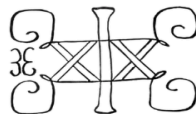


Grade 6-8 Wabanaki Studies Economics

Educator Guide



Molly Neptune Parker: Matriarch of four generations of Peskotomuhkati basketweavers, Co-Founder of the Maine Indian Basketmakers Alliance, teacher and the first female lieutenant governor of Indian Township.



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[A Brief Wabanaki Economic History](#)

[Standards Detail with Connected Topical Activities](#)

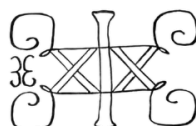
Background & Preparation

- Read "[A Brief Wabanaki Economic History](#)" in Resources section at end of this guide
- Spend time with online modules
 - [MOOSE Wabanaki Studies Learning Progression | Department of Education](#)
- Spend time with the DOE Wabanaki Studies website
 - [Wabanaki Studies | Department of Education](#)
 - [Wabanaki Studies Framework](#)
-  Lessons learned about Wabanaki Studies .pdf
-  Cultural Appropriation Resources.pdf

Introduction

This educator's guide is designed to be used as a supplement for grades 6–8 students who are studying personal finance and economics and the Nations of the Wabanaki Confederacy. These lessons focus specifically on issues related to what the Wabanaki economy was based on historically, how it looks today, and what this tells us about the values of Wabanaki worldviews.

As with other First Nations, Wabanaki riches are in their relatives, both human and non-human: the land and water and all who inhabit there. Wabanaki values include not taking more than is needed for the time being. Historically, Wabanaki traded expertly crafted tools, animal skins, and baskets with European colonists for their foreign goods and food. Today, Wabanaki are still world-class artists and makers in such realms as canoes, drums, baskets, tools, clothing, and jewelry.



Guiding Questions



- Where are the traditional homelands of the Wabanaki, where do they live today?
- How does surviving on your own land differ from many Western ideas about making money?
- What is the impact of policies that purposefully removed Indigenous people from their land and communities?
- What are some examples of how Wabanaki are making a living today using their traditional skills and new ventures?

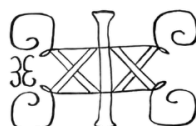
Learning Objectives



- Be curious about the history of the Wabanaki in this region and how they survived without money but with the land and how their homeland areas have changed
- Build background knowledge to understand the reasons why many present-day Wabanaki struggle economically
- Understand how money is an instrument of trade for a good or service

Lessons and Progression

The lessons and expansion activities within them are organized by middle school level or grade: beginning, intermediate, and advanced.

	Lessons	Subjects	Grade/Level
1	 Wabanaki Riches: Homeland	Social Science, Geography, History	6-7 / Beginner - Intermediate
2	 Food is medicine, medicine is food	History, Science, Social Science	8 - 10 / Advanced



3	 Wabanaki Spirit and Survival through Basketmaking	Social Science, Science, History	8-9 / Intermediate- Advanced
4	 Wabanaki Riches: The Wabanaki Food Year	SS, Science	8 / Advanced


References & Resources

Site: [Four Directions Development Corporation homepage](#)

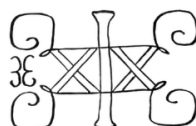
Site: [Tribal Sovereignty – An Explainer, Maine Center for Economic Policy](#)

Book: [Wabanakis of Maine and the Maritimes](#)

Video (appropriate for Grade 8-Diploma)

 Introduction to the Maine-Wabanaki: gkisedtanamoogk at TEDxDirigo

[G6-8 Fin-Econ-Why: Seven Generation Thinking: What do we need to do now to create a better tomorrow?](#)



Handout: A Brief Wabanaki Economic History

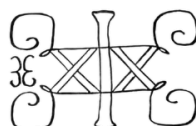
[The Wabanaki Confederacy](#) - Waponahki - means People of the First Light or People of the Dawnland – has five principal nations: the Panawahpskek (Penobscot), Peskotomuhkati (Passamaquoddy), Mi'kmaq, Wolastoqiyik (Houlton Band of Maliseet Indians), and Abenaki. [Pronunciations are found here](#). Their homeland is bounded by Newfoundland to the north, central Maine in the south, and parts of Quebec to the west. Historically, the confederacy united five Algonquin-speaking Indigenous peoples. The Wabanaki Confederacy was disbanded in 1862; however, the five nations are very much alive. The nations in the Confederacy remain close in part because all peoples claiming Wabanaki lineage have ancestors from multiple Wabanaki and colonial ancestries.

As Europeans came to and colonized the northeast of this continent, they seized land from the Wabanaki, forcing them to distant and isolated areas. A large percentage of the nearly 8,700 members of the four Wabanaki tribes in what is now called Maine live in Aroostook and Washington counties – the most northern and eastern portions of the state – in what are among the most economically challenged counties in the country.

Each of the Wabanaki nations has its own territory made up of reservation and trust and/or fee lands. Trust lands which include reservations are parcels that are owned and controlled by the nations but are placed under trust protection by the federal Bureau of Indian Affairs. Fee lands do not have the same protected status as trust lands and may be traded, sold, or mortgaged under the same conditions that apply to lands owned by non-Natives in Maine. Tribal nation governments predate the sovereignty of the United States by thousands of years and derive their sovereign power from their people and connection to ancestral territory. Sovereignty is not a power given or taken away by an external government. Lands historically inhabited and utilized by Indigenous people were not discovered by Europeans. They were discovered by Indigenous people.

The federal Maine Indian Claims Settlement Act (MICSA) and the state Maine Implementing Act (MIA) were ratified in 1980. Collectively known as the Settlement Acts, MICSA and MIA required the Peskotomuhkati and Panawahpskek nations to give up claim to their dispossessed lands in exchange for a federally funded pathway to buy back just 2.5 percent of the 12 million acres claimed by Maine. Congress enacted separate federal laws to address similar claims brought by the Houlton Band of Maliseet Indians and the Mi'kmaq Nation. Maine has an unusual level of jurisdiction over Wabanaki nation affairs and original Indigenous land compared to other states. Overall sovereignty greatly affects economic well-being.

Since colonization, the restoration of tribal self-governance in Indigenous territories has been shown to produce positive economic outcomes for Native people. Widespread



implementation of self-determination policy in the late 1980s saw per capita income on self-governing reservations grow three and a half times faster than the US as a whole, and poverty was cut almost in half.

Standards Detail with Resources:

6-8 Science, Technology & Engineering

- MS-ESS1 Earth's Place in the Universe
 - [Wabanaki Medicines and Moons Lesson](#)
 - [Wabanaki Medicine and Moons Educators Guide](#)
- MS-PS3 Energy Students will demonstrate an understanding of how energy is transferred and conserved.
 - MS-PS3-2 Develop a model to describe that when the arrangement of objects interacting at a distance changes, different amounts of potential energy are stored in the system.
 - Traditional hunting practices of deadfall traps to demonstrate potential energy in the rock held in balance, and use of bow and arrow or slingshot to transfer energy
 - [Traditional Deadfall Trap - The Planisphere](#)
 - [Young Engineers: How to Make Slingshot Straw Rockets - Eng...](#)
- MS-PS4 Waves and Their Application in Technologies
 - MS-PS4-2 Develop and use a model to describe that waves are reflected, absorbed, or transmitted through various materials.
 - Consider the Wabanaki connection of birch bark sunglasses with slits:
 - [Birch Bark Sunglasses! 🕶️ Native American Technology](#)

Updated: March 26

