



Tribal Representatives to the Maine Legislature Donna M. Loring and Donald Soctomah

Tan Kahk;

Welcome to the winters issue of the Wabanaki Legislative Newsletter. It has been quite a year of Native News in the State of Maine. Passage of the Native Education Bill in 2001 tops the list, this will have a positive impact on relations between the State and the Tribes for many years to come.



It will be a big accomplishment to get this completed and into the public schools in the state, I would like to thank the Maine Native Education Committee for taking this great step to help make this a reality. For the 2002 session there is a lot of work ahead, with a budget shortfall programs are going to have to tighten their belts and provide better services to all.

I submitted three pieces of Legislation in this 2002 session, only two were accepted for review. Bill number one is concerning Native Repatriation of Human Remains, this has to do with the return of remains in the possession of private collectors, there is strong support for this bill. The federal law address the issue of human remains in public museums but this also needs to be updated in Congress, we need to put more pressure on Congress to made those changes. Bill number two is an act concerning Passamaquoddy land in Grand Lake stream, the Tribe presently own 6,200 acres in this area and would like to transfer it into Reservation status. A public meeting was held in Grand Lake Stream and we are hoping for another meeting to continue the communication. I am sorry to say that the legislation I submitted

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Dear Tribal Members,

The 120th session has ended and it was a long session. During this session we have won a few and lost a few. The main thing to remember is that even though we lost our bid for a vote in committee we only lost by ten votes. I believe that with further discussions and the backing of leadership we will be given the right to vote in committees. I am hoping to see that happen in the 121st. The bills I submitted this session were both passed.

The most important piece of legislation was the bill to require the teaching of Maine Indian History in all of Maine's public and some of Maine's private schools. This bill LD291 was passed and is now law. It is the most comprehensive bill enacted on Indian history in the Country. Other states have expressed interest by requesting copies of the bill. The second bill I submitted was the bingo bill. This bill allows the tribes to play bingo on New Years Eve and New Years Day. This bill was past and is now law.

Included in this issue will be testimony on LD291 and a list of bills Representative Soctomah and I submitted this session.

The last half of the 120th will begin in January I hope to continue to focus on education as well as health issues and ways to improve our economic base and make it sustainable.

I welcome any comments or ideas you might have.

Yours in the Spirit of Unity and Power
Donna M Loring, Penobscot Nation Representative

Rep. Donna M. Loring
RR1, Box 45, Richmond, ME 04357
Rep. Donald G. Soctomah
P.O. Box 102, Princeton, ME 04668

Native American History and Culture Commission Holds First Meeting

by Rep. Donna Loring

An Act to Require Teaching of Maine Native American History and Culture in Maine's Schools was signed into law by Governor Angus King on June 14th 2001. The law created the Maine Native American History and Culture Commission.

The Commission was established to help prepare for the inclusion of Maine Indian history and culture into the required course of Maine Studies. The Commission will be a clearinghouse for Maine Indian resource materials and will develop a website. They will also help teachers access a range of teaching tools from various books and videos to actual native speakers.

They met for the first time at the Wabanaki Center on the Orono Campus of the University of Maine. Cushman Anthony, Chair of the Maine Indian Tribal State Commission facilitated the first meeting.

The appointed members of the History and Culture Commission are as follows:

Maureen E. Smith, appointed by the Chancellor of the University of Maine System. Maureen was also elected to Chair the Commission.

Rebecca Sockbeson, appointed by the Penobscot Nation. Rebecca is the Native American and Multicultural Affairs Coordinator at the University of Southern Maine, Portland

John Bear Mitchell, appointed by the Penobscot Nation. John teaches Native Studies at the Indian Island School.

Thomas Lewey, appointed by the Passamaquoddy Tribe - Sipayik. Thomas is a Tribal Council member and a Bilingual and Cultural Instructor.

Wayne Newell, appointed by Passamaquoddy Tribe - Motahkmikuk. Wayne is Assistant Principal and Leader of Bilingual Program and the representative re-



Rep. Donna Loring

quired by law from the Maine Indian Tribal State Commission.

Suzanne Desiderio, appointed by the Houlton Band of Maliseets. Suzanne is a Tribal Council Member.

Brian Reynolds, appointed by the Houlton Band of Maliseets. Brian is the Education Director.

William Phillips, appointed by the Aroostook Band of Micmacs. William is the Chief.

Bernard Jerome, appointed by the Aroostook Band of Micmacs. Bernard is a Tribal Elder.

Barney Berube, appointed by the Commission of Education. Barney is in Bilingual Education/Department of Education.

Gail Rae Carter, appointed by the Commissioner of Education. Gail is a Portland High School Teacher.

Mary Griffith, appointed by the Commissioner of Education. Mary is a Middle School Teacher

Christine Peterson, appointed by the Commissioner of Education. Christine is an Elementary School Teacher.

Judy Pusey, appointed by the Commissioner of Education. Judy is a Curriculum Director.

The Commissioner will be appointing one more to be determined.

The Commission is the heart of this bill and the work that they are doing will determine the success or failure of this new Maine law.

COMMUNICATION AND EDUCATION EQUALS UNDERSTANDING

LD 291 "An Act to Require Teaching Maine Native American History and Culture in Maine's Schools"

by Donna Loring

LD-291 is now Maine law. It was passed by the House June 5, 2001 and passed in the Senate June 7, 2001. It was then signed into law by Governor Angus King on June 14, 2001

I am extremely proud to have been the sponsor of this bill. It is the high point of my legislative experience to date.

I know it will make a difference in our future.

This bill is the most innovative and comprehensive piece of legislation in reference to the teaching of Native American History in the Country.

No other State has created a policy that requires teaching Native American History in such detail and also provides the means to do it.

The bill is made up of four sections:

Sec 1 makes Maine Native American studies a required component of Maine studies, addressing the following topics:

- A. Maine Tribal Government and Political Systems, their relationship with local, State, National and International Governments.
- B. Maine Native American Cultural Systems and the experience of Maine tribal peoples throughout history;
- C. Maine Native American Territories; and
- D. Maine Native American Economic Systems

Sec 2 Creates the Maine Native American History and Culture Commission to help prepare for the inclusion of Maine Native American History and Culture into the required course in Maine Studies.

1. Membership consists of eight members selected by the Tribal Chiefs, six members appointed by the Commissioner of Education including an elementary school teacher, a middle school teacher, a high school teacher, a curriculum director, a superintendent or principal and an employee of the Dept of Education and one member selected by the Chancellor of the University of Maine System.

2. DUTIES: The Commission shall assist school administrative units and educators in the exploration of a wide range of educational materials and resources.

Identify resources

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

3. Maine Indian Tribal State Commission will convene the first meeting of the commission no later than 30 days following the effective date of enactment.

4. REPORTING FINDINGS to the commissioner of Education and a copy to MITSC The report shall consist of educational materials, opportunities for professional development, training and technical assistance.

5. Staff assistance and Resources will be provided by MITSC and each entity.

6. Preliminary Report to the commissioner of Education for dissemination to educators in the State by June 1, 2003.

Sec 3 Report must include plan to assist school administrative units. Plan must include criteria to identify school administrative units having difficulty meeting instructional components. The plan for assistance must be established by July 30, 2004 and implemented by 2004-2005 School year.

Sec 4 School to implement Maine Native American Studies subject to availability of funds. School administrative unit must present findings and support evidence to department of education that it cannot afford to implement the program. The dept of Ed shall review findings and assist in planning for implementation

This bill is the result of support from the House, Senate, Governors office, the Maine Indian Tribal State Commission, Department of Education, University of Maine System, Tribal governments, grass roots organizations, interested Individuals and students. It was a tremendous effort and I thank you all.

LD 291, An Act to Require Teaching of Maine Native American History from page 4

cluded information reflecting variety of perspectives.

Similarly, the viewpoints of scholars and teachers were respectfully incorporated into the book. During these years relationships formed and strengthened among members of different Native communities, as well as among teachers and scholars and Native people. I believe that including information about Wabanaki people in school curriculum in primary and secondary schools and in the Learning Results can also result in building respect among people from different communities and backgrounds. I believe that it is only fair that history is presented in a more accurate fashion and not from the point of view of just the dominant culture. But I also believe that this is the best way to teach history and social studies. Students get much more out of their studies if they can look at differing perspectives - for example, English, French and Wabanaki points of view during colonial times. It is also important for them to realize that there were different perspectives and motivations within each community. Considering these perspectives in depth will not only make history more interesting, but will also give students more insight into contemporary issues and prepare them to be more informed participants themselves.

I hope you will vote "ought to pass" for this bill. This is a unique opportunity to deepen our Maine curriculum in a meaningful way that may lead to increasing respect and understanding among Maine communities.

I am privileged to be one of the advisors of the newly formed Civil Rights Team at Philip W. Sugg Middle School. When students on the team heard that I was going to testify on this bill, some of them wanted to join me. They are here to read their testimony after spending the morning as pages.

Thank you for the opportunity to testify.

Good afternoon Senator Mitchell~ Representative Richard, and members of the committee,

I am **Kristen Ruby**. I believe that students should learn a lot more about Maine Native Americans in school. They are an important part of Maine's history and should be recognized for their part in our history. They have played a big part in the development of Maine, but are not recognized for it. A lot of people don't really understand them and there are a lot of the myths they hear that aren't true. I don't think that it's fair to discriminate against Maine Native Americans. Many students that don't understand about Native Americans make fun of them and the way they talk, act, and live because it is different that the ways they talk, act, and live. I believe that these ways people act about Native Americans need to be changed forever.

Good afternoon Senator Mitchell, Representative Richard, and members of the committee.

I am **Sabrina Bucher**. I think that it would be a very good idea to have it be required to teach about Native Americans. A lot of people misunderstand them and think that they are all bad! They believe the stories and myths that they hear from people who don't know what they are talking about. People are very quick to judge things when they first see something that is different. The prejudice in our society can really hurt people's feelings. Maine Native Americans are a very important part of Maine's history and they are very misunderstood. Most people think of Native Americans as stupid people who didn't know how to build houses and buildings and stuff. The truth is that if we were more like Native Americans, then our planet would be a lot healthier, with less extinction and pollution. I think that this is a very important law and it

should be passed so at least people will understand about them.

Good afternoon Senator Mitchell, Representative Richard, and members of the committee.

My name is **Abby Wright**. I think the bill should be passed. I think if young adults are educated about the culture and history of Native people it would limit discrimination, bias, and misconceptions. In the past young people have been taught only what textbook pages say. This creates misconceptions and what children are taught are what they learn. If a sort of ignorance is taught the only thing you know is that sort of ignorance.

Good afternoon Senator Mitchell, Representative Richard, and members of the committee.

I am **Jeremy Furst**. I believe we should learn about the American Native's Heritage, they study ours. I also think we should study their history, because they were in North America before we were. It would be interesting to study and learn the history of the Native Americans. I have always had an interest in the Native Americans' ways of life.

I believe most of the people of North America have some Indian heritage, even if only a small amount, and would find it inspiring to discover more about their own history. Yet I think along with the good we need to know the bad. I think it is important to know about the deaths of the many natives that occurred while others sought only to control those that were already here. The Native American's History needs to be told and taught. We the people of Maine need to know more about the history of our original forefathers.

Thank you for the opportunity to testify.

Legislative Sentiments presented during first half of 120th Session

(1)Theresa Hoffman, President of the Maine Basket Makers Alliance

Whereas, Theresa has dedicated her work towards the advancement of Indian Basket making as a art form;

Whereas, her service to the native communities craft people has helped a new generation of basket makers to learn this skill;

Whereas, Theresa's service as President, she has initiated several unique training programs for the youth and other interested people;

(2)Gail Sockabasin, Director of the Wabanaki Center at the University of Maine at Orono

Whereas, her dedicated service in the University system has helped native students gain access to higher education;

Whereas, Gail has developed unique programs to interact the University with the Native communities and to help the Native communities interact with the University;

(3)Wabanaki Bilingual Program of the Passamaquoddy Tribe at Indian Township and Pleasant Point

Whereas, the Tribal language school program was started in 1971 by Mary Ellen Stevens, Anna Harnois and Wayne Newell;

Whereas, the current staff of Brenda Polchies, Regina Nicholas and Betsy Tinker of Indian Township and also Thomas Lewey and Gracie Davis of Pleasant Point have helped preserve the Native language within the Passamaquoddy communities;

Whereas, they have taught the value of preserving the unique culture which has been dated since time immemorial;

Whereas, the Bilingual program has published several Passamaquoddy language books and continues to promote a stronger dialogue within the family;

(4)David Westphal, of Acadia Film Video for his work in documenting Wabanaki Tribal stories, such as "A New Dawn" ;

Whereas, David has been an active volunteer as a member of a subcommittee for the Maine Tribal State commission

Whereas, David has been an participant in promoting an open dialogue between the State and the Wabanaki Tribes;

(5)Episcopal Diocese of Maine, Committee on Indian Relations

Whereas, the Committee continual works towards strengthening the dialogue in a fair way between the Wabanaki tribe and the State of Maine;

Whereas, has assisted the Tribes on several projects to show the unique culture of the Tribes, and

Whereas, their presence has had a dramatic effect on helping people understand people of different ethnic backgrounds;

(6)Maine Tribal State Commission, which is made up of 4 state members, 4 Tribal members, a chairman jointly chosen and a director;

Whereas, the Maine Indian Land Claims Settlement Act established this commission to interpret the Settlement and numerous other issues; and

Whereas, MITSC has also developed several unique training sessions and reports to help foster a better relationship between the State of Maine and the Wabanaki tribes;

Whereas, MITSC works closely with the Maine Legislature and the Tribal Governments on legislation affecting the Settlement Act and tribal Relations

(7)Passamaquoddy Language Preservation Project, of Pleasant Point, a Passamaquoddy Community in Washington County

Whereas, have established a language program to document Passamaquoddy words into a dictionary and

a computer program;

Whereas, David Francis and Dolly Dana have worked with several State Universities around the country and a International University to promote the Tribal language;

Whereas, have been established in the World wide Endangered Language Program and received funding;

Whereas, they work as Tribal goodwill Ambassadors to visitors to the Tribal community of Pleasant Point

(8)Edward Hinckley

Whereas, Edward served as the first Commissioner of the Department of Indian Affairs in the State of Maine during the late 1960's and early 1970's as a consultant to Indian Affairs;

Whereas, Edward was a Commissioner that served for the Tribe to help gain funding to fight malnutrition, increase educational opportunities and to provide decent housing;

Whereas, he helped the Maine Legislature to see the effects of the past relationship between the State of Maine and the Passamaquoddy Tribe;

Whereas, Edward Hinckley is a man who help determine the future relationship between the State of Maine and the Tribe;

Whereas, Edward will always be considered a friend to the Tribe and a friend to the State.



Left to right Representatives Donna Loring, Donald Soctomah, Maine House of Representative page Tihtiyas Sabattus and Rep. Al Goodwin of Pembroke

New law to foster respect of Maine's tribes

by Darlene Alexander (Reprinted with permission from 11/19/01 Times Record)

"For Native Americans, Columbus Day's a day of mourning," Donna Loring said when asked what she'd like taught in the Maine schools concerning Christopher Columbus.

Loring, a Richmond resident who is the Penobscot Nation's tribal representative in the Maine Legislature, is hopeful the Native American perspective will begin to be reflected more often in Maine classrooms. She sponsored an education bill signed into law by Gov. Angus King on June 14 that requires teachers to educate Maine's students about Maine's Indian history. While other states have approved similar education bills, their Indian history is melded into multicultural studies, and educating students about Indians from

those states isn't mandated by those states.

"Maine's education bill is both historic and unique," Loring said. "It's the only bill of its kind passed in the United States that mandates



Rep. Loring with Governor Barry Dana

such detailed topics of Indian history."

The mandated categories are:

- Maine tribal governments and their relationships with local, state, national, and international governments.

- Maine native culture systems.

- The experiences of Maine tribal people throughout history.

- Maine Native American territories, and Maine Native American economics system.

The new education law LD291 establishes a Maine Native American History and Culture Commission that will act as a clearing house for resources such as curriculum already developed, or in the process of being developed, Loring said. The commission will consider information concerning present-day issues that affect Indian culture, such as clean water, clean air and clean land.

Loring has a high regard for the published book "Wabanaki's of Maine and the Maritimes," which is designed to teach grades 1-8. It has lesson plans and provides accurate details about Maine Indian history.

"It is the best book available because it's the only book written to date by Maine tribes about their own history," she said. "All Maine tribes contributed to its contents."

The Maine Native American History and Culture Commission's orientation meeting took place on Oct. 19 with the Maine Indian Tribal State Commission acting as an umbrella agency. The tribal state commission's role will be to facilitate meetings, provide staff time, coordinate

meeting locations, and provide appropriate materials to implement the new law that takes effect in the 2004-2005 school year.

The Maine Native American History and Culture Commission will seek out and apply for grants to cover distribution and development of materials. It also will design teacher workshops that the University of Maine System will sponsor. The commission's work will minimize the cost of, and allow easy access to, the necessary teaching aids. For example, Loring said, the development of a Web site would allow teachers to download the information needed from each category, thus reducing expenses.

"Creating these cost-effective procedures illustrates the ease of implementing the education bill nationally," she said.

Loring hopes the new bill, mentioned favorably on that level, will encourage other states to enact a similar bill. She believes the implementation of Indian history will greatly enhance Maine children's history because Maine history and Indian history are interwoven.

"I hope the implementation of Maine's Indian history into the schools will help future generations understand the Maine Indian culture and history," she said. "We will become real people to the children of the future. They will see us as people who have contributed to Maine history and as a valued integral part of Maine itself. With education will come understanding, and with understanding will come respect, and with respect will come partnership."

DARLENE ALEXANDER is a freelance writer who lives in Harpswell.

Testimony of Rep. Donna M. Loring on November 5, 2001 before a committee to Review The Child Protective System

Good Morning Senator Turner, Representative LaVerdiere And members of the Committee

I am Representative Donna M Loring, of the Penobscot Nation

I am here today to bring to the committee's attention the situation that exists in Houlton between the Houlton Band of Maliseet Indians and the State of Maine. First I would like you to hear a little bit about the Indian Child Welfare Act. 25 USCA ss 1901. states: see attached federal law.

The whole purpose of the Act is to protect Indian Children from being taken away in great numbers from their culture and their heritage. The Indian Child Welfare Act was crafted and passed by the US Congress and supersedes any conflicting laws.

Today in Houlton the Houlton Band of Maliseets face an unprecedented taking of their children by the State, twenty-nine children in the past five years. I see this not only as a failure on the part of DHS to place Indian children in extended families but also a failure on the part of the judicial system to implement the Indian Child Welfare Act. The loss of that many children to a tribe numbering approximately six hundred members is nothing less than genocide. When an Indian Tribe loses it's children it loses it's future.

These numbers are more than five times the national average. The vast majority of children taken are being placed in non-native foster care homes. Parental rights are being terminated at an alarming rate. I ask this committee to focus its attention on this issue and ask you why is this happening? Are DHS workers following Indian Child Welfare Act procedures? More importantly are the proper procedures being followed by the court system?

Are Judges informed and are they implementing the Indian Child Welfare Act procedures in their Indian Child Welfare hearings? As some of you know I am a member of the Joint Standing Committee on Judiciary.

Last month we held Judicial Confirmation hearings. During those hearings I asked at least two judicial candidates if they were familiar with the Indian Child Welfare Act. One of the candidates was honest enough to say no he was not. I received a letter from that individual a few days later wanting me to know that he had become familiar with the Act.

He said and I quote."In particular, I am now mindful of the underlying purposes of the Act to protect the interests not only of individual Indian children and families, but also the interests of the tribes themselves in achieving long term tribal survival. Among other things I am also now mindful of the heightened evidentiary standard of proof beyond a reasonable doubt as a precondition to the termination of the parental rights of an Indian parent. I hope that I am never called upon to apply this law in the performance of my judicial responsibilities but should that occur, I have you to thank for calling the Act to my attention and I do thank you for this contribution to my continuing legal education."

I would think that if this Judge did not know about the Indian Child Welfare Act then there must be others.

I do not like to criticize without offering some recommendations. One of my recommendations to you would be to provide training to the judiciary on the Indian Child Welfare Act. The training could be accomplished by using experts in the field on a national level. There is a disconnect between the State Court system and the Tribes on many levels. There should be an Indian advocate placed within the State Court system to be a liaison between the courts and the tribes. An Indian advocate could help fill this void.

Finally, the Houlton Band of Maliseets does not have their own Court system to hear their child welfare cases. I have submitted a bill this session that will allow the Houlton Band of Maliseets to bring their child welfare cases to the Penobscot Nation's Tribal Court until they can create their own court system. I strongly urge this committee's full support of that bill and the above recommendations.

Thank you.

Does Maine really want clean water?

by Rep. Donald Soctomah

Does Maine really want clean water?

That was the question I asked myself last summer, I believe that the people of Maine want clean water. Does the Legislature? Or is it going to be status quo? During this session of the Legislature Rep. Tom Bull introduced a bill, "LD 704 An Act to Create a River and Stream Restoration Fund," which I co-sponsored. This fund will be created from the fine money collected from pollution violations, the money currently goes into the General Fund, where it is spent on a variety of other issues including possibly tax rebates for the same pollution violators. Something is wrong here! How much money from the pollution violation goes back towards the river clean up operation?

By law, no money has to be spent towards the clean up operation on that river! I just could not believe this! If a pollution violation occurred on the great rivers of Maine, shouldn't the fine money go towards the clean up of that violation? That was the question I posed at the public hearing in the State House on March 20th. The concept of

dedicating funds towards a bill like the River and Stream Restoration Fund would go against the grains of the State House.

But there is precedent, the fines which are collected from violations of Fish and Game Laws goes back into the Inland and Fisheries Department operating budget, this was done through a Constitutional Amendment. This is working towards the protection of Maine's wildlife, a good working concept. Why can't this work for the River and Stream Fund?

The Pulp And Paper Industry have different ideas, they don't want to see



Governor Richard Doyle, Rep. Soctomah and Judith Lucarelli

this as a precedent and are afraid that the DEP may be more aggressive towards pollution violators. What kind of logic is that? If a violation occurred, than a fine should be charged! The people down river of a pollution violation would agree.

It's time to change the status quo, and use this fine money where it is intended to go, and that is towards the clean up of rivers where the pollution violations occurred.

Donald Soctomah, Passamaquoddy Representative
Maine Legislature

TEN THOUSAND EAGLES

by Donna M Loring

*Ten thousand eagles flew that day across the
bright blue sky
to meet the spirits on their way from fiery
smoke filled tombs.*

*They soared above the dark, black, clouds
billowing from the earth and hovered for a
moment there
and saw the face of doom.*

*Ten thousand eagles gathered and swooped
down beneath the clouds.
They found the spirits one by one and plucked
them from their plight.
They carried each new spirit through the black
and hate filled clouds.*

*They gave them each a shelter wrapped in
warm wings oh so tight.
They gave them strength and comfort too on
their unexpected flight.
On swift wings they flew towards their final
destination
where each spirit knew without any hesitation
There would be peace and love and
harmony
they would forever be
wrapped within the eagles wings through all
eternity.*



*Ten thousand eagles flew that day as all the
world stood still
and watched in shock and horror as the trag-
edy unfurled.
Now we are left here on this earth to face the
billowing clouds
and our eyes search for the eagles as we say
our prayers out loud.*

*May our spirits soar on eagle's wings above
the dark black clouds
of hatred, murder and revenge that keep us
hatred bound.*

*Ten thousand eagles flew that day as all the
world stood still.
The eagles flew above those clouds
perhaps some day
We will.*

Others testifying at public hearing

Rep. Loring Would Like to Thank the Following for Their Support of LD 291, An Act to Require Teaching of Maine Native American History and Culture in Maine's Schools:

Mary Cathcart – Orono
State Senator
Linda McKee - Wayne
State Representative
Joanne Twomey - Biddeford
State Representative
Donald Soctomah, -
Passamaquoddy Tribal Rep.

Mary Griffith & the following
Philip W. Sugg Middle School of
Lisbon Students:
Sabrina Boucher
Megan Fillmore
Kristen Ruby
Abby Wright
Allison Smith-Poulin
Jeremy Furst
Kristen Ackley

Sikwani Bea Dana – Penobscot
Nation

Roger S. Smith – Episcopal
Church
David Westphal – Acadia Film/
Video
Judy Lucarelli - Dept. of Education
Diana Scully – Maine Indian Tribal
State Commission
Jerome Storm
Margaret Fearon
Kathleen Perkins
London J. Mitchell, Social Justice
& Truth in History (Founder/
President)
Rebecca Cole-Will – Abbe
Museum
Carolyn Harrington
Maureen Smith, PHD, Wabanaki
Center
Margo Lukens UMO English Dept.
Karen Marysdaughter – Social
Justice & Truth in History
Tony Brinkley Chair of English
Dept. at UMO
Evie Hoffman
Janice Church
Gail Sockabasin – Passamaquoddy
Member, Wabanaki Center &
Basketry
Debbie Burd – Western Mountain
Alliance Ex. Dir.

Margaret M. Mitchell
Marilyn Roper
Peter Rees
Mike Walton

Sherri Mitchell Penobscot Nation
Member
Carmen LaVertu
Diane Steward - Senate Democratic
Office
Brain Reynolds
Rebecca Sockbeson –University of
Southern Maine
Ron Jenkins – Maine Indian
Education Superintendent
Richard Silliboy–Micmac/Pres.
Maine Indian Basketmakers
Alliance
Tirrell Kimball
Robert Norell
Robert Ho – ME Rural Dev.
Council Executive Dir.
Butch Phillips–Penobscot
Member, Speaker, Birchbark
Canoes & Moose Calls
Earnest Foust
Jana Mayfield Mullen
Barney Berube – Dept. of
Education

Jessica Sockbeson Macgregor
Penobscot Member
Esther Attean – Penobscot Nation
Dept. of Social Services
Winnie & Alex Macphedran -
American Friends Service
Committee
Jay Adams – Old Fort Western
Charlotte Ritter
Newell Lewey
Debbie Brooks
Betts Swanton – Abbe Museum
Jan Kremin – USDA Rural
Development
Rhonda Frey - Penobscot
Nation
ssipsis & Georgia Mitchell –
Penobscot Nation, Writer,
Artist, Basketry
Eric Jorgenson – Maine
Humanities Council

Tribal Leaders
William Phillips, Micmacs
Brenda Commander, Maliseets
Richard Stevens,
Passamaquoddy (I.T.)
Richard Doyle,
Passamaquoddy (P.P.)
Barry Dana, Penobscot Nation

LD 291, An Act to Require Teaching of Maine Native American History and Culture in Maine's Schools Testimony at hearing

Good Afternoon Senator Mitchell Representative Richard and members of the Joint Committee On Education and Cultural Affairs.

I am **Donna M Loring**, the Representative of the Penobscot Nation to the Maine State Legislature.

I am here to present LD 291 An Act to Require Teaching of Maine Native American History and Culture in Maine's Schools.

Maine history and Maine Indian history are interwoven. You cannot teach one without the other. Make no mistake, we are unlike any other ethnic group and to compare us to minority groups and groups such as the boy scouts shows a tremendous lack of knowledge. Wabanaki tribes were here long before the Europeans came to this continent. We had our own governments, our own traditions, language and culture. We have left our mark on the State of Maine with names of Wabanaki origins such as Allagash, Androscoggin, Aroostook, Caribou, Carrabasset, Katahdin, Kenduskeag, Kennebunk, Norridgewock, Ogunquit, Olamon, Penobscot, Passamaquoddy, Piscataquis, Sebago, Skowhegan, and Wiscasset (just to name a few).

The Penobscot, Passamaquoddy, Micmac and Maliseet tribes played a prominent role during the revolutionary War in securing the boundaries of the State

we now call Maine. When Maine requested to be separated from Massachusetts one of the conditions of its Statehood was to honor the obligations that Massachusetts had with the Maine tribes. Since 1820 when Maine became a State one hundred and eighty one years ago it has had a constant relationship with the tribes. That one hundred and eighty one year relationship has gone unnoticed in the history books as well as in the classrooms. Only recently has it started to come to light.

When I was elected to the State Legislature in October of 1997, I came into the legislative process in mid-stream. I had no idea of the one hundred and eighty one year history of my position as a Tribal Representative or the fact that Maine is the only State that has Tribal Representatives seated in their legislative body. In April of 1999, The legislature created a Joint Standing Committee to study the history of the Tribal representatives and their duties and powers. It was through this study committee and the research we did that I learned

more about the history of my position and my people. I was never taught one word about my tribal history in Maine schools. I realized that the average Maine citizen knew nothing about Maine Indian history let alone current Indian issues. I also found that I was spending much of my time educating and re-educating my legislative colleagues. I came to the conclusion that Maine Indian history needs to be taught in the Maine schools. The state of Maine and the Wabanaki tribes have a history together and this needs to be recognized through education. It is only through education and communication that we can build a foundation of trust and partnership.

The relationship that exists between the State and the Tribes is like no other

honors the struggles and contributions of its native people. Thank you.

Good afternoon Senator Mitchell, Representative Richard, and members of the committee.

I am **Rep. Donald Soctomah** of the Passamaquoddy Tribe

Tan Kahk, welcome;

The time has come for the State of Maine and the Tribes of Maine; Passamaquoddy, Penobscot, Maliseet, Micmac and Abanaki; to be the leaders in establishing a new era in bettering the relationship and creating a mutual understanding. For so long the people of the state have not known about the native people because of the lack of teaching Native history. Now the Maine leg-

through 1989 I was the program director for the Wabanaki Program of the American Friends Service Committee.' This program worked to increase understanding and diminish tensions between Native and non-Native people in Maine. Currently I am a seventh-grade science teacher at Philip W. Sugg Middle School in Lisbon Falls.

During the last four or five years that I was staff person with the Wabanaki Program, I was the coordinator and one of the writers for a project that produced *The Wabanakis of Maine and the Maritimes*, a 500-page curriculum guide for educators teaching about Wabanaki people at all educational levels. The book was written in response to Maine educators' requests for materials that

they could use in classrooms to teach about Maine Indian history and culture.

I worked closely with a committee of Wabanaki people from Maine and the Maritimes, members of four tribes or nations who decided what to include in the book and how it should be presented. Numerous historians, anthropologists, and archaeologists worked with us as well, reviewing the text and providing scholarly perspectives on a variety of topics. In addition, more than a hundred Maine educators were involved, telling us what they needed in the classroom, field-testing our materials, and helping



LD 291, An Act to Require Teaching of Maine Native American History and Culture is signed into law on June 14th, 2001 by Governor Angus King"

nationally or internationally. In fact within the past two years other countries and states have looked to Maine as a model for representation of their indigenous peoples. New South Wales, Australia sent a delegation to Maine in 1997 and New Brunswick, Canada showed interest in 1998.

Representative Schneider and I just returned from a trip to Wisconsin. That State and its eleven tribes are looking for models of Tribal State relations and requested our participation through a presentation. They compared models from Oregon, Washington and Arizona but were most impressed with ours.

Maine as a result of its historic relationship with the tribes has become a national and international model. I ask you to vote this bill out of committee as ought to pass.

It is time we started to educate our children about our historically unique partnership. Let understanding and communication through education be the building blocks of a new Tribal State relationship, one that recognizes and

islatore has passed the first of its kind legislation, to teach native history in the public school system.

Now we follow the path laid before us, the sharing of a unique culture and the learning of a living growing culture; from surviving in the ice age with glaciers a mile high, to changing ways of life to meet the changes in the environment, to helping defend this country's freedom in all wars that were fought. The long term goal of this bill will be that the people of Maine will understand that Maine history is also Native history, they go hand in hand, and to appreciate the unique culture of the Maine Tribes. The legislation will create an understanding that will bond and honor the Tribes and the people of Maine.

Maine will lead the nation with the implementation of this legislation and hopefully other states will follow.

Good afternoon Senator Mitchell, Representative Richard, and members of the committee.

I am **Mary Griffith**. From 1978

to critique the book.

For the many volunteers involved in the project, this was a labor of love. We worked to present well-balanced information and perspectives, believing that our work would result in increased understanding and fewer feelings of mistrust between Native and Non-Native communities. We included a historical perspective on the thousands of years that Native people lived in Maine before Europeans arrived, and continued the story right up to present day, which few history books do. When writing about periods of conflict we were careful to treat all sides with respect and to try to consider all participants' motivations and viewpoints.

I was struck by the respect people who were involved in this project had for each other. Members of the Native writing committee came from different communities, different nations, and different backgrounds, and they had differing viewpoints on many issues. When consensus was not possible, the committee in-

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Bills of interest proposed for the Second Session of the 120th Maine Legislature

by Donna Loring

TITLE: An Act to Specifically Exempt Tribal Proceedings and Documents from the State Freedom of Access Laws.

This bill would specify that the state freedom of access laws do not apply to any tribal proceeding or documents held by the tribe. Amending the Freedom of Access Laws in such a manner would solidify future security for intra-tribal matters and prevent unnecessary judicial conflicts between tribes and the state over jurisdiction of access to tribal proceedings and documents.

For any bill to be allowed into legislative session during the second session it must be of an emergency nature. The Legislative Council voted not to allow this bill in and I appealed the decision on November 13th before the Legislative Council I made the following argument:

A potentially explosive situation exists between the State and the Tribes as a result of a pending court case. This bill would not affect the pending case; However the tribes fear that the State and the paper companies are trying to extinguish their existence as tribal governments and make them political subdivisions of the state. This bill would calm those fears and would show the tribes that the State recognizes their right to exist as tribal governments and their right to protect internal tribal documents and council

minutes. I urge you to recognize the importance of this bill as a tool to address the real fears of the tribes.

The Council voted against allowing the bill into this session. The vote was five to five. That same day I found out the US Supreme Court had denied our appeal. I tried to get the council to reconsider but they refused.

I am hoping to try again later this session.

TITLE: An Act to Authorize the Trial of Child Welfare Cases Involving the Houlton Band of Maliseet Indians in the Penobscot Tribal Court.

This bill would provide that, until such time that the Houlton Band of Maliseet Indians has their own tribal court, all child welfare cases must be tried in the Penobscot Tribal Court as the Court of original jurisdiction

The Legislative Council allowed this bill in.

The State Department of Human Services and the Office of Attorney General are in favor of the bill so far.

This bill was submitted to assist the Maliseet Tribe in keeping custody of their children. The very survival of the Maliseet Tribe depends on future generations. The State DHS removed twenty nine children from Maliseet homes in the past five years. Only four of the twenty-nine were placed in an Indian home.

Maine State Museum Tribute to Vivian F. Massey, Spring 2001 Outstanding Maine Indian Portrait Project

Vivian F. Massey, the first woman Penobscot Nation Representative, was elected to the Maine State Legislature in 1972. Vivian, who served up to 1974, also was on the Penobscot Tribal Council for six years as the Tribal Clerk and served on the Indian Education Advisory Board.

Vivian was born on March 29, 1927 on Indian Island. She

graduated from Old Town High School, attended post junior business college, and was employed by the University of Maine at Orono. Chancellor's Office in Bangor.

Vivian won her election as a write-in candidate by only a four-vote margin after a late night recount that ended at around 2:00 am. Vivian was not able to vote or present legislation. (Today,

Tribal Representatives cannot vote but are allowed to present legislation.) Vivian died on February 22, 1998. Her portrait dedication in the Maine State Museum in Augusta, one of the first out of several in the rotating Outstanding Maine Indian Portrait Project, is still on display until January 5th and will be permanently placed in the state capitol afterwards.



Vivian F. Massey

Tribal issues before the last Legislative Session

LD#1178 - Sponsor:
SOCTOMAH

Short Title: DHS TO ADOPT
RULES REGARDING IN-
DIAN HEALTH CLINIC

Original Title: Resolve, Di-
recting the Department of
Human Services to Adopt
Rules Regarding the Indian
Health Clinic

LD#0618 - Sponsor:
SOCTOMAH

Short Title: REMOVE STATE
ROAD SIGNS WITH OFFEN-
SIVE NAMES FROM I-95 &
TURNPIKE

Original Title: An Act to Re-
move State Road Signs with
Offensive Names from Inter-
state Route 95 and the Maine
Turnpike

LD#0523 - Sponsor:
SOCTOMAH

Short Title: CREATE A SPE-
CIAL MAINE INDIAN TRIBE
LICENSE PLATE

Original Title: An Act to
Create a Special Maine Indian
Tribe License Plate

LD#0517 - Sponsor:
SOCTOMAH

Short Title: ESTABLISH
IDENTIFICATION CARD OF
ME INDIAN TR AS ACCEPT-
ABLE FORM OF ID

Original Title: An Act to
Establish the Identification
Card of a Maine Indian Tribe
as an Acceptable Form of
Identification

LD#0516 - Sponsor:
SOCTOMAH

Short Title: ARCHAEOLOGI-
CAL WORK PERFORMED
IN THE SHORELAND
ZONES

Original Title: An Act Regard-
ing Prehistoric and Historic
Archaeological Work Per-
formed in the Shoreland Zone

LD#0107 - Sponsor:
SOCTOMAH

Short Title: ENFORCEMENT OF
LAWS IN T. 12 REV STAT BY
PASSAMAQUODDY WARDEN
Original Title: An Act Regarding
the Enforcement of Laws in the
Maine Revised Statutes, Title 12
by Passamaquoddy Wardens

Tribal Representative Donald Soctomah from page 1

concerning Native prisoners treatment was not accepted in this session, but I did speak to Governor King and he has scheduled a meeting to discuss this.

Representative Morrison has introduced a Bill concerning Passamaquoddy Land in Calais, allowing for 100 acres to be purchased by the Tribe for business development.

If you have any questions, you can call me at 287-1400 in Augusta or 796-2301 at Indian Township.

You can also stop by the Maine Statehouse and I would be available to show you around and answer questions.

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Rep. Donald Soctomah,
Passamaquoddy Tribe

