

Date completed: 08/16/2021

Title: Irish and Ulster Scots in Maine

Author: Kathleen Neumann

With thanks to and input from Matthew Jude Barker (independent scholar), Tilly Laskey (Curator, Maine Historical Society), and Jamie Rice (Deputy Director, Maine Historical Society).

School: Maine Historical Society

County: Cumberland

Email address: kneumann@mainehistory.org

Phone number: 207-774-1822

Content Areas: Social Studies

Strands and Standards: *See pages 10-11 for detailed Strand/Standard information*

- Social Studies, Grades 6-8: History 1 F1, F2, D2, D4; History 2 F1, F2, F3, D1, D2, D3
- Social Studies, Grades 9-Diploma: History 1 F1, F2, D2, D4; History 2 F1, F2

Duration: 1-5 days

Grade levels: 6-8; 9-12

Materials and Resources Required: computer, projector, access to [Maine Memory Network](#) (recommended to start a free account – students can gather additional sources into folders using an MMN account), [MMN Irish and Ulster Scots in Maine Lesson Plan slide show](#), note paper, pens/pencils

Summary/Overview: This lesson presents an overview of the history of the Irish and Ulster Scots/Scots Irish in Maine and the U.S., including some of the factors that led to their immigration to the U.S., a look into the prejudice and discrimination many Irish and Ulster Scots/Scots Irish experienced, and the contributions of Irish and Ulster Scots/Scots Irish to community life and culture in Maine.

Essential questions:

- What does it mean to be an immigrant?
- What were some of the factors that led to Ulster Scots and Irish immigration to North America?
- What were some of the struggles and obstacles of starting a new life in a Maine for Ulster Scots and Irish immigrants?
- In what ways have Ulster Scots and Irish immigrants and their descendants contributed to community life and culture in Maine?

Objectives:

- Students will be able to identify and describe factors that led to Ulster Scots and Irish immigration to the U.S.
- Students will be able to define prejudice and discrimination and the impact it can have on immigrants.

- Students will be able to identify and describe the ways in which Ulster Scots and Irish immigrants and their descendants have contributed to community life and culture in Maine.
- Students will answer questions about information from secondary and primary sources through close looking and hypothesizing.
- Students will examine and analyze primary source documents, art, and objects, and use the sources provided to draw informed conclusions and ask informed questions about the Ulster Scots and Irish community in Maine and the United States.

Vocabulary: immigrant(s); Christianity; indentured servant; blight; prejudice; discrimination; chain migration;

Steps:

Presentation:

1. 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.
2. Share and discuss the following history/background of the Ulster Scots/Scots Irish and Irish in the U.S. and Maine with students, showing them images from the accompanying [slide show](#). Ask students to take notes and encourage them to record and/or share their thoughts and questions. As appropriate, take time to examine the slide show images to discuss each historical item and its connection to the history being explored. Acknowledge that this is a history and community that has roots going back centuries in Maine and one that some of students may already be familiar with and may themselves be a part of.
3. Acknowledge that it would be impossible to cover every aspect of the history of the Irish in Maine in just one lesson over one to several days and that the stories of Ulster Scots/Scots Irish and Irish in Maine should not and will not be confined to one lesson; it is a topic and a community students will encounter multiple times as they study history. This lesson can serve as an introduction to or review of the topic, as a resource to return to and use throughout a curriculum or unit of study, and as jumping off point for researching a variety of stories in conjunction with a curriculum that explores the many different stories of the many different people who have called what is now Maine their home for thousands of years.
 - a. Ulster Scots/Scots Irish and Irish people have been in Maine for more than 300 years. The first Ulster Scots/Scots Irish and Irish people came to what is today New England as immigrants in the 1600s. An **immigrant** is a person who comes to live permanently in a foreign country. Lieutenant Thaddeus Clark was the first known Irishman to settle in Maine in 1662, in what is now Portland. Between 1629 and 1640, 20,000 people crossed the Atlantic to North America, many of them Irish Catholics and Ulster Scots/Scots Irish Protestants. Protestants and Catholics are both branches of **Christianity**, a monotheistic religion based on the life, death, and teachings of Jesus of Nazareth, but the branches have some different beliefs. For example, Protestants reject the leadership of the pope. There are also several branches of Protestantism; most of the Ulster Scots/Scots Irish were Presbyterian. In Massachusetts and the province of Maine, it was the Puritans –

Protestants who wanted to simplify and change the Church of England – who were in charge. The Irish and Ulster Scots/Scots Irish alike came to North America to escape poverty, crop failures, religious persecution, and in hopes of purchasing land, finding economic success, and having a better quality of life. Many of the Irish immigrants were indentured servants. An **indentured servant** was a worker who had a contract with an employer for a certain length of time, typically three to seven years. In exchange, the employer would usually provide for the cost of transportation to North America as well as food, clothing, tools, a place to live, and sometimes land for the servant. The servant was often expected to do very hard labor and was treated like and thought of as an enslaved person. (slide images: [Indenture agreement, William Bayley to Joseph Quimby, 1774](#) - this is not specifically an indenture of an Irish immigrant nor of an indenture agreement in exchange for passage to North America, but is suggested simply as one example of an indenture agreement to give a sense of what an indenture contract might look like, the language it might include, etc.)

b. Ulster Scots/Scots Irish and Irish people often faced discrimination from their fellow immigrants, the English Puritans. The Ulster Scots/Scots Irish were Scottish Protestants who moved to Ulster, Ireland at the encouragement of King James I in the 16th century as a colonizing effort on behalf of the English crown to take over Ireland. As a group, the Ulster Scots did well in the textile manufacturing business and prospered in Ireland for several generations until the English government banned the export of wool in 1698. In 1718 the Ulster Scots came to an agreement with Massachusetts Governor Samuel Shute to settle what is now Maine, and to "hold back" the Native people, who had wiped out English settlements along Maine's coast during King Philip's War. Because Ulster Scots were seen as a "buffer" between English settlements and Native peoples and because they and the Puritans were both Protestants, the Puritans were generally more tolerant of the Ulster Scots than they were of Catholic Irish immigrants, but they did not always get along; Ulster Scots were sometimes forced by Puritans to leave certain areas, to register with Puritan officials when they came to a town, and they experienced violence and vandalism against their Presbyterian churches. English Puritans viewed Catholics as dangerous and uncivilized heathens, similar to how they viewed the Indigenous peoples of North America like the Wabanaki Nations. In Massachusetts, Catholics were often banned from practicing their religion, and they were banned from owning property or conducting business unless they swore an Oath of Allegiance to the Puritan faith. (slide images: [Reproduction of 1620 Charter from King James I to the Council for New England, 1885](#); [Map of Brunswick, 1725](#))

c. The Irish came to Maine in large numbers for a hundred years, from the 1820s until the 1920s, especially during the Great Irish Potato Famine, 1845-51. Famines in Ireland between 1817 and 1880 intensified emigration. In the 1800s Ireland was ruled by Great Britain and a lot of the land in Ireland was owned by wealthy British landlords. To pay rent to live on and farm the land, Irish tenants sold most of the crops they grew and the livestock they raised and relied on potatoes for their own survival. Between 1845-1849 a **blight** (plant disease) left the potato crop unfit to eat. The British government did little to help those suffering and during the Irish Potato Famine (an Gorta Mor, the Great

Hunger in Irish) about 1 – 1.5 million Irish people died from starvation while another 2 million fled Ireland. As more and more Irish immigrants came to the U.S., **prejudice** (assumptions or opinions about someone simply based on that person's membership to a particular group such as ethnicity, gender, or religion) and **discrimination** (unjust and unfair treatment of people on the grounds of characteristics such as race, age, sex, or sexual orientation) against them grew. Newspaper reports described Irish sections of Maine cities, like Gorham's Corner in Portland and "Dublin" in Bangor, as filthy and unruly. In 1854, a mob in Bath burned the building being used as the Catholic Church and ravaged the homes of Irish Catholics. The mid-nineteenth century was also a time of economic and social change in the U.S. with immigrants competing for jobs with people born in the U.S. In response to the rise in Irish immigration, a new political party formed called the American Party or "Nativists", and later the "Know Nothings"—the precursors to the Ku Klux Klan. The name Know Nothings came from the party's secretive nature; when a party member was asked about the group's activities, he was supposed to say "I know nothing about it." The Know Nothings used the Irish as scapegoats for society's problems, calling for restrictions on immigration and for laws prohibiting people born outside the U.S. from holding public office. In Berwick in 1853, three Irish immigrants, John Waters, James Waters, and Daniel Scannell, fought with and killed a local man, Lewis Maxwell. That night, a mob described by the *Eclectic Weekly* newspaper as over one thousand people responded by marching to the Irish settlement, where they evicted the Irish residents and demolished their homes. The *Eastern Star* article, published in Biddeford, balanced the news: *Amid the multitude of contradictory rumors, it is almost impossible to get at the true state of the facts in this sad affair. But this much is very evident, that the murder happened in the midst of a general fight, growing out of Grog-shops and the bitter hatred that some Yankees find it necessary to bear toward the Irish.* Three Catholic churches in Maine, in Bath, Lewiston, and Ellsworth, were destroyed by nativist arsonists, members of the Know-Nothings. In the late 1800s, as White, non-English immigrants like the Irish flooded into America, descendants of the 102 passengers who sailed on the Mayflower in 1620 were eager to establish their standing as the first settlers of the "new world" and to distinguish themselves as superior to the incoming immigrants. The General Society of Mayflower Descendants — commonly called the Mayflower Society — was established in 1897. It is a hereditary organization of individuals who have documented their descent from one or more of the Mayflower Pilgrims. This society set the descendants of the Pilgrims—some 277 years later—above other immigrants. (slide images: [Letter from Committee of Bangor, 1832](#); [Third phase, burning of Old South Church, Bath, 1854](#))

Pause to review some of the essential questions with students - ***What does it mean to be an immigrant? What were some of the factors that led to Irish immigration to the North America?*** – and check if they have questions they would like to ask or observations they would like to make.

d. Most Irish immigrants arriving in Maine in the 1800s moved to urban areas and worked in a variety of industries, including as laborers in factories, dockworkers in busy ports, stonecutters in quarries, and domestics in family homes and hotels. John Bundy

Brown's sugar factory, located close to one of Portland's large Irish neighborhoods, employed Irish workers--recruiting them from New York--as did the Portland Company, which produced locomotives, railroad cars, and ship engines. Working on the docks as a longshoreman was difficult, unsteady, and the winter weather could be brutal. Portland became linked to Montreal by railroad in 1853 and that same year more and more large steamships arrived in Portland in the winter, giving the longshore laborers steady and eventually better paying work. The Irish also worked to help build the railroads and continue to be employed as railroad workers for a hundred years. Once an immigrant began to earn a steady living, he or she might be able to help other family members come to the U.S. through a process known as **chain migration**; one family member arrived and paved the way for others to join, usually by sending "money from America" to help with the cost of passage. (slide images: [Canal workers, Lewiston, ca. 1900](#); [Long Wharf, Portland, ca. 1890](#); [J.B. Brown's Portland Sugar House, Portland, ca. 1850](#); [Shop floor, Portland Company, ca 1900](#))

e. Faced with discrimination, exclusion, and difficult working conditions, Irish Americans came together to help and support each other. They played active roles in organizations like trade unions. The largely Irish Portland Longshoreman's Benevolent Society formed to "insure their private as well as general interests and protect themselves from arbitrary employers." However, these groups themselves could sometimes be discriminatory; one of the bylaws of the PLSBS stated that "No colored man shall be a member of this society." Some Irish-Americans in Maine joined the Fenian movement, known officially as the Irish Republican Brotherhood, with the goal of creating an independent Ireland free from British rule. They planned to help the Irish cause by invading British-owned Canada, but nothing really ever came of this plan. Churches were also centers of Irish communities and neighborhoods. In 1853, Blessed Pope Pius IX created the Diocese of Portland, then comprising of the states of New Hampshire and Maine. In 1855 the diocese's first bishop, David W. Bacon arrived in Portland. During his time as bishop the first Catholic schools were established in Portland, Bangor, and North Whitefield and the Cathedral of the Immaculate Conception, its chapel, and the Cathedral Residence were finally opened in 1869. Portland's second bishop, James Augustine Healy, was born in Macon, Georgia, the son of an Irish immigrant cotton planter, Michael Healy and his wife, Mary Eliza Clark, an enslaved Black woman. Healy and his siblings were enslaved persons under Georgia's law. Healy is now recognized as the first African-American bishop ordained in the U.S. and he oversaw the founding of numerous parishes and Catholic schools in Maine, as well as several hospitals and orphanages. (slide images: [Portland Longshoremans Benevolent Society bylaws, 1881](#); [James A. Healy, Portland, ca. 1885](#))

f. The Ku Klux Klan (KKK) is a white supremacist terrorist group that was first formed after the Civil War and that used violence and intimidation to take away the rights of African Americans. By the 1920s, the KKK was also actively working against and spreading hatred for immigrants, Jews, and Catholics. In Maine, the Klan held parades and gatherings, campaigned for politicians who shared their beliefs, and worked for legislation that would limit religious freedom. By 1923, the Klan reportedly had

statewide membership of 150,000, or 23 percent of Maine's population. The Klan saw a decline in membership and became less visible by 1930, but never completely left Maine; in 2017 the Ku Klux Klan left neighborhood watch recruiting flyers in Freeport and Augusta. In the 1930s, bankers and real estate agents in Portland discriminated against Catholics and Jews through the practice of "redlining." They defined neighborhoods with a significant "foreign-born, negro, or lower grade population" as "hazardous". This meant that homeowners in those neighborhoods could not get mortgages or other property-based loans. (slide images: [Ku Klux Klan procession, Portland, ca. 1923](#); [Redline map of Portland and South Portland, 1935](#))

g. Over time, many Irish Americans found success in more skilled occupations such as police officers, fire fighters, and teachers. The children and grandchildren of Irish immigrants were on average better educated than and made more money than their parents. More and more Irish Americans and aspects of Irish culture have left an impact on and made contributions to American culture. John Feeney was born to Irish immigrant parents in 1894 in Cape Elizabeth. He attended Portland High School and later moved to California to work for his brother Francis Ford (Frank Feeney), a prominent director and actor at the time. John became an actor and film director under the name John Ford. Feeney/Ford is best remembered today as the director of *Stagecoach* (1939), *The Searchers* (1940), *The Grapes of Wrath* (1940), *How Green Was My Valley* (1941), *The Quiet Man* (1952), and *The Man Who Shot Liberty Vallance* (1956) among many others. He was the recipient of six Academy Awards including four for Best Director. Irish Americans made their way into politics, first in local elections and later at the state and national level. George Mitchell, a grandson of Irish immigrants, was born in Waterville in 1933. He attended Bowdoin College, served in the U.S. Army, and studied law at the Georgetown University Law Center. He worked as a lawyer, assistant county attorney for Cumberland County, and United States Attorney for Maine before serving as a U.S. Senator from 1980 – 1995. Mitchell then served as the United States Special Envoy for Northern Ireland under President Bill Clinton from 1995 to 2001 and helped broker the 1998 Good Friday Agreement, bringing lasting peace to Northern Ireland. For his involvement in the Northern Ireland peace negotiations, Mitchell was awarded the Liberty Medal in 1998 and the Presidential Medal of Freedom in 1999. Observations of St. Patrick's Day are a popular and recognizable symbol and celebration of Irish people and culture in the U.S. St. Patrick's Day is both a cultural and religious celebration held on March 17 marking the death of St. Patrick, the patron saint of Ireland. In 2019, about 32 million Americans (or almost 10% of the U.S. population) identified as being Irish. (slide images: [Portland police officer John Newell, ca. 1915](#); [George J. Mitchell in 1979](#); [John Ford, movie director, ca. 1920](#))

Pause to review some of the essential questions with students - ***What were some of the struggles and obstacles of starting a new life in a Maine for Irish immigrants? In what ways have Irish immigrants and their descendants contributed to community life and culture in Maine?***— and check if they have questions they would like to ask or observations they would like to make.

4. Check for student understanding with review questions:

Review Questions:

1. What did it mean to be an indentured servant?
2. Describe the famine of 1845-1849 and its impact on the Irish people.
3. What is chain migration?
4. What was “redlining” and how did it affect Irish immigrants?
5. Describe the work of George Mitchell.

Suggested: research and further exploration activities

1. Ask students to consider what they have learned/already know and to use primary sources available on Maine Memory Network and the Library of Congress to answer the question *“How did Irish people in Maine build better lives for their families and community? In what ways have Irish Americans contributed to community life and culture in Maine and the U.S.?”*
2. Ask students to use Maine Memory Network to explore the stories of the Irish dockworkers and longshoremen of Portland and create a classroom exhibit about their experiences.
3. As a class, study how St. Patrick’s Day is celebrated in the U.S. and in Ireland. Ask students to share how and when they mark holidays and family celebrations in their home or community.

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 unceded Native Homelands. 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.

Great online resources with more information can be found here:

- https://drive.google.com/file/d/0B_CAyH4WUfQXTXo3MjZHRC00aig/view
- <https://native-land.ca/resources/territory-acknowledgement/>

- https://d3n8a8pro7vhmx.cloudfront.net/mainewabanakireach/pages/1311/attachments/original/1617062949/Land_Acknowledgment_Resources_2021.pdf?1617062949.

For information about the Nations nearest where you live/teach, a good starting point is the map at: <https://native-land.ca>

What we know of as “Maine” today is part of the unceded Homelands of the Wabanaki peoples. “Wabanaki” translates into English as the “Dawnland,” with the Wabanaki peoples being the 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 Wabanaki Nations: We encourage you and your school to reach out to the Native 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/>
 - Micmac Tribal Government: http://micmac-nsn.gov/html/tribal_government.html
- The Houlton Band of Maliseets: <http://www.maliseets.com/index.htm>
 - Maliseet Tribal Government: <http://www.maliseets.com/government.htm>
- The Penobscot Nation: <http://www.penobscotculture.com/>
 - Penobscot Tribal Government: <http://www.penobscotculture.com/index.php/8-%20about/81-tribal-facts>
- The Passamaquoddy Tribe
 - Indian Township (Motahkomikuk): <https://www.passamaquoddy.com/>
 - Pleasant Point (Sipayik): <http://www.wabanaki.com/>
 - Passamaquoddy Tribal Government: http://www.wabanaki.com/wabanaki_new/chief_council.html
 - Passamaquoddy Joint Tribal Council: 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 2021. Not all Tribal Nations that exist in North America today have received federal recognition, and not all Native Nations seek federal recognition but this does not diminish their sovereignty. 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 MHS: Healthcare History Page 17 of 19 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. It is important to recognize that not all Wabanaki people live in what is now Maine, and not all Indigenous peoples living in

what is now Maine today are Wabanaki. Native and non-Native people alike live throughout Maine, the United States, Canada, and countries around the world. Maine as we know it today exists within unceded Wabanaki Homelands; the federally-recognized tribal communities in Maine own trust land 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."

Exhibits: [Begin Again: reckoning with intolerance in Maine](#); [400 Years of New Mainers](#); [Irish Immigrants in Nineteenth Century Maine](#); [The Irish on the Docks of Portland](#); [The Nativist Klan](#); [Pigeon's Mainer Project](#)

My Maine Stories: [Anti-immigrant violence](#)

Primary Sources: [Maine Memory Network](#); [Library of Congress](#)

Videos and Podcasts: [Historian's Forum: Ulster Scots](#); [Portland's Irish and Civil War](#); [The Irish of Portland, Maine: A History of Forest City Hibernians](#); [Involuntary Americans: Scottish Prisoners in Early Colonial Maine](#)

Publications: *The Irish of Portland Maine: A History of Forest City Hibernians* by Matthew Jude Barker (The History Press, 2014); *They Change Their Sky: The Irish in Maine* by Michael Connolly (University of Maine, 2004); *Seated by the Sea: The Maritime History of Portland, Maine, and Its Irish Longshoremen* by Michael Connolly (University Press of Florida, 2010).

Organizations: [Maine Irish Heritage Center](#); [Maine Ulster Scots Project](#)

Strands and Standards:

Social Studies – History, 6-8: 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 the world.

- **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. **(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. **(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.
- **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.

Social Studies 9-Diploma – 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 the world.

- **History 1:** Students understand major eras, major enduring themes, and historic influences in United States and world history, including the roots of democratic philosophy, ideals, and institutions in the world by: **(F1)** Explaining that history includes the study of the past based on the examination of a variety of primary and secondary sources and how history can help one better understand and make informed decisions about the present and future. **(F2)** Analyzing and critiquing major historical eras: major enduring themes, turning points, events, consequences, and people in the history of the United States and the implications for the present and future. **(D2)** Analyzing and critiquing major historical eras: major enduring themes, turning points, events, consequences, and people in the history of the world and the implications for the present and future. **(D4)** Making a decision related to the classroom, school, community, civic organization, Maine, United States, or international

entity by applying appropriate and relevant social studies knowledge and skills, including research skills, ethical reasoning skills, and other relevant information.

- **History 2:** Students understand historical aspects of unity and diversity in the United States, the world, and Native American communities by: **(F1)** Identifying and critiquing issues characterized by unity and diversity in the history of the United States, and describing their effects, using primary and secondary sources. **(F2)** Identifying and analyzing major turning points and events in the history of Native Americans and various historical and recent immigrant groups in the United States, making use of primary and secondary sources.