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**Title of lesson plan:** Building Communities/Community Buildings

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**School/Organization:** Maine Historical Society

**Content Areas:**

- Career & Education Development
- English Language Arts
- Health Education & Physical Education
- Mathematics
- Science & Technology
- **Social Studies**
- Visual & Performing Arts
- World Languages



**Strand and Standard:** *See pages 24-25 of this packet for detailed strand and standard information.*

- Social Studies, Grades 6-8: Civics & Government 3 – F1, F2, D1, D2; History 1 – F1, F2, D1, D2, D3, D4; History 2 – F1, F2, F3, D1, D2, D3.

**Duration:** 1-3 days

**Grade Levels:** 6-8

**Materials and Resources Required:** computer, projector, whiteboard or large paper and marker(s) for recording discussion answers, Student Worksheets A, B, and C (pages 18-20 of packet), blank sheets of paper and writing/drawing utensils for each student or small group, associated Maine Memory Network slideshow (linked on lesson plan detail page)

**Summary/Overview:** *What will students learn? What is the purpose? (ie. Objectives/Learning Targets)*

Where do people gather? What defines a community? What buildings allow people to congregate to celebrate, learn, debate, vote, and take part in all manner of community activities? Students will evaluate images and primary documents from throughout Maine's history, and look at some of Maine's earliest gathering spaces and organizations, and how many communities established themselves around certain types of buildings. Students will make connections between the community buildings of the past and the ways we express identity and create communities today.

- **Big Idea:** Multiple communities exist within one geographic region, and are always growing and changing.
- **Essential Questions:**
  - o What defines a community?
  - o What are some examples of an inclusive and an exclusive group/club/organization?
  - o When does it make sense for a group to be exclusive, and when does exclusivity become harmful to the community at large?
  - o What is the difference between cultural identity and community, and when do these things overlap?
- **Objectives:**
  - o Students will be able to identify the four federally-recognized Wabanaki communities.
  - o Students will use critical thinking to articulate similarities and differences between community spaces today and in past decades and centuries.
  - o Students will be able to discuss the difference between positive and negative exclusivity in community spaces/gatherings.
  - o Students will use close looking and critical thinking to analyze primary sources including photographs, objects, and written documents to construct an historic narrative.
- **Vocabulary:** *abolition/abolitionism, Anglo-American, cultural identity, Franco-American, fraternal, heritage, mission (religious use), town hall (historic use), Wabanaki, xenophobia*

**Steps:****I. Introduction and Acknowledgement**

- a. *(If your classroom/school has a land acknowledgement, MHS recommends beginning this lesson with a land/water acknowledgement. More information in Teacher Resources at the end of this packet.)*
- b. Mention that this lesson and activities are based around the ideas of community. Wabanaki communities have been thriving in Maine for over thirteen thousand years. Both negative and positive community relations have arisen between the Wabanaki and settler communities over the past 400+ years.

**II. Small Group Activity: What are your community buildings?**

- a. **Break into small groups and discuss:** What buildings in your town would you consider to be community buildings and why? Who goes there/who is it meant for? Have you ever been? Why or why not? Does it cost anything to go there? How do you know it is a community building? In what ways do these places make themselves known as community buildings?
- b. **Report back to large group:** Record answers on whiteboard or large paper to refer back to later. Add signifiers (checks, stars, etc.) beside buildings brought up more than once.
- c. **Brief VTS with MMN item #9489.** Without reading the caption, show the photo to the class and **ask:**
  - i. What is happening in this image?
  - ii. What do you see that makes you say that?
  - iii. What more can we find?
    1. Repeat questions to generate some ideas. You can choose whether to reveal the caption after a few minutes of discussion and discovery.
  - iv. *See Teacher Resources for more information on VTS.*

**III. Presentation Part A – Gathering Spaces Pre-Statehood**

- a. Taverns/Inns
  - i. **Show** MMN items #100322 and #22428. Taverns and inns were utilized as roadside stops and gathering spaces for early Colonial Anglo-Americans. Leading up to the American Revolution, taverns and inns often bore signs that indicated if they were Loyalist or Separatist organizations.
    1. *Community sometimes comes together based on political views.*
      - a. **Discuss** the meaning of Loyalist and Separatist, and ask why it would be important to know what kind of tavern or inn you were going into during this time.
- b. Town halls
  - i. **Show** MMN items #6711, #87972, #88013, #27876, and #26988. A town hall was both a place and event for Euro-American communities. Some aspects of the historic town hall still exist within town hall meetings today.
    1. *Community can sometimes mean everyone who lives in the same town.*
      - a. **Ask:** Is there a town hall here in our community? Have you ever been? What goes on there?

- c. Meeting houses/places of worship
  - i. **Show** MMN item #14636. Many communities in Maine from the 17<sup>th</sup>-20<sup>th</sup> centuries, especially immigrant communities, were built up around specific places of worship, based on a common religion shared by a particular cultural identity.
    - 1. *Community can sometimes mean a gathering of people of a similar religion.*
      - a. Abyssinian Meetinghouse, Portland
        - i. **Show** MMN item #6277.
        - ii. The first Black church in Portland, established in 1828. The Abyssinian was a place where Black residents could worship together and support one another, also escaping the segregation to less desirable pews in the primarily white churches elsewhere in town. **Show** MMN items #9245 and #11224.
        - iii. The Abyssinian also hosted visiting lecturers who spoke out against slavery.
      - b. Sabbathday Lake Shaker Village, New Gloucester
        - i. **Show** MMN item #6910.
        - ii. Maine is home to the last remaining Shaker community in the country, and (as of 2019) the last two remaining Shakers. The Meeting House and Dwelling House in the village are buildings of historic significance; the original colonial Meeting House was rebuilt in the Victorian period with slightly more contemporary architecture, while the Dwelling House remains the original one – it was a place where farm laborers could stay while working in the village for the summer.
        - iii. **Show** MMN item #6733. The Shaker religion preaches celibacy, so numbers could only grow through people converting to the religion. Past Shaker communities also took in orphaned children, but children were allowed to choose whether to stay or leave after they turned 21.
  - c. Lutheran church in New Sweden
    - i. **Show** MMN item #20242.
    - ii. New Sweden was founded in a recruitment effort to colonize northern Maine in the 1870s. The Swedish immigrants who populated the newly established community were of Protestant religions.
    - iii. The first Lutheran church was built in 1880. Before it was completed, Lutheran members of the town held services in the Kapitoleum (town hall).

1. **Discuss:** How does this show the relationship between a specific community and a community building?
- iv. **Show** MMN item #20243. The first pastor of the Lutheran church, Andrew Wiren, was also the founder of the first school in New Sweden.
- d. Synagogues
  - i. **Show** MMN item #102727. Though Maine did not have large Jewish populations as Rhode Island and New York did, Portland was home to some of the larger Jewish communities in Maine in the 19<sup>th</sup> century, and Jewish citizens of Maine established places of worship wherever there was need. It could be difficult for Jewish communities not to be assimilated into Protestant American culture in some respects, particularly pertaining to Orthodox dietary laws, but many communities were able to strike a balance while keeping their traditions alive.
  - ii. Shaarey Tphiloh, Portland
    1. **Show** MMN item #76. Congregation Shaarey Tphiloh's first synagogue was built in Portland in 1904. Focusing on the community at large in addition to Portland's Jewish community, congregation members held public events as well as membership events.
    2. Shaarey Tphiloh Sisterhood
      - a. **Show** MMN item #54191. The Shaarey Tphiloh Sisterhood, an organization of women in the congregation, held fundraisers such as afternoon teas in order to support the synagogue and members of Portland's Jewish Community; in 1945, the Sisterhood established a scholarship fund for outstanding students at the Portland Hebrew School. Such a scholarship helped to keep interest in the Hebrew language alive among younger generations – particularly following World War II.
    3. Chevra t'Hillim
      - a. **Show** MMN item #54097. Chevra ("group") t'Hillim was established in 1914 as a study and support group.

Similar groups would gather to read and learn Hebrew texts. Chevra t'Hillim's establishing mission also promised "aid and charity to all Hebrew people in distress," and "prayer for all sick and injured Hebrew people."

- e. Catholic Churches (French, Irish)
  - i. **Show** MMN item #19368. The earliest settler communities in Maine were English (Protestant) and French (Catholic). Tensions between the different religious groups continued as Maine's population grew, and Catholic communities were often segregated from Protestant communities. Segregation even arose between different immigrant Catholic communities – particularly in the Lewiston-Auburn area, home to a Franco-American community (immigrants and descendants of immigrants from French Canada) and later an Irish-American community, both Catholic, but with separate churches.
  - ii. St. Joseph's School, Auburn
    - 1. **Show** MMN item #82179. In Lewiston-Auburn, the Church of St. Peter and St. Paul was the established French Catholic place of worship, while Sant Patrick's became the Irish Catholic place of worship, each with their own schools. St. Joseph's parish, established in 1881, preceded both of them and held services for both communities. Even when the new parishes were established, and despite segregation (and some animosity) between the French and Irish populations, St. Joseph's parish and its associated parochial school continued to serve them both.
      - a. **Discuss:** What are some factors that might lead to rifts between communities who are part of the same religion?
        - i. *(This will be further explored in the discussion on xenophobia.)*

#### IV. Presentation Part B – Other Means of Connection: Organizations

- a. *Community can come together through common interests or social activities.*
- b. Social Clubs
  - i. YMCA/YWCA

1. **Show** MMN item #36212. The Young Men’s Christian Association was originally formed in London in 1844, and came to America by way of Boston in the 1850s as a social group for men’s bible study and other social activities. It was a place for people on the streets to find refuge – the first gymnasium in a YMCA building appeared in the late 1860s. YMCA buildings and reading rooms appeared in Maine in the latter half of the 19<sup>th</sup> century. YMCA and later YWCA activities expanded outside the building with a focus on helping communities and specifically youth – though athletics were a big part, YWCAs were as likely to host business classes as gymnastics and swimming classes.
- ii. Sporting clubs
  1. **Show** MMN item #19385. Especially as tourism spread throughout Maine in the latter part of the 19<sup>th</sup> century, young men in particular formed sporting and hunting clubs, taking excursions into the Maine woods and establishing lodges as meeting places. Sporting clubs were a way of forming groups for camaraderie.
  2. **Show** MMN item #25294. Club houses were also built for team sport groups, especially French-Canadian/Franco-American snowshoeing clubs in central and northern Maine. Men and women formed snowshoeing clubs, but generally as separate clubs.
- c. Fraternal organizations
  - i. **Show** MMN item #78663. Multiple fraternal organizations have had headquarters in Maine, including the Eagles, the Moose, the Rotary Club, the Lions, the Odd Fellows, and the Masons/Freemasons.
  - ii. Masonic Lodge
    1. **Show** MMN item #76510. Most other fraternal organizations base their lodges and operations on the Masonic model. There are an estimated 29,000 Masonic lodges in the United States. There was a huge growth in men’s participation in fraternal orders following the Civil War.
      - a. **Discuss:** Why would an event like the Civil War make men want to seek out membership in a fraternal organization?
      - b. Some men used their membership in Masonic orders to their political and social advantage, despite the fact that fraternal groups tried to profess themselves as nonpolitical. Civil War hero and Maine politician Joshua Chamberlain was a Mason, for example.
    2. Architecture
      - a. The Freemasons base their lodges on architectural significance and the rituals/rites performed as part of their meetings. This is not always a possibility due to funding restrictions, but lodges tried to follow similar models based on the group’s emphasis on architecture as a practice – architectural vocabulary is used as allegory in Masonic rituals.
    3. Community business rentals

- a. **Show** MMN item #101015. To assist with funding, many Masonic lodges would be situated on the top floor of a building; the Masons would then rent out the first-floor space for retail shops or other establishments to help with the costs of the building.
- b. Especially in smaller towns, other fraternal organizations would also rent out the Masonic lodge/hall for their own meetings.
- 4. Segregation issues
  - a. American Masonic lodges in the 18<sup>th</sup> and 19<sup>th</sup> century openly discriminated against Black men wanting to join an order, citing a founding principle as exclusionary despite the English lodge not seeing the same issue. A Black man named Prince Hall was given a warrant for a lodge in Massachusetts in 1784 (when Maine was still a province of MA) from England when the Grand Lodge of Massachusetts denied his same request. Slavery had only just been abolished in Massachusetts the previous year. Black and white lodges were segregated for some time.
  - b. Additionally, lodges were primarily Christian, despite the incorporation of Old Testament and Islamic architectural forms in their rituals.
    - i. Contemporary lodges, including the Grand Lodge of Portland, are much more open to men of different ethnic, racial, and religious backgrounds. A man may swear in on a Torah or Koran rather than a Bible, for example.
  - c. **Show** MMN item #18420. A Franco-American fraternal organization, L'Institut de Jacques-Cartier, was founded in 1872 in Lewiston.
- d. Political organizations and social causes
  - i. Maine Charitable Mechanics Association
    - 1. **Show** MMN item #36611. Founded in Portland in 1815 (prior to statehood), with the mission to relieve “the distress of unfortunate mechanics and their families, to promote inventions and improvements in the Mechanic Arts... and to assist young Mechanics with loans of money.”
    - 2. A social cause supporting tradesmen (silversmiths, shipwrights, clock makers, jewelers, etc.) with headquarters on Congress Street in Portland. The MCMA building, Mechanics Hall, has seen recent revitalization efforts and is used as an arts and culture venue for various community events.
  - ii. Women’s causes/organizations
    - 1. 19<sup>th</sup>-century spaces
      - a. **Show** MMN item #20545. Despite a “cult of domesticity” insisting that a woman’s ideal role was as a housekeeper and



mother of “patriotic sons,” many women in the 19<sup>th</sup> century, who could not vote or hold political office, asserted themselves financially and politically by forming clubs and organizations. Many successful women’s groups raised funds for various social causes – especially relating to temperance and suffrage – and mobilized particularly during the Civil War years (1861-65). Maine women knit socks, blankets, and other goods for Union soldiers, raised money, and mobilized to gather and send provisions to soldiers as well. During and after the war, women’s groups were also involved in raising money to establish war monuments. In Portland, women were also active in abolitionist (anti-slavery) societies before and during the war. Some locations did not allow women to join abolitionist organizations.

2. Maine Christian Women’s Temperance Union (WCTU)
  - a. **Show** MMN item #39927. Temperance and prohibition were enormous issues in Maine from the mid-19<sup>th</sup> century to the first half of the 20<sup>th</sup> century. Portland mayor and Civil War general Neal Dow was one of the champions of prohibition, and his house on Congress Street in Portland remains the headquarters of the Maine Women’s Christian Temperance Union.
  - b. **Show** MMN item #16098. Temperance, in this instance, means abstinence from the consumption of alcohol. Women organized temperance groups and supported the cause for temperance at a time when alcohol was not only readily available in Maine but abundant to the point of rum breaks being part of a standard work day. Maine became the nation’s first dry state in 1851 (meaning no liquor could be bought or sold), and remained so until the repeal of prohibition in 1934. **Show** MMN item #15759. Prohibition was a difficult law to enforce, so temperance organizations such as the WCTU put their efforts into educating the public about the dangers of alcohol consumption.
  - c. **Show** MMN item # 11076. Lillian Stevens of Dover and Westbrook was elected president of the Maine WCTU in 1878, and president of the national WCTU in 1898. She also served as vice president of the World WCTU.
3. Woman suffrage
  - a. **Show** MMN item #13251. Another major cause that gained traction following the Civil War was woman suffrage (the ability for women to vote). Black men were given the vote following national abolition, and women, particularly those who had supported abolition, used this momentum to campaign for their own right to vote. Woman suffrage had been a political issue

since the American Revolution, with people speaking out for or against the idea and forming organizations in support of or in opposition to suffrage. In Maine, the campaign was often slowed by other, larger factors such as statehood and war support.

- b. **Show** MMN item #5471. Pro-suffragists were able to get a resolution for an amendment to Maine Governor Carl E. Milliken in 1917, but it was defeated on the floor of the Maine legislature in September of that year. Women (mainly white women) were granted national suffrage in 1920.
  - c. **Show** MMN item #20998. Though suffrage and anti-suffrage associations (with women and men on both sides of the issue) generally did not have their own headquarters buildings, town halls or Grange halls often served as gathering places or locations for lectures.
    - i. Granges were still more examples of organizations formed in the post-Civil War years, primarily founded in support of farming and other rural communities. Maine Granges, with halls built from the late 1800s to early 1900s, generally supported woman suffrage, prohibition, and other matters important to rural life such as free delivery to rural areas/farms, and parcel post.
- iii. Student organizations on college campuses
1. **Show** MMN item #7343. Communities organized around social, political, and other interests often form on college campuses, where either dedicated buildings are available for student use or students organize in other locations on campus. Because of the national voting age of 18, students have historically had the opportunity to become politically active for the first time in college.
  2. Civil Rights era
    - a. **Show** MMN item #12576. Maine students have taken part in protests and campaigns for several decades, and very prominently during the 1960s and 1970s. Franco-American students formed groups that helped keep their language and heritage alive at a time when speaking French (specifically Quebecois and Acadian French) was not allowed in school unless in a foreign language class (which emphasized European French). Black students took part in movements that pushed back against the housing crisis – a prominent issue that saw white landlords actively discriminating against prospective Black tenants. Wabanaki students have created and joined organizations supporting their language and traditions – the late 1970s and 1980s in particular was a decade that saw unrattified

Colonial treaties between Wabanaki communities and the Commonwealth of Massachusetts (later Maine) coming into the political forefront. And students from various backgrounds organized to protest the Vietnam War.

3. An example of a contemporary college campus building for student organizations in Maine is the Wabanaki Center at the University of Maine, Orono. Additionally, the University is located on Penobscot Homelands, Marsh Island; bilingual signage in Penobscot and English on the university campus reaffirms Penobscot sovereignty.
- e. What do groups do when they don't have a headquarters building?
- i. **Show** MMN items #12578 and #10222. Already we have seen some examples of communities that form despite a lack of a specific headquarters building. Abolition associations, suffrage leagues, and other groups often improvised their meeting locations, and members of the organizations would rotate hosting meetings at their own homes.
  - ii. **Discuss:** Why not have a prominent headquarters? Was it safer to meet more discretely? Why?

**V. Presentation Part C – Arts in Maine**

- a. *The arts can support and reflect many social, cultural, and individual identities within one or multiple communities.*
- b. **Show** MMN item #6835. **Discuss:** Is a museum a community building? Has this changed? What makes a museum (or does not make a museum) a community building?
- c. **Show** MMN item #66968. **Discuss:** Is a library a community building? Why or why not? What services does a public library provide?
- d. Community theatre
  - i. Opera houses
    1. Evolution from opera to movies to multiple community activities
      - a. **Show** MMN item #88040. Opera houses were generally host buildings for popular entertainments, which have included opera, musical theatre and revues, moving pictures, and public gatherings.
        - i. Maine was also the home state of nationally and internationally known opera stars:
          1. **Show** MMN item #17270. Lillian Nordica, born in Farmington in 1857 and trained in Milan. Her birthplace is now a museum dedicated to her life in the opera. She recorded with Columbia Phonograph (later Columbia Records) in the 1910s; 14 of her operatic recordings survive today.
          2. **Show** MMN item #104441. Lucy Nicolai, born on Indian Island in 1882, was the daughter of Penobscot leader and author Joseph Nicolai. She became famous as Princess Watahwaso,

her stage name as a performer in Wild West shows. Lucy and her husband Bruce Poolaw (Kiowa), whom she met on the theatre circuit, opened a tourist attraction on Indian Island. She was a mezzo-soprano who recorded with the Victor Talking Machine Company (later Victor Records); some of her recordings survive today. Later in life, Lucy returned to Indian Island where she was an active leader in education and voting rights.

3. **Show** MMN item #7204. Emma Eames, born in Shanghai in 1865, was raised in Portland and Bath. She toured throughout the world, but also performed in her home state of Maine, notably at the Building of the Arts in Bar Harbor. Few of her recordings survive, and she was reportedly unhappy with the way she sounded on the Victor Talking Machine studio recordings.
- b. Bath Opera House
    - i. **Show** MMN items #27952 and #29012. The opera house in Bath hosted traveling musical revues, local high school graduations, and even roller polo games.
      1. How is this an example of a community building?
  - c. Hartland Opera House
    - i. **Show** MMN item #77464. When the opera house in Hartland was completed in 1892, the Pittsfield Advertiser published a story reading, "Hartland has a public hall at last." The opera house also had rooms on the second floor for Masons and other fraternal organizations. When it burned down in 1897, it was immediately rebuilt. After 1912, it showed moving pictures. In 1959, it was repurposed as a town hall after a decision made by voters at a town meeting.
      1. How is this an example of a community building?
    - ii. Franco-American identity and the Lewiston-Auburn theatres
      1. **Show** MMN item #18880. Jean-Baptiste Couture, an immigrant from Quebec, was a Franco-American civic leader who translated operas into French, and staged, directed, and acted in them along with other members of the Lewiston Franco-American community.
      2. **Show** MMN items #18870 and #18874. Comic operas such as Gilbert & Sullivan's *H.M.S. Pinafore* were performed in French for the primarily French-speaking community members. One of the most popular operas

was *Les Cloches de Corneville*, revived in Lewiston as recently as the 1980s. The Music Hall in Lewiston was home to a number of performances.

3. **Discuss:** How did theatrical productions in a music hall help to preserve and celebrate cultural identity for this community?
- iii. Maine Fringe and Film Festivals today
  1. **Show** MMN item #29044. Maine is home to several community, amateur, and professional theatres, performed in by local talent and nationally and internationally known actors and singers. Maine is also home to Fringe festivals, which bring multiple groups into community buildings within one town to perform short (generally one hour or shorter) plays or revues for limited engagements in the summer.
  2. Maine Jewish Film Festival
    - a. **Show** MMN item #56910. Maine is also home to multiple film festivals, including the Maine Jewish Film Festival, which celebrates the work of Jewish artists living in Maine for Jewish and gentile communities, and gives a platform for the telling of Jewish stories.
      - i. **Discuss:** How is film an expression of community?

## VI. Presentation Part D – Inclusive vs. Exclusive

- a. **Define** *inclusive* and *exclusive*
- b. **Discuss:** What is an example of an inclusive organization or building? How does it promote its inclusivity?
  - i. For example, abolition societies in parts of Maine were made up of male and female, Black and white members. They all supported the same cause.
  - ii. **Show** MMN item # 20991. An example of an inclusive building is an opera house or Grange hall, which were locations for multiple kinds of events for different parts of the community.
- c. When is exclusivity helpful?
  - i. Celebrating common heritage/language/identity
    1. Language nights, outings for particular communities
      - a. **Show** MMN item #35750. Because Maine is home to multiple immigrant communities, and communities of particular cultural identities, people will often find common ground through language and background. This can take the form of language nights hosted at different locations, during which one (non-English) language is spoken to keep speakers in practice, or exclusive groups, such as the Thor Cycling group from the 19<sup>th</sup> century, formed by and for Danish immigrants to celebrate their commonalities.
    2. Revisit idea of Franco-American community theatres
      - a. **Show** MMN item #79374. Preservation of language and identity

- b. Exclusively performed in French – a younger member of the community seeing a play/opera in French could help them connect to their cultural identity
- d. When is exclusivity harmful?
  - i. Some exclusionary groups actively do or seek to harm members of other communities different from their own
    - 1. Revisit earlier issues of Masonic lodges actively trying to exclude Black members or not ratify a Black lodge
  - ii. What is *xenophobia*?
    - 1. Maine’s history with fear of “otherness”
      - a. **Show** MMN item #11639. Maine, like much of New England, was primarily colonized by English-speaking people. However, its geographic closeness to French Canada brought multiple fights between English (Protestant) and French (Catholic) communities. Such an issue is reflected in the expulsion of the Acadians, a French-speaking community, from their settlement by the English in 1755; it resulted in the deaths of thousands of Acadians and the spreading out of the Acadian community across multiple states and provinces. Maine lawmakers have also ignored petitions from Wabanaki communities, and redacted part of the state constitution in 1876, which removed obligations Maine had agreed to uphold between Wabanaki communities and the state upon separation from Massachusetts in 1820. Otherness is often promoted through stereotypes and misunderstanding, which can stoke fearmongering. Such stereotypes and misunderstandings can often be addressed and lessened by providing a space for disparaged communities to speak for themselves.
      - b. Puritan roots and fear of “devil in the wilderness”
        - i. **Show** MMN item #25627. Puritan colonists established settlements and missions based on the Doctrine of Christian Discovery of the late 15<sup>th</sup> century – a church doctrine that not only allowed but encouraged the subduing (and enslaving or killing) of non-Christian communities. Puritan ministers would preach against the devil, a very real and tangible problem for the people of their communities; because of the “unknown” forested areas and peoples already living in the areas being settled, Puritans would often equate Indigenous groups with devil worship, because they were not Christian. Further misunderstandings (including sanctioned ideas of “otherness” from Puritan leaders) led to land disputes and violence.

- ii. Maine resident George Burroughs was among the people accused of and executed for witchcraft in Salem Village, MA in 1692, due in part to his being an unordained minister, living in the wilderness, and having a dark complexion.
- c. The KKK and other overtly racist/xenophobic groups in Maine
  - i. **Show** MMN item #25109. Though Maine's chapters of the Ku Klux Klan, a white nationalist organization, were not as prominent as those in more densely populated areas, the state still saw its share of activity, particularly in the mid-19<sup>th</sup> century and the 1920s. KKK members, completely cloaked in white and hiding their faces, marched against Catholics (French and particularly Irish), as well as immigrants and People of Color. Klan members burned Catholic churches, and in the 1850s tarred and feathered a Catholic preacher from Ellsworth. The KKK generally accused non-Protestants of anti-Americanism, and sought to do harm against those communities while promoting an all-white, all-Protestant society. They purchased an auditorium for rallies in Portland in 1923.
  - ii. **Show** MMN item #5208. Maine was also home to a chapter of the "Know-Nothing Party," who were openly anti-Irish. The party was found responsible for the ransacking and burning of a Protestant church being rented by Irish Catholics in Bath in 1854. Nativists would often promote stereotypes to use Irish people as scapegoats.
- iii. **Discuss:** How can we identify and combat harmful behaviors toward certain groups within local communities and the community at large?
  - 1. **Discuss/Case Study:** Lewiston's Somali and Somali Bantu communities
    - a. **Show** MMN item #102682. Starting in the early 2000s, refugees fleeing violence in Somalia were relocated to Lewiston, a town which had previously seen influxes of immigrant groups from French Canada and Ireland. Despite some cultural and linguistic barriers, over time the refugees were welcomed into the community. New organizations were formed to help Somalians learn English and find jobs. Somali Bantu peoples (of a different ethnic group than native Somalians) also sought refuge in Lewiston.
    - b. **Show** MMN item #102760. In 2002, Lewiston mayor Laurier Raymond wrote a letter to a local paper trying to urge Somalians to stop coming to Lewiston, claiming the city had done all it could do. The community at large quickly organized

to show their support of the Somalian and Somali Bantu communities, forming the “Many and One Coalition.” The World Church of the Creator (WCOTC) and the Many and One Coalition held competing rallies on January 11, 2003. Turnouts indicated that the majority of Lewiston’s citizens supported tolerance, with 300 people attending the WCOTC rally, and an overflow crowd of up to 5,000 people at Many and One’s event.

**VII. Case Study: Building of Arts, Bar Harbor**

- a. Look at the history of the building and discuss why it might have failed, and how it might have succeeded. **Show** MMN items #21315, #18964, and #21194.
  - i. Bar Harbor is a popular destination for tourists and seasonal residents during the summer. The Building of Arts was built in 1907 in the Greek Revival style, by and for summer residents at a cost of roughly \$100,000.00. Summer residents in Bar Harbor were generally significantly more affluent than the year-round community. The building housed performances by Broadway and Hollywood stars, including Maine-raised and internationally known opera star Emma Eames. The building sat 300 people. An outdoor amphitheater for Grecian plays was also located on the premises.
  - ii. The building survived for 35 years, but had fallen into disrepair and was sold for a little over \$300 in 1943, with plans to be used as a summer theatre. It was sold again in 1947 and it burned down later that year in a fire that swept through much of the town; the decision was made not to rebuild it.
  - iii. Was the Building of Arts an inclusive or exclusive structure? Who was it designed for? What factors may have gone into its decline? What could have made it survive?

**VIII. Regroup:** Are there any other buildings in your town that you can identify as a community space beyond those named at the beginning?

**IX. Ending activity (individuals or groups):** Design a gathering space for the Maine community of the future.

- a. What are the needs of this community and what issue does this building help to solve? What activities are important? How will people connect? (E.g. People need to vote, so this could be a place where people can register to vote and learn about what is on the ballot in local elections. Or, people need to be entertained and enjoy the arts – what kind of building might support this need?)
  - i. Think about factors such as local politics, cultural and community identities, social interests and needs, and public education about important ideas and issues.
  - ii. Similar to opera houses, Grange halls, and YMCAs, see if your community building can fill more than one need. Consider how some community buildings such as fraternal lodges, theatres, and churches can be rented by different groups for meetings and events.



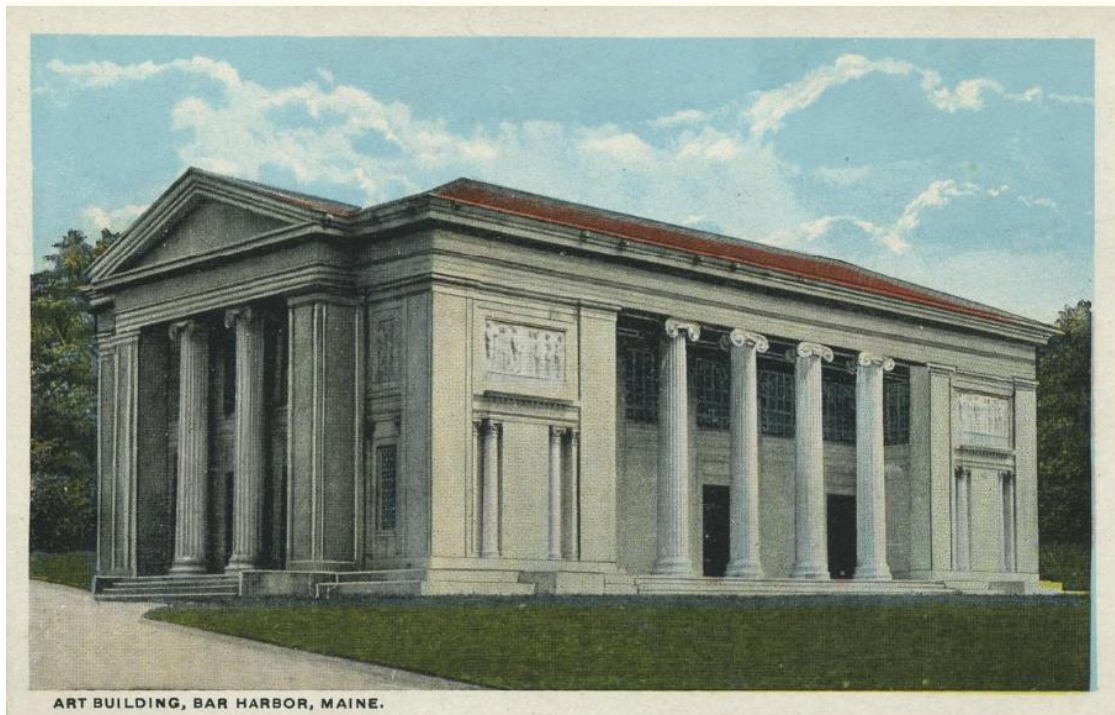
**Student Worksheet A – Brainstorm**

**What are your community buildings?**

- What buildings in your town would you consider to be community buildings and why?
- Who goes there/who is it meant for?
- Have you ever been? Why or why not?
- Does it cost anything to go there?
- How do you know it is a community building?
- In what ways do these places make themselves known as community buildings?

Use the space below to list and identify some of these spaces:

Student Worksheet B – Case Study: Bar Harbor Building of Arts



*Building of Arts, Bar Harbor, 1918*

*MMN item #21194*

- Bar Harbor is a popular destination for tourists and seasonal residents during the summer. The Building of Arts was built in 1907 in the Greek Revival style, by and for summer residents at a cost of roughly \$100,000.00. Summer residents in Bar Harbor were generally significantly more affluent than the year-round community. The building housed performances by Broadway and Hollywood stars, including Maine-raised and internationally known opera star Emma Eames. The building sat 300 people. An outdoor amphitheater for Grecian plays was also located on the premises.
- The building survived for 35 years, but had fallen into disrepair and was sold for a little over \$300 in 1943, with plans to be used as a summer theatre that did not come to fruition. It was sold again in 1947 and it burned down later that year in a fire that swept through much of the town; the decision was made not to rebuild it.
- ***Was the Building of Arts an inclusive or exclusive structure? Who was it designed for? What factors may have gone into its decline? What could have made it survive?*** Record your thoughts on a separate sheet of paper.

**Student Worksheet C – Design a Community Building**

- I. *Design a gathering space for the Maine community of the future.***
  - a. What are the needs of this community and what issue does this building help to solve?  
What activities are important? How will people connect?
    - i. Think about factors such as local politics, cultural and community identities, social interests and needs, and public education about important ideas and issues.
    - ii. Similar to opera houses, Grange halls, and YMCAs, see if your community building can fill more than one need. Consider how some community buildings such as fraternal lodges, theatres, and churches can be rented by different groups for meetings and events.

*Use the space below to record/sketch some ideas. Use extra paper if needed. Draw and/or describe your building on a separate sheet of paper.*

## Teacher Resources

**Tips for Acknowledging Indigenous Land/Water:** Acknowledgement is a relatively recent practice, and is ideally practiced as a respectful way to address the Indigenous inhabitants of what is now North America, acknowledge human and non-human relatives, address the ongoing effects of the structure of settler-colonialism, emphasize the importance of Indigenous sovereignty and self-governance, and help students be aware and conscientious of the fact that we are living on Wabanaki Homeland. Land/water acknowledgements are best developed through meaningful connections; acknowledge with respect and use a format that lets you speak from the heart. Making connections with neighbors of a Nation near to where you live is one of the best places to start when creating a land acknowledgement from the heart. Talk with your school administrators and colleagues about creating a land acknowledgement at the institutional level.

A great online resource with more information can be found here:

[https://drive.google.com/file/d/0B\\_CAYH4WUfQXTXo3MjZHRC00aig/view](https://drive.google.com/file/d/0B_CAYH4WUfQXTXo3MjZHRC00aig/view). For information about the nations nearest where you live/teach, a good starting point is the map at: <https://native-land.ca>

The peoples who live in what is now Maine and the surrounding regions are collectively the Wabanaki, or, “People of the Dawnland,” meaning those who see and greet the first light of the day. They share common oral histories and belong to Algonquian/Algonkian language groups, but have unique languages

**About the Wabanaki:** We encourage you and your school to reach out to the tribal communities in Maine to expand your learning. More information about the four federally-recognized tribal communities in Maine can be found here:

- The Aroostook Band of Micmacs: <http://www.micmac-nsn.gov/>
  - o Micmac Tribal Government: [http://micmac-nsn.gov/html/tribal\\_government.html](http://micmac-nsn.gov/html/tribal_government.html)
- The Houlton Band of Maliseets: <http://www.maliseets.com/index.htm>
  - o [Maliseet Tribal Government: http://www.maliseets.com/government.htm](http://www.maliseets.com/government.htm)
- The Penobscot Nation: <http://www.penobscotculture.com/>
  - o [Penobscot Tribal Government: http://www.penobscotculture.com/index.php/8-about/81-tribal-facts](http://www.penobscotculture.com/index.php/8-about/81-tribal-facts)
- The Passamaquoddy Tribe
  - o Indian Township (Motahkomikuk): <https://www.passamaquoddy.com/>
  - o Pleasant Point (Sipayik): <http://www.wabanaki.com/>
  - o [Passamaquoddy Tribal Government: http://www.wabanaki.com/wabanaki\\_new/chief\\_council.html](http://www.wabanaki.com/wabanaki_new/chief_council.html)
  - o Passamaquoddy Joint Tribal Council: [http://www.wabanaki.com/wabanaki\\_new/joint\\_council.html](http://www.wabanaki.com/wabanaki_new/joint_council.html)

The Abenaki are the fifth Wabanaki tribe today; however, the Abenaki are not a federally-recognized tribe as of 2019. Not all Tribal Nations that exist in North America today have received federal recognition. There are no tribes in New Hampshire or Vermont that, as of 2019, have received federal recognition, but four tribes in Vermont have received state recognition. Federal recognition provides a federal relationship between Indigenous sovereign nations and the US government. Tribal Nations throughout North America are sovereign nations, and actively work to maintain their self-governance.

Federal recognition is not related to Tribal Nation sovereignty; it affords certain rights to Indigenous peoples within the laws of the United States.

All of Maine's federally-recognized tribes own land base throughout the state as presented through treaties.

**About Maine Historical Society:** Maine Historical Society (MHS) is the third-oldest state historical society in the United States, following Massachusetts and New York, respectively. Founded in 1822, only two years after Maine separated from Massachusetts and became a free state as part of the Missouri Compromise, MHS today is headquartered at 489 Congress Street in Portland. The campus contains an office building and museum, the Brown Research Library (est. 1907), and the Wadsworth-Longfellow House, the childhood home of American poet Henry Wadsworth Longfellow. An enormous online database containing digitized images and objects from MHS's robust collection can be found online at Maine Memory Network: <https://www.mainememory.net/> Teachers can create free accounts on Maine Memory Network to save images to albums for classroom use.

MHS's mission: "The Maine Historical Society preserves the heritage and history of Maine: the stories of Maine people, the traditions of Maine communities, and the record of Maine's place in a changing world. Because an understanding of the past is vital to a healthy and progressive society, we collect, care for, and exhibit historical treasures; facilitate research into family, local, state, and national history; provide education programs that make history meaningful, accessible and enjoyable; and empower others to preserve and interpret the history of their communities and our state."

## Teacher Resources

Agnew, Aileen. "The Devil and the Wilderness," on Maine History Online.

<https://www.mainememory.net/sitebuilder/site/772/page/1181/display>

Barry, William David and Earle G. Shettleworth, Jr. "A Celebration of Skilled Artisans," on Maine History Online.

<https://www.mainememory.net/sitebuilder/site/1403/page/2058/display>

Boisvert, Donat. "Le Théâtre," on Maine History Online.

<https://www.mainememory.net/sitebuilder/site/225/page/484/display>

Dyer, Deborah. "Historical Record: Building of the Arts" in *Mount Desert Islander*, March 26, 2017. Text

from the March 1917 *Bar Harbor Times*. <https://www.mdislander.com/maine-news/historical-record-building-arts>

Maine Charitable Mechanics Association official website:

<https://www.mainecharitablemechanicassociation.com/>

Maine History Online: Culture and Community

<https://www.mainememory.net/sitebuilder/site/889/page/1300/display>

Maine History Online: The Civil War, 1850-1870.

<https://www.mainememory.net/sitebuilder/site/903/page/1314/display>

Rich, Paul and Marie Avila. "The Oddfellows of the Masonic Order." *Material Culture*, Vol. 36, No. 2, pp. 56-68. 2004.

Rude, Lisa Marie. "'What the Women of Maine Have Done:' Women's Wartime Work and Postwar Activism, 1860-1870." *Maine History*, Vol. 48, No. 1, pp. 86-105. 2014.

Sanford, Heather. "Rosaries, Disease, and Storehouse Keys: Jesuit Conversion Efforts in 17<sup>th</sup> Century Acadia." *Maine History*, Vol. 49, No. 2, pp. 205-224. 2015.

Schmidt, Alvin J. and Nicholas Babchuk. "The Unbrotherly Brotherhood: Discrimination in Fraternal Orders." *Phylon*, Vol. 34, No. 3, pp. 275-282. 1973.

Visual Thinking Strategies online: <https://vtshome.org/>

## Strand and Standard Information

- **Social Studies, Grades 6-8 – Civics & Government:** Students draw on concepts from civics and government to understand political systems, power, authority, governance, civic ideals and practices, and the role of citizens in the community, Maine, the United States, and the world.
  - o **Civics & Government 3:** *Students understand political and civic aspects of cultural diversity by: (F1) Explaining basic civic aspects of historical and/or current issues that involve unity and diversity in Maine, the United States, and other nations. (F2) Describing the political structures and civic responsibilities of the historic and current cultures of Maine, including Maine Native Americans. (D1) Explaining constitutional and political aspects of historical and/or current issues that involve unity and diversity in Maine, the United States, and other nations. (D2) Describing the political structures and civic responsibilities of the diverse historic and current cultures of the United States and the world.*
- **Social Studies, Grades 6-8 – History:** Students draw on concepts and processes using primary and secondary sources from history to develop historical perspective and understand issues of continuity and change in the community, Maine, the United States, and world.
  - o **History 1:** *Students understand major eras, major enduring themes, and historic influences in the history of Maine, the United States, and various regions of the world by: (F1) Explaining that history includes the study of past human experience based on available evidence from a variety of primary and secondary sources; and explaining how history can help one better understand and make informed decisions about the present and future. (F2) Identifying major historical eras, major enduring themes, turning points, events, consequences, and people in the history of Maine, the United States, and various regions of the world. (D1) Analyzing interpretations of historical events that are based on different perspectives and evidence from primary and secondary sources. (D2) Analyzing major historical eras, major enduring themes, turning points, events, consequences, and people in the history of Maine, the United States, and various regions of the world. (D3) Explaining the history of democratic ideals and constitutional principles and their importance in the history of the United States and the world. (D4) Making decisions related to the classroom, school, community, civic organization, Maine, or beyond; applying appropriate and relevant social studies knowledge and skills, including research skills, and other relevant information.*
  - o **History 2:** *Students understand historical aspects of unity and diversity in the community, the state, including Maine Native American communities, and the United States by: (F1) Explaining how both unity and diversity have played and continue to play important roles in the history of Maine and the United States. (F2) Identifying a variety of cultures through time, including comparisons of native and immigrant groups in the United States, and eastern and western societies in the world. (F3) Identifying major turning points and events in the history of Maine Native Americans and various historical and recent immigrant groups in Maine, the United States, and other cultures in the world. (D1) Explaining how both unity and diversity have played and continue to play important roles in the history of the world. (D2) Comparing a variety of cultures through*

*time, including comparisons of native and immigrant groups in the United States, and eastern and western societies in the world. (D3) Describing major turning points and events in the history of Maine Native Americans and various historical and recent immigrant groups in Maine, the United States, and other cultures in the world.*



**Teacher Resources – Assessment Rubric**

*Did the student meet the expectations of the lesson?*

Task	1 – Did Not Meet	2 – Partially Met	3 – Met	4 – Exceeded	Notes
Student can identify the four federally recognized Wabanaki communities.					
Student can discuss differences in inclusive and exclusive organizations/ establishments.					
Student can make connections between cultural identity and community.					
Student can discuss similarities and differences in community spaces of the past and present.					
Student participated respectfully in classroom discussion.					
Student gave thoughtful responses to the worksheets and activities and utilized critical thinking to draw conclusions and ideas.					

<p><b>Total Score and Notes:</b></p>
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