

Grade 6 Civic Education

ELAR Supports

The materials developed for civic education in support of TEC 28.002 (h-7) are designed to support proposed Social Studies TEKS as noted for each chapter, as well as ELAR TEKS listed here:

Rule 110.22 (b) Knowledge and skills.

(1) Developing and sustaining foundational language skills: listening, speaking, discussion, and thinking--oral language. The student develops oral language through listening, speaking, and discussion. The student is expected to:

- (A) listen actively to interpret a message, ask clarifying questions, and respond appropriately;
- (B) follow and give oral instructions that include multiple action steps;
- (C) give an organized presentation with a specific stance and position, employing eye contact, speaking rate, volume, enunciation, natural gestures, and conventions of language to communicate ideas effectively; and
- (D) participate in student-led discussions by eliciting and considering suggestions from other group members, taking notes, and identifying points of agreement and disagreement.

(2) Developing and sustaining foundational language skills: listening, speaking, reading, writing, and thinking--vocabulary. The student uses newly acquired vocabulary expressively. The student is expected to:

- (B) use context such as definition, analogy, and examples to clarify the meaning of words; and

(3) Developing and sustaining foundational language skills: listening, speaking, reading, writing, and thinking--fluency. The student reads grade-level text with fluency and comprehension. The student is expected to adjust fluency when reading grade-level text based on the reading purpose.

(4) Developing and sustaining foundational language skills: listening, speaking, reading, writing, and thinking--self-sustained reading. The student reads grade-appropriate texts independently.

The student is expected to self-select text and read independently for a sustained period of time.

(5) Comprehension skills: listening, speaking, reading, writing, and thinking using multiple texts. The student uses metacognitive skills to both develop and deepen comprehension of increasingly complex texts. The student is expected to:

- (A) establish purpose for reading assigned and self-selected text;
- (B) generate questions about text before, during, and after reading to deepen understanding and gain information;
- (C) make and correct or confirm predictions using text features, characteristics of genre, and structures;
- (D) create mental images to deepen understanding;
- (E) make connections to personal experiences, ideas in other texts, and society;
- (F) make inferences and use evidence to support understanding;
- (G) evaluate details read to determine key ideas;
- (H) synthesize information to create new understanding; and
- (I) monitor comprehension and make adjustments such as re-reading, using background knowledge, asking questions, and annotating when understanding breaks down.

(6) Response skills: listening, speaking, reading, writing, and thinking using multiple texts. The student responds to an increasingly challenging variety of sources that are read, heard, or viewed. The student is expected to:

- (A) describe personal connections to a variety of sources, including self-selected texts;
- (B) write responses that demonstrate understanding of texts, including comparing sources within and across genres;
- (C) use text evidence to support an appropriate response;
- (D) paraphrase and summarize texts in ways that maintain meaning and logical order;
- (E) interact with sources in meaningful ways such as notetaking, annotating, freewriting, or illustrating;
- (F) respond using newly acquired vocabulary as appropriate;
- (G) discuss and write about the explicit or implicit meanings of text;
- (H) respond orally or in writing with appropriate register, vocabulary, tone, and voice; and
- (I) reflect on and adjust responses as new evidence is presented.

(8) Multiple genres: listening, speaking, reading, writing, and thinking using multiple texts--genres. The student recognizes and analyzes genre-specific characteristics, structures, and purposes within and across increasingly complex traditional, contemporary, classical, and diverse texts. The student is expected to:

- (D) analyze characteristics and structural elements of informational text, including:
 - (i) the controlling idea or thesis with supporting evidence;
 - (ii) features such as introduction, foreword, preface, references, or acknowledgements to gain background information; and
 - (iii) organizational patterns such as definition, classification, advantage, and disadvantage;
- (E) analyze characteristics and structures of argumentative text by:
 - (i) identifying the claim;
 - (ii) explaining how the author uses various types of evidence to support the argument; and
 - (iii) identifying the intended audience or reader;

(9) Author's purpose and craft: listening, speaking, reading, writing, and thinking using multiple texts. The student uses critical inquiry to analyze the authors' choices and how they influence and communicate meaning within a variety of texts. The student analyzes and applies author's craft purposefully in order to develop his or her own products and performances. The student is expected to:

- (A) explain the author's purpose and message within a text;
- (B) analyze how the use of text structure contributes to the author's purpose;
- (C) analyze the author's use of print and graphic features to achieve specific purposes;
- (D) describe how the author's use of figurative language such as metaphor and personification achieves specific purposes;
- (E) identify the use of literary devices, including omniscient and limited point of view, to achieve a specific purpose;
- (F) analyze how the author's use of language contributes to mood and voice; and
- (G) explain the differences between rhetorical devices and logical fallacies.

(12) Inquiry and research: listening, speaking, reading, writing, and thinking using multiple texts. The student engages in both short-term and sustained recursive inquiry processes for a variety of purposes. The student is expected to:

- (A) generate student-selected and teacher-guided questions for formal and informal inquiry;
- (B) develop and revise a plan;
- (C) refine the major research question, if necessary, guided by the answers to a secondary set of questions;
- (D) identify and gather relevant information from a variety of sources;
- (E) differentiate between primary and secondary sources;
- (F) synthesize information from a variety of sources;
- (G) differentiate between paraphrasing and plagiarism when using source materials;
- (H) examine sources for:
 - (i) reliability, credibility, and bias; and
 - (ii) faulty reasoning such as hyperbole, emotional appeals, and stereotype;
- (I) display academic citations and use source materials ethically; and
- (J) use an appropriate mode of delivery, whether written, oral, or multimodal, to present results.

Grade 6

Out of Many, One.

Chapter 1 | The Common Good

Lesson at a Glance (Six Sessions)

WHOLE CLASS	WHOLE CLASS	INDIVIDUAL/GROUP
Session 1 Chapter Focus (15 min)	Discussion (20 min)	Activity (15 min)
Quote & Questions Civic Virtues Vocabulary introduction	Read "Obey God Rather Than Faith" Ask comprehension questions	Direct students to the "Reflect in Writing" activity
MATERIALS: Student reader	MATERIALS: Student reader	MATERIALS: Student reader Lined paper
Session 2 Chapter Focus (15 min)	Discussion (20 min)	Activity (15 min)
Quote & Questions Civic Virtues Vocabulary introduction	Read "Saints and Strangers" Ask comprehension questions	Direct students to the "Reflect in Writing" activity
MATERIALS: Student reader	MATERIALS: Student reader John Howland's descendants	MATERIALS: Student reader Lined paper
Session 3 Chapter Focus (15 min)	Discussion (20 min)	Activity (15 min)
Mapping the Voyage of the Mayflower	Read "The Mayflower Compact" together Ask comprehension questions	Drafting a Renewed Compact Gallery Walk voting
MATERIALS: Mayflower Voyage map	MATERIALS: Mayflower Compact Mayflower Compact Interpretation handout	MATERIALS: Poster paper Black markers Stickers Bulletin board paper
Session 4 Chapter Focus (15 min)	Discussion (20 min)	Activity (15 min)
Quote & Questions Civic Virtues Vocabulary introduction	Read "The Compact Is Tested" Ask comprehension questions	Direct students to the "Reflect in Writing" activity
MATERIALS: Class Compact from previous session Markers Student reader	MATERIALS: Student reader	MATERIALS: Student reader Lined paper
Session 5 Chapter Focus (15 min)	Discussion (20 min)	Activity (15 min)

Quote & Questions Civic Virtues Vocabulary introduction	Read "Sitting Down Together" Ask comprehension questions	Direct students to the "Reflect in Writing" activity
MATERIALS: Student reader	MATERIALS: Student reader	MATERIALS: Student reader Lined paper
Session 6 Chapter Focus (15 min)	Discussion (20 min)	Activity (15 min)
Quote & Questions Civic Virtues Vocabulary introduction	Read "A New Mind" Ask comprehension questions	Direct students to the "Reflect in Writing" activity
MATERIALS: Student reader	MATERIALS: Student reader	MATERIALS: Student reader Lined paper
Session 7 Chapter Focus (15 min)	Discussion (20 min)	Activity (15 min)
Review the Treaty with Massasoit	Read "Squanto Kidnapped" primary sources Household discussion	Town Hall Meeting Individual reflection Civic Virtues of the Pilgrims
Treaty with Massasoit	MATERIALS: Squanto is kidnapped! source reader	MATERIALS: Student reader Lined paper

The Common Good

Chapter 1 | Session 1

“Obey God Rather Than Human Beings”

Background:

This reading describes the conditions and events that led the Pilgrims to leave their homes in England, and, ten years later, leave the new homes they had begun in Holland to start over in what they would have seen as the unsettled wilderness of "Virginia," as they then knew it.

The below information is provided as background context for you, the instructor. It is included to provide relevant context to help you explain key points and answer student questions as they arise. It is not intended as a direct instructional component.

- James I was also King James VI of Scotland, which was at that time a separate kingdom. His predecessor, Elizabeth I, had maintained a careful balance between Catholic and Protestant elements within the Church of England, but many Protestants thought James would tip the balance in favor of Protestantism. Both Catholics and Protestants were convinced of this, leading to several plots against the king. James, however, supported the hierarchical nature of the Church of England and tried unsuccessfully to impose it on the more decentralized Kirk of Scotland.
- The dominant Bible in use among most English people was the Geneva Bible, a translation prepared by English Protestants living in exile during the reign of the Catholic Mary I. The churches, however, used a version known as "the Bishop's Bible," which had been specifically developed to support the authority of the Bishops in the Church of England. The Geneva Bible contained margin notes that James I found threatening to his claim of absolute power. These notes explained the equality of all before God and the believer's obligation to do what God required, even in the face of worldly leaders who demanded ungodly behavior. The notes also supported a decentralized lay leadership for church communities.
- The national churches of England and Scotland were both nominally Protestant. The Scottish church, or kirk, followed closely the model described in the Geneva Bible. The Church of England, however, maintained many aspects from Roman Catholicism. The king and bishops maintained a strict hierarchy largely similar to the one the Reformation had objected to in the Catholic Church. The king was the head of the church and appointed bishops to rule on religious matters across the kingdom. Disputes related to this came to a head with the development of the King James Bible, which was intended to replace the Geneva Bible, eliminating the margin notes to which James I objected.
- The Protestants in England who sought to reform the Church of England to more closely follow the Protestant tradition were seen as wanting to "purify" the Church of England, for which they were called "Puritans." The Pilgrims, however,

were "Separatists," who continued to rely on the guidance of the Geneva Bible, which called for community leadership and condemned monarchical tyranny.

- The religious debates in England were not merely academic. James I viewed the Geneva Bible as treasonous, and saw the continued reliance on it of the Separatists as a direct assault on his authority. At the Hampton Court Conference in which he called for the creation of the King James Bible, he also vowed either to force the Puritans to accept his authority in religious matters or else drive them out of England.
- Despite these religious disputes, James was a generally well-liked king, and the Puritans and the Separatists both maintained their loyalty to him as king. This would lead the Pilgrims to seek a way to live true to both their faith and their king, despite their king's opposition to their faith.
- The name "Pilgrims" was only widely applied to the Plymouth settlers in the 19th century. At the time, they referred to themselves as "saints." They did so based on the use of the word in the New Testament to mean "a member of the church."
- England had already made several attempts to colonize North America. By 1620, only Jamestown, in Virginia, was still in existence. "Virginia" at that time claimed an area from what is now South Carolina to the Hudson River. North of that was an area claimed by England as "New England," but no settlement had been successfully established. European fishermen did work the Atlantic off the New England coast, however.
- John Smith had led an expedition from Jamestown to map the New England coastline in 1614. When he published his map in 1616, he named the area where the Pilgrims would later settle "New Plymouth" at the suggestion of Prince Charles (later King Charles I). The Pilgrims kept that name for their colony, and also named their town "Plymouth" after the port they had last sailed from in England.
- The Pilgrims began with two ships, but the smaller *Speedwell* was unseaworthy. Their repeated attempts to repair the *Speedwell* caused them to sail later than they planned.

Lesson progression

"Virtues and Vocabulary"

Start class with a "Quote and Question" reading. Then proceed to introduce the Civic Virtues and Vocabulary for the lesson.

Quote and Questions:

Ask a student to read aloud the introductory quote. Then provide the questions:

- *What is this quote saying?*
- *Why would government leaders feel threatened by this quote?*

Then Peter and the [other] apostles answered and said, "We ought to obey God rather than men." (We should obey man only in so far that in obeying him we also obey God.)

Civic Virtues

- Help students understand the virtues named in their text for this lesson.
 - The virtue of "sacrifice" means giving something of your own up so that your community can benefit. It might be giving your time, your work, or your things.
 - The virtue of "resilience" means the strength to keep going and try again when faced with difficulties or setbacks. A resilient person doesn't say they failed, they say they haven't succeeded yet.
- Ask a student to read the Civic Virtues.
- Ask if anyone knows what the virtue terms mean. Ask for an example.
- If necessary, provide your own explanation with an example from history.
 - *George Washington showed **sacrifice** when he was selected to lead the Continental Army and refused any pay for his service.*
 - *Thomas Edison showed **resilience** when he was asked why he kept trying to invent an electric light when he'd failed 700 times. He replied that he hadn't failed 700 times, he'd just proved 700 ways not to do it.*
- Remind students to look for examples of sacrifice and resilience in their reading.

Civics Virtues: Sacrifice, resilience

Vocabulary

- Have students take turns reading the vocabulary used in the reader. Make sure everyone knows the meaning of the words.
- Say the word aloud and have students repeat it. Ask different students to read each definition out loud. Ask students to share examples in their own words.

Lesson Vocabulary

- **Harry** (v) = to harass
- **Subject** (n) = A person who is controlled by a king
- **King James Version** (n) = a version of the Bible developed for King James I
- **Separatist** (n) = A Protestant who wanted to separate from the Church of England

Lesson Focus

- Introduce the text by saying:
 - Today, we are all **citizens** of the United States. Citizens have rights and responsibilities. But in Europe in the 17th, most people were **subjects** of a king. Subjects have to do what their king or queen says. For example, while most people in Europe were Christian, Christianity was divided between Catholics and Protestants. Most kings made their subjects practice the same kind of Christianity they believed in. But in England, there were different

- kinds of Protestants! Today, you will read about what one group of Christians did because they didn't agree with the king about their faith.
- Allow students time to read independently.
 - Scaffold as necessary.

Chapter 1 | Session 1

History Resource

“Obey God Rather Than Human Beings” [1]

Christianity in England

When James I ascended to become king of England in 1603, the nation he would rule for the next 22 years was religiously divided. The official Church of England was run by the king, who appointed bishops to govern the church in his name. This church blended elements of both Catholic and Protestant churches, which led both Catholics and many Protestants to criticize it. English monarchs tried to suppress this dissent, and James I was even more insistent than most. His efforts targeted both Catholics and Protestants who disagreed with his religious authority.

Many of the Protestants who disagreed with the Church of England read a version of the Bible known as the Geneva Bible. It was a translation of the Bible into English with notes in the margins to help people understand the text. But James I felt many of those notes were treasonous. He specifically named the note for Exodus 1:19. The passage is about midwives who were ordered by the Egyptian pharaoh, or king, to kill all the newborn Hebrew boys, but they didn't. When the Pharaoh confronted them, they said the boys were being born before the midwives could arrive at the births. And the margin note in the Geneva Bible read, "Their disobedience in this was lawful, but their deception is evil." [2]

James I felt that any suggestion that it was legal to disobey a king was a threat to his power. The Geneva Bible frequently described kings as tyrants. It also said that, while people should respect kings, they should obey God, and if kings ruled against the will of God, then people should not obey such a king. Before he was king of England, James had been king of Scotland, and had written a book claiming that kings had absolute authority over their people. He based his argument on the Bible, but the notes in the Geneva Bible contradicted him.

To fix this, James sought to change the Bible itself. He held a conference that called for a new translation, and specifically ordered that this translation, which came to be known as the **King James Version** (KJV), would not have margin notes. At that conference, he also described how he would handle anyone who did not conform to the official church: "I shall make them conform themselves, or I will **harry** them out of this land, or else do worse." [3]

James I was not making an idle threat. Over the following decade he imprisoned many **Separatists**, who were protestants who refused to take part in the official Church of

England. Some were even burned at the stake. This was a continuation of the practice of his predecessor, Elizabeth I, who had hanged and tortured Separatists, as well. At first, the Separatists tried to worship in secret, but James and his bishops were determined to root them out. Faced with persecution, harassment, arrest, and even death, some of these Separatists decided to leave England entirely. Today, we call these people the **Pilgrims**.

Leaving England

In 1607 and 1608, the Pilgrims began to move to the Netherlands, a small republic across the English Channel. They thought they would be safe there, but they found new challenges. It was difficult for the Pilgrims to find work in the Netherlands, and the Pilgrims' children were being distracted by the local culture. Then, two Pilgrims, William Brewster and Edward Winslow, started a printing press to publish religious books. King James convinced the government of the Netherlands to shut the press down and arrest the printers. The two went into hiding, and decided that the Netherlands was not far enough from the reach of their king to be safe for their faith. These issues convinced the Pilgrims to look for a place where they could maintain their faith while staying safe from the King's persecution. Ironically, they found such a place within the king's empire: they would start a new colony in North America where they could remain loyal to their king while still practicing their faith.

Starting a new colony was complicated. Under English law, the entire colony of "Virginia" belonged to the King. That meant all the land from the New River inlet, in what is now North Carolina, north to Chaleur Bay in what is now Canada. To settle there, the Pilgrims would need permission from the King—the same king who was persecuting them. Beyond that, they would need money, ships, and supplies. To get all that, they had to contract with a company called the Merchant Adventurers. The Merchant Adventurers were wealthy and well-connected. They were able to get a document from the king called a **charter** which would let the Pilgrims start a colony near the mouth of the Hudson River. But the Pilgrims were forced to accept harsh terms for this privilege. They would have to work six days a week, and everything they produced would have to be shipped back to England to enrich the investors of the Merchant Adventurers.

The Pilgrims were risking everything for their faith. The voyage itself was risky. England had tried to start three colonies in North America before the Pilgrims. The first had simply disappeared. Another had been abandoned after just one year. Jamestown had held on, but at the cost of hundreds of lives in the first year alone. And now the Pilgrims were making a fourth attempt with 102 people. The risks were enormous. But in a letter to the investors, Pilgrim Edward Winslow wrote, "We **verily** believe and trust the Lord is with us...and that he will graciously prosper our endeavours." [4]

Primary Source Citations:

[1] Acts 5:29, Bible (NIV). Primary Source, Moral Foundation.

[2] The Geneva Bible (1599 Edition). Exodus 1:19 notes. Tolle Lege Press. Primary Source, Moral Foundation

[3] William Barlow, *The Summe and Substance of the Conference*. 1604. Primary Source, Historical Document.

[4] Edward Winslow and John Robinson, "Letter to Sir Edwin Sandys," December 15, 1617. Primary Source, Historical Document.

Common Conversation: Guided by Faith

Lead discussion based on the following prompts:

- *What's the difference between citizens and subjects? (Citizens have rights and responsibilities, but subjects have to do what their king or queen says.) Which one were people in England in the 1600s? (subjects)*
- *Why did King James see the Separatists as a threat? (They disagreed with King James and wanted to separate from the Church of England) How did he choose to deal with the perceived threat? (He arrested them and harassed them.) What did they do about it? (Moved to Holland)*
- *Why did the Pilgrims choose to leave the Netherlands and go to America? (They realized the king could still reach them; they were concerned about distractions from the local culture.)*
- *What conditions were put on the Pilgrims in their new colony? (They were had to work for the company that the king controlled. They could not own land, and everything they produced had to be shipped back to the company in England.)*
- *What examples do you see of **sacrifice**? **Resilience**? (Students should note things that the Pilgrims gave up for their faith, and their continued attempts to find ways to practice their faith freely.)*

Reflect in Writing

After the "Common Conversation," direct students to the "Reflect in Writing" prompt.

Reflect in Writing: Safety or Faith?

Imagine you are a Pilgrim, living in the Netherlands, a country with an unfamiliar language and customs. You came here to escape the persecution of King James, fleeing his threats of harassment, torture, and execution. In the Netherlands, you can practice your religion freely, but your children are adapting the local ways instead of keeping to the values you want for them. Now, your neighbors have been forced into hiding because the king has pressured the local government to arrest them. So even here, you still face the king's persecution. Your leaders have secured an opportunity to start a new colony in America. You would be safe from King James and truly free to live by your faith, but most of the other English attempts to start colonies have ended in disaster. The first English colonists completely disappeared, and even in the successful colony of Jamestown, you have heard reports of devastating disease and violent conflict with the local population. What would you do? Would you join the Pilgrims seeking dangerous freedom in America, or return to the controlled safety of England? Write a paragraph explaining your answer with support from the reading and discussion today.

- While students may choose any position they like, part of the goal of this exercise is to promote strong civic behavior.
- Students should be scored according to three criteria:
 - Length: Did students meet the minimum requirements for a paragraph?
 - Quality: Did students provide a clear statement of their position in response to the question? Did they provide the necessary evidence to support their position? Does their evidence support the position they stated?
 - Civic Virtue: Does the student demonstrate an appropriate Civic Virtue?

Take-home Tasks

Encourage students to discuss their "Reflect in Writing" and the Civic Virtues with their parent(s)/guardian(s).

Provide Feedback

Grade the Reflect in Writing responses as noted. Include written feedback on their application of Civic Virtue.

TEKS

Social Studies

Although the Civic Education called for in TEC § 28.002 (h-7) covers the nation's founding, while the sixth-grade content under the proposed 2026 TEKS for Social Studies consists of early United States and Texas history from 1800, the following proposed TEKS are supported by the foundational knowledge provided here:

113.21(c) 7E compare major population movements in Antebellum America, including westward migration along the Oregon and Mormon Trails, migration to California during the Gold Rush, and European immigration that contributed to settlement in Texas (H, Geo/C)

113.21(c) 8D identify how religious roots of the Second Great Awakening influenced the abolition movement by encouraging moral opposition to slavery and inspiring individuals to work for social reform (H, Geo/C)

113.21(c) 10O explain how communist ideology promotes class conflict, violent revolution, and a dictatorship to enforce equality and why these methods conflict with democratic self-government, the rule of law, protections for individual liberty, and freedom of religion (H, G/Civ, E).

113.21(c) 11D describe important events affecting American Indians in Texas and the United States after the Civil War, including conflicts with settlers, forced removal to reservations, and the status of American Indian tribes at the close of the frontier (H, G/Civ, Geo/C);

See also ELAR alignments in the document introduction.

The Common Good

Chapter 1 | Session 2

Saints and Strangers

Background:

This reading describes the conditions and events that led the Pilgrims to leave their homes in England, and, ten years later, leave the new homes they had begun in Holland to start over in what they would have seen as the unsettled wilderness of "Virginia," as they then knew it.

The below information is provided as background context for you, the instructor. It is included to provide relevant context to help you explain key points and answer student questions as they arise. It is not intended as a direct instructional component.

- The Pilgrims sailed to America for religious freedom, but they needed two things to start a new colony: money, and permission from the king.
- They got the money by agreeing to a contract with the Merchant Adventurers. The contract was a seven-year contract in which the colony's production belonged entirely to the Company.
- The Pilgrims obtained a charter from the Virginia Company of London allowing them to settle within the company's territory, which at that time extended from central North Carolina to the mouth of the Hudson River. As part of the charter, the king agreed not to enforce their compliance with the Church of England in exchange for the Pilgrims' promise not to publicly declare their religious beliefs beyond their settlement.
- King James I wanted a presence around the Hudson River to prevent Dutch settlers (which, of course, did not happen, allowing the Dutch to settle what is now New York in 1624). However, a principal investor also suggested to some Pilgrim leaders that he could secure permission to settle in New England, as well.
- The Pilgrims arrived off the coast of Cape Cod, confirmed they were north of their intended destination, and attempted to sail south. They encountered shoals south of the Cape and turned around, anchoring in Provincetown Harbor at the very tip of the Cape. While at anchor there, before further exploring the coast, they signed the Mayflower Compact.

Lesson progression

"Virtues and Vocabulary"

Start class with a "Quote and Question" reading. The proceed to introduce the Civic Virtues and Vocabulary for the lesson.

Quote and Questions:

- Ask a student to read aloud the introductory quote. Then provide the questions:
 - *What is this quote saying?*

- *What would this mean to the Pilgrims and how they wanted to live in their new colony?*

Therefore if one member suffer, all suffer with it: if one member be had in honor, all the members rejoice with it. (...there are diverse functions and diverse gifts, [so] it is their duty, not to offend one against another, either by envy or ambition, but rather that...every one of them [give] to the profit of all, that which he hath received, according as his ministry does require.)

Source: The Geneva Bible (1599 Edition). 1 Corinthians 12:26 with notes. Tolle Lege Press. Primary Source, Moral Foundation.

Civic Virtues

- Help students understand the virtues named in their text for this lesson.
 - The virtue of "unity" means standing together with the other members of your community, despite differences of opinion, background, or other factors. Unity makes your community strong.
 - The virtue of "cooperation" means working together with other to achieve a common goal. Cooperation allows the group to accomplish something none of the group members could do on their own.
- Ask a student to read the Civic Virtues.
- Ask if anyone knows what the virtue terms mean. Ask for an example.
- If necessary, provide your own explanation with an example from history.
 - *Martin Luther King, Jr., called for **unity** when he wanted to end segregation.*
 - *The San Antonio Spurs use their **cooperation** to rise above their competition.*
- Remind students to look for examples of unity and cooperation in their reading.

Civics Virtues: Unity, cooperation

Vocabulary

- Have students take turns reading the vocabulary used in the reader. Make sure everyone knows the meaning of the words.
- Say the word aloud and have students repeat it. Ask different students to read each definition out loud. Ask students to share examples in their own words.

Lesson Vocabulary:

- **Liberty** (n) = Freedom
- **Faction** (n) = A small group within a larger community that has different views from other groups or the whole community
- **Mayflower Compact** (n) = A document created by the colonists on the Mayflower before going ashore
- **Household** (n) = the family and anyone else living together in one home
- **Mutual** (adj) = shared in common

Lesson Focus

- Introduce the text by saying:
 - Today you will read about the different **factions**, or divisions, that they were among the people on the Mayflower. Factions like this had caused problems for other attempts to start colonies in America. But some unexpected events led the Pilgrims to overcome the factions among them and **unite** into one group.
- Allow students time to read independently.
- Scaffold as necessary.

Chapter 1 | Session 2

History Resource

Saints and Strangers

The Old Divisions

The *Mayflower* set sail with 102 passengers aboard – but only 50 of them were Pilgrims! The other 52 had been sent by the company to provide skills and knowledge the company felt the colonists would need. But the two groups did not trust each other. The Pilgrims referred to themselves as "saints," and they called the company's so-called experts "strangers." Some of the "saints" came as families, and both groups brought a small number of servants. The sailors didn't trust any of them! The old divisions of English society did not disappear just by stepping onto the ship.

The voyage was long and difficult, and they were caught in terrible storms. In one storm, John Howland, a servant of the Pilgrim leader John Carver, was swept overboard! Miraculously, he caught a rope that was hanging over the edge of the ship. Suddenly, all who saw what happened, saints, strangers, and sailors alike, swung into action. The divisions of saints and strangers, servants and sailors, all dropped away, and what was left was the life of a man.

Working together, they hauled on the rope to bring Howland on board. As the Pilgrim William Bradford later wrote, "In sundry of these storms the winds were so fierce and the seas so high... A lusty young man called John Howland ... was, with a [roll] of the ship, thrown into [the] sea yet he held his hold (though he was [many] fathoms under water) till he was hauled up by the same rope to the [surface] of the water, and then with a boat hook & other means got into the ship again, & his life saved." [1]

After more than two months at sea, on November 9, 1620, the *Mayflower* spotted land. But there was a problem: they were too far north. The king had given them permission to land near the Hudson River, but instead, they arrived at what is now called Cape Cod, Massachusetts. They were far north of the area claimed by the Virginia Company of

London, outside the bounds of their charter, and, potentially, beyond the reach of the king. William Bradford recorded that some of the strangers said "-we shall use our own **liberty**, for none had power to command us." [2] The Strangers had the skills the Merchant Adventurers had said were necessary for the colony's success. Now they felt they had the right to free themselves from the oppressive contract of the Merchant Adventurers and put those skills to use.

But the "saints" knew there was a greater risk, and believed they had a better solution. With sickness and malnutrition already showing itself onboard the *Mayflower*, and winter approaching too fast for them to increase their food supply or build enough houses, it would take every person pulling together to survive. They knew that their faith had gotten them this far, despite the persecution of King James and the problems in the Netherlands. It wasn't just a theological reliance on God that had gotten them through, it was the specific practices of their faith. They were familiar with passages such as 1 Corinthians, "So that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it." [3] They understood that to mean that the people of the community must all work together as equals for the benefit of the whole community. And based on that understanding, they drew up a plan for all of the Pilgrims, saints and strangers alike, to come together as a single, stronger community to face the dangers of the coming winter.

The One Body

John Howland's rescue had shown that the various **factions** could work together when they needed to, and surviving in the wilderness they saw in front of them would require that same spirit. Freed from the constraints of the king and his company charters, forty-one men, representing all 102 of the Mayflower passengers, came together and signed a new kind of agreement. Instead of agreeing to terms forced upon them by men with wealth, power, and privilege, they made a new kind of agreement as equals, based on the same equal covenant the "saints" made amongst themselves in founding their church. But this agreement, which came to be known as the **Mayflower Compact**, was not merely religious. It was an agreement to found an entire new society.

The 41 men who signed the Mayflower Compact represented all 102 passengers, "saints" and strangers" alike. Men who were married, had children on board, or had servants were signing not just for themselves, but for all the members of their **household**. Twenty of the men were Pilgrim "saints," while at least fifteen were strangers. Three others, including John Howland, had boarded as servants but signed for themselves. One signer was a *Mayflower* sailor, John Alden, who chose to stay at the colony when the *Mayflower* returned to England.

The word "Compact" in the name means "promise." The Mayflower Compact wasn't a set of laws. Instead, it was a **mutual** promise that all the people of the colony made, not to the king, but to each other. They promised to make one "civil Body Politick," meaning one community, and to both make and follow their own laws "for the general Good." [4] No longer would they be "saints" or "strangers." Instead, they would be one community, Plymouth, working together for benefit of the whole group.

Primary Source Citations:

[1] [William Bradford. Of Plymouth Plantation, 1620-1647. Project Gutenberg. Primary Source, Historical Document.](#)

[2] [William Bradford. Of Plymouth Plantation, 1620-1647. Project Gutenberg. Primary Source, Historical Document.](#)

[3] 1 Corinthians 12:25-26, Bible (NIV). ~~SB-3~~; Primary Source, Moral Foundation.

[4] The Mayflower Compact, 1620. Pilgrim Hall Museum. Primary Source, Foundational Document.

Common Conversation: To Save a Servant

Lead discussion based on the following prompts:

- *Who were the saints and strangers? What other divisions were there among the passengers? (The saints and strangers were two groups of passengers on board the Mayflower. The other divisions were servants and sailors.)*
- *What was significant about the rescue of John Howland? (Everyone worked together to save him.)*
- *How did the rescue of John Howland serve as a model for the future survival of the Pilgrims? (It showed what they could do if they worked together.)*
- *Why did the Mayflower passengers sign the Mayflower Compact? (They needed to work together to survive in the wilderness.)*
- *What did the Mayflower Compact do? (The Mayflower Compact created an agreement among all the colonists to work together for the good of the whole group.)*

Display the "John Howland Descendants" list.

[NOTE: THIS WILL NEED TO BE A TEACHER RESOURCE FOR DISPLAY TO STUDENTS]

- Alec Baldwin (actor)
- Phillips Brooks (writer of "O Little Town of Bethlehem")
- George H. W. Bush (41st U.S. President)
- George W. Bush (43rd U.S. President)
- Jeb Bush (former Florida Governor)
- Mary Chapin Carpenter (singer/song writer)
- James D. Dole (founder of Dole Pineapple Company)
- Ralph Waldo Emerson (poet)
- Nathaniel Gorham (Continental Congress President)
- Esther Howland (creator of mass produced Valentines day cards)
- Henry Wadsworth Longfellow (poet)
- Sarah Heath Palin (former Alaskan Governor)
- Franklin Delano Roosevelt (32nd U.S. President)
- Joseph Smith Jr. (founder of the Church of Jesus Christ of Latter-day Saints)

- And many more!

Lead a discussion of the impact of saving John Howland.

Say:

John Howland was an indentured servant when he went overboard, but he soon became a leader of the Pilgrims. It is estimated that he has perhaps 3 million descendants today. Many have had a significant impact on American history.

Ask:

- Ask students about some of his more famous descendants.
- How did Howland's survival impact America today?
- How would life today be different if he had not been rescued?

Reflect in Writing

After the "Common Conversation," direct students to the "Reflect in Writing" prompt.

Reflect in Writing: Liberty or Compact?

Imagine you were one of the "strangers" on the *Mayflower*. You had been hired by the company financing the voyage because of your skills. But on the journey, you've watched the more religious half of the group, and while they certainly have a strong faith, they don't seem very strong in any other way. On top of that, the delays at the start of the voyage have meant that there is less food left than there should be, and no time to grow more before the winter. But you and the other "strangers," as they call you, have everything you need to survive without these so-called "saints." Do you take the food and supplies and head out on your own with a few chosen companions, or do you sign this promise they have written, a promise to work together for the good of everyone? Explain your answer using the Civic Virtues as well as information from the reading and the conversation.

- While students may choose any position they like, part of the goal of this exercise is to promote strong civic behavior.
- Students should be scored according to three criteria:
 - Length: Did students meet the minimum requirements for a paragraph?
 - Quality: Did students provide a clear statement of their position in response to the question? Did they provide the necessary evidence to support their position? Does their evidence support the position they stated?
 - Civic Virtue: Does the student demonstrate an appropriate Civic Virtue?

Take-home Tasks

Encourage students to discuss their "Reflect in Writing" and the Civic Virtues with their parent(s)/guardian(s). What compacts or covenants do they make or have among their own friends, family, or other communities?

Provide Feedback

Grade the Reflect in Writing responses as noted. Include written feedback on their application of Civic Virtue.

TEKS

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113.21(c) 7E compare major population movements in Antebellum America, including westward migration along the Oregon and Mormon Trails, migration to California during the Gold Rush, and European immigration that contributed to settlement in Texas (H, Geo/C)

113.21(c) 8D identify how religious roots of the Second Great Awakening influenced the abolition movement by encouraging moral opposition to slavery and inspiring individuals to work for social reform (H, Geo/C)

See also ELAR alignments in the document introduction.

The Common Good

Chapter 1 | Session 3

The Mayflower Compact

Lesson Preparation:

Make all the necessary copies ahead of time. Get any stickers, as long as you have enough for each student to get one. Hang a large sheet of bulletin board paper on the wall as a display area. Black markers are suggested to discourage students from being distracted by the desire to make their Renewed Compact (see below) "pretty." They should be judged solely on the written content.

Lesson Progression

Today's lesson is an "activity day." The lesson progression will be somewhat different from the previous "reading day" lessons.

Introduction

Review Civic Virtues

- Remind students of the four Civic Virtues they have studied so far:
 - Sacrifice
 - Resilience
 - Unity
 - Cooperation
- Ask students to give an example of the Pilgrim's demonstrating each Civic Virtue.

Share the "Mayflower Voyage" Map with the students.

- Show the students the map of the Pilgrim's intended destination compared to their actual route.
- Explain that the Pilgrims were blown off course by a storm.

[Map below is a mock-up. It will need to include the entire journey from at least Plymouth, possibly all the way back to the Netherlands. Indicate the accurate original extent of the Virginia colony, with different lines showing the intended v. actual journey. Include Canada (rather than drowning it like the mock-up) and have enough labels that students can recognize the modern location. State borders should not be shown, but Massachusetts, New York, and Virginia could be labeled.]

Mayflower Voyage



Yellow area: Virginia Colony
Dotted line: Intended landing
Solid line: Actual landing.

Ask these questions for a brief discussion.

- Where were the Pilgrims supposed to land? Where did they land?
- What problem did the Pilgrims' landing create?
- **How does the Pilgrim's decision show that they are already thinking beyond the limits of a subject of King James I?**

Primary Source Analysis

Read the Mayflower Compact Together.

Founding Document: The Mayflower Compact

IN THE NAME OF GOD, AMEN. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King James, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern Parts of Virginia; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid: And by Virtue hereof do enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Officers, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission and Obedience. IN WITNESS whereof we have hereunto subscribed our names at Cape-Cod the eleventh of November, in the Reign of our Sovereign Lord King James, of England, France,

and Ireland, the eighteenth, and of Scotland the fifty-fourth, Anno Domini; 1620.
[1]

[1] The Mayflower Compact, 1620. Pilgrim Hall Museum. Primary Source, Foundational Document.

[NOTE: THE STUDENTS WILL NEED THIS TEXT WITH SPACE TO WRITE UNDERNEATH AS A CONSUMABLE/REPRODUCIBLE RESOURCE]

The Mayflower Compact

Tell students: *The original compact has been lost, but the words were copied by William Bradford into his journal.*

- Ask students to read each section of the text out loud.
- Ask the questions as shown to check for student comprehension.
- After clarifying any misconceptions, direct students to write the meaning of the section before moving on to the next.

IN THE NAME OF GOD, AMEN. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King James, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

- *Who is making this "Compact"? ("We," that is, everyone who signs it.)*
- *How do they describe themselves? What do they all have in common? (They are "Loyal Subjects of ... King James." They are all his subjects.)*
- *If the Pilgrims were creating this Compact because their charter from the king no longer applied, why include that they were "Loyal Subjects of ... King James"? (They wanted to show that they weren't rebelling against the king.)*
- *In whose name do they all agree to this Compact? (In the name of God.)*

Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern Parts of Virginia;

- *What was the original purpose they had "undertaken"? (To "plant" a colony in Northern Virginia)*
- *Why do they say they are starting a colony? (For the glory of God, the advancement of their faith, and the honor of their king and their country.)*
- *This line implies why they need the Compact. What is that implication? (They aren't in/going to Virginia.)*

Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick,

- *This is the central part of the Mayflower Compact. What does it say the Mayflower colonists are doing by signing this? (They are going to "covenant and combine together.")*
- *A covenant is an agreement. What are they agreeing to combine into? (a "Civil Body Politick.")*

- *"Civil Body Politick" means they will be one united community. Who do they say will witness this agreement? (God and one another.)*
- *How is the Mayflower Compact different from all the other "agreements" and contracts under King James? (This agreement is made "mutually" and with "one another," they are making a new kind of agreement. Instead of it being decreed by a king or other official, it is "agreed" by all.) Explain that because it is witnessed everyone equally, it means that each person will be accountable to every other person, instead of everyone obeying a single king who is not accountable to anyone.*

for our better Ordering and Preservation, and Furtherance of the Ends aforesaid:

- *This part says why they are combining into a Body Politick. What is their reason? (To maintain order and keep themselves safe, and to fulfill the goals of their colony.)*

And by Virtue hereof do enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Officers,

- *Does the Mayflower Compact create a government for their Body Politick? (No.)*
- *Then how will they run their colony? (They will make laws and government according to the way they made the Mayflower Compact.)*
- *What kind of laws are they promising to pass? (Laws that are "just and equal.")*

from time to time, as shall be thought most meet and convenient for the general Good of the Colony;

- *When will they set up a government, laws, and other rules? (When they feel like they need to.)*
- *What will be the purpose of all their laws and governments? (to maintain the "general Good of the Colony.")*

unto which we promise all due Submission and Obedience. IN WITNESS whereof we have hereunto subscribed our names at Cape-Cod the eleventh of November, in the Reign of our Sovereign Lord King James, of England, France, and Ireland, the eighteenth, and of Scotland the fifty-fourth, Anno Domini; 1620. [1]

- *If there is no king or official enforcing the Compact, to whom are they promising their submission and obedience? (The colony itself.)*
- *What does the last sentence mean? (It's saying that everyone is signing the agreement.)*

[1] The Mayflower Compact, 1620. Pilgrim Hall Museum. Primary Source, Foundational Document.

Once the class has read the entire document, lead discussion using the following questions:

- *The Pilgrims said they were loyal subjects of King James. Were they completely loyal, or were they acting independently? (They were acting independently by making a Compact among themselves without the king or an official to enforce it.)*
- *How does the Mayflower Compact reflect the teachings of the Geneva Bible? (It makes them into "one body" and makes sure they all obey the laws.*
- *How is the Mayflower Compact different from government under a king? (There is no one giving orders; everyone is equal.")*

Founding Document Application

In cooperative groups, write proposed "Renewed Compacts"

- Break class in groups of 3-5 students.
- Provide each group with a large sheet of paper and a marker.
- Tell students, "The Mayflower Compact was written for the 102 Pilgrims on the *Mayflower* in 1620, but its promise of creating one "civil Body Politick...for the common Good" of all of us is still at the heart of what it means to be American. The saints and strangers put aside their differences to work together, and that is what we all do every day as Americans. Today, your groups are going to re-write the Mayflower Compact into language people today will easily understand. We will all read each other's "Renewed Compacts" to choose one that best captures everything the Compact says in language we will understand and remember. That will become our Class Compact."
- Give students 15 minutes to complete the task. Monitor groups for the accuracy and thoroughness of their "Renewed Compact."
- As groups finish, allow them to post their "Renewed Compact" on the bulletin board paper.
- Groups that have posted their Compact can no longer make changes to theirs, and should be encouraged to read the published Compacts of the other groups.
- As groups hang their Renewed Compacts, mark an area near each one for stickers.

Individual Reflection: Meaning and Value

Conduct a "gallery walk" to allow students to vote for the Renewed Compact that best captures the full "meaning and value" of the original, but in modern, memorable language.

- Give each student one sticker. **IMPORTANT:** Do not replace stickers that students have "lost." Make it clear to students that they only get one sticker as you hand them out.
- Allow students to move freely about the room, but monitor that they are moving to and reading the different Renewed Compacts.
- Each student should place their sticker in the designated area beside the Renewed Compact of their choice.

Take-home Tasks

Students should keep their Mayflower Compact with their interpretations for future reference

Next step prep:

- Count votes to determine the Class Compact.
- Make enough copies of each Renewed Compact for each group member (3-5 copies of each).
- Glue the Class Compact onto a larger piece of paper. Students will sign the Class Compact at the start of the next Civics class.

Provide feedback:

Grade each group's Renewed Compact (including the chosen Class Compact) based on thoroughness and accuracy compared to the meaning of the original document.

TEKS

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113.21(c) 7E compare major population movements in Antebellum America, including westward migration along the Oregon and Mormon Trails, migration to California during the Gold Rush, and European immigration that contributed to settlement in Texas (H, Geo/C)

113.21(c) 8D identify how religious roots of the Second Great Awakening influenced the abolition movement by encouraging moral opposition to slavery and inspiring individuals to work for social reform (H, Geo/C)

113.21(c) 8H explain how major events increased disagreements between the North and South and helped lead to the Civil War, including the Compromise of 1850 and its impact on Texas, the idea of popular sovereignty, the Kansas-Nebraska Act, the violence in Bleeding Kansas, and the Dred Scott decision (H, G/Civ, E);

113.21(c) 10O explain how communist ideology promotes class conflict, violent revolution, and a dictatorship to enforce equality and why these methods conflict with democratic self-government, the rule of law, protections for individual liberty, and freedom of religion (H, G/Civ, E).

PLEASE PROVIDE CORRECT ELAR AND Social Studies.

The Common Good

Chapter 1 | Session 4

The Compact is Tested

Background:

This reading describes the difficulties of the first winter at Plymouth.

The below information is provided as background context for you, the instructor. It is included to provide relevant context to help you explain key points and answer student questions as they arise. It is not intended as a direct instructional component.

- The voyage of the *Mayflower* had been delayed several times in England, first by negotiations in bad faith from the Company, then by repeated issues with leaks on the intended companion ship, the *Speedwell*. Ultimately, the Pilgrims abandoned the *Speedwell*, crowded onto the *Mayflower*, and finally set sail in September, long after their intended July departure.
- The *Mayflower* did attempt to sail to the Hudson after sighting land, but encountered shoals south of Cape Cod that forced them to turn back..
- While they were anchored in Provincetown Bay, Miles Standish led an expedition on shore. They encountered the local Nauset people who lived on the Cape. The Nauset attacked, but the Pilgrims were able to escape without injury, which Bradford attributed to God's "special providence so to dispose that not any one of them were either hurt or hit."
- While William Bradford was ashore, his wife Dorothy Bradford fell from the ship's rail and drowned. There is a popular idea that Dorothy Bradford jumped purposefully, but there is no evidence for or against this assumption. The story was first mentioned in a novel written in 1869.
- The Pilgrims spent the early winter on the ship while groups of men went on shore to build houses. They had food, but the dried ship's rations they had were low in nutrition, and high in salt. Scurvy was one cause of the "general sickness." Disease from the cramped and unclean conditions on board was the other cause, which likely accounts for the far higher death toll among the women. By the end of the winter, 14 of the 19 women on the *Mayflower* had died, and by the First Thanksgiving, only four women remained in Plymouth.
- Even after the winter ended, tragedy still struck. The first governor, John Carver, died that spring (possibly from heat stroke), and his wife died a few weeks later. His servant, John Howland, seems to have inherited Carver's possessions. William Bradford was chosen to be the new governor. Bradford would be re-elected for 30 of the next 36 years!

Lesson progression

"Virtues and Vocabulary"

As a follow-up to the Mayflower Compact activity, students will sign the Class Compact instead of a Quote and Questions introduction. Then proceed to introduce the Civic Virtues and Vocabulary for the lesson.

Quote and Questions:

Remind students about the Mayflower Compact and their renewed Class Compact. Allow the students to refer to their interpreted Mayflower Compact to answer the following questions:

- *What was the Mayflower Compact?*
- *What did the Mayflower Compact do?*
- Draw the students' attention to the Class Compact. *Does our Class Compact do for us what the Mayflower Compact did for the 102 colonists?*
- Invite students to sign the Class Compact. Stress that in signing, they are promising "submission and obedience" (or use their Class Compact wording) to the class rules and officials (as written into the Class Compact).

Civic Virtues

- Help students understand the virtues named in their text for this lesson.
 - The virtue of "commitment" means sticking to a promise, goal, or idea for the long time, even when things get difficult.
 - The virtue of "duty" means doing what is required as a member of your community. When citizens do their duty, everyone benefits.
- Ask a student to read the Civic Virtues.
- Ask if anyone knows what the virtue terms mean. Ask for an example.
- If necessary, provide your own explanation with an example from history.
 - *The Mayflower Compact was a **commitment** among all the Pilgrims to work together.*
 - *Soldiers are known for fulfilling their **duty** to their country.*
- Remind students to look for examples of commitment and duty in their reading.

Civics Virtues: Commitment, duty

Vocabulary

- Have students take turns reading the vocabulary used in the reader. Make sure everyone knows the meaning of the words.
- Say the word aloud and have students repeat it. Ask different students to read each definition out loud. Ask students to share examples in their own words.

Lesson Vocabulary:

- **Militia** (n) = A group of citizens with military training for emergencies
- **Commitment** (n) = A promise or pledge to loyalty
- **devout** (adj) = having a strong faith
- **steady** (adj) = stable, firm, and reliable

Lesson Focus

- Introduce the text by saying:
 - In the last session, you learned how the Mayflower Compact helped the Pilgrims come together as one group. In today's reading, you will see how keeping the promise to work together helped them get through hard times. But the hard times also showed the Pilgrims that working together was the only way to overcome their challenges.
- Allow students time to read independently.
- Scaffold as necessary.

Chapter 1 | Session 4

History Reading

The Compact is Tested

Early Trouble

By November 21, the *Mayflower* rested at anchor just inside Cape Cod. One Pilgrim had already died, and many others were sick. They were too late, and too far north, to replenish their food supplies. They had no shelter but the cramped, disease-filled hold of the ship. And they were too far from anywhere or anyone they knew to get help. They were on their own in a wilderness for which they were horribly unprepared, with nothing but each other to rely on. They had signed the Mayflower Compact, but in the face of the disease, food shortages, and brutal winter that would be upon them, would that Compact prove to be an unbreakable bond, or merely a paper promise?

Just the search for a safe landing space brought tragedy. Two young pilgrims died early in December. Then, while William Bradford was ashore with a scouting party led by Myles Standish, his wife Dorothy slipped from the deck of the *Mayflower* and drowned in the frigid water. The next day, the elderly James Chilton died. The Pilgrims knew they needed to find a place to build their settlement as soon as they could.

Finally, on December 11, they found an abandoned Native American village. It was the village of Patuxet, and everyone living there had died from a disease. For the Pilgrims, though, that meant a good location that had been cleared already, but where they would be safe from encounters with local Native American groups. On December 19, they began work on the first building of their new town, Plymouth.

They all worked together to build that first building, but despite finally being able to leave the crowded ship, disease continued to leave many colonists unable to work, and death was constant. By the time that first house was finished on January 9, another four settlers had died. Myles Standish's wife Rose died shortly after.

But the worst was yet to come. The Mayflower Compact was a promise for everyone to work together, but the hunger and disease of the harsh New England winter months of

February and March tested that **commitment**. Read William Bradford's description of the conditions during that first winter.

But that which was most sad & lamentable was, that in 2 or 3 months' time half of their company died, especially in Jan: & February, being the depth of winter, and wanting houses & other comforts; being infected with the scurvy & other diseases, which this long voyage & their [poor] condition had brought upon them; so as there died some times 2 or 3 of a day.... Of 100 & odd persons, scarce 50 remained.... [1]

The Trying Times

The horrible sickness that afflicted the Pilgrims that first winter was a grievous test not only of each Pilgrim individually, but also for the commitment they had made to each other through the Mayflower Compact. Back in England, kings and lords lived through times of sickness by isolating themselves from the masses while nameless servants tended to their every need, while the common people suffered and died. Would the same thing happen among the Pilgrims?

William Bradford described what happened:

[I]n the time of most distress, there was but 6 or 7 [healthy] persons, who...spared no pains, night nor day, but with abundance of toil and hazard of their own health, fetched them wood, made them fires, [prepared] them meat, made their beads, washed their loathsome clothes, clothed & unclothed them; in a word, did all the homely & necessary offices for them which dainty & queasy stomachs cannot endure to hear named; and all this willingly & cheerfully, without any grudging in the least, showing herein their true love unto their friends.... Two of these 7 were Mr. William Brewster, their reverend Elder, & Myles Standish, their Captain & military commander, unto whom my self, & many others, were much beholden in our low & sick condition. And yet the Lord so upheld these persons, as in this general calamity they were not at all infected either with sickness, or [injury]. And what I have said of these, I may say of many others who died... & others yet living, that while they had health, yea, or any strength continuing, they were not wanting to any that had need of them. [2]

The leaders of the colony, William Brewster, the spiritual leader, and Myles Standish, the military leader, showed that the Compact did not make any one a king, but bound them all together equally. Myles Standish, the soldier who had been chosen by the Merchant Adventurers to fight for the Pilgrims, could have closed himself off like a king. But when the enemy was disease, he served by gently caring for the sick. In the face of a deadly winter, there could be no kings, no subjects. There was only one "Body Politick," and each member did their part for the good of all.

Through that winter, fifty-one of the settlers died from what they called the "general sickness," which was a combination of disease and starvation. Even as winter finally gave way to spring, the Pilgrims continued to suffer. Their first governor, John Carver, died that spring. They chose William Bradford to serve as their next governor. His **devout** and **steady** leadership was one of the important factors that helped the colony **survive**.

Despite the many challenges and sorrows, when the Mayflower headed back to England at last, the 51 surviving Pilgrims all chose to stay. The rescue of John Howland had showed them they could work together. With the Mayflower Compact, they promised they would stay together. And the hard, deadly winter had taken that promise and made it real. The old way of subjects serving a king was dying, and in its place was growing the seed of a new idea: a community of equals, working together for the common good. But there were more tests to come.

Primary Source Citations:

[1] [William Bradford. Of Plymouth Plantation, 1620-1647. Project Gutenberg. Primary Source. Historical Document.](#)

[2] [William Bradford. Of Plymouth Plantation, 1620-1647. Project Gutenberg. Primary Source. Historical Document.](#)

Common Conversation: Winter Trials

Lead discussion based on the following prompts:

- *Why did the Pilgrims need to find a location for their town quickly? (People on the ship were dying from disease, hunger, and accidents.)*
- **Say:** *Let's look back at the quote from William Bradford. What is Bradford writing about in this passage? (The conditions when everyone got sick during the winter.)*
- *How bad did it get? (Sometimes two or three people died in a single day, and about 50 people survived out of more than 100. At the worst point, there were only six or seven healthy people.)*
- *What did the healthy people do while everyone else was sick? (Took care of them.)*
- *William Brewster was the religious leader of the Pilgrims. Miles Standish was the stranger who had been hired to lead soldiers if they were attacked. What did these leaders of the "saints" and the "strangers" have in common? (They both stayed healthy and helped the sick people.)*
- *What does this passage show about the Mayflower Compact? (It had helped them get past their differences and work together.)*

Reflect in Writing

After the "Common Conversation," direct students to the "Reflect in Writing" prompt.

Reflect in Writing: Return or Remain?

Imagine living through that long, harsh winter. The cold wind was constant, and there was little shelter. Disease and hunger was constant. With half the group dead or dying, every survivor had lost someone close to them: a parent, child, wife, or husband. Seventeen-year-old Priscilla Mullins had lost her father, her mother, and her brother, and was an orphan. Imagine you had lived through that. Now it is spring, and the Mayflower is finally getting ready to return to England. Do you sail back to the safety of New England, or do you keep the promise to work with your fellow Pilgrims for the good of the community? Write a letter convincing a fellow Pilgrim to join you (either on the journey back or staying in Plymouth). Be sure to use example of the Civic Virtues to support your argument.

- While students may choose any position they like, part of the goal of this exercise is to promote strong civic behavior.
- Students should be scored according to three criteria:
 - Length: Did students meet the minimum requirements for a paragraph?
 - Quality: Did students provide a clear statement of their position in response to the question? Did they provide the necessary evidence to support their position? Does their evidence support the position they stated?
 - Civic Virtue: Does the student demonstrate an appropriate Civic Virtue?

TEKS

Although the Civic Education called for in TEC § 28.002 (h-7) covers the nation's founding, while the sixth-grade content under the proposed 2026 TEKS for Social Studies consists of early United States and Texas history from 1800, the following proposed TEKS are supported by the foundational knowledge provided here:

113.21(c) 8D identify how religious roots of the Second Great Awakening influenced the abolition movement by encouraging moral opposition to slavery and inspiring individuals to work for social reform (H, Geo/C)

113.21(c) 10O explain how communist ideology promotes class conflict, violent revolution, and a dictatorship to enforce equality and why these methods conflict with democratic self-government, the rule of law, protections for individual liberty, and freedom of religion (H, G/Civ, E).

See also ELAR alignments in the document introduction.

Chapter 1 | Session 5

Sitting Down Together

Background:

This reading describes the difficulties of the first winter at Plymouth.

The below information is provided as background context for you, the instructor. It is included to provide relevant context to help you explain key points and answer student questions as they arise. It is not intended as a direct instructional component.

- Samoset was an Abenaki from Maine's coast who had traveled down to the Wampanoag. He had learned some English from fisherman who would camp along the Maine coast. But as he was not local, he only made introductions between the local Wampanoag and the Pilgrims.
- Squanto, likewise, was not a member of the Wampanoag, but was instead the last surviving Patuxet. It was his village that the Pilgrims converted to the town of Plymouth. An epidemic a year or two earlier had wiped out his entire tribe, along with perhaps as many as 90% of the other Native Americans along the New England coast. His actual name was probably Tisquantum, as recorded by Edward Winslow.
- Each village leader among the Wampanoag was called a "sachem." The leader of the entire confederation was called the "Massasoit," but the Pilgrims understood that as his name, so that remains how he is most commonly known today. His actual name was Ousamequin.
- The treaty between Massasoit and the Pilgrims led to close relations between the two because, unlike most other interactions between English settlers and Native Americans, the Pilgrims approached the Native Americans as equals and partners. This was in part because the Pilgrims saw themselves as not fully bound to turn a profit. Their goal was to form a lasting community, and they were willing to see the existing population as part of that community rather than as a resource to be exploited for the benefit of the king and the investors.
- Massasoit lived for another 40 years after the treaty was made. Peace between the Pilgrims and the Native Americans held for that entire time and roughly ten years more. His second son, Metacom, was named Philip by the Pilgrims. He became the leader of the Wampanoags in 1662. Metacom took a more militant approach to relations with English settlers, even as new communities and new leaders failed to adopt the Pilgrim's egalitarian view. Ultimately, this led to a violent conflict between colonists and Native Americans that lasted from 1675-1678, known as "King Phillip's War."

Lesson progression

"Virtues and Vocabulary"

Start class with a "Quote and Question" reading. The proceed to introduce the Civic Virtues and Vocabulary for the lesson.

Quote and Questions:

- Ask a student to read aloud the introductory quote. Then provide the questions:
 - *What is this quote talking about?*
 - *What does this quote show about the relationship between the Pilgrims and the Native Americans?*

[U]pon this his recovery, [Massasoit] broke forth into these speeches;
"Now I see the English are my friends and love me, and whilst I live I will never forget this kindness they have showed."

Source: [Edward Winslow, Good Newes from New England, 1624, Primary Source, Historical Document.](#)

Civic Virtues

- Help students understand the virtues named in their text for this lesson.
 - The virtue of "mutual respect" means acknowledging that every person has value. A virtuous person respects others, regardless of their differences.
 - The virtue of trust goes two ways. A healthy society relies on individuals believing that others will be honest and keep their promises, but it also relies on individuals acting in good faith so as to be worthy of trust.
- Ask a student to read the Civic Virtues.
- Ask if anyone knows what the virtue terms mean. Ask for an example.
- If necessary, provide your own explanation with an example from history.
 - *While Thomas Jefferson and John Adams had strong disagreements during their political careers, they came to view each other with **mutual respect**.*
 - *George Washington displayed his **trust** in the American people and the Constitution by retiring after two term as President.*
- Remind students to look for examples of commitment and duty in their reading.

Civic Virtues: Mutual respect, trust

Vocabulary

- Have students take turns reading the vocabulary used in the reader. Make sure everyone knows the meaning of the words.
- Say the word aloud and have students repeat it. Ask different students to read each definition out loud. Ask students to share examples in their own words.

Lesson Vocabulary:

- **Exploit** (v) = to make use of something or someone unfairly for your own benefit
- **Alliance** (n) = A relationship of two or more people or groups that agree to work together.
- **Covenant** (n) = A formal, often religious agreement

Lesson Focus

- Introduce the text by saying:
 - European life in the 1600s was built around hierarchies of people who were served by those beneath them. But the Pilgrims only survived that first winter by ridding themselves of that hierarchical thinking. Instead, they had to see each other as equals, with each person caring for the others. But they also expanded their idea of who was included in that idea of working together. Expanding their "together" to include their neighbor helped them survive the winter, and in the summer, they helped their neighbor in turn.
- Allow students time to read independently.
- Scaffold as necessary.

Chapter 1 | Session 5

History Reading

Sitting Down Together

An Unexpected Help

In March, with the "general sickness" at its worst, the Pilgrims were shocked when a tall Native American walked into their village. "He very boldly came all alone.... He [greeted] us in [English], and bade us welcome." [1] Six days later, this man, Samoset, returned with another Native American who also spoke English. Edward Winslow recorded his name as Tisquantum, but he is more commonly known by the name William Bradford used: Squanto.

Squanto was the last surviving member of the Patuxet tribe. He had seen the worst of the law of kings and privilege, and he knew that to the British Empire, he was merely property. Years earlier, a British captain named Thomas Hunt had kidnapped Squanto and sold him into slavery in Spain. Five years later, he had finally regained his freedom and returned home, only to find everyone in his village had died from a disease, forcing him to live with the neighboring Wampanoag. Now, just one year after his return, another group of English people were settling on the ruins of his former village. It is not hard to imagine him urging the leader, or Massasoit, of the Wampanoag to wipe these English settlers out while they were still recovering from the "general sickness" of the winter.

But Squanto didn't hate the Pilgrims. Instead, he and Massasoit chose to work with the Pilgrims. But could the Pilgrims trust them? They had already begun drilling a militia, led by Miles Standish, to prepare for attacks. But were they prepared for peace?

Since Columbus' voyage in 1492, Europeans had looked at the Native Americans as a resource to **exploit** or an enemy to conquer. The Pilgrims could have treated the Wampanoag as a new kind of "stranger." But instead, they realized that the promise of

the Mayflower Compact could reach beyond the circle of people who looked like them. Together, Pilgrims and Native Americans sat down within the unfinished walls of a Pilgrim home to build, not with stone, but with words. Led by William Bradford and Edward Winslow, the Pilgrims met with Massasoit as a neighbor and an equal. Together, they agreed to a peace treaty that joined the Wampanoag and the Pilgrims in a mutual **alliance**. In his record, William Bradford recorded the terms of the treaty:

1. That neither he nor any of his should injure or do hurt to any of our people.
2. And if any of his did any hurt to any of ours, he should send the offender, that we might punish him.
3. That if anything were taken away from any of ours, he should cause it to be restored; and we would do the like to them.
4. If any did unjustly war against him, we would aid him; if any did war against us, he should aid us.[2]

In the middle of a wilderness, two different cultures decided to build bridge that could hold them both based on integrity and equal value.

But Squanto was more than an ally. Bradford called Squanto "a special instrument sent of God for their good beyond their expectation," and wrote that Squanto "directed them how to set their corn, where to take fish, and to [find] other [things they needed], and was also their [guide] to bring them to unknown places for their profit, and never left them till he died." [3] That fall, Bradford described a three-day celebration of the harvest.

Our harvest being gotten in, our governor sent four men on fowling, that so we might after a special manner rejoice together after we had gathered the fruit of our labors. At which time..., many of the Indians coming amongst us, and among the rest their greatest king Massasoit, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation and [gave to] our governor, and upon the captain and others. And although it be not always so plentiful as it was at this time with us, yet by the goodness of God, we are so far from want that we often wish you partakers of our plenty."[4]

This was the first Thanksgiving, but it wasn't just a harvest festival. Together, the 53 surviving Pilgrims and some 90 of their Wampanoag allies celebrated an alliance that would grow to become a true friendship. Squanto built a home near Plymouth. He showed them when and how to plant crops that would do well in the short New England summers. He also helped the settlers find good areas to fish and hunt, and introduced them to other local groups. In turn, the Pilgrims cared for both him and Massasoit as trusted friends. When Massasoit was suddenly struck ill, Edward Winslow traveled to his home alone to care for him and nurse him back to health. Later, Squanto was taken prisoner by a local Native American leader. Despite a lack of manpower, Miles Standish led a dozen Pilgrims in a successful rescue mission. On a trading voyage along Cape Cod, Squanto became suddenly sick and died. During his sickness, William Bradford, at that time the governor of Plymouth, stayed with him. Bradford reported that Squanto asked

"the Governor to pray for him, that he might go to the Englishmen's God in heaven, and [left many] of his things to...his English friends, as remembrances of his love," a love that the Pilgrims also felt for Squanto.

The Pilgrims kept the treaty with Massasoit, as well. In 1638, seventeen years after the treaty was first made, a group of servants ran away from Plymouth and killed a Native American. The Pilgrims did not try to protect "their people" from the Native Americans' demand for justice. Instead, recognizing the equal humanity of their Native American neighbors, the Pilgrims tried the men and sentenced them to death. The peace they founded would last for the rest of Massasoit's life. As Winslow noted in his journal, "We have found the Indians very faithful in their **covenant** of peace with us... [and] we walk as peaceably and safely in the woods as in the highways in England... there is now great peace amongst the Indians themselves, which was not before." [5] The Pilgrims and Wampanoag had moved beyond "us and them" into a "we" that was larger than any tribe. The community of the Mayflower Compact was growing far beyond the "saints" and "strangers" that had left England behind.

Primary Source Citations:

[1] Edward Winslow. *Mourt's Relation*, 1622. Pilgrim Hall Museum. Primary Source, Historical Document.

[2] The Wampanoag-Pilgrim Treaty, 1621. Recorded in *Mourt's Relation*. Primary Source, Foundational Document.

[3] William Bradford. *Of Plymouth Plantation*, 1620-1647. Project Gutenberg. Primary Source, Historical Document.

[4] William Bradford. *Of Plymouth Plantation*, 1620-1647. Project Gutenberg. Primary Source, Historical Document.

[5] Edward Winslow. *Mourt's Relation*, 1622. Pilgrim Hall Museum. Primary Source, Historical Document.

Common Conversation: Growing the Promise

- Lead discussion based on the following prompts:
 - *What did the Pilgrims find surprising about Samoset and Squanto? (They spoke English and were eager to meet the Pilgrims.)*
 - *What did Squanto find surprising about the Pilgrims? (They were unlike the other Europeans he had known because they respected him and each other.)*
 - *In what ways did the Pilgrims show that they valued Squanto, Massasoit, and the Wampanoag as equals? (Winslow cared for Massasoit just as Myles Standish had cared for other Pilgrims during the Great Sickness; Myles Standish had led other Pilgrims to rescue Squanto; William Bradford stayed with Squanto as he was dying; the Pilgrims convicted men who had killed a Native American; they maintained the peace treaty for their entire lives.)*
 - *How was the treaty between Massasoit and the Pilgrims different from how other Europeans had treated Native Americans previously? (It was a mutual agreement between equals.)*

- *How is the treaty between the Pilgrims and the Wampanoag an extension of the Mayflower Compact? (The Mayflower Compact united "saints" and "strangers" into one community. The treaty let the Wampanoag and the Pilgrims work together as a larger community.)*

Reflect in Writing

After the "Common Conversation," direct students to the "Reflect in Writing" prompt.

Reflect in Writing: Seeds of the Republic?

The Pilgrims landed at Plymouth in December 1620. Just over 150 years later, in a city just north of Plymouth, the British colonists would begin protesting British rule in the first steps toward the Revolutionary War. The Pilgrims were seeking a safe place to practice their faith, but in the process, they created the first "constitution" for what would be the United States: The Mayflower Compact. But their alliance with the Wampanoag did not survive the first generation of Wampanoag and Pilgrim leaders, and the religious freedom they sought was not always extended to others. Is it accurate to say that the constitutional republican government of the United States has its roots in the Pilgrims' Town Meetings and the Mayflower Compact? Support your answer with information from the chapter, including the eight Civic Virtues you've studied.

- While students may choose any position they like, part of the goal of this exercise is to promote strong civic behavior.
- Students should be scored according to three criteria:
 - Length: Did students meet the minimum requirements for a paragraph?
 - Quality: Did students provide a clear statement of their position in response to the question? Did they provide the necessary evidence to support their position? Does their evidence support the position they stated?
 - Civic Virtue: Does the student demonstrate an appropriate Civic Virtue?

Take-home Tasks

Today's **Reflect in Writing** may take longer than usual. Consider allowing students to complete at home.

Encourage students to discuss their "Reflect in Writing" and the Civic Virtues with their parent(s)/guardian(s).

Provide Feedback

Grade the Reflect in Writing responses as noted. Include written feedback on their application of Civic Virtue.

TEKS

Although the Civic Education called for in TEC § 28.002 (h-7) covers the nation's founding, while the sixth-grade content under the proposed 2026 TEKS for Social Studies consists of early United States and Texas history from 1800, the following proposed TEKS are supported by the foundational knowledge provided here:

113.21(c) 7E compare major population movements in Antebellum America, including westward migration along the Oregon and Mormon Trails, migration to California during the Gold Rush, and European immigration that contributed to settlement in Texas (H, Geo/C)

113.21(c) 8D identify how religious roots of the Second Great Awakening influenced the abolition movement by encouraging moral opposition to slavery and inspiring individuals to work for social reform (H, Geo/C)

113.21(c) 8H explain how major events increased disagreements between the North and South and helped lead to the Civil War, including the Compromise of 1850 and its impact on Texas, the idea of popular sovereignty, the Kansas-Nebraska Act, the violence in Bleeding Kansas, and the Dred Scott decision (H, G/Civ, E);

113.21(c) 10O explain how communist ideology promotes class conflict, violent revolution, and a dictatorship to enforce equality and why these methods conflict with democratic self-government, the rule of law, protections for individual liberty, and freedom of religion (H, G/Civ, E).

113.21(c) 11D describe important events affecting American Indians in Texas and the United States after the Civil War, including conflicts with settlers, forced removal to reservations, and the status of American Indian tribes at the close of the frontier (H, G/Civ, Geo/C);

See also ELAR alignments in the document introduction.

Chapter 1 | Session 6

A New Mind

Background:

This reading describes the difficulties of the first winter at Plymouth.

The below information is provided as background context for you, the instructor. It is included to help you answer any student question that may arise, but it is not necessary to instruction.

- The Pilgrims' Town Meetings were similar to the government structures in the church community they had developed in Leiden, but at Plymouth, the format was expanded to the full range of civil government concerns.
- The seeds of America's democracy were contained in the town meeting's equal voice and equal vote for all members and the emphasis on seeking agreement. The roots of our republican forms is found in the notion of the head of the household representing the views not of merely himself, but of all the people for whom he was responsible.
- The combination of the more egalitarian mindset fostered by the Geneva Bible and the Mayflower Compact, plus the dangerous conditions of life in Plymouth, led to the expansion of the legal roles of women compared to what rights they had in England. Widows, especially, had stronger rights to their husband's estates than was the norm in England. Women in Plymouth also had full rights to accuse others of crimes and testify in court.

Lesson progression

"Virtues and Vocabulary"

Start class with a "Quote and Question" reading. The proceed to introduce the Civic Virtues and Vocabulary for the lesson.

Quote and Questions:

- Ask a student to read aloud the introductory quote. Then provide the questions:
 - *What is this quote talking about?*
 - *How can the benefit and burden of government be shared?*

If [government] was any honor or benefit, it was fit others should be made partakers of it; if it was a burden... it was but equal others should help to bear it.

Source: [William Bradford. Of Plymouth Plantation, 1620-1647. Project Gutenberg. Primary Source. Historical Document.](#)

Civic Virtues

- Help students understand the virtues named in their text for this lesson.
 - The virtue of "integrity" means doing the right thing and being honest, even if no one is watching.
 - The virtue of "humility" means approaching tasks humbly, recognizing that you may not have a full understanding, and being willing to learn from others. Someone with humility does not use their position or authority to push others into doing what they want.
- Ask a student to read the Civic Virtues.
- Ask if anyone knows what the virtue terms mean. Ask for an example.
- If necessary, provide your own explanation with an example from history.
 - *Abraham Lincoln's **integrity** earned him the nickname "Honest Abe."*
 - *U.S. Grant showed his **humility** by wearing a private's jacket and sleeping in regular soldier's tent while he was the General of the Army.*
- Remind students to look for examples of commitment and duty in their reading.

Civics Virtues: Integrity, humility

Vocabulary

- Have students take turns reading the vocabulary used in the reader. Make sure everyone knows the meaning of the words.
- Say the word aloud and have students repeat it. Ask different students to read each definition out loud. Ask students to share examples in their own words.

Lesson Vocabulary:

- **Humility** (n) = the virtue of being humble
- **Integrity** (n) = the virtue of being honest, fair, and trustworthy

Lesson Focus

- Introduce the text by saying:
 - The Pilgrims got through the terrible winter by working together. Today you will read about how exactly they made sure everyone could work together. You will also read how their notion of equality before God led to greater rights for women, even while maintaining traditional gender roles.
- Allow students time to read independently.
- Scaffold as necessary.

Chapter 1 | Session 6

History Reading

A New Mind

The Old Divisions

The Mayflower Compact had united the Pilgrims, but it hadn't created a government. It only said that they would make "such laws" as they felt like they needed "from time to time...for the general Good of the Colony." [1] In fact, the Pilgrims built their laws before they finished building their houses! They based their government on their reading of the Geneva Bible. It stressed that leaders should be chosen for their **humility** and **integrity**, and should share the burdens of leadership rather than rule as single authorities. That understanding led to several crucial developments.

The first was that the men who signed the Mayflower Compact immediately elected a governor for their colony. John Carver had been named as governor in the original charter, and the men on the Mayflower chose him again. It wasn't who they chose that was the radical change – it was how he was chosen. It was a mutual election of all the signers, showing that the mutual covenant of the Compact was not empty language. The men of the Mayflower knew they needed a leader, but they chose that leader as they had signed the Compact: "solemnly and mutually, in the Presence of God and one another." [2] In April, John Carver slipped into a coma and died. Again, the Pilgrim men came together to choose a leader. But the man they chose, William Bradford, was still suffering from the sickness that had struck that winter. So the men also chose to create a new office, an assistant to the governor. The Compact served the community through every difficulty.

But the Mayflower Compact and the Geneva Bible called on the Pilgrims to do more than pick a leader. A single individual, no matter how humble, is far too tempted by leadership to see themselves as being more important than others. The moment that seed takes root in a person's mind, the sense of equality is lost. The Pilgrims understood this – they had seen it taken to the extreme in King James. So they governed themselves through Town Meetings where every man in the colony could speak and vote.

Together, these practices of limited leadership and collective decision-making created a new way of thinking, built upon the promise made in the Mayflower Compact, that would eventually become fundamental to American government. In England, the law was top-down. The king was not only the maker of laws, he *was* the law. And local governments were run by local landholders, aristocrats who were just miniature versions of the king. But in Plymouth, the Pilgrims were creating a new way of ordering their society: a government of equals, making their own laws, choosing the officers to enforce those laws, and doing all not for the benefit of the ruler, but for the common good. It was a government unlike any before, founded on principles the Pilgrims found in their Geneva Bibles.

Expanding Roles

The Pilgrim's faith didn't just expand the rights of men. While the participants in the town meetings were men, the Geneva Bible taught the Pilgrims that all were equal in God's sight. That meant men and women, so the town meetings were open to all. The men who participated in the meeting didn't see themselves as speaking only for themselves. They were expected to represent the full view of their household, which

included not only their wives, but also any servants or other adults in the house, for example, an adult daughter who had not gotten married. And while women might not be able to participate in the meeting, they could be – and usually were – present for it. Meetings often dealt with public matters that had likely been discussed previously within each household. Wives would certainly let their husbands know if they disagreed with what the meeting decided! As a result, Pilgrim men relied heavily on the wisdom and insight of their wives. Pilgrim leader William Brewster showed deep respect for his wife, realizing that his decisions at the meeting were incomplete if they didn't include her wisdom. William Bradford recorded the following for his friend, "She was...a mother to us all... her love and great pains for this poor church... she was a help and a stay." [3]

Women in Plymouth had other rights that they would not have had in England. A major difference was that women had much greater property rights. Under English law, women could not own property. Everything an unmarried woman might have belonged to her father or male guardian, and it became the property of her husband the moment she married. That meant any property she might bring to the marriage would be inherited by her husband's heir should he die before her. In an era when mortality was high and people usually remarried after the death of a spouse, an English widow could easily see herself penniless when a stepson inherited everything. But in Plymouth, widows were guaranteed at least 1/3 of the family's property. In some cases, they retained that property in a second marriage, a situation that was unthinkable in England. Another facet of their right to property was that women, even before marriage, could enter into contracts. They frequently negotiated agreements for their property before marriage, and these agreements were legally binding even though the property became the man's once the marriage was completed.

Women also had expanded rights in court. They could accuse anyone, male or female, of crimes, and were allowed to testify in court. In some cases, women even served on juries. In the 17th century, this was almost unheard of. They were also included in the distribution of resources that Plymouth underwent first in 1623, and then in 1627. In 1623, each household received one acre of land for each person in the household, including women and children. Unmarried women also received an acre in their own names. In 1627, there was a second division of land and livestock, and every man, woman, and child, including servants, received an equal share.

Women's roles were still clearly defined in traditional ways, but even there, the realities of colonial life sometimes included women in ways beyond what was typical in England. While women were expected to produce the food, clothes, and other household necessities for the home, they sometimes also helped with more typical male tasks from the simple fact that there weren't always enough men to do the work.

The Pilgrims had fled a king bent on destroying them. But in escaping his tyranny, they also began something new in the world: a society that believed in the fundamental dignity and equality of every human being. There was still a long way to go, but they had started a path that would create a new nation founded on a principle of government first developed out of necessity in the hold of a ship far from home. That principle was that

government was created by the people, not to serve the will of a king, but to serve the needs of the people.

Primary Source Citations:

[1] The Mayflower Compact, 1620. Pilgrim Hall Museum. Primary Source, Foundational Document.

[2] The Mayflower Compact, 1620. Pilgrim Hall Museum. Primary Source, Foundational Document. [3] Edward Winslow. *Mourt's Relation*, 1622. Pilgrim Hall Museum. Primary Source, Historical Document.

[3] Edward Winslow. *Mourt's Relation*, 1622. Pilgrim Hall Museum. Primary Source, Historical Document.

Common Conversation: Growing the Promise

- Lead discussion based on the following prompts:
 - *How did the Pilgrims govern Plymouth? (The men gathered in a town meeting to make decisions for the colony.)*
 - *In what way were all the people of Plymouth "partakers" of the government? (The men all worked together to make decisions, and women advised their husbands at home.)*
 - *How was government of Plymouth different from the way towns were governed in England? (In England, towns were governed by local aristocrats. In Plymouth, the town was governed by a meeting of all the men.)*
 - *How did life in Plymouth reflect the teachings the Pilgrims found in the Geneva Bible? (They saw everyone as equal, so they governed through the town meetings and allowed more rights for women.)*
 - *What rights did women have in Plymouth that they did not have in England? (They could make contracts, they were guaranteed at least 1/3 of property if their husband died, and they could sometimes serve on juries.)*
 - *How did the Plymouth colony begin ideas that are still part of America's government? (They practiced a government based on the idea that government was created by the people to serve their needs.)*

Reflect in Writing

After the "Common Conversation," direct students to the "Reflect in Writing" prompt.

Reflect in Writing: Seeds of the Republic?

The Pilgrims landed at Plymouth in December 1620. Just over 150 years later, in a city just north of Plymouth, the British colonists would begin protesting British rule in the first steps toward the Revolutionary War. The Pilgrims were seeking a safe place to practice their faith, but in the process, they created the first "constitution" for what would be the United States: The Mayflower Compact. But their alliance with the Wampanoag did not survive the first generation of Wampanoag and Pilgrim leaders, and the religious freedom they sought was not always extended to others. Is it accurate to say that the constitutional republican government of the United States has its roots in

the Pilgrims' Town Meetings and the Mayflower Compact? Support your answer with information from the chapter, including the eight Civic Virtues you've studied.

- While students may choose any position they like, part of the goal of this exercise is to promote strong civic behavior.
- Students should be scored according to three criteria:
 - Length: Did students meet the minimum requirements for a paragraph?
 - Quality: Did students provide a clear statement of their position in response to the question? Did they provide the necessary evidence to support their position? Does their evidence support the position they stated?
 - Civic Virtue: Does the student demonstrate an appropriate Civic Virtue?

Take-home Tasks

Today's **Reflect in Writing** may take longer than usual. Consider allowing students to complete at home.

Encourage students to discuss their "Reflect in Writing" and the Civic Virtues with their parent(s)/guardian(s).

Provide Feedback

Grade the Reflect in Writing responses as noted. Include written feedback on their application of Civic Virtue.

TEKS

Although the Civic Education called for in TEC § 28.002 (h-7) covers the nation's founding, while the sixth-grade content under the proposed 2026 TEKS for Social Studies consists of early United States and Texas history from 1800, the following proposed TEKS are supported by the foundational knowledge provided here:

113.21(c) 8D identify how religious roots of the Second Great Awakening influenced the abolition movement by encouraging moral opposition to slavery and inspiring individuals to work for social reform (H, Geo/C)

113.21(c) 8H explain how major events increased disagreements between the North and South and helped lead to the Civil War, including the Compromise of 1850 and its impact on Texas, the idea of popular sovereignty, the Kansas-Nebraska Act, the violence in Bleeding Kansas, and the Dred Scott decision (H, G/Civ, E);

113.21(c) 10O explain how communist ideology promotes class conflict, violent revolution, and a dictatorship to enforce equality and why these methods conflict with democratic self-government, the rule of law, protections for individual liberty, and freedom of religion (H, G/Civ, E).

See also ELAR alignments in the document introduction.

Chapter 1 | Session 7

To Rescue a Friend?

Lesson Preparation:

- Make all the necessary copies ahead of time. The "Treaty with Massasoit" is designed to save paper by allowing you to print half as many copies and cut them in two.
- Create student "households" of 3-5 students. These groups will be maintained for activities in future chapters, so balance them carefully. Choose a student in each group to be the "head of household." It is important that you assign this role for this activity. **Keep a record of household heads and members for future use.**

Resources:

- Treaty with Massasoit source handout (1 half-sheet per student)
- Squanto Kidnapped! source handout (1 copy per "household")

Lesson Progression

Today's lesson is an "activity day." The lesson progression will be somewhat different from the previous "reading day" lessons.

- The first part of the lesson will have students seated in their "households." The second part will be done in "town meeting" seating, which will have a circle of desks for the heads of households, with a larger circle outside that for the rest of the students. Include yourself in the inner circle. Prepare your classroom to make this transition as smoothly and quickly as possible.

Introduction

- Begin class in the student households
 - Give each student their household assignment. (It may be helpful to label the desks for this).
 - Make sure each Household knows who their assigned Head of Household is.
- Review Civic Virtues
 - Remind students of the eight Civic Virtues they have studied so far:
 - Sacrifice
 - Resilience
 - Unity
 - Cooperation
 - Commitment
 - Duty
 - Integrity
 - Humility

- Ask students to give an example of the Pilgrim's demonstrating each Civic Virtue.

Primary Source Analysis

- Distribute the "Treaty with Massasoit" source to the students and read aloud.
 - Encourage students to ask any questions they may have about it.
 - Ensure that all students understand the terms of the Treaty.

Treaty with Massasoit

1. That neither he nor any of his should injure or do hurt to any of our people.
 2. And if any of his did any hurt to any of ours, he should send the offender, that we might punish him.
 3. That if anything were taken away from any of ours, he should cause it to be restored; and we would do the like to them.
 4. If any did unjustly war against him, we would aid him; if any did war against us, he should aid us.
 5. He should send to his neighbor confederates, to certify them of this, that they might not wrong us, but might be likewise comprised in the conditions of peace.
 6. That when their men came to us, they should leave their bows and arrows behind them, as we should do our pieces when we came to them.
- Lastly, that doing thus, King James would esteem of him as his friend and ally. [1]

[1] William Bradford. *Of Plymouth Plantation*, 1620-1647. Project Gutenberg. Primary Source, Historical Document.

- Read the Squanto Kidnapped! Source together.
 - Tell students:
 - Another Native American ally of the Pilgrims was a man named Hobbamock. In the summer of 1620, he and Squanto left Plymouth for a time. Suddenly, Hobbamock returned in alarm. William Bradford recorded what happened

Squanto Kidnapped!

Ask students to read portions of the text out loud.

There was a Sachem called Corbitant, [an ally of] Massasoit, but never any good friend to the English to this day, who met with [Squanto and Hobbamock] at an [Native American] town called Namassakett 14. miles to the west of this place, and began to quarrel with them, and [threatened] to stab Hobbamock;

Ask a student to summarize what happened.

but [Hobbamock escaped] and came running away all sweating and told the Governor what had [happened], and he feared they had killed Squanto, for they

threatened them both, and for no other cause but because they were friends to the English, and [helpful] unto them. [1]

Ask a different student to explain what the Pilgrims were worried about.

[1] William Bradford. *Of Plymouth Plantation*, 1620-1647. Project Gutenberg. Primary Source, Historical Document.

Concerns:

There are less than 40 able-bodied men in Plymouth. Defending the town takes 20-30 men. It is late in the day. Fourteen miles is a full day's walk. Squanto is not technically a Wampanoag. He is a Patuxet who lived with the Wampanoag before the Pilgrims arrived and lives near the Pilgrims now.	The treaty with Massasoit requires the Pilgrims to defend the Wampanoag if attacked. Even if they can't rescue Squanto, a show of force might gain respect from the Native Americans who don't agree with the treaty. The Pilgrims might not know how to prepare for the winter without Squanto's help.
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A Town Meeting has been called in five minutes. As a household, decide what you want your head of household to do or say at the meeting.

- *Make sure students understand the events described in the source.*
- *Give students five minutes to discuss in their "households."*

Founding Document Application

- Call the Town Meeting.
 - Move to the "Town Meeting" seating arrangement.
 - Tell students that the Town Meeting allows and encourages every Head of Household to speak, but that other Household members seated outside the circle are forbidden to speak.
 - Give students 15 minutes to decide how the colony will respond to Corbitant's kidnapping of Squanto.
 - Be prepared to provide guidance such as:
 - Starting the discussion
 - Asking "devil's advocate" questions
 - Ruling household members outside the circle "out of order" for talking
 - Monitoring debate in the inner circle to maintain civil conversation.
 - When the Town Meeting has reached a conclusion, proceed to share the historical result.
- Share the historical result

- Read out loud: "The Pilgrims decided they could not let Corbitant get away with this. If they let their friends be attacked, no one would ever help them again, and their former friends would attack them. So they decided to send Captain Standish and 14 men "well armed" to attack Corbitant at night. The men were to kill Corbitant if he had killed Squanto, but they were ordered not to hurt anyone else. So Hobbamock guided them back to where Squanto was. They surrounded the house and searched for Corbitant. But Corbitant had already left, so they did not catch him, but they did find Squanto unhurt. Three of Corbitant's men tried to run, but they were already injured, so the Pilgrims quickly caught them. But instead of punishing them, they brought the men back to Plymouth to help them heal. When they had recovered, they were set free. As a result of this incident, all the local Native American leaders (including Corbitant!) pledged to be friends with Pilgrims.
- Compare the students' decision to that of the actual Pilgrims. Ask students whether they feel they were more harsh or more lenient, and why.
- Lead some discussion about how successful the Pilgrims were in this incident and whether the outcome of the students' decision would be as successful.
- Refer to the Class Compact and ask if students lived up to it in their Town Meeting.

Individual Reflection: Diplomacy by force

- Ask students to write a reflection on why the Pilgrims chose the response they did and why it was successful. Remind students to explain their response in terms of the Mayflower Compact, the Treaty with Massasoit, and the Civic Virtues of the Pilgrims.

Take home tasks:

Students create an Annotated Civic Virtue List. Provide the following instructions to the students:

- List the eight Civic Virtues of the Pilgrims (the Civic Virtues of Chapter 1)
- **For each virtue**, provide a specific example of the Pilgrims exemplified that virtue.
- Describe how you can demonstrate all of the eight virtues in your own life. Note which virtues you feel you already display and which ones will require you to make changes.

Next step prep:

- Make any notes on Household dynamics. Note success or struggles of Heads of Households, as well as any students who show leadership who were not Heads of Households.
- Do not make changes. Simply record for future reference.

Provide feedback:

For the Individual Reflection:

- Provide Feedback as you would for a "Reflect in Writing" exercise:
 - While students may choose any position they like, part of the goal of this exercise is to promote strong civic behavior.
 - Students should be scored according to three criteria:

- Length: Did students meet the minimum requirements for a paragraph?
- Quality: Did students provide a clear statement of their position in response to the question? Did they provide the necessary evidence to support their position? Does their evidence support the position they stated?
- Civic Virtue: Does the student demonstrate an appropriate Civic Virtue?

For the Annotated Civic Virtue List:

- Provide feedback on each student's commitment to and demonstration of the virtues across the entire chapter. Consider providing feedback as non-graded written or verbal assessment.
- Students can also be graded on completion of the three elements, separate from their behavioral feedback.

TEKS

Although the Civic Education called for in TEC § 28.002 (h-7) covers the nation's founding, while the sixth-grade content under the proposed 2026 TEKS for Social Studies consists of early United States and Texas history from 1800, the following proposed TEKS are supported by the foundational knowledge provided here:

113.21(c) 8D identify how religious roots of the Second Great Awakening influenced the abolition movement by encouraging moral opposition to slavery and inspiring individuals to work for social reform (H, Geo/C)

113.21(c) 10O explain how communist ideology promotes class conflict, violent revolution, and a dictatorship to enforce equality and why these methods conflict with democratic self-government, the rule of law, protections for individual liberty, and freedom of religion (H, G/Civ, E).

113.21(c) 11D describe important events affecting American Indians in Texas and the United States after the Civil War, including conflicts with settlers, forced removal to reservations, and the status of American Indian tribes at the close of the frontier (H, G/Civ, Geo/C);

See also ELAR alignments in the document introduction.

