



INVISIBLE



Teacher's Guide

“INVISIBLE”
Teachers Guide

Table of Contents

- I. STATE OF MAINE LEARNING RESULTS**
 - II. VOCABULARY LIST**
 - III. HISTORICAL SUMMARIES**
 - IV. QUESTIONS**
 - V. QUOTES FROM THE FILM**
 - VI. EXPLANATIONS of CULTURAL REFERENCES**
 - VII. RESOURCE LIST**
 - VIII. SAMPLE LESSON PLANS**
-

I. State of Maine Learning Results

CIVICS and GOVERNMENT

A. Rights, Responsibilities, and Participation

Students will understand the rights and responsibilities of civic life and will employ the skills of effective civic participation.

Middle School

2. Evaluate and defend positions on current issues regarding individual rights and judicial protection.
3. Describe and analyze the process by which a proposed law is adopted, including the role of governmental and non-governmental influences.
4. Identify ways in which citizens in a pluralistic society manage differences of opinion on public policy issues.
5. Explain the function of and relationships among local, state, and national governments.

Secondary Grades

1. Develop and defend a position on a public policy issue within our democracy.
3. Describe the circumstances under which civil disobedience might be justified.

CIVICS and GOVERNMENT

B. Purpose and Types of Government

Students will understand the types and purposes of governments, their evolution, and their relationship with the governed.

Middle School

3. Contrast the roles of local, state, and national governments by investigating, evaluating, and debating current civic issues.
5. Assess competing ideas about the purposes government should serve.

Secondary

1. Compare and contrast the purpose and the structure of the U.S. government with other governments with respect to ideology, values, and histories.
2. Assess the different jurisdictions and roles of local, state, and federal governments in relation to an important public policy issues.
5. Evaluate the role of the media and public opinion in United States politics, including ways the government and media influence public opinion.

CIVICS and GOVERNMENT

C. Fundamental Principles of Government and Constitutions

Students will understand the constitutional principles and the democratic foundations of the political institutions of the United States.

Middle School

2. Examine civil rights, liberties, and responsibilities established in the United States Constitution and Bill of Rights.
3. Take and defend positions on current issues involving the constitutional practice of individual rights.

Secondary School

3. Evaluate the effectiveness of the Constitution as a vehicle for change.
6. Evaluate, take, and defend positions on current issues regarding judicial protection and individual rights.

HISTORY

A. Chronology

Students will use the chronology of history and major eras to demonstrate the relationship of events and people.

Middle School

2. Identify the sequence of major events and people in the history of Maine, the United States, and selected world civilizations.

Secondary

1. Identify and analyze major events and people that characterized each of the significant eras in the United States and the World.

HISTORY

B. Historical Knowledge, Concepts, and Patterns

Students will develop historical knowledge of major events, people, and enduring themes in the United States, in Maine, and throughout world history.

Middle School

4. Demonstrate an understanding of selected twentieth century issues and events in United States and in Maine history including “modern” Maine history (1945 to present)

Secondary

4. Demonstrate an understanding of enduring themes in history (e.g., conflict and cooperation, technology and innovation, freedom and justice).
7. Explain the benefits and conflicts resulting from encounters among cultures.

HISTORY

C. Historical Inquiry, Analysis, and Interpretation

Students will learn to evaluate resource material such as documents, artifacts, maps, artworks, and literature, and to make judgments about the perspectives of the authors and their credibility when interpreting current historical events.

Middle School

2. Explain why historical accounts of the same event sometimes differ and relate this explanation to the evidence presented by the author or the point of view of the author.
3. Use information from a variety of primary and secondary sources to identify and support a point of view on a controversial historical topic.
4. Identify ethnic and cultural perspectives missing from an historical account and describe these points of view.

Secondary

1. Evaluate and use historical materials to formulate historical hypotheses regarding a specific issue and make predictions about the future of the issue.
2. Examine and analyze primary and secondary sources in order to differentiate between historical facts and historical interpretations, and to support or reject historical hypotheses.
4. Compare and contrast the reliability of information received from multiple sources to assess an historical issue.

II. Vocabulary

Acculturation

The process of becoming adapted to a new or different culture with more or less advanced patterns. Also, the mutual influence of different cultures in close contact.

EXAMPLE FROM THE FILM: The experience of Native children in Reservation Boarding Schools in the 18th and 19th centuries.

American

Person or people of America.

Assimilation

The cultural absorption of a minority group into the main cultural body.

EXAMPLE FROM THE FILM: The forced assimilation of Micmac children into Canadian society through the Boarding School experience exemplified by Isabelle Knockwood.

Culture

The ideas, customs, skills, arts of a people or group, that are transferred, communicated or passed along from generation to generation.

Dehumanize

To deprive of human qualities, as pity, kindness, individuality, or creativity. Also, to make inhuman or machinelike.

EXAMPLE FROM THE FILM: The dehumanization of Penobscot people during the time of the Scalp Proclamation, which put a monetary price on the heads of Penobscot men, women, and children.

De-Indianize

To deprive of Native American qualities, as culture, tradition, and social, political, and economic ways; to make non-Indian and to assimilate in the culture of the majority power.

EXAMPLE FROM THE FILM: The process of de-indianizing Native children through the Reservation Boarding School experience.

Dioxin

Any of a family of heterocyclic hydrocarbons; especially any of a number highly toxic chlorinated teratogen, TCDD, that occurs as an impurity in some herbicides and defoliants, including trichlorophenoxyacetic acid.

EXAMPLE FROM THE FILM: The impact of dioxins on the Penobscot River as a result of the chemicals used and released from the 7 paper mills located up and down the River.

Environment

All the conditions, circumstances, and influences surrounding or of the surroundings.

EXAMPLE FROM THE FILM: The environment surrounding Penobscot land, the Penobscot River, and Indian Island.

Extermination

To drive beyond the boundaries, drive out, destroy, or get rid of entirely, as by killing or annihilating.

EXAMPLE FROM THE FILM: The removal of Native American people as a result of white influence during the 17th, 18th, 19th, and 20th centuries.

Freedom

Exemption or liberation from the control of some other person or some arbitrary power. Also, feelings of liberty and independence.

Genocide

The systematic killing or extermination of a people based on nationality, cultural traditions, or ethnicity.

EXAMPLE FROM THE FILM: The acts of genocide committed purposely by the American government in the west during the 19th century and the subtle genocide being committed in the 20th century through the pollution of the Penobscot River and its subsequent impact on Penobscot people.

Heritage

Something handed down from one's ancestors or the past, as a characteristic, a culture, tradition, or traditional practices.

EXAMPLE FROM THE FILM: The traditional heritage of Native American people often lost as a result of the Reservation Boarding School experience.

Indian

A member of any of the aboriginal peoples of the Western Hemisphere.

Interdependence

Dependence on each other or one another. Also, mutual dependence.

EXAMPLE FROM THE FILM: The traditional mutual dependence of Native American people and the lands and environments they inhabit.

Invisible

That cannot be seen, out of sight, not apparent, or too small or too faint to be seen; imperceptible; indistinct; not publicized; kept hidden.

EXAMPLE FROM THE FILM: The feelings of invisibility experienced by many Native people who went through the Reservation Boarding School experience or the process of de-indianization.

Native

Belonging to a locality or country by birth, production, or growth. Also, indigenous to a specific land or territory.

EXAMPLE FROM THE FILM: The Native people of the Penobscot River and their traditional lands and territories.

Prejudice

A judgment or opinion formed before the facts are known or a preconceived idea, favorable or, more usually unfavorable. A judgment or opinion held in disregard of facts that contradict it. Also, unreasonable bias.

EXAMPLE FROM THE FILM: The blatant prejudice of the 1755 Scalp Proclamation and the present-day prejudice in relation to the environmental racism of the fight over the cleanup of the Penobscot River.

Racism

A doctrine or teaching, without scientific support, that claims to find racial difference in character, intelligence etc., that asserts the superiority of one race over another or others, and that seeks to maintain the supposed purity of a race or the races.

EXAMPLE FROM THE FILM: The racism identified in relation to the 1755 Scalp Proclamation, the Department of Human Services dealings with Maine tribes, and the example of environmental racism over the cleanup of the Penobscot River.

Savage

Wild, uncultivated, rugged, fierce, ferocious, untamed, primitive, barbarous, crude, rude, cruel, pitiless, and without civilization.

EXAMPLE FROM THE FILM: The reference to the term “savage” as a descriptive of Native American people by white settlers, European settlers, and white Americans.

Sovereignty

The supreme and independent political authority that possesses the power and influence to rule.

EXAMPLE FROM THE FILM: The issue of sovereignty in relation to tribal rights, land rights, and the power and influence of the Maine tribes in dealings with the Maine State government.

Stereotype

A fixed or conventional notion or conception, as of a person, group, idea etc., held by a number of people, and allowing for no individuality, critical judgment. Also, a judgment about a group of people.

EXAMPLE FROM THE FILM: The stereotypes of Native American people exemplified by the leaders of the Reservation Boarding Schools who tried to classify, dehumanize, de-indianize, and assimilate Native people.

Termination

The end of something in space or time. Also, to conclude or finish.

EXAMPLE FROM THE FILM: The reference to the Termination Act and the termination of tribal land rights.

Treaty

A negotiation, agreement or contract; a formal agreement between two or more nations, relating to peace, alliance, trade. The document embodying an agreement.

EXAMPLE FROM THE FILM: The numerous treaties made between the Maine State government and the Maine tribes over land, sovereignty, and other major issues.

III. Historical Summaries

-1755 Scalp Proclamation

1755 official proclamation put down by the Royal Government in America, under command of King George II of England, contracting American colonial citizens to seize scalps of Penobscot men, women, and children in return for English pounds. The act effectively declared war on the Penobscot people and paid colonial citizens to show evidence of Penobscot killings. The order was meant to cleanse the lands of Maine of Penobscot people and their relative influence on the lands, rivers, and territories highly sought after by the English crown and American Royal Government in the mid 18th century for settlement, economic development, and political control.

-Carlisle School

The Carlisle Indian Industrial School was opened in 1879 and accepted students from nearly every tribe in the United States during its 39 years. The Indian School at Carlisle was the idea of Brigadier General Richard H. Pratt, who was a Lieutenant at that time. In 1879 he petitioned Congress to establish a school to educate rather than subjugate the red man. He became the school's first superintendent and the first group of Indian students arrived at Carlisle on the night of October 6, 1879. The school closed in 1918.

The goal of the Carlisle School was to teach the Indian students how to be American citizens. It gave them lessons in English and other academic subjects and taught them a vocation such as shoemaking, tinning, carpentry, blacksmithing, tailoring, printing, harness-making, plumbing, bricklaying, and telegraphy. The girls learned sewing, laundering, and cooking.

Athletics were also an important part of the education. Jim Thorpe, Chief Bender (a Philadelphia baseball pitcher), Louis Tewanima (1908 and 1912 Olympics star), and Coach Glenn "Pop" Warner were all Carlisle students. (1)

"KILL THE INDIAN AND SAVE THE MAN"

In 1879, an army officer named Richard H. Pratt opened a boarding school for Indian youth in Carlisle, Pennsylvania. His goal: to use education to uplift and assimilate into the mainstream of American culture. That year, 50 Cheyenne, Kiowa, and Pawnee arrived at his school. Pratt trimmed their hair, required them to speak English, and prohibited any displays of tribal traditions, such as Indian clothing, dancing, or religious ceremonies. Pratt's motto was "kill the Indian and save the man."

The Carlisle Indian School became a model for Indian education. Not only were private boarding schools established, so too were reservation boarding schools. The ostensible goal of such schools was to teach Indian children the skills necessary to function effectively in American society. But in the name of uplift, civilization, and assimilation, these schools took Indian children away from their families and tribes and sought to strip them of their cultural heritage. (2)

-Maine Land Claims Settlement

Maine Indian Land Claims Case

By: Diana Scully, Executive Director
Maine Indian Tribal-State Commission
February 14, 1995

The Maine Indian land claims case was exceedingly complex and had tremendous social, legal, and economic implications for the State of Maine and its citizens. The claim covered 60% of the State with 350,000 people living in the disputed area. After four years of negotiations, the Maine Indian Claims Settlement Agreement of 1980 was reached. With the tribes receiving \$81.5 million, this was the largest settlement of its kind in the country and the first to include provisions for the reacquisition of land. The settlement affected Wabanaki People in Maine in three different ways:

It defined a special relationship between the State of Maine and the Passamaquoddy Tribe and Penobscot Indian Nation. It was agreed that these tribes would have authority over their own internal matters on the reservations. At the same time, it was agreed that they would continue the trust relationship with the federal government that had been recognized during the 1970s.

It provided federal recognition for the Houlton Band of Maliseets, but did not define a special relationship with the State of Maine.

It did not include Maliseet People who were not members of the Houlton Band and the Aroostook Band of Micmacs. It was not until late 1991 that the Aroostook Band of Micmacs won federal recognition. (3)

-R.H. Pratt and the Reservation Schools

RICHARD HENRY PRATT (1840-1924)

Richard Henry Pratt devoted his life to public service, beginning as a soldier in the Civil War and later fighting Indians on the frontier. It was on the frontier that Pratt came in contact with the American Indian and began developing the theories that were to guide him throughout his life.

It was Pratt's belief that the American Indian, although leading a savage and uncivilized life, was fully capable of being educated and absorbed into American society. Pratt gained support for this view when he commanded a group of seventy-two Indian prisoners at St. Augustine, Florida, in 1875. Through education and humane treatment, Pratt believed that even the most "savage" of Indians might become educated and law abiding citizens.

Pratt's efforts resulted in the founding of the Carlisle Indian Industrial School at Carlisle, Pennsylvania, in 1879. As head of the school, Pratt stressed both academic and industrial education. He believed that if the Indian was to claim his rightful place as an American citizen, he must renounce his tribal way of life, abandon the reservation, and seek education and employment among the "best classes" of Americans.

During his tenure as superintendent of the Carlisle School, Pratt became an outspoken opponent of tribal segregation on reservations. He believed that this system as administered and encouraged by the Indian Bureau was hindering the education and civilization of the Indian and creating helpless wards of the state. These views inevitably led to conflicts with the Indian Bureau and the government officials who supported the reservation system. Long standing animosities came to a head in May of 1904 when Pratt strongly denounced the Indian Bureau and the reservation system as a hindrance to the civilization and assimilation of the Indian. This controversy, coupled with earlier disputes with the government over civil service reform, led to Pratt's forced retirement as superintendent of the Carlisle School in 1904. This did not, however, end Pratt's long career as a crusader for Indian causes. A tireless speaker and letter writer, he waged a vigorous campaign for the fair and humane treatment of the American Indian until his death in 1924. (4)

-Sawmills and the birth of the lumber and paper industries

The first sawmills in Maine were built as early as the 1630's. By 1682 there were twenty-four of them in the region of Portland, Wells, and Kittery, cutting softwoods for the most part since these, unlike denser hardwoods, could be floated down streams and rivers to the coast.

Often dams were built on streams and rivers to produce the waterpower necessary to run sawmills and gristmills. The dams prevented the great spawning migrations of fish up the rivers. Over and over the Wabanakis complained about the dams, but to no avail. By the mid-nineteenth century the industry had moved farther north and east in pursuit of the vanishing forest, and at that time along the Penobscot River alone there were some 250 sawmills; similar patterns appeared at the same time in Nova Scotia and New Brunswick. (5)

The fight to clean up the Penobscot River continues today. In 2004 the State of Maine, the Penobscot Nation, and Pennsylvania Power and Light (the company that owns much of the Penobscot River power resources) agreed to remove seven dams from the Penobscot River. However, the battle to reduce and remove the high levels of dioxin and mercury from the river still wages between the tribal government of the Penobscot Nation and the State.

-Termination Act of 1953

1953 - Termination Policy - President Dwight Eisenhower stood behind a new and different policy that ended the Bureau of Indian Affairs (BIA) and all of the programs associated with it. It divided tribal property among the tribes members and enacted federal and state taxation. It also reduced the influence of tribal self-government and relocated many Indians to American cities where jobs and economic opportunity were available. The Termination policy also ended federal responsibility and social services that had long included education, health and welfare. One tribe hit especially hard were the Menomonee of Wisconsin who served as the first major tribe to be terminated and forced to assimilate despite many social, political, economic, and cultural problems.

1970 - President Richard Milhouse Nixon recommends self-determination for Native Americans and repeals the Termination Act of 1953. Native American tribes were once again brought under

federal funding with the promise that federal control would be reduced while social welfare programs and financial support services were increased.

TERMINATION

A renewed sense of Indian nationalism emerged during the 1940s and 1950s. In 1944, Indian leaders from fifty tribes formed the National Congress of American Indians (NCAI), the first major intertribal organization. Among the group's primary concerns were protection of Indian land, mineral, and timber resources and improved economic opportunities, education, and health for Indians. During the 1950s, the organization led opposition to a congressional policy known as termination. In 1953, Congress passed a resolution that called for the government to transfer federal responsibilities for tribes to the states. It would also allow states to assert legal jurisdiction over Indian reservations without tribal consent. The NCAI effectively organized opposition to these measures. "Self-determination rather than termination" was the NCAI slogan. Earl Old Person, a Blackfoot leader, explained:

It is important to note that in our Indian language the only translation for termination is to 'wipe out' or 'kill off'...how can we plan our future when the Indian Bureau threatens to wipe us out as a race?

Many Indians criticized another postwar government program--relocation--as termination in disguise. Under this policy, begun in 1948, the Bureau of Indian Affairs provided transportation, job placement, vocational training, and counseling to Indians who wanted to leave reservations. As a result of Indian protests, federal policies began to shift away from termination during the 1960s toward self-determination, the principle that Indians should exercise autonomy in matters affecting their welfare and economic well being. (6)

-Treaties with the Wabanaki Tribes (1796, 1818, 1833)

In 1794 the Passamaquoddies signed a treaty with the State of Massachusetts in which they agreed to give their territory, except for approximately 23,730 acres, to the State. The Penobscots, after they had signed treaties in 1796 and 1818 and 1833, retained islands in the Penobscot River above present-day Bangor.

1796: First treaty following the original 1794 treaty to reduce Penobscot land acreage by ceding territory to the State of Massachusetts.

1818: Four Native American townships were established in northern Massachusetts (now Maine).

1833: 95% of Penobscot land was transferred to the State of Maine and the Penobscot trust fund was established with the \$50,000 that the State paid for the four townships.

-Trade and Intercourse Act

1790 Act which required the approval of the United States government for any transfer of lands from Indian ownership. This law was the basis for the Maine Land Claims Settlement which sought to return traditional and rightful lands to Maine Native Americans in a reversal of the

1796, 1818, and 1833 treaties the State of Maine made in order to transfer ownership and control of Maine land.

The Non intercourse Act was first enacted by the newly formed Congress of the United States in 1790 and was subsequently reenacted five times. It consisted of many provisions regulating activities between American Indians and the non-Indian citizens of the United States. A salient provision prohibited the transfer of any lands from Indians without the approval of the United States. However, the United States government did not apply the Non intercourse Act apply to the Wabanaki People, because they were under the jurisdiction of the Commonwealth of Massachusetts, which then had jurisdiction over all of what is now Maine. (7)

-United Nations definition of Genocide

“GENOCIDE”

Objectives

-This convention declares genocide a crime under international law. It defines what genocide is, and condemns this crime whether it's committed in peacetime or wartime.

Key Provisions

-The convention defines genocide as any act committed with the idea of destroying in whole or in part a national, ethnic, racial or religious group. This includes such acts as:

Killing members of the group

Causing serious bodily or mental harm to members of the group

Deliberately inflicting conditions calculated to physically destroy the group (the whole group or even part of the group)

Forcefully transferring children of the group to another group

-The convention declares that there is no immunity from being prosecuted for committing genocide: those found guilty of genocide will be punished for their crime, regardless of whether they are or were legally constituted ruler, public officials, or private individuals.

-According to this convention, anyone charged with genocide will be put on trial by either:

a competent court of the country where the act was committed; or

an international court that has jurisdiction over the people and crimes concerned.

-Under the Rome Statue of the International Criminal Court, genocide can be decided by legal principles or by a court of justice.

-Genocide is not to be considered a political crime for the purpose of extraditing those accused of the crime. When that happens, the countries or courts involved in the case pledge themselves to grant extradition.

-The Genocide Convention, unlike most other human rights treaties, doesn't establish an expert

committee, or an organization to monitor its provisions. Instead, it allows any country that is party to the Convention to ask the relevant parts of the UN to take appropriate action (according to the UN Charter) to prevent or stop acts of genocide. This makes it possible to bring the issue before the International Court of Justice—and the court may order immediate protective measures to be taken while other steps are begun. (8)

CONVENTION ON THE PREVENTION AND PUNISHMENT OF THE CRIME OF GENOCIDE

Adopted by Resolution 260 (III) A of the United Nations General Assembly on 9 December 1948.

Article 1

The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

Article 2

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

Article 3

The following acts shall be punishable:

- (a) Genocide;
- (b) Conspiracy to commit genocide;
- (c) Direct and public incitement to commit genocide;
- (d) Attempt to commit genocide;
- (e) Complicity in genocide.

Article 4

Persons committing genocide or any of the other acts enumerated in Article 3 shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals.

Article 5

The Contracting Parties undertake to enact, in accordance with their respective Constitutions, the necessary legislation to give effect to the provisions of the present Convention and, in particular, to provide effective penalties for persons guilty of genocide or any of the other acts enumerated in Article 3.

Article 6

Persons charged with genocide or any of the other acts enumerated in Article 3 shall be tried by a competent tribunal of the State in the territory of which the act was committed, or by such international penal tribunal as may have jurisdiction with respect to those Contracting Parties which shall have accepted its jurisdiction.

Article 7

Genocide and the other acts enumerated in Article 3 shall not be considered as political crimes for the purpose of extradition.

The Contracting Parties pledge themselves in such cases to grant extradition in accordance with their laws and treaties in force. (9)

SOURCES

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December 1948.
<http://www.hrweb.org/legal/genocide/html>

- 1. Short Response questions:** Questions that ask the student to read and react to the information presented.
- 2. Thinking Questions:** Questions that ask the student to read, react, and analyze the information presented
- 3. Compare and contrast questions:** Questions that ask the student to read, analyze, compare, and contrast the information presented.
- 4. Seeking Perspective:** Question or task that pushes the student to do outside research in order to better understand the information presented and to put it in the proper historical perspective.

Carlisle School

1. Why did the American government and private citizens establish schools like the Carlisle School in the late 1800's?
2. How did Reservation Boarding Schools like the Carlisle School impact Native American culture socially, economically, and traditionally?
3. In your opinion was a school like the Carlisle School better for Native American children than Native-run tribal schools on reservations and/or the forced assimilation into regular American public schools? Explain thoroughly.
4. Research the careers of famous Carlisle graduates like Jim Thorpe, Chief Bender, Louis Tewanima, and Pop Wamer and write a position paper on whether or not you believe the school had a positive or negative impact on those people, their lives, and their careers.

Scalp Proclamation

1. What was the goal of the English authority in America when they issued the Scalp proclamation of 1755 ?
2. What do you think was the response by Penobscot people when they first began to realize what the Scalp Proclamation was and what it was intended to accomplish?
3. How is the Scalp Proclamation an example of genocide and how does it compare to other historical example of genocide such as the Holocaust, American slaver, and Native American removal in the 19th century?

4. Examine and read a copy of the 1755 Scalp Proclamation and respond the Butch Phillips quote that state that it "declared war on women and children" in a short essay response.

Sawmills and the birth of the lumber and paper industries

1. How did the early sawmills change the relationship between the Penobscot people and English?
2. What environmental impacts have sawmills, paper mills, and the lumber industry had on the Penobscot people and their river?
3. What is "dioxin" and how does this pollution change the cultural practices and daily traditional living of Penobscot people? Is this simply a natural event that occurs with modernization or is this something that must change in your opinion?
4. What is "environmental racism" and do you think the treatment of the Penobscot River and its pollution is an example of this? Explain thoroughly.

Maine Land Claims Settlement

1. What was the final settlement and how was it supposed to help Indian people of Maine?
2. Do you believe the Maine Land Claims Settlement was destined to be a success or a failure when it was signed into law in 1980? Explain.
3. How did the Maine Land Claims Settlement affect the sovereignty of Maine Native people? Was it an example of the historically traditional way the American government handled Native land claims? Was it a shift in a new direction?
4. Research the Maine Land Claims Settlement, find at least three articles, and summarize the viewpoints of the author in each in order to better understand the impact of the settlement.

R.H. Pratt and the Reservation Schools

1. Who was Richard H. Pratt and what impact did he have on Native American people?
2. Why did Pratt believe Native American people were leading a "savage and uncivilized" life and how did he think Reservation Schools would change that?

3. What did Richard H. Pratt mean when he said "kill the Indian and save the man" and how did this philosophy relate to new ideas of assimilating Native Americans into contemporary society?
4. In your opinion, what impact did Pratt and the Reservation Schools have on changes on Indian reservations, the 1924 right to vote, and the Termination Act of 1953? Explain thoroughly.

Termination Act of 1953

1. What was the purpose of the 1953 Termination Act?
2. Was the Termination Act an act of genocide by the United States government? Explain thoroughly.
3. Why did Nixon recommend self-determination in 1970 and repeal the 1953 Termination Act? Was this a selfish act by the government or one intended to further aid Native American people?
4. Compare the impact of the Termination Act to the impact of the 1830 Indian Removal Act and the Dawes General Allotment Act of 1887? Which of the three had the most damaging impact on Native American life in America? Explain thoroughly.

Trade and Intercourse Act

1. What was the purpose of the 1790 Trade and Intercourse (or Non intercourse) Act?
2. How did the Trade and Intercourse Act play into the Maine Land Claims Settlement?
3. Why did Maine and Massachusetts repeatedly ignore the Trade and Intercourse Act, especially in 1796, 1818, and 1833?
4. Compare the level of success the Trade and Intercourse Act had in achieving what it was supposed to achieve and then compare it other major examples of federal legislation concerning Native American people. Which of the major Acts had the most damaging impact on Native people? Explain thoroughly.

United Nations Definition of Genocide

1. What is "genocide?"

2. What is "genocide" according the United Nations provision and what crimes are punishable according the U.N.?
3. Why did the United Nations create a formal definition of genocide? What was going on in the world throughout the 20th century that created the need for such defined criminal acts?
4. What effect do this definition, the explanation of punishable crimes, and the 1948 Resolution have on Native American affairs today? How can it be applied to the examples of State of Maine and Native American relationships today? Does the definition of genocide fit its use in the film?

VI. Quotes from the film

"Sometimes when they got mad they would call us savages" - Gloria Knockwood

"...by learning how to be invisible in plain sight." - Isabelle Knockwood

"If you destroy a people language you destroy their culture." - Isabelle Knockwood

"...controlling natives." - Barbara Commander

"It saved my life but took my heritage." - Larry Robichaud

"Kill the Indian and save the man." - Richard H. Pratt

"...an act of genocide." - Roland Chrisjohn

"When you don't understand that genocide happens in the first place then you can do it over and over again." - Roland Chrisjohn

"Prejudice plus power is racism." - Rebecca Sockbeson

"...yet they were declaring war on women and children." - Butch Phillips

"I'm not a stereotype." - Maureen Smith

"We stole your land. Get over it." - Anti-casino placard

“What does it mean to be an Indian?” - Maureen Smith

“This stereotype leads us into thinking of Native people as lazy, dirty, and drunk.” - Narrator

“We are denied the right to exist as a people as we see fit.” - Narrator

“Environmental racism is the willingness to let people of a different race to suffer and die from degrading the environment.” - Narrator

“Dioxin is the most lethal cancer causing carcinogen they have ever researched.” - Rachel Sockbeson

“The Indians are dying but we don’t want Maine people to lose their jobs.” - Rebecca Sockbeson

“We have to keep plugging away and keep educating.” - Butch Phillips

VII. Explanations of Cultural References

-Animism

Traditional practice and belief that all non-human living things possess a soul and a spirit. EXAMPLE: Some native tribes participate in the traditional practice of prayer or spiritual recognition after the killing of an animal in order to honor both the life of that animal and its contributions upon its death

-Boarding Schools

Federal and private schools established with the objective of taking Native Americans out of their traditional homes and lands and placing them in educational programs meant to strip them of their culture, language, appearance, and practices by assimilating them into contemporary society of the day.

EXAMPLE: The Carlisle Indian School in Pennsylvania.

-Environmental Racism

The practice of racism, prejudice, and unjust laws and interactions by the majority ruling power in relation to disputes over the natural environment. EXAMPLE: The issue between the Penobscot Nation and the State of Maine concerning the cleanup of pollution in the Penobscot River.

-First Nation People

Indigenous people and tribes of Canada. EXAMPLE: The Inuit of the Northwest Territories and Nunavut, the Micmac of the eastern provinces, and the Ojibway of Ontario, Saskatchewan, and Manitoba.

-Katahdin

Mile-high mountain located in northern Maine known as the traditional home of Kolooscap, the Wabanaki culture hero.

-Kolooscap

Physically large and powerful traditional culture hero of the Wabanaki people renowned for his role in creation stories, legends, myths, and historical accounts of Penobscot, Passamaquoddy, Maliseet, and Micmac life. He now is known to reside in Mount Katahdin and is responsible for creating much of the natural world of the Wabanaki, the people of the dawnland.

-Maliseet

(Malicite, Malecites, Malisit) Native American people of the Wabanaki Confederacy residing in Maine and New Brunswick.

-Micmac

(Mi'kmaq, Mi'kmawi'simk, Mi'kaw, Mikmaq) Native American people of the Wabanaki Confederacy residing in Maine, Nova Scotia, New Brunswick, and Quebec.

-Passamaquoddy

(Peskotomuhkati) Native American people of the Wabanaki Confederacy residing in Maine and New Brunswick.

-Penobscot

(Eastern Abnaki, Penawahpskewi, Penobscott) Native American people of the Wabanaki Confederacy residing Maine.

-Wabanaki Confederacy

A coalition of five Algonquian tribes of the eastern seaboard, banded together in response to Iroquois aggression in the mid 17th century. The Abenaki, the Penobscot, the Maliseet, the Passamaquoddy, and the Micmac who all retain their own political leadership. The term "Wabanaki" literally means "people of the dawn" or "dawnland people."

-White Privilege

Term referring to the privilege afforded to white citizens of America in stark contrast to the difficult conditions put upon Native American people as they historically and contemporarily interact with American social, political, economic, and cultural issues. EXAMPLE: The historical breaking of legal American treaties for land and the contemporary issues of land rights and the restrictions placed upon traditional practices such as hunting and fishing.

VIII. Sample Lesson Plans

TITLE: “Environmental Racism and the Penobscot River”

- I. Goals
 - A. The learner will obtain and be able to display a working definition of Environmental Racism in relation to current Maine environmental issues
 - B. T.L.W. research, record, and report to the class concerning the issues surrounding the Penobscot River pollution and pending cleanup
- II. Resources
 - A. Video - “Invisible”
 - B. Study Guide for “Invisible”
 - C. Outside resource - “The Penobscot: The People and Their River”
- III. Maine Learning Results
 - A. Middle School
 - Civics and Government: A-2, A-4, A-5, B-3, C-3
 - History: C-3
 - B. Secondary
 - Civics and Government: A-1, A-3, B-5, C-6
 - History: B-7, C-1, C-2, C-4
- IV. Anticipatory Set
 - A. The teacher will introduce the lesson by putting the words listed below up on the board and asking the students to define them. After the students respond the teacher will add to the working definitions with the strict definitions.

1. WORDS: Dehumanize, De-Indianize, Dioxin, Environment, Extermination, Genocide, Invisible, Prejudice, Racism, Sovereignty, Termination
 - B. The class will watch the portion of “Invisible” that deals with the pollution of the Penobscot River from dioxins and other chemicals used by the 7 paper mills located up and down the Penobscot River.
- V. Class Outline
- A. Anticipatory Set
 - B. The students will be divided up into at least 11 “word” groups (1 to 2 students per group) and they will write a short summary of how their word relates to the video and how it relates to the term “Environmental Racism”
 - C. The students will report out one group at a time and the teacher will help model and guide a brief discussion with each report to help the entire class understand the issue, “Environmental Racism,” and Penobscot River issue
- VI. Independent Work
- A. For homework the students will be asked to use the Internet, the library, and other resources to find information on this current issue. They must bring their findings to class the following day and further report on how this contemporary issue is affecting the Penobscot people, their current lives, and cultural traditions.

TITLE: “Maine Land Claims Settlement”

- I. Goals
 - A. The learner will create and be able to explain a timeline of events for the Maine Land Claims Settlement issue from 1790 to present times
 - B. T.L.W. be able to argue and defend one side of the argument relating to Native American land claims and the 1980 Maine settlement
- II. Resources
 - A. Video - “Invisible”
 - B. Study Guide for “Invisible”
 - C. Access to the Internet
- III. Maine Learning Results
 - A. Middle School
 - Civics and Government: A-2, A-3, A-4, A-5, B-3, B-5, C-2, C-3
 - History: A-2, B-4, C-2, C-3
 - B. Secondary
 - Civics and Government: A-1, B-1, B-2, C-6
 - History: B-4, C-1, C-2, C-4
- IV. Anticipatory Set
 - A. The teacher will ask the open-ended question, “Who owns Maine?” and ask for responses from the class. From there the teacher will ask them to consider Native Americans, Wabanaki people, individual tribes, England, the United States, Massachusetts, Maine, and private citizens. With each topic mentioned there will be a brief discussion of the validity of an ownership claim to Maine lands.
- V. Class Outline
 - A. Anticipatory Set

- B. Introduction and viewing of “Invisible” concerning the Penobscot River, it’s pollution, and the Penobscot demand for State aid for cleanup.
 - 1. After the film is over the teacher will briefly review and explain what the Maine Land Claims Settlement was and how it related to the issue of sovereignty in regards to tribal rights and guaranteed rights in relation to the Penobscot River.
 - C. The teacher will hand out resources concerning the history and results of the Maine Land Claims Settlement (Historical accounts, editorials, Bangor Daily News articles, etc.) and the class will review these materials
 - D. The students will work in small groups (2-4) and create a timeline starting in 1790 with the Trade and Intercourse Act. They will identify dates, major events, and explain each with a paragraph below each date.
 - E. Each group will display, explain, and talk about their timeline and the M.L.C.S.
- VI. Independent Work
- A. For homework the teacher will ask the students to write a “Position Paper” on the Maine Land Claims Settlement that asks the students to take a position, defend their position with facts and examples, and to summarize their argument in relation to the 1980 Settlement.

TITLE: “The 2003 Casino Debate”

- I. Goals
 - A. The learner will critically view the film “Invisible” and be able to relate information in the film to the Casino Issue of 2003
 - B. T.L.W. take a definitive stand on the Casino Issue of 2003 and its connection to modern racism in Maine
- II. Resources
 - A. Video - “Invisible”
 - B. Study Guide for “Invisible”
 - C. 4-part overhead that shows the gradual loss of Native land from 1780 to 1890
- III. Maine Learning Results
 - A. Middle School
 - Civics and Government: A-2, A-4, B-3, C-2, C-3
 - History: B-4, C-2, C-3
 - B. Secondary
 - Civics and Government: A-1, B-2, B-5, C-6
 - History: B-4, B-7, C-2, C-4
- IV. Anticipatory Set
 - A. The teacher will begin the class with the 4-part overhead that shows the gradual loss of Native American land from 1780 to 1890 and ask the students to write a brief response to what they see and what it means to Native American people.
 - B. Students will report out what they wrote and the class will discuss the historical events surrounding the loss of Native land and how it relates to present-day issues of reservation life and land rights
- V. Class Outline
 - A. Anticipatory Set
 - B. The teacher will introduce and the show the portion of the film “Invisible” that deals with modern racism in Maine and the Casino Issue of 2003.

- C. After viewing the film the teacher will rewrite the quote from the sign highlighted in the film that appeared in Bangor during the 2003 Casino Issue that read “We stole your land; Get over it” and ask the students to explain what it meant, how it related to the Casino Issue, and what historical events or issues it related to.
- D. The teacher will hand out the vocab list from the “Invisible” study guide and ask students to pick out the words that relate to this issue. This will prompt further discussion of the Casino Issue and modern Maine racism

VI. Independent Work

- A. For homework the students will be asked to write a position paper on this issue concerning one of the following questions:
 1. Was race and racism a significant part of the 2003 Casino debate?
 2. How would you have voted in relation to the Casino Issue of 2003?
 3. How is the 1st Amendment and Freedom of Speech related to the 2003 Casino Issue?

TITLE: “Reservation Boarding Schools”

I. Goals

- A. The learner will view, learn about, and discuss information concerning the Reservation Boarding Schools.
- B. T.L.W. answer thinking questions relating to the Boarding School experience

II. Resources

- A. Video - “Invisible”
- B. Study Guide for “Invisible”

III. Maine Learning Results

- A. Middle School
 - History: A-2, B-4,
- B. Secondary
 - Civics and Government: A-3
 - History: A-1, B-4, B-7, C-1, C-2

IV. Anticipatory Set

- A. The teacher will hand out information from the “Invisible” study guide and other resources that explain the history of the Boarding Schools and how they impacted the lives of Native American children. Students will read through the material and discuss it to achieve a better understanding of the history of the issue.

V. Class Outline

- A. Anticipatory Set
 - B. The class will watch the first segment of the film “Invisible” concerning Reservation Boarding Schools
 - C. After the film the teacher will write the quote “Kill the Indian and save the man” and ask the students to both respond to and discuss the quote.
 - D. The teacher will hand out the quotes from the “Invisible” study guide that relate to the Boarding School experience and use them to prompt a discussion and of the purpose and impact of Reservation Boarding Schools.
 - E. The teacher will hand out an assignment of thinking questions for the students to work on individually in class and then for homework.
- debate

1. What was the Carlisle School, its purpose, and its impact on the Native American children who attended it?
2. Should Native people have actively resisted the Reservation Boarding School system through acts of civil disobedience? Explain thoroughly.
3. Discuss the intellectual and historical validity of Richard Pratt's quote "Kill the Indian and save the man" in relation to Boarding Schools.
4. What is assimilation? What role did Reservation Boarding Schools have assimilating Native people into American society?
5. Should Reservation Boarding Schools be viewed as an embarrassment and criminal act in American history? Explain thoroughly.

VI. Independent Work

- A. Finish thinking questions for homework

TITLE: "The 1755 Scalp Proclamation"

I. Goals

- A. The learner will be able to identify and explain the 1755 Scalp Proclamation
- B. T.L.W. evaluate the 1755 Scalp Proclamation as a primary source document and explain it as both an 18th century document of significance and the document in terms of the 20th century time-and-place-perspective.

II. Resources

- A. Video - "Invisible"
- B. Study Guide for "Invisible"
- C. Primary Source Document - 1755 Scalp Proclamation

III. Maine Learning Results

- A. Middle School
 - Civics and Government: A-3, A-4, B-5
 - History: A-2, B-4, C-2, C-3, C-4
- B. Secondary
 - Civics and Government: A-1, B-2, C-6
 - History: B-4, B-7, C-1, C-2, C-4

IV. Anticipatory Set

- A. The teacher will introduce and then show the portion of the film "Invisible" dealing with the 1755 Scalp Proclamation.

V. Class Outline

- A. Anticipatory Set
- B. The teacher will hand out a series of quotes and vocab definitions from the "Invisible" study guide and use them to analyze and interpret the information and the document by asking the students to explain how they relate to each other.
- C. The teacher will initiate an open class debate over the Butch Phillips (Penobscot elder from "Invisible") quote stating that the 1755 Scalp Proclamation was "...an act of genocide" and "...declared war on women and children."
 1. The open debate begins by dividing the classroom desks into two separate parts of the room, establishing two definitive sides, and asking students to voluntarily choose which side they want to argue.
 2. Open debate begins with the only rules being that only one person speaks at a time, each side must get equal opportunities to speak, and anybody

can change sides at any time as they change their minds and opinion in relation to the debate and debate prompts from the teacher.

D. The teacher will end the debate, summarize arguments, and answer questions.

VI. Independent Work

A. For homework the students must respond to two prompts:

1. Is the 1755 Scalp Proclamation an act of racism and genocide in the time-and-place-perspective of the 18th century? Explain thoroughly.
2. Is the 1755 Scalp Proclamation an act of racism and genocide in the time-and-place-perspective of present-day America?

TITLE: “Reservation Boarding Schools and the Loss of Culture”

I. Goals

- A. The learner will use multiple outside sources to research, record, and report information about Reservation Boarding Schools and the impact they had on the loss of Native American culture by the children that attended the school.
- B. T.L.W. be able to explain how specific culture areas (language, physical appearance, traditions, etc.) were lost because of the experience of Native children at the Reservation Boarding Schools.

II. Resources

- A. Video - “Invisible”
- B. Study Guide for “Invisible”
- C. *Out of the Depths* by Isabelle Knockwood
- D. Film - “Where the Spirit Lives”

III. Maine Learning Results

- A. Middle School
 - Civics and Government: A-2, A-4, A-5, B-5, C-3,
 - History: A-2, B-4, C-2, C-3
- B. Secondary
 - Civics and Government: A-1, A-3, B-2, C-6,
 - History: A-1, B-4, B-7, C-1, C-2, C-4

IV. Anticipatory Set

- A. The teacher will introduce and show the film “Invisible” to the class with a special focus on the first segment that deals with Reservation Boarding Schools.

V. Class Outline (2-3 day lesson)

- A. Anticipatory Set
- B. The teacher will hand out the study guide resources that relate to the Reservation Boarding School issue (Historical Summaries, study guide, and quotes from the film) and a reading from Isabelle Knockwood’s *Out of the Depths*. The students will spend the class reading, researching, and discussing the impact of the Reservation Boarding Schools on Native American children.
- C. The class will divide up into five groups and write a short summary of information pertaining to the loss of Native American culture from the Reservation Boarding Schools in the following categories.
 1. Language
 2. Physical appearance
 3. Cultural traditions
 4. Oral traditions
 5. Lifestyle

- D. Each of the five groups will report their information to the class and a class discussion and debate will be prompted by the teacher
 - E. The teacher will show the film “Where the Spirit Lives” and use it to further discuss the topics and issues of the Reservation Boarding School experience.
- VI. Independent Work
- A. For homework the students will answer a series of thinking questions in relation to the topics and issues dealt with over the course of the lesson.