



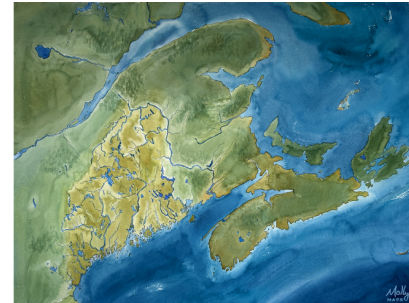
PORTLAND PUBLIC SCHOOLS
prepared & empowered



PPS educators on Sugar Island



Logo designed by Passamaquoddy students



Dawnland Teaching Map by MollyMaps

WABANAKI STUDIES CURRICULUM OVERVIEW



Dawnland teaching poster by Jared Lank



Logo designed by Passamaquoddy students



Workshop with Upstander Project



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Introduction

In 2001, [An Act to Require Teaching of Maine Native American History and Culture in Maine Schools](#) (Chapter 403, Title 20-A MRSA 4706) was signed into law, making it the first law of its kind in the nation. Today, this law, which is often referred to as LD 291, remains unimplemented throughout most school systems in the state despite the work of the Wabanaki Studies Commission in the early 2000's (read their [final report](#)). Dr. Rebecca Sockbeson (Penobscot) published an [article](#) about the lack of implementation of LD 219 in *The Journal of American Indian Education* in fall of 2019 (contact me if you'd like a PDF of this article). In it, she issues a call to action that, while directed at the state, applies to all of us in education.

The Portland Public Schools is the first school system in the state to develop and implement a comprehensive Wabanaki Studies curriculum, prek-11. The curriculum was developed collaboratively with a team of Wabanaki Studies advisors and a team of PPS educators over seven years. The full curriculum represents the contributions, thought, care, and dedication of over one hundred individuals and partner organizations, including over sixty contributors representing Penobscot, Passamaquoddy, Maliseet/Wolastoqiyik, Mi'kmaq, and Abenaki nations.

Curriculum development work on Wabanaki Studies began because of the involvement of Bridgid Neptune, Passamaquoddy, who had two children in the Portland Public Schools during the early years of curriculum work. You can read more about Wabanaki Studies development in Portland in an [article](#) published in the *Journal of School and Society* in spring of 2021.



Fiona Hopper & Bridgid Neptune



Curriculum and Collaboration

Collaboration

Over 100 collaborators

- 60+ Wabanaki content contributors
- 10+ advisors, representing all Wabanaki Nations in Maine
- 35+ teachers
- Community partners, including:
 - Portland Museum of Art
 - Maine Audubon
 - Maine Historical Society
 - Osher Map Library
 - Cultivating Community
 - Maine Environmental Educators Association
 - Portland Ovations
 - Foundation for Portland Public Schools
 - USM MIST Lab and Dept. of Anthropology
 - Friends of the Presumpscot River
 - Passamaquoddy Maple
 - Maine-Wabanaki REACH

Teacher-Ready Units

- [Units for prek-11, totaling approximately 340 lessons](#)
 - Pre-kindergarten: We All Live in the Dawnland
 - Kindergarten: The 4Rs Through the Seasons
 - First Grade: Friends Who Walk, Fly, Swim, and Grow



- Second Grade: Forests North and South
- Third Grade: Take Me to the River
- Fourth Grade: Dawnland Study
- Fifth Grade: Principles of Governance
- Sixth Grade: Nations of Turtle Island
- Seventh Grade: Colonization and the Origins of Racism & Reconciling the Past in the Present
- Eighth Grade: Federal and State Tribal Relations in the Age of Invasion and Industrialization
- Ninth Grade: For Profit Rivers
- Tenth Grade: Settler Colonialism and the Founding of the United States, Part I
- Eleventh Grade: Settler Colonialism and the Founding of the United States, Part II & Civil Disobedience, Grassroots Activism, and the Land Claims Settlement Act of 1980
- Environmental Literacy lessons in grades K-5
- Off-site fieldwork with Wabanaki knowledge holders and Maine Audubon, grades K-5
- Life science integration in grades K, 1, and 3
- All grade level units are aligned to the Maine Social Studies Standards (revised 2019 edition)

Custom Materials

- Original artwork from six local artists
 - Marissa Joly, *Mi'kmaq*
 - James Eric Francis, *Penobscot*
 - Jared Lank, *Mi'kmaq*
 - Mihku Paul, *Maliseet/Wolastoqiyik*
 - Zoe Ciolfi
 - Molly Brown
- Two custom artifact replica kits



Films

- 40+ short documentary films created from over 100 hours of interview footage with more than 25 Wabanaki interviewees
- Four films from the [Upstander Project](#), plus additional short and feature length films

Texts

- [32+ Indigenous authored texts](#), 18 by Wabanaki authors
- Texts that cut across life science, environmental literacy, Indigenous Studies, social studies, and Wabanaki Studies

Professional Development

- 40+ professional development opportunities for PPS educators
- Penobscot Nation Summer Intensive for SCHs and lane change
- Asynchronous curriculum training for SCHs
- Mandatory curriculum training
- Optional learning opportunities for SCHs

Other

- An MOU that protects Indigenous Intellectual and Cultural Property (ICIP)



Primary Grades

preK-2 Social Studies Focus: introduce and build an understanding of the relationship between people and place.

PreK: We Live in the Dawnland

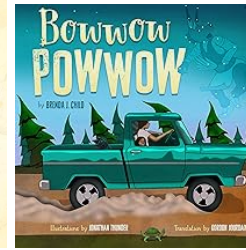
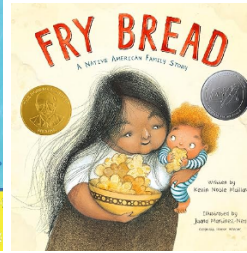
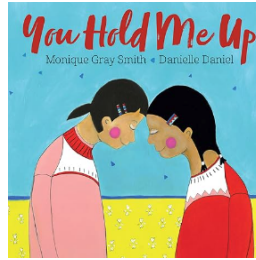
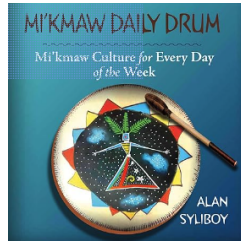
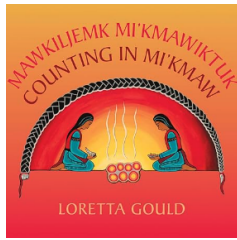
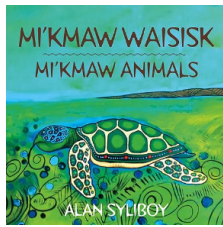
Compelling Question

Who are the nations of the Dawnland?

Unit Description

Pre-K students will be introduced to Wabanaki Studies through board books, artwork, music and other digital media created by Passamaquoddy, Penobscot, Maliseet, Mi'kmaq, and Abenaki writers, artists, leaders, and teachers. For example, [Mi'kmaw Animals](#) by Alan Sylliboy will be used to introduce young learners to the Mi'kmaq language and to the artwork of contemporary Mi'kmaq artist. The goal for this age group is to expose young learners to contemporary Indigenous people generally, and to introduce students to the nations of the Dawnland. For students who are citizens of Wabanaki nations, this unit will reinforce their understanding of themselves and reflect that their identities are seen and valued in the Portland Public Schools.

Unit Texts



Unit Teachers' Manual

We Live in the Dawnland--an introductory unit for prek students. Not all PPS students attend PPS prek, so many of the texts are repeated in kindergarten.



Kindergarten: The Four R's Through the Seasons

Compelling Question

What is an oral tradition? How do Passamaquoddy, Penobscot, Maliseet/Wolastoqiyik, Mi'kmaq, and Abenaki oral traditions teach about the environment?

Unit Description

This unit combines [Next Generation Science Standards](#) (NGSS) for life science and earth science standards with Wabanaki/Indigenous Ecological Knowledge (IEK) and experiential learning.

The goal of this unit is to introduce young learners to the central values of a Wabanaki worldview: **relationship, respect, responsibility, and reciprocity** (the Four R's). Students will develop the skills of attentive observation and engaged listening and consider how oral traditions pass on of wisdom about the local environment. For students who are citizens of Wabanaki nations, this unit will reinforce values they are learning from their families and communities.



The kindergarten unit is broken into seasonal components (fall, winter, and spring) so that students can build relationships with the schoolyard throughout the year and observe seasonal changes. Students will focus on developing a relationship with a maple tree on their school campus and will tap the maple tree in late winter/early spring. They will celebrate the generosity of maple trees and other plant friends.

Penobscot, Passamaquoddy, Maliseet/Wolastoqiyik, Abenaki, and Mi'kmaq stories will be shared (as written or told by Indigenous authors) but will be framed through Indigenous ecological knowledge (IEK) and oral tradition. This framing of Wabanaki stories will not be limited to just kindergarten, but will run through elementary education. Stories will only be shared with context provided by Indigenous authors and storytellers and will be kept out of fairy tale, folklore, fantasy, and mythology units.

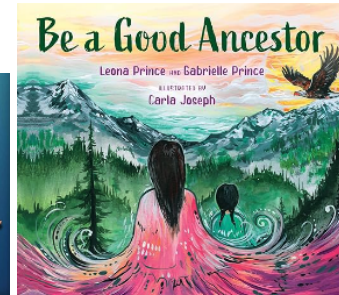
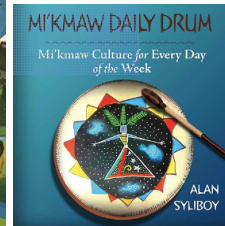
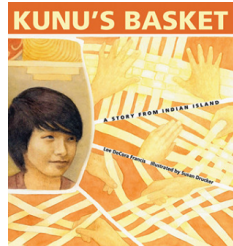
Fieldwork

All elementary (K-5) Wabanaki Studies include integrated fieldwork with Wabanaki knowledge holders. These experiences are essential to the integrity of the curriculum because they allow for in-person learning with Penobscot, Passamaquoddy, Mi'kmaq, Maliseet/Wolastoqiyik, and Abenaki people and they ground the central learning goals of the unit in real life experience.

Kindergarten field work is maple sugaring at the Portland Arts and Technology High School (PATHS) sugar house.

Students collect from the trees on their school campuses and the sap is brought to the sugar house at PATHS where the students in the horticulture program process it into maple syrup. Kindergarteners visit the sugar house and watch the process in action and also enjoy a taste! Minquansis Sapiel, a Passamaquoddy storyteller and author, shares a Passamaquoddy story about maple syrup.

Unit Texts



Unit Teachers' Manual

The Four Rs Through the Seasons (unit based on presentations by Donald Soctomah (Passamaquoddy), Mihku Paul (Maliseet/Wolastoqiyik), and Jennifer Neptune (Penobscot))



First Grade: Friends Who Walk, Fly, Swim, and Grow

Compelling Question

What is the relationship between plants, animals, and people in a Wabanaki worldview?

Unit Description

This unit combines [Next Generation Science Standards](#) (NGSS) for life science and earth science standards with Wabanaki/Indigenous Ecological Knowledge (IEK) and experiential learning.

The goal of this unit is to continue to lay a foundation of understanding IEK and Passamaquoddy, Penobscot, Maliseet/Wolastoqiyik, Mi'kmaq, and Abenaki worldviews. Students will deepen their understanding of the 4R's--relationship, respect, responsibility, and reciprocity--through seasonal plant and animal studies. They will study the relationship between seasonal migration, hunting, gathering, and local Indigenous agricultural practices while also learning about particular plants and animals and their roles in the local ecosystem.

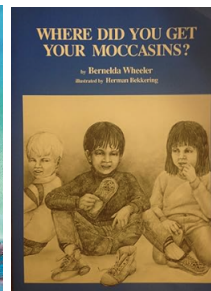
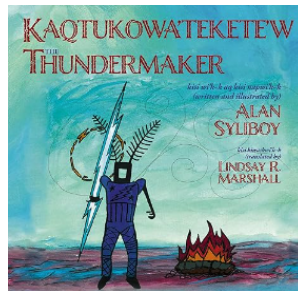
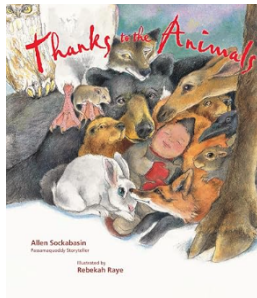
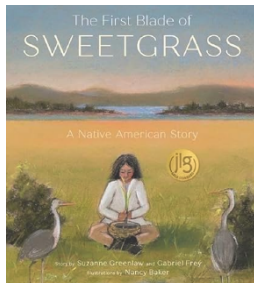


Fieldwork

All elementary (K-5) Wabanaki Studies include integrated fieldwork with Wabanaki knowledge holders. These experiences are essential to the integrity of the curriculum because they allow for in-person learning with Penobscot, Passamaquoddy, Mi'kmaq, Maliseet/Wolastoqiyik, and Abenaki people and they ground the central learning goals of the unit in real life experience.

First grade fieldwork is a trip to Maine Audubon where students will work with Mihku Paul (Wolastoqiyik) and students in [Wabanaki Youth in Science \(WAYS\)](#).

Unit Texts



Unit Teachers' Manual

Friends Who Walk, Fly, Swim, and Grow (unit based on presentation by Jennifer Neptune, Penobscot)



Second Grade: Forests North and South

Compelling Question

How do Indigenous peoples throughout the world use ecological knowledge to steward forests?

Unit Description

The second grade curriculum will build on the foundational knowledge developed in the primary grades by connecting Wabanaki Studies to Indigenous Studies, and world geography, more broadly. Students will study forests of the Dawnland and connect that understanding to a study of the Amazon rainforest and the rainforests of central Africa. The unit will culminate with an age appropriate study of the Rights of Nature in which students will consider their own rights and the rights of the natural world.

Fieldwork



All elementary (K-5) Wabanaki Studies include integrated fieldwork with Wabanaki knowledge holders. These experiences are essential to the integrity of the curriculum because they allow for in-person learning with Penobscot, Passamaquoddy, Mi'kmaq, Maliseet/Wolastoqiyik, and Abenaki people and they ground the central learning goals of the unit in real life experience.

Second grade students will visit Baxter Woods in Portland and engage in a series of activities culminating in a restorative circle lead by a local citizen of a Wabanaki nation.

Unit Texts



Unit Teachers' Manual

Forests North and South (based on presentation by gkisedtanamoogk, Wampanoag)



Upper Elementary

3-5 Social Studies Focus: introduce the relationship between power and economics and the relationship between individual/s and communities. Continue to reinforce the relationship between people and place.

Third Grade: Take Me to the River

Compelling Question

What does it mean to be a water protector?

Unit Description

This unit replaces a long-standing unit about Portland that has historically been organized around visits to colonial landmarks. In order to shift away from this format, and to promote the integration of science and social studies in the elementary grades, the third grade Wabanaki Studies focus is the impact of dams on the Presumpscot River watershed. In developing the unit, we worked with a local artist to create a teaching map of the Presumpscot River watershed and partnered with Friends of the Presumpscot River to



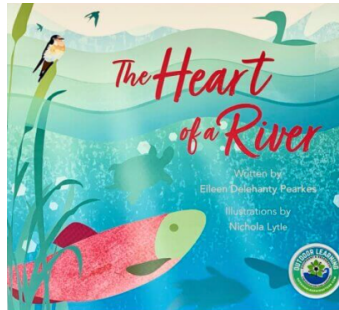
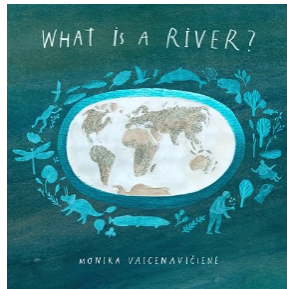
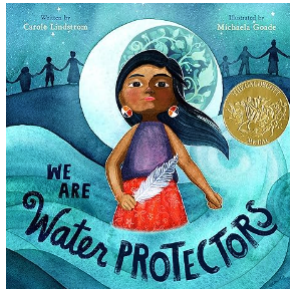
assist in recovering important historical and ecological information about the river. Students learn about the formation of the Presumpscot watershed, pre-contact human history, colonization, and Indigenous water protectors today. They are introduced to Chief Polin, a local Indigenous water protector who walked to Boston to protest the dam built by Colonel Thomas Westbrook, and consider the role of power and economics in the creation and continuation of dams.

Fieldwork

All elementary (K-5) Wabanaki Studies include integrated fieldwork with Wabanaki knowledge holders. These experiences are essential to the integrity of the curriculum because they allow for in-person learning with Penobscot, Passamaquoddy, Mi'kmaq, Maliseet/Wolastoqiyik, and Abenaki people and they ground the central learning goals of the unit in real life experience.

Third grade fieldwork is at the Gambo Dam in Windham. Students visit a dam site and explore the impact of the dam on the river ecosystem with the guidance of Lew Harnois (Passamaquoddy), Bridgid Neptune (Passamaquoddy), and Harley Bassett (Passamaquoddy).

Unit Texts



Unit Teachers' Manual

Take Me to the River (based on presentation by Mihku Paul, Maliseet/Wolastoqiyik, and Michael Shaugnassy, President of Friends of the Presumpscot River)

Fourth Grade: The Dawnland Through History

Compelling Question

What is culture? How is it carried forward through time? How have the People of the Dawn (Wabanaki) carried culture through 12,000+ years?

Unit Description

This unit takes the place of the longstanding Maine unit, which historically begins with the creation of Maine in 1820. In this new unit,



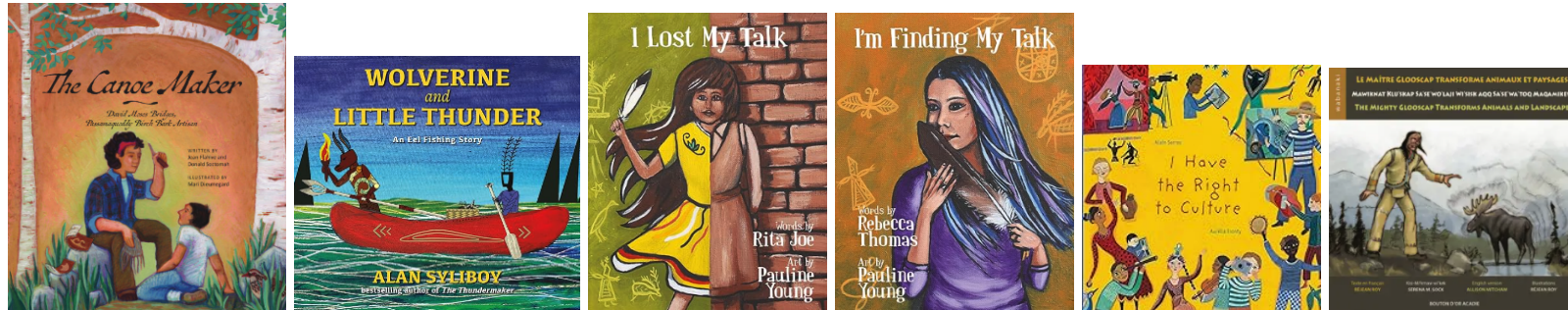
students are introduced to the concept of cultural continuity and Indigenous sovereignty through a 12,000+ year look at the place now called Maine. The unit combines Earth science (a 4th grade focus) with learning about civics, government, economics, and history to paint a full, complex portrait of life in the Dawnland. Students are introduced to Indigenous government structures, diplomatic practices, and lifeways while considering the relationship between the state of Maine and Indigenous peoples, historically and today. The unit ends with students reflecting on the cultural practices Penobscot, Passamaquoddy, Maliseet/Wolastoqiyik, Mi'kmaq, and Abenaki nations have carried forward and continue to practice today.

Fieldwork

All elementary (K-5) Wabanaki Studies include integrated fieldwork with Wabanaki knowledge holders. These experiences are essential to the integrity of the curriculum because they allow for in-person learning with Penobscot, Passamaquoddy, Mi'kmaq, Maliseet/Wolastoqiyik, and Abenaki people and they ground the central learning goals of the unit in real life experience.

Fourth grade fieldwork is at Mackworth Island, where students will practice reading the landscape in order to better understand the changes that have taken place here since the recession of the Laurentide Ice Sheet.

Unit Texts



Unit Teachers' Manual

The Dawnland Through History (based on a presentation by Chris Sockalexis, Penobscot Nation Office of Cultural and Historic Preservation)

Fifth Grade: Principles of Governance

Compelling Question

What is the purpose of government?

What is the role of the Four R's (relationship, respect, responsibility, and reciprocity) in the governments of Wabanaki nations? In the United States government?

Unit Description



Fifth grade is frequently the time that students are first introduced to the founding documents of the United States and to major historic events in US history such as the Revolutionary War, the Civil War, and sometimes, the Civil Rights Movement.

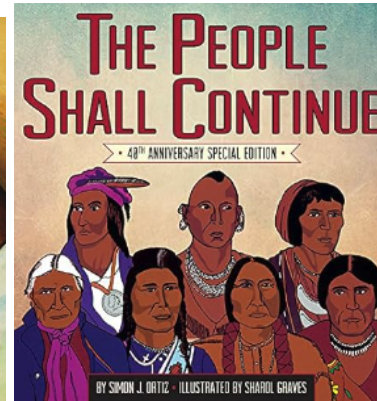
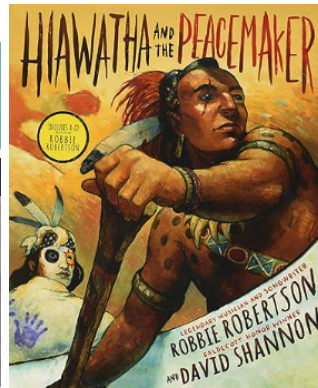
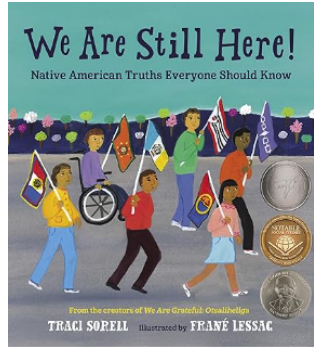
In order to set a firm foundation for understanding the founding of the United States government, students will begin with understanding the governance structures of the nations of the Wabanaki Confederacy. Students will trace the influence of Wabanaki governance practices on the United States government and compare and contrast the United States government to those of Wabanaki nations. Students will ask critical questions about tensions between democracy and capitalism, settler colonialism and representative government, the principle of reciprocity and white supremacy, and consider the power of cross-cultural relationships (in the former of Tomah Joseph and FDR) to transform government at the highest levels.

Fieldwork

All elementary (K-5) Wabanaki Studies include integrated fieldwork with Wabanaki knowledge holders. These experiences are essential to the integrity of the curriculum because they allow for in-person learning with Penobscot, Passamaquoddy, Mi'kmaq, Maliseet/Wolastoqiyik, and Abenaki people and they ground the central learning goals of the unit in real life experience.

Fifth grade fieldwork will take place on the Eastern Prom at the site of the signing of the 1727 Peace Treaty. Students will engage in historical recovery and artist expression in order to collaboratively create a visual representation of that treaty and how it applies to our community today. Art work stations will be led by artists from the Wabanaki Confederacy.

Unit Texts



Unit Teachers' Manual

Principles of Governance (based on presentation by Sherri Mitchell, Penobscot)

Middle School



Focus for 6-8: Solidifying understanding of 3 major relationships: people and place, individual/s and communities, power and economics

** There is not a dedicated Wabanaki Studies for sixth grade because North America is not a focus of that grade level.*

Seventh Grade: The Origins of Racism and Understanding Residential Schools

Focus: The relationship between the individual and the community (civics and government)

Compelling Question

Unit 1: What are racial hierarchies? How and why were they created?

Unit 2: What were residential schools? How is their impact felt in Indigenous communities across the United States and Canada today?

Unit Description

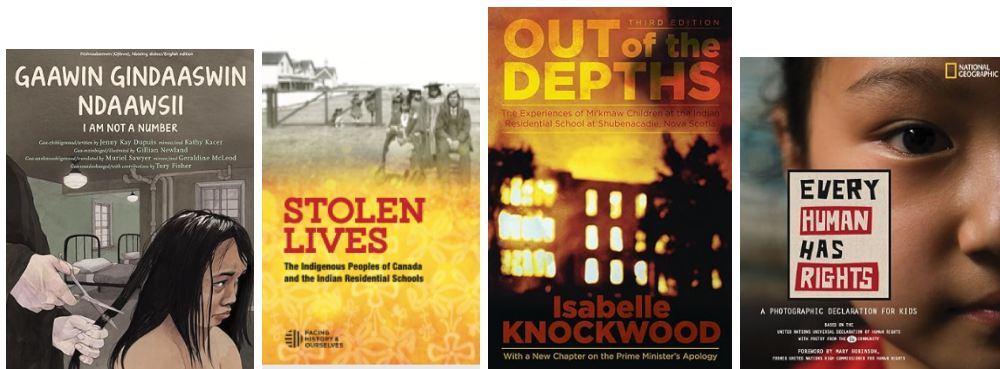
During seventh grade, students will consider critical questions about the creation of racial hierarchies and the expansion of colonization across the globe, with a particular focus on the impact of colonization (settler colonialism and other forms) in the Americas. Students will spend time working with and building an understanding of the Doctrine of Discovery and the creation of racial hierarchies. Explicit connections to Passamaquoddy, Maliseet/Wolastoqiyik, Mi'kmaq, Penobscot, and Abenaki communities will be made.

In the second unit, students will explore the ongoing legacy of genocide and the continued harm of racial hierarchies and settler colonialism through a study of residential boarding schools in Canada and the United States, which specific connections to the



Indigenous communities of the Dawnland. The unit [Stolen Lives](#) from [Facing History and Ourselves](#) will be the base resource for this study with Wabanaki Confederacy related resources woven in throughout.

Unit Texts



Unit Teachers' Manuals

Colonization and the Origins of Racism (based on a presentation by Darren Ranco (Penobscot))

Reconciling the Past in the Present (adapted from [Stolen Lives](#))



Eighth Grade: Federal and State Tribal Relations in the Age of Invasion and Industrialization

Focus: The relationship between power and economics

Compelling Question

What is the relationship between racism and settler colonialism? How has that relationship played out between tribal communities and the Federal government? State of Maine? How does it continue to today?

Unit Description

In this unit of study, students will grapple with the relationship between racism and settler colonialism in this region and beyond. Students will understand how settler colonialism and racism are structural--as opposed to temporal--and have the opportunity to explore historic and contemporary examples of the economic impact of these structures. Students will connect their knowledge of the Doctrine of Discovery (see 7th grade) to the economic foundation of the United States of America and, in so doing, deepen their understanding of genocide in this region and beyond. Students will expand their understanding of Indigenous sovereignty through an exploration of the relationship between tribal governments, the state of Maine, and the colonial powers that preceded it. Students will explore treaties, such as the Casco Bay Treaty of 1678 and the Treaty of Watertown, in order to develop a clear understanding of the endurance and continuance of Indigenous sovereignty and the obligation of all citizens today to uphold treaty agreements. They will learn about the redaction of article 10 from the Maine constitution and connect that to the Wabanaki resistance practices, both past and present.



Unit Teachers' Manuals

Federal and State Tribal Relations in the Age of Invasion and Industrialization -unit is based on presentations by Corey Hinton (Passamaquoddy) and Darren Ranco (Penobscot)

High School

Focus for grades 9-12: Cultivating student independence in looking at events, people, and time periods through all three relationships (people and place, individual and community, and power and economics)



Ninth Grade: For Profit Rivers

Human Geography and/or World Civilization (graduation requirement)

Compelling Question

What is a worldview? What happens when they collide? Can worldviews blend?

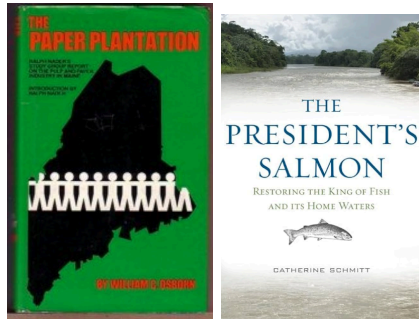
Case Study: The Paper Industry in Maine

Unit Description

Prior to this unit of study, students will consider the role of empire building and colonization in the ancient world and the continuation of colonization today. Students will explore differing definitions and conceptions of civilization and explore the ways in which empire building has come to define civilization and the impact this has had, and continues to have, on Indigenous communities worldwide. Students will then dive into a study of globalization through a case study of the paper industry in Maine. They will explore the impact of dams and mills and the concept of environmental racism. The unit ends with students comparing maps of tribal lands, paper mill locations, and known PFA contamination sites.

Unit Texts

**This unit includes excerpts from many text and video sources. Only a few of those sources are shown below.*



Unit Teachers' Manual

For Profit Rivers---based on a presentations by Starr Kelly (Algonquin First Nation of Kitigan Zibi Anishinabeg) and Jan Paul (Penobscot) and Angie Reed of Penobscot Nation Water Resources

Tenth Grade: Settler Colonialism and the Founding of the United States



Early US History, 1600-1880 (graduation requirement)

Compelling Question

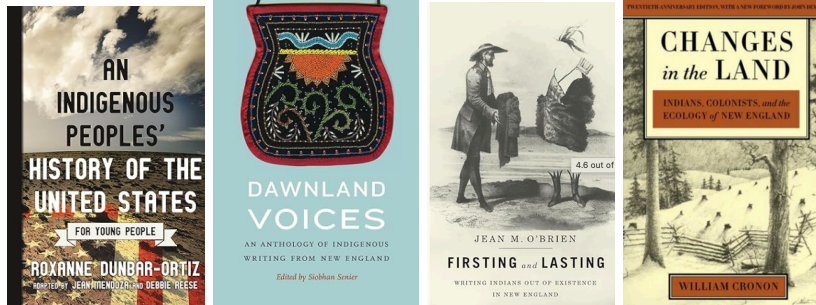
What is the relationship between Indigenous peoples and the United States?

Unit Description

The lessons in this unit act as a thread that is pulled through Early US History (10th grade) and US Modern World History (11th grade). Students will consider how land, resources, children, and knowledge systems have been taken by a variety of powers (Crown, country, and state). Students will consider land dispossession and genocide in relationship the founding of the United States, and will situate their understanding, where possible, examples from the Dawnland region. Students will situate their understanding of genocide by studying the scalp proclamations (Phips and Shirley) of 1755. Students will also study many examples of Indigenous resistance to genocide, including the 1690 Battle of Fort Loyal (base of India Street in Portland). At the end of the unit, students will consider representation and erasure in an exploration of local monuments memorializing people and events from early colonial and United States history, such as the Hannah Duston Monument in Penacook, NH.

Unit Texts

**This unit includes excerpts from many text and video sources. Only a few of those sources are shown below.*



Unit Teachers' Manual

Settler Colonialism and the Founding of the United States (1400's-1870)---based on presentations by Mishy Lesser from the Upstander Project and James Francis, Penobscot Nation tribal historian



Eleventh Grade: Civil Disobedience, Grassroots Activism, and Land Claims Settlement Act

Modern US History, 1880-present (graduation requirement)

Compelling Question

Do Indigenous peoples have the full rights of citizens under US law?

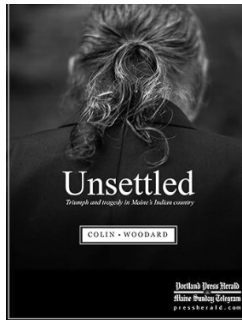
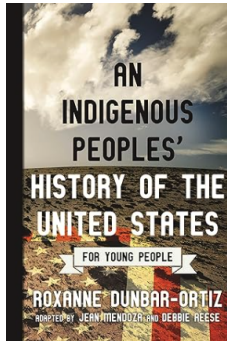
Case Study: Indigenous Civil Rights Movement in Maine and the 1980 Land Claims Settlement Act

Unit Description

Students will explore the tension between individual rights and community rights as it relates to Indigenous sovereignty and United States imperialism. Students will situate their understanding of this tension by studying the Wabanaki Self Determination Era from the 1964 gravel pile protest, to the Land Claims Settlement Act of 1980 and later settlements for the Aroostook Band of Micmacs and the Houlton Band of Maliseet, to today. Students will explore connections between the fight for civil rights in Maine and the American Indian Movement, as well as the civil rights movements of other historically marginalized groups.

Unit Texts

**This unit includes excerpts from many text and video sources. Only a few of those sources are shown below.*



Unit Teachers' Manual

Settler Colonialism and the Founding of the United States (1870-today), includes **Case Study: Civil Disobedience, Grassroots Activism, and the Maine Indian Land Claims Settlement Act of 1980** --- based on presentation by Corey Hinton (Passamaquoddy)



Twelfth Grade

Various History Electives (no graduation requirements)

Unit Description

Students are only required to take three years of social studies, so there is no consistent course offering for twelfth graders.

Wabanaki language classes at USM allow students to earn college credit and credit toward the Seal of Biliteracy and are available to PPS seniors.



PORTLAND PUBLIC SCHOOLS
prepared & empowered

[PPS Social Studies Instructional Vision](#)

Acknowledgements and Credits ---- in process, incomplete

Patricia Sprague
Portland
LD 1474

Maine Legislature Committee on Education and Cultural Affairs
PUBLIC HEARING 4/22/25 1:15 pm

Testimony in SUPPORT of LD 1474

My name is Patricia Sprague, and I live at 179 Delaware Court in Portland Maine. I am testifying today in SUPPORT of LD 1474, a bill that will help Maine students and teachers deepen their learning about the Wabanaki people who have continued to live in and care for Maine since time immemorial. This bill has been a long time coming—a milestone for coming into compliance with a 2001 law.

I am submitting this testimony with a colleague and friend, Jud Knox of York, Maine. We are members of a Rotary district committee, Rotary Indigenous Partnerships Committee, and thus are each strong supporters of this important legislation.

Moreover, I am a recently retired educator at a Portland Public Schools elementary school, where I have seen firsthand the positive growth of our students as they explore and understand the reciprocal responsibilities and respectful relationships essential to the Wabanaki culture and world view. The Portland Public Schools have benefited greatly from the multi-year effort of Fiona Hopper, our PPS leader teacher, who envisioned and made real a deep PreK - 12 Wabanaki Studies curriculum, attached to this testimony, which is a public guiding document available to anyone to view.

Portland Public School students and teachers have benefited greatly from their immersion in this district-wide curriculum. What an opportunity for the rest of Maine's teachers and students to be guided to this powerful learning, through the work of a statewide Wabanaki Studies Specialist and attending resource funding and professional development.

This is a terribly fraught time for education funding in general, and the kind of integrated, experiential learning specifically that a Wabanaki Studies Specialist will promote. But it is vital to SUPPORT this legislation as a powerful move toward bringing LD 219 to the light of students' learning. The members of this Committee can be part of that journey toward learning by voting Ought to Pass LD 219.

Thank you for doing the right thing at this historic moment.

Submitted by

Patricia Sprague
179 Delaware Court, Portland Maine 04103

Jud Knox
York, Maine