

Dear Tribal Members,

It has been a tremendous honor serving you over the past eight years. Thank you for electing me.

I have truly enjoyed working for you in the House of Representatives. It is a time in my life I will never forget.

It made my decision not to seek reelection as the Tribal Representative a very difficult one. I struggled with this decision for months.

As you may or may not know I have decided to run for the State Senate. I have been a by-stander of sorts in the legislature watching events unfold. After eight years of advocacy I've decided to take the next step and run for the Senate. I believe I have made a difference for Native people in Maine. I would like to take that experience and make a difference for the people in my Senate District as well as all of Maine. As a State Senator I will be the most knowledgeable legislator on Indian issues. For those of you who are curious about my District it is District #19, Sagadahoc and one town in Lincoln County (Dresden). It includes the following towns: Richmond, Bowdoin, Bowdoinham, Topsham, Bath, West Bath, Phippsburg, Arrowsic, Georgetown, Woolwich, and Dresden. They are all in the Merrymeeting Bay area. I am running as a clean election candidate meaning that I cannot take contributions. It is a three-way race, an



incumbent Republican, an Independent and I. Win or lose it will be one more barrier broken, one more step up the ladder of equality and one more trail to blaze.

It is my understanding that no Maine Indian has ever run for a Senate seat. I plan to keep a journal and pass it on to those who will learn from my experiences.

Again, thank you for this opportunity. I will always be yours in the spirit of unity and power.

*Donna M Loring,
Penobscot Nation Representative*

Thoughts about the Next Tribal Representative

Whoever you choose to take my place must be a person who thinks of the tribe first and foremost.

A person who has an even temper, a sense of humor and compassion.

A person who can put themselves last and can empathize with the pain of others.

A person you can count on to be there when you need them.

A person who can communicate well and often with people who are uneducated about your culture and your history.

A person who is not afraid to stand up and speak in front of 151 fellow legislators.

A person who does not respond in anger when others say horrible things about you or your community. (but rather responds with dignity and control)

A person who has thick skin and can

take taunts and criticism not only from outsiders but from tribal members and council members who are suppose to be supportive.

A person who will work for practically nothing, will put in overtime and who must sometimes pay their own way.

A person who does not expect to have many thanks in return.

A person who works on a speech or a poem for days but still cannot find the right words and then with the right words awakening them at three o'clock in the morning.

A person who has vision and imagination who will introduce the next bill that will improve your lives for the next one hundred years.

A person who truly cares.

A person who is touched by the ancestors

woliwoni

Maine Indian Basketmakers' Alliance Director awarded International Prize

On October 15, 2003, Theresa Secord Hoffman, a member of the Penobscot Nation, received a prestigious international prize in Geneva, Switzerland, for her work as director of the Maine Indian Basketmakers' Alliance. The "Prize for Women's Creativity in Rural Life," sponsored by the Women's World Summit Foundation (WWSF), was presented to Hoffman in a ceremony at the Palais Wilson, headquarters of the United Nations High Commission for Human Rights.

Created in 1991, WWSF works primarily to empower rural women and women's organizations, as well as non-government organizations committed to prevention of child abuse worldwide. The organization also seeks to mobilize citizens and organizations toward building a better global human society by organizing regularly "Circles of Compassion" training workshops.

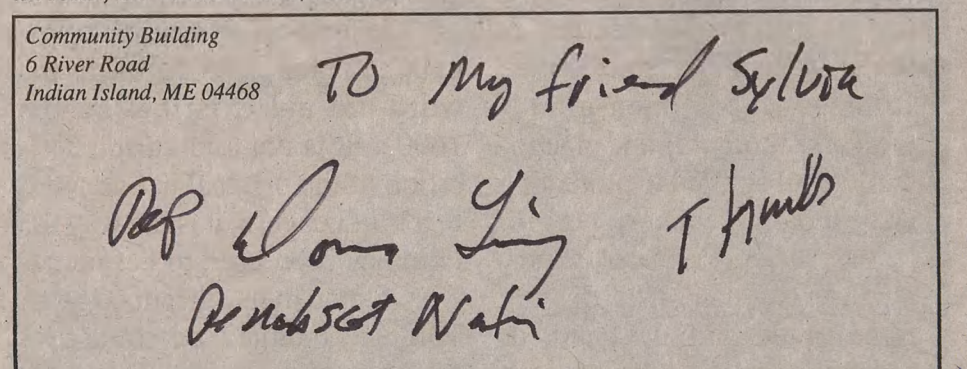
This is the 10th anniversary of the WWSF prize, and Ms. Hoffman is the first United States citizen to garner the honor. Established in recognition of the roles of women in grass roots development efforts, the prize goes to individuals whose efforts demonstrate exceptional creativity, courage, and perseverance in improving rural life, along with respect for and preservation of the environment, and continuing impact on the community.

This year, the WWSF prize jury is awarding 33 women from 23 countries around the world. Of these, five, including Ms. Hoffman, have been invited to attend the award ceremony in Geneva and to personally present their work. The ambassadors of each winner's country will attend the event, along with other dignitaries. The keynote speaker and award presenter was to have been Mr. Sergio Vieira de Mello, the United Nations High Commissioner for Human Rights, but with his tragic death in the August bombing of UN headquarters in Baghdad, that role will be filled by the Acting High Commissioner, Bertrand Ramcharan (to be confirmed).

According to WWSF Executive Director Elly Pradervand, "The necessity of empowering rural women remains undisputed and is a central objective in the strategies for poverty alleviation and ending hunger. The very survival of the human species depends on replacing old, tired, competitive Darwinian 'male' models by more humane, open, cooperative 'feminine models. And for that women need to come into leadership at all levels of society."

Elly Pradervand's sentiment fits well with Theresa Hoffman's conviction that cooperative efforts strengthen communities and individuals at the same time. This is evident in WWSF's summary of Ms. Hoffman's accomplishments, which begins with this comment: "It behooves the Prize for Women's Creativity in Rural Life that the first laureate from the United States be an American Indian—of the Penobscot Nation, one of four tribal groups living in Maine." The commentary goes on to mark out Ms. Hoffman's leadership role in helping to found the Maine Indian Basketmakers Alliance (MIBA)—an organization that many predicted would fail given the independent mindedness of the four tribal groups in Maine, not to mention that of basketmakers. However, thanks to the skills and dedication of the basketmakers and Ms. Hoffman's vision, persistence, political acumen, and first-hand knowledge of the art form, the venture has blossomed.

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Wabanaki News has been an excellent communication instrument and should be continued by your next representative to the Maine State Legislature

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

by Donna M. Loring,

Representative of the Penobscot Nation

(My greatest accomplishment!)

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 inclu-

sion 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 iden-

tify 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.

**The Primary Election will
be held on Tuesday,
August 10, 2004.**

**The General Election will be held
Saturday, September 11, 2004**

**Polls will open for both at 9:00 AM
and close at 8:00 PM.**

**Voting in both elections will take
place in the Conference Room at
the Community Building.**

Maine's Native Americans Gain Passage of LD 2418

A Salute to Rep. Soctomah's groundbreaking bill THANK YOU!

by Representative
Donald Soctomah

As we enter a new millennium, I have hope for a better relationship between the native population and the State of Maine. In order for us to achieve this improved relationship, we must end 400 years of hurt and discrimination. We must learn to live together peacefully, by honoring and respecting each other.

This hope was the motivating factor behind legislation that would end the use of a demoralizing and dehumanizing term in the State of Maine.

The passage of this bill by the Maine House or Representatives and Senate will soon be signed into law by Governor Angus S. King, Jr..

It will remove the word squaw from place names in the state.

This is not an issue of political correctness. It is about basic human decency and respect for one's fellow citizens. The new law protects an under represented group in our state, native women. Our women-grandmothers, mothers, and daughters, are all entitled to protection against basic human rights violations, such as the use of demoralizing language. The driving force behind this bill is hundreds of native women, who are con-

tinually offended by the use of this slang word.

The *Thesaurus of Slang* identifies the word "squaw" as a synonym for prostitute, harlot, hussy, and floozy. The dictionary identifies this word as one that is used to offend native females.

After generations of exposure, the word squaw is seen as a neutral word to the general public. But to native females this word continues to be a slanderous attack against them and their culture. Violent incidents occur more often near the native communities, where the clash between cultures still exists.

When native people name a geographic feature, such as a river or a mountain, the term used will describe a specific location, for the ease of the traveler, or to denote its spiritual significance. The name of the Kennebec River describes the contours of the river. Mount Katahdin was named to signify the spirits of the mountain and its geography.

The term squaw was not originally used for place names, as the word did not exist before the 1600's. It is not a linguist's definition of the original native word that is of concern, it is the way the term has been used to define native women in its current context. Through communication and education we can rid the state of of-

fensive, derogatory words. Native women have the right to define themselves.

We need to grow and understand that the use of the term squaw shows a lack of compassion to human beings. It is hard for the general population to imagine how hurtful a word can be unless it is directed toward them, their culture, or racial background.

Rep. Gerald Talbot worked diligently in 1974 to remove the "N" word from place names in Maine. He had to convince other representatives how hurtful and hateful this word is to Maine citizens and its visitors.

During that floor debate, the offensiveness of the word squaw was questioned. Several representatives stated that to the native population, it was an offensive term. This is not a new issue to Maine, it is a 400 year old issue that needs to be stopped

Nationally, Maine now joins three other states which have removed the word squaw from name places. In North Carolina, the U.S. Justice Department was involved in the removal of the word from a school system in March of 1999.

There is no other word used today which hurts native women as much as the word squaw. The term has been used as a slanderous assault in hate crimes; last year, a native woman was being brutally

assaulted by two men, who continually yelled, "you dirty squaw" as they repeatedly kicked her.

In 1998, there was a high school fight that eventually turned into a racial incident. Native girls were called squaws; this resulted in death threats being painted on the walls.

This new law sends, with great effectiveness, a goodwill message of understanding to the Native people of this state: Maine will stop sanctioning the use of offensive words, which dehumanize and exploit the native people.

The native people and the native communities of Maine, asked for the passage of this bill to end the perpetuation of dehumanizing language that has been used to define our women.

It is never an aggressive act for a people to exercise their right to self determination. It is an intrinsic right that is woven into the fiber of values that this country was founded on.

The following Cheyenne proverb summarizes the point of this bill concisely, "A nation is never conquered until the hearts of its women are on the ground."

Every time this defamatory term is used, the hearts of our women take another blow.

Chief Dana has vision for the Penobscot Nation

Strengthening the Penobscot Community is key

Chief Barry Dana is well aware of having 10,000 years of history to live up to as a member and leader of the Penobscot Nation. It is what connects him to that past which makes him the visionary leader the Nation needs now to continue building on its strength as a sovereign tribe in Maine.

Chief Dana believes the best way to strengthen the Penobscot Nation is by strengthening the community. The best way to strengthen the community is to strengthen the family and that is best done by strengthening the individual. This is something he works toward every single day as the Nation's elected leader.

Chief Dana has also worked with many Tribal members to, among other things, create a nationally recognized Boys and Girls Club; create tribal laws protecting elders; create an Elder Advocate position; restructuring the Home Improvement Program which serviced 30 homes in 2003-2004 alone; create a cultural preservation department which recently received a federal grant; begin major restoration work and dam removal along the Penobscot River; and increase the Tribe's visibility across Maine, New England and the country.

He knows the future health of the Tribe is linked to economic and so-

cial health, and to that end Chief Dana works tirelessly to foster a creative and proactive environment that will allow Tribal members to prosper and live with dignity. He has served on the board of the highly successful Four Directions Community Development Financial Initiative and has supported the development of an Elder Care Facility both of which have created jobs for Tribal members. Construction of the new elder care facility begins later this summer and, when complete, will employ six additional people.

He is the first to say none of this was accomplished on his own. In

fact, one of Chief Dana's greatest assets is his ability to recognize and place his faith in the strengths and abilities in others and his willingness to give them the freedom to succeed. Coupled with that is his refusal to be satisfied with the status quo. He is always looking for what the Tribe can do to benefit each individual and the Nation as a whole.

Chief Dana is a man who makes people want to work harder and who is willing to take chances and the initiative. He will never ask anyone to do more than he is willing to do himself. His creativity and energy has opened many different doors for the

Flat Stanley takes center stage at the Maine Legislature

Bids farewell to House Speaker Colwell and Senate President Daggett

Flat Stanley is a school project of a middle school in Indiana. One class in that school sent him to Maine so he could visit new places. The object was that photos would record his adventure here. The photos would then be sent back to the middle school class as a part of their project. Rep. Donna Loring moved him around to several places in the Maine State Legislature, with a lot of fun.



Top left, Flat Stanley was invited to be in a photo with the House Joint Standing Committee on Judiciary; top right, Rep. Donna Loring shows Flat Stanley to House Speaker Patrick Colwell. Bottom left, Rep. Loring poses with Senate President Beverly Daggett and Flat Stanley. Bottom right, Flat Stanley bids farewell to Senate President Daggett.



Chief Barry Dana's historic State of the Tribes Address to the Maine State Legislature on March 11, 2002

Kkwey, Hello

President of the Senate, Mr. Bennett, Speaker of the House of Representatives, Mr. Michael Saxl, Madam Chief Justice, Governor Angus King, Distinguished members of the House, Distinguished members of the Senate, Members of the Passamaquoddy Tribe, Members of the Penobscot Nation and Citizens of the State of Maine.

Kkwey

To all who are present here today and to those who may listen on the radio outside these walls and to those who may read about this, I ask that your ears hear my words so that you will know what I have said. I ask for your minds to be open so that you will understand my intent. I ask that your hearts feel my commitment to bring honor to my family, my tribe and to our state that we all now share as our home.

Woliwoni, Thank you.

It is an honor and a privilege as Saugama, the Chief of the Penobscot Nation, to be here on this historical day, addressing the joint session of the 120th legislature.

Woliwoni, Thank you.

Today's address symbolizes what I truly believe to be a new era in Tribal/State relations. Relationships are based on communication. Today's forum allows for direct communication. Perhaps our greatest days lay before us.

Niyan penawepskewi, I am Penobscot. Niyan penawepskewi, I am a human being from the Penobscot River.

My grandfather, as his before him was a pack basket maker, a river guide, a hunter and worked on the Penobscot log drive. My grandmother, along with raising a large family, tended a garden, was a sweet-grass braider for the fancy basket makers. In my youth, I was fortunate enough to have spent many hours in their presences, hearing the stories of the "old days." From my grandparents, as well as other tribal elders, is where I learned my culture. Though these elders have joined our ancestors, their values, their love for our culture, memories of the old days and their passion for preserving our traditions live on in the pride of my people.

Neyan Penawepskewi, I am Penobscot.

I am thankful for my mother, a proud Penobscot woman. In her 60 plus years of living on the Penobscot River, she has witnessed many changes for our people. From facing the bitter winds of winter, while walking across the ice, paddling across the quick spring currents to go to and from school, to driving her first car across the infamous one lane bridge. My mother has worked as hard as any man in the Old Town Shoe factories to becoming the Penobscot Nation's Tribal Clerk, she has stood in the cold November rains at my High School football games (incidentally, she could never understand why 22 young men would fight over one funny shaped ball). She has strived to make a better life for her family and her people. Please join me in honoring a proud Penobscot woman, (Recognize my mom, Lorraine Dana).

Neyan Penawepskewi, I am Penobscot.

I would like to recognize another outstanding Penobscot, who in keeping with our proud history of being talented States-

man or Stateswoman has probably been more responsible for bridging the gap of misunderstanding between our two governments than anyone else of our time. The dedication of this individual is apparent with the passage of such bills as:

*P.L. 625—where the tribes received the extension on trust land acquisition.

*Co-sponsoring the efforts to include portraits of outstanding Indians in the capital, (When I first heard this I thought I heard an Act to have famous Indians standing outside the capital).

*Co-sponsoring P.L. 613, an act to remove offensive place names and

*Being a primary sponsor of P.L. 403 L.D. 291, an act requiring the teaching of Maine Indian history in primary and secondary schools.

Please join me in honoring the Penobscot Nation's Representative to the legislature, DONNA M. LORING.

Before I discuss the current issues facing my tribe, the Penobscot Nation, let me first set the framework by which the Penobscot Nation's government operates. Only through education can we ever hope to eliminate stereotypes and put an end to all forms of racism. The Penobscot Nation is a Tribe. Tribes here in this country pre-date the creation of the States and the Federal government. In the creation of the U.S. Federal Govt., the founding fathers recognized the Tribes as distinct forms of government, with inherent sovereign powers to ensure the birth given rights to be self-determined.

The 1980 Settlement Act recognizes these protections of inherent sovereign powers. The Senate Committee on Indian Affairs, in their review of the 1980 agreement recognized and ratified our retained sovereign powers and sited the 1st Circuit Courts decision, "that the Maine Tribes still possess inherent sovereignty to the same extent as other tribes in the United States." Thus, rather than destroying the sovereignty of the tribes, by recognizing the power to control their internal affairs and by withdrawing the power which Maine previously claimed to interfere in such matters, the settlement strengthens the sovereignty of the Maine Tribes.

The very essence of Tribal Sovereignty is the ability to be self-governing and to protect the health, safety and welfare of our people, within our own territory. We are a distinct people with a unique history. Though it has been a struggle to retain these powers of self-government, that preserves our distinctiveness, we have done so. Despite how people outside our tribe perceive us, we are first and foremost an Indian tribe. From thousands of years ago, the bones of our ancestors still lie on the shores of Maine's rivers and ocean frontage. We still carry on their dreams, their pride and the traditions of self-determination and these we all hold sacred. We will continue to fight to safeguard these rights, in honor of our ancestors and in order to preserve a future for our children. Failure to do so would mean surrendering the very essences of who we are as Indian People. We are proud of our place in history and the many contributions we have made to the larger society by assisting in common goals. We are still here.

TRIBUTE TO CHIEF DANA

It has been a privilege and an honor to work with Chief Barry Dana. I have seen the Penobscot Nation make tremendous progress. Chief Dana was first elected in 2000.

The Nation at that time was stagnant and basically just marking time until it would disintegrate into history.

Chief Dana is a leader who is not afraid to take control and get out in the public eye and fight for our rights and for our survival. He continues to do this. Since Chief Dana has taken office progress has been started in the areas of environmental protection, housing for the elderly, youth programs, economic development, education, cultural preservation, communication and more. We cannot afford to be set back twenty years. We must look to the future.



Chief Dana is the strong, energetic and aggressive leader we need. It is my hope that he continues to be our Chief.

Thank you Chief Dana for your vision, creativity and your past four years of service to the tribe.

Donna M. Loring, Representative of the Penobscot Nation

Theresa Hoffman from page 1

MIBA is credited with reviving an imperiled art—so effectively that over the last decade the number of trained tribal basketmakers has grown from 50 to 120. Moreover, the average age of MIBA members has dropped from 63 to 43 (which means more young people are making baskets). Members offer periodic workshops on the reservations and MIBA also sponsors a demanding year-long basketry apprentice program. In addition the organization is also fueling language preservation efforts by encouraging elders who teach basketry to do so in their Native languages—Maliseet, Micmac, Passamaquoddy, and Penobscot. Ms. Hoffman, with the support of MIBA's board of directors and staff, spearheaded effective marketing efforts that have included opening an elegant gallery/shop, publishing an 86-page guide to basketry and other traditional Native American crafts in Maine, and collaborating with the Abbe Museum in Bar Harbor on the annual Native American Festival and the Maine Indian Basketmakers Market at the Hudson Museum on the University of Maine's Orono campus. Such efforts have given Maine Indian basketmakers a high profile throughout the state and nation. The result is a nearly tenfold increase in the sales value of baskets, making basketry a viable livelihood. According to Rebecca Cole-Will, head curator of the Abbe Museum, "Through Theresa's leadership, MIBA has developed into a vitally important organization that continues to cultivate a vibrant and growing Wabanaki crafts community. In addition to the economic benefits of MIBA's work, the strengthening of the crafts tradition has proven critical to preserving the cultural identity of the Wabanaki and to raising the self-esteem of craftspeople."

According to another Penobscot leader, Donna Loring, who serves as tribal representative to the Maine state legislature, "Two years ago, I initiated legislation, the Maine Indian History Act, requiring all public schools in Maine to include in their curriculum lessons concerning the culture and history of the state's original inhabitants. That bill passed, and Theresa's work is playing a vital role in its implementation. Her efforts have been, and continue to be, tireless and selfless. They have increased the self-worth of Native people, fostered cross-cultural interaction and understanding, prodded people to think in terms of sustainable development, and made a very tangible difference in the economic livelihoods of many rural Indian families across the state."

A small sampling of the other winners of this year's Rural Creativity award:

- △ Betty Makoni from Zimbabwe established empowerment programs for sexually abused girls.
- △ Byatshandaa Jargal of Mongolia set up various programs to counter malnutrition.
- △ Marta Benavides of El Salvador works for peace, justice, and economic opportunity for indigenous peoples
- △ Haoua Baraze from Niger led a fight for educating girls.
- △ N'Dw Sene of Senegal mounted an effective challenge to unauthorized tourism development.
- △ Victoria Adetona established a micro-credit organization for women.
- △ Wang Fengyan of China set up an angelworm-breeding network for rural women. (Angelworms improve soil fertility.)
- △ Khalida Bibi Awan of Pakistan created a local seed bank and also opened a small vocational center in her home.
- △ Francisca Eugenia of Cuba transformed a garbage dump into an organic garden.
- △ Aurora Carmona of Columbia launched many projects, including community and family gardens that greatly increase food security.
- △ Neela Thangavelu of India organized some 140 women's self-help groups representing over 3000 women and led a successful struggle to regain peasant land.

For more information, visit the WWSF website www.woman.ch where profiles of prize winners past and present are posted. Mailing address: Women's World Summit Foundation, PO Box 2001, 1211 Geneva 1, Switzerland. (Phone: +41 22-738.66.19)

Chief Barry Dana speaks out on TV after stunning defeat of casino vote

Statement from Barry Dana, Chief of the Penobscot Nation
Wednesday, Nov. 5, 2003

Nothing has changed. Maine on Nov. 5, 2003 is the same as Maine yesterday, and the day before that, and the day before that.

A Maine which is home to thousands of hardworking people and families – Native and non-Native alike – who want nothing more than to stay here, to work here, and raise their families here. A desire that has become more and more difficult with each passing year even as our state government promises economic opportunities for all.

Nothing has changed. My people have lived with these hollow promises for 500 years. Promises from state leaders combined with lies, scare tactics and intimidation to keep a majority of the state's wealth, power and resources in the hands of a select few.

On Nov. 5 there are still two Maines. Two Maines delineated not by any geographic boundaries, but drawn along straight economic lines. The wealthy minority wanted to stay just that. A minority in a state with thousands of residents living near or below the poverty level. Thousands of residents facing each day with no health insurance. Thousands working two or three jobs to cobble together a weekly wage equivalent to a day's salary for the wealthy elite.

Once again this elite used all the power and influence their money could buy to keep Maine the way they want it to be.

The Penobscot-Passamaquoddy Casino was a good deal for Maine. And everything that made it a good deal made it a bad deal for the big business status quo. An abundance of good paying jobs and benefits. A huge influx of cash into the state's coffers over which they had no control. The real hope and opportunity for economic prosperity for some of Maine's poorest residents living in its poorest regions.

Now, thanks to the efforts of a group who never looked beyond what was good for them, those poorer residents can stay right where they are. They can continue to collect welfare and work multiple jobs.

Casinos No! is celebrating a victory today. They have a lot to celebrate. Thanks to them, hundreds of thousands of textile and manufacturing jobs which have left Maine in the last five years will go un-replaced for the foreseeable future. They can congratulate themselves on a fight in which lies, media manipulation and the exploitation of children in advertising were all used to further their small-minded agendas. They are joined in this celebration by our current and former governor. Two elected officials who used their political clout to pull the economic rug out from under so many needy people – the very people who put them in office in the first place.

I am saddened that so many people were drawn into the opposition's lies. This ought not to have been, but they had our own state governor doing much of the work for them; leading them from the back of the pack in speaking out against what we were offering.

Today, these same politicians will resume their promises of amorphous economic opportunity zones and tax

incentives as solutions to Maine's joblessness. None of it puts real Mainers back to work. But maybe it allows the governor to sleep at night.

The casino was a real solution offered by the Tribes to all of Maine. Something we – as a minority – were ready to share with the 97 percent white/non-Native population of the state. We had hoped the governor would hear the message that people need to work, they need jobs, they need hope. This was to be our gift to Maine.

That, too, has not changed. As a people, my tribe is accustomed to the snubs and affronts from state officials. There are many in Maine – in and out of government – who are best served if we stay quietly on our reservations weaving baskets. While we are a proud people with proud traditions, we are also a people of lawyers, doctors, teachers, therapists, builders, farmers and students. People who would like to stay in Maine but who are finding fewer and fewer opportunities to do so.

If it was simply a gaming issue, not even our governor could have spoken against it. Not as the leader of a state which welcomes and sponsors gaming in a state-run lottery, scratch tickets and multiple venues for off-track betting.

During this campaign I have spoken to people from all parts of the state. I have looked into the eyes of elders who no longer have jobs or homes thanks to the industries which have left. One thing I have learned – even in the face of the hatred and ignorance from the opposition – is that there are good, proud people in Maine. People who understood this was about more than gaming. Along with economic freedom for all Mainers, this referendum was also about sovereignty and Native self-reliance.

I have seen the unification of Natives and non-Natives behind this crucial issue and this campaign brought it into the living rooms and coffee shops of Maine.

So maybe something has changed, after all. People are starting to see a lack of integrity and honor in our political leaders and their methods in getting their way. People are starting to see that Maine lacks real leadership and there are some very ugly realities in Maine government.

In the end, we did not get a Casino or the 10,000 jobs and \$100,000,000 for education and property tax relief. There are no positive changes on the economic horizon. But maybe we did get something as important: the unification of a number of diverse groups working for tribal sovereignty for Maine's Native citizens and economic hope for all.

My people have been here for 10,000 years and we will be here for another 10,000. We are used to fighting for all that we have. But we are also used to extending our hands in friendship. We will continue to offer our gifts and our hope to all who can see beyond lies, deception and fear.

We walked a long road on this campaign and made many good, true friends on the way. To all of them and all of those who supported us I extend my sincerest gratitude and say thank you. In the words of my people,
Wuliwoni.

*Barry Dana,
sagama penawapskewi*

Moving on after defeat

letters@TimesRecord.Com
11/14/2003

Chief Barry Dana's sharp response to the 2-1 defeat of the Penobscot-Passamaquoddy casino question was unfortunate (Nov. 6, "Penobscot chief: 'There are still two Maines'"). But there's something everyone should realize.

The two leading casino promoters made an amazingly quick exit and weren't around to help the tribes navigate the political fallout. Lawyer Tom Tureen who spearheaded the campaign and Think About It's spokeswoman, Erin Lehane, both left for vacations 36 hours after the election, The Associated Press reported.

Not that they didn't deserve rest from their labors, but they left the tribes to face the aftermath of a highly charge race with no assistance and that seems cold. If they'd stayed around a few more days, they could have eased the disappointment and tempered Chief Dana's remarks.

Fortunately, most people and groups castigated by the tribal leader's remarks will be gracious enough to move on. In fact, Gov. John Baldacci hasn't wasted any time in reaching out.

Wednesday he met with the leaders of four Maine tribes: the Penobscot, Passamaquoddy, Micmac and Maliseet. He has directed the state Department of Economic and Community Development and his staff to meet with tribal leaders within the next 30 days to work up an economic development strategy, The Associated Press reported. Also, members of his staff will attend upcoming tribal council meetings for that purpose.

Equally good news is the fact that Chief Dana said he now realizes that the casino question was not defeated because Mainers are prejudiced toward the tribes. He understands that it was defeated based on issues raised during the campaign.

In the year long discussion of the casino question on these Opinion pages, some contributors lamented that it was difficult to vote "No" without having an alternative to offer Maine's Native Americans. We commend Gov. Baldacci and the tribal leaders for setting out toward that goal so quickly.

We may have lost the battle but we have not lost the war

by Donna M. Loring

As the Penobscot Nation's Representative to the State Legislature I would be remiss in my duties if I did not respond to your editorial "Moving on After defeat" published in your paper on Friday November 14, 2003.

The photo chosen for use by the Times Record was the same Associated Press Photo the Portland press selectively chose and clearly misrepresented the tenor of the meeting. The Bangor Daily News photo by Kevin Bennett at the same event on Thursday November 13th would have been more accurate. It showed Chief Dana seriously speaking to the news media. Governor Baldacci touted the meeting as one to strategize for economic development for the tribes. The truth is the Chiefs and Tribal Representatives agreed to attend this meeting not because of wind mills or any other economic project but because the Governor of the State, who represents the people of the State, requested a meeting. We simply agreed to attend out of respect for the people of Maine. We went to listen to what he had to say and no promises were made from either side.

Furthermore I strongly disagree with your commentary about Chief Dana's "Sharp response to the 2-1 defeat of the Passamaquoddy and Penobscot Casino question." You called the statement he issued after the November 2nd defeat "unfortunate". I call it courageous and commendable.

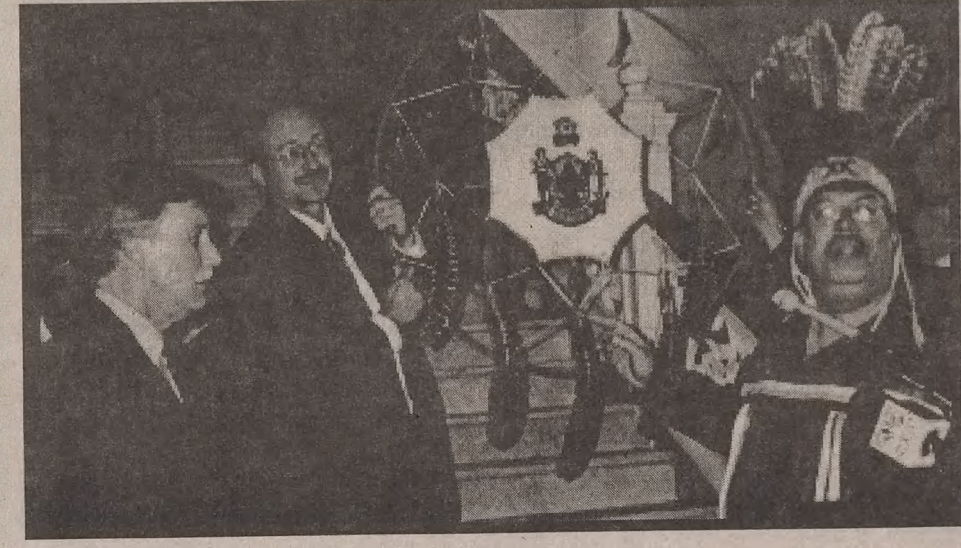
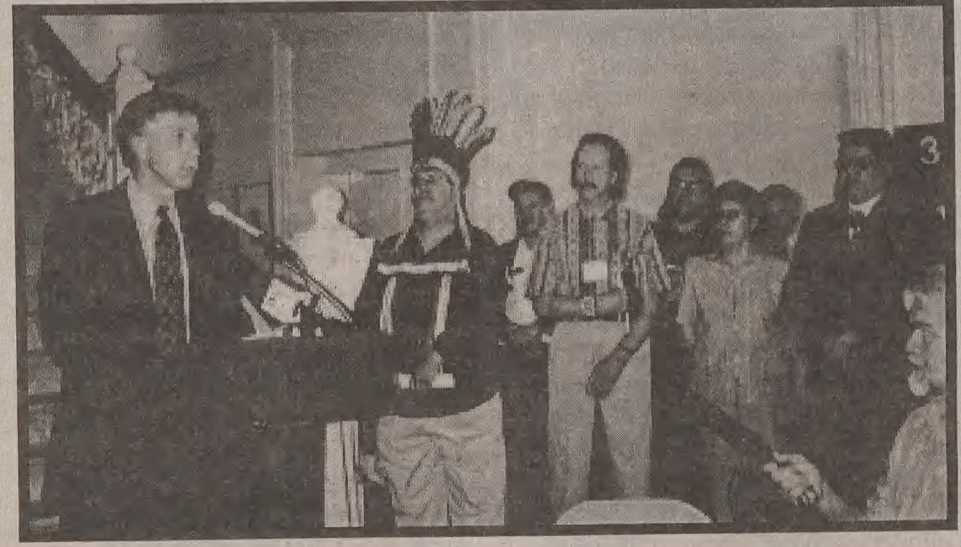
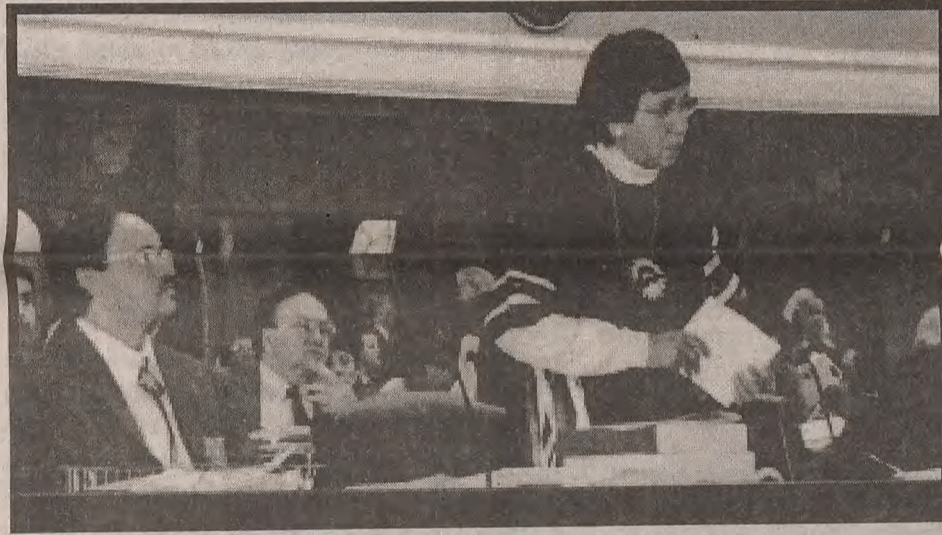
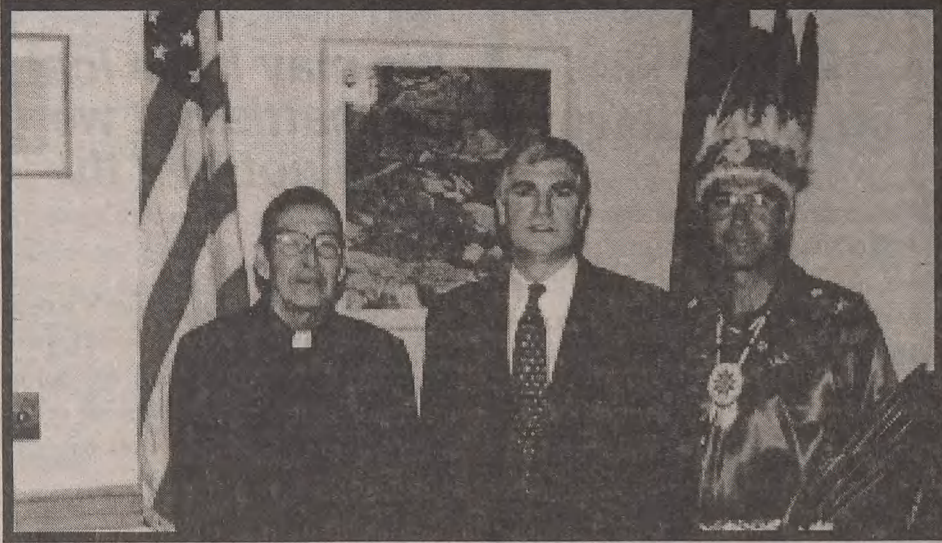
For the first time in history, a Penobscot Sagama (Chief) stood up publicly to those in power in this State and represented his people. Chief Dana put words to the wounded spirits of his people. The Penobscot people were hurt deeply by the tone and tactics of the election.

Chief Dana was only expressing the deep heart felt feelings and beliefs of his people. As Sagama he could do no less. For you to say that Tom Tureen or Erin Lahane would have had any influence over him in this regard is paternalistic, ludicrous, and marginalizes Native people.

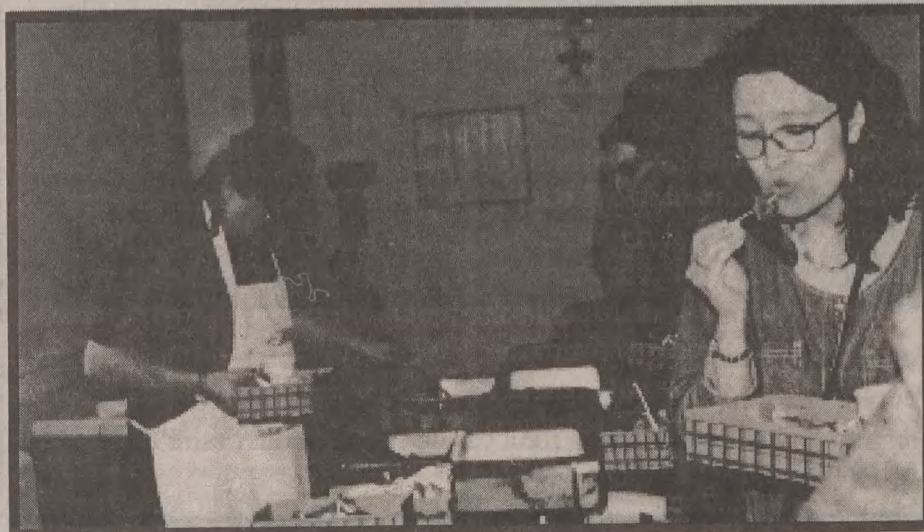
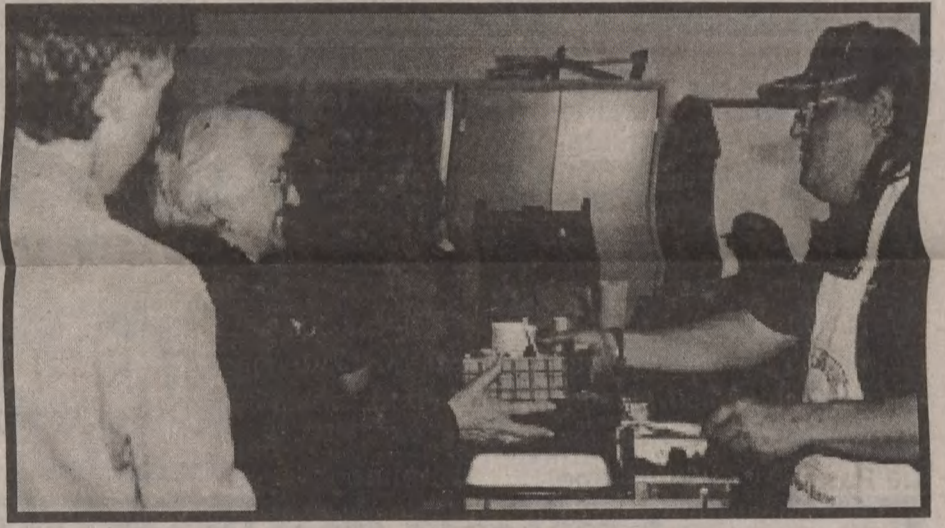
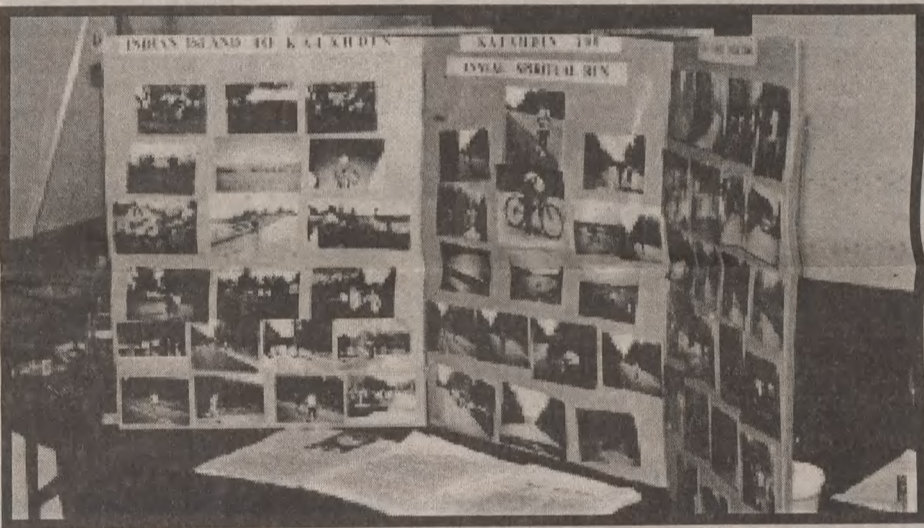
The Penobscot will move on from this learning experience as we have for the past five hundred years. We have made many friends during this journey and we will look to them for help in the future. We will survive as a people and as a culture.

In conclusion, I restate; your view of Chief Dana's "sharp response" is completely and totally opposite from mine and as the Representative of the Penobscot Nation it is with great pride and honor that I call Chief Barry Dana, Sagama.
Woliwoni

MEMORIES



MEMORIES



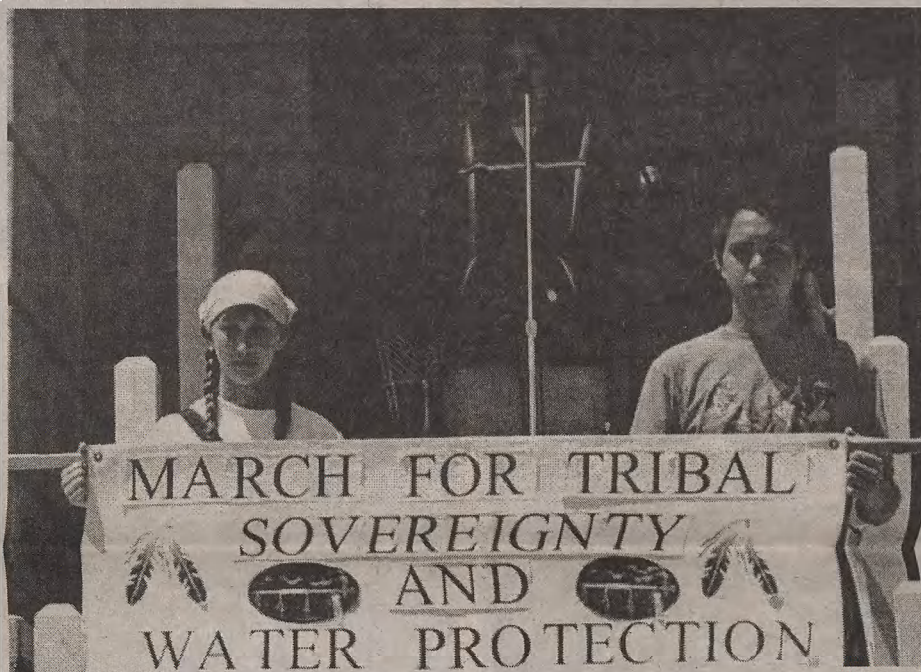
Taking a Stand: March on the State House for Water Protection



"Tribal members and supports gather at the steps of the statehouse to deliver the court ordered tribal paperwork to the paper companies. The Tribal Governors of the Passamaquoddy Tribe and the chief of the Penobscot Nation lead the march to Augusta to deliver the court ordered papers. After a two year battle in the Maine courts and a rejected hearing in the Federal courts the Tribes had to deliver paperwork concerning environmental issues, so the paper companies can review them. This was a very sad day in State and Tribal relations. The people of Maine sided with the tribes on the issue of clean water, as supporters followed the tribe to the statehouse steps. This was a long walk, 40 miles, starting at the 1724 Norridgewock village site, an area of another disaster....." *Rep. Soctomah*



From the birchbark canoe, the Passamaquoddy people traveled the coast of Maine and New Brunswick Canada, harvesting just enough food for the families and leaving the rest for nature to consume. On a successful hunting trip the canoeist uses the moose calling horn to sign his return. Here on Grand Manan Island the invisible line between the United States and Canada has divided the traditional lands of the Passamaquoddy tribe.



Rep. Loring speaks out



Rep. Soctomah with his sister Madonna after the March

A message from Penobscot Nation Governor Barry Dana on Water Protection and Sovereignty

May 23rd, Norridgewock, Maine on the shores of the Kennebec River, we gathered at 5 a.m. to begin our March to Augusta. This was a civil rights style march to bring public awareness to our struggles to have the State of Maine recognize our sovereign status. This peaceful march helped us educate the people of the State as to who we are and our status as a tribe. Fifty people, both Indian and non-Indian completed the march covering 39 miles. News media reporters joined us, interviewed us and helped spread the message. We concluded the walk at the Augusta Civic Center.

The next morning we met at the Civic Center but this circle included 150 people. We all walked the remaining three miles from the Civic Center to the steps of the Capitol. On the steps we delivered our speeches to the audience, which again included the media. Our message was clear, that the State, its courts and paper industry has violated the 1980 Settlement Act by invading internal tribal matters by requesting to inspect tribal documents. On those steps we were joined by members of the Coalition to Support Tribal Sovereignty, the Chair of the Maine Indian Tribal State Commission, the President of the United Southern and Eastern Tribes, the co-founder of the Maine Peoples Alliance, all who gave eloquent speeches in support of our efforts.

This event brought much needed attention to our struggles. All along



the 42 mile route we received many horns and thumbs up in support. People across the State are drawing the conclusion that the fight for sovereignty as well as the efforts for a casino are all about desire to be self-reliant, self-governed and independent.