

First Graders' Historical Inquiry into Thanksgiving, The World's Most Famous Potluck

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PRIMARY ELEMENTARY STUDENTS are learning to read as they make sense of the world. Social studies can be at the core of elementary curricula.¹ Instruction in the early grades, however, is frequently content-driven, routinized, and teacher-centered.² Writing tasks rightly center on penmanship and learning cursive, yet are often detached from reading and critical thinking. If not taught to scrutinize and think critically as they read, young learners simply decode the prose left to right, top to bottom, as they read to comprehend; close reading—like critical thinking and historical thinking—can and must be developed.³ Young children can engage in close reading, critical thinking, and historical thinking when age-appropriate texts are coupled with discipline-specific tasks.⁴ Such cognition prepares students to make informed, evidence-based decisions, which is necessary for future democratic citizenship.⁵

Prior knowledge is an impediment, though. Primary elementary learners simply do not have much of a historical schema. Teachers must carefully select historical topics, eras, and figures. Thanksgiving, history's most famous potluck, is uniquely present in American children's minds. More myth than history, the

oft-told story memorialized in public consciousness, popular culture, and history-based curricula diverges curiously from the historical record.⁶ No one would expect high schoolers—much less first graders—to read the scholarship surrounding the First Thanksgiving, the preceding events, and the resultant implications of contact and conflict.⁷ Because of primary elementary students' familiarity with Thanksgiving, this particular topic provides an entry for historical inquiry. Young learners will likely be fascinated by the disparity between fable and fact—even the participants' names and the food they ate are askew.

Thanksgiving in History

The history associated with what is commonly termed "Thanksgiving" is fascinating.⁸ Pilgrims called themselves "Puritans," "Separatists," "Leideners," and "Saints." These religious Puritans, political Separatists, and geographic Leideners (so named after their relocation to Leiden, Holland) generally called themselves Saints—not Pilgrims—and they comprised half the colony. "Strangers"—as Saints called the other half onboard the *Mayflower*—were laborers untied to the Saints' church who often called themselves "Adventurers." Strangers or Adventurers were accepted, but did not socialize with the Saints. Viewed from the distance of the twenty-first century, they collectively appear as colonists. As a descriptor, the terms "settlers" or "colonists" combine two groups of people that would not themselves merge. However, as terms, settler and colonist do not have the enchanting ring of Strangers and Adventurers, or Separatists, Saints, Leideners, and Puritans.

King James' early seventeenth-century religious decrees sparked the Saints' interest in relocation, but they did not flee to the New World to avoid English persecution. They first moved in 1609 to Leiden (or Leyden), Holland, a land long known for religious tolerance. The Separatists abhorred the diversity that flourished in a tolerant society and detested the decline of English norms and Puritan traditions. After a decade as Leideners, a small portion of the Separatists left Holland to return to England for a collaborative, politically triangulated venture. King James and (innumerable) investors wanted a New World foothold to compete with the Dutch settlement of New Amsterdam (or what would become Manhattan)

along the Hudson River. The Saints wanted an isolated, self-regulating outpost with protection from the English flag. Interested in a potential windfall, the King and merchants sought opportunists—whether Saint or Stranger—willing to build a New World colony.

Pilgrims (an admitted misnomer) benefitted tremendously from circumstances that preceded them. The colonists landed near what were erstwhile Native American⁹ towns, abandoned villages that were once part of the Wampanoag confederation (or the People of the Dawn or People of First Light). The previous inhabitants either died from diseases—smallpox, tuberculosis, or some combination—or fled, unintentionally spreading infection. The Wampanoags were unable to resist the embryonic English colony. The settlers were entirely unprepared for winter, hard labor, and novel flora and fauna. After experiencing death, disease, and starvation, the colony was halved.

Spring brought both aspirations and assistance. Samoset, of the Abnaki tribe in present-day Maine, spoke with the Saints in the broken English he learned from previous fur traders. Days later, Samoset brought Massasoit, for his leadership, and Tisquantum, for language skills, to meet the Leideners. Massasoit was grand sachem, or intertribal chief, of the Wampanoag confederation. Tisquantum, known now by the Anglicized, diminutive Squanto, had a strong command of the English language. Originally of the Patuxet tribe of the Wampanoag confederation, Tisquantum learned English after being abducted and taken to Europe. Tisquantum escaped captivity, returned to his homeland via a fur trade expedition, found no survivors among the remains of his Patuxet village, and sought security among the Wampanoag, of which Massasoit was chief. Massasoit distrusted Tisquantum, perhaps because of an unrecorded incident in Tisquantum's history, Tisquantum's itinerant past in which he collaborated with Europeans to travel back to his (now abandoned) Patuxet town, or some combination of reasons. Massasoit, for surreptitious reasons, encouraged Tisquantum to educate the colonists about farming, fishing, and hunting in and along what is today Massachusetts. In this way, Massasoit used Tisquantum's communication skills to forge an alliance with the Saints and Strangers, a pragmatic choice without historical precedent. Massasoit's Wampanoag confederation was decimated, but not destroyed, by disease; they were precariously positioned near stronger, healthier, and unfriendly tribes. Massasoit sought

the stabilizing protection of the colonists' strength and weaponry. Collaboration heralded a bountiful harvest and harmony, which was celebrated in what is now called the First Thanksgiving. The potluck included recognizable items, like pumpkin, squash, and ham, but also items that seem surprising and unusual, like waterfowl, venison, lobster, clams, mussels, bass, oysters, duck, geese, and swan. There was more North Atlantic scrod than turkey at the potluck that no one present called Thanksgiving.

Over the ensuing years, hostility replaced harmony as English poured into the land. Peace was soon lost in various intermittent conflicts. In the Pequot War of 1637-1638, Puritans violently secured the area surrounding what they deemed their godly colony to fulfill their narrative of divine right.¹⁰ Not all Saints, however, engaged in brutality and zealotry. Roger Williams, a Puritan minister who went from Massachusetts Bay Colony exile to Providence Plantation founder, argued that peoples of disparate faiths could live in civil peace and the "sword of the Lord" was spiritual and should never be used for civil ends or with violent means.¹¹ The Pequot War was comparably small when juxtaposed with the totality of King Philip's War, a half-century later.¹² Historians' understandings of the context and corollaries of the First Thanksgiving are distinct from the tales told in school and the myths mentioned at the Thanksgiving dinner table.

Thanksgiving in History Curricula

The inclusion and representation of the culture, history, and modern concerns of Native Americans are problematic at best, and woefully inadequate at worst. An extensive study of United States history standards across the country revealed glaring gaps in nearly every state.¹³ Social studies textbooks, whether intended for elementary or high school students, are meager in their Indigenous integrations.¹⁴ Trade books provide engaging narratives, yet are largely misrepresentative of Native Americans' history and culture;¹⁵ elementary-level trade books are particularly inconsistent in their depictions of the events and people surrounding the Wampanoags and English colonists' potluck.¹⁶ Recognizing a convergence of empirical findings originating from diverse inquiries, the National Council for the Social Studies recently released a position statement

to affirm the “creation and implementation of social studies curricula that explicitly present and emphasize accurate narratives of the lives, experiences, and histories of Indigenous Peoples.”¹⁷ Teachers, though, need engaging, age-appropriate curricular resources. No one would expect primary elementary students to read the latest historical scholarship or interrogate primary sources written centuries ago and in cursive, no less.

Textbooks, trade books, and primary sources are the most convenient options. Textbook narratives are often void of rich details and engaging narratives. *Discovering Our Past: A History of the United States* (2014) details the economics of mercantilism and the politics in Europe of North American colonies more than the social history associated this famous potluck. In this text, a map and a modern drawing of a boat precedes superficial details about Separatists, Samoset, and (the problematic) Squanto before noting, “In the fall of 1621, the Pilgrims included their new Wampanoag friends in a feast of thanksgiving.”¹⁸ Authors of *The United States: Making a New Nation* (2009) bring elementary readers from England to the Netherlands to Plymouth in what amounts to a page of details with engaging artistic renderings that are misleadingly *not* contemporaneous to the Saints of Plimoth Colony.¹⁹ High school textbooks range from being rich in political and civic detail about the Mayflower Compact and the origins of representation,²⁰ tangential about if the Pilgrims actually landed on Plymouth Rock (fun fact: no!),²¹ or surprisingly scant in detail about Indigenous peoples, like not using the name Wampanoag and referring to the grand sachem Massasoit as “Chief,”²² to offer a few examples. Critiques of textbooks ignore their goal of a comprehensive narrative, which some contend is an unworthy aim because the single narrative projects a misleadingly authoritative voice.²³

Young learners can think critically and historically, if given age-appropriate texts and discipline-specific tasks.²⁴ Teachers could select the engaging narratives of history-based trade books and ensure these secondary sources have accessible prose and syntax. Primary sources can be modified in length and language with prompts to guide close reading and critical thinking.²⁵ Research on the historical representation of Thanksgiving within elementary-level trade books, which also suggested Library of Congress primary sources as supplements, informed this study.²⁶

Thanksgiving in the Elementary History Classroom

For this study, the researcher along with first grade teacher, Miss Sigler (all names are pseudonyms), worked closely developing the curricular materials (see **Appendix A** for Selected Secondary Texts and **Appendix B** for Selected Primary Texts). The researcher did not teach or meet the students, but was a resource and conversed (sometimes daily) with Miss Sigler about the content, scaffolding, and students' responses. Miss Sigler's teacher aide assisted with detailed notes on students' comments, questions, concerns, and responses to the material and activities. As this inquiry was full of novel texts and tasks, Miss Sigler wanted to be keenly aware of students' curiosities and confusions in order to adjust accordingly.

On the first day of instruction, Miss Sigler used a PowerPoint presentation to gauge student understandings of the word "history." She presented the concept of history to the six- and seven-year olds ("What is history? History is events and people from the past that are connected somehow.") and noted how disagreements in interpretation and meaning arise ("History is a big story, or lots of little stories...told by different people. Sometimes, different people say different things about the same event."). To make these abstract concepts tangible for young learners, images of children playing were displayed. The teacher said:

Imagine if one child got up to get a drink, came back, and realized another child had taken the toy she was playing with. She didn't own the toy. She was playing with it. And, she got up. A teacher might then hear:

"Hey, I was playing with that."

"But you got up and left it."

Who is right? In a way, they both are right...even if they disagree. They have different *perspectives* or *views*, even if they are both right.

Miss Sigler encouraged her first graders to ask questions and share ideas about perspectives. Then she presented the role of perspective in historians' work. The PowerPoint had images of disagreement and conflict to complement the concept of perspective. Miss Sigler said:

Sometimes, principals and teachers and kids have to solve a disagreement. How do they do this? They listen to all sides to

consider everything, ask questions to see which one seems more believable, and other things, right? Historians do that. *They carefully read what all sorts of people said about something they saw in the past.* Sometimes these people disagree. The historian has to figure out who is telling the truth. *How do they do this?*

Miss Sigler cheered students who shared ideas and answered questions about perspective. She introduced the concept of a primary source and guided dialogue towards recognition that different perspectives appear in different primary evidence. Miss Sigler also noted limitations to the sources of information:

You can learn different things from different people. If you wanted to learn about children, what will you find out if you ask the bus driver? How about if you asked their teacher? What can you learn from the recess monitor that you can't learn from a lunch lady? What can you learn from a lunch lady that you can't learn from the recess monitor? *Do you see how different people have different things to tell you?* Does the principal know *everything*? Or just *most* things? Does anyone know everything for sure?

Historians look at lots of different sources of information. Some are from books. Others are from images, like photographs or art. Still others are from letters or newspapers or things that were written. These are primary sources. And, the whole time, historians remember that no one knows everything and sometimes people don't tell the *whole* truth.

Miss Sigler then talked about a new inquiry. Students were going to examine the First Thanksgiving as if they were historians. They would examine, she told them, both secondary sources and primary sources. In doing so, they would discover all sorts new things.

Reading and Writing about Secondary Sources

Miss Sigler, on the first day of this unit, shared the covers of various Thanksgiving-based books (see **Appendix A**). She asked, "What do you think we will find in these books?" Her query elicited comments that revealed students' background knowledge of, associations with, and excited anticipation for Thanksgiving. Talk centered on tasty foods, family gatherings, televised parades, and reminders of Christmas and other holidays. Items were dutifully recorded on the classroom smartboard. They would read, Miss

Sigler said, one whole-class text²⁷ and hear excerpts from five other trade books (which they could also read independently).²⁸

Miss Sigler, in consultation with the researcher, selected Susan Goodman's *Pilgrims of Plymouth* (1999) as a whole-class novel. Various diagnostic reading measurements indicated it was age-appropriate for first grade. Goodman's narrative non-fiction text included basic elements about colonists' life in Plymouth, yet historical misrepresentations appeared.²⁹ For instance, no names were given except "Indian" and "Pilgrim"; the former is problematic and the latter is ahistorical. The colonists' motivation to settle appeared based solely on religious freedom, with the text reading: "Here, the Pilgrims could pray in their own way."³⁰ Various omissions were noted, like the Saints' sojourn to Leiden, English colonial interests, financiers' investment, the presence of Strangers on the *Mayflower*, and the settlers' struggles.³¹ Other elements were minimized or misrepresented. An example of *minimized* content is the reference to nearby Native Americans, but not the reason for unoccupied Wampanoag villages; an example of *misrepresentative* content includes the author's simplistic, oft-repeated contention that seventeenth-century Pilgrims and Indians were just like the reader.³² As with most history-based trade books intended for young readers, *Pilgrims of Plymouth* is engaging and age-appropriate; it is not historically comprehensive—an impossibility—but it is also not egregiously misrepresentative either. Teachers, if aware of what is detailed, minimized, and disregarded, can position students to think critically and historically, and not simply to memorize historical facts or read to comprehend.

By late autumn, Miss Sigler's students had experienced whole-class reading and were comfortable with the procedures. Reading and talking about Goodman's *Pilgrims of Plymouth* in its entirety took two forty-minute periods. Students listened and followed along in their own copy as Miss Sigler read aloud, called on students to answer questions, and had children read to the class. Predicting a receptive audience, Miss Sigler ruminated, "My students are comfortable with this format, the writing is accessible, and National Geographic books always have stellar photography." Young learners attended to the imagery and easily accessed the narrative as the class explored concepts that were familiar (like turkey and Thanksgiving), or fuzzy (like Pilgrim and Indian), or unfamiliar (like Plymouth).

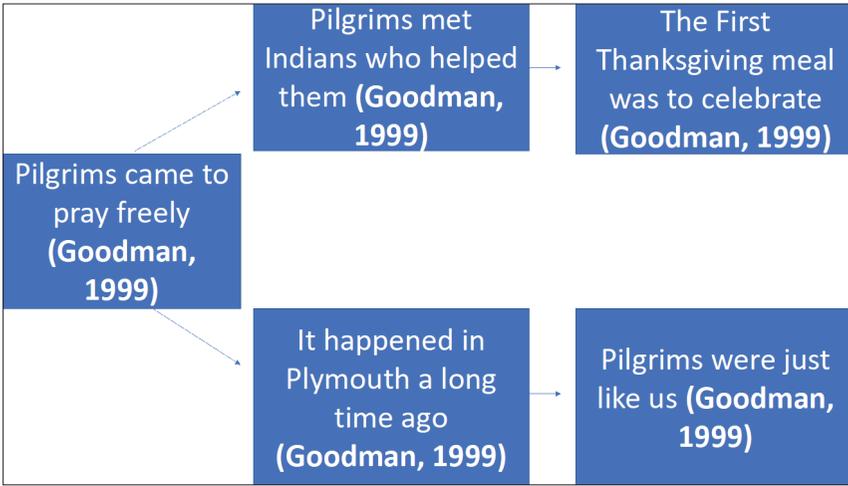


Figure 1: Screenshot of the concept map that Miss Sigler’s class collaboratively developed using Goodman’s *Pilgrims of Plymouth* (1999).

In doing so, the narrative both evoked and extended students’ prior knowledge as they read and listened to comprehend. Miss Sigler guided students to contribute to a whole-class concept map using smartboard technology and PowerPoint (**Figure 1**). This enabled students to visually diagram their newly developed understandings; she bolded the citation to distinguish it from the shared idea.

It is possible, even probable, that not every student could independently articulate these ideas. Educational initiatives and state standards encourage age-appropriate collaboration, prompting, and scaffolding.³³ The concept map (**Figure 1**) represents students’ collaboratively applied understandings of comprehended historical content. Comprehension involves the cognitive tasks of remembering, understanding, and applying, which appear on the lower and middle tiers of critical thinking.³⁴ The historical details gleaned from reading to comprehend, while not the end goal, are essential and foundational for more complex, historical thinking.³⁵ To understand the nuances of historical context, teachers can position students to evaluate, not simply comprehend, the secondary sources. Differences are needed; the color white is never whiter than when juxtaposed with black, just as gradations of gray are never more conspicuous than when aligned next to each other. Miss Sigler

intentionally selected supplementary trade books with captivating photography, distinct experiences, and—most importantly—disparate degrees of historical representation.³⁶ In successive days, Miss Sigler employed excerpts from various texts.

The author Kate Waters detailed how life was different for Plymouth colony occupants, specifically a boy and a girl. Over two consecutive class periods, Miss Sigler selected and juxtaposed excerpts from Waters' *Samuel Eaton's Day* (1993) and *Sarah Morton's Day* (1989) to illuminate daily tasks, social norms, and gender roles for colonial Plymouth children. The young learners also picked out important historic details of Plymouth and the associated people. Students' curiosity and interest appeared in the detailed questions, the enthusiasm with which the questions were posed, and number of questions asked. For illustrative purposes, a representative sampling is provided here and meaning is extrapolated below:

1. "How come there are different spellings [of Plimoth and Plymouth]?"
2. "How much farther is Samuel's and Sarah's stories from [the first] Thanksgiving and then from today?"
3. "So, the Wampanoags that Samuel [Eaton] got to meet were the same Indians in that other book [Goodman, 1999]?"
4. "Sarah [Morton] has got indoor chores but Samuel [Eaton] has outside chores, but they never got to switch. That's wrong. How come [they never got to switch]?"

These queries were not the only ones posed, of course. They were quite typical, though. Elements of history literacy and historical thinking emerged within each of these questions.

Query 1: The first query ("How come there are different spellings [of Plimoth and Plymouth]?") may appear as a surface-level observation. Distinguishing discrepancies in spelling is towards the bottom of critical thinking, yet the ability to recognize changes over time—in this case, spelling—is historical thinking or at least lies within the "shadows of historical thinking."³⁷ Further, this observation emerged from close reading, a key element of history literacy.³⁸ To guide class dialogue after the question was posed, Miss Sigler held all three books aloft and, in quoting an excerpt from each, introduced students to first-person narrative non-fiction³⁹

and a third-person narrative non-fiction.⁴⁰ She asked, “Now, I know these are new ideas, but which book or books are trying to seem more real or historical?” Miss Sigler could be critiqued for asking a guiding question, but young learners need to be directed. The first graders soon saw how the author, Kate Waters, wrote narrative non-fiction in the first-person voice to—in the words of one boy—“help us make believe what happened back then.” Students recognized they were being told a recreated story, but in using the original spelling “Plimoth,” the story was told in as genuine or authentic a way possible. In learning that they did not have photography in the seventeenth century, students grasped that Waters was—in the words of one girl—“trying to be as history [sic] as she could be because this was a long time ago.” Recognizing disparities in how one word is spelled in different books positioned students to explore genre and voice.

Query 2: The first grader who asked the second question (“How much farther is Samuel’s and Sarah’s stories from [the first] Thanksgiving and then from today?”) inquired about the historical distance between Samuel Eaton and Sarah Morton, and from the original potluck, and also from today. Contextualization, or situating an event and the associated details in their proper time and place, is a history literacy skill⁴¹ and this query lies at least within the “shadows of historical thinking.”⁴² Miss Sigler helped students contextualize 1621 from 1627, and again from 2017, by first asking them their age, noting the current year on the blackboard, and marking backwards with a yard stick to the year of their birth. Students recognized the similarity between their age in years with the difference in years between the first Thanksgiving and the year of Samuel Eaton’s and Sarah Morton’s twin tales. Miss Sigler then moved the yard stick from 1627 towards 2017, but soon passed the wall beyond the classroom door. Students recognized the dissimilarity between 1627 and 2017. Contextualization enables exploration of continuity and change, a heuristic of historical thinking.⁴³ Miss Sigler shared with students that some things have changed since when they were born, and noted technology as an example; she then suggested many things are rather similar, and indicated that schools, books, and cars have not changed much in the last six or seven years. Miss Sigler asked how it appeared that life in America has changed between

today (2017) and the lives of Samuel Eaton and Sarah Morton. Immediately, students started shouting out differences (e.g., “They don’t have clothes like us”, “We don’t gotta get a bucket for water”). Prodded to consider convergences, students’ comments about similarities accelerated after a few brave speculations (e.g., “Family is important to them and us”, “Kids get to do some things but can’t do other things”). Students’ ability to contextualize, a history literacy task, sparked inquiry about continuity and change, an element of historical thinking.

Query 3: The child who posed the third question (“So, the Wampanoags that Samuel [Eaton] got to meet were the same Indians in the other book [Goodman, 1999]?”) noted the convergence of details obtained from two secondary sources. Close reading, an aspect of history literacy, enabled consideration of historical complexity, a feature of historical thinking.⁴⁴ While a cursory reading would yield the terms “Indian” and “Wampanoag,” a close reading evoked the prior knowledge necessary to connect the two. Miss Sigler seized the opportunity to ask how the two different books presented Native Americans’ attire, customs, and culture. Students scrutinized both books’ imagery and noted numerous similarities and few disparities, which enabled determination that “Indian” and “Wampanoag” in different books likely meant the same Native American tribe. Students’ deliberations about historical complexity were sparked by close reading and, in turn, shaped their emerging understandings.

Query 4: The final query (“Sarah [Morton] has got indoor chores but Samuel [Eaton] has outside chores, but they never got to switch. That’s wrong. How come [they never got to switch]?”) was actually preceded by two sentences. The first part of the student’s comment was an observation obtained from close reading (“Sarah [Morton] has got indoor chores but Samuel [Eaton] has outside chores, but they never got to switch”); the second part was a statement of judgment (“That’s wrong”). This query originated from close reading, a facet of history literacy, and appears as the child is trying to determine historical significance, a key characteristic of historical thinking.⁴⁵ As noted, numerous elements of history literacy and historical thinking emerged within these questions.

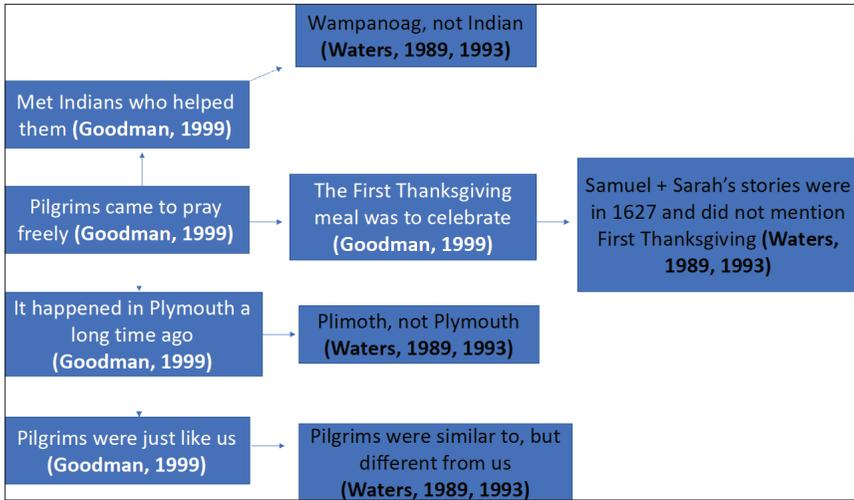


Figure 2: Screenshot of the concept map that Miss Sigler’s class collaboratively developed from Goodman’s *Pilgrims of Plymouth* (1999) and Waters’ *Samuel Eaton’s Day* (1993) and *Sarah Morton’s Day* (1989).

Juxtaposed excerpts from Waters’ *Samuel Eaton’s Day* and *Sarah Morton’s Day* took two forty-minute class periods and compelled students to confront new ideas and details. Students, in turn, were more attuned to what they read. The difference between reading to comprehend and reading to evaluate is like the difference between walking through a room and searching a darkened room using a flashlight. The pace is slower, but the attention to detail is greater; it is the difference between observing and inspecting. The intentional pedagogical decision to juxtapose excerpts with disparate content evoked critical thinking.⁴⁶ It also compelled key features of both history literacy and historical thinking.⁴⁷

Miss Sigler guided students to refine their previously developed, whole-class concept map (**Figure 2**). Students’ understandings originated from Goodman’s *Pilgrims of Plymouth* (1999), Waters’ *Samuel Eaton’s Day* (1993), and Waters’ *Sarah Morton’s Day* (1989). For purposes of distinction, she blackened concepts that originated from the latter two books. Revising the concept map enabled students to add complexity and nuance to previously documented understandings.

The class's newly enhanced concept map revealed understandings developed from distinct, integrated sources. Students' refined understandings appear in the nomenclature and attempts to determine both historical significance and proper historical context. The vocabulary changes—Wampanoag, not Indian; Plimoth, not Plymouth—are concrete concepts to which, Miss Sigler noted, young learners often gravitate. As an experienced first grade teacher, she anticipated that differences in terminology might spark students' recognition. The shifts in historical significance—"Pilgrims were just like us" to "Pilgrims were similar to, but different from us"—appear small, yet encompassed what Miss Sigler perceived to be the longest, most focused class discussion so far during the academic year. For nearly fifteen minutes, Miss Sigler's students contributed constructively with few off-task behaviors. Students excitedly contrasted the different attire, chores, and tasks for amusement for boys and girls, colonists and Native Americans, and seventeenth-century colonists and twenty-first-century American citizens. They noted distinct similarities—family bonding, community affiliation, and neighborly collaboration—between groups of people separated by centuries. The attempt at historical contextualization—"Samuel + Sarah's stories were in 1627 and did not mention First Thanksgiving (Waters, 1989, 1993)"—was characterized as an *attempt* for two reasons. First, the students were not able to precisely distinguish the distance between Samuel's and Sarah's time with that of the original potluck. Second, the first graders appeared to have only vague understandings of 1627, which they recognized simply as distant from 2017. This entire extrapolation, however, originates from a collaboratively developed concept map; it is entirely possible that some, many, or possibly even most students could not individually articulate all of these conceptions. That being said, such whole-class activities compel students to consider things they, as individuals, might not. They are common in the primary elementary grades because students cannot write as efficiently as they can speak.

For one class period during the fifth day in the unit, students read excerpts from Catherine Grace and Margaret Bruchac's *1621: A New Look at Thanksgiving* (2001). This particular text was selected because of its captivating photography and high degree of historicity.⁴⁸ Using a Think-Pair-Share model, each student read a single passage and worked individually, then moved to small groups where all

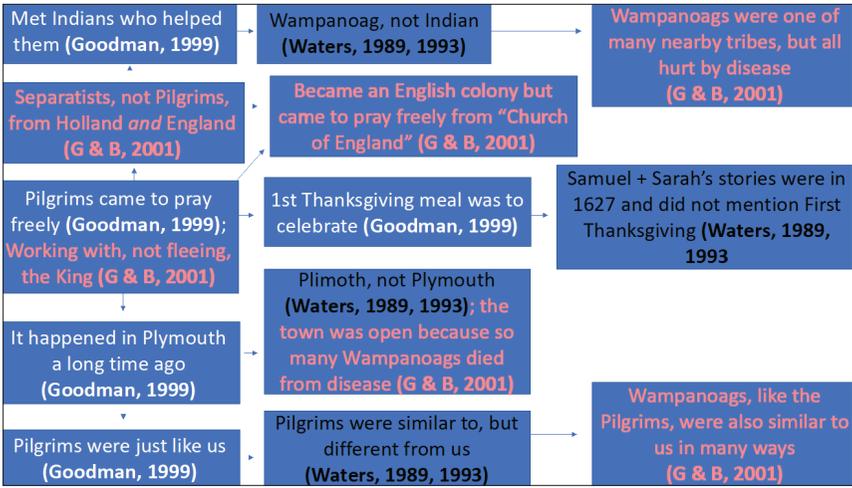
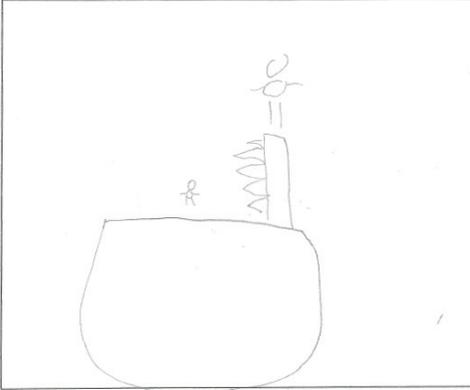


Figure 3: Screenshot of the concept map that Miss Sigler’s class collaboratively developed from Goodman’s *Pilgrims of Plymouth* (1999), Waters’ *Samuel Eaton’s Day* (1993), Waters’ *Sarah Morton’s Day* (1989), and Grace and Bruchac’s *1621: A New Look at Thanksgiving* (2001).

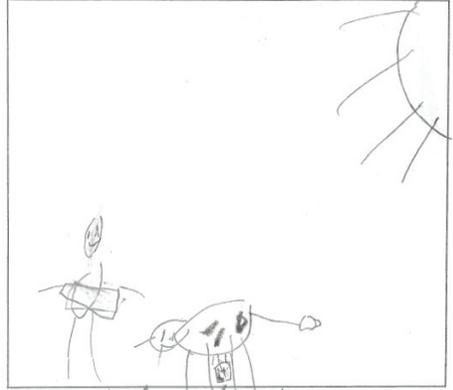
students had the same passage—considered the “expert group” to lead whole-class discussions. Miss Sigler and the teacher aide moved separately to each group to facilitate interpretative dialogue.

Passages from *1621* detailed historical elements unknown to students. The Separatists experienced religious persecution from the English royalty (“The origins of the Plymouth Colony were in a congregation of English Protestants, called Separatists, who had broken away from the dominant Church of England.”⁴⁹). They relocated for decades in Holland (“They lived in exile in Leiden, Holland. After a dozen years of economic hardship in Holland, this English congregation decided to seek a new home.”⁵⁰). The settlement was not anomalous, as European countries competed (“English, Dutch, and French explorers, fisherman, and traders were here many years before the *Mayflower*.”⁵¹). Financiers’ investment contributed mightily (“They received funding from some English merchants to sail across the Atlantic to find a place to settle in the New World.”⁵²). European disease decimated Native American populations (“The early European visitors...brought sickness. The Wampanoag people had no resistance to these new diseases...In Patuxet, a Wampanoag village on Plymouth Harbor, so many people died that the village was abandoned.”⁵³).



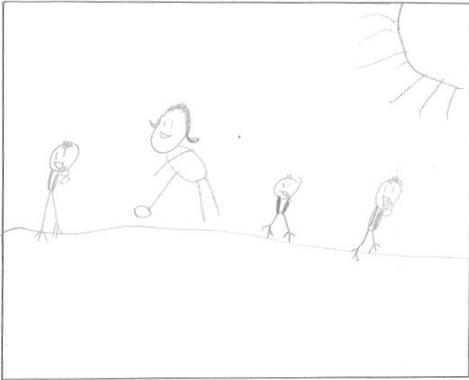
They had a baby on the
Mayflower.

Translation: They had a baby on the Mayflower.



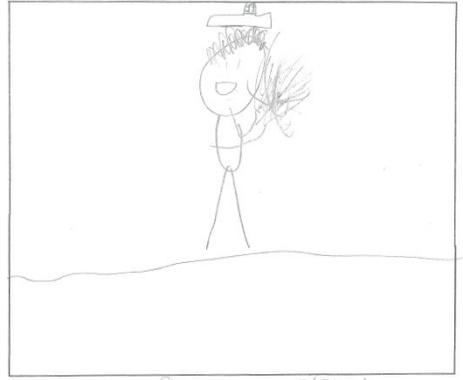
Sarah is milking The
Cow

Translation: Sarah is milking the cow



sarah Morton picked
eggs off the ground

Translation: Sarah Morton picked
eggs off the ground



Samuel Eaton picked
wheat every day.

Translation: Samuel Eaton picked
wheat every day

Figure 4: Images of four different students' writing and drawing in response to secondary sources, using the *Draw and Detail* graphic organizer.

Expert groups shared both the passage and their thoughts with the class. The class listened and posed questions about each passage. Miss Sigler redirected students' attention towards the whole-class concept map. She guided the class to integrate new understandings within a revision of the previously developed concept map. Miss Sigler used red text to help students distinguish new thoughts from past information. The resulting concept map (**Figure 3**) illustrates students' more-refined understandings. Available space shrank as new ideas were incorporated. Through whole-class dialogue, Miss Sigler integrated students' thoughts. A cursory view reveals increased complexity and nuance of this collaboratively generated concept map.

Students communicated newly generated understandings through text-based writing on a daily basis during writing time, which followed social studies. They used a combination of drawing, dictating, and composing.⁵⁴ Miss Sigler's first graders had previous practice with the graphic organizer entitled *Draw and Detail* (**Appendix D**) for literature within their reading class. When used for this unit, students most often selected one historical fact, sometimes a relatively trivial one, that was particular to that day's reading. Four students' drawing and writing are included as representative examples (**Figure 4**).

In each, students articulated concepts they had learned previously. The vast majority of students' text-based writing and drawing about the secondary sources—which took place most every day—were about something concrete or tangible, as the examples indicate. Students rarely wrote or drew about abstract concepts like religious freedom, tolerance, diversity, or independence—which is to be expected, considering their age. Students, at times, engaged in writing that appeared quite simplistic or vague. When queried, though, the seemingly trivial writing often revealed complex thoughts. The subsequent examples (**Figure 5**) illustrate the disparity between students' text-based writing and the deeper conceptions upon which the writing was based.

Historical thinking is not always apparent within text-based writing. This is especially true for young learners tethered by their developing fine motor skills and writing ability. The complexity of students' historical thinking within the classroom dialogue referenced above was not apparent in their text-based writing.

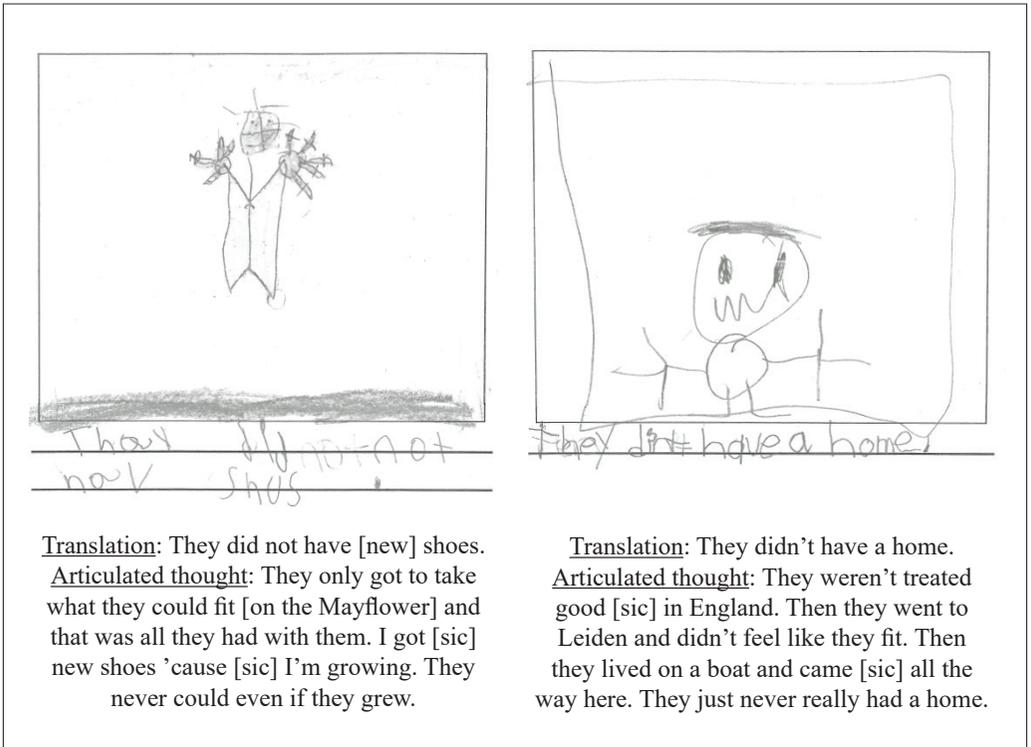


Figure 5: Images of two different students' text-based writing and further articulation in response to secondary sources, using the *Draw and Detail* graphic organizer.

Similarly, most every first grader talked more eloquently about their writing than what they put on the page, like the two examples in **Figure 5**. They were far more effective and efficient orally than textually—which is expected, given the fine motor and literacy development associated with their age.

Students almost always wrote succinctly, in a single sentence, with sporadic punctuation and spacing, and usually without punctuation about a single fact or incident. This accentuates, as noted above, the fine motor development of students' emerging writing skills. Two students' writing, however, were quite different (**Figure 6**). Anne's writing (which appears first) includes the grammatical elements absent from most students' writing and also originates from two different events on different pages of different books. By doing so, Anne's writing indicated synthesis,

<p>They got Sick and they had a baby.</p>	<p>WON PISA DIED ON THE SHIP AND SOME BODIES HAD BABIES</p>
<p><u>Translation:</u> They got sick. and [sic] they had a baby.</p>	<p><u>Translation:</u> One person died on the ship and somebody had a baby.</p>
<p><u>Articulated thought:</u> They got sick and sick and sick. They got sick on it [the boat]. They got sick after they landed 'cause [sic] they had no warm home and no food almost. But had children 'cause [sic] of Samuel and Sarah. Over here [points left] I drew [sic] people crying because they were sick and here [points right] I drew a momma with her baby.</p>	<p><u>Articulated thought:</u> I learned a person got sick and died on [the] Mayflower. Probably a disease. Then other people got the same after they landed but they also had babies. Samuel and Sarah were two kids in different books. They both were born after they landed. Lots of people had babies. They had to go through a lot of sickness but they did better after [establishing Plimoth Colony].</p>

Figure 6: Anne's (left) and Holden's (right) text-based writing and accompanying image in response to secondary sources, using the *Draw and Detail* graphic organizer.

an upper tier of Bloom's Taxonomy, and the complementary image suggested creation, the highest tier, because it depicts a scene that bridges different books.⁵⁵ Holden's writing (which follows Anne's), although containing spelling and punctuation errors, includes a comparably complex sentence with similarly synthesized historical understandings. Writing, not criticality, was Holden's hindrance.

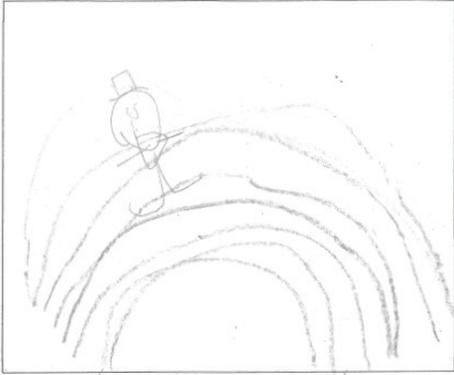
	
<p>The Mayflower broke and the separatists had to fix it.</p>	<p>Sarah Morton got dressed with lots of clothes.</p>
<p><u>Translation:</u> The Mayflower broke and the Separatists had to fix it. <u>Articulated thought:</u> Lots of problems happened [on the Mayflower] with things breaking. Stuff broke and Separatists had to fix it. [Asked, “Who are Separatists?”] Separatists are who people think are Pilgrims but they aren’t. [Asked, “So should we say, ‘The Mayflower broke and the Separatists had to fix it?’”] Yes.</p>	<p><u>Translation:</u> Sarah Morton got dressed with lots of clothes. <u>Articulated thought:</u> Sarah got [sic] lots of different clothes to wear. [Asked, “How do you know?”] I seen [sic] in the book. [Asked, “What was Sarah’s last name?”] Morton. [Asked, “How should we say this?”] Sarah Morton got dressed with lots of clothes.</p>

Figure 7: Elisabeth’s (left) and Michael’s (right) text-based writing and accompanying image in response to secondary sources, using the *Draw and Detail* graphic organizer.

Anne’s and Holden’s writing were historically more complex than their classmates. They, like so many other students when prompted, articulated far more intricate ideas verbally than in writing. Their spoken formulations also revealed an integration of concepts from different pages of different books, which suggests synthesis. Holden’s fine motor writing skills were less developed and his spelling was difficult to translate, but his verbally articulated ideas were just as complex. Spelling and handwriting are easy for teachers to assess, unlike criticality and historical thinking, which are much more complicated. As Holden’s writing and thinking demonstrates,

students who struggle with certain academic tasks, like handwriting, can still think critically and engage in historical thinking. Additional representative examples are followed by a transcribed explanation obtained by Miss Sigler or the teacher aide (**Figure 7**). Close attention should be given to how both students' writings have *two* different markings, one in marker and one in pencil.

First graders Elisabeth and Michael needed special assistance to complete the associated tasks because they struggled mightily with writing (which is why both students' writing had two different types of print, one in marker and one in pencil). Miss Sigler prompted the students with questions and guided the prose and syntax of their writing, which was written in marker. The students then traced the marker with their own pencil. Such scaffolding is common and needed in first grade, Miss Sigler asserted, because it enables struggling learners to contribute in discipline-specific, yet developmentally appropriate ways.

Miss Sigler had planned to incorporate two more secondary trade books, Marcia Sewall's *The Pilgrims of Plimoth* (1996) and Ann McGovern's *The Pilgrims' First Thanksgiving* (1993). She intended to direct students' attention to some of the historical figures—prominent, like Governor Bradford; obscure, like John Howland (who was almost washed over the *Mayflower*); and heartwarming, like Oceanus Hopkins (a baby born aboard the *Mayflower*)—detailed in Sewall's *The Pilgrims of Plimoth*, but unmentioned in the other texts. She initially arranged to conclude the examination of secondary sources with McGovern's *The Pilgrims' First Thanksgiving*, which was replete with misrepresentative myths, such as “They left their old country because they could not pray the way they wanted.”⁵⁶ Miss Sigler's original plans, however, changed when noticing students appeared less excited about seeing more and different secondary accounts after the fifth day. As all good teachers do, Miss Sigler paid close attention to students' responses and adjusted accordingly. She gave short previews of each book, making sure to mention Oceanus Hopkins, as many of her first graders had baby siblings and were curious about references to a heretofore unnamed baby. Miss Sigler indicated students could peruse these books during free choice reading time and before or after school. With the query, “So, who likes the idea of using clues to solve a mystery like Dora the Explorer or Doc McStuffins

[two popular children’s television shows]?” Miss Sigler hastened a transition into primary sources.

Reading and Writing about Primary Sources

Students were also provided primary sources and curricular supplements (**Appendix B**) to analyze, consider, and juxtapose with the content from the secondary sources. Each primary source was carefully selected from various online repositories (**Appendix C**). The length and language of these historical artifacts were modified for first graders’ accessibility. Clues particular to each primary source were placed above the document, termed “Reading Prompt,” to guide students’ initial close reading. To incite students’ reconsideration and a second close reading, additional clues, termed “Thinking Prompt,” were placed below the document. The Reading Prompts and Thinking Prompts worked in tandem and were specific to each source. The former guided initial interpretation, appeared as the cognitive task of analysis, and sparked sourcing, an element of history literacy; the latter nurtured intertextual links and appeared as the cognitive task of synthesis.⁵⁷ The primary sources were like pieces to an incomplete puzzle: individually revealing and distinctly connected to others, yet also partial or incomplete. With no particular order required for assembly, the Reading Prompts and Thinking Prompts for specific sources directed students towards other distinct, related primary sources (**Appendix B**).

The Reading Prompt in Primary Source 1 introduces the names used by the people often called “Pilgrims,” affirms this was an English colony, and guides students’ inspection of the Massachusetts Bay Colony’s original seal. First-person recollections of the original potluck with the Wampanoags—one separated by a month from the celebration (Primary Source 2) and another written decades after (Primary Source 3)—position students to garner details about the occasion and to consider how time impacts memory. The Thinking Prompts channel students to contrast the elements Edward Winslow referenced soon after the potluck (Primary Source 2) with what William Bradford noted two decades later (Primary Source 3) and historians’ speculation at the menu (Primary Source 4). Students viewing the Bible translated into the Wampanoag language (Primary

Source 5) can consider the colonists' intent to share and spread their religion. Readers can also discern the colonists' fear—and need for a defensive position—which manifests in their fort, both in an undated sketch (Primary Source 6) and photographed reconstruction (Primary Source 7).

The history of the Wampanoags and the people we call “Pilgrims” did not end at the event we call “Thanksgiving.” The historical implications of European settlement can be detected and reconstructed, however. A U.S. Census Bureau chart showing an inverse relationship between the dwindling Native American population and expanding European settler population (Primary Source 8) contrasts sharply with a National Geographic map of Wampanoag settlements around 1620 (Primary Source 9). A 1619 sketching of a Sakonnet (sometimes called Secotan) village demonstrates land cultivation and use (Primary Source 10), which refutes the misperception that North America was pristine forest untouched by Native Americans.⁵⁸ A map of Plymouth and dates of origin for subsequent colonies indicates the expansion of European settlements (Primary Source 11). A sketched depiction of New England settlers' destruction of a Native American town not two decades after the initial potluck was also offered (Primary Source 12).

The primary sources were offered in a collection for exploration, not an obligatory sequence to be completed. Like with the trade books, I offered Miss Sigler suggestions, but encouraged her to use her best judgment. The first graders were not expected to review each and every primary source, as a dozen different sources are a lot for young learners. Miss Sigler planned to select the first primary source for the class to analyze and allow them to choose the subsequent sources. They, like all novices, needed training in close reading because, as Miss Sigler noted, students typically read to comprehend, if not directed otherwise. Students engage in close reading, an element of history literacy, when they analyze a single primary source and connect newly developed understandings with those constructed from analysis of other primary and secondary sources. Often, the complexity and nuances of a historical artifact—the source's intent, the source's credibility, the context—confuse students.

Miss Sigler knew her first graders had some experience close reading secondary (though not primary) sources. While they were apprentices at the task of close reading, they were novices to this new genre of primary source material. To facilitate close reading, Miss Sigler utilized Think-Pair-Share to spark interpretation and dialogue. The collaboration within the activity, in which students work individually before moving to small groups prior to whole-class discussions, also assisted with students' disparate reading levels. Miss Sigler selected Primary Source 1—the Massachusetts Bay Colony's original seal, along with background on colonies, Plimoth, and the people we call Pilgrims—for students to interpret and discuss. Soon after the start, Miss Sigler noticed many students went from carefully reading, finger on the line, to looking up in confusion. Encouraging perseverance and silent reading, Miss Sigler insisted students follow along as she reread the text; she then moved students into small groups to incite discussion. Walking around the room, she peppered the groups with questions like, “What did you learn from the words?” “And, from the picture?” “What questions do you have about the words?” “And, about the picture?” At opportune times, Miss Sigler placed the artistic rendering on the digital projector to draw students' attention to particular aspects. A representative sampling of students' comments and questions is provided, with meaning extrapolated below:

1. “The Pilgrims had lots of names...Saints...Separatists...How do you pronounce that one [Leideners]? Why a lot of names?”
2. “Were these Native Americans also Wampanoags? They needed lots of help. [pause] But weren't they the helpers? Who wrote this? It's wrong.”
3. “So the King was Charles...I didn't know that. [palpable smile]”
4. “How come the Wampanoag is almost naked? [others giggle] Don't laugh. That's different than the books! Why would they [the artist] want to make them [Wampanoags] naked and look dumb?”

The questions reveal more than simply students' ability to read and digest content. Critical and historical thinking surfaced in these four selected comments.

Query 1: The first query, in which Eleanor asks, “The Pilgrims had lots of names...Saints...Separatists...How do you pronounce that one [Leideners]? Why a lot of names?” suggests much about

the student's schema. In the mind of a first grader, people, pets, and sports teams have a name, but this group of colonists had a lot of names. It was anomalous to have so many names, in Eleanor's mind, because she likely had not considered the nomenclature given to members of her family, her school, and perhaps her sports team, as a resident of a particular town, state, and country. Eleanor's schema tethered her to a limited view of herself and others, past and present. Miss Sigler prodded the children to share their manifold affiliations, which started slowly, but soon had to be quelled. In doing so, students' schemas expanded as their understandings became more complicated after Miss Sigler prompted and responded to a deluge of comments generated from a single question. Miss Sigler used one student's query to bring all students towards a deeper understanding of the affiliations of time and place.

Query 2: The second questions, posed by Samuel ("Were these Native Americans also Wampanoags? They needed lots of help. [pause] But weren't they the helpers? Who wrote this? It's wrong.") indicates astute cognition, historical thinking, and history literacy. Synthesis is the cognition manifest in the initial query—"Were these Native Americans also Wampanoags?"—that connected the generic, nameless Native Americans with the particular, contextualized Wampanoags; synthesis is in the upper tiers of Bloom's Taxonomy of Critical Thinking.⁵⁹ The second element—"They needed lots of help. [pause] But weren't they the helpers?"—is reliant upon the synthesis apparent within the first. Samuel, in doing so, revealed understandings that both originated from close reading and extended towards the determination of historical significance. Extending from the first and second elements, the third element—"Who wrote this? It's wrong."—reveals Samuel's scrutiny of the source and skepticism of its credibility. Sourcing, credibility, and close reading are key features of history literacy; determining historical significance is a historical thinking task.⁶⁰ Samuel discerned the text written in the speaking bubble of Primary Source 1 (see **Appendix B**), noted that the Massachusetts Bay Colony's original seal denoted that the Wampanoags sought assistance, and began to correct the assertion with the question, "But weren't they the helpers?" He recognized something was amiss in the primary source: Wampanoags, not Native Americans, provided assistance to the colonists and were not

in need of help. From this, both sourcing and consideration of the credibility of the source—“Who wrote this? It’s wrong.”—emerged. When viewing all three elements in combination, Samuel attempted to determine the historical significance of a document written almost 400 years ago. His multifaceted question was perhaps the most complex posed. Not every first grader worked at Samuel’s pace, but his bold query pulled his classmates along his brisk pace to be a historical apprentice.

Query 3: The third comment, noted by Emma (“So the King was Charles...I didn’t know that. [palpable smile]”) was more important for its impact on the class discussion than what it actually said. It was more of an observation, really. Emma recognized the king had a name and candidly recognized her unfamiliarity with it. It was not ignorance of something she should have known, but appreciation in learning something new. Miss Sigler complimented Emma’s candid remark and redirected it towards the class, prompting students to reveal what others had learned and what questions remained. Nine students—half the class!—shared something new or revealed a clearer understanding of something previously learned. Learning became more collaborative as uncertainty was not shamed, but acknowledged and characterized as the last step before understanding. Such were the means Miss Sigler used to foster a supportive, inquisitive classroom community.

Query 4: The final quote by Jane (“How come the Wampanoag is almost naked? [others giggle] Don’t laugh. That’s different than the books! Why would they [the artist] want to make them [Wampanoags] naked and look dumb?”) suggested a myriad of cognitive tasks. Synthesis appeared when Jane juxtaposed understandings derived from diverse texts; evaluation manifested when judgment was passed on the motivation of the artist based on the implications of the artist’s rendering.⁶¹ The product of Jane’s close reading, a history literacy skill, materialized within the extracted sub-textual details she articulated; Jane explored historical perspective, a historical thinking skill, when she posed the final question about the artist’s motivation.⁶² Jane’s criticality positioned her to question and consider the motivation of—or historical perspective taken by—the artist of the Massachusetts Bay Colony’s original seal.

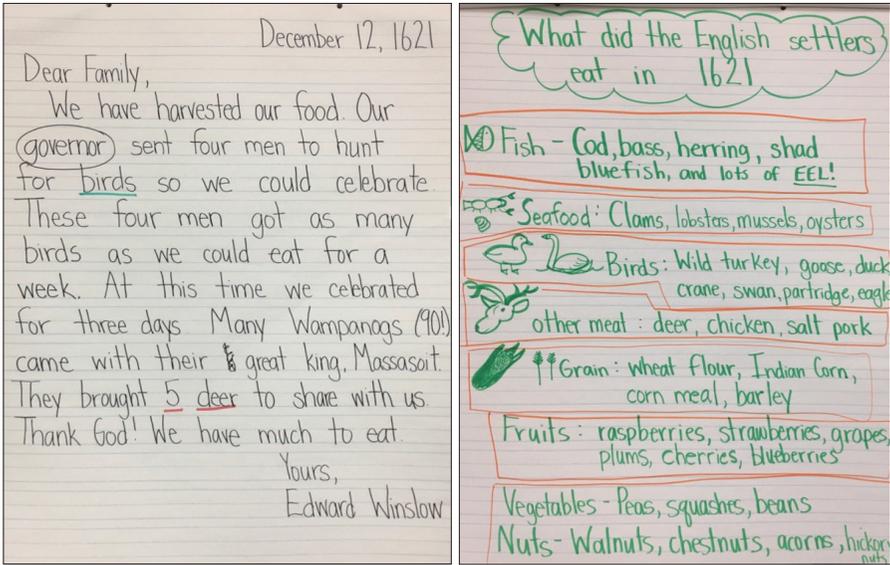
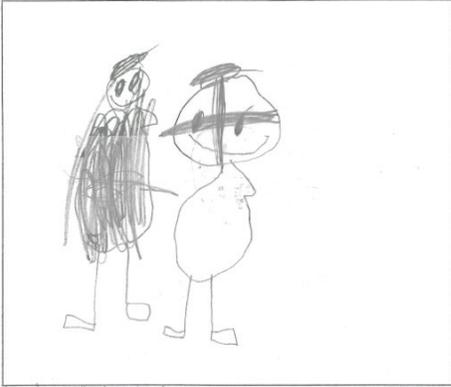


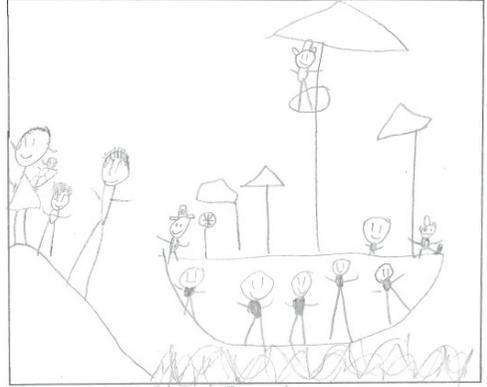
Figure 8: Miss Sigler’s transcription for whole-class discussion of primary sources, for which students had copies.

Students proceeded slowly but capably in Think-Pair-Share of Primary Source 1. As noted, Miss Sigler had not planned on having all students examine all twelve primary sources. She let them pick by offering previews and having them survey the collection. The class explored Primary Sources 2, 3, 4, 6, and 10 much as they had this first one. Primary Sources 2, 3, and 4 were all examined on the second day, as they each relate directly to the famous potluck. The class interpreted Primary Sources 6 and 10, both related to town life and housing, on the third day. Miss Sigler appreciated the benefits of all students having a copy in front of them while being able to direct students’ attention to particular elements. At times, she used the digital projector to display image-based primary sources; at other times, she transcribed the text-based primary sources so she could direct students’ attention to areas of convergence by underlining key elements within the narrative. **Figure 8** represents her efforts with Primary Sources 2 and 4.

Towards the end of each social studies class period, Miss Sigler directed students to engage in text-based writing as they had done previously. She directed them to convey their refined understandings,



They were friends with the Indians.



They had to leave there families

Translation: They were friends with the Indians.

Translation: They had to leave their families

Book or Source #	Observation	Inferences
1	THE MAN	PR A did not dress like that

Translation: The man

Translation: [Wampanoags] did not dress like that

3	There was Atlant	They ate a sam food.
1	Cavig	Saw the x can eat it.

Translation: There was Atlantic Cod

Translation: They ate sea food. Saw they can eat it.

Figure 9: Images of different students' writing and drawing in response to primary sources, using the *Draw and Detail* and *Observations and Inferences* graphic organizers.

which derived from both close readings and class discussions of primary sources. Miss Sigler provided two options: the previously used graphic organizer for text-based writing on secondary sources entitled *Draw and Detail* (**Appendix D**) and a graphic organizer entitled *Observations and Inferences* (**Appendix E**) that students had experienced, though not for this particular topic. Illustrative examples of both forms of writing are provided in **Figure 9** and unpacked below.

Most students selected *Draw and Detail*, perhaps because of the option to sketch. The four students who chose *Observations and Inferences* were learners that Miss Sigler and her teacher aide gave extra attention and assistance. Miss Sigler suspected that students selecting *Draw and Detail* appreciated the space and opportunity for illustration and had previous, recent experience with it; she hypothesized that students selected *Observations and Inferences* because it had less space, and implicitly fewer expectations, for writing.

The first *Draw and Detail* example (**Figure 9**, top left) appeared on the day students analyzed Primary Sources 2 and 3, while the second (**Figure 9**, top right) emerged from the day they interpreted Primary Source 1. Both text-based writings appear as simplistic tangents and do not get to the intent of the historical document. In fact, they appear more grounded in the previously analyzed secondary sources than in the newly analyzed primary sources. In the first *Draw and Detail* example, the first grader writes about the burgeoning friendship as he extracts understandings of Wampanoags' face paint to make the complementary art more authentic. The understandings about Wampanoags' face paint emerged from two secondary sources; the friendship is not the main focus of either Primary Source 2 or 3. While directed to focus on the primary source material, it appears the student wrote and drew from understandings that originated elsewhere. The second *Draw and Detail* example is factually correct, yet surprisingly simplistic. Far more detail is placed within the drawing than within the text-based writing. While both examples appear off-point, these students' writing were some of the best submitted. Students struggled mightily to extract and employ understandings from primary sources. The children often reverted to writing and drawing about minor details derived from previously interpreted secondary sources, not the primary sources the class was collaboratively interpreting. Furthermore, there appears to

be more historical meaning integrated within the two drawings than within accompanying writing. If judged on their writing (and not classroom dialogue), students appeared uneasy or uncertain writing about primary sources in ways they did not about secondary sources.

Just a few students utilized *Observations and Inferences*; of the responses, none were impressive, and, as noted above, all were done by struggling learners. In the first example (**Figure 9**, middle), the child confronts the incongruity between the characterization of the Wampanoag within Primary Source 1 with how they were represented in the secondary sources. This important point is grounded in examination of credibility, a key element of historical thinking, and was noted by a child who literally could not spell much more than his name. His strain is observable when recognizing the near-indecipherable letters and words prior to Miss Sigler's marked writing for the student to trace. Aspects of historical thinking, through unrefined, are accessible by all types of learners, so long as the content is age-appropriate and the scaffolding discipline-specific. In the last example (**Figure 9**, bottom), the writer connected Primary Sources 3 and 4 by noting the presence of seafood at the original potluck. Doing so suggested synthesis on Bloom's Taxonomy and corroboration, a history literacy task—yet a reasonable conclusion might be that this child focused on the most novel (not the most important) elements of these particular primary sources. Students' text-based writing about primary sources was simply not as complex as students' text-based writing about secondary sources, and students' writing for *Observations and Inferences* was far more simplistic than writing for *Draw and Detail*.

Discussion

Teachers and researchers reciprocally benefit from collaborative research, like this project in Miss Sigler's first grade classroom. Teachers, whether self-contained in the primary elementary grades or with high school history content, do not have the same interests, but can benefit from consideration of the pedagogical implications. It is valuable to unpack both the positive and problematic elements. The former is highlighted to amplify and encourage more positive results; the latter is recognized to disentangle the cause and possible solutions to problematic results.

Beneficial aspects abounded. The first graders' close reading of secondary and primary sources evoked rich class discussion and elicited an extended inquiry. Young learners can engage in historical inquiry and articulate complex thoughts,⁶³ but more research is needed to better understand the scaffolding necessary for young learners to examine historical content. The first graders responded to the secondary sources with vigor and confidence as they melded prior knowledge into a reshaped schema. They cautiously explored primary sources and needed more encouragement and guidance, but their primary source analysis generated robust discussions. In some ways, the first graders' responses to primary and secondary sources mirrored middle and high schoolers; students—in this study and in previous inquiries—were more comfortable with and exceedingly deferential to secondary sources and struggled to get to the core of the primary sources.⁶⁴ These primary elementary students, of course, did not think critically, historically, or with the complexity of their older counterparts; in developmentally appropriate ways, though, they did engage in close reading of diverse sources, history literacy and historical thinking, robust dialogue, and inquiry-based learning.

The content within students' text-based writing, which originated from understandings generated in close reading of secondary and primary sources, was not as complex as during classroom dialogue, but did reveal criticality and historical thinking. Students were prompted to engage in three types of text-based writing, the (thrice-revised) concept map (**Figure 1**, **Figure 2**, and **Figure 3**), *Draw and Detail*, and *Observations and Inferences*. Students' work on the collaborative concept map mirrored classroom discussion in that both were community-based and teacher-prompted, if not teacher-led. While the product was complex, Miss Sigler worried about the extent of the content that some of the struggling or quiet students grasped and failed to grasp. Collaborative projects, of course, do not reveal individual students' criticality and contributions, no matter how refined the final product appears.⁶⁵ Miss Sigler required *Draw and Detail* during secondary source analysis, and offered both options during primary source analysis. Students used *Draw and Detail* more capably than *Observations and Inferences*. Perhaps the required drawing within *Draw and Detail* enabled more refined articulation. Students were quite a bit more experienced, or at least more recently experienced, with *Draw and Detail*, as it was

used repeatedly over the course of these two weeks. It is possible that students were uncomfortable, to some extent at least, with the language included in *Observations and Inferences*. While written in prose that young learners could grasp, the guidance for *Observations and Inferences* (“Things you see or know are observations. An observation is noticing a fact, something you are sure of. Things you think or wonder are inferences. An inference is something you think or believe. It is a good guess.”) was more abstract and less prescriptive than the concrete two-step directions within *Draw and Detail* (“1. Draw something you learned. 2. Detail its importance below.”). There may be other, as of yet undetected, reasons why students preferred and wrote with more complexity when using *Draw and Detail*. Teachers for various ages, of course, recognize that certain tasks are age-appropriate, while some are not; certain tasks are discipline-specific, while others are simply engaging; and some tasks are both age-appropriate and discipline-specific.⁶⁶ Students’ responses suggest the concept map and *Draw and Detail* are age-appropriate; concerns remain about *Observations and Inferences*. To make all three—concept map, *Draw and Detail*, and *Observations and Inferences*—more discipline-specific, Miss Sigler could require students address the Thinking Prompts that were particularized for each primary source. The explicit guidance within the age-appropriate Thinking Prompts might generate the desired response, but doing so would also require extensive time and effort on the part of the teacher and children.

Students were able, in various ways, to detect source and intent. Intent, like perspective or bias, originates from a particular source, shapes the source’s message, and, at times, is inconspicuous. It would be reasonable to speculate that first graders might struggle with detecting intent. However, this was not the case. During numerous class discussions about the secondary sources *Samuel Eaton’s Day* and *Sarah Morton’s Day*, Miss Sigler’s students ably detected intent; they seemingly understood that these narrative non-fiction trade books were reconstructing Plymouth colony in writing and imagery. Students’ discerned that the authorial voice was trying to appear as an authentic colonist and that the photography was an act of re-creation, even if the first graders would not use these particular words. With guidance and support during class discussions, students also detected source and intent within

the primary sources. For instance, Samuel posed the question, “Were these Native Americans also Wampanoags? They needed lots of help. [pause] But weren’t they the helpers? Who wrote this? It’s wrong.” Students’ discernment of source and intent within primary and secondary sources appeared during classroom dialogue, though more apparently during secondary source analysis than primary source analysis. Meanwhile, students’ exploration of source and intent was not present in their writing, which suggests that students’ grasp of source and intent was somewhat tenuous, that the task of articulation through writing was formidable, a third as-of-yet undetected reason, or some combination. If Miss Sigler were to align the Thinking Prompts in the primary sources with the text-based writing assignments, students might have more ably responded in writing to particular aspects of history literacy and historical thinking, like sourcing and intent. Their writing more often described particular elements of the era. Historical thinking, as many scholars have articulated, is difficult because the evidence is scant, slanted, and full of confusing nuances, while the required cognition is unnatural and barrier-filled.⁶⁷ Unlike their history literacy, the first graders’ historical argumentation—or text-based writing—lay mostly in the “shadows of historical thinking.”⁶⁸

Students’ verbal contributions were far more robust than written communications. They demonstrated criticality and historical thinking quite substantively during classroom discussions, small-group dialogue, or one-on-one interactions, like those in which they were asked to clarify their written statements. They struggled mightily to articulate in writing all they were thinking. Some of the first graders who struggled the most with writing, like Holden (**Figure 6**), Elisabeth (**Figure 7**), and Michael (**Figure 7**), ably articulated complex ideas grounded on elements of historical thinking and history literacy. Frankly, their hands could not keep pace with their brains. One solution would be for primary elementary students to use educational technology with talk-to-text functionality. Older students more experienced in history pedagogy would likely articulate more complicated understandings through writing than those apparent above. The first graders’ criticality is impressive, considering they have not learned cursive and are engaging in close readings of 400-year-old primary sources. They are literally novices, but the beginning of complex cognition is

within their grasp. As Samuel Wineburg so famously stated, “historical thinking is an unnatural act,”⁶⁹ and, furthermore, it is “not uploaded at maturity and synced with their prior knowledge,”⁷⁰ but developed in discipline-specific ways using age-appropriate content.

Action research is always contextually contingent. Miss Sigler shaped and was shaped by her particular position and location. She was a tenured, experienced teacher surrounded by other, similar educators who all shared a supportive principal in a rural, public elementary school. This university-classroom collaboration, however, elicited numerous queries from parents, colleagues, and administration. When obtaining parental consent and student assent for Institutional Review Board certification, Miss Sigler received a few questions from parents about its sensibility for first graders. Parents worried, perhaps due to the language on the Informed Consent document, that their young children would be evaluated “like lab rats,” to quote one parent. Miss Sigler worked to alleviate all parents’ concerns through assurances of the age-appropriate nature of the activities. Teachers and administration noticed the boxes of seemingly free books delivered to Miss Sigler’s classroom, which was in an austere school district in an impoverished region of a politically gridlocked state. Teachers inquired about the source of the books and wondered aloud (and one can only assume more intensely in private) about the advisability of “chasing money for books,” to quote one colleague. Miss Sigler worried if teachers’ professional suggestions masked envy and judgment; she hoped her efforts and students’ successes would appease her colleagues. Miss Sigler’s principal and superintendent both praised her initiative and encouraged her to obtain more funding. Miss Sigler appreciated the support and recognition, but feared praise might further alienate her among colleagues. Due to these particular concerns, Miss Sigler did not want the unit to overwhelm students in any way and ended the unit after the eighth day, which was one day before Thanksgiving break.

This decision illuminated three contextual limitations: (lack of) daily time available, (possible) causes of students’ struggles, and culmination activity (or lack thereof). First, Miss Sigler allotted two—and only two—periods in a day for this two-week Thanksgiving-based unit. The Thanksgiving-based unit encompassed social studies and writing time, which combined for

eighty-minutes and represented about 20% of the first graders' day. Some research with similarly aged students allotted more time⁷¹ and other inquiries have had far less.⁷² Students might have benefited from more immersion over a shorter period of time; Miss Sigler could have devoted more class periods including, say, reading time for the trade books and word study time for the vocabulary. This, however, is not to criticize Miss Sigler's pragmatic choices, but to acknowledge possibilities.

Second, Miss Sigler recognized students' struggles. Students appeared bored on the fifth day examining secondary sources, energized on the first and second day of primary source analysis, and exhausted on the third day interpreting primary sources. Three variables might have contributed to students' struggles: genre unfamiliarity, topic saturation, and November in the Midwest. Students were far more familiar with secondary sources and, as such, perhaps more comfortable analyzing them. This interpretation, though, does not take into account students' success at verbal analysis of both primary and secondary sources. Students may also have experienced boredom, to offer another explanation, after almost two full weeks on the topic. This interpretation is given more credence when noticing students' excitement towards class discussion and seeming apathy directed at text-based writing; frankly, they succeeded at what was easier and skimmed what was more arduous. A third variable might be that the Thanksgiving holiday break was upon the students, cold weather had prevented many outdoor recesses, and the children were ready for a change. Another, as yet undetected, variable may have impacted students' success. Whatever the reason, Miss Sigler responded in ways she deemed appropriate and cut the unit short.

Miss Sigler did not have students engage in a culminating activity. Previous research with similarly aged students involved multiple revisions of a culminating activity.⁷³ Other research had no culmination project⁷⁴ or no individualized assessment.⁷⁵ Historical argumentation is a logical extension of history literacy and historical thinking.⁷⁶ While recognizing Miss Sigler's choice to conclude the unit, one cannot help but wonder how the children might have extracted understandings derived from diverse content over the past two weeks, especially if revisions enabled students to refine their writing using guidance from the teacher and teacher aide.

Miss Sigler's historical inquiry was unique in the primary grades. Her efforts were largely rewarded with students' attention and criticality, yet areas for improvement are plentiful. Teachers and researchers can gain rich, nuanced understandings from close examinations of classroom-based learning.

Notes

1. Katherine A. O'Connor, Tina Heafner, and Eric Groce, "Advocating for Social Studies: Documenting the Decline and Doing Something about It," *Social Education* 71, no. 5 (September 2007): 255-260; Walter C. Parker, "Social Studies Education eC21," in *Social Studies Today: Research and Practice*, ed. Walter C. Parker, second ed. (New York: Routledge, 2015), 3-13.

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6. Diana Karter Appelbaum, *Thanksgiving: An American Holiday, An American History* (New York: Facts on File, 1984); John H. Bickford III and Cynthia W. Rich, "The Historical Representation of Thanksgiving within Primary-

and Intermediate-Level Children's Literature," *Journal of Children's Literature* 41, no. 1 (Spring 2015): 5-21; James W. Loewen, *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong*, revised ed. (New York: Touchstone, 2007).

7. For example, James W. Baker, *Thanksgiving: The Biography of an American Holiday* (Durham, NH: University of New Hampshire Press, 2009); Colin G. Calloway and Neal Salisbury, eds., *Reinterpreting New England Indians and the Colonial Experience* (Boston, MA: University of Virginia Press, 2009); Jared Diamond, *Guns, Germs and Steel: A Short History of Everybody for the Last 13,000 Years* (London, United Kingdom: Vintage, 2005); Charles C. Mann, *1491: New Revelations of the Americas before Columbus* (New York: Alfred A. Knopf, 2005); Charles C. Mann, *1493: Uncovering the New World Columbus Created* (New York: Alfred A. Knopf, 2011); Eugene Aubrey Stratton, *Plymouth Colony: Its History and People, 1620-1691* (Salt Lake City, UT: Ancestry Publishing, 1986); Nathaniel Philbrick, *Mayflower: A Story of Courage, Community, and War* (New York: Viking, 2006); Howard Zinn, *A People's History of the United States: 1492-Present* (New York: HarperCollins, 2005).

8. For example, Baker, *Thanksgiving*; Calloway and Salisbury, *terpreting New England Indians and the Colonial Experience*; Diamond, *Guns, Germs and Steel*; Mann, *1491*; Mann, *1493*; Stratton, *Plymouth Colony*; Philbrick, *Mayflower*; Zinn, *A People's History of the United States*.

9. There is tension and dispute over what to call the peoples living in North and South America prior to European contact (See Mann, *1491* and Mann, *1493*). The terms "Indian," "Native American," and "First Peoples," to offer a few, do not encapsulate these diverse tribes and nations. When possible, the specific names of tribes and nations are used; the term "Native Americans" is used to broadly reference the Indigenous population.

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11. Jessica R. Stern, "A Key into The Bloody Tenent of Persecution: Roger Williams, the Pequot War, and the Origins of Toleration in America," *Early American Studies* 9, no. 3 (Fall 2011): 578.

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19. Michael J. Berson, Tyrone C. Howard, and Cinthia Salinas, *The United States: Making a New Nation* (Orlando, FL: Harcourt, 2009).
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21. Kenneth C. Davis, *Don't Know Much About History: Everything You Need to Know About American History but Never Learned* (New York: HarperCollins, 2011).
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23. Sam Wineburg, *Historical Thinking and Other Unnatural Acts: Charting the Future of Teaching the Past* (Philadelphia, PA: Temple University Press, 2001).
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27. Susan E. Goodman, *Pilgrims of Plymouth* (Washington, DC: National Geographic Society, 1999).
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33. National Council for the Social Studies, *College, Career, and Civic Life (C3) Framework for Social Studies State Standards: Guidance for Enhancing the*

Rigor of K-12 Civics, Economics, Geography, and History (Silver Spring, MD: National Council for the Social Studies, 2013); National Governors Association Center for Best Practices and Council of Chief State School Officers, *Common Core State Standards for English Language Arts and Literacy in History/Social Studies, Science, and Technical Subjects* (Washington, DC: National Governors Association Center for Best Practices and Council of Chief State School Officers, 2010).

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36. Bickford and Rich, "The Historical Representation of Thanksgiving."

37. Bickford, "Initiating Historical Thinking in Elementary Schools," 61.

38. Nokes, "Recognizing and Addressing the Barriers to Adolescents' 'Reading Like Historians.'"

39. Waters, *Samuel Eaton's Day*; Waters, *Sarah Morton's Day*.

40. Goodman, *Pilgrims of Plymouth*.

41. Wineburg, *Historical Thinking and Other Unnatural Acts*.

42. Bickford, "Initiating Historical Thinking in Elementary Schools," 61.

43. Seixas and Morton, *The Big Six Historical Thinking Concepts*.

44. Andrews and Burke, "What Does it Mean to Think Historically?"; Nokes, "Recognizing and Addressing the Barriers to Adolescents' 'Reading Like Historians.'"

45. Nokes, "Recognizing and Addressing the Barriers to Adolescents' 'Reading Like Historians'"; Seixas and Morton, *The Big Six Historical Thinking Concepts*.

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47. Andrews and Burke, "What Does it Mean to Think Historically?"; Nokes, "Recognizing and Addressing the Barriers to Adolescents' 'Reading Like Historians'"; Seixas and Morton, *The Big Six Historical Thinking Concepts*; Wineburg, *Historical Thinking and Other Unnatural Acts*.

48. Bickford and Rich, "The Historical Representation of Thanksgiving."

49. Grace and Bruchac, *1621*, 19.
50. Grace and Bruchac, *1621*, 19.
51. Grace and Bruchac, *1621*, 17.
52. Grace and Bruchac, *1621*, 19.
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55. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*; Benassi, Overson, and Hakala, *Applying Science of Learning in Education*; Bloom and Krathwohl, *Taxonomy of Educational Objectives*.
56. McGovern, *The Pilgrims' First Thanksgiving*, 1.
57. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*; Andrews and Burke, "What Does it Mean to Think Historically?"; Benassi, Overson, and Hakala, *Applying Science of Learning in Education*; Bloom and Krathwohl, *Taxonomy of Educational Objectives*; Nokes, "Recognizing and Addressing the Barriers to Adolescents' 'Reading Like Historians'"; Seixas and Morton, *The Big Six Historical Thinking Concepts*; Wineburg, *Historical Thinking and Other Unnatural Acts*.
58. Mann, *1491*.
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62. Andrews and Burke, "What Does it Mean to Think Historically?"; Nokes, "Recognizing and Addressing the Barriers to Adolescents' 'Reading Like Historians'"; Seixas and Morton, *The Big Six Historical Thinking Concepts*; Wineburg, *Historical Thinking and Other Unnatural Acts*.
63. For example, Bickford, "Initiating Historical Thinking in Elementary Schools"; Bickford, "Primary Elementary Students' Historical Literacy, Thinking, and Argumentation about Helen Keller and Anne Sullivan"; Fehn and Heckart, "Producing a Documentary in the Third Grade"; Nokes, "Elementary Students' Roles and Epistemic Stances during Document-Based History Lessons"; VanSledright, "Fifth Graders Investigating History in the Classroom."
64. For example, Jeffery D. Nokes, "Exploring Patterns of Historical Thinking through Eighth-Grade Students' Argumentative Writing," *Journal of Writing Research* 8, no. 3 (2017): 437-467; Wineburg, *Historical Thinking and Other Unnatural Acts*.

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67. Nokes, "Recognizing and Addressing the Barriers to Adolescents' 'Reading Like Historians'"; Seixas and Morton, *The Big Six Historical Thinking Concepts*; Wineburg, *Historical Thinking and Other Unnatural Acts*.

68. Bickford, "Initiating Historical Thinking in Elementary Schools," 61.

69. Wineburg, *Historical Thinking and Other Unnatural Acts*.

70. Bickford, "Initiating Historical Thinking in Elementary Schools," 61.

71. Bickford, "Primary Elementary Students' Historical Literacy, Thinking, and Argumentation about Helen Keller and Anne Sullivan"; VanSledright, "Fifth Graders Investigating History in the Classroom."

72. Fehn and Heckart, "Producing a Documentary in the Third Grade"; Nokes, "Elementary Students' Roles and Epistemic Stances during Document-Based History Lessons."

73. Bickford, "Primary Elementary Students' Historical Literacy, Thinking, and Argumentation about Helen Keller and Anne Sullivan"; Fehn and Heckart, "Producing a Documentary in the Third Grade."

74. Nokes, "Elementary Students' Roles and Epistemic Stances during Document-Based History Lessons."

75. Morowski, McCormick, and Speaker, "The Montgomery Bus Boycott."

76. Nokes, "Exploring Patterns of Historical Thinking through Eighth-Grade Students' Argumentative Writing"; Wineburg, *Historical Thinking and Other Unnatural Acts*.

Appendix A: Selected Secondary Texts

Whole-Class Novel

Goodman, Susan E. *Pilgrims of Plymouth*. Washington, DC: National Geographic Society, 1999.

Reference Texts

Grace, Catherine O'Neill and Margaret M. Bruchac. *1621: A New Look at Thanksgiving*. Washington, DC: National Geographic Society Press, 2001.

McGovern, Ann. *The Pilgrims' First Thanksgiving*. New York: Scholastic, 1993.

Sewall, Marcia. *The Pilgrims of Plimoth*. New York: Aladdin, 1996.

Waters, Kate. *Samuel Eaton's Day: A Day in the Life of a Pilgrim Boy*. New York: Scholastic, 1993.

Waters, Kate. *Sarah Morton's Day: A Day in the Life of a Pilgrim Girl*. New York: Scholastic, 1989.

Appendix B: Selected Primary Texts

Primary Source 1

Reading Prompt: The people we call “Pilgrims” did not call themselves Pilgrims. Instead, they called themselves:

- *Saints* (they thought they were pretty awesome)
- *Separatists* (they wanted to be separate from other people who weren’t Saints)
- *Leideners* (from their town in Leiden, Holland, which is a whole different country from England)

The people we call Pilgrims started an English colony (a village *for* England) in Plimoth (or Plymouth). They were not running away from the English King Charles. They were working with the King. This is the *Massachusetts Bay Colony’s* original seal, which is kind of like a flag or symbol. It was given by the English King in 1629.

The seal shows a Native American holding a downward-pointed arrow (showing peace) with the words “COME OVER AND HELP US” (showing that the King and the people we call Pilgrims were working together).



Thinking Prompt: What did you learn from this image? What did you learn from the Reading Prompt?

Source: “The History of the Arms and Great Seal of the Commonwealth of Massachusetts,” Secretary of the Commonwealth of Massachusetts, n.d., <<https://www.sec.state.ma.us/pre/presea/sealhis.htm>>.

Primary Source 2

Reading Prompt: Edward Winslow was a member of the group that people today call Pilgrims. He wrote about the first Thanksgiving in a letter to a family member. It was dated December 11, 1621. This was about a month after the first Thanksgiving.

[Modified] We have our harvest of food. Our *governor* (leader) sent four men to hunt for birds so we could celebrate. These four men got as many birds as we could eat for a week. At this time, we celebrated for three days with the Wampanoags and their great king Massasoit. They brought five deer to share with us. Thank God! We have much to eat.

Excerpted from: <http://www.mayflowerhistory.com/> and <https://www.pilgrimhall.org/>

Thinking Prompt: What did you learn from this? Compare this to Primary Source 3. See how they are both similar and different.

Source: "Relation or Journal of the Beginning and Proceedings of the English Plantation Settled at Plimoth in New England, by Certain English Adventurers, Both Merchants and Others, 1622," in the *Collections of the Massachusetts*, Second Series (Boston: W. L. Lewis, 1832), 62-63.

Primary Source 3

Reading Prompt: William Bradford wrote a book called *History of Plymouth Plantation*. It was published in 1640s, about 20 years after the first Thanksgiving.

[Modified] The Pilgrims began to gather a small harvest and prepare for winter. We were healthy and strong and had a lot of food. Some went hunting for deer, water birds, and wild turkeys. Others went fishing for cod, bass, and other fish. Every family had a good amount of Indian corn. All summer no one was hungry. Afterwards, many Pilgrims wrote true stories about how much food they had to their friends in England.

Excerpted from: <<http://www.mayflowerhistory.com/>> and <<https://www.pilgrimhall.org/>>

Thinking Prompt: How is the story in Primary Source 3 different from the story in Primary Source 2? Primary Source 3 was told 20 years after the first Thanksgiving, but Primary Source 2 was told just a month afterwards—what does that make you think?

Source: Entire text found at <<https://www.archive.org/stream/historyplymouth01socigoog#page/n6/mode/2up>>.

Primary Source 4

Reading Prompt: This is a list of all the foods that were mentioned by who people today call Pilgrims. Some of them were mentioned in letters (like Primary Source 2) soon after the event. Others were mentioned in books (like Primary Source 3) a long time afterwards. But this is one big list.

Fish and seafood: cod, bass, herring, shad, bluefish, eel, clams, lobsters, mussels, and very small quantities of oysters

Birds: wild turkey, goose, duck, crane, swan, partridge, and possibly eagle

Other meat: venison (deer), possibly some salt pork or chicken

Grain: wheat flour, Indian corn, corn meal, barley

Fruits, vegetables, and nuts: raspberries, strawberries, grapes, plums, cherries, blueberries, dried gooseberries, peas, squashes, pumpkins, beans, walnuts, chestnuts, acorns, hickory nuts, and ground nuts

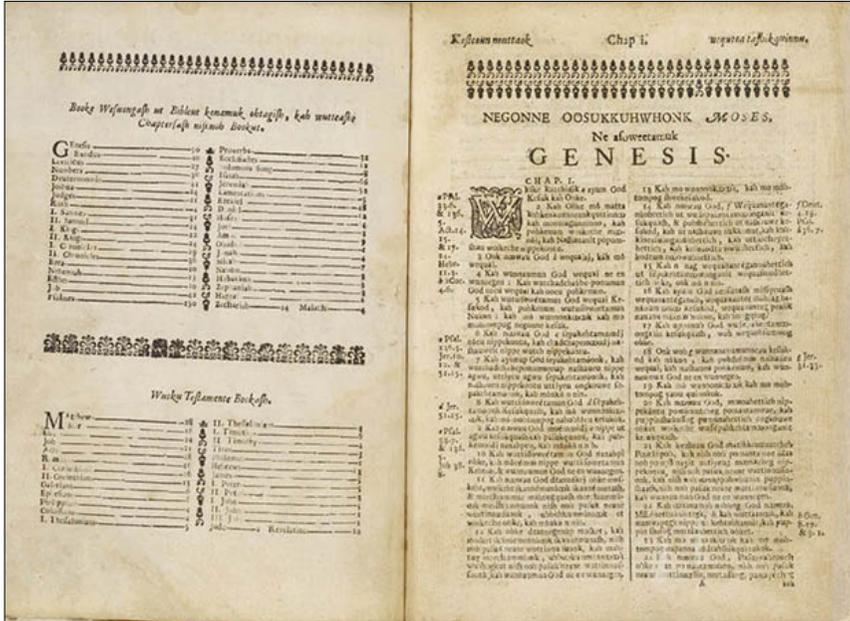
Other items: maple syrup, honey, small quantities of butter, Holland cheese, and eggs

Thinking Prompt: What did you learn from this? Compare this to Primary Source 3. See how they are both similar and different.

Additional information: Megan Gambino, "What Was on the Menu at the First Thanksgiving?" *Smithsonian Magazine*, November 21, 2011, <<https://www.smithsonianmag.com/history/what-was-on-the-menu-at-the-first-thanksgiving-511554/>>.

Primary Source 5

Reading Prompt: This is *The Holy Bible* translated into the Wampanoag Indian language in 1663, about 40 years after the first Thanksgiving (in 1621).

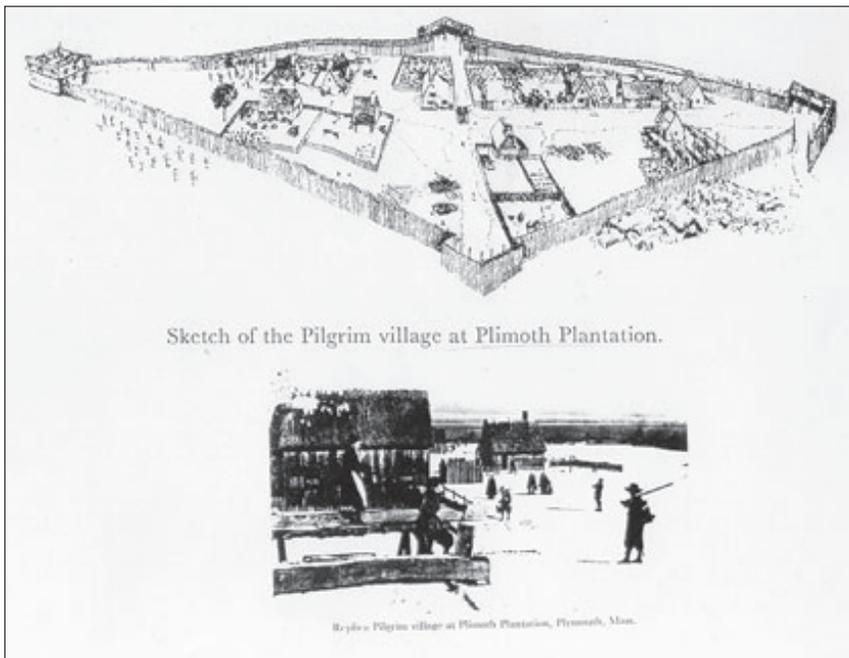


Thinking Prompt: Why did the people we call Pilgrims translate this into the language of the Native Americans?

Source: *The Holy Bible: Containing the Old Testament and the New. Translated into the Indian Language* (Cambridge, MA: Samuel Green and Marmaduke Johnson, 1663), Bible Collection, Rare Book and Special Collections Division, Library of Congress, <https://www.loc.gov/exhibits/bibles/OtherBibles/Assets/be0015_725.jpg>.

Primary Source 6

Reading Prompt: This is a *sketch* (drawing) of the “Pilgrim village” at “Plimoth Plantation” drawn in the late 1800s, more than 150 years after the first Thanksgiving in 1621. They called it “Pilgrim village,” but the people did not call themselves Pilgrims (but, instead, Saints or Separatists or Leideners...from their town in Leiden, Holland). And, they spelled *Plimoth* different then we do now (Plymouth).



Thinking Prompt: Why do you think it was shaped this way? (Look at Primary Source 7 now.)

Source: “Reconstruction Sketch of the ‘Pilgrim Village’ at Plimoth Plantation,” The Plymouth Colony Archive Project, <<http://www.histarch.illinois.edu/plymouth/images/Plimsketch.html>>.

Primary Source 7

Reading Prompt: This is an image of the *reconstructed* (remade) “Pilgrim village” at the Plimoth Plantation Museum near the town of Plymouth, Massachusetts. This is an aerial view (from a helicopter).

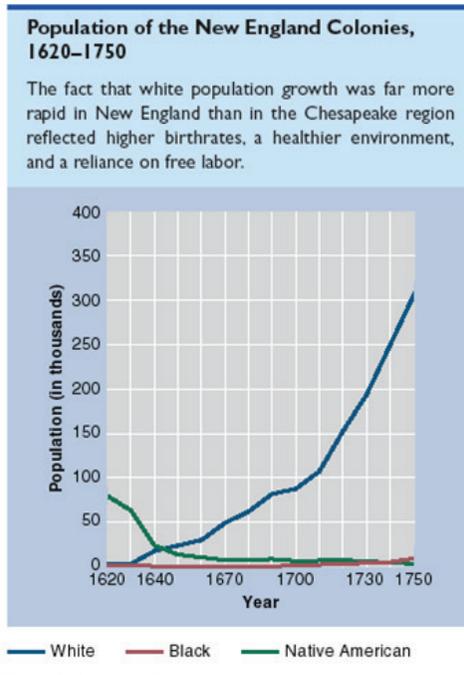


Thinking Prompt: Why do you think it was shaped this way? (Compare it to Primary Source 6.)

Source: “Aerial View of Plimoth Plantation Reconstruction,” The Plymouth Colony Archive Project, <<http://www.histarch.illinois.edu/plymouth/images/jfd12.jpg>>.

Primary Source 8

Reading Prompt: This is from United States Census Bureau, which is a fancy name for the group that counts who is living where. This chart shows the population of the New England colonies from 1620 (just before the first Thanksgiving) to 1750 (more than 100 years later). It shows both the Native Americans (the Wampanoag were one of many tribes) and the white settlers from Europe.

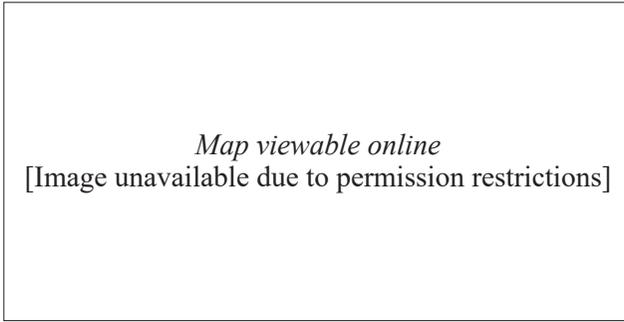


Thinking Prompt: What patterns did I want you to see? Compare this to Primary Source 9, Primary Source 10, and Primary Source 11.

Source: “Population Growth of the New England Colonies” at “Maps, Charts, and Graphs: Unit 2—Contact and Colonization,” American History Resources, Michael Berkowitz, Trinity School, <<http://www.trinityhistory.org/AmH/u2maps.htm>>.

Primary Source 9

Reading Prompt: This is a map of Wampanoag villages in what today is called Massachusetts. Think of it as the “Territory of the Wampanoag.”

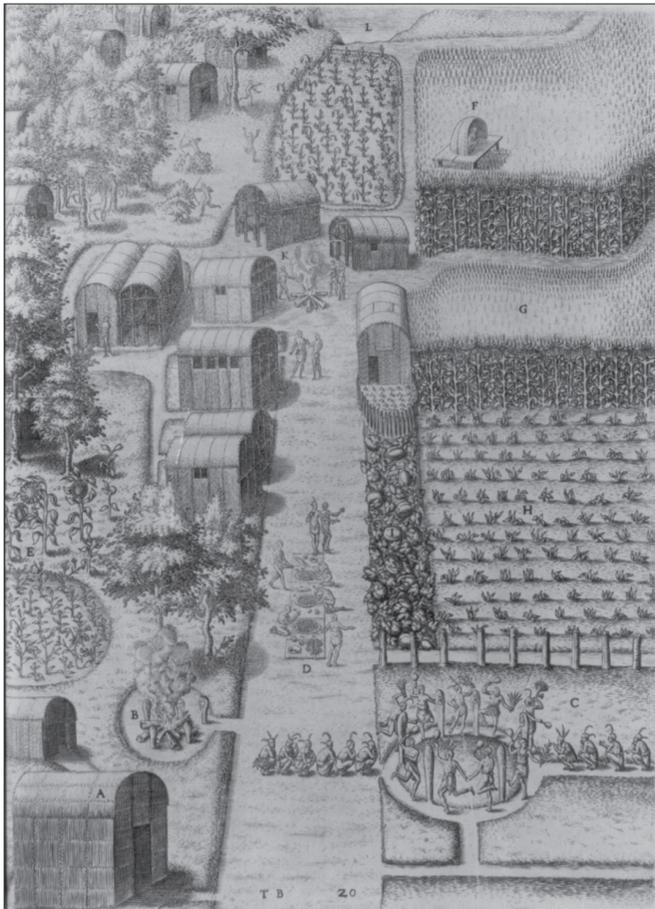


Thinking Prompt: Compare this to Primary Source 10 and Primary Source 11.

Source: Map available online at <<https://www.nationalgeographic.org/photo/wampanoag-territory/>>.

Primary Source 10

Reading Prompt: This is an image of the village of Sakonnet, which sometimes was spelled “Secotan.” This was drawn in the decades (years and years) *before* the first Thanksgiving. It was made by European explorers looking for beavers to hunt.

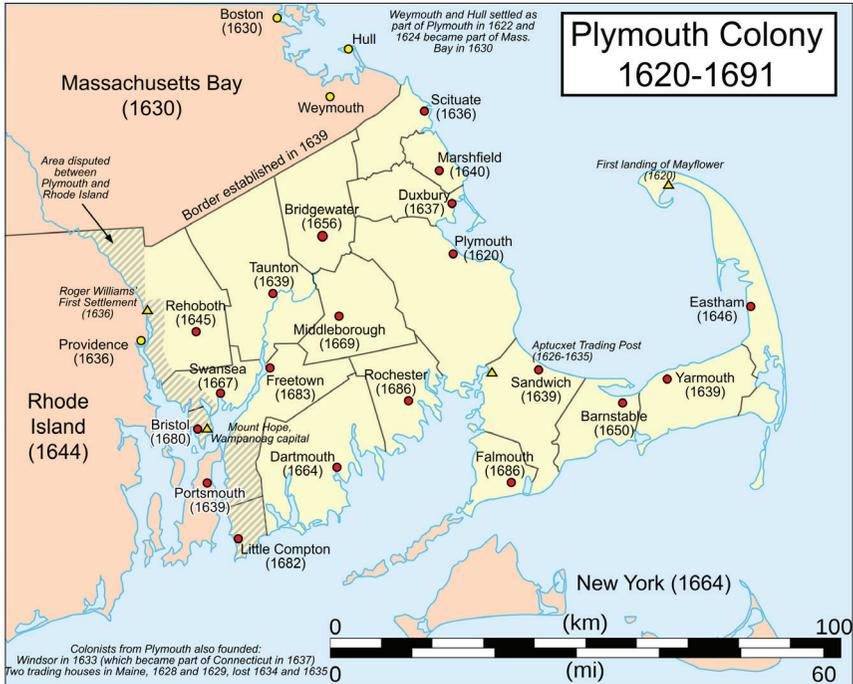


Thinking Prompt: What did I want you to learn from this? Compare this to Primary Source 8, Primary Source 9, and Primary Source 11.

Source: *Village of Secotan* (1619), engraving by Theodore de Bry, Rare Book and Special Collections Division, Library of Congress, <<https://www.loc.gov/pictures/item/2001695723>>. Historical details and context are provided at <<https://www.gilderlehrman.org/content/secotan-algonquian-village-ca-1585>>.

Primary Source 11

Reading Prompt: This is a map that has the name of each English colony and the year it was *founded* (started). Find Plimoth (or Plymouth). Now, find others. What do you see happening between 1620 and 1691?

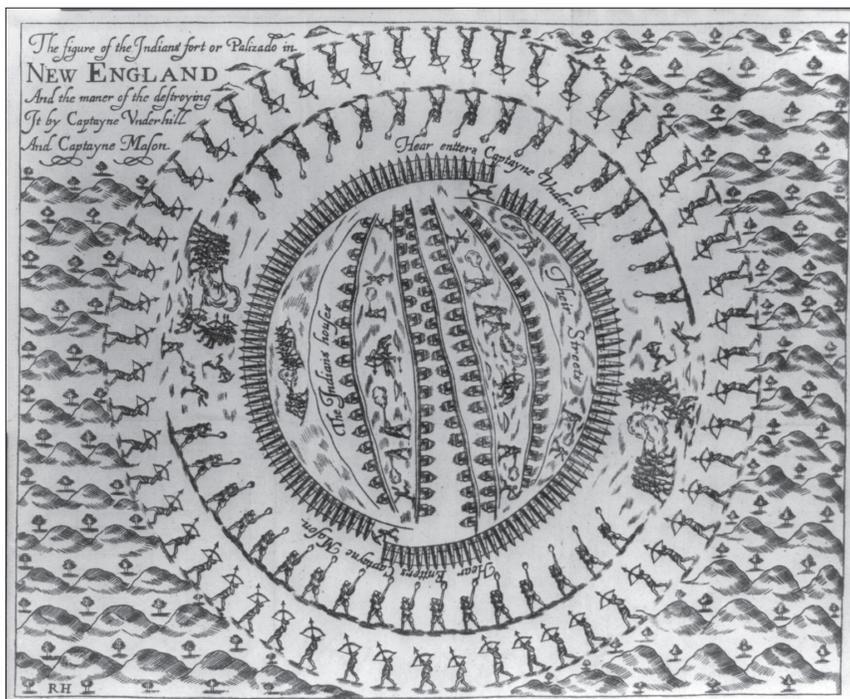


Thinking Prompt: What did I want you to see? Compare this to Primary Source 8, Primary Source 9, and Primary Source 10.

Source: "Plymouth Colony Map," by Wikimedia Commons user "Hoodinski," May 29, 2011, Wikimedia Commons, <https://commons.wikimedia.org/wiki/File:Plymouth_Colony_map.svg>.

Primary Source 12

Reading Prompt: This was a *sketching* (or drawing) in 1638 (about 17 years after the first Thanksgiving). Look at it carefully. What's happening? Look at the words. Who probably drew this?



Thinking Prompt: Now, what if I told you this was titled *The Indians' Fort in New England and Captain Underhill and Captain Mason destroying it*? What would you think? Why did I share this with you? Compare this to Primary Source 8, Primary Source 9, Primary Source 10, and Primary Source 11.

Source: *The Figure of the Indians' Fort or Palizado in New England and the Manner of the Destroying it by Captayne Underhill and Captayne Mason* / RH (1638), engraving from John Underhill, *Nevves from America* (London, 1638), Rare Book and Special Collections Division, Library of Congress, <<https://www.loc.gov/item/2001695745/>>.

Appendix C: Online Resources

Caleb Johnson's Mayflower History (<http://www.mayflowerhistory.com/>). Caleb Johnson is editor of a definitive compilation of *Mayflower* colonists' writing and author of consequential biography of *Mayflower* passenger, Stephen Hopkins. The website provides succinct secondary accounts of oft-neglected aspects of the *Mayflower* (including its unknown, myth-laden end), various roles (gender, labor, etc.) on the ship, characteristics of the ship, and unique aspects of Plymouth (crime and punishment, fort and housing architecture, etc.), Pilgrims (religion, clothing, etc.), and Wampanoag (historical figures, language, etc.). These one- or two-page histories are tangible for middle grade readers and can be abridged for younger audiences. Annotated lists of *Mayflower* passengers and detailed genealogies complement historicized primary source transcriptions and nineteenth- and early twentieth-century secondary sources.

Pilgrim Hall Museum (<https://www.pilgrimhall.org/>) has extensive collections and exhibits. Photographs and contextual depictions illustrate wonderfully obscure belongings, like the arms and armor, chairs and cradles, spoons and saucers, and paintings and patents. Dozens of biographies supplement downloadable, document-based lesson plans. *Pilgrim Hall Museum* lives up to its self-characterized title as America's Museum of Pilgrim Possessions.

The Plymouth Colony Archive Project (<http://www.histarch.illinois.edu/plymouth/>) provides opportunity for exploration of public records (court rulings, maps, and colonial laws) and private sources (journals, memoirs, and letters). The extensive, navigable site has ready-made lesson plans reliant on detailed lesson plans built from rich primary and secondary sources.

Plimoth Patuxet (<https://www.plimoth.org/>) provides students evocative images of the recreated colony, colonists, and Native Americans in contemporaneous attire, tools, and customs. Excerpts from primary sources, largely letters and diary entries, are interspersed with the secondary narrative that detail everything from the flora and fauna to the customary size and shape of the buildings. The evocative imagery—both still photography and video—embodies the experiences, accomplishments, deprivations, and tensions of the colonists and Native Americans in life and in death.

Wampanoag History (<https://www.tolatsga.org/wampa.html>) is both austere and essential. While unadorned with figurative bells and whistles, the website guides readers through demography, language, sub-tribal affiliations, culture, and history.

Appendix D: *Draw and Detail* Graphic Organizer

Draw and Detail

1. Draw something you learned.
2. Detail its importance below.



Appendix E: *Observations and Inferences* Graphic Organizer**Observations and Inferences**

<p>Things you see or know are <u>observations</u>.</p> <p>An observation is noticing a fact, something you are sure of.</p>	<p>Things you think or wonder are <u>inferences</u>.</p> <p>An inference is something you think or believe. It is a good guess.</p>
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Book or Source #	Observation	Inferences