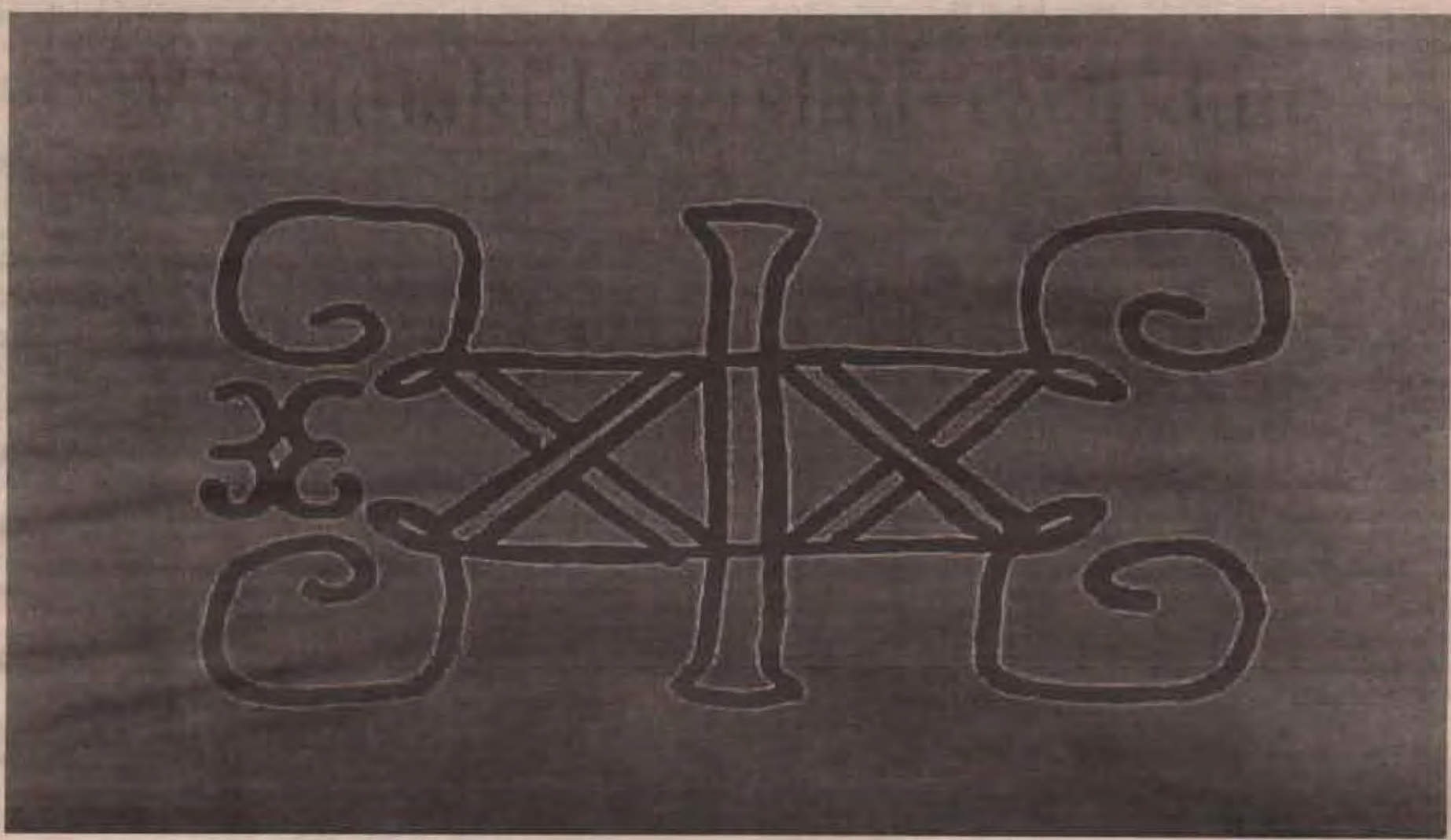


# Wabanaki Legislative Update ~ Spring 2000

## Offensive Name law passed by Maine Legislature

### ★ Awaits Governor's Signature ★



#### Tan Kahk, Greetings!

Welcome to the second edition of the "Wabanaki Legislative Update." This newsletter is put together to inform the public on Legislative issues that affect the native communities of the Passamaquoddy, Penobscot, Micmac, and Maliseet. I have enjoyed my first session in 1999 and look forward to my service in the year 2001 next session.

In the Second Regular Session we will be addressing the following issues:

- LD 2418 An Act Concerning Offensive Names
- LD An Act to Implement the Recommendations Concerning Indian Archeological Sites
- LD 2178 An Act to Amend the Act to Implement the Maine Indian Claims Settlement Concerning the Houlton Band of Maliseet Indians
- LD 2499 An Act Concerning the Date by Which Land Must be Acquired by the Penobscot Nation
- LD 3210 An Act to Change the Name in the Statutes of a Native American Organization Able to Issue Hunting and Fishing Licenses

The bill, An Act Concerning Offensive Names, has received much national media publicity and this shows that Maine is a leader in this area that address issues such as this. We have held interviews with 2 in-state radio stations, 5 out-of-state radio stations, and 2 British radio stations; also, an interview was taped with ABC's 20/20 show, (which was very badly reported). Your help in the passage of this bill was the deciding factor, especially the young women who stepped forward to speak from their hearts, thank you.

Other measures that we followed closely, which may have an impact on the native communities, involved the Department of Human Services, especially child welfare, education, and marine fisheries bills.

Be part of the process; let your voices be heard! I would like to hear from you on issues, which may help our communities. If you have any questions or concerns, please feel free to contact me at any of the following numbers:

State House 287-1400  
Indian Township office 796-2301 ~ Pleasant Point office 853-2600  
Mobile 461-8673 ~ email: soctomah@nemaine.com  
Passamaquoddy website www.wabanaki.com

Woliwon, Thanks,

Donald Soctomah  
Tribal Representative, Passamaquoddy Tribe

#### Dear Tribal Members,

Welcome to the Second Regular Session of the 119th Legislature. This is called the short session, and is comprised mostly of carry over bills and emergency measures. Carry overs are bills that were not acted on in the First Regular Session. Emergency bills are determined by the Legislative Council to be of an emergency nature. This session is scheduled to adjourn in early April 2000.

Again, in a joint effort, we bring you the second edition of the Maine Tribal Legislative News/Wabanaki Legislative Update, in one complete format. Items of interest are a history section and current issues, including an in depth look at the offensive names bill, LD 2418, sponsored by Representative Soctomah. Also, included are photos of Wabanaki Day, which was held at the Statehouse last session.

We have charted our proposed bills for this short session with a brief explanation of each one, as we did in the first edition. You have shown your support for these bills by attending the public hearings. Your presence spoke louder than words! If you have comments, concerns or questions, please do not hesitate to contact me either by telephone, snail mail, or e-mail, as follows:

Telephone/Fax 207-737-2608  
55 North Front St., Richmond, ME 04357  
dmlidab@wiscasset.net

I wish you health and happiness for the new millennium.  
Yours in the Spirit of Unity,

Donna M. Loring  
Penobscot Nation, Tribal Representative

<p>Wabanaki Legislative Update Rep. Donna Loring 55 North Front St., Richmond, ME 04357 Rep. Donald Soctomah P.O. Box 102, Princeton, ME 04668</p>
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### Tribal Representatives to the Maine Legislature Donna M. Loring and Donald Soctomah

From the Office of the Passamaquoddy Tribal Legislative Representative Donald Soctomah Tan Kahk, Greetings:

Legislation for the upcoming session 2001, has been submitted to the Passamaquoddy Joint Tribal Council in October 2000 and they have approved my legislation. There is still a lot of work ahead towards improving the relationship between the State and the Tribe, and I am hoping that during my term that there will be a better understanding of

Native Americans in Maine by the general public. I feel that this lack of understanding is the one number problem and this is what we all have to work on.

One of the biggest bright spot this summer that I was glad to be part of was the Archeological project at Meddybemps, Maine. Working on this project, there was a ray of hope that different agencies would work will the Tribe and understand the meaning of this project, and I am glad to say that this was accomplished by all the different groups involved. That is why I am attaching the presentation of the opening ceremonies of the Meddybemps event and hopefully other agencies of the State will see that we can work together.

Woliwon,

*Passamaquoddy Tribal Legislative Representative Donald Soctomah*



Dear Tribal Members,

Thank you for electing me to serve a second full term in the Maine State Legislature. Enclosed in this newsletter you will find the bills that have been passed and signed into law by Governor Angus King.

This session was a success in that we got the Offensive Names bill passed and signed into law as well as an extension for the Penobscot Nation of twenty years to put land into trust. (A similar bill for the Passamaquoddy Tribe was defeated.) The 119th legislature also passed a resolution recognizing and honoring Wabanaki Women in the year 2000.

We have made some important strides on the legislative level. We plan to make more in the upcoming session. With council approval I plan to submit the following:

A bill that would make Maine Indian Education mandatory in grades K-12 throughout the State. Maine citizens grow up and are never told about Maine Indian History and have no knowledge of our culture, traditions, and beliefs.

Without this basic knowledge and awareness the average Maine citizen cannot begin to understand or acknowledge our struggles to survive as a people and as sovereign governments.

I also will be submitting a bingo bill. The last bingo bill submitted was defeated during the 118th legislative session. The State of Maine makes almost forty million dollars a year from their State run lottery and racetrack betting. I think it

only fair that Tribal governments are allowed to share in the gambling wealth of this State. I ask for your support in the legislative process. Your testimony and participation has made a tremendous difference.

Finally, I ask you to get out and vote this election year. The stakes for Tribal sovereignty have never been higher. I will tell you that governor Bush is not a friend to Tribal governments. He has expressed his opinion that the States are more important and should override Tribal Government issues. The key factor I see is that there will most likely be at least two appointments to the US Supreme Court. We cannot afford to have George W. Bush Jr. make those appointments.

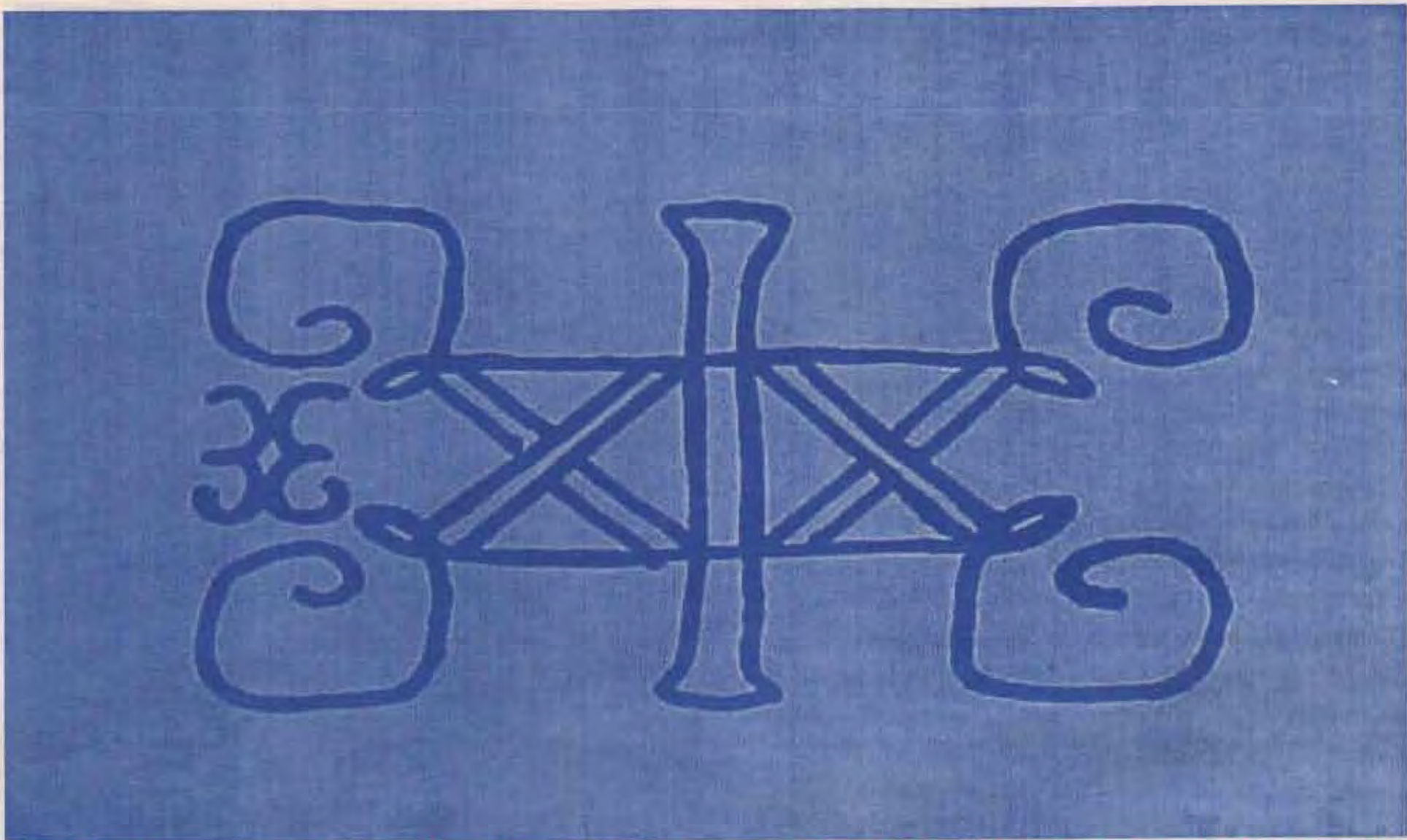
Vice President Gore has recognized our sovereign status and will work with us on a government-to-government basis. At his presidential campaign rally in Lewiston Tribal leaders from all four Maine tribes were recognized and

Acknowledged from the platform by the mayor Kaliagh (sp) Tara of Lewiston. I believe we made history that day because it was the first time tribal leaders were recognized by name and title during a presidential campaign in Maine. Keep these thoughts in mind when you vote. Yours in the Spirit of Unity and Power

*Donna M Loring,, Penobscot Nation Representative*

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

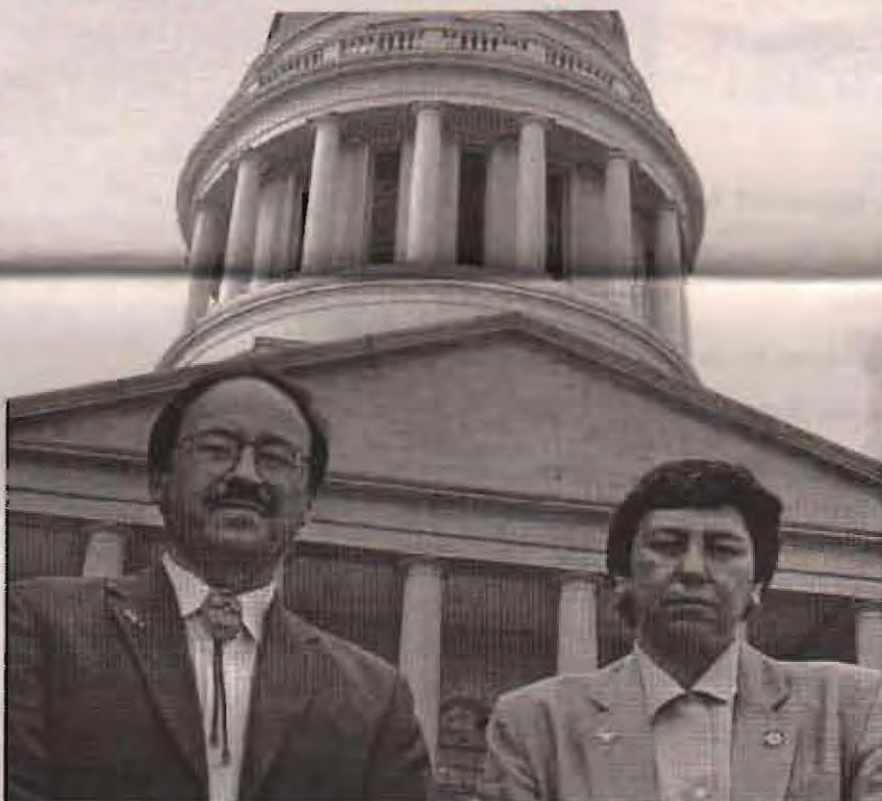
*Representative Donna M. Loring, Chair of The Maine Commission of Women Veterans, invites you to:*  
**Maine's First Conference for Women Veterans November 17 and 18, 2000 at the Sheraton Tara, South Portland**  
Don't miss this opportunity to take advantage of workshops and exhibits...collaborate...catch-up...brainstorm...learn... and have fund together!  
For more information or to register contact: 207-626-4464 or 888-684-4664 - Email nancy.plourde@me.ngb.army.mil



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

Tan Kahk;

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



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

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

*please turn to page 7*

Dear Tribal Members,

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

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

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

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

I welcome any comments or ideas you might have.

Yours in the Spirit of Unity and Power

**Donna M Loring, Penobscot Nation Representative**

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

# Tribal Representative Donald Soctomah

from page 1

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

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

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

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

woliwon

*Rep. Donald Soctomah,  
Passamaquoddy Tribe*

# Native American History and Culture Commission Holds First Meeting

by Rep. Donna Loring

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

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

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

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

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

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

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

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

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



Rep. Donna Loring

quired by law from the Maine Indian Tribal State Commission.

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

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

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

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

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

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

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

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

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

The Commissioner will be appointing one more to be determined.

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

COMMUNICATION AND EDUCATION EQUALS UNDERSTANDING

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

by Donna Loring

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

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

I know it will make a difference in our future.

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

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

The bill is made up of four sections:

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

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

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

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

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

Identify resources

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I am Rep. Donald Soctomah of the Passamaquoddy Tribe

*Tan Kakk*, welcome;

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

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

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

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

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



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

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

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

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

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

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

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

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

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

I am Mary Griffith. From 1978

to critique the book.

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

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

*please turn to page 5*

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

cluded information reflecting variety of perspectives.

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

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

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

Thank you for the opportunity to testify.

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

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

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

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

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

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

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

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

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

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

Thank you for the opportunity to testify.

## Legislative Sentiments presented during first half of 120th Session

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

a computer program;

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

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

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

(8) **Edward Hinckley**

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

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

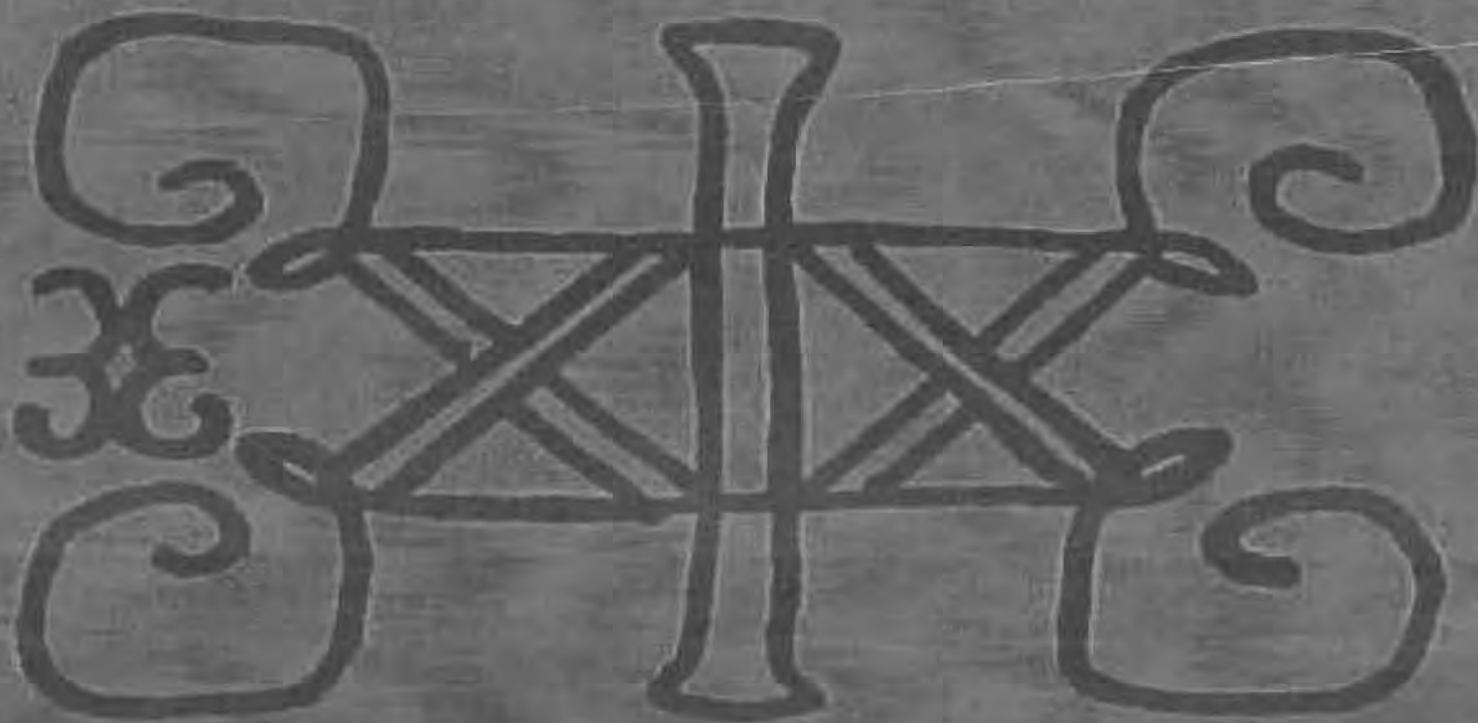
Whereas, he helped the Maine Legislature to see the effects of the past relationship between the State of Maine and the Passamaquoddy Tribe;

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

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



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



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

### Tan Kahk; Greetings.....

It has been a privilege serving for you as the Passamaquoddy Tribal Representative to the Maine Legislature (1998 - 2002). Now the four year term has come to a close and a new election for this important position will take place in the fall at Pleasant Point. This job pre-dates Maine's statehood, pre-dates the formation of the U.S. This ambassador-like job for the Passamaquoddy includes meeting with other Tribes and traveling to various regions meeting agencies.

There are many tasks ahead and many roadblocks to maneuver through. Take for instance; Native American Human Rights in the Maine prison system, the Department of Corrections is so large of a system that any type of change would take years, I was upset with the treatment Native prisoners receive. Even after going to the highest level in State government there was only a little attention that was given to this issue. The Department of Human Service is another agency of state government which is one of the largest and has practices which affect the tribes. During the last four years DHS has made positive changes towards our communities because of the work of the tribe's Social Service Department, Child Welfare, Health Clinic and by Tribal Legislation, but more work is needed here.

We have introduced quite a number of legislative laws which were passed (list attached) and testified on numerous others affecting the tribe and the environment. Building a trust relationship in the legislature does promote good communications towards a mutual understanding. That communication includes giving talks at schools and town organizations throughout the state, attending public hearings and voicing the view point of the tribe, so our input will be heard. I have also served on a number of commissions including the St. Croix Waterway Committee, Economic Development Council, ABBE Fund Raising Board, Calnis Heritage Advisory Committee, assisted on the MITSC, Committee to review Tribal Representative, Tribal Natural Resource Committee. I have also worked on the Federal Emergency Historic Plan, National Park Service Cultural Plant, Army National Guard Historical Cultural Plan and the Tribal Historic Preservation Plan; submitted and received four grants from the National Park Service dealing with Historic Preservation; completed application for establishment of a Passamaquoddy Tribal Historic Preservation officer position with the Tribe. On environmental issues; submitted comments on the aquac-

*please turn to back page*



Dear Tribal members,

The short session of the 120th Legislature ended in early April. Although it was a short session a lot happened.

First of all, I withdrew a bill I had submitted that would have authorized the Penobscot Nation Tribal Court to hear Child Welfare cases involving the Houlton Band of Maliseet Indians. This would be a temporary remedy until the Houlton Band establishes its own court system. The Houlton Band and Penobscot Nation felt that a cooperative agreement between the state Department of Human Services, the Attorney General's office and the tribes would be a better remedy than making a permanent change to The Land Claims Settlement Act. Negotiations are progressing and it looks like an agreement will be reached soon.

The Maine Indian History and Education Commission held meetings over the last few months and they are ready to submit a preliminary report to the Commissioner of Education, Duke Albanese. The Indian History and Education Commission has done a tremendous job and I am very proud of their accomplishments.

The biggest and most controversial issue by far is the question of a casino in Maine. The legislature voted in favor of creating a study commission to examine the question in detail.

The Speaker of the House Michael Saxl, the President of the Senate Richard Bennett, and the President Pro-tem of the Senate Michael Michaud will appoint the Commission members.

For the first time in Maine history, the Chief of the Penobscot Nation and Governors of the Passamaquoddy Tribes addressed a joint session of the Maine State Legislature. Their speeches were widely covered on TV, radio stations and in the newspapers. They were visible to the whole State and held the attention of legislators, the Chief Justice, and the Governor. It is my hope that we will continue to be able to speak to both houses and that our brothers and sisters of the Houlton Band of Maliseets and the Aroostook Band of Micmacs be included in the future.

Finally, on a sad note, I will miss working with Representative Donald Soctomah who is termed out this year. Representative Soctomah was a great ambassador for the Passamaquoddy Tribe. He was always cooperative and we worked

*please turn to back page*

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



## Tan Kahk; Greetings..... from page 1

ultural lease issue, attended meetings on the Federal Emergency Reg. Commission debate on dam re-licensing issue, debated on the alewife issue, chaired the meeting on putting the Webber lot into trust status, and on current affairs; marched in the civil rights march to Augusta, marched across the International Bridge to bring attention to racial profiling and to support native fishing rights in Canada.

The new Tribal representative has a big responsibility ahead, so take some time

to ask questions and choose the best candidate.

The people have some big decisions to make, it is you who will decide who and how the tribal government will be run for the next four years.

Look at the background of all the candidates and come out and vote in the fall..... remembering the past and looking towards the future; your friend,

*Donald Soctomah*

tory are the tools we use for recollecting that place so we can know who and where we are. Memory and history turn space into place, investing what would otherwise be a purely biological or geological abstraction with a wealth of human meanings, and thereby turning it into the kind of place we choose to call home. ...Collective identity is an intricate set of remembrances that ties the present to the past."

*-William Cronon, "Why the Past Matters," Wisconsin Magazine of History, vol. 84, no. 1 (Autumn 200), 3-13.*

## Dear Tribal members from page 1

together as a team very well. This joint newsletter is proof of that partnership. Donald, I am proud to have served with you in the House and on behalf of all our colleagues I say, "You will be missed."

*Woliwoni. Donna M. Loring*

# Maine's First Ever State of the Tribes Address

On motion of Representative LORING of the Penobscot Nation, the following Joint Resolution: (H.P. 1660) (Under suspension of the rules, cosponsored by Senator CATHCART of Penobscot and Representatives: BROOKS of Winterport, BRYANT of Dixfield, BUNKER of Kossuth Township, ESTES of Kittery, FISHER of Brewer, KOFFMAN of Bar Harbor, O'NEIL of Saco, SCHNEIDER of Durham, SHERMAN of Hodgdon, SOCTOMAH of the Passamaquoddy Tribe, STANLEY of Medway, TWOMEY of Biddeford, Senators: DAGGETT of Kennebec, ROTUNDO of Androscoggin, SMALL of Sagadahoc, TREAT of Kennebec)

## JOINT RESOLUTION RECOGNIZING THE FIRST FORMAL "STATE OF THE TRIBES" ADDRESS TO A JOINT CONVENTION OF THE MAINE LEGISLATURE

WHEREAS, the Wabanaki, People of the Dawnland, have lived in what is now Maine for thousands of years; and  
 WHEREAS, the Wabanaki, including the Passamaquoddy Tribe, the Penobscot Nation, the Houlton Band of Maliseet Indians and the Aroostook Band of Micmacs, have played and continue to play a vital role in the life of the State and are an integral part of the social, economic and legal fabric of the State; and  
 WHEREAS, the State values and honors the vibrant culture and heritage of these native peoples and has great respect for their tribal governments; and  
 WHEREAS, representatives of the Passamaquoddy Tribe and Penobscot Nation have served in the Legislature since the earliest days of Maine's statehood; and

WHEREAS, no tribe has ever delivered a formal "State of the Tribes" address to a joint convention of the Legislature and doing so is a truly historic occasion; now, therefore, be it

RESOLVED: That We, the Members of the One Hundred and Twentieth Legislature, now assembled in the Second Regular Session, on behalf of the people of the State of Maine make history as we recognize March 11, 2002 as the date of the first ever "State of the Tribes" address at the Legislature; and be it further

RESOLVED: That the One Hundred and Twentieth Legislature pays tribute to the native peoples of the State and their tribal governments; and be it further

RESOLVED: That suitable copies of this resolution, duly authenticated by the Secretary of State, be transmitted to the Governors and Chiefs of each of the State's Wabanaki communities on behalf of the people of the State of Maine.

### HOUSE OF REPRESENTATIVES

March 11, 2002

READ and ADOPTED.  
 Sent for concurrence. ORDERED SENT FORTHWITH.

*Millie M. MacFarland*  
 Clerk



**Governor Richard Doyle** *Passamaquoddy Tribe at Pleasant Point (Sipayik)* . . . "Throughout history, the Passamaquoddy have been there when the people and the United States needed us. Our people fought in many wars for the United States to protect our country, our land, and our way of life. From the Revolutionary War to the present, my people have fought valiantly to protect our nation. This despite the fact we were not granted the right to vote in Maine until 1954. This is the first time in 182 that tribal leaders have addressed the Maine Legislature. We have always taken great pride in fighting for our nation to preserve its liberty. My uncle, who recently passed to the next world, was a veteran of World War II, Korea, and Vietnam. I know personally the type of sacrifice that he and others like him from my tribe made to preserve this country of ours."

**Chief Barry Dana** *Penobscot Nation*, . . . "We need the resources to move together into the future as a strong autonomous nation, working together with our neighbors to make our home everything we have always wanted. And this can be done. And it needs to be done now. It is time to unlock the chains of fear that stifles our Settlement. Neyan Penawepskewi. I am Penobscot, but I am also of Maine. What is good for the people of the Penobscot nation is also good for the people of the State of Maine. On behalf of all my relations, the birds, the fish, the turtles, all the four-legged, the insects, the land, rocks, trees, plants, air, water and the spirit that moves through us all. Waliwani."

**Governor Richard Stevens** *Passamaquoddy Tribe at Indian Township (Moiakkomiguk)* . . . "The world today is a place of uncertainty and upheaval. We as Americans remember the awful events six months ago today in New York, Washington and Pennsylvania. As our people struggle with fears, doubt and worry about the future. It is our responsibility as the elected officials of the people of Maine and the Passamaquoddy Tribe to foster stability and accomplish a new era of mutual respect and cooperation between ourselves. It is my Tribes responsibility to work with the State of Maine, to find common ground, and broaden our horizons while practicing our individual culture. It is my belief that the Passamaquoddy people and the people of Maine expect no less.

*Apococ nomiyatl kityaw. Until we meet again. There is no word for goodbye in the Passamaquoddy language because we know we will be meeting again. Waliwon"*



# A FAREWELL TRIBUTE TO REP. DONALD SOCTOMAH.....

## A Few Thoughts about Rep. Soctomah by Rep. Loring

Since 1998, I have had the privilege of serving with Rep. Donald Soctomah in the Maine Legislature. 2002 marks the end of Donald's current tenure as Tribal Representative to The Passamaquoddy of Indian Township and Pleasant Point. I am pleased that Donald will be able to spend more time closer to home, but at the same time regret losing such a powerful ally in Augusta. Donald and I worked in unison, perhaps more so than most Tribal Reps. that preceded us. One result of that unique relationship is this newsletter itself, which I believe is the first joint tribal newsletter in our respective tribes' 180 year history at the capitol.

From working with Donald in the struggle to ban the use of the word squaw in association with Maine's maps, businesses, land and water - to the uphill battle over Albion Township (that

we almost miraculously overcame) I witnessed a man of both great patience and conviction. Native Americans in Maine have been backed up against a wall of oppression for so many generations; we are left in a position where we must demand even the most fundamental rights. Donald has always kept his passion and vision close in sight, never sidetracked from the frustrations of being a lone voice within Maine's halls of government, lacking the right to vote on either his committee or on the floor of the House of Representatives.

Donald not only was my prime supporter in passing a bill I sponsored to implement Native history and culture in Maine's primary and secondary schools, he requested and won a seat on the Joint Legislative Education Committee to ensure this first in the nation proposal survived the screening of legislators. Even though Donald could not vote on his committee, his voice was important and he deserves a lot of credit for helping to bridge the gap between tribal and state relations.

Even today, as we march forward seeking social justice to control the destiny of our sovereignty in regards to our



waters, land, and the ability for economic survival with our casino proposal - Donald continues to stand for his tribe every step of the way. It is not only the Passamaquoddy Tribe that he stands up for though; it is for all members of the Wabanaki alliance - always with honor, respect, zeal, and great pride. Donald never flaunts himself nor desires popularity like many politicians do, he only

presents himself when the tribes need him. When he speaks, his words are always right on mark and taken to heart.

I will miss you in Augusta Donald, but I know that you will remain at the forefront of Native issues, advocating for what is right for our forefathers and mothers and our future generations.

Thank you for four great years.

"I truly believe Donald represented the Tribe very well. He is an honorable man and we miss his work at the Stae House."  
*Governor Richard Stevens,  
Passamaquoddy Tribe at Indian  
Township*

## Some Legislation proposed and passed by Rep. Donald Soctomah during his two terms

Through 2001

**LD 2178 An Act to Amend the Act to Implement the Maine Indian Claims Settlement Concerning the Houlton Band of Maliseet Indians**

We were in favor of the bill as written. The Maliseets should be sovereign as are Penobscots and Passamaquoddy. Rep. Sherman of Houlton reluctantly sponsored by request; he was 70% against the bill in committee. Strongly support. The Maliseet Band should have the same rights as the Passamaquoddy and Penobscot. Committee Report unanimous, OUGHT NOT TO PASS.

**LD 2418 An Act Concerning Offensive Names**

We completely supported this bill; should be a No Brainer. The bill disallows the use of Squaw or squa by the State in naming public or geographic sites. It does not eliminate usage from the English language.

This word has always been offensive, in effect, used to demoralize native women. They are the foundation of a healthy community. The State must stop sanctioning its use.

Signed by the Governor on 4/3/00; Public Law Chapter 613.

**LD 2499 An act Concerning the Date by Which Land Must be Acquired by the Penobscot Nation**

We were the sponsor of this bill. The bill will extend the deadline by which the Nation can purchase certain trust lands from 1/31/2000 to 1/31/2021. Support for this bill will help the Penobscot Nation put the remainder of land in Trust. Never should have been a time limit. All of the Paper Co. land around our community was recently sold.

Signed by the Governor on 4/6/00; Public Law Chapter 625.

**LD 2549 An Act to Implement Recommendations Concerning the Protection of Indian Archeological Sites**

We were in favor of implementing the recommendations that will preserve these sites. A Resolve passed last session shows the concern felt for protection of these sites. Maine must protect the sites, as we have in the past.

Signed by the Governor on 5/3/00; Public Law Chapter 748.

**LD 3210 An Act to Change the Name in the Statutes of a Native American Organization Able to Issue Hunting and Fishing Licenses**

We were in favor of this bill as long as

the organization works closely with the tribes to eliminate any duplication. Allows an off-reservation group to issue licenses from Native communities governing leader. Emergency signed by the Governor on 3/15/00; Public Law Chapter 558.

**Joint Study Order Establishing a Committee to Study the Recognition of Sovereign Nations in the Legislature**

The bill is sponsored by Rep. Brooks at my request. Hopefully, the committee will vote to recommend a stronger role in both the House and Senate for tribal representatives.

Tribal Representatives want and need to play a more active role in the legislative process. Every bill passed affects our communities in one way or another. Study Report published on 4/2000; See the Executive Summary in this issue.

**LD 2607 An Act Concerning Previous Passamaquoddy Indian Territory Legislation**

We were in favor of the Legislature taking corrective action.

A corrective amendment should be effective to change the law that was plainly intended by all parties to the process amending the Implementing Act.

House receded and concurred to Senate acceptance of OUGHT NOT TO PASS Report.

**LD 2572 An Act to Fund the Cost of the Waiver of Tuition, Fees and Other Ex-**

penses for Native American Students in the Maine Technical College System, University of Maine System and Maine Maritime Academy

We were in opposition of passage of this measure, as it will only serve to destabilize our funding base. I am against this bill

Received Unanimous Committee OUGHT NOT TO PASS report.

2002

**LD1178 - Sponsor: SOCTOMAH Short Title: DHS TO ADOPT RULES REGARDING INDIAN HEALTH CLINIC**

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

**LD0618 - Sponsor: SOCTOMAH Short Title: REMOVE STATE ROAD SIGNS WITH OFFENSIVE NAMES FROM I-95 & TURNPIKE**

Original Title: An Act to Remove State Road Signs with Offensive Names from Interstate Route 95 and the Maine Turnpike

**LD0523 - Sponsor: SOCTOMAH Short Title: CREATE A SPECIAL MAINE INDIAN TRIBE LICENSE PLATE**

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

**LD0517 - Sponsor: SOCTOMAH Short Title: ESTABLISH IDENTIFICATION CARD OF ME INDIAN TR AS ACCEPTABLE FORM OF ID**

Original Title: An Act to Establish the Iden-

tification Card of a Maine Indian Tribe as an Acceptable Form of Identification

**LD0516 - Sponsor: SOCTOMAH Short Title: ARCHAEOLOGICAL WORK PERFORMED IN THE SHORELAND ZONES**

Original Title: An Act Regarding Prehistoric and Historic Archaeological Work Performed in the Shoreland Zone

**LD0107 - Sponsor: SOCTOMAH Short Title: ENFORCEMENT OF LAWS IN T. 12 REV STAT BY PASSAMAQUODDY WARDEN**

Original Title: An Act Regarding the Enforcement of Laws in the Maine Revised Statutes, Title 12 by Passamaquoddy Wardens

**Tribal Legislation Signed Into Law In The Last Legislative Session Chapter 601, Public Law**

**LD 1940, Sponsored by Rep. Soctomah - Passamaquoddy Tribes of Indian Township and**

**Pleasant Point. "An Act Regarding the Repatriation of Native American Remains"**

"Sec. 1. 22 MRSA §2842-B, as enacted by PL 1993, c. 738, Pt. C, §5, is repealed and the following enacted in its place:

**§2842-B. Indian human remains**

**1. Transfer of remains.** Except as provided in subsections 2 and 3, a person or entity who possesses any human remains identified as Indian human remains shall transfer the remains to the intertribal repatriation organization that is appointed by The Passamaquoddy Tribe, Penobscot Nation, Houlton Band of Maliseet Indians and Arctostook Band of Micmacs for reburial. The intertribal repatriation organization shall make reasonable inquiry to locate the next of kin of the deceased. If next of remains to the next of kin.

**2. Medical Examiner cases.** In cases within the jurisdiction of the Medical Examiner Act, the Chief Medical Examiner has authority over Indian human remains until the remains are no longer required for legal purposes. At that time, the Chief Medical Examiner shall make reasonable inquiry to locate the next of kin of the deceased. If next of kin are located, the Chief Medical Examiner shall release the remains to the next of kin of the deceased. If no next of kin are located, the remains must be released to the intertribal repatriation organization for reburial. Kin are located, the intertribal repatriation organization shall transfer the re



## Remarks of Rep. Loring on the Casino proposal before the committee

My ancestors lived on this land we now call Maine for thousands of years. Life has been hard. I remember in the winter when we had to walk over the ice-covered Penobscot River. We would have to do this to go to school, get groceries or whatever we needed to purchase. Some times the ice would break up under our feet. At least one adult or child would be lost to drowning every year. We finally got a bridge in 1959. I remember when my grandmother would make "Cock Robin". She would make it only on certain occasions. What we didn't realize was the occasions were when we had nothing else to eat. Cock Robin was a mixture of flour and water. I was lucky to be able to go on to college, but many of my people did not. Many had to leave home because there were no jobs. Many stayed and worked at menial tasks earning just enough to survive. It was hoped that the Land Claims settlement would change all that. For the most part it has helped. It has strengthened our sense of identity. It made it possible for us to repurchase land that had been illegally taken from us. And it provides a modest annual stipend of a few hundred dollars to Indian families.

Though life is better, the fundamental economic standing of native people has not fundamentally changed. Our per capita income is 28% lower than non-native per capita income, native unemployment is 10 times higher than non-native unemployment. And native life expectancy is only 48 years. We must do more.

That is what moved us to explore the idea of a casino. I have talked with fel-

low tribal leaders from around the country who share many of the same concerns of the Passamaquoddy and Penobscot here in Maine. They told me that such developments have made an enormous difference in the lives of their tribal members. They have created hope and opportunity. And above all, for the first time in two hundred years, they have made it possible for Indians to be self-reliant. That is why we have proposed a casino resort here in Maine. We have talked with tribal leaders from all over the country and they have told us that such developments have made an enormous difference in the lives of their tribal members. They have created hope and opportunity and above all, for the first time in two hundred years, they have made it possible for native people to be self-reliant. We want the same opportunity that native peoples have elsewhere. We are no less tribal. We are no less native. That is why we have proposed a casino resort here in Maine.

Please know that we would not propose a development in Maine that was just good for us, and not good for everyone else. We love this land. Our relationship to it goes beyond laws and regulations. It transcends governments, profits, and the perception of power. We will protect the land, always and forever. The casino resort plan is designed to enhance our home, not hurt it.

This is why the development we are proposing will be absolutely environmentally sound. We will work in partnership with the host community, the Southern Maine Regional Planning Commission, and the State Planning

Office, to ensure that traffic is well-managed, wildlife is protected, natural areas are preserved, and growth is contained. The reason we are proposing that the casino resort be close to the Maine Turnpike is so that traffic will get in and out without ever getting on local streets or causing local tie-ups.

This will be a high quality resort — one that everyone in Maine will be proud to point to, like the great hotels from a hundred years ago in Bar Harbor and Poland Springs.

We will locate in a community that embraces the resort. We will not just follow — but exceed — all state and local laws with regard to environmental permitting and regulation. We will pay all local and state taxes. This resort will be totally locally owned and controlled. All of the money will stay and circulate within Maine. And the responsibility for doing it right will be right here as well. Ken Curtis, our good friend and outstanding former governor and Ambassador to Canada, Maddie Corson, former chairman of Guy Gannett Publishing that until recently owned the Portland Press Herald, and Neil Rolde, the author and former legislator, have all agreed to serve on our board of directors. These people were chosen because they believe in this proposal and share our commitment to doing it right. The tribes of Maine come as a partner, not as an outsider.

The University of Chicago studied the impact of casinos on 100 neighboring communities for the National Gambling Impact Study Commission in 1999.

Here's what they found:

\* unemployment rates fell on average by 25%

\* welfare and unemployment payments dropped by 13% to 17%

\* construction industry earnings in the area increased by 18%

\* hotel and lodging earnings increased by 43%

\* recreation and amusement earnings increased by 22%

\* and there was no statistically significant increase in crime or bankruptcy.

The bottom line is that, overall, life is better.

These are the facts. Casinos benefit tourism, recreational and retail businesses. They provide jobs. They provide taxes. And they make Indians self-reliant. This is what I want for the people of the Passamaquoddy and Penobscot Nations.

Since graduating from college, I have served in the Maine Legislature for five years. There have been times when I have felt invisible. There have been times when I have been listened to.

This is one of the important times when we need Maine people to listen. We need you to understand the importance of self-reliance to our tribes. We need you to understand and consider the benefits that have come to other states can come to ours. The world is changing and a highly competitive global market is emerging. We need to form a partnership, we need to work together for a sustainable economic future.

I want to close with this thought: What is good for the people of the Penobscot nation is also good for the people of the State of Maine.

## Tribute to John Neptune, 2002, Outstanding Maine Indian Portrait Project

John Neptune, the first Penobscot Nation Tribal Representative to the Maine Legislature in 1823, was re-elected to this position again in 1824, 1831, 1835, 1837, 1844, and finally in 1861. Neptune, born on July 22, 1767 was also Lieutenant Governor for a span of fifty years, starting in 1816 at the age of 49 and concluding upon his death on May 8, 1865.

"Neptune was born in a birch-bark wigwam with a little fire in the center, and nothing civilized but a gun, an axe and an iron kettle; he slept on a couch of fir boughs overlaid with skins, wore the scantiest clothing, spoke no English. When his life ended, it was in a framed dwelling, with bedstead and blankets, a stove, a clock, ....and white man's speech. ...It was with pride he declared himself a "good United States man" According to Fannie Hardy Eckstorm from "Old John Neptune and Other Maine Indian Shamans" (The Southwest-Anthoensen Press, 1945. Portland, ME)

Known also as a medicine

man, Neptune was married to another famous shaman, Molly Molas-ses. Other highlights for him were meeting with Maine's first Governor, William King, on July 11, 1820 to discuss the needs of his tribe and being the subject of Henry David Thoreau's writing. Mr. Thoreau wrote, "...Governor Neptune...one of the humblest of them all. He told me that he was eighty-nine; but he was going moose-hunting that fall, as he had been that previous one. The Indians on the island appeared to live quite happily ..."

John Neptune's portrait by Obadiah Dickinson from January of 1836 was purchased for \$200 in 1962 by the state of Maine. The portrait has hung in the Blaine House in Augusta, currently is in the Maine Senate Chamber, and has been requested to be shown temporarily at the D.A.R. Museum in Washington D.C. for an exhibition in October of 2002: Forgotten Patriots, African American and American Indian Service in the Revolutionary War. If sent for this exhibition, the portrait will eventually be returned to Maine's capital for permanent placement.



# Rep. Donna Loring is Guest Speaker at Richmond Memorial Day Activities

by Rep. Donna Loring

I had the honor of addressing the town of Richmond as their key note speaker on Memorial Day. This is what I said about Native Americans:

...Native Americans have served with honor in all of America's wars.

The members of the Penobscot, Passamaquoddy, Micmac and Maliseet

States including children.

Approximately 12% of the Native American population, or one third of all able-bodied Indian men served in WWII. This is the highest percentage of any racial group.

Several hundred Native American Women also served with the Women's Army Corp, Army Nurse Corp and the

cans see duty today wherever our armed forces are stationed.

Women Veterans, Native American Veterans as well as Veterans of other races and cultures were among the many souls that lost their lives since the Revolutionary war in the service of our country, protecting our freedom and our way of life.

Freedom is not free and we continue to pay the price.

Wars have been fought in Europe and Asia in order to keep the enemy from our soil.

With the attacks of September 11, this country will never be the same. A few days after September 11, I wrote a poem on behalf of the Penobscot Nation in honor of those who died on that tragic day.

We as native people believe that the eagle is a sacred symbol and that our ancestors see through its eyes and it signifies strength, purity, and protection.

My poem is called "Ten Thousand eagles". I would like to read it to you:

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

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

*Ten thousand eagles gathered and  
swooped down beneath the clouds.  
They found the spirits one by one and  
plucked them from their plight.*

*They carried each new spirit through  
the black and hate filled clouds.*

*They gave them each a shelter  
wrapped in warm wings oh so tight.  
They gave them strength and comfort  
too on their unexpected flight.  
On swift wings they flew towards their  
final destination  
where each spirit knew without any  
hesitation*

*There would be peace and love and  
harmony*

*they would forever be  
wrapped within the eagles wings  
through all eternity.*

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

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

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

We face a new and different kind of war. But we face this new war united with our brothers and sisters. Regardless of our differences we are all Americans, all of us together. We are diverse, we are strong, we are creative. When we respect each others differences, these differences can be used for a greater good. United we are invincible and we will prevail.

In closing the last war that was fought on American soil was the Civil War, I leave you with a quote from President Lincoln's Gettysburg Address delivered on November 19, 1863 in Gettysburg PA.:

*"It is for us the living, rather to be  
dedicated here to the unfinished work  
which they who fought here thus far so  
nobly advanced.*

*It is rather for us to be here dedi-  
cated to the great task remaining before  
us-*

*That from these honored dead we  
take increased devotion to that cause for  
which they gave the last full measure  
of devotion-*

*That we here highly resolve that  
these dead shall not have died in vain-  
that this*

*Nation, under God, shall have a new  
birth of freedom- and that government  
of the people, for the people shall not  
perish from the earth."*



Tribes fought to help this country gain its independence from England.

Since the early 1800's, the United States government had sent missionaries to the tribes in order to help them assimilate into the larger society. Indian tribes resisted this and maintained their languages and cultures. This very resistance was to play a major role in winning a world war.

Eight thousand American Indians took part in WWI. Their patriotism caused congress to pass the Indian Citizenship Act of 1924. Since Native people were fighting and dying for this country, Congress felt it only right to grant them citizenship.

In WWII, more than 44,000 Native Americans served with distinction in both the European and Pacific Theaters. More than 40,000 others left their reservations to work in ordinance depots, factories and other war industries. At that time there were only 350,000 Native Americans in the entire United

Navy.

Native people contributed to winning WWII in a unique way. The Japanese were adept at breaking our codes and because of this ability they were winning the battles. It was imperative to winning the war that we have the ability to communicate with our forces without our messages being decoded by the Japanese.

Navajo code talkers used codes derived from Navajo and other Native speech which were unintelligible to the enemy. While most codes were considered unusable after one day, Navajo codes were never broken.

I can't help but wonder what would have happened if assimilation of all the tribes were complete and all tribes spoke English only.

Would we be speaking Japanese or even German today?

More than 42,000 Native Americans, more than 90% of them volunteers, fought in Vietnam. Native Ameri-

## Wabanaki Studies Commission's Work to Date

The Wabanaki Studies Commission held eight full-day meetings at the University of Maine from October 2001 through May 2002. Commission members have talked about the following areas during these meetings:

✓ During their October 19 organizational meeting, which was sponsored by the Wabanaki Center at the University, Commission members engaged in a visioning exercise (how Maine's schools should be doing things differently in ten years); reviewed resources available and needed to support the work of the Commission; selected their chairperson; and began to discuss the operations of the Commission.

✓ On November 5, 2001, they reviewed a draft mission and vision statement for the Commission; shared their expectations about what the Commission will do; continued their discussion about operations (ground rules, process issues, possible sub-committees, and staff for the Commission); and identified a number of things that students should learn and

really understand.

✓ On December 10, 2001, they finalized their process for selecting a staff person. They also agreed to identify what should be taught and learned and what resources are needed to do this in each of the four topics identified in the law-tribal government, tribal culture and history, tribal territories, and tribal economics. They began with tribal territories, breaking down into small groups organized by grade level.

✓ On January 8, 2002, Commission members discussed what should be taught and learned with regard to Wabanaki economic systems; shared a number of books and other resources that potentially could be helpful to teachers and students; and emphasized the importance of involving the Department of Education and tribal communities in this initiative.

✓ There was no meeting in February because of snow. On March 4, 2002, Commission members and staff shared additional materials that potentially could be helpful to teachers and students; decided to participate in the March 11 State of the Tribes Day at the

Maine Legislature; and continued the discussion of what should be taught and learned with regard to Wabanaki economic systems.

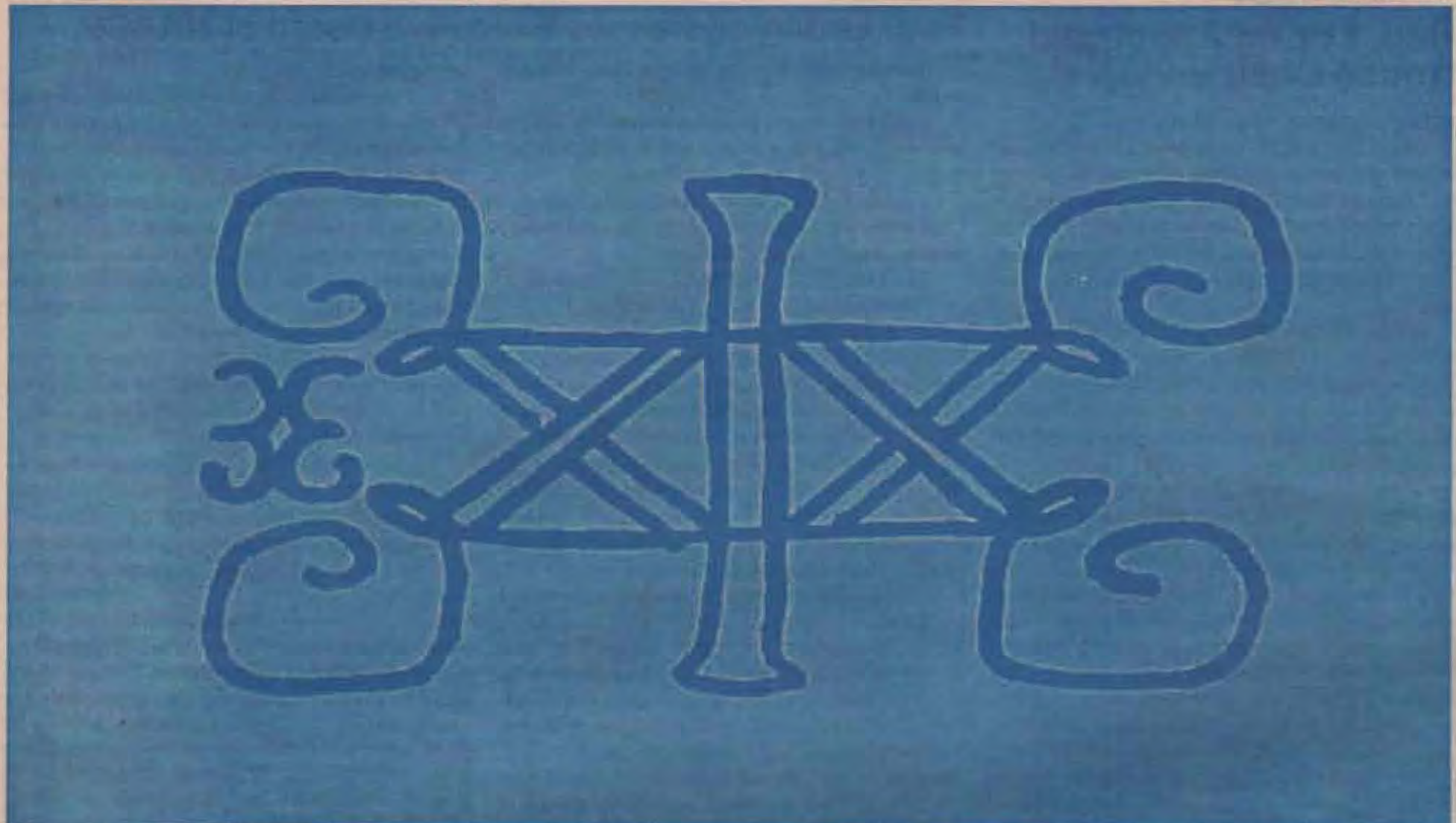
✓ Commission members began their meeting of April 1-2, 2002 with a discussion about what they want each student to know about the Wabanaki people by the time he/she graduates from high school. They also discussed who should determine what is taught and they identified the need for ongoing commitments to the Wabanaki Studies Commission by the Department of Education, the University of Maine, and the Maine Indian Tribal-State Commission. In small groups organized by grade level, they discussed what should be taught and learned about tribal government, tribal history, and tribal culture. They also had an introductory conversation with Ruth Townsend, College of Education at the University of Maine in Orono, about the relevance of Maine's Learning Results to Maine Native American Studies.

✓ On May 6, 2002, Commission members met with Connie Manter of the Maine Department of Education to further explore the relationship between the

work of the Commission and Maine's Learning Results. Ms. Manter suggested a framework for organizing what should be taught and learned. Commission members also reviewed an outline for their preliminary report (due at the beginning of June 2002); began to discuss what they want to do in the coming months; and decided to invite the Department of Education's Commissioner and Deputy Commissioner to meet with them in early June.

✓ During the meeting of June 6, the Commission members met with Commissioner Duke Albanese and Deputy Judy Lucarelli of the Maine Department of Education to discuss their progress to date and to share ideas about resources needed to support the implementation of the law. They also discussed their preliminary report.

The Department of Education, the University of Maine, and the Maine Indian Tribal-State Commission all have made commitments to continue to support the work of the Wabanaki Studies Commission through its second year.



# Casino valuable to the Penobscot and Passamaquoddy Nation

## Representative Donna Loring: A voice for the Penobscot Nation

(Reprinted with permission from the Times Record)

by Michael Reagan, Times Record Staff

Donna Loring had never visited a casino until she went to Foxwoods in Connecticut last year. She tried the slot machines and broke even.

Unlike most of the fortune seekers who visit the casino, Loring wasn't there to get rich or gain a taste of the high life. The Richmond resident, who has represented the Penobscot Nation as a nonvoting member of the Legislature since 1997, was on a mission to learn more about what will be at stake for the people she represents when Maine voters go to the polls in November to decide whether casino gambling will be allowed in the state. A referendum question on the November ballot will ask Maine voters to allow Native American tribes to open a casino, with parts of the profits going to state education funding and tax relief.

Loring questioned what benefits a casino could bring to Maine until she considered the economic stability it would give to her own people. Income from casinos could go toward helping local schools preserve their own culture, she said. It would also create opportunities for Maine tribes to share their heritage with others, as has been the case at Foxwoods, which is home to the world's largest Native American museum.

### Economic boon

As the elected representative of the Penobscot Nation, Loring offers a critical perspective on the hotly debated casino issue saying she would speak publicly in favor

of the Penobscot and Passamaquoddy tribes running a casino.

This would give us a real economic tool to start developing, if we want to," Loring said.

From her perspective, the benefits of opening a casino would not be limited to Maine's Native Americans. Along with helping the tribes in Maine invest or open businesses of their own, she believes a casino could provide jobs to Maine people in difficult economic times.

This casino is the biggest economic project the state has seen in the last 20 years," Loring said.



Her criticism of those who have mobilized opposition to a Maine casino is that no one has suggested other job-related alternatives.

When you're wealthy, you can afford to sit back and not allow any economic development in your backyard," Loring said.

The casino debate highlights the growing gap between Mainers who live comfortably and those who struggle. The conflict offers a twist on the notion of two Maines," for as Loring sees it, the casino debate divides the state by class rather than geography. *please turn to page 5*

## Rep. Loring Appointed House Chair of The Task Force to study the impact of a Maine-based Casino

In the summer of 2002, then House Speaker Michael Saxl appointed me to be the House Chair of the Casino Study Task Force.

I was the first Tribal representative to be appointed as House Chair of any committee.

I was proud and honored to receive such an appointment.

The task was not an easy one. I remained silent throughout most of the process. My appointment as House Chair caused much suspicion on behalf of the

anti-casino interests. This suspicion caused a chilling effect in my participation. I did however write a letter that I insisted be included in our final task force study report. The letter reads as follows:

December 30, 2002

Dear Maine legislators and citizens,

Enclosed is our Task Force Report on the impact of a new casino resort in Maine. The report presents the testimony we heard *please turn to page 2*

# VOTE YES!



# RESORT CASINO

Rep. Donna M. Loring  
RR1, Box 45, Richmond, ME 04357

## Rep. Loring Appointed House Chair from page 1

and the information we gathered.

We did the best job we could in a limited amount of time with a limited amount of resources. This report provides the basic information on the subject. It is a good beginning. It is now up to you as fellow legislators and Maine citizens to review the material, to conduct follow-up studies, and to draw your own conclusions.

There will always be questions about building a resort casino here in Maine. This is obvious. But we do have an advantage here in Maine in that we are in a position to use the knowledge and experience gained from other states in a positive and creative manner. It is my personal hope that we can find ways to use this knowledge not to destroy but to build, to focus on progress, to open the door to partnership with the tribes, and to create something totally unique to Maine.

I would like to thank my fellow Task Force members for their participation, their intelligent discussion, and their civility in dealing with such an emotional issue. I would also like to thank all those who testified before our committee, as well as those who just came to listen. Finally, I want to specially thank the previous Speaker of the House, Michael Saxl, for appointing me as House Chair of the Task Force.

My appointment made Maine legislative history. It was the first time an Indian representative has ever been appointed to be house chair of any committee or task force.

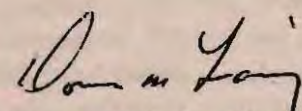
The appointment came as a surprise. Although I knew the political environment around the November elections would make the Task Force a political lightning rod, I accepted it, and have not regretted my decision for a moment.

Let me add a few thoughts on the subject of casinos. For decades the word "casino" was used in whispers in the legislative hallways for fear it would kill any bill associated with it. The Penobscot and Passamaquoddy tribe brought the word "out of the closet" so to speak, by announcing that they were planning to introduce legislation that would allow them to build a casino in Maine. There were some who argued that our task force should not consider the tribal connection when studying the issues surrounding a resort casino. But this made no sense— for without the tribal legislation, there would have been no Task Force. The reality is that a resort casino is a development project presented by the tribes to the State.

The tribes even conducted their own economic impact study. This is nothing unusual. Any responsible business owner or developer would do the same. Our Task Force was criticized for considering that economic impact study in its deliberations because the study was felt to be biased or tainted. This too makes no sense. When a business—tribal or otherwise—conducts an economic feasibility study it is to see if its investment will be successful and profitable. Investors are not interested in rosy or unrealistic projections. The tribal study was reviewed by two prominent Maine economists and found to be credible. Quite honestly, I feel strongly that had this project been less controversial, the economic development plans and the integrity of the tribes would never have been questioned. I want to thank the tribes for allowing the task force access to their study. It was the only study available that analyzed the impacts of a new resort casino on Maine in particular.

In closing, I encourage you to learn all you can about this issue, to distinguish facts from myths, and to deal with opposing views with civility. Again, this report is intended to be the beginning of a serious dialogue on the resort casino issue in Maine, not the end.

Sincerely,



Donna M Loring, Representative  
House Chair

## Rep. Loring addresses Executive Board of NAACP

Thank you for inviting me here today to speak to you.

I stand before you as a representative of the Penobscot Nation and my words will be on their behalf only.

I cannot speak for the Passamaquoddy Tribe.

I would like to begin by talking about the history between the tribe and the State.

The words of William Cronon come to mind.

"Why the past matters"

...the past is responsible for everything we are. It is the core of our humanity. The past is the world out of which we have come, the multitude of events and experiences that have shaped our conscious selves and the social worlds we inhabit. To understand how and why we live as we do. We cannot avoid appealing to the past to explain how and why we go to be this way..."

Prior to the arrival of Europeans on our shores we lived in a land that we were an integral part of physically and spiritually. We had our own governments and our hunting and fishing territories were scattered throughout the eastern seaboard. Our numbers have been estimated to be anywhere from fifteen to thirty thousand. We hunted and fished seasonally. Our boundaries were usually rivers, lakes, ponds, and streams as well as where we could find specific animals, fish, fowl, plants, trees and herbs at certain times of year. We believed that everything from rocks to humans, to plants, and rivers even the wind had a spirit and these must be respected. Our very lives depended on our treatment of this sacred environment (as it does today). When Europeans arrived on our shores they arrived with concepts and beliefs that we could not understand. They came here with one thing in mind and that was to control our lands and our resources. (The world as we knew it changed forever.) They were willing to do anything and use any means to accomplish their goals. As an example of this ruthless effort to eradicate us A proclamation by Spencer Phips, Lt Gov-

ernor of Massachusetts reads:

...For every Male Penobscot Indian above the age of twelve years, that shall be taken within the time aforesaid and brought to Boston fifty pounds.

For every scalp of a male Penobscot Indian above the age aforesaid, brought in as evidence of their being killed as a foresaid, forty pounds.

For every female Penobscot Indian taken and brought in as aforesaid and for every male Indian prisoner under the age of twelve years, taken and brought in as aforesaid. Twenty five pounds.

For every scalp of such female Indian or male Indian under the age of twelve years, that shall be killed and brought in as evidence of their being killed as aforesaid, twenty pounds.

They had a value system that sought to accumulate wealth at any cost including genocide. Indian people were treated like animals by the English.

It is not surprising that during the Revolutionary war when asked to fight on the American side by George Washington we agreed. When the war was won we made a treaty with Mass and in 1818 the treaty was renewed and finally when Maine petitioned Mass for separation one of the conditions was that Maine take over its treaty obligations to the tribes. Once this was done Mass

*please turn to page 11*

### LD 1525 "An Act to Clarify the Freedom Of Access Laws as They Pertain to the Penobscot Nation"

The Joint Standing Committee on Judiciary voted to Carry over the bill on request of representative Loring until next session. The committee further agreed to send a letter to the Maine Indian Tribal State Commission requesting they review the bill as it pertains to the Maine Indian Land Claims Settlement Act and make recommendations. The recommendations and the bill will be Reviewed during the second session of the 121st.

## House reverses smoking ban stance

Reprint with permission Bangor Daily News May 13, 2003

by A. J. Higgins

AUGUSTA - The tribal representative for the Penobscot Indian Nation convinced members of the House on Monday to reverse an earlier vote, setting the stage for the possible derailment of a bill banning smoking at bingo games.

On May 1, the House gave initial approval to a proposal to prohibit smoking at all bingo games in the state. But as the measure was heading toward final enactment Monday, the lawmakers voted 74-55 to exempt the tribe's high-stakes bingo games.

Last week, the Maine Senate voted 19-14 in favor of the original bill and against a similar amendment offered by Sen. Mary Cathcart, D-Orono, to exempt the tribe's games.

Both houses of the Legislature now must try to resolve their differences over LD 227 if the bill is going to become law.

"And I wouldn't dare guess how that's going to come out," said tribal Rep. Donna Loring, who argued that the exemption issue pivoted more on tribal sovereignty and economics than a desire to promote smoking.

Loring now has two ways to win. The Senate could reconsider its action and side with the amended House version of the bill. The Senate also could stand firm on its own version. If the Senate stands pat and the House also refuses to reconsider, the bill then would die between the houses unless a compromise is struck.

The tribe's high-stakes games, held seven weekends per year, generate more than half of the Penobscots' general fund for community services. Loring said the tribe had conducted a study to determine the financial loss that would result from a smoking ban at the high-stakes games and concluded that emergency services on Indian Island would all but disappear if the bill as formerly written were to become law. Additionally, she said 75 part-time jobs related to the games would be lost, along with some full-time jobs.

Many lawmakers feel strongly about smoking, which has been linked to increased health costs and worker absenteeism, and about the potential dangers to employees subjected to secondhand cigarette smoke inhalation. Others objected to the notion that the Legislature should be making laws that do not apply to all Maine residents.

"If we feel the need to protect the people of the state of Maine from themselves regarding smoking and health, then why don't we have the need to protect the Native Americans of this state?" asked Rep. Julie O'Brien, R-Augusta. "I see a flashing neon sign and it says: 'Hypocritical.'"

Loring's arguments were bolstered by Rep. Matt Dunlap, D-Old Town, who pointed out that the handful of games sponsored by the tribe through a 1992 act of the Legislature attracted a loyal following of smoking participants, many of whom dine, shop and rent motel rooms in Greater Bangor.

"These people can make a choice, and they're going to go where they feel most at ease and most comfortable," he said. "The smoking issue could very well help them make their decision to not come to the Penobscot high-stakes bingo which could pose a significant downward turn in their revenues."

The bill now moves onto the Senate's daily calendar and will be scheduled for further action at the discretion of the Senate president.

# Representative Donna Loring: A voice for the Penobscot Nation from page 1

Former Gov. Angus King strongly opposed any plan to build a casino in Maine when he was in office and has considered joining the "Casinos No!" campaign, which is spreading the word that a casino would cause more harm than good. King argues that a casino would not benefit Maine businesses and hurt Maine's image as an outdoor destination for tourists.

Loring said the image of a pristine Maine as a tourist destination only works well for people who can afford it.

How can he possibly get it?" Loring said of King. How can a guy with all that money understand what it's like to be in poverty?"

### Grassroots support

The November referendum about casinos will hinge not on the influence of the former governor, but on the average Maine voter, she said. And based on conversations with her Richmond neighbors, Loring said there's more support for the casino plan on Main Street than under the State House dome.

A woman at Front Street Market told Loring this month, "I hope you guys get this casino up here. I'm tired of going to Foxwoods."

A sampling of comments from local people shows support for a casino in Maine, Loring said. Front Street Market cashier Erika Adams said she does not work the early-morning shift when Loring stops by, but said she makes annual trips to Foxwoods and Mohegan Sun in Connecticut.

"That would be great if we had a casino," she said. "If I did vote, I'd vote yes."

At Richmond Variety, owner Dan

Chapman said he will vote in November. But he said he has not followed the debate about casinos and has not yet formed an opinion.

Chapman said he will read up on the subject and try to get his information from the news on television, where a new ad to promote the casino measure began airing this week. That ad drew harsh criticism from "Casinos No!", which criticized it for being produced by a firm outside Maine and lacking in substantiation for claims that a casino would create jobs and provide property tax relief.

Patricia Pickett and her husband Donald have traveled across the United States and Canada, visiting casinos along the way. "I know how much money I can use and how much I can't," Patricia Pickett said, adding that she and her husband will vote in favor of a casino opening in Maine. A casino could bring jobs to the state, Pickett said, and organizers are not asking for anything in return. If a casino required state money to open, she said she could just go to Connecticut. Part of her reasoning for backing the casino plan came from the belief that government should not become involved in people's lives.

"How I spend my money is my business," she said.

### Spreading the wealth

Loring has received phone calls from people in various Maine communities to suggest a casino should be built in their towns.

Penobscot Chief Barry Dana has heard similar comments. When driving through a Maine town once, he was recognized by members of a road crew, who shouted, "Hey, Chief! We want a casino here."

A casino would provide a huge boost to the state's economy and generate revenues to fund programs that are axed or cut during lean budget years, Dana said. A casino in Maine could bring in \$125 million a year for education and tax relief, he argued.

For the Penobscot Nation, profits would allow health care coverage for all of its members, rather than the 25 percent who have coverage today. Most of the tribe's estimated 2,000 members live throughout Maine and New England.

With income from a casino, Dana said the tribe could start a business such as a birch bark canoe company or a fiddlehead cannery.

Loring referred to the casino proposal as something that will give the tribe sustainable sovereignty." The tribal representative did not support a proposed casino bill in the Legislature and prefers to have voters decide the matter in November.

Part of Loring's support for changing the law to allow Native Americans to open a casino comes from the fact that the state already runs a large gambling operation of its own, the Maine State Lottery. "They're gambling and they have these scratch tickets all over the state," Loring said.

Turn on a television, she said, and people can see ads for Tri-State Megabucks and the Maine State Lottery.

"That's a double standard and that's hypocritical," she said. "I totally believe that."

### Battle tested

The 54-year-old could play a part in the referendum campaign this fall, and she has been in difficult battles before. Loring

served in the Women's Army Corps for three years and served a one-year stint in Vietnam. She was posted at Long Binh Army Base in South Vietnam during the Tet Offensive in January 1968.

During that Viet Cong attack and siege, the base was cut off from other American military forces for 10 days. People in Maine heard rumors the base was overrun, Loring said, but she and others there survived.

Loring's tenure in the WACs prepared her for working at a disadvantage, something she often finds herself doing as a nonvoting member of the Legislature. She and other members of the all-female unit could not carry guns. An armed sentry and strands of concertina wire helped to protect them, she said.

For the Penobscot Nation, Loring's work in the State House continues the efforts of many women who have represented them and advocated for the tribe, Dana said.

"They seem to get the attention of people they work with," he said of the women who have represented the tribe in the Legislature.

Part of the ability Dana saw may derive from Loring's work experience. She served as police chief for the Penobscot Nation from 1984-1990, the first female police academy graduate to serve as a police chief in Maine. In 1992, she became the first woman to be director of security at Bowdoin College, a position in which she served until March 1997.

After years of defying long odds, Loring demands respect as a voice for those who see a casino as a route out of poverty for Maine's Native Americans.

## Issues You Will Be Voting On Nov. 4, 2003 ~ Please take time to vote

In their correct order, the questions scheduled to appear on the November 4, 2003, statewide ballot are:

### Citizen initiatives:

**Question 1 (Citizen Initiative and Competing Measure) (Citizen Initiative) A.** Do you want the State to pay 55% of the cost of public education, which includes all special education costs, for the purpose of shifting costs from the property tax to state resources? (*Competing measure*) **B.** Do you want to lower property taxes and avoid the need for a significant increase in state taxes by phasing in a 55% state contribution to the cost of public education and by providing expanded property tax relief? (*Against A and B*) **C.** Against both the Citizen Initiative and the Competing Measure

**Question 2 (Citizen Initiative) Do** you want to allow slot machines at certain commercial horse racing tracks if part of the proceeds

are used to lower prescription drug costs for the elderly and disabled, and for scholarships to the state universities and technical colleges?

**Question 3 (Citizen Initiative) Do** you want to allow a casino to be run by the Passamaquoddy Tribe and Penobscot Nation if part of the revenue is used for state education and municipal revenue sharing?

### Bond questions:

**Question 4 (Bond issue) Do you** favor a \$6,950,000 bond issue for the following for the following purposes: (1) The sum of \$2,000,000 to construct and upgrade water pollution control facilities; providing the state match for \$10,000,000 in federal funds; (2) The sum of \$1,500,000 to provide grants to construct water pollution control facilities; (3) The sum of \$500,000 to clean up uncontrolled hazardous substance sites; (4) The sum of \$500,000 for the small community grant program to provide grants for rural communities to solve local

pollution problems; (5) The sum of \$500,000 for the overboard discharge removal program to provide grants to municipalities and individuals to eliminate licensed overboard discharges to shellfish areas, great ponds and drainage areas of less than 10 square miles; (6) The sum of \$1,200,000 to support drinking water system improvements that address public health threats, providing the state match for \$4,140,000 in federal funds; and (7) The sum of \$750,000 to construct environmentally sound water sources that help avoid drought damage to crops?

**Question 5 (Bond issue) Do you** favor a \$19,000,000 bond issue to make repairs, upgrades and other facility improvements and enhance access for students with disabilities and upgrade classroom equipment at various campuses of the University of Maine System; the Maine Maritime Academy; and the Maine Community College System, which was formerly the Maine Technical College System, and to provide

grants to construct and renovate public libraries and to improve community access to electronic resources?

**Question 6 (Bond issue) Do you** favor a \$63,450,000 bond issue for improvements to highways and bridges, airports, state-owned ferry vessels and ferry and port facilities and port and harbor structures; development of rail corridors and improvements to railroad structures and intermodal facilities; investment in the statewide public transportation fleet and public park and ride and service facilities; statewide trail and pedestrian improvements; and expansion of the statewide air-medical response system through construction of hospital helipads, building additional refueling facilities, upgrading navigational systems and acquiring training equipment to improve access to health care that makes the State eligible for \$217,000,000 in matching federal funds?



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

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

I am Representative Donna M Loring, of the Penobscot Nation

I am here today to bring to the committee's attention the situation that exists in Houlton between the Houlton Band of Maliseet Indians and the State of Maine.

First I would like you to hear a little bit about the Indian Child Welfare Act. 25 USCA ss 1901, states: see attached federal law.

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

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

These numbers are more than five times the national average. The vast ma-

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

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

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

He said and I quote. "In particular, I am now mindful of the underlying purposes of the Act to protect the interests not only of individual Indian children and families, but also the interests of the tribes themselves in achieving long term tribal survival. Among other things I am also now mindful of the heightened evidentiary standard of proof beyond a reasonable doubt as a precondition to the termination of the parental rights of an

Indian parent. I hope that I am never called upon to apply this law in the performance of my judicial responsibilities but should that occur, I have you to thank for calling the Act to my attention and I do thank you for this contribution to my continuing legal education."

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

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

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

Thank you.

## Maliseets, state reach deal on Indian child welfare

by Wayne L. Brown, Bangor Daily News, Tuesday, 09/17/2002

HOULTON - Representatives of the Houlton Band of Maliseets and state government Monday signed a historic agreement that will give the tribe control over its child welfare issues.

The agreement gives the tribe participation in such matters as custody cases and placement of children in foster care so that those children can continue to function within the tribal community.

"This is an exciting day for Maliseet people," said Maliseet Chief Brenda Commander before a formal signing ceremony.

"Until today, the tribe has had no say in what happened to its most precious resource - its children," she said later to a group of about 50 people who gathered at the tribal community center for the signing.

Participating in the signing were state Attorney General Steven Rowe and Kevin Concannon, commissioner of the Department of Human Services.

Officials from the Penobscot Nation and Passamaquoddy Tribe who assisted the Maliseets in their negotiations with the state also attended.

The tribe long has been concerned that in child welfare matters, Maliseet children were being removed by DHS from the tribal community. That, they said, was contrary to the intentions of the 1978 federal Indian Child Welfare Act.

The law says the tribes should make decisions about the welfare of Indian children, without state interference. It stipulates that Indian children be placed first with extended family, and then with tribal homes or other native homes. As a last choice, an Indian child may be placed with a non-native family.

Commander said Monday that in welfare cases involving Maliseet children, DHS had been placing Maliseet children outside of their families or the tribe at a rate three times what it was for nontribal children.

In those cases, tribal leaders said, they were losing a part of their heritage each time a child was removed from Indian culture. "Children are very important ... to tribal culture," said Donna Loring, the Indian representative to the Legislature.

Rowe agreed.

"There is no resource more important or more vital to the tribes than their children," he said. "Our shared goal has been protection of Maliseet children and their heritage."

Concannon said the agreement marked "a day that's been long in coming," adding that he was optimistic that the work that had been done so far would form the basis for what needs to be done.

Monday's signing was only part of the process. The tribe still must develop a child-welfare code, expand its child welfare services program and establish a tribal court.

Until a Maliseet court is established, the Maliseets will use the courts of the Penobscot Nation and Passamaquoddy Tribe.

"The youth are our future," Commander said. "[Today] we are paving a new path that will lead to a more positive future for our entire community."

## Fjord Seafood donates salmon to Maine Tribes

The donated Atlantic Salmon were brood stock, part of Fjord seafood's (Atlantic Salmon of Maine) all-natural family selection program that produces the Maine Strain Atlantic Salmon.

All Maine strain salmon are the same species and subspecies as Maine river salmon, which blends together North American and European salmon bloodlines.

Citing the Endangered Species Act, listing the Atlantic Salmon in Maine rivers, the National Marine Fisheries Service ordered all salmon with European genes removed from Maine waters by 2006. As a result of that order, Fjord seafood faced the prospect of destroying thousands of premier salmon. Fjord believes that the National Fisheries Service is wrong, and that their Maine strain salmon pose no threat to their cousins in the Maine rivers. They feel this is a devastating policy for the future of aquaculture, and it has no scientific bases. Fjord wanted to do something positive with the salmon. The idea of donating the salmon to the tribes emerged and Penobscot Representative Donna



Christopher Francis holds one of the huge salmon

Loring was contacted by Fjord to see if the tribes would be interested. Representative Loring was very pleased to say "Yes! Absolutely!" She began contacting the tribal chiefs who in turn appointed a number of individuals to help organize the Giant salmon project. Clem Fay a wildlife biologist for the Penob-

scot Nation volunteered to coordinate the entire effort. He did a tremendous job.

On January 16 and 17th, 2003 Clem's planning became a reality and approximately 1,200 Atlantic Salmon weighing as much as 30 pounds each were delivered to the five native communities in Maine by the truck load.

The Penobscot Nation, Aroostook Micmac and the Houlton Band distributed salmon to their tribal members. At Penobscot a processing team was set up and the salmon was cut into fillets with alot of the salmon frozen by the tribes for use throughout the winter and summer months for sustenance and for ceremonial events.

"We are delighted that the salmon will provide healthful food to the tribal members who value salmon so highly in their customs and traditions. With this gift we celebrate and honor the Maine Tribes" said Dave Peterson, CEO of Fjord seafood USA.

The Penobscot Nation sincerely thanks Fjord Seafood USA for it's generous and thoughtful gift. Perhaps there is room in the future for us to work together.



Chief Barry Dana and Rep. Loring join Fjord president David Peterson watching Theodore Dana Mitchell cut fish. At far right, Steve Page, Fjord Compliance Officer looks on

## Rep. Loring addresses Executive Board of NAACP from page 2

agreed to pay Maine \$30,000 dollars. Maine renegotiated the 1818 treaty in 1820 with the Penobscot and 1824 with the Passamaquoddy. After separation was granted by Mass, Maine in 1833 without the consent of the Penobscot took away 95% of Penobscot land consisting of four of the Penobscot townships one of those contained the sacred Mountain Katahdin. The state established a trust fund with \$50,000 dollars it placed there for the townships. In subsequent years monies from the sale of timber, hay and shore rights as well as hydro power was also placed in the trust fund. The legislature authorized leases and sale of tribal lands without their consent and sold several of the Penobscot Islands without compensation. During this time tribal people suffered as we were no longer allowed to maintain our way of life by traveling from place to place according to the seasons. In 1887 Louis Mitchell, Passamaquoddy representative to the state legislature described in a speech On the floor of the House the enormity of what had happened:

"...Just consider today how many rich men there are in Calais, in St. Stephen, Milltown, Machias, East Machias, Columbia, Cherryfield and other lumbering towns. We see good many of them worth thousands and even millions of dollars.

We ask ourselves how they make most of their money? Answer is, they make it on lumber or timber once owned by the Passamaquoddy Indians...How many of their privileges have been broken: how many of their lands have been taken from them by authority of the state?

In 1833 the Penobscot trust fund was established with the \$50,000 dollars, The Passamaquoddy fund established in 1856 by a deposit of \$22,500 dollars. Interest on the deposits was supposed to be paid at six percent per annum. For a period one hundred and ten years. From 1859 for Passamaquoddy, 1860 for Penobscots until 1969, no interest was ever paid, but rather went for the annual use of the Indian agents.

The states treatment of Indians was paternalistic. We who had once lived in abundance were now impoverished and wherever we went in the larger society we faced prejudice, discrimination and injustice. We were lazy they said, yet our livelihood had been taken from us.

We lived on welfare, it was said. Yet the so-called assistance given to us was in fact income from products taken from our land or income from the rent and lease of our land. What was income was made to appear as welfare.

The state courts also held no relief for us as the judges had the same oppressive views as the state. The following court cases give you a glimpse of the courts

attitude towards Indians:

In a case decided by the Maine supreme court in 1842 Murch v Tomer 21 Me.535 The court said "Imbecility on their (the Indians) part, and the dictates of humanity on ours, have necessarily prescribed to them their subjection to our paternal control..."

State V Newell, 84 Me. 465 (1892), the court following Murch said "Though these Indians...perhaps consider themselves a tribe, they have for many years been without a tribal organization in any political sense...They are as completely subject to the State as any other inhabitants can be." Id at 468 (This at a time when Indian representatives were in the State Legislature representing tribal governments)

One of the worst injustices to our tribes was our disenfranchisement. It was sanctioned at the highest levels of power in the state.

On March 14th 1941 the Legislature requested on solemn occasion to the Maine Supreme Judicial Court the following question:

"If by legislative enactment a poll tax should be imposed upon the Indians living on reservations within the state, would said poll tax be such tax as within the meaning of section 1 Article II of the Constitution that it would entitle Indians, subject to such tax to vote?"

Answer:

March 19th, 1941

To Honorable Senate of the State of Maine:

"The undersigned justices of the supreme court, having considered the question upon which their advisory opinions were requested by senate order March 14th, 1941 inform the honorable senate that we are of the opinion that it is not within the scope of our duty to answer this question in view of the fact that senate paper 486 entitled "An act Permitting Indians to vote in state elections", to which the interrogatory refers, not only does not conform with or justify the question submitted, but is inherently illegal and insufficient."

Although Indians were made citizens of this country in 1923 Maine Indians were not allowed to vote in US elections until 1954 and state elections until 1967.

Indian agents and treatment of Indian people

We were Forbidden to speak our own language

Marriages and offspring kept track of

Children were taken from their parents and sent to Carlisle Indian school at Carlisle Penn. 1899-1912

What was income was made to appear as welfare

Self image suffered/loss of self-respect

Faced prejudice, discrimination and injustice

Land Claims Settlement Act;

The Land Claims Settlement Act was signed into law in 1980. It is a document that presently defines our relationship with the state.

The terms of the Act are as follows:

54.41 M to buy 300,000 acres (both tribes) 27.70 each

27M in trust fund from which we could draw interest only (both tribes) 13.5 each

Houlton band of Maliseets \$900,000 dollars to purchase 5,000 acres

State retains certain jurisdiction.

Maine Indian Tribal State Commission created

What did the state get from the Land Claims?

- ✓ A settlement of over 2/3rds of the state lands
- ✓ State did not pay one penny
- ✓ State kept majority of it's jurisdiction
- ✓ Tribes were excluded from any new Fed laws
- ✓ State is held harmless for any past injustices
- ✓ Tribes cannot sue for past abuses or stolen resources.
- ✓ State never has to admit any wrong doing

I would like to close by stating that we are all brothers and Sisters with the same history of genocide, oppression and abuse.

I think of the history here in Maine of Malaga Island where Black and biracial families lived for generations and all of a sudden the state of Maine served them an eviction notice took over the Island even to the extent of razing the houses

And digging up the dead so that no trace could be found of them. They did to your people what they wanted to do to ours and have never stopped trying.

It is only by economic growth and stability that we can sustain our sovereignty and power to survive as a people.

Martin Luther King In his last speech "I've been to the Mountain" used a parable from the bible. He spoke of the story of a priest and a Levite seeing a man in need on the road and failing to stop to help, perhaps because it was a dangerous spot on the road to stop. Martin Luther King said "The priest and the Levite asked the question "If I stop to help this man what will happen to me? But the good Samaritan reversed that question and said If I do not stop to help this man what will happen to him."

I ask that you stop and help us in our quest for survival.

People of color need to unite and work together. With your help we can ignite our own economic engine and become economically self-sufficient. This is an opportunity that the people of color in Maine may never have again.

# VOTE YES!



**THIS IS AN OPPORTUNITY THAT WE WILL NEVER HAVE AGAIN IN OUR LIFETIME. EVERY VOTE COUNTS! WE NEED YOUR VOTE TO MAKE THIS HAPPEN!**

**PLEASE VOTE ON NOVEMBER 4TH**

### Four Directions Development Corporation

(FDDC) is a non-profit Community Development Corporation Financial Institution and a Community Development Financial Institution. FDDC is the first Native Governed CDC and CDFI in Northern New England, was established in March of 2001

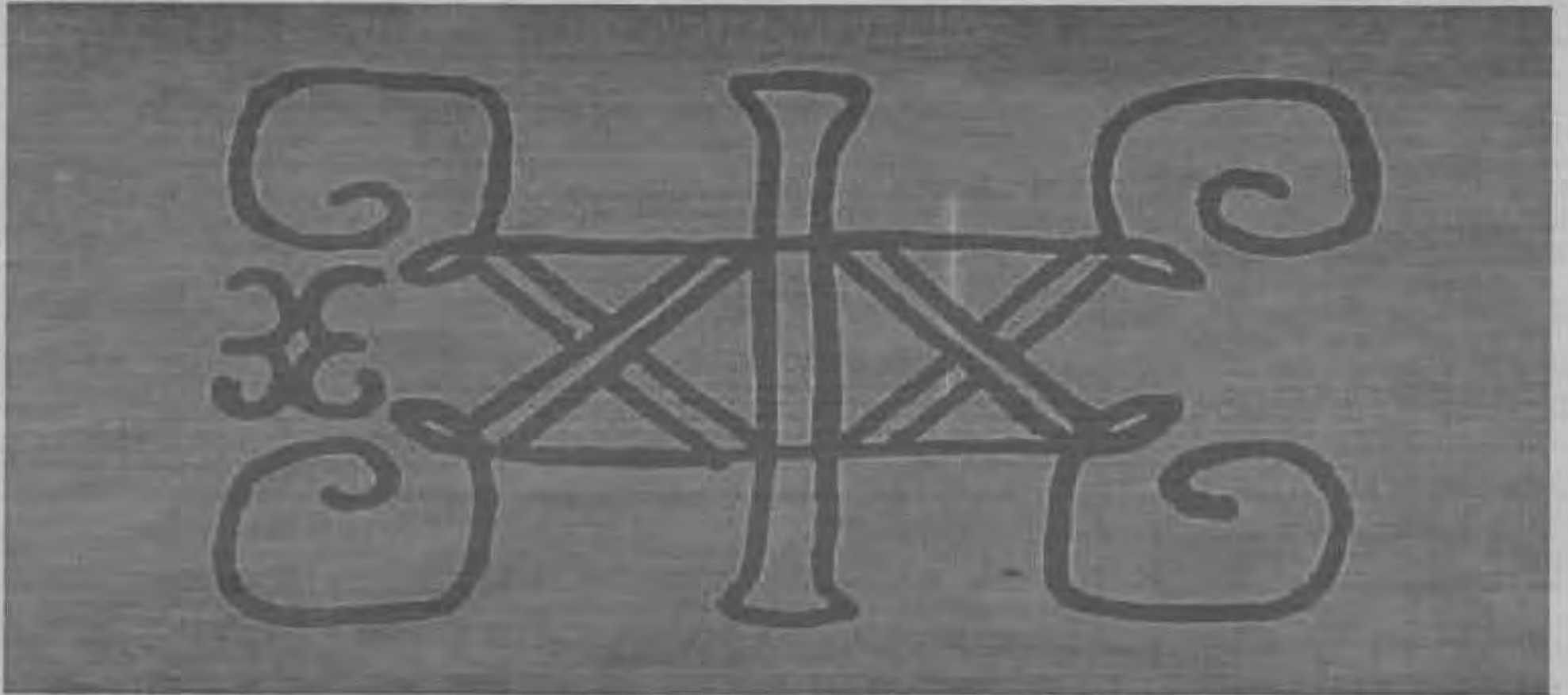
**MISSION-** Its mission is to improve the social and economic conditions of the tribal members of the Maliseet, Micmac, Passamaquoddy and Penobscot communities by investing in affordable housing, tribal business ventures and small and medium size businesses.

**BUSINESS LOAN PROGRAMS-** FDDC offers several small to medium business loan programs as summarized below. Business loans are available for equipment, inventory, accounts receivable, working capital, business expansion and real estate. FDDC will consider alternate business financing requests as deemed necessary.

Program	Min	Max	Term
Commercial			
Real Estate	\$10,000	\$100,000	60-180 mo
Business Assets	\$2,500	\$25,000	up to 60 mo
Business Working Capital			
Capital	\$2,500	\$25,000	up to 60 mo

Products, rates and terms subject to change.  
Special conditions may be applicable to each type of loan.

**FOR MORE INFORMATION CONTACT:**  
Susan Hammond, Executive Director, Phone/Fax (207) 866-6545  
E-Mail [shammond@fourdirectionsmaine.org](mailto:shammond@fourdirectionsmaine.org)



### Dear Tribal Members,

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

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

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

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



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

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

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

*Donna M Loring,  
Penobscot Nation Representative*

### Thoughts about the Next Tribal Representative

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

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

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

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

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

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

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

A person who has thick skin and can

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

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

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

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

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

A person who truly cares.

A person who is touched by the ancestors

*woliwoni*

### Maine Indian Basketmakers' Alliance Director awarded International Prize

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

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

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

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

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

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

*please turn to page 4*

Community Building  
6 River Road  
Indian Island, ME 04468

*TO My friend Sylva*

*Rep Donna Loring* *T Hunk*

*Penobscot Nation*

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

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

by Donna M. Loring,  
Representative of the Penobscot Nation  
(My greatest accomplishment!)

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

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

I know it will make a difference in our future. This bill is the most innovative and comprehensive piece of legislation in reference to the teaching of Native American History in the Country.

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

The bill is made up of four sections:  
Sec 1 makes Maine Native American studies a required component of Maine studies, addressing the following topics:  
A. Maine Tribal Government and Political Systems, their relationship with local, State, National and International Governments.  
B. Maine Native American Cultural Systems and the experience of Maine tribal peoples throughout history;  
C. Maine Native American Territories; and  
D. Maine Native American Economic Systems  
Sec 2 Creates the Maine Native American History and Culture Commission to help prepare for the inclu-

sion of Maine Native American History and Culture into the required course in Maine Studies.

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

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

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

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

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

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

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

Sec 3 Report must include plan to assist school administrative units. Plan must include criteria to iden-

tify school administrative units having difficulty meeting instructional components. The plan for assistance must be established by July 30, 2004 and implemented by 2004-2005 School year.

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

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

**The Primary Election will be held on Tuesday, August 10, 2004.**  
**The General Election will be held Saturday, September 11, 2004**

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

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

## Maine's Native Americans Gain Passage of LD 2418

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

by Representative Donald Soctomah

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

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

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

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

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

tinually offended by the use of this slang word.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Statement from Barry Dana, Chief of the Penobscot Nation*

*Wednesday, Nov. 5, 2003*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Barry Dana,  
Wuliwoni,  
sagama penawapskewi*

## Moving on after defeat

*letters@TimesRecord.Com  
11/14/2003*

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

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

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

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

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

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

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

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

*by Donna M. Loring*

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

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

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

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

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

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

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

*Wuliwoni*