Wabanaki Studies Framework

Introduction

This framework is a project of Panawahpskek citizen, Brianne Lolar. Seeing a need to have resources available for all in a centrally organized manner, she primarily worked on this during her time outside of the Department of Education. It is not a definitive resource, since Wabanaki perspectives and approaches are diverse across the state. She could not have done it without the tremendous support of Wabanaki advisors, fellow Indigenous specialists in other states, especially Montana, as well as passionate allies across Wabanaki homelands. While their support was invaluable, all omissions or errors lie solely with Brianne Lolar and can be rectified by reaching out to her at wabanakistudieseducation@gmail.com.

In the spirit of partnership, I invite you to share this wide and far, and continue to add to it so we can all benefit. This is just the beginning and will continue to grow and evolve as we all do. Woliwoni!

Brianne Dawn Lolar

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Background

The Panawahpskek (Penobscot) Nation, Peskotomuhkati (Passamaquoddy) Tribe, Mi'kmaq Nation, (Wolastoqiyik) Houlton Band of Maliseet Indians, and Abenaki (collectively known as the Wabanaki Nations) have lived for thousands of years in the land we now call Maine. They are known collectively as the Wabanaki, or "People of the Dawnland." Despite colonization and attempted genocide—including the forced removal of their children—the Wabanaki Nations have endured as sovereign and self-determining peoples, with distinct and diverse languages, cultures, governments, and economic structures. Each community maintains its own tribal government, community schools, cultural center, and each manages its respective lands and natural resources. Wabanaki Pronunciation Guide: https://www.wabanakialliance.com/pronunciation-guide/ A landmark law, signed on June 15, 2001, requires schools to teach Maine K–12 students about Wabanaki territories, economic systems, cultural systems, governments, and political systems, as well as the Wabanaki Nations' relationships with local, state, national, and international governments. This Wabanaki Studies Law, now codified at 20-A M.R.S. § 4706(2), is critical to overcoming stereotypes and ignorance about Indigenous peoples, which are harmful to Wabanaki students and non-Indigenous students alike. (adapted from WS Law Report 2022) It is crucial to note that the intent of the law is to teach about the Wabanaki in what is now called Maine. While it is important to teach about all Indigenous Nations, a focus on other nations does not fulfill the intent of this law. Making these place-based connections is crucial to understanding and cultivating sustainable relationships.

The intent of the WS Framework is to establish a vision and a plan that will set the future direction for a coordinated and consistent integration/weaving of Wabanaki Studies that will lead to Indigenous cultural awareness, sensitivity, and understanding for all across Wabanaki homelands. The framework is a guide to support learners in transforming the way we work with and support Indigenous and non-Indigenous children and families. This framework is a living document and will evolve over time. There is not one way of knowing – this requires that we move away from normalizing a Western approach to knowledge acquisition and towards accepting and respecting that other knowledges and ways of knowing are a part of the learning experience. This diversity helps all learners.

Essential Understandings

The Essential Understandings have been developed by Brianne Lolar, Panawahpskek citizen, with guidance from Wabanaki advisors. These Essential Understandings represent broad concepts common to Wabanaki citizens that all students should know. They are gateway standards, or entry points, into the rich histories, cultures, and perspectives of each Wabanaki Nation.

Essential Understanding 1:
Indigenous tribal nations are inherent sovereign nations, and they possess sovereign powers, separate and independent from the federal and state governments. However, under the legal system of the United States, the extent and breadth of self-governing powers are not the same for each tribe/nation. Wabanaki sovereignty refers to the inherent right of the Wabanaki to self-governance and self-determination. This concept is critical to understanding the ongoing struggles that the Wabanaki have faced in asserting their rights and maintaining their cultural traditions.

Essential Understanding 2:
There is great diversity among the sovereign nations of Wabanaki dawnlands in their languages, cultures, histories, and governments. Each nation has a distinct and unique cultural heritage that contributes to what is now called Maine.

Essential Understanding 3:
Just as there is great diversity among tribal nations, there is great diversity among individual Wabanaki citizens as identity is developed, defined, and redefined by entities, organizations, and people.

Essential Understanding 4:
The ideologies of Indigenous traditional beliefs and spirituality persist into modern daily life as tribal cultures, traditions, and languages are still practiced by many Indigenous people and are incorporated into how tribes govern and manage their affairs.

Essential Understanding 5:
Maintaining ecological balance, respecting the Earth, and sharing resources are central to Wabanaki culture. Teaching about the importance of Wabanaki relationships with the natural world, traditional ecological knowledge, and environmental stewardship can help students appreciate the complex and nuanced relationship that the Wabanaki have with our environment.

Essential Understanding 6:

Though there have been Indigenous peoples living successfully on the landscape for millennia, reservations are lands that have been retained by tribes for their exclusive use as permanent homelands. Reservations resulted from executive orders, statutes and treaties. The principle that land should be acquired from tribes only through their consent with treaties involved three assumptions: Both parties to treaties were sovereign powers, Indigenous Nations had some form of transferable title to the land. Retainment of Indigenous lands was solely a government matter not to be left to individual colonists or states.

Essential Understanding 7:
History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from Indigenous perspectives frequently conflicts with the stories mainstream historians tell. Additionally, each tribe/nation has its own oral histories, which are as valid as written histories. These histories pre-date the colonization of what is now called North America.

Eras in Wabanaki Studies History

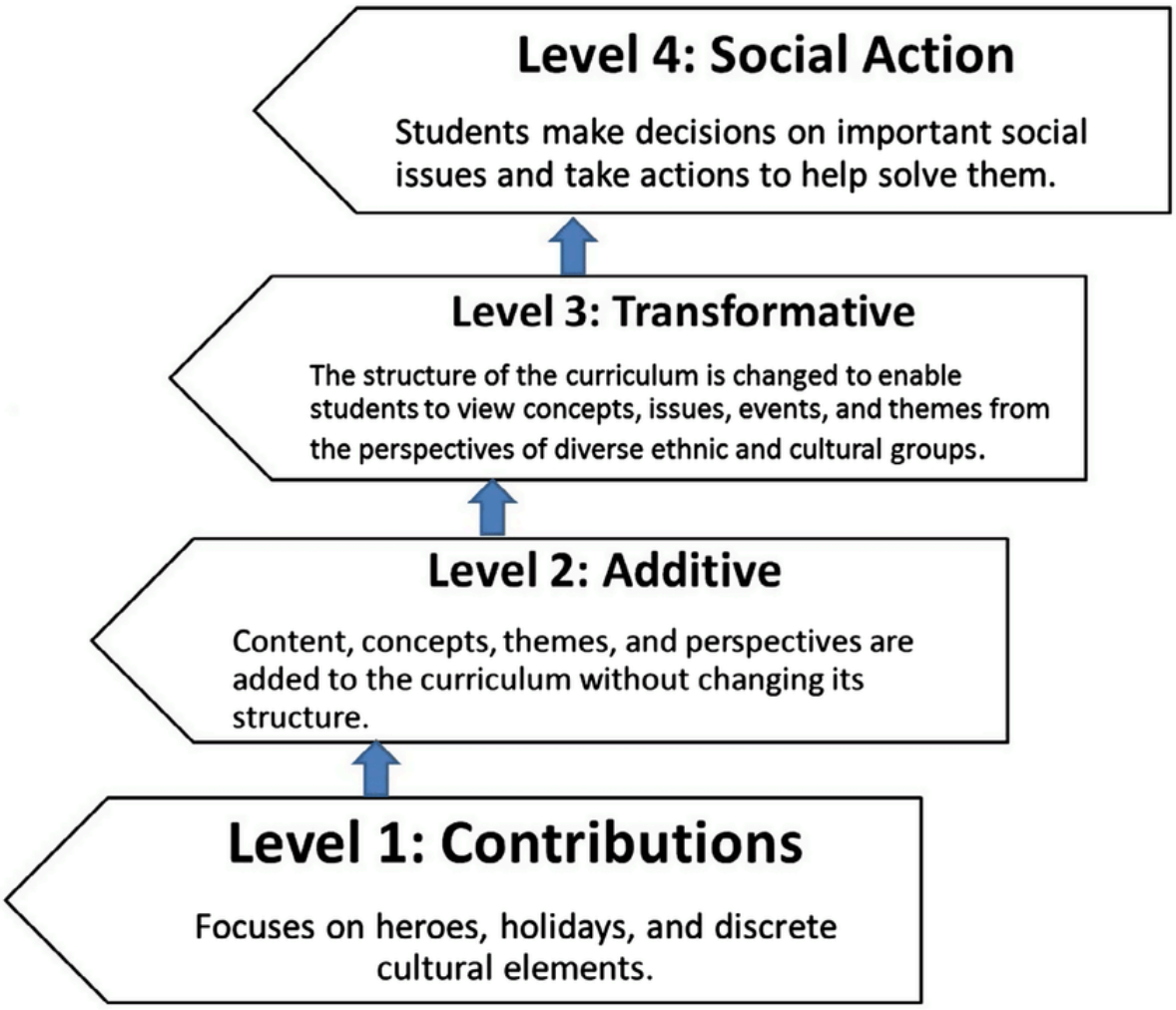
- 12,000+ years ago Glacial Retreat
- 11,500 to 9,000 years ago: The Paleoindian Period: the earliest archaeological evidence for people in the Northeast following the end of the Ice Age.
- 9,000 - 3,000 years age : The Archaic Period
- 3000- 500 years ago: The Ceramic Period
- 1497–1680s: Early contact period . 1616-1619 – About 75% of Wabanaki die of disease and this period is called the Great Dying.
- 1680s- 1800: International diplomacy, war, disease, land loss, genocide. 1800 – over 90% of their people due to disease, wars, and genocide.
- 1800s-1960s: International diplomacy, forced assimilation, removal from lands and homes.
- 1950 – Present: A New Dawn- The Wabanaki are contemporary communities with distinct cultures and traditions. The Nations work towards developing greater cultural and economic self-sufficiency, while maintaining age-old traditions.

Essential Understanding 8:
Wabanaki language and culture are deeply intertwined and are critical to understanding the unique identities and traditions of Wabanaki. Teaching about the importance of language revitalization, cultural preservation, and the role of ceremony and traditional knowledge can help students appreciate the richness and diversity of Wabanaki culture.

Essential Understanding 9:
The Wabanaki have a strong sense of community and identity, and teaching about the importance of community building, cultural exchange, and intergenerational learning can help students understand the resilience and strength of Wabanaki communities.

Multicultural Education

(adapted from MTIEFA, 2024)
Theory is essential to provide a solid foundation supporting policy, planning, future curriculum development, implementation, progress monitoring, and evaluation. Being grounded in theory supports coherent and thoughtful curriculum design. It allows teachers the freedom to focus on big ideas while working side-by-side with their students to explore important questions, delve into compelling topics, and build true understanding of challenging content. A theoretical model developed by Dr. James Banks guides Wabanaki Studies implementation and helps us think about all facets of school improvement. In his landmark work in multicultural education, Dr. James Banks identified four approaches to multicultural education implementation. Awareness of these approaches, or levels, can help teachers and curriculum developers gain greater depth in the curriculum.



Contributions At this level, teachers are usually adding a simple "aside" to their presentation of the standard curriculum. For example, if implementing a unit on botany, they might mention the use of a specific local plant for medicinal purposes by a local nation. In a US history course, the contributions of a notable individual, for example George Washington Carver, Harriet Tubman, Sitting Bull, or Andrew Sockalexis, might be added to the era being studied. The contributions approach is employed by many contemporary textbooks when sidebars are added featuring a representative of another culture to the otherwise unchanged content of a textbook. Sometimes these additions are a form of tokenism and occasionally they may unintentionally perpetuate a stereotype. James Banks describes a variation to this approach that he calls "heroes and holidays." A classic example of the heroes and holidays approach is the isolated focus on Indigenous cultures, heroes, and contributions in November, with little or no discussion throughout the rest of the school year. Many educators use contributions from time to time to build connections between cultures and content areas, but perhaps those should be a starting

point, not the primary focus of our implementation of multicultural education or Wabanaki Studies. One of the key outcomes from the contributions approach is the positive mention of Wabanaki nations and their cultural contributions throughout millennia. Cultural omission, or never creating opportunities to mention, discuss, or cover Wabanaki at all in curriculum, is erasure of a culture and that culture's contributions to knowledge, art, language, history, and worldview. Erasure of a culture perpetuates institutionalized racism.

Additive When teachers use an additive approach, they are often attempting to implement a parallel structure in the curriculum. According to Dr. Banks, "The Additive Approach allows the teacher to put ethnic content into the curriculum without restructuring it" (Banks, 60). For example, when teaching a unit on "celebrations around the world" they might add Cinco de Mayo and possibly powwows, Chinese New Year, Hanukkah, and Christmas. The additive approach may result in shallow and disjointed curriculum units, making connections difficult. There is simply too much to add, forcing teachers to pick and choose, skimming the surface to cover the high points of significant historical or cultural material.

Transformation The transformation approach shifts the perspective or point of view of the students by looking at the curricular content through multiple perspectives. It is powerful and allows for critical thinking, inquiry, depth of study, and significant critical literacy. The challenge for teachers is the ability to recognize the differing perspectives and sort these from their personal perspective and the perspectives presented as neutral in textbooks and other material. In addition, it takes open minded research and often a willingness to learn alongside students about new and unfamiliar, or even controversial, perspectives.

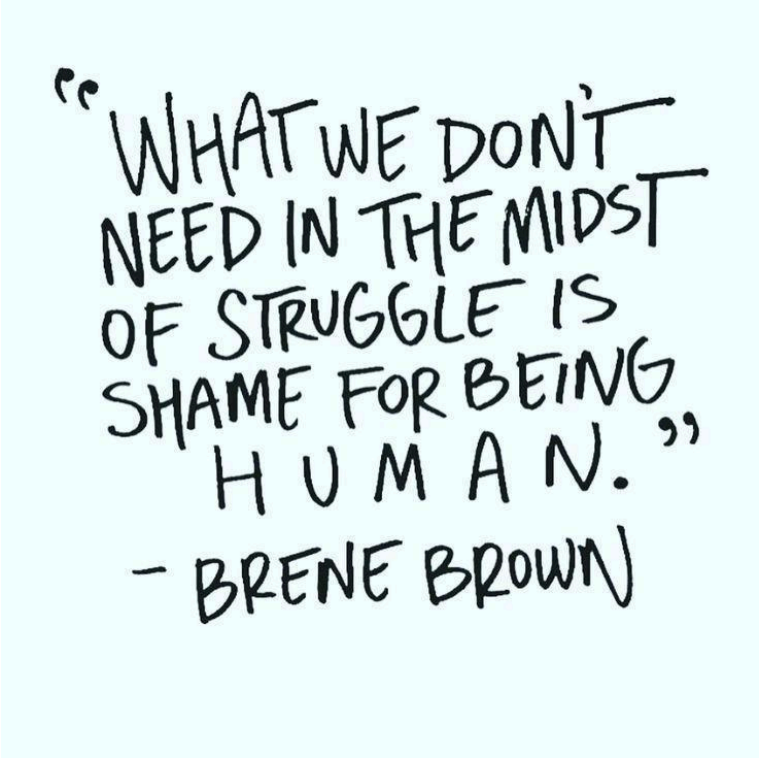
Social Justice When the social justice or social action approach is used by students and their teachers, students become aware, through their inquiry of a real problem, and set out to solve it. An example would be students engaged in a unit who discover that a historical marker uses a misnomer for a local nation. They might decide to petition a city council to have the signage corrected. Or a class may discover that many Peskotomuhkati citizens still do not have equitable clean drinking water access and begin an awareness campaign and initiative to reach out to the community asking how to help with a water drive. Their process would have taken the transformation approach and pushed beyond it to change the world, solve a problem, correct an error, or conduct a full-blown service-learning project. Achievement of this level of implementation can be a natural consequence of working on inquiry and depth at a transformation level. Through this approach students can apply academic skills, while taking on a real task that improves some aspect of their school or community. Children build pride, ownership, a sense of responsibility, and a work ethic through such efforts.

These, in brief, are Dr. Banks' approaches. The ultimate goal of implementation of multicultural education in general, and Wabanaki Studies more specifically, goes beyond simply adding Wabanaki content to an existing lesson. Yet, the addition and mention of Indigenous Nations, culturals knowledges, and contributions is a positive first step in integration so long as great care is taken to avoid perpetuation of misinformation, bias, and stereotypes. Critical cultural values and ways of knowing and being in the world can be overlooked with a limited focus on artifacts, crafts, and foods - the more superficial symbols of culture. In the words of James Banks, "The four approaches for the integration of multicultural content into the curriculum are often mixed and blended in actual teaching situations. One approach, such as the contributions approach, can be used as a vehicle to move to other and more intellectually challenging approaches" (p. 61). In this developmental process, contributions and additive approaches should lead to transformation and social action in our instruction. (adapted MTIEFA, Banks, 2010)

Preparation

Knowing yourself

Working through unlearning and relearning the collective histories of what is now called the United States is an emotional journey. Non-Indigenous educators often feel anger, guilt, and shame as they learn more.



As well, educators exploring ways to integrate (braid together) Indigenous content have to explore and identify their own perceptions of Indigenous identity, along with their personal biases and prejudices.

As Indigenous and non-Indigenous educators begin to collaborate and build spaces for decolonizing and braiding together content, practice, and perspectives, an important core competency is humility. The work of Indigenizing education requires accepting that there are ways of holding and sharing knowledge and learning and engaging all parts of the human being (spiritual, intellectual, emotional, physical), thus moving beyond seeking a singular right answer. The complexity of Indigenization is realizing that there are multiple truths and no single clear answer; so as educators and administrators, we need to trust the unlearning and relearning process and be humble while engaging in the process. Professional humility is being aware that we cannot know everything. It opens up our minds and hearts to accepting other ways of doing, knowing, and being so that we naturally create a shared learning space.

Spend some time with these documents. Include others in your learning journey.

- Wabanaki Nations
- Critical thinking resources
- Culturally Responsible Art Education.docx
- Cultural Appropriation Resources
- Frequently asked questions

Refining Policy

Good implementation plans for Wabanaki Studies result from early and strong staff development, bringing teams of teachers together with administrators and curriculum developers. In addition to professional development, the quality of these plans rests on a foundation of well-crafted local policy. Several factors must be taken into consideration when developing a strong policy. Some questions to consider as you begin refining: Does the policy meet the letter and the intent of the law? Some policies, by the time they move through the development and adoption process, may actually lose sight of the original target. Policy examination will determine if the language addresses the law in full. Is the policy "'actionable," guiding day-to-day operations at the classroom, building, and district level? Strong policies will put forward, in a skeletal way, steps for actual action and change that permeate all levels of the school system. Is the policy specific enough to guide those actions, but general enough to cover unforeseen events, changes in personnel, or demographic considerations? This should not be interpreted to imply that the target is moving, but rather that changes and potential contingency

plans resulting from those changes are considered so the policy does not have to be modified too frequently. Is the policy tailored to the local school district in which it is adopted, or generic -- based on a fictional district with imagined staff, students, and administration? The policy should reflect unique qualities of the district and community. Finally, once in place, is the policy known? Do all staff, administrators, and other involved parties know the policy or at least the "gist" of the policy enough to allow it to guide day-to-day operation? To be strong, policy needs to be thoughtfully considered with frequency. All too often, policy and the plans and curriculum guides that are designed to implement those policies are not known or examined by those with the greatest responsibility for ensuring compliance. Taking into account the importance of locally developed and robust policies, it would be beneficial to partner with area districts to begin the work. After developing the jumping off point, school boards and administrators can benefit from the collective effort while remaining mindful that custom-tailored policy will lead to the strongest outcomes and best guide activity at the local level. In the appendices you will find a sample policy. While models are helpful places to start, policy should reflect the unique qualities of each school district.

Developing Your Plan

Developing a plan and a series of structures to support deeper levels of curriculum development helps to avoid the random addition of Indigenous content to the curriculum. The specific ideas presented here are suggestions to support your work.

Integrating (braiding together) Wabanaki Studies into curriculum:

- Collaborate with educators from different disciplines: Bring in educators or university professors from different fields such as history, anthropology, literature, environmental studies, and Indigenous studies to collaborate on designing a comprehensive interdisciplinary curriculum that incorporates Wabanaki perspectives and experiences.
- Use multiple media sources, particularly primary sources: Incorporate a variety of sources such as documentaries, books, podcasts, visual art, and music into the curriculum. This can help to create a more engaging and dynamic learning experience for students.
- Explore the intersection of Wabanaki studies with other disciplines: For example, you could explore the ways in which Wabanaki culture and traditions intersect with environmental studies and sustainability, or how Wabanaki languages and literature relate to language and linguistics.
- Engage with the Wabanaki communities: Invite members of the Wabanaki communities to speak to students about their experiences, culture, and traditions. This can help to

provide a more authentic and meaningful learning experience. See Considerations for Inviting Indigenous Presenters in appendices on culturally appropriate practices

Library

- Ensure that the library collection includes a diverse range of materials that accurately represent the Wabanaki and their cultures. This can include books, articles, videos, and other resources that are authored by or feature Wabanaki authors, artists, and scholars. Seek out and acquire materials that provide authentic and respectful insights into Wabanaki history, culture, language, art, and traditional practices.
- Incorporate traditional Wabanaki storytelling and oral traditions into library classes. Share Wabanaki stories, legends, and oral histories with students, and facilitate discussions and activities that encourage students to engage with the narratives and reflect on their cultural significance. This can also include inviting Wabanaki storytellers or elders to share their stories and perspectives with students.
- Integrate research and inquiry projects that explore Wabanaki history, culture, and contemporary issues into library classes. Provide resources and guidance for students to conduct research on Wabanaki topics, and encourage critical thinking and analysis of the information they gather. This can involve projects such as creating displays, posters, or presentations that highlight Wabanaki culture.
- Collaborate with local Wabanaki communities or cultural organizations to create exhibits or displays in the library that showcase Wabanaki artifacts, art, and cultural materials. This can provide students with the opportunity to engage with authentic cultural artifacts and learn about their significance in Wabanaki culture.
- Introduce Wabanaki language learning resources and activities in the library, such as books, dictionaries, or language learning apps. Encourage students to explore and learn basic Wabanaki language skills, and discuss the importance of language preservation for Indigenous communities. This can foster an appreciation for Wabanaki languages and promote cultural diversity in the library.
- Organize cultural celebrations and events in the library that highlight Wabanaki cultures and traditions. This can include hosting cultural performances, workshops, or presentations by Wabanaki artists, musicians, or educators. Such events can provide students with firsthand experiences of Wabanaki cultures and foster a sense of appreciation and respect for Indigenous traditions.
- Incorporate lessons on cultural competency and sensitivity into library classes, emphasizing the importance of understanding and respecting the diversity of Wabanaki cultures and histories. Discuss topics such as cultural appropriation, stereotypes, and

Indigenous rights, and engage students in critical discussions and reflections on these issues.

** Note: It is important to approach Wabanaki Studies with cultural sensitivity and respect for the Wabanaki and their traditions. Incorporating Wabanaki Studies into library classes should focus on fostering understanding, appreciation, and respect for Indigenous cultures, and promoting cultural diversity and inclusivity in the library. Building meaningful relationships, seeking guidance from community members, and acknowledging and honoring the Indigenous cultures and histories are key principles to keep in mind when incorporating Wabanaki Studies into library classes.

English Language Arts

- Include literature written by Wabanaki authors in the ELA curriculum. This can include traditional stories, contemporary fiction, poetry, and non-fiction works by Wabanaki authors. Discuss the themes, literary techniques, and cultural context of the literature, and encourage students to engage critically and reflectively with the Indigenous perspectives presented in the texts. Always review books and read authoritative reviews with care to avoid texts that may misrepresent the cultures presented.
  Indigenous Books (the good, the bad, the ugly)
- Develop grade level selections as a team and determine what texts will be used at what grades and which may warrant using more than once, but in different ways moving up the grades.
- Work to develop read-aloud protocols to make these instructional opportunities richer in terms of content, background knowledge, and literacy instruction.
- Swap out materials, when possible, for materials that carry Wabanaki Studies (WS) content and practice shifting perspectives.
- Explore the oral traditions and storytelling practices of the Wabanaki, including their traditional stories, legends, and oral histories. Discuss the importance of oral traditions in Indigenous cultures and the ways in which these stories have been passed down through generations. Engage students in listening to and analyzing oral narratives, and encourage them to create their own oral stories or narratives inspired by Wabanaki traditions.
- Discuss the importance of language revitalization and preservation efforts among the Wabanaki, including their efforts to revive and maintain their languages. Explore the connections between language, culture, and identity, and engage students in learning basic words, phrases, or expressions in the Wabanaki languages. Encourage them to reflect on the significance of language preservation and revitalization for all communities.

- Discuss the historical and contemporary issues faced by the Wabanaki, including colonization, land dispossession, cultural assimilation, and ongoing struggles for sovereignty and self-determination. Analyze relevant texts, such as historical documents, speeches, and contemporary articles, that shed light on these issues, and encourage students to critically reflect on the impact of these issues on Wabanaki communities and their cultural resilience.
- Explore the unique perspectives, worldviews, and values of the Wabanaki through their literature, oral traditions, and contemporary voices. Discuss the interconnectedness between the Wabanaki and their land, the importance of community, traditional ecological knowledge, and spirituality in their cultural beliefs and practices. Encourage students to reflect on the similarities and differences between Indigenous and Western perspectives on various themes, such as land, identity, family, and community.
- Discuss the issue of cultural appropriation and representation of Indigenous cultures, including the Wabanaki, in literature, media, and popular culture. Engage students in critical discussions about the ethics of representing Indigenous cultures, the impacts of cultural appropriation, and the importance of respectful and accurate representation of Indigenous peoples in literature and other forms of media.
- Encourage students to engage with local Wabanaki communities, cultural organizations, or Indigenous scholars to learn from and engage with Wabanaki perspectives and initiatives. This can include guest speakers, participation in cultural events, or community-based projects that allow students to connect with Wabanaki communities and take action to support Wabanaki rights, cultural preservation, or language revitalization.

*** Note: It is important to approach Wabanaki Studies in ELA classes with cultural sensitivity, respect, and inclusivity, and to prioritize Wabanaki voices, perspectives, and contributions. Engaging with Wabanaki literature, oral traditions, language, and contemporary issues should be done in collaboration with Wabanaki communities and with a focus on promoting understanding, appreciation, and respect for Wabanaki knowledge and perspectives. Building meaningful relationships, seeking guidance from community members, and acknowledging and honoring the Wabanaki cultures and histories are key principles to keep in mind when incorporating Wabanaki Studies into ELA classes.

Social Studies

- Study the historical and contemporary perspectives of the Wabanaki, including their pre-contact history, colonization, treaty rights, and contemporary issues. Examine primary and secondary sources, including oral histories, traditional stories, treaties, legal

documents, and scholarly articles, to gain a comprehensive understanding of the Wabanaki history and culture.

- Explore the governance structures, political systems, and sovereignty of the Wabanaki, including their traditional governance practices and contemporary efforts towards self-governance and sovereignty. Discuss the historical and ongoing challenges faced by the Wabanaki in asserting their sovereignty and the importance of recognizing and respecting their rights to self-determination.
- Study the rich cultural traditions, customs, and beliefs of the Wabanaki, including their language, arts, spirituality, and traditional practices. Learn about the cultural values, social structures, and kinship systems of the Wabanaki, and explore how these aspects of culture are interconnected with their history, land, and identity.
- Examine the treaty rights and land claims of the Wabanaki, including the treaties signed between the Wabanaki nations and European powers or the United States government. Discuss the historical and contemporary significance of these treaties, their impact on the Wabanaki land, resources, and sovereignty, and the ongoing efforts to protect and assert their treaty rights.
- Highlight the historical and contemporary contributions of the Wabanaki to various fields, including art, literature, education, politics, and activism. Explore the resilience, resistance, and adaptation of the Wabanaki in the face of colonization, displacement, and assimilation policies, and discuss their cultural survival strategies and contemporary initiatives to revitalize and preserve their traditions.
- Learn about the local Wabanaki history and contemporary presence of the Wabanaki peoples in the region where the school is located. Collaborate with local Wabanaki communities, cultural organizations, or Indigenous scholars to bring in guest speakers, participate in cultural events, or engage in community-based projects that allow students to learn from and engage with Wabanaki perspectives and initiatives.
- Compare and contrast the experiences, histories, and cultures of the Wabanaki with other indigenous peoples around the world. Discuss common challenges faced by Indigenous peoples globally, such as colonization, land dispossession, and cultural preservation, and explore the diverse strategies and resilience of Indigenous communities in maintaining their identities and pursuing their rights.
- Employ critical literacy with US history textbooks having students seek primary source documents and high-quality secondary sources in an effort to portray various points of view with greater accuracy.
- Promote inquiry as a primary instructional method.
- Build files of primary source and secondary source documents on topics commonly covered poorly or Euro-centrically in the textbooks to help students see an issue or event from multiple perspectives.

- Apply critical literacy to common euphemisms found often in history texts. Many of these euphemisms soften or obscure the reality of historical events. For example: discovery, expansion, destiny. These terms are applied to historic events sometimes implying that things "just happened" a.k.a., natural occurrence or providence. Ask students, "Where did this term come from? Why? How else could things have been described? With what words could we use that seem to tell the history more accurately (colonization)?"
- Research and discuss terms that tend to demonize groups and actions. For example: massacre, savage, renegade. These terms are applied to people and the landscape – Where did they come from? Why is it important that we don't continue to use this vocabulary?
- Have students build or examine parallel Wabanaki timelines. Juxtapose these timelines with all the major events in US history to help students uncover the connections.

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- 1950 – Present: A New Dawn- The Wabanaki are contemporary communities with distinct cultures and traditions. The Nations work towards developing greater cultural and economic self-sufficiency, while maintaining age-old traditions.

- Connect great historical fiction by Indigenous authors whenever you can to promote love of story.
- Teach history as a story, told from the subjective experience of the teller. With critical literacy, students learn as much about the teller as about the event.
- When teaching current events, be sure to include articles and stories about nations/ tribes and contemporary issues (e.g. court decisions regarding treaties, commentary and debate regarding Indigenous mascots, tribal hunting and fishing rights, etc.).
- Use juxtaposition to show students how similar they are to each other, and how unique.
- Work to remove stereotypes and misinformation from your classroom holiday celebrations and avoid old "crafts" and activities that belittle or misrepresent others.
- As students become independent readers, teach them how to make selections from Wabanaki authors that include high quality historical fiction, biography, and autobiography in addition to authoritative nonfiction and primary source documents.

Science

- Explore the traditional uses of plants by the Wabanaki through ethnobotany studies. This can involve learning about traditional Wabanaki plant knowledge, including their medicinal, culinary, and cultural uses. Students can research and document traditional Wabanaki plant knowledge and create presentations, posters, or other displays to highlight the importance of plants in Wabanaki culture.
- Discuss how traditional ecological knowledge of the Wabanaki can contribute to modern scientific understanding of ecosystems and conservation efforts. Explore how Wabanaki traditional practices, such as sustainable harvesting, fire management, and resource stewardship, can inform modern ecological practices and contribute to conservation efforts in the region.
- Learn about traditional fishing and aquaculture practices of the Wabanaki, such as eel weirs, fish traps, and other traditional fishing techniques. Explore how these practices are rooted in a deep understanding of local ecosystems, fish behavior, and environmental changes, and discuss their relevance in the context of modern fisheries management and aquaculture practices.
- Discuss contemporary environmental issues that affect the Wabanaki, such as land conservation, water quality, and climate change, and examine the Indigenous perspectives on these issues. Explore how Wabanaki traditional knowledge and cultural practices can contribute to environmental solutions and provide insights into sustainable resource management and conservation practices.
- Explore traditional Wabanaki technologies and innovations, such as birchbark canoes, snowshoes, and traditional tools. Discuss how these technologies were developed and

used by the Wabanaki to adapt and thrive in their environments, and explore how Indigenous innovations and practices can and have inspired modern scientific and technological advancements.

- Highlight the historical and contemporary contributions of Indigenous peoples, including the Wabanaki, to the field of science. Discuss Indigenous scientists, researchers, and educators who have made significant contributions to various scientific fields, and showcase their work in the classroom to inspire students and promote diversity in science.
- Collaborate with local Wabanaki communities, cultural organizations, or Indigenous scientists to organize field trips or invite guest speakers to share their knowledge and perspectives with students. This can provide students with firsthand experiences of Wabanaki culture, traditional practices, and contemporary issues related to science and the environment.
- Teach different ways of knowing.
- Employ inquiry as a primary instructional method. Encourage students to think of divergent ways to answer questions.
- Employ place-based pedagogical practices. This connection between classroom and community will provide students a relevant and meaningful context in which to engage in science.
- Study contemporary environmental and land management issues currently being addressed by a tribe as a topic of inquiry in your classroom. In doing so, students will likely uncover a mix of empirical and traditional tribal strategies employed to solve problems.
- Take on at least one depth-of-study investigation in science per year that includes a Wabanaki context and a mix of traditional ways of knowing and western empirical ways of knowing. Examples might include fire management and tribes; river and habitat restoration; mining and mineral extraction and differences in tribal choices based on traditional knowledge, values, and contemporary environmental concerns; endangered species, wilderness designation, and habitat preservation; highway design and wildlife corridors; ethnobotany; astronomy.
- Integrate content areas to show relationships, contextualize -- rather than isolate -- and extend connections between the natural and social world.

**Note: Incorporating Wabanaki Studies into science classes should focus on fostering understanding, appreciation, and respect for Indigenous knowledge, practices, relationships with the Earth, and promoting cultural diversity and inclusivity in the science classroom.

Math

- Introduce Indigenous perspectives on geometry by exploring traditional Wabanaki craftsmanship and art forms, such as basket weaving, wigwam building, and beadwork.

Students can examine the mathematical concepts of symmetry, tessellations, and patterns found in these cultural practices and create their own geometric designs inspired by Wabanaki art.

- Incorporate Wabanaki Studies into mathematics by integrating the Indigenous knowledge of land-based practices. Students can engage in activities such as measuring, charting, and mapping traditional Wabanaki fishing or farming practices, calculating distances using celestial navigation techniques, or learning about Wabanaki seasonal calendars and lunar cycles, and how they relate to mathematical concepts such as time, distance, and measurement.
- Explore the unique numeration systems used by the Wabanaki, such as quinary or vigesimal systems, which are based on the numbers 5 and 20 respectively. Students can learn about the historical and cultural significance of these numeration systems and how they differ from the base-10 system used in modern mathematics. Students can also engage in activities that involve converting numbers between different numeration systems and exploring their mathematical properties.
- Explore how traditional ecological knowledge of the Wabanaki can be integrated into statistical analysis. Students can study Wabanaki practices of data collection and analysis, such as tracking wildlife populations, observing weather patterns, or monitoring water quality. Students can learn about the cultural importance of data for Wabanaki communities and how it can inform decision-making processes.
- Introduce problem-solving activities that incorporate Indigenous perspectives, such as using traditional Wabanaki stories, oral traditions, or cultural practices as contexts for mathematical problem-solving. Students can engage in critical thinking and reasoning skills while exploring how Wabanaki knowledge and practices can be applied to real-world mathematical challenges.
- Explore the field of ethnomathematics, which studies the mathematical practices and knowledge of different cultures, including Indigenous cultures. Students can learn about the history, culture, and mathematical traditions of the Wabanaki, and compare and contrast them with Western mathematical practices. This can help students develop a deeper understanding of mathematical diversity and cultural relevance in mathematics.
- Explore the ways in which Wabanaki traditionally measured and quantified objects, time, and distance. Students can learn about the significance of indigenous units of measurements and engage in activities that involve converting between indigenous and standard units of measurement, such as using traditional Wabanaki methods of measuring land or determining the height of trees.
- Recognize when the use of artifacts (beading designs, the tipi geometry, counting ropes, etc.) are only contributions-level additions, which may not help students understand math or Indigenous cultures in any depth.

- Use strategies to contextualize math skills using stories, picture books, contemporary, historic, or placed-based problems -- and build math lessons within that context.
- When introducing ancient counting systems or calendar systems from other cultures, be sure to emphasize the mathematical concepts involved in their development and use, rather than "mastery" of the system. The awareness of differences and concept knowledge will be more practical in the long run as you develop mathematical thinkers with multicultural awareness.

** Note: By incorporating Wabanaki Studies into mathematics classes, students can gain a deeper understanding of the cultural richness, historical significance, and practical applications of Wabanaki knowledge and practices in mathematics. It also provides an opportunity to promote cultural diversity, respect, and inclusivity in the classroom while engaging students in meaningful and real-life mathematical learning experiences.

Technology

- Teach about the history of technology development as part of the human experience on a continuum, from making fire to splitting atoms. All cultures and societies experienced all stages at some point, and some ancient technologies are more adaptive to certain environments where contemporary technologies may be useless.
- Work to reverse stereotypes related to "primitivism" -- the idea that sophisticated ideas and technologies are the domain of dominant society, came from Europeans, or developed in urban settings and that rural and/or tribal technologies are unsophisticated.
- Encourage students to select and use technology to share what they have learned. Using inquiry and project-based instruction, students create products. These can be shared with the class in the form of posters, PowerPoint presentations, paper reports, movies, websites, etc. Give students choices and be sure to review all content for accuracy and stereotypes and require careful supported revision and editing before publication and sharing with the class.

Visual Arts

- Explore and incorporate traditional Wabanaki art techniques into your visual art practice. Wabanaki art often features intricate beadwork, quillwork, basketry, and woodcarving. Research and learn about these traditional techniques.
- Study the symbolism and imagery used in traditional Wabanaki art, such as animal motifs, nature elements, and traditional designs.
- Collaborate with Wabanaki artists and artisans to create joint art projects or installations. This could involve working together to create artwork that combines elements of both

Wabanaki and your own artistic style, or inviting Wabanaki artists to contribute to your artwork with their techniques or designs.

- Research and learn about Wabanaki stories, legends, and histories, and incorporate them into your visual art. This could involve creating artwork that visually represents Wabanaki legends, historical events, or important cultural narratives as a way to share and honor the stories and history of the Wabanaki peoples.
- Use your visual art as a platform to raise awareness about social and environmental issues that affect the Wabanaki communities. This could involve creating art that addresses topics such as Wabanaki rights, land stewardship, and cultural preservation. Your artwork can be a powerful tool for advocacy and creating awareness about important issues that impact the Wabanaki.
- Seek guidance from Wabanaki elders, artists, or community members to ensure cultural accuracy and respect in your artwork. Consult with them to understand cultural protocols, appropriate use of symbols or imagery, and to gain a deeper understanding of the cultural significance of certain artistic elements. It is important to approach Wabanaki Studies with cultural sensitivity and respect for the Wabanaki and their traditions.
- Use primary source videos of Wabanaki artists creating and discussing their works. Be thoughtful in your selection of resources to use. There are MOOSE Modules about Wabanaki artists who make traditional and contemporary art.
- All cultures have their own forms of expression in visual arts, music, theater, dance, and story. Art has the power to reinforce or dismantle stereotypes. Expose students to art that reflects the diversity of Wabanaki – contemporary as well as historical subject matter, media and style, male and female, modern and traditional artists.
- Show respect for Wabanaki cultures by learning about and observing appropriate cultural protocols. Seek references and the advice of knowledgeable experts before contracting with a performer who claims tribal affiliation or authenticity.
- Look for ways to incorporate Wabanaki art in regular art instruction rather than as a separate cultural study. For example, when exploring the artistic element of shape, include native beading patterns. When experimenting with color, try traditional natural dyeing techniques.
- Where appropriate, provide opportunities to explore media and forms in studying elements of a traditional art form.
- Avoid projects that copy Indigenous clothing, housing, or design.
- Spotlight local artists and performers.

Music

- Explore and incorporate traditional Wabanaki music into your repertoire. Wabanaki music often features unique vocal styles, percussion instruments such as hand drums or shakers, and flutes made from natural materials. Research and learn about traditional Wabanaki songs, melodies, and rhythms, and consider incorporating them into your compositions or performances.
- Reach out to local Wabanaki musicians and artists to collaborate on music projects. This could involve working together to create new music that combines elements of both Wabanaki and your own musical style, or inviting Wabanaki musicians to perform or share their music as guest artists in your performances.
- Research and study the historical significance of music in Wabanaki culture. Learn about the traditional uses of music in Wabanaki ceremonies, rituals, and everyday life, and incorporate this knowledge into your own compositions or performances as a way to honor and respect the cultural significance of Wabanaki music.
- Incorporate Wabanaki languages into your music as a way to honor and preserve the indigenous language. Learn common Wabanaki words, phrases, or lyrics, and integrate them into your songs or compositions. This can be a powerful way to highlight the importance of language preservation and cultural identity in Wabanaki music.
- Many Wabanaki communities face social and environmental challenges. Use your music as a platform to raise awareness about these issues, advocate for indigenous rights, and promote environmental conservation efforts that are important to the Wabanaki. This can be done through writing lyrics, composing music, or using your performances as an opportunity to educate your audience about these important topics.
- Seek guidance and collaboration with Wabanaki elders or knowledge keepers to ensure cultural accuracy and respect in your music. Elders and knowledge keepers are important sources of traditional knowledge, wisdom, and cultural protocols. Consulting with them can help ensure that your incorporation of Wabanaki Studies into your music is done in a respectful and appropriate manner.

**Remember, it is important to have cultural sensitivity and respect for the Wabanaki and their traditions. Building meaningful relationships, seeking guidance from community members, and acknowledging and honoring the indigenous cultures and histories are key principles to keep in mind when including Wabanaki Studies into your music curriculum.

Health and Physical Education (PE)

- Teach traditional Wabanaki games: Many traditional Wabanaki games involve physical activity. Some examples include canoeing, lacrosse, snowsnakes, and double ball.
- Teach the importance of physical activity in Wabanaki culture. In many Indigenous cultures, physical activity was not just about fitness but was also an important aspect of cultural traditions and spirituality.
- Incorporate traditional Wabanaki movements into your class warm-up routine. For example, the Wabanaki Butterfly Dance involves a hopping motion that can be used as a warm-up exercise.
- Discuss the impact that colonialism has had on Wabanaki physical activity, such as the loss of traditional games or the introduction of Western sports.
- Invite Wabanaki guest speakers. Invite members of the Wabanaki community to speak to your class about their experiences with physical activity and the role it plays in their culture or ways that they keep their traditional games and sports alive today.
- Take your class outside to immerse themselves in the natural world. The Wabanaki are connected to the Earth and value being part of it.
- Incorporate traditional games into your PE programs and teach the functions of the games as learning and training tools in traditional culture.
- Examine differences in traditional and contemporary diets based on food availability. Through inquiry into diet changes and health consequences with the introduction of sugar and wheat, students can learn about balance between protein, carbohydrates, and fats, the difference between carbohydrates composed of sugar and those composed of fiber, and the different impacts they have on blood sugar levels.

SEL & Wellness

- Begin by teaching students about the history, culture, and traditions of the Wabanaki in a way that fosters appreciation and respect. This can include lessons on Wabanaki history, art, music, language, and traditional practices, helping students understand and honor the rich heritage and contributions of the Wabanaki peoples.
- Teach students about the Wabanaki's deep connection to nature and the importance of mindfulness in their traditional practices. Incorporate activities that promote mindfulness and connection to nature, such as outdoor activities, nature walks, or meditation exercises that align with the Wabanaki's values of respecting and honoring the natural world.
- Explore traditional Wabanaki healing practices, including herbal medicine, sweat lodges, and other cultural healing practices. Discuss the importance of holistic approaches to

wellness in Wabanaki culture, and how these practices contribute to overall well-being, balance, and connection to the community and the land.

- Discuss the challenges that the Wabanaki have faced historically and continue to face, including colonization, assimilation, and social injustices. Teach students about the concept of cultural resilience and the ways in which the Wabanaki have preserved and maintained their cultural identity despite these challenges. Explore the importance of cultural identity, pride, and resilience for overall well-being and social-emotional health.
- Discuss social justice issues that impact the Wabanaki, including land rights, environmental concerns, and the fight for indigenous rights. Incorporate lessons on advocacy, social action, and allyship, encouraging students to become active advocates for the rights and well-being of the Wabanaki and other Indigenous communities.
- Invite Wabanaki elders, artists, educators, or community members to share their stories, experiences, and perspectives with students. This can provide students with firsthand knowledge and insights into Wabanaki culture and history, and foster a sense of connection and understanding. Encourage students to engage in community-based projects or initiatives that support and collaborate with the Wabanaki communities.
- Provide opportunities for students to express their thoughts, feelings, and reflections on Wabanaki Studies through writing, art, or other creative outlets. Encourage students to reflect on their own connections to nature, cultural identity, social justice, and well-being, and express their insights through various forms of self-expression.

World Languages

- Many Wabanaki languages are endangered, and incorporating Wabanaki Studies into world language classes can help raise awareness and support language revitalization efforts. Students can learn basic Wabanaki vocabulary, grammar, and pronunciation, and engage in activities that promote speaking, listening, reading, and writing skills in the Wabanaki language. This can include conversations, storytelling, songs, or traditional games in the Wabanaki language, and learning about the cultural context in which the language is used.
- Wabanaki cultures have a rich tradition of oral storytelling, which plays a significant role in passing down cultural knowledge, values, and history. Students can explore Wabanaki oral traditions and learn about the different genres of stories, such as creation stories, legends, or historical narratives, and their cultural significance. Students can also practice retelling or recreating stories in the Wabanaki language, and reflect on the importance of oral traditions in preserving and transmitting culture.
- Wabanaki Studies can be integrated into world language classes by exploring Wabanaki cultural practices, customs, and protocols. Students can learn about traditional Wabanaki

ceremonies, rituals, or protocols for greetings, introductions, or gift-giving, and how they reflect the values, beliefs, and social structure of Wabanaki communities. Students can also engage in role-plays or simulations of cultural practices in the Wabanaki language, to develop cultural competency and respect.

- Students can study Wabanaki history and literature as part of their world language classes. This can include reading and analyzing texts written by Wabanaki authors, such as poetry, novels, or essays, and discussing themes related to Wabanaki culture, identity, and contemporary issues. Students can also learn about the historical experiences of Wabanaki, including colonization, forced assimilation, and resilience, and how these experiences are reflected in their language and literature.
- Incorporate comparative studies between Wabanaki cultures and the cultures of the language being studied in the world language classes. Students can learn about the similarities and differences in language, values, beliefs, and social customs between Wabanaki cultures and the target language culture. This can foster cross-cultural understanding, appreciation, and respect, and promote global citizenship.
- Collaborate with local Wabanaki communities or language revitalization programs to invite guest speakers, organize cultural exchange activities, or participate in community events. Students can have the opportunity to interact with Wabanaki community members, learn from their experiences, and practice their language skills in real-life contexts. This can also foster community engagement, cultural sensitivity, and mutual respect.
- Assign cultural projects or presentations that involve research, creativity, and critical thinking skills related to Wabanaki Studies. Students can create multimedia presentations, posters, or other types of projects that explore various aspects of Wabanaki culture, such as language, arts, music, food, or traditional practices. This can provide students with opportunities to demonstrate their language proficiency, cultural knowledge, and appreciation for Wabanaki cultures.

Providing Ongoing Professional Development

One of the most important factors related to successful implementation of Wabanaki Studies in your school will be providing ongoing professional development for teachers. There is a level of content knowledge required to provide structure and an entry point for teachers before they can begin the process of detailed planning and integration, there are different skills that need to be developed to support levels of implementation, and, finally, there is detailed and culturally specific knowledge that needs to be acquired over long periods of time. Once general background knowledge, or schema, is established and ability to select resources and assess the accuracy and authenticity of materials is developed, then some of this detailed and tribally specific knowledge can be used to inform high levels of learning in the classroom. Teachers and

students will learn together through implementation. Professional development occurs at many levels. Designing a plan and tapping into professional development opportunities provided at each level, will support implementation and sustain it over time. Following are a few ideas to assist schools in professional development planning. These ideas are by no means exhaustive and are included only to support discussion and foster local planning.

Individuals:

Read

- Literature study – Pick up novels, poems, short stories, and other texts written by Indigenous authors, and when you can, find others to talk with about your reading.
- Take advantage of web-based discussions, but also practice critical literacy in these and any forums. Individuals who are expert or novice all can and do post, so there is much diversity of opinion. One great example is the American Indians in Children's Literature blogspot. This blogspot is updated by Debbie Reese with great regularity and includes a wealth of resources for selecting books free of bias. Read across genres. Adding non-fiction, including authentic and authoritative tribal histories, to fiction, poetry, and traditional literature or stories, will support deeper understandings of cultures and help build key background knowledge supporting comprehension and interpretation of stories that take place in unfamiliar contexts.
- Add selections from other cultures to your reading diet. This type of literature is helpful for building cross-cultural awareness and supporting juxtaposition; which is critical for understanding diversity between tribes and diversity among individuals within tribes.

Reflect

- Practice critical literacy in your own reading. Ask whose perspective or point of view is represented in a text. What worldview is presented? How is this different or the same as your own? What does this tell you about a people or time? What contradictions are you aware of with "mainstream" perspectives reflected in dominant society?
- Consider using a notebook, journal, or learning log (similar to one you might ask students to keep over time) to record and reflect on your own learning and evolving understanding.
- Envision your actual taught curriculum from one or more tribal perspectives. Could your textbooks be biased or inaccurate? Are stereotypes present? How do you know? If so, how do you correct inaccuracies?

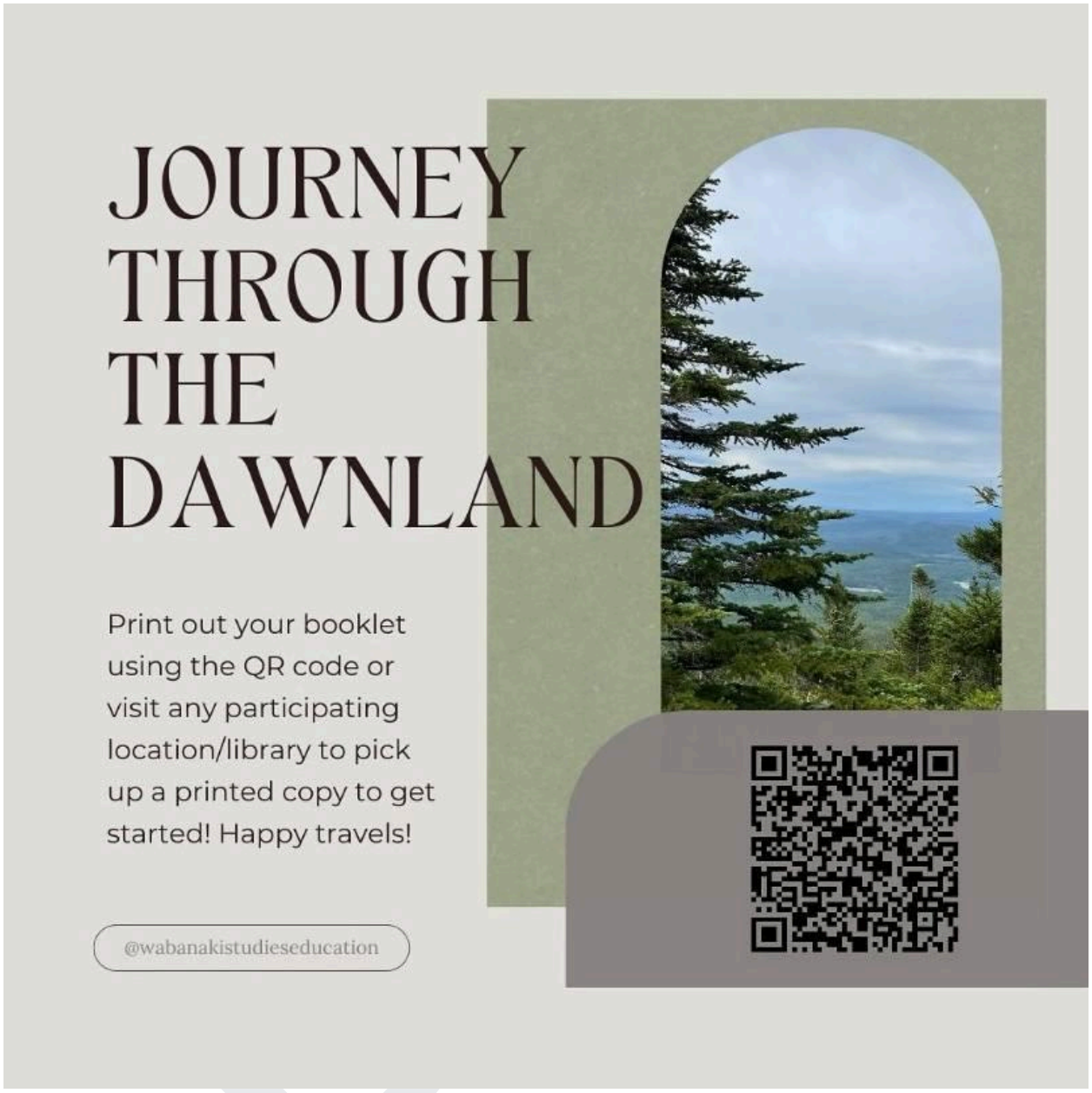
- Strategize about how you might change elements of instruction or common sources of information that may be less than balanced or truthful.

Participate

- Take advantage of open cultural activities in your community where appropriate. Attend gatherings, public celebrations, and lectures or discussion groups.
- What do you notice at these gatherings about the cultures? How does this experience inform your own culture? How can you learn about elements of a cultural activity you may not fully understand? What cultural boundaries are you now aware of and how will you respect those boundaries?
- When appropriate, strike up a conversation. Relationships are a key to understanding.
- Can you share elements of your experiences with your students? If appropriate, can they attend?

Visit

- Visit museums and other public contemporary cultural or historical sites when on an outing, drive, or a family vacation.
- Pause to read historical markers and other interpretive materials when traveling. Are there differences in the way a historical event was portrayed resulting from who erected the marker? What can you tell about people from how they share and represent their own history or how they represent the histories of others?
- Share elements of your travels with your students!



Schools

Evaluate the prevalence of WS and Indigenous awareness in your school:

- Is WS implementation consistent across classrooms and subject areas?
- Are Wabanaki citizens visually represented in your school (e.g. photos of historical and contemporary leaders, maps of historical and current territories, tribal seals and flags, other authentic Indigenous representation)?
- Are you aware of biases and racial stereotypes among your students?

- Do you feel Indigenous students would be comfortable with their tribal identity in your school environment?

Provide professional development for teachers:

- Has your school done trainings specifically on the Essential Understandings Regarding Wabanaki?
- During trainings, is accurate, tribally specific, and tribally informed information regarding diversity, culture, history, and sovereignty for each Wabanaki nation being discussed?
- In professional development for teachers is the awareness of "common" experiences impacting each tribe – but experienced uniquely by each emphasized?
- Are there discussions about recognizing bias, stereotype, misinformation, and omission?
- Are there opportunities for staff to learn more about identifying authentic sources and resources?
- Are there opportunities for teachers to share and delve deeper into strategies for meaningful and respectful infusion and curricular integration?
- Does your staff engage in professional discussions about best practices, including critical literacy, inquiry, and depth-of-study?
- Consider sponsoring a book club for staff featuring Indigenous authors.
- Establish professional development time to address the modules available online from DOE with small group discussions and instructional strategy sessions following each.
- Use professional development time to support each other in piloting a well-developed curricular unit. Discuss content (what you learned from teaching this book or resource) as well as pedagogy (new strategies you picked up while teaching this book or resource). Share challenges and achievements resulting from your piloting of new curriculum.
- Invite other teachers to your classroom to observe and provide feedback to you when you try a new lesson, unfamiliar content, or new instructional strategy. Reciprocate and provide the same support for others.
- Develop a K-12 plan for implementation.
- Bring in local Wabanaki experts whose work and expertise has been carefully reviewed and vetted in order to provide content workshops for staff. Employ caution and check references thoroughly, asking for guidance from Indigenous education experts to avoid presentations that could reinforce stereotypes or present constructed "pan-Indian" ideology.

Inventory material resources currently in your school:

- Check out these resources for help in your journey
- Look for good accurate resources currently available:

• Are they being used?
• By whom?
• How?
• If not, why not?

- Look for weak or inaccurate materials stored or still in use:
  • Is the material used?
  • If so, how? And why?
  • Is the material of value?
  • How can it be remediated to correct errors?
  • Is this remediation a worthy expenditure of time and effort?
  • Are quality replacement materials available that do not have the same problems?
- Look for materials that should be weeded out or should not be used as required reading, whole-class or small-group:
  • Do stereotypes make a resource unredeemable?
  • Is offensive language present?
  • How are these materials used (whole-class instruction or literature focus unit or just available in the library)?
  • Is the text appropriate for the library but not as required classroom reading?
  • Is the text being used by teachers now? How and why?
  • Some books commonly used or described by teachers as "My favorite when I was ..." fall into the categories of weak or inaccurate and sometimes even offensive, hurtful, stereotypical, or biased. This nostalgic association makes this personally and professionally challenging for many.
- Conduct detailed review of district wide text adoptions for bias, stereotype, and misinformation.
- Sponsor district-wide training on how to select authentic and developmentally appropriate materials to support teaching about Wabanaki Nations.
- Conduct an inventory with the staff of resources on hand in classrooms and the library.

Conduct a curriculum mapping process to identify where and when (content areas, resources, literature, and grade levels) in your curriculum material about Wabanaki is currently presented:

- Are the resources currently in use accurate?
- If so, does the instruction achieve the contributions, additive, transformation, or social action level in Banks' approaches?
- Check for evidence of best practices.
- Use rubric to evaluate existing curriculum (see Appendix , Rubric for Wabanaki Studies).

- Locate areas of weakness and omission.
- Convene curriculum committees charged with examining and strategically integrating tribal content within their assigned content area as part of your curriculum review and renewal cycle.
- Have a poster session at a building-level professional development meeting where teachers select a book they feel is exemplary at their grade level for WS implementation and share why they recommend it. Then, select a book or section of text they have used before, but now realize may exhibit bias, stereotype, misinformation, or omission about Indigenous peoples in the text.

Regional Service Providers (PREP), (MCLA), district subsidiaries, professional organizations such as Maine Education Association (MEA), etc.

- Pool resources to provide support for regional trainings for teachers that include Wabanaki experts and specialists.
- Conduct detailed review of consortia or common regional text adoptions for bias, stereotype, and misinformation.
- Work within your region to develop a menu of training options which meet all standards of high quality, ongoing professional development vs. one shot workshops. Integrate WS implementation with school improvement goals.

Community

- Get involved in holding your school districts accountable.
- partner with your local Wabanaki community
- Join your local school board

State

- Integrate Wabanaki studies meaningfully into the standards
- Reinstate the Wabanaki Studies Commission

National

- The National Indian Education Association (NIEA) Conference is held annually in the fall; consider sending a team of building administrators and educators.

- The National Association for Multicultural Education (NAME) Conference is held annually in the fall; consider sending a team of building leaders.

Map Your Curriculum

Before a plan for change is developed, it is important to know what is being taught, when, at what grade level, by whom, and using what resources. Frequently, administrators will refer to the district scope and sequence, often connected to textbooks and programs, to determine or verify this information. They may have elaborate pacing guides to show which skills, on any given day of the year, are being addressed based on where teachers are expected to be in the program. These are all elements of the planned curriculum. They may or may not accurately reflect what teachers are in fact teaching. How can content related to Wabanaki fit into the current instructional scope and sequence? This information is not found in nationally published programs in reading, social studies, science, or math. So, if Wabanaki studies content is being addressed, when is it being taught? Using which resources? Again, at what grade level and by which teachers? What is needed is a map of the curriculum as it is currently being taught, followed by development of a new intended curriculum linked to the school and district plan for Wabanaki studies implementation.

During professional development sessions, allow time for teachers to reflect month by month, how they are integrating content connected to Wabanaki studies and the Essential Understandings. Ask them to identify units of study, books used, how they are used (for example read-alouds), and what content areas and skill sets are addressed. Discuss connections, possible multi-grade projects, book duplication, and new title suggestions. Look for redundancy in pedagogy. For example, is everything being done as a read-aloud? How is that single mode of instruction or approach helping students gain content mastery and developmentally appropriate skills? Make a plan to add variety in delivery of instruction. Is there redundancy in text use? Redundancy is likely a useful tool for building literacy skills at the Kindergarten and 1st grade levels, and repeated readings are essential and supportive with the right scaffolds. However, having Thanks to the Animals or The First Blade of Sweetgrass addressed at each grade, resulting from limited access to resources or limited awareness of resources available, can result in unproductive duplication and loss of motivation in later grades. You can create an online shared version that each teacher can contribute to and can be discussed. Refine the plans with feedback. With a map of what is actually being taught in hand, the entire school can begin to move forward on strategies to fill in gaps and enhance the level of implementation. You may consider development of depth-of-study units that involve collaboration between teachers linked to specific grade level content. Literacy skills, history, and WS content can be addressed at the same time, enhancing student learning. At the end of the year, ask teachers to reflect on the difference between their intended curriculum and what they actually did, then set up a plan for

the following year working to expand the content and level of integration and include more Wabanaki studies or richer depth of study units employing tribal content.

Importance of the Order of Information in Instruction -

As units and lessons are developed and taught, the order of instruction, or order in which information is presented, can have a big impact on the depth of understanding achieved by students. Using Dr. Banks' approaches to multicultural education, our goal is to increase the amount of instruction at the highest levels of integration (transformation or social action). When Wabanaki Studies content is tacked on to the back end of a unit or lesson, it is more frequently at Banks' contributions or additive levels. The likelihood of students understanding the material from a cultural perspective might be limited as the frame of reference has not been altered. Stereotypes are more likely to be inadvertently perpetuated. Students may have a sense of "tokenism" resulting from these efforts or a sense the material is less important.
By contrast, when a specific Wabanaki perspective is used up front, at the introduction phase, it provides the opportunity for students to see the issue at hand from the perspective of another. This can easily move the unit to the transformation level on Banks' scale. It is this very juxtaposition that helps students develop a host of important skills including enhanced interpretation, insight, empathy, and cultural versatility. The ability to identify and understand point-of-view is one of these essential, valuable skills. There is no more powerful way to teach this skill than through inquiry-based instruction that requires students to turn problems around and see them from the perspective of another person or group of people. Beyond the obvious benefit of this strategy for teaching students to read and comprehend literature, the ability to understand point-of-view or perspective is essential to reading and interpreting history, as well as determining the validity of material presented in the media or on the internet. High levels of implementation of Wabanaki Studies have potential to dramatically enhance students' reading comprehension, historical thinking, and interpersonal skills.

The benefits of deep structural integration far outweigh the work involved in the disarrangement or messiness of this change. Two profound and overarching outcomes include opportunity for depth-of-study and the most valuable asset of all, time. On an individual level, this type of integration will transform instruction over time leading to the following beneficial outcomes for you and your students:

- Increased engagement
- Intrinsic motivation
- Curiosity
- Increased independent practice
- Improved literacy with emphasis on comprehension strategies and critical literacy

• Applied research skills
• Space in the instructional day for deep thinking and processing, structured discussion and reflection
• Improved writing
• Increased levels of independence and responsibility for learning
• Increased cooperation and social construction of knowledge
• College and career ready students

To begin this type of integration requires a new way of thinking about what we commonly refer to as "content areas." We can merge the teaching of reading as a critical skill with literature study or non-fiction science or social studies related text. We teach students to think and to structure and refine their thinking using writing in response to literature, to process and explore information, or to persuade or state an opinion about some topic of concern. Students, likewise, learn to create multimedia presentations – an essential skill in our age. As they do, they can also research and present their findings to others on a critical contemporary problem or debate competing interpretations of a historical issue or event. (adapted from MTIEFA)

Wabanaki Studies in Action

These are examples of interdisciplinary work created in partnership with Wabanaki advisors.

K-12 Educator Guides

- K-8 Visual Art Educator Guide
- K-12 Getting Outdoors! Educator's Guide
- Wabanaki Medicine and Moons Educators Guide
- Birch Educators Guide
- Grade 2 Educator Guide
- grade 3 Educator Guide
- Grade 4 Educator Guide
- Grade 5 Educator Guide
- 6-8 ELA Educator Guide
- Grade 6-8 Wabanaki Water Stewardship Educator Guide
- Educator Guide 6-8: Wabanaki Survival Economics
- Grades 6-8 Wabanaki Studies Civics & Government Educator Guide

9-12 ELA Educator Guide
Wabanaki Connections 9-12 Geography
Financial Self-Determination 9-12 Finance
Using Advocacy to Engage with Government Policy 9-12 Government
Wabanaki Languages Educator's Guide
Shell Mound Educator Guide

MOOSE Wabanaki Studies Learning Progression | Department of Education
Wabanaki Studies - Resources | Department of Education

Further Resources

Indigenous Books (the good, the bad, the ugly)
When Bad Things Happen to Good Books

- Maine DOE Wabanaki Studies: https://www.maine.gov/doe/innovation/wabanakistudies/resources curriculum, lessons, educators guide, and online modules (2024)
- University of New Brunswick's Mi'kmaq-Wolastoqey Centre. Wabanaki Collection https://www.wabanakicollection.com/ lesson plans and other resources (2023)
- Mi'kmaq Nation: http://micmac-nsn.gov/files/2022/12/Mi'kmaq_Nation_Video_Curriculum_1.pdf video curriculum (2022)
- Hudson Museum - University of Maine https://umaine.edu/hudsonmuseum/teacher-resources/ thematic explorations, classrooms resources, and more (2023)
- Penobscot Nation: https://www.penobscotnation.org/departments/cultural-historic-preservation/download-penobscot-nation-curriculum/ 12 units and media resource list (2002)
- Abbe Museum Educator Hub:
- https://www.abbemuseum.org/educatorhub Lesson plans, materials, and other resources (2015)
- The Wabanakis of Maine and the Maritimes: A Resource Book by and about Penobscot, Passamaquoddy, Maliseet, Micmac and Abenaki Indians, Print Quality- Wabanakis of Maine and the Maritimes.pdf historical overview, lesson plans, readings, fact sheets, and resources (2001)

● Mi'kmawey Debert Cultural Centre Mi'kmawe'l Tan Teli-kina'muemk https://www.mikmaweydebert.ca/sharing-our-stories/education-and-outreach/school-curriculum/ curriculum resource (2015)
● Dawnland Teachers Guide https://www.academia.edu/39278924/Dawnland_Teachers_Guide?email_work_card=view-paper (2019)
● First Light Learning Resources — Upstander Project https://upstanderproject.org/learn/guides-and-resources/first-light resources, questions, and activities (2020)

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Appendix A Sample Policy regarding the teaching of Wabanaki Studies

Recognition of Wabanaki Culture

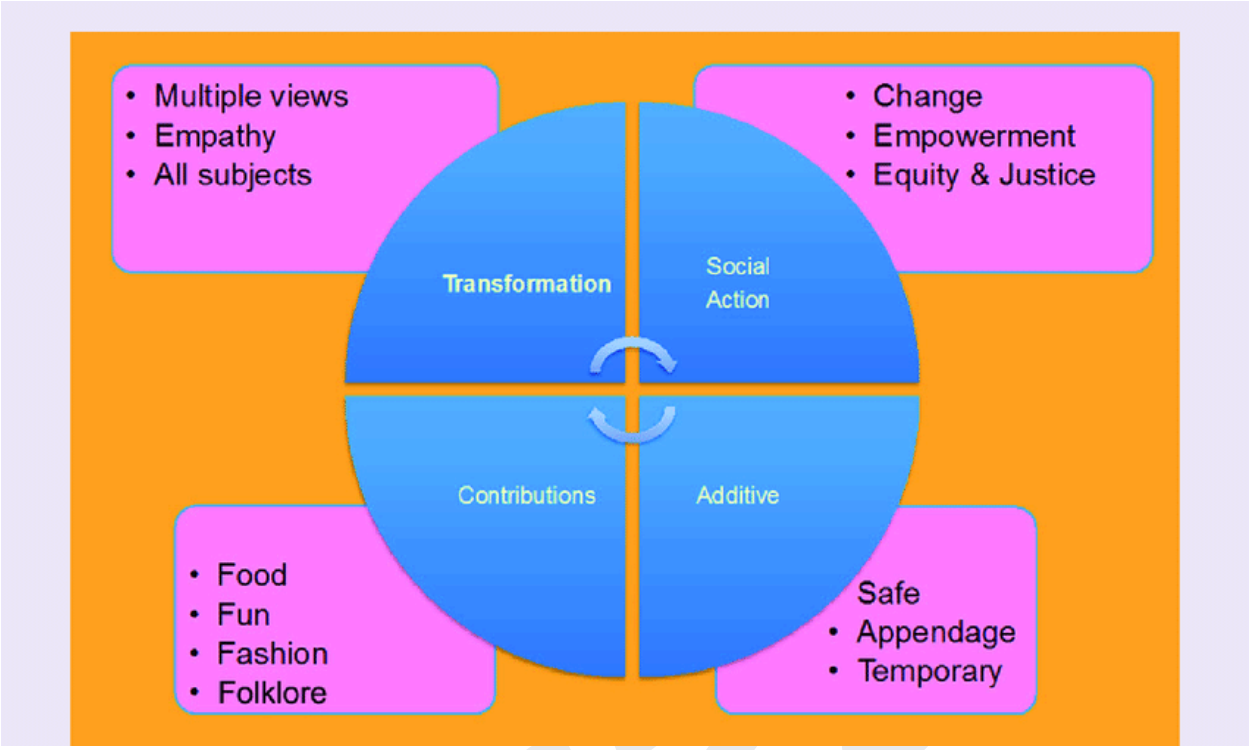
The District recognizes the distinct and unique cultural heritages of Wabanaki and other Indigenous Peoples in what is now called Maine and is committed in the District's educational goals to the preservation of Wabanaki cultures.

In furtherance of the District's educational goals, the District is committed to:

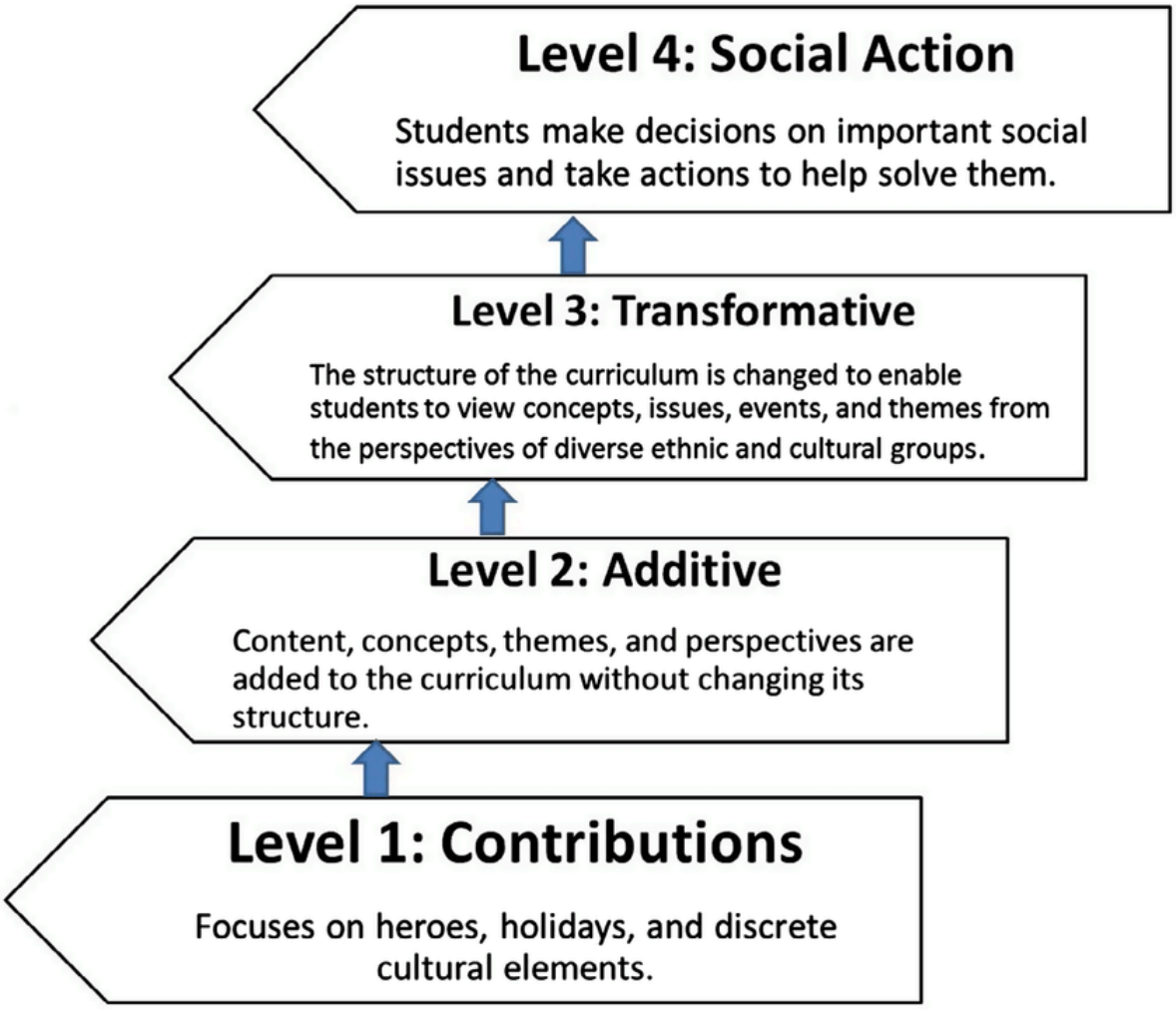
- Working cooperatively and in a culturally responsive manner with Wabanaki nations: when providing instruction, when implementing educational goals, or when adopting rules relating to education of all students in the District;
- Periodically reviewing its curriculum to ensure the accurate representation and inclusion of cultural heritages of Wabanaki and other Indigenous Peoples, which will include but not necessarily be limited to:
    - Reviewing and remediating existing books and materials for bias and misrepresentation in both historical and contemporary portrayals of Wabanaki and other Indigenous Peoples;
    - Providing books and materials reflecting authentic historical and contemporary portrayals of Wabanaki and other Indigenous Peoples;
    - Taking into account individual and cultural diversity and differences among all students;
- Providing necessary training for school personnel, with the objective of gaining an understanding and awareness of Wabanaki and other Indigenous Peoples cultures, which will assist the District's staff in providing instruction about Wabanaki Nations for all students, and in its relations with Wabanaki and other Indigenous students and parents.

Policy History Adopted on:
Reviewed on:
Revised on:

Appendix B Banks' Multicultural



Appendix C Banks' Multicultural



Appendix D Rubric for Evaluating Wabanaki Studies Curricula (adapted from IEFA)

	Absent 0	**Included 1**	**Integrated 2**	**Exemplary 3**
Content	WS content is not specified or included in lessons or curriculum	Some, not specific or lacking resources	Wabanaki specific with resources identified	a. Wabanaki content is tribally specific. b. Included content is developmentally appropriate. c. Primary and authentic sources are identified. d. Overall, lessons balance historic and contemporary content
Best Practices	Instructional best practices are not evident.	Some evident	Increased sophistication	a. Lesson engages students in social construction of knowledge. b. Lessons activate and build background knowledge. c. Lessons require students to apply reading strategies to construct meaning. d. Unit requires students to write

				to represent their thinking
Essential Understandings	Essential Understandings are not utilized	Implied	Identified	a. Lessons and curricula identify and are aligned to the Essential Understandings about Wabanaki
Presentation	Curriculum is sketchy, incomplete, and generally quite poorly presented	Some development	More complete	All essential lesson components are identified -content area, grade level, unit summary, time requirements, Essential Understandings, state standards, student learning targets, complete resource citations. b. Lessons employ well-sequenced instructional design. c. Suggested support materials are identified. d. Formative and summative assessments are included
Banks' approaches	**Contributions**	**Additive**	**Transformation**	**Social Action**

Appendix E **Essential Understandings Regarding Wabanaki citizens**

Essential Understanding 1: Indigenous tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe/ nation. Wabanaki sovereignty refers to the inherent right of the Wabanaki people to self-governance and self-determination. This concept is critical to understanding the ongoing struggles that the Wabanaki people have faced in asserting their rights and maintaining their cultural traditions.

Essential Understanding 2: There is great diversity among the sovereign nations of Wabanaki dawnlands in their languages, cultures, histories, and governments. Each nation has a distinct and unique cultural heritage that contributes to what is now called Maine.

Essential Understanding 3: Just as there is great diversity among tribal nations, there is great diversity among individual Wabanaki as identity is developed, defined, and redefined by entities, organizations, and people.

Essential Understanding 4: The ideologies of Indigenous traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many Indigenous people and are incorporated into how tribes govern and manage their affairs.

Essential Understanding 5: Maintaining ecological balance, respecting the Earth, and sharing resources are central to Wabanaki culture. Teaching about the importance of the Wabanaki relationship with the natural world, traditional ecological knowledge, and environmental stewardship can help students appreciate the complex and nuanced relationship that the Wabanaki have with their environment.

Essential Understanding 6: Though there have been Indigenous peoples living successfully on the landscape for millennia, reservations are lands that have been retained by tribes for their exclusive use as permanent homelands. Reservations resulted from executive orders, statutes and treaties. The principle that land should be acquired from tribes only through their consent with treaties involved three assumptions: Both parties to treaties were sovereign powers, Indigenous Nations had some form of transferable title to the land. Retainment of Indigenous lands was solely a government matter not to be left to individual colonists or states.

Essential Understanding 7: History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from Indigenous perspectives frequently conflicts with the stories mainstream historians tell. Additionally, each tribe/ nation has its own oral histories, which are as valid as written histories. These histories pre-date the "discovery" of what is now called North America.

Eras in Wabanaki Studies History

- 12,000+ years ago Glacial Retreat
- 11,500 to 9,000 years ago: The Paleoindian Period: the earliest archaeological evidence for people in the Northeast following the end of the Ice Age.
- 9,000 - 3,000 years age : The Archaic Period
- 3000- 500 years ago: The Ceramic Period
- 1497–1680s: Early contact period . 1616-1619 – About 75% of Wabanaki die of disease and this period is called the Great Dying.
- 1680s- 1800: International diplomacy, war, disease, land loss, genocide. 1800 – over 90% of their people due to disease, wars, and genocide.
- 1800s-1960s: International diplomacy, forced assimilation, removal from lands and homes.
- 1950 – Present: A New Dawn- The Wabanaki are contemporary communities with distinct cultures and traditions. The Nations work towards developing greater cultural and economic self-sufficiency, while maintaining age-old traditions.

Essential Understanding 8: Wabanaki language and culture are deeply intertwined, and are critical to understanding the unique identities and traditions of the Wabanaki. Teaching about the importance of language revitalization, cultural preservation, and the role of ceremony and traditional knowledge can help students appreciate the richness and diversity of Wabanaki culture.

Essential Understanding 9: The Wabanaki have a strong sense of community and identity, and teaching about the importance of community building, cultural exchange, and intergenerational learning can help students understand the resilience and strength of Wabanaki communities.

Appendix F **Considerations for Inviting Indigenous Presenters**

Guiding Principles

1. Know your own culture.
2. Assume goodwill and learn from mistakes.
3. Ask with genuine intent and listen attentively.
4. Accept "no" gracefully.
5. Embrace partnership and reciprocity.
6. Allow the time needed for authentic growth.

Before the visit:

1. Allow time
    a. Make arrangements well in advance to allow your guest to consider your proposal.
    b. It is important to negotiate rather than impose a program. Be flexible – you will need to accommodate their existing commitments.
2. **Provide Compensation for Presenters**
    a. It is respectful to offer guest speakers payment for sharing their cultural knowledge. Not all will wish to charge, but offering demonstrates understanding and valuing of their cultural knowledge.
    b. Some speakers may have a set rate of pay and others may need help deciding on a pay rate.
3. Payment for out-of-pocket costs should always be made. You will need to negotiate matters such as transport to and from school, meals, and payment for materials provided as well as remuneration for your guest's time.
4. Consult with the guest speaker about key elements of the experience:
    a. group size, location, and any materials required.
    b. Who will greet and stay with the presenter during their time with you?
    c. Time Frame of visit (schedule)
    d. Can photos be taken? Ask ahead of time, not during the presentation.
    e. Can students join in singing or drumming? Ask ahead of time, not during the presentation.
    f. Can this be shared with the school & community?
5. Help teachers prepare students for the visit.
    a. vocabulary to use, help students with pronunciations
    b. background of Nations
    c. Help students develop appropriate questions to ask

During the visit:

1. Take care of the speakers' needs
2. Offer your guest speaker the same respect and courtesy as any other teacher.
3. Ensure that the environment is comfortable and appropriate.
4. Speakers may wish to bring a friend or relative for company or assistance, particularly on their first visit at the school. This should be encouraged, as it supports the speaker during their visit.

After the guest speaker's session/s

1. Thank the speaker

- To demonstrate an appreciation of the knowledge shared, students should be invited to thank the guest speaker.
- A thank-you card and/or gift after the session may be presented.
- Do not allow students to rush away after a session, leaving the speaker alone. It is polite to help gather up materials and equipment and see the visitor off the school grounds.

2. Schedule the next visit

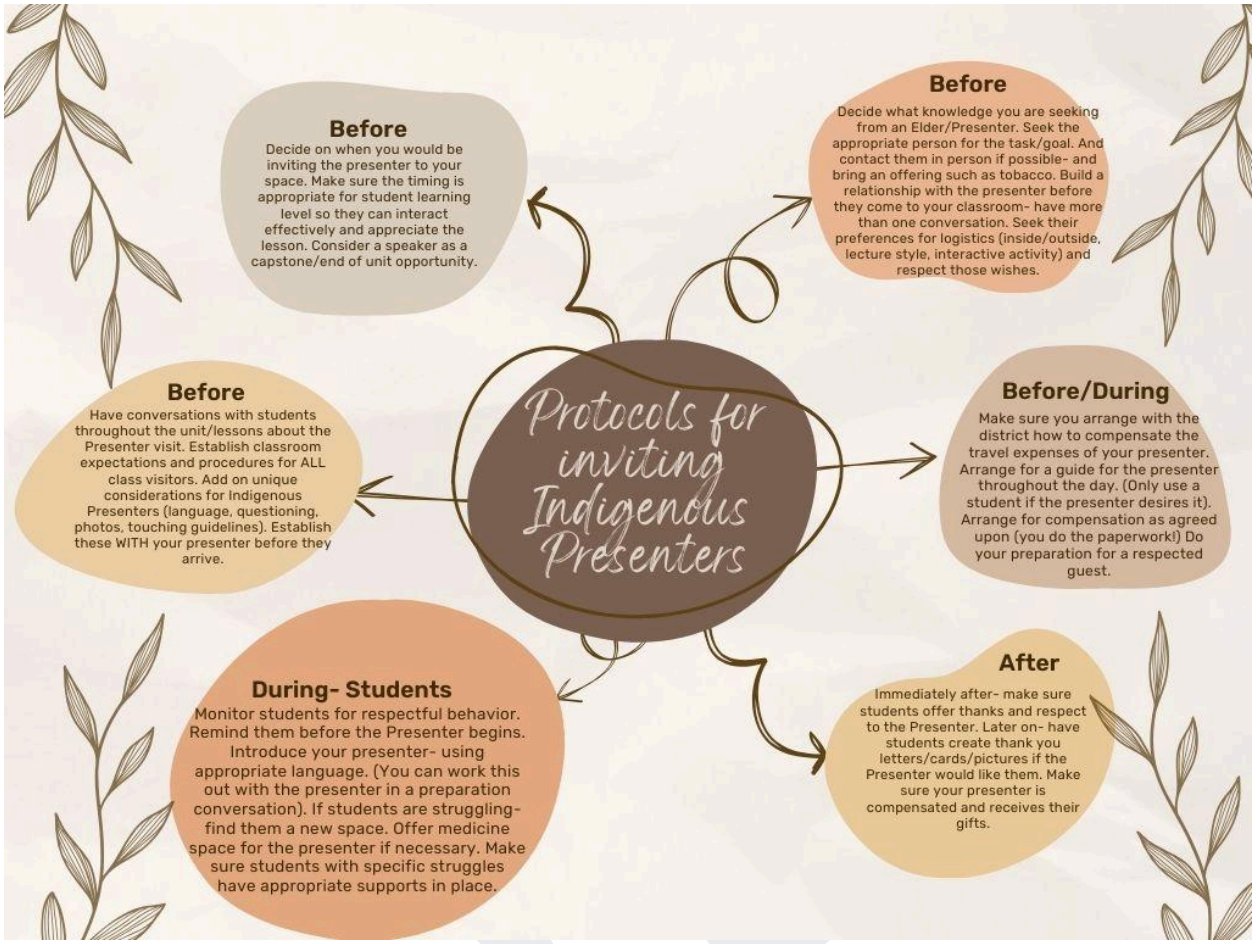
- If a follow-up session is required, make the arrangements immediately, and make contact to confirm the date and time a few days before the next visit.

3. Share student work

- Invite guest speakers back to the school for any public sharing of relevant student work.
- Other community members may also enjoy visiting showcases of learning and knowledge gained through the shared experiences, such as an exhibition, public expo or drama performance.

Additional resources for guidance and information on inviting Indigenous presenters to speak at schools and ensuring a respectful and culturally sensitive approach

- National Indian Education Association (NIEA) NIEA Cultural Sensitivity Guidelines
- First Nations Education Steering Committee (FNESC) FNESC Indigenous Protocols
- National Museum of the American Indian - Cultural Guidelines: NMAI Cultural Guidelines
- Teaching Tolerance: Teaching Native American Histories
- Considerations When Working with Indigenous Communities
- How to Talk about Native Nations: A Guide
- Native American Pedagogies | Denver
- Teachers: How To Successfully Welcome a Native Educator Into Your Classroom - Confluence Project



*Please note that while these resources can be valuable in promoting cultural sensitivity and respect when inviting Indigenous presenters, it's essential to engage directly with local Indigenous communities and individuals to ensure that specific protocols and guidelines are followed, as practices may vary among different Indigenous nations and groups. Additionally, staying informed about the most current resources and guidelines is important, as best practices may evolve over time.

Appendix G Vocabulary

Acquisition: (n.) something gained or acquired Aggrieved: (adj.) treated wrongly, offended, treated unjustly Alliance: (n.) an agreement or union between nations or individuals for a shared benefit Boundary: (n.) something that indicates a border or a limit Appoint: (v.) to select or designate to fill an office or a position Archaeologist: (n.) an anthropologist who studies past people and their culture Archaeology: (n.) the study of past human life and culture by examining objects such as tools, pottery or buildings Artifact: (n.) anything made or produced by humans Assert: (v.) to state or express positively, to act boldly or forcefully, especially defending one's rights or stating an opinion Assimilate: (v.) to become similar, or absorb a culture Bounty: (n.) a reward or payment offered by a government Cede: (v.) to surrender possession of, especially by treaty Census: (n.) a complete count of a population Confederacy: (n.) a group of people who have united for political purposes Decry: (v.) to condemn openly, belittle, minimize, degrade or devalue Deed: (v.) to transfer property with a document or contract Depiction: (n.) a graphic or verbal description Derogatory: (adj.) expression of low opinion, belittling, or diminishing Encroach: (v.) to take another's possessions or rights Entrepreneur: (n.) a person who organizes, operates, and takes the risk for a business project Epidemic: (n.) a rapid spread, growth, or development, i.e. disease or infection Excavation: (n.) the act of digging; the site of an archaeological exploration Exemption: (n.) free from responsibility, obligation or duty Expropriation: (n.) taking out of an owner's hands, to deprive of possession Heritage: (n.) something that is passed down from previous generations; a tradition Homeland: (n.) one's native land; a state region or territory that is closely identified with a particular people or ethnic group Human remains: (n) the physical remains of the body of a person of Indigenous ancestry Instill: (v.) to introduce by gradual, persistent efforts Legislative: (adj.) having the power to create laws Oral tradition: (n.) the communication and maintenance, from one generation to the next, of a people's cultural history and ancestry, by a storyteller in narrative form Proclamation: (n.) a formal public statement Regalia: (n.) fine or decorative clothing, including objects and symbols of office or society Relinquish: (v.) to give up, release, let go. Reservation: (n.) a section of land set apart by the federal government for the use of Indigenous people Revitalize: (v.) to give new life and vigor to Sagamore: (n.) chief or counselor Self-determination: (n.) freedom of the people of a given area to determine their own political status; free will Self-sufficiency: (n.) personal independence; able to provide for oneself without the help of others Settlement: (n.) a

community of people who settle far from home but maintain ties with their homeland Sovereignty: (n.) the right of a people to self-government; complete independence and self government Technology: (n.) the scientific method of achieving a practical purpose; the body of knowledge available to a society used to produce items, practice manual arts and skills, and extract and collect materials Toolkit: (n.) a set of weapons and tools created and used by a person or group of people Trading post: (n.) a station or store in a thinly settled area established by traders to barter supplies for local products Treaty: (n.) a contract or agreement made by negotiation, especially between two or more nations or governments Wares: (n.) products or merchandise Wigwams: (n.) the Algonquian word for “home”; a housing structure commonly having an arched or conical framework overlaid with bark, hides, or mats