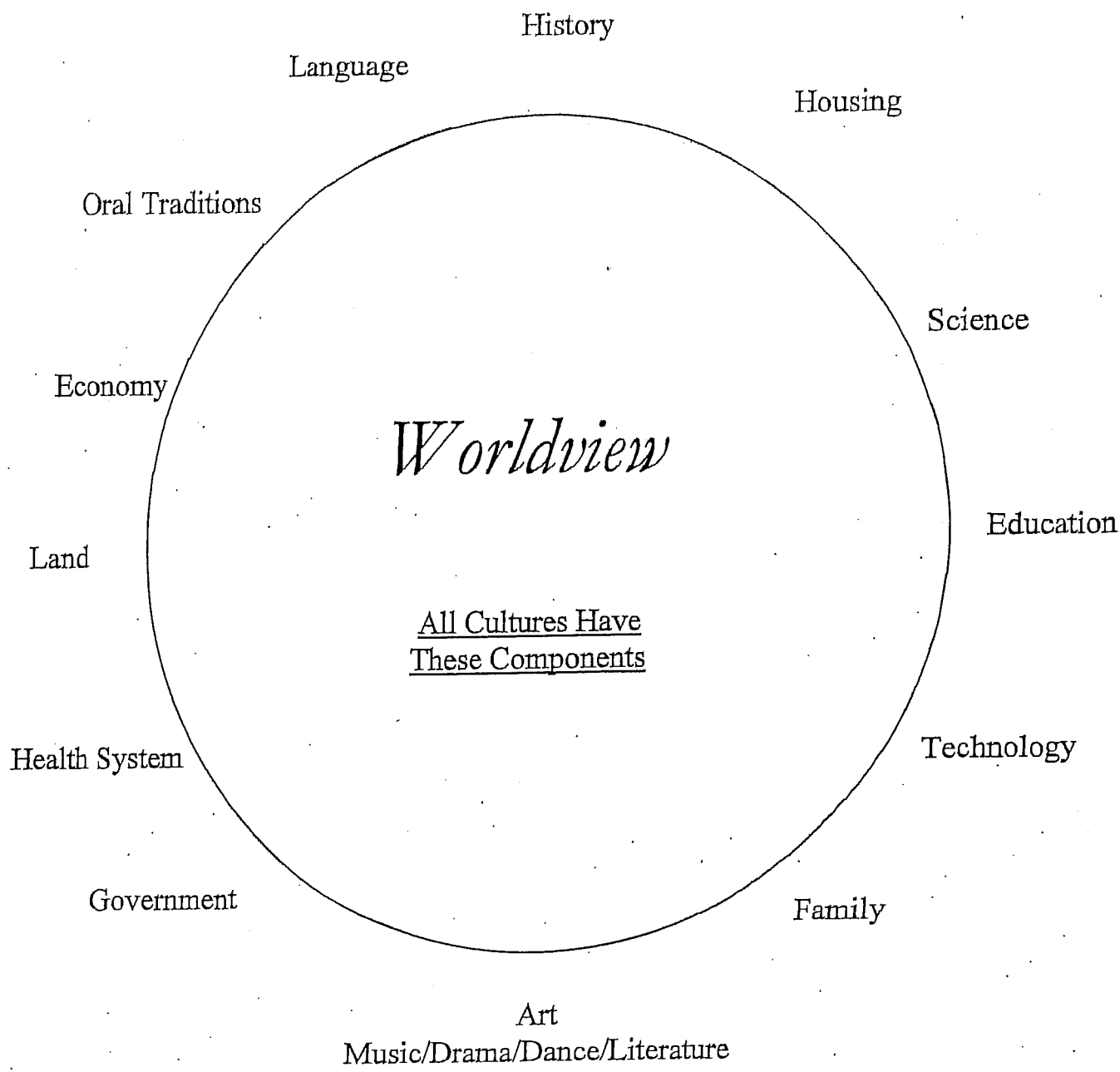
Reference list for Wabanaki Speakers

This is a list of tribal members to be used as guest speakers within the classroom. Please remember these people have offered their time to help create understanding of Wabanaki people and should be offered an honorarium.

3 } Revise
phase

1. James Eric Francis (Penobscot) 827-4168
Tribal Historian - Cultural and Historic Preservation Department
2. Bernard Jerome (MicMac) 769-2103 / 764-1972
Cultural Community Development Director
3. Roger Paul (Passamaquoddy) 796-2845
Director of the Health Center – Indian Township
4. Wayne Newell (Passamaquoddy) 796-2362
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Will add Richard Silliboy
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Title: Tribal Gov't & Political Systems

Grade Level: 7

Content Area: Social Studies

Standards and Performance Indicators:

Civics and Government:

B. Purpose and Types of Government:

Students will understand the types and purposes of governments, their evolution, and their relationships with the governed. Students will be able to:

1. Assess competing ideas about the purposes governments should serve (e.g., individual rights versus collective rights).

Essential Understanding:

Wabanaki tribal governments are independent, interdependent, and sovereign, and influenced by cultural traditions.

Essential Question 1:

How are tribal governments structured? How are tribal governments independent and interdependent?

Key Concepts/Knowledge/Skills:

1. Government – US and Tribal
2. Independence
3. Interdependence

Instructional Strategies and Activities:

Create flow chart

Formative Assessment:

Venn diagram comparing and contrasting tribal government structure to Maine State government.

Resources:

1. Appropriate readings
2. Guest Speaker (Please refer to attached list)

Essential Question 2:

What services do tribal governments provide?

Key Concepts/Knowledge/Skills:

Understanding of what government services are provided in both US and tribal communities.

Instructional Strategies and Activities:

1. Build a collage (group)
2. Class discussion

Formative Assessment:

Create a brochure

Resources:

1. Brainstorming services provided by Federal, State and Local governments
2. Research services provided by Tribal governments

Essential Question 3:

What issues do the Wabanaki tribal government deal with?

Key Concepts/Knowledge/Skills:

Understanding of what issues are at government levels and compare to tribal government and their role in issues within communities.

Instructional Strategies and Activities:

1. Informal discussion
2. Rotating charts

Formative Assessment:

Formative list of at least 5 reasons supporting and at least 5 reason opposing an issue.

Resources:

1. Videos (e.g., The Penobscots and Their River).
2. Guest speakers (Please refer to attached list)
3. Web sites (Please refer to attached list)

Essential Question 4:

What were the cultural traditions of tribal governments and how do these traditions impact them today?

Key Concepts/Knowledge/Skills:

Understanding of cultural traditions. Influence of traditions in today's tribal government.

Instructional Strategies and Activities:

1. embedded
2. embedded
3. embedded

Formative Assessment:

Have children list cultural traditions in their own families. Compare with the cultural traditions of the Wabanaki people.

Resources:

Rethinking Columbus -

Summative Assessment:

Create a magazine article by interviewing a Wabanaki personality from the past and answering questions to demonstrate an understanding of the basic introductory information presented during the lessons about the Wabanaki people.

Scenario:

Radio Interview

You are a weekly radio personality who has a show titled "Shadows From The Past". Each week you choose interesting people from the past to interview for your radio program.

Directions:

This week you will be interviewing Louis Sockalexis, a Wabanaki Indian who played Major League baseball for the Cleveland Indians. For this assessment you will play the role of both the interviewer AND the person being interviewed (Louis Sockalexis). During this interview, you must present the following questions to Mr. Sockalexis. The answers that you provide while playing the role of Mr. Sockalexis will demonstrate an understanding of the basic introductory information presented to you during your lessons about the Wabanaki people.

1. Who are the Wabanaki people?
2. What does the term Wabanaki mean?
3. Where are Wabanaki communities found today?
4. What are some stereotypes and misconceptions about Wabanaki that you encountered throughout your baseball career?
5. What are some contributions made to society throughout history by Wabanaki people?

Rubric:

7 th Grade Social Studies	1 Attempted Demonstration (Does not Meet)	2 Partial Demonstration (Partially Meets)	3 Proficient Demonstration (Meets)	4 Sophisticated Demonstration (Exceeds)
Scoring Rubric: 5-8 Middle School Level 2004-2005 Central Middle School				
Standard: Civics and Government: Purposes and Types	Your magazine article: *ineffectively states the issue.	The magazine article contains: *a statement of the issue or event and its	The magazine article contains: *a statement of the issue or event and its	The magazine article contains: *all of the requirements to attain a 3 AND

Indicator: B5 Assess competing ideas about the purposes governments should serve (e.g., individual rights vs collective rights)	*has less than 2 significant components	significance *a description of 2 significant components of the issue. *only a partial understanding of the Wabanaki perspectives on the issue or event *conclusions that are not fully developed	significance *a description of 3 significant components of the issue *a complete understanding of the Wabanaki perspectives on the issue or event *conclusions that are logical and consistent with the analysis	extends the thought process by: *thoroughly describing how historical cultural traditions are embedded in the Wabanaki perspective on this issue.
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Director of Bicultural/Bilingual Education – Indian Township

Title: Territories

Grade Level: 9-12

Content Area: Social Studies

Standards and Performance Indicators:

Geography: Human Interaction with Environment

B1: Students will understand and analyze the relationships among people and their physical environment.

Civics: Rights, Responsibilities, and Participation

A1: Students will develop and defend a position on a public policy issue within our democracy.

Essential Understanding:

Control over Wabanaki territories is critical to the survival of Wabanaki peoples.

Essential Question 1:

What does it mean to control or be sovereign over a territory?

Key Concepts/Knowledge/Skills:

Understand the following key terms:

1. Sovereignty
2. Power
3. Control
4. Territory
5. Self-governance
6. Tribal Land's map – Past and present (Please see attached map)
7. Survival

Instructional Strategies and Activities:

1. Brainstorming Activity: What does territory mean to you? Brainstorm and discussion on the idea of personal sovereignty. (Cars in parking lot, lockers, desks, your bedroom)
2. Compare and contrast the various definitions of sovereignty through a round table discussion. Teacher may begin this, students should be able to start to think of their own examples.
 - Tribal sovereignty
 - Iraq
 - Isreal
3. Student created maps that illustrate the tribal territories as they were and as they are today: individual or group.
4. Readings on Marshall Case and the Diana Scully article, to be read before class activities on subject.

Formative Assessment:

1. See map activity above
 2. Classroom discussion
-

Resources:

1. Maps from Tribal State Commission
2. Maps from Rethinking Columbus
3. Maps from Individual Tribes
4. Maps from The Wabanakis of Maine and the Maritimes
5. Various sample editorials
6. Native Americans Today

Essential Question 2:

How does controlling territory maintain Wabanaki communities and cultures?

Key Concepts/Knowledge/Skills:

1. Natural Resources: hunting, fishing
2. Controlling of the resources
3. Environment Laws

Instructional Strategies and Activities:

1. Penobscots and their River Video
2. Timed writing persuasive piece in-class. Topic: Defend your position on the Wabanaki policy of self-regulating natural resources. 20 minutes.
3. Students share persuasive pieces with a peer and highlight the persuasive language. 20 minutes.

Formative Assessment:

Persuasive piece: reflective of video.

Resources needed:

1. Video: *Penobscots and their River*.
2. Museum
3. Native American Voices: A Reader. Edited by Steve Talbot and Susan Lobo

Summative Assessment:

Major expectations:

1. Editorial will be five paragraphs in length.
2. Editorial will be typed.
3. Resources will be cited.

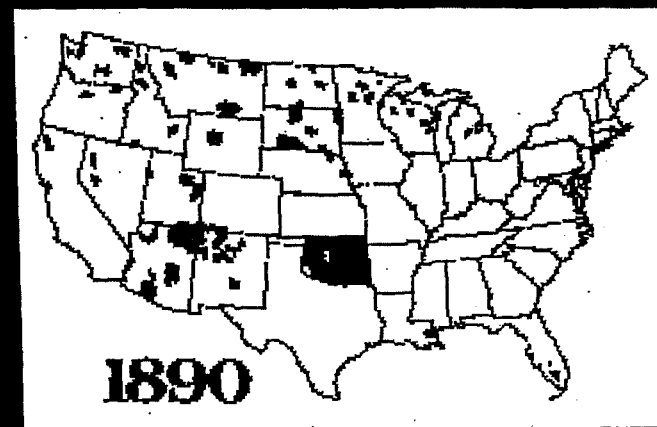
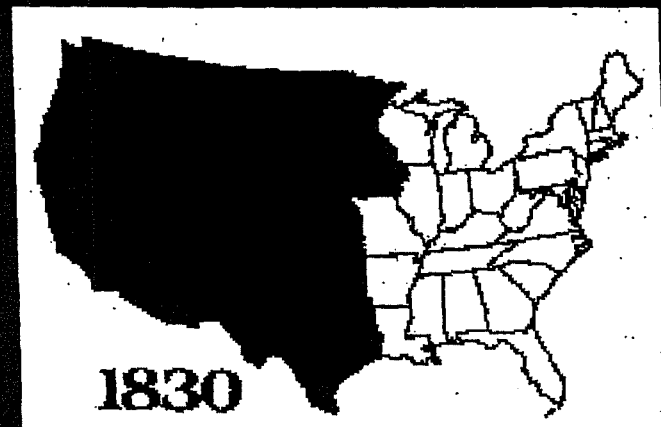
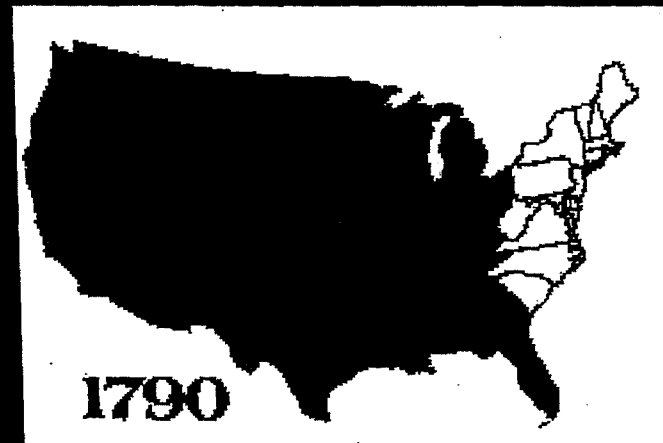
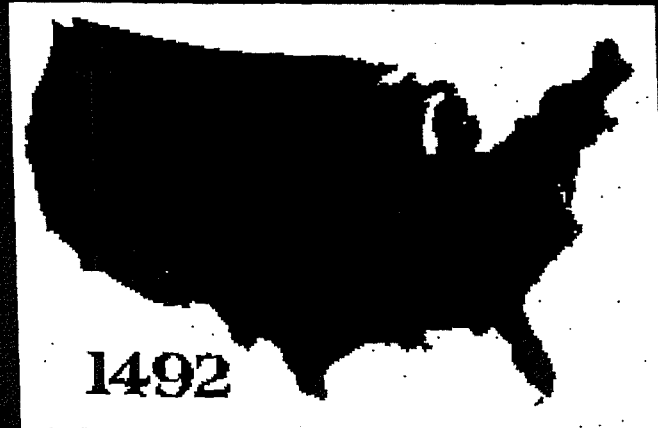
Scenario:

Compose an editorial to your local newspaper that illustrates the importance of sovereignty to one of the Wabanaki tribes. Your editorial should include relevant information to support your position as well as logic that demonstrates your position.

Rubric:

	1: Attempted Demonstration Does not Meet	2: Partial Demonstration Partially Meets	3: Proficient Demonstration Meets	4: Sophisticated Demonstration Exceeds
Civics A1: Develop and defend a position on a public policy/issue within our democracy.	Demonstrates an incomplete understanding of the concept of sovereignty. Editorial is supported by few or no relevant facts. Position is supported in an ineffective manner.	Demonstrates a partial understanding of the concept of sovereignty. Editorial is supported by some relevant facts. Position is supported in a moderately effective manner.	Demonstrates an understanding of the concept of sovereignty. Editorial is supported by relevant facts. Position is supported in an effective manner.	Demonstrates a thorough and complete understanding of the concept of sovereignty. Editorial is supported by a substantial amount of relevant facts. Position is supported in a highly effective manner.

Shrinking Indian Lands



Title: Economics

Grade Level: 3-4

Content Area: Social Studies

Standards and Performance Indicators:

Essential Understanding:

Economic self-sufficiency is crucial to the continued survival of Wabanaki peoples.

Essential Question 1:

Why is it crucial for Wabanaki communities to be self-sufficient?

Key Concepts/Knowledge/Skills:

1. Independence
2. Self-sufficiency
3. Needs and wants
4. Communities

Instructional Activities and Strategies:

1. Classroom store activity- monetary units, wants and needs, compensation for completion of classroom jobs, weekly job assignments allow for different incomes and times of dependence.
2. Post key vocabulary from essential understandings and review, Quiz.

Formative Assessment:

- 3 paragraph paper
1. Affluent
 2. Dependent
 3. Reflection

Resources:

1. Paper
2. Play money
3. Mock store with supplies
4. Posterboard
5. Wabanaki land map (Please see attached map)

Essential Question 2:

What challenges do Wabanaki communities face in achieving economic self-sufficiency?

Key Concepts/Knowledge/Skills:

1. Values
2. Culture as a part of self-sufficiency

3. Poverty
4. Tribal wants and needs
5. Go and pursue \$\$
6. Stay and improve culture and make enough \$\$ to survive.

Instructional Strategies and Activities:

1. Book talk on cultural values as related to economic self-sufficiency
2. Text set
3. Computer resources

Formative Assessment:

1. Oral presentation on book
2. Assess with rubric (oral portion of summative)

Resources:

1. Outline
2. Computer resources
3. Book text set- cultural values
4. Hudson Museum Traveling Classroom Exhibit (Please see attached sheet for contact information)

Essential Question 3:

How is economic self-sufficiency a critical part of tribal sovereignty?

Key Concepts/Knowledge/Skills:

1. Independence
2. Tribal sovereignty
3. Preserve cultural values – respected and preserved
4. Nation within a nation

Instructional Strategies and Activities:

1. Name 3 sovereign nations
2. Discussion on “why sovereign”
3. 2 readings (Hirschfelder)
4. Identify 6 Indian nations on U.S. map
5. Create an island nation
 - a. develop laws
 - b. identify resources

Formative Assessment:

1. Island rubric
2. 3 resources
3. Completed map
4. 2 law write-up

Resources:

1. World map
2. Drawing paper/ posterboard
3. Clay
4. Paint

Summative Assessment:

Prepare an oral presentation on your findings and choose to include a visual component (i.e., drawing, story board, or slide show).

Scenario:

Letter:

Dear Students,

You have been hired as a reporter for BDN. Your current assignment is to research and write an editorial on Wabanaki self-sufficiency. Your challenge is to convince the reader of the importance of economic self-sufficiency for Wabanaki communities.

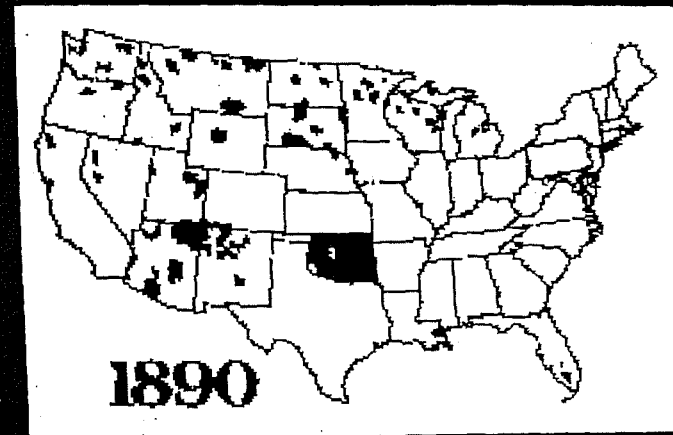
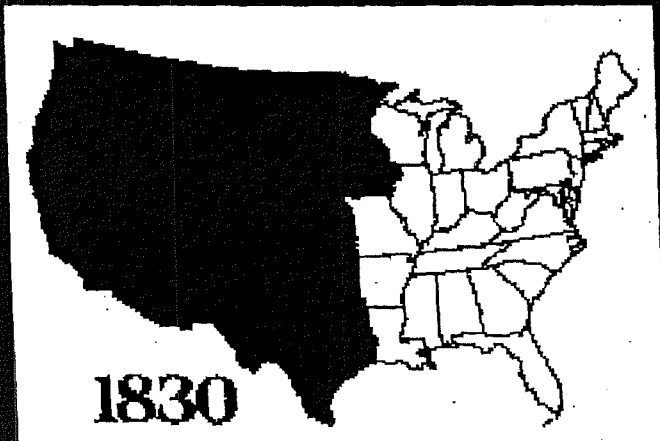
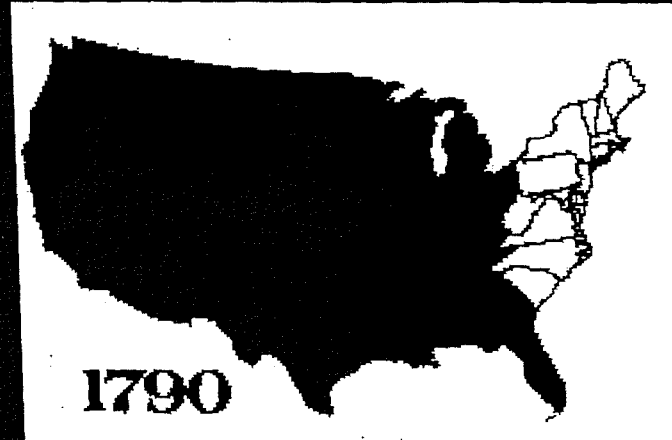
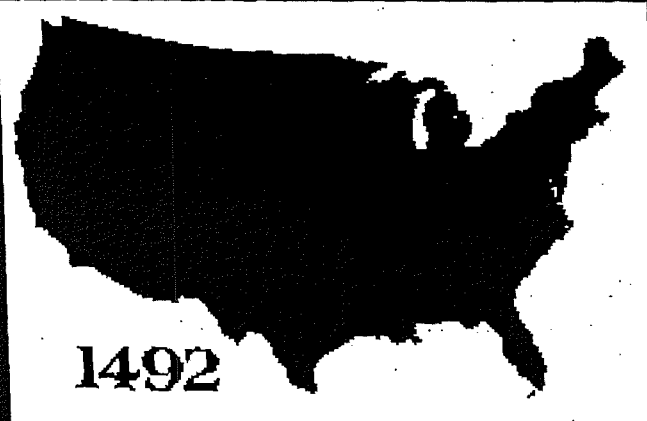
As a group, prepare an oral presentation on your findings and choose to include a visual component (i.e., drawing, story board, or slide show).

Rubric:

	1 Does Not Meet	2 Partially Meets	3 Meets	4 Exceeds
<p>Economics: C: Comparing Systems</p> <p>1. Explain how selected cultures or countries meet basic human needs.</p> <p>Editorial</p>	<p>No supporting evidence</p> <p>Does not convince the reader</p>	<p>Some supporting evidence showing how Wabanaki cultures meet basic human needs.</p> <p>Some effectiveness in convincing reader.</p>	<p>Shows supporting evidence showing how Wabanaki cultures meet basic human needs.</p> <p>Shows effectiveness in convincing the reader.</p>	<p>In addition to meeting requirements for 3, you will compare Wabanaki culture self- sufficiency with another economic culture using a Venn diagram.</p> <p>Gives supporting evidence</p> <p>Compares & Contrasts</p>
<p>Oral Presentation</p>	<p>Does not speak clearly</p> <p>Not organized</p>	<p>Speaks loudly and clearly.</p> <p>Disorganized</p>	<p>Speaks loudly and clearly.</p> <p>Well organized</p>	<p>In addition to meeting requirements for a 3, provides</p>

	Lack of participation.	Lack of participation.	Each student participated in presentation.	handout of information to peers.
	Presentation not thought out.	Presentation a little thought out.	Presentation is well thought out.	
Visual	Does not do a visual.	Attempts the visual, BUT lacks accurate and appropriate imagery.	One of three choices. Appealing to the eye. Accurate and appropriate imagery.	In addition to meeting the requirements for 3, make bookmarks representing Wabanaki people achieving economic self-sufficiency. (Including both traditional & non-traditional activities).

Shrinking Indian Lands



Hudson Museum Educational Classroom Resources/Exhibits

Hands-on Learning Opportunities

Resource-rich classroom exhibits from the Hudson Museum stimulate the study of fine arts, language arts or social studies through a mini-exhibit, cultural artifacts and resource materials. Classroom exhibits are available for two week loan periods for a rental fee, which includes one-way shipping. Borrowers are responsible for return UPS shipping expenses. To book these exhibits, please contact Gretchen Faulkner, Program Coordinator, 207.581.1904.

People of the Dawn: Past and Present

Fee: \$30

Maine's Native peoples were and continue to be a significant part of the state's multi-cultural population. Display panels showcase drawings and historic and contemporary photographs that illustrate traditional life from 1600 to the present. The exhibit also includes hands-on materials: examples of Maine Indian basketry, birch bark work and other art forms, reference books, videos and audio CDs.

Penobscot Images: Early 20th Century Photographs by Frank G. Speck

Fee: \$20

Anthropologist Frank Speck spent his career studying the lifeways of Native North Americans. His photograph collections document the lifeways of the Penobscot people in the early 20th century. This exhibit consists of 13 black and white photographs in a 16" by 16" format, prepared for exhibition

Title: Economics

Grade Level: 5-8

Content Area: Social Studies

Standards and Performance Indicators:

Economics:

C: Comparative Systems

Students will analyze how different economic systems function and change over time.

1. Compare how different economies meet basic wants and needs over time.

Essential Understanding:

Interactions with Europeans changed the land and the ways in which Wabanaki peoples were able to control their economic systems.

Essential Question 1:

What was the European economic system and how was it different from pre-contact Wabanaki systems?

Key Concepts/Knowledge/Skills:

1. Basic knowledge of market economy
2. Basic knowledge of Capitalism
3. Pre-contact Wabanaki economy (land based)
4. Land based economy and some of its connections to Wabanaki culture

Instructional Strategies and Activities:

Lecture on the above items with handouts outlining each key point

Formative Assessment: #1

Complete the appropriate sections.

	Pre-Contact Wabanaki	European	Change in Wabanaki Society
Economic Systems			
Community Organization			
Resources/ Land Use			

Resources:

1. Copy of Formative Assessment #1 for each student.
2. Books, articles, websites, videos, TV, etc., about both the European and Wabanaki economies during our time period.
3. Basic knowledge of each economic system – an outline would be great!

Essential Question 2:

How did interaction with Europeans change the Wabanaki economic systems?

Key Concepts/Knowledge/Skills:

1. Pre-contact Wabanaki economy (land based)
2. Land based economy and some of its connections to Wabanaki culture
3. Post-contact changes in the Wabanaki economic systems (See Instructional Strategies and Activities)

Instructional Strategies and Activities:

Handout listing suggested changes in the post-contact Wabanaki economic systems. For example:

1. Fur trade
2. Family resources – distribution of goods and services
3. Uses of animal
4. Uses of plants
5. Uses of trees
6. Uses of minerals
7. Uses of rivers
8. Breakdown in seasonal patterns
9. Gender roles
10. Tourism
11. Basketry
12. Entertainment
13. Education
14. Land
 - a. Family-based territories
 - b. Tribal-based territories

Formative Assessment:

Fill out appropriate sections in Formative Assessment #1

Resources:

1. Books, articles, websites, videos, TV, etc., about both the European and Wabanaki economies during our time period.
2. Basic knowledge of each economic system – an outline would be great!
3. Copies of Formative Assessment #1 for each student
4. Handout listing suggested changes in the post-contact Wabanaki economic system.

Essential Question 3:

How did people organize communities and utilize resources?

**** We believe the above question will be answered through the other three essential questions.****

Key Concepts/Knowledge/Skills:

1. Basic understanding of community. Look at own sense of community and then at the importance of community within the tribes.
2. Basic understanding of resources. Look at what resources are available and how they are utilized within your own community. Look at what resources are available and how they are utilized within the tribal communities.

Instructional Strategies and Activities:

Student Investigation

Formative Assessment: #2

Short Answer Questions:

1. As a result of the interaction between these two cultures, how and why did economic power shift from the Wabanaki people to the Europeans?
2. When two cultures come together and interact, what economic changes occur within each culture?
3. If you had been a Wabanaki at this time, how would you feel about these economic changes and why? Be specific and use examples/details.
4. How has the Wabanaki economy continued to change from the 1600s to present time? Be specific and use examples/details.

Resources:

The Wabanakis of Maine and the Maritimes.

Essential Question 4:

How did power shift from Wabanaki peoples to Europeans?

Key Concepts/Knowledge/Skills:

1. Define what power is.
Power: control and influence over other people and their actions; Encarta® World English Dictionary ©1999
2. Essential Questions 1 and 2, already taught- prior knowledge.
3. As power shifts from Wabanakis to Europeans, Wabanakis become more dependent on the European economic systems and political systems
4. Change of land area and land conditions

Instructional Strategies and Activities:

1. Overview about land changes
2. Wabanaki dependency on Europeans both economically and politically

Formative Assessment:

Use formative assessment 2

Resources:

1. Formative Assessment #2
2. Handouts on land changes, dependency on European economic and political influences.

Summative Assessment:

1. Students will write a script for a News Segment comparing the pre-contact Wabanaki economic system to the European economic system during the 1600s. This segment will also show the changes that have occurred in the Wabanaki economic system over time.
2. Students will identify the basic facets of each economic system (European and Wabanaki) and how each system changed because of contact between the cultures.

Scenario:

Student Role: TV News Reporter

Audience: General Public (Teacher)

Mission: Develop a News Segment on Wabanaki Economic Change

Letter to Students:

Dear Students,

Congratulations you have just been hired as a TV News Reporter whose responsibility is to brief the general public about Wabanaki economic change. This is your first assignment and you REALLY want to impress your boss and the general public. You will need to develop a script for your first live news segment comparing the Wabanaki economic system to the European economic system pre-contact and post-contact. You will also need to include how the Wabanaki economic system has changed over the years.

Product:

Students will identify the basic facets of each economic system (European and Wabanaki) and how each system changed because of contact between the cultures. Write a script for a News Segment comparing the pre-contact Wabanaki economic system to the European economic system during the 1600s. This segment will also show the changes that have occurred in the Wabanaki economic system over time.

Due Date:

Rubric:

	1 Attempted Demonstration Does Not Meet	2 Partial Demonstration Partially Meets	3 Proficient Demonstration Meets	4 Sophisticated Demonstration Exceeds
Economics C: Comparative	Script partially compares pre- contact	Script partially compares pre- contact	Script thoroughly compares pre-	Student completes all of requirements

<p>systems. Students will analyze how different economic systems function and change over time.</p> <p>Source of Evidence: Proposal in the form of a chart.</p>	<p>Wabanaki and European economic systems, including community organization and resource/land uses. (1-2 examples)</p> <p>Script gives minimal evidence of changes to the Wabanaki economic system as a result of European contact/interaction. (1-2 examples)</p> <p>Student is unable to explain how power shifted from the Wabanaki people to the Europeans over time.</p>	<p>Wabanaki and European economic systems, including community organization and resource/land uses. (3-5 examples)</p> <p>Script also gives some evidence of changes to the Wabanaki economic system as a result of European contact/interaction. (3-5 examples)</p> <p>Student is somewhat able to explain how power shifted from the Wabanaki people to the Europeans over time.</p>	<p>contact Wabanaki and European economic systems, including community organization and resource/land uses. (3 European, 5 Wabanaki examples)</p> <p>Script also gives substantial evidence of changes to the Wabanaki economic system as a result of European contact/interaction. (8 examples)</p> <p>Student is able to effectively explain how power shifted from the Wabanaki people to the Europeans over time.</p>	<p>for a 3, and produces a video/audio of the broadcast.</p>
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DRAFT

Glossary

Annuities: A sum of money payable yearly or at other regular intervals, resulting from a contract or agreement such as a treaty.

Cede: To officially or formally surrender a possession. The treaties made between the U.S. Government and the many tribes often involved the cession of lands.

Ceded Territory: The land recognized as belonging to the Indian tribes which the United States acquired as a result of treaties.

Consent: To agree to something, or give assent or approval. To be legally binding, a person must clearly understand what he or she is agreeing to do.

Contract: An agreement between two or more persons.

Domestic Dependent Nations: Term used by Chief Justice John Marshall in the Supreme Court Case of *Cherokee v. State of Georgia* (1831) in which he described the "peculiar" relationship of the Indian tribes within the borders of the United States as "domestic dependent nations" or "wards" of the federal government while retaining the "unquestionable" right to their lands and remaining distinct political societies.

Economic System: A systematic means of meeting the needs of the people.

Federal Recognition: An official acknowledgment of a group's identity by the federal government. In 1978 Congress outlined procedures for establishing that an American Indian group exists as an Indian tribe.

"Good faith": To do something without malice or the intention of defrauding or gaining an unfair advantage.

Government to government relations: The economic and political relations between the government of sovereign entities.

Guardian: The role identified in the Marshall Trilogy designating a parental role for the federal government in its relationship with Indian tribes.

Hunters and Gatherers: A systematic mode of operation for groups of people who have no need to domesticate or cultivate.

Nation: An organized people usually living in the same area, speaking the same language, sharing the same customs, and having a continuous history. One nation is distinguished from another by their origin and characteristics.

"Peace and friendship": Term used in the Northwest Ordinance that described the policies

with which the federal government promised to deal with Indian tribes.

Self-determination: The federal government's current Indian policy, which gives tribes freedom to choose whether to remain on reservations, to form tribal governments, and to assume responsibility for services traditionally provided by the BIA.

Sovereignty: The supreme, absolute, and uncontrollable power of an entity to govern and regulate its internal affairs without foreign dictate.

Supreme Law of the Land: Article VI of the U.S. Constitution declares that all laws made in pursuance of the Constitution and all treaties made under the authority of the United States shall be the "supreme law of the land" and shall take precedent over any conflicting provision of a state constitution or law.

Treaty rights: Rights enumerated in treaties including those specified by the U.S. government and those reserved by Indian tribes.

Tribal Governments: Organization or machinery through which tribes exercises authority and perform governing functions, including executive, legislative, and judicial decision-making.

Tribal membership: Official enrollment in a specific tribe that is recognized by the federal government. Tribal membership is often based on ancestry and blood quantum.

Tribe: A society consisting of several or many separate communities united by kinship, culture, language, and other social, educational, political, economical, and religious institutions.

Trust responsibility: The relationship between the federal government and many Indian tribes, dating from the late nineteenth century. Government agents managed Indians' business dealings, including land transactions and rights to natural resources, because the tribes were considered legally incompetent to manage their own affairs.

U.S. Office of Indian Affairs: A federal agency headed by the Commissioner of Indian Affairs, who is appointed by the President with the advice and consent of the Congress. The purpose of the agency is to facilitate the administration of the laws governing Indian affairs.

Wabanaki: A collective term for the confederation of the tribes of Maine: Maliseet, Micmac, Passamaquoddy and Penobscot.

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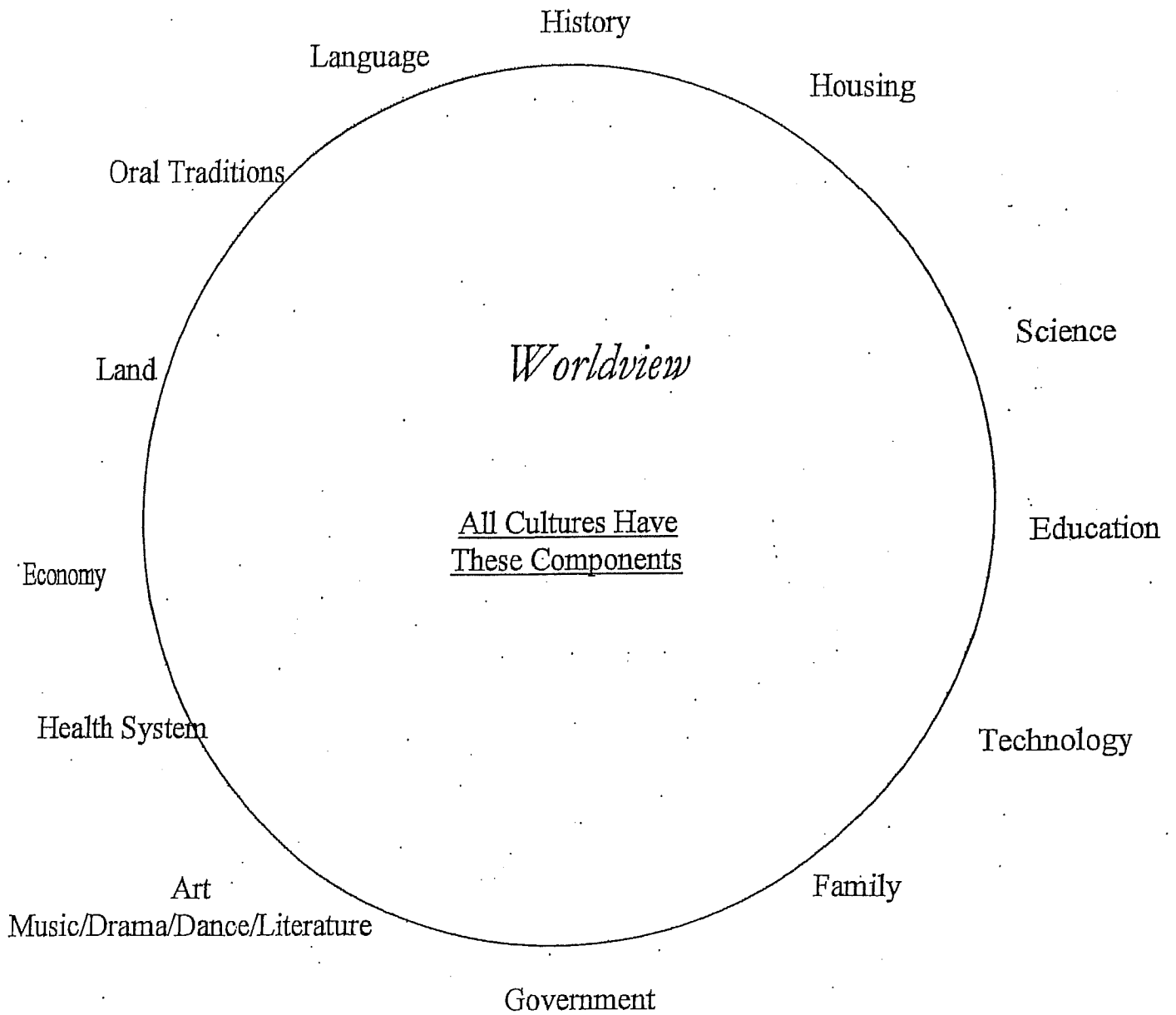
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Evaluation: Audio and Visual Materials

Circle type of material being evaluated:

16mm 8mm loop VHS tape DVD Slides recodes Cassette tapes music
 CD map study prints pictures model pictures Graph CD Rom other _____

Circle Type: sound color B/W length _____

Title: _____

Source or Company: _____ Date Shown: _____

Copyright Date: _____ Subject Area: _____ Grade Level: _____

1.	Would this material help the American Indian identify with and be proud of his/her heritage?	Yes _____	No _____	N/A _____
2.	Would the material s encourage a negative image for the non-Indian viewer?	Yes _____	No _____	N/A _____
3.	Are both sides of the issue, problem or event presented?	Yes _____	No _____	N/A _____
4.	Are there any important facts omitted?	Yes _____	No _____	N/A _____
	Is the American Indian stereotyped in this material:			
	Through concepts?	Yes _____	No _____	N/A _____
	Through narrative or dialogue?	Yes _____	No _____	N/A _____
	Through illustration?	Yes _____	No _____	N/A _____
6.	Are the contributions of the American Indians to Western civilization given accurate representation?	Yes _____	No _____	N/A _____
7.	Would this material assist in establishing a positive self-image for the American Indian?	Yes _____	No _____	N/A _____
8.	Considering the time period or setting of this material, do the illustrations/situations seem authentic to the Indian way of life?	Yes _____	No _____	N/A _____
9.	Does the material perpetuate the myths about the American Indian?	Yes _____	No _____	N/A _____
10.	Could this material be used in a school classroom or library to increase the awareness and understanding of American Indian people?	Yes _____	No _____	N/A _____

Evaluation: Books and Printed Material

Title: _____ Hardback: _____

Author: _____ Paperback: _____

Publisher: _____ ISBN# _____

Fiction: _____ Non-Fiction: _____ Pub. Date: _____

Age Level: Children _____ Intermediate _____ Second _____ Adult _____

1. Would this material help American Indians identify and be proud of their heritage? Yes ___ No ___ N/A ___
2. Would the material encourage a negative image for non-Indian reader? Yes ___ No ___ N/A ___
3. Are both sides of the issue, event or problem presented? Yes ___ No ___ N/A ___
4. Are there any important facts omitted? Yes ___ No ___ N/A ___
5. Is the American Indian stereotyped in this material: Yes ___ No ___ N/A ___
 - a. Through the illustrations? Yes ___ No ___ N/A ___
 - b. Through the content? Yes ___ No ___ N/A ___
6. Are the contributions of American Indians to Western civilization given accurate representation? Yes ___ No ___ N/A ___
7. Would this material assist in establishing a positive image for the American Indian? Yes ___ No ___ N/A ___
8. Considering the time period or setting of this material, do the illustrations/situations authenticate the Indian way of life? Yes ___ No ___ N/A ___
9. Does the material perpetuate the myths about Indian people? Yes ___ No ___ N/A ___
10. Is the author biased against American Indian people? Yes ___ No ___ N/A ___
11. Is the author qualified to write a book dealing with the American Indian? Yes ___ No ___ N/A ___
12. Could this material be used in a school classroom or the awareness and understanding of the American Indian? Yes ___ No ___ N/A ___