

TEACHER'S MANUAL

The Mexican Heritage

Part I of LA RAZA: THE MEXICAN AMERICANS

MULTI-MEDIA PRODUCTIONS, INC.

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TITLE II (8)

THE MEXICAN HERITAGE, a sound-filmstrip set, consists of three two-part lessons plus Teacher's Manual. The lessons are "Of Gods and Men," "Mexico of the Indians," and "Twilight of the Gods." There are two filmstrips and one banded 33 1/3 LP record for each lesson. The set is Catalog No. 87-11.

TO REORDER OR ADD TO THIS SET

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Also available in this subject area are:

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87-12	THE PIONEER HERITAGE (Part II of LA RAZA) Two two-part lessons plus Teacher's Manual. Lesson titles: "The Far Frontier" and "The First Pioneers."	\$40.00
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PART I

PREFACE

In the social studies curriculum today, increasing emphasis is being placed on understanding the roles and experiences of America's minority groups. One of the central aspects of this understanding is a knowledge of the heritage of various American peoples. Most American history textbooks are still oriented to Anglo-Saxon settlement on the Eastern Seaboard and the westward expansion of this culture from the original thirteen states. The role played in the settlement and growth of this country by indigenous Americans, non-British Europeans, and Africans all too frequently has been ignored.

Neglect of the experiences and achievements of certain ethnic groups has led to their downgrading not only in the eyes of many Americans but in their own minds as well. The current emphasis within the social studies is an attempt to remedy this situation. Self-pride is one of the most significant factors in an individual's make-up because it provides a means of overcoming the many obstacles encountered in life. This self-pride can be developed or enhanced through a study of one's heritage. Perhaps of even greater importance is an understanding by others of the accomplishments of America's minorities and their role in the development of the United States. This nation is composed of many and diverse groups and each must recognize the worth of all the other elements of the society.

This series of lessons is a step in the direction of achieving an understanding of the Mexican American in our society. It is an examination of his history and his culture.

I. LA RAZA: AN INTRODUCTION

La Raza -- A History of Mexican Americans presents a survey of the history of one of the groups that has made the United States a multi-cultural society. Why "La Raza?"

La Raza translates into English as "the race." But it must be carefully explained to avoid any racist implications. Ultimately La Raza refers to cultural and spiritual bonds by which people of a common heritage are tied together. The term originated in Spain where it is still used today. With the Conquest, the term was transferred to Mexico. Through usage, La Raza is a concept of unity rooted in the past.

In this country, the term La Raza may be used to identify all people of Latin American descent. It has become of special relevance to Mexican Americans. Although we will speak frequently of "Mexican Americans" throughout this course, it must be noted at the outset that this term -- "Mexican American" -- is not universal. Americans of Mexican descent may call themselves Latin Americans, Hispanos, Spanish Americans, or Spanish-speaking, depending on the region in which they live and on local custom. If you live in an area where Mexican American is not the accepted term, this should be explained to the students.

For the purposes of this program, La Raza is especially descriptive and appropriate because it crosses the artificial barriers of language that seem to separate a people into smaller groups on the basis of location and colloquialisms.

The spirit of La Raza is an age-old life pattern. It was brought to this country by the first Spanish-speaking people to settle in the borderlands -- that territory which was once the northern frontier of Spanish settlement in the Western Hemisphere and now constitutes the five southwestern states of Texas, New Mexico, Colorado, Arizona, and California.

The role of La Raza in the development of our society is an important one. Members of La Raza have been in the territory that is now the United States longer than any other immigrant Americans. Spanish-speaking pioneers of the Sixteenth and Seventeenth Centuries settled in inhospitable regions and evolved patterns of living that still characterize innumerable aspects of life in the Southwest.

The first people from the Eastern United States to penetrate the region of Texas, New Mexico and California expected to find a wilderness populated only by savage Indians. Instead, they found a society which was basically European, although modified by the environment. The Spanish-speaking settlers had developed agriculture, ranching, and mining under the most adverse climatic and geographic conditions. By contrast, the Eastern settlers, most of whom were of northern European stock, came from areas of plentiful rain. They had no experience with dry farming or irrigation; they had no experience with grazing large herds of cattle on vast ranges; they had little experience with mining. They had to learn from the Spanish-speaking pioneers whose forefathers had begun to settle in the borderlands nearly two centuries earlier.

Mexican Americans were incorporated into the United States as a result of the Mexican War of 1846-48. This was a conflict which aroused anti-war passions in the United States as fervent as those which developed in the 1960's regarding the war in Viet Nam. A young Abraham Lincoln attacked the war. Henry David Thoreau, much like some of today's protesting citizens, was willing to go to jail rather than support the position of the United States. Future President Ulysses S. Grant, then an Army Lieutenant, called the conflict "the most unjust war ever waged by a strong nation against a weak nation."

The Mexican War changed the lives of the people of La Raza. The Treaty of Guadalupe Hidalgo gave the Spanish-speaking people living in the territory ceded to the United States the option of returning to Mexico; but most chose to become U.S. citizens and remain in the region that was, after all, their homeland. The treaty guaranteed their rights. But its promises were soon broken. The victories of the war had convinced many citizens of the United States that Mexicans and Mexican Americans were inferior. As a result, the dignity and culture of La Raza were ignored; land was taken from Mexican Americans by ambitious Anglo-American settlers and adventurers; many Mexican Americans were relegated to second-class citizenship.

Today the Mexican American is fighting for the rights which other Americans have and which were guaranteed him by the Treaty of Guadalupe Hidalgo. He no longer accepts second-class citizenship and has begun to express his protest against the myth of Mexican inferiority. He is proud of his heritage

and he wants to know more about it. He believes that his culture, with its subordination of material to spiritual values, can provide direction for all other Americans.

The story of La Raza will have meaning not only for Mexican Americans but for all other groups in our society. For many students, it will supplement their knowledge of U.S. History; it will fill in many of the gaps in the standard history course. Certain students may react with hostility or disbelief, because some of the facts in the program counter what they have been taught throughout their schooling. But all students should see the present ferment within the Mexican American community as part of a pattern that has been evolving for more than a hundred years. And all will see the impact of historical events on the individual. The students will share the experiences of La Raza, and this sharing will encourage understanding of today's events. This is the real purpose of the course: To develop understanding and appreciation of La Raza and the role it has played in this country's history.

II. ORGANIZATION OF THE COURSE

A. General. The course consists of four basic units. This manual covers The Awakening, the fourth one. For your convenience all of the units will be described.

B. Part One - The Mexican Heritage consists of three lessons covering the evolution of pre-Columbian societies and government in Mexico; the daily life of the Indians of Mexico; and the Spanish Conquest and its aftermath. Extensive use is made of artifacts and architectural remains to illustrate the development and continuity of Mexican society. Daily life is illustrated almost exclusively by scenes from codices prepared by the Indians in the years following the Conquest of Mexico. La Raza makes most of these visuals available for the first time outside of specialized libraries. The codices provide a vivid and engrossing record of life in the Valley of Mexico. Many of the more dramatic scenes are from the Codex Fiorentino and the Codex Mendoza. The Conquest is illustrated primarily from the Lienzo de Tlaxcala, a magnificent series of paintings made shortly after the Conquest by Indian artists.

When Hernán Cortés conquered Mexico, he had a dream. He hoped to establish a new society, a New World utopia which would incorporate the best elements of Spanish and Indian life. Although the dream was not realized during the lifetime of the Conquistador, a new society did evolve in Mexico; a blending of the cultures did occur. It is this blending that is the primary topic of the third lesson of the unit.

The Mexican Heritage traces the history of the Indians and the first contacts with Europeans. It also demonstrates that many of the basic patterns of life that existed in pre-Conquest times and the modifications contributed by Spanish culture are present today in the Mexican American culture. The role of the individual and the family and the importance of religion are concepts that will be reinforced constantly in the total course.

C. Part Two - The Pioneer Heritage tells of the first foreign explorers and settlers in what is now the United States. They came from the South -- from Mexico. They were Spanish, Indian, mestizo, and Negro. And they established patterns of life that still form the basis of society in the Southwest. This unit consists of two lessons which describe the early exploration and settlement and the way of life in the borderlands.

The Pioneer Heritage discusses the motives behind the early exploration of the borderlands: the desire to locate the golden Seven Cities of Cibola and the fabled wealth of the New World; the expansion of the missionary activities ordered by the Spanish Crown; and the need to defend the northern frontiers of New Spain. The extreme isolation of the borderlands and the achievements of the early settlers in coming to terms with a hostile environment are described.

Architecture and artifacts provide many illustrations. Many of the visuals are derived from sources contemporary to the periods under discussion.

D. Part Three - Conflict of Cultures describes the influx of Anglo-Americans into the borderlands and the subsequent conquest of the region. The unit describes the initial contacts of La Raza with first a trickle and later a flood of Anglo trappers, traders, adventurers, and finally settlers. It discusses the aftermath of the Mexican American War -- in particular the bitterness and duplicity which so adversely affected the Mexican American and his interaction with other peoples in our society.

These lessons describe the economic problems of the isolated settlements of northern New Spain and the initial role of Anglo-American traders and trappers in filling the local demand for goods and services. This initial influx was followed by the settlement of United States citizens in areas such as Texas and California; these areas were to become focal points in the political struggle between pro- and anti-slavery forces in the United States. The Texas and Bear Flag revolts may be seen within the perspective of the slavery question and the doctrine of Manifest Destiny. This era of conflict culminated in the Texas Revolution, the Mexican War and the cession by Mexico of Texas, the Kingdom of New Mexico, and California. The Treaty of Guadalupe Hidalgo, which guaranteed the rights and culture of U.S. citizens of Mexican descent, was violated repeatedly, a fact which many consider the basis of the problems facing La Raza today. A third lesson in the unit treats the Revolution in Mexico, which began in 1910. The Revolution is shown as a significant factor in shaping the attitudes of both La Raza and the Anglo-American community.

Visual materials include drawings of the Southwest by some of the greatest artists of the Nineteenth Century, including Frederick Remington. Illustrations from other contemporary sources are also used. The lesson on the Mexican Revolution also uses a number of Posada cartoons drawn during the Civil War, as well as photographs taken during those years.

E. Part Four - The Awakening consists of four lessons that cover the background and current thrust of the political, economic and sociological development of La Raza. It traces the experiences of La Raza following the Mexican Revolution. The unit discusses increasing political, economic and social discrimination in the United States. Almost all of the visuals are photographs. Many are from

rare private sources, providing a positive means of self-identification for the students. A wide variety of movements is treated in these lessons, ranging from activities to ameliorate the lot of migrant workers to the present efforts to achieve the goals of legal protection and union organization typified by the California grape strike. Struggles to achieve the rights guaranteed by the Treaty of Guadalupe Hidalgo are typified by the demands for bilingual education, recognition of land titles, and political equality. The struggle of the urban members of La Raza -- by far the largest group -- are also described, particularly in terms of urgent needs for education and political power.

This awakening is presented not as a recent phenomenon but as a continuum of the ancient ideals and goals of La Raza. The approach is within the framework of La Raza's view of life, a view characterized by its emphasis on human and spiritual values.

III. FORM OF THE MATERIALS

La Raza - A History of Mexican Americans is a series of audio-visual lessons, presented on records and filmstrips. The records are available in either English or Spanish narration and are most suitable for use with students who have a basic understanding of the major trends and events in United States History. The record contains audible tones which allow manual filmstrip change; inaudible tones make the records also suitable for use with automatic advance record player/filmstrip machines such as those made by the DuKane Company. Each record and filmstrip is fully and clearly identified.

The filmstrip is in the standard single-frame format with leader and trailer information in accordance with the standards of the audio-visual industry. All filmstrips are shipped heads out, so they must be rewound if they are used on automatic-advance projectors such as the DuKane. All lessons are in two sessions, with one record side and one filmstrip per session.

For the instructor who may desire to interrupt the materials for discussion, an asterisk will appear in the lower left corner of visuals which signal the end of a topic or subtopic. In addition, the record is banded with a 7-second pause to correspond to the stopping point. Stop the record after the narration accompanying the marked frame and before the audible signal for the next advance occurs. When the record is restarted, advance the frame if it has not advanced automatically. These optional discussion breaks will be discussed at length in the information for each lesson later in this guide. If you do not intend to follow this procedure, explain the significance of the asterisk to the class.

IV. PRESENTATION OF THE COURSE

1. The Approach to the lessons may require almost a complete reorientation of values on the part of an instructor who is not a member of La Raza. The teacher must be familiar with the basic concepts with which we are dealing and must be prepared to destroy the many stereotypes which exist regarding Mexican Americans.

Most members of La Raza look upon the Anglo-Americans as intruders. The Southwest is the homeland of La Raza and the Anglos are considered invaders. However, many Anglo-Americans look upon the Mexican Americans as foreigners because their language and customs are different from those general to the nation.

Then too, many events in the history of this country have been romanticized at the expense of the Mexican American population. For example, the Battle of the Alamo, fought during the war for Texas independence, has been turned into a legend glorifying the Anglo-American role and showing all Mexicans as "bad guys." It is generally forgotten that many Mexican settlers in Texas were active participants in the independence movement. Members of La Raza were also among those men who defended the Alamo against the armies of Antonio López de Santa Anna. They were also among those who signed the Texas declaration of Independence and helped the government of the Texas Republic.

Not all Southwestern history has been interpreted in such an anti-Mexican fashion as the story of the Alamo. Unfortunately, many of the positive views of La Raza held by Anglo-Americans are equally as false as the negative views. For example, the "Spanish" heritage of the Southwest has been romanticized almost to absurdity: Parades and festivals idealize the tradition of the hacienda, the caballero on horseback, the beautiful señorita with mantilla and fan. This life may have had some applicability to a small number of rich ranchers, but it was totally foreign to most of the Spanish-speaking settlers of the borderlands. For the majority of Mexican Americans and for discerning Anglo-Americans, the idealization is demeaning and must be rejected.

Many other examples could be cited. But the important factor is that history as seen by La Raza is not the same as the history seen by the average U.S. citizen. La Raza believes as strongly as any other group in the ideals of equality and in its obligations as U.S. citizens. Mexican Americans do not seek favors, only opportunity; they do not seek sympathy, but justice; they do not seek special treatment, but understanding. And these are the basic concepts which the teacher must consider when presenting the materials.

Much of the information in the course will be as unfamiliar to Mexican Americans as it is to Anglo-American students. Some of the information conflicts with that to which the students previously have been exposed. Parts of the material may run counter to established community attitudes. It is also quite possible that to some students who are members of La Raza the story told is not sufficiently strong in its condemnation of U.S. actions, both national and personal. Some Anglo students may believe, on the contrary, that the presentation is too one-sided in condemning U.S. actions. This course has been designed to allow expansion of the materials to whatever extent the teacher and the class believe necessary. The students must be prepared for the experience and the teacher should provide a continuing climate of understanding.

2. Application of the materials is the responsibility of the instructor. All of the lessons are open-ended -- that is, they are structured in such a manner that the teacher and the class must collectively supply the beginning and the end. The materials are primarily factual, with few conclusions presented. The experiences and attitudes of students who view these materials are so

radically different from region to region and even within a small area of a few square blocks, that a presentation of conclusions could hardly prove meaningful. In no event should the lesson merely be screened without discussion.

Following the lesson, or at the end of each topic, if a stop-start technique is used, the teacher and the class should discuss the significance of the presentation. A meaningful dialogue among the students will lend immediacy and meaning to the course. The students will have the opportunity to exchange views with their peers and to examine their own ideas in the light of the remarks of others. By providing careful direction for the discussion, the teacher will afford the students an opportunity to weigh their own views and attitudes against those of the other students. The student who wishes to extrapolate the information into more pointed or extreme areas will have to defend his views before the class.

3. Enrichment materials and projects naturally will make the course a more meaningful experience. Unfortunately, few books exist which will satisfactorily supplement the presentation. Some suggested student readings are listed in the guide for each lesson. Where possible, the student should be encouraged to read the novels and short stories of Mexican and Mexican American authors. Some of the more representative novels of the Mexican Revolution (such as Mariano Azuela's Los de Abajo, or The Underdogs) are available both in Spanish and English. In addition, reading materials are referenced in the bibliography. It must be recognized that the majority of the books published prior to the 1930's were hopelessly biased; the approach generally was either hostile to La Raza or patronizing in its glorification of the Spanish past. Much of what has been written, even in more recent years, tends to reinforce stereotypes and to attempt to justify the actions of the United States in the Mexican War. Many of the recent publications are anthropologically oriented and, while of considerable interest, cover only a few facets of the story of La Raza.

The teacher who assigns supplementary readings may ask students to submit book reports and/or comparative essays. In addition, students should be encouraged to prepare themes or exercises expressing their conclusions.

Students should be encouraged to follow current events within the Mexican American community in newspapers and magazines. In addition to local Spanish language publications, the newspapers of the Chicano Press Association represent an educational source of information. Subscriptions are reasonably priced and a study of a sequence of issues can provide valuable comparisons of current ideas and activities to the historical material presented in the course. Among the newspapers are:

Carta Editorial
P.O. Box 54624
Terminal Annex
Los Angeles, Calif. 90054

Compass
1209 Egypt Street
Houston, Tex. 77009

Chicano Student Movement
P.O. Box 31322
Los Angeles, Calif. 90054

El Gallo
1265 Cherokee Street
Denver, Colorado 80204

Bronze
1560 34th Avenue
Oakland, Calif. 94601

El Malcriado
P.O. Box 130
Delano, Calif. 63215

El Paisano
UFWOC Box 155
Tolleston, Arizona 85353

La Nueva Raza
2815 W. Commerce
San Antonio, Tex. 78205

La Raza
P.O. Box 31004
Los Angeles, Calif. 90031

El Papel
P.O. Box 7167
Albuquerque, N.M. 87104

Inside Eastside
P.O. Box 63273
Los Angeles, Calif. 90063

La Hormiga
1560 34th Avenue
Oakland, Calif. 94601

La Voz Mexicana
P.O. Box 101
Wautoma, Wisc. 54982

Lado
1306 N. Western Ave.
Chicago, Ill. 60622

El Grito del Norte
Route 2, Box 5
Española, N.M. 87532

Evidence of Mexican Americans and their impact on our society is all around us. The course can be further enriched by exposure to Mexican American customs and culture. In this respect, there are many accessible means by which the student may amplify the material in the lessons.

Within the classroom, the music of La Raza should be presented. Many Mexican folk songs are available on records and it is probable that Mexican American students will know others.

There are a number of activities which can be undertaken outside the classroom, either in the form of field trips or on the part of individual students. For example, almost every museum in the United States contains artifacts of pre-Columbian Mexico. Many also will have representative art of the colonial and republican eras. Exhibits by Mexican artists may occur locally and would provide insight into the modern artistic expression of La Raza.

The architecture of the Southwest is also evidence of the influence of La Raza in our society. If there are nearby missions, presidios, or customs houses, students should be encouraged to visit them. Viewed in conjunction with the course, these sites will be seen not as lifeless museums but as centers of the spread of civilization in the Southwest.

Even an aspect of Mexican American life as basic as diet can serve to enrich the course. The student can compare visuals in The Mexican Heritage showing the grinding of corn and the making of tortillas with the same activities today. A visit to a curio or folk crafts shop can be educational; Mexican pottery and weaving and basket work will reveal patterns and themes which the student has seen in the program.

Attendance at service organizations, or political and union meetings in the Mexican American community will expose the student to the continuum of ideas and thought. He will see that the history to which he has been exposed is living history.

V. OF GODS AND MEN, PART I

Outline of the Lesson

- I. Geography of Mexico
 - A. Variety
 1. desert
 2. jungle
 3. mountains
 - B. Effects
 1. climate
 2. soil

- II. Early Man in America
 - A. Migration
 1. Bering Straits (Siberia to Alaska)
 2. penetration of the Americas
 3. development of Indian
 - B. Survival
 1. hunters and gatherers
 2. development of agriculture
 - a. importance of corn
 - b. contributions of Indian farmers to our diet
 - c. methods of farming (still used today)

- III. Early Civilizations in Mexico
 - A. How we know about them
 - B. Theocratic Society
 1. priest as religious and civil authority
 2. Olmec culture
 - a. art
 - b. influence
 3. contribution
 - a. calendar
 - b. Maya

Discussion Topics

a. First Optional Stopping Point

1. Have Chicano students locate areas of Mexico (on map) from which their families come. Alternatively, have students who have been to Mexico locate areas which they visited.
2. How did geography affect man's development in Mexico?
3. What effect did man's late arrival in the Americas have on the development of civilization here? Did it mean that societies were less advanced than in the Old World?
4. Why do you think advanced civilizations developed in Mexico and Peru and not in other areas of the New World?

b. Second Optional Stopping Point

1. What do we mean by the statement that corn is the basis of civilization in the Americas? How is corn used in your family? What is the meaning of corn to Mexican Americans?
2. Why do you think basic farming methods haven't changed much in Mexico since pre-Columbian times?
3. In what way would life be different today for you if it weren't for the pre-Columbian Indians' achievements?

c. Third Optional Stopping Point

1. How did agriculture affect man's development?
2. What are the characteristics of a theocratic society and what is the role of the priests?
3. Can you think of any modern theocratic societies? (i.e., Tibet)
4. What are the contributions of the Olmecs to Mexican Society?
5. Can you think of any parallels in modern life to the theocratic society?

d. Fourth Optional Stopping Point

1. Compare Mexican achievements in astronomy and mathematics with what you know of Europe 1000-1500 years ago.
2. Compare the demands of religion in pre-Columbian Mexico with those of the ancient Near East.
3. Compare the demands of religion in pre-Columbian Mexico with those of modern religions.

VI. OF GODS AND MEN, PART II

Outline of the Lesson

I. Teotihuacán Society

A. Greatest Theocratic Society

1. ceremonial center
2. advanced civilization
3. social system totally controlled by priests
4. art

B. Fall of Teotihuacán (hypothetical explanations)

1. break-down of social structure leads to revolt
2. changing religious attitudes
 - a. appearance human sacrifice
 - b. new gods
3. population pressure leads to famine
4. foreign invaders

II. Militaristic Societies of Mexico

A. Development

1. warfare
2. chaos following fall of Teotihuacán
3. military more important than religious affairs

- B. Toltecs
 - 1. city-state of Tula
 - 2. borrowed theocratic knowledge
 - 3. overrun by barbarians
- C. Rise of the Aztecs
 - 1. unpretentious beginning
 - 2. legend of founding of Tenochtitlán
 - 3. development of powerful Aztec state

Discussion Topics

a. First Optional Stopping Point

1. Why did people at Teotihuacán turn to human sacrifice?
2. Why did Teotihuacán fall?
3. What are the similarities between Teotihuacán and classic Greek art and culture?
4. What are the similarities in the influence of these two societies on later societies?

b. Second Optional Stopping Point

1. Compare the militarism in the ancient societies of Mexico with our own.
2. Compare events in Mexico after the falls of Teotihuacán and Tula with events in Europe after the fall of Rome.

c. Third Optional Stopping Point

1. What is the vicious cycle of human sacrifice?
2. Is the capture of captives for sacrifice worse than total war?

d. Fourth Optional Stopping Point

1. Compare the Aztec legend with the story of Romulus and Remus and the founding of Rome.
2. Compare the rise of the Aztec state with those of Greece, Rome, and modern Western nations.

VII. MEXICO OF THE INDIANS, PART I

Outline of the Lesson

- I. Introduction to Tenochtitlán
 - A. Description
 1. location
 2. cleanliness

- B. A city built on lakes
 1. drained by Europeans after Conquest
 2. chinampas
 - a. agriculture
 - b. enormously productive
 - c. fed large population

II. Life of the Aztecs

- A. Classes
 1. nobility
 2. merchants
 3. craftsmen
 4. common people
 5. slaves
- B. Family
 1. importance
 2. calpulli
 - a. land ownership
 - b. government
 - c. role of the emperor and reliance on calpulli
- C. Religion introduced
 1. trend toward monotheism
 2. hierarchy of gods
 3. family altar

Discussion Topics

a. First Optional Stopping Point

1. Describe the class structure in Mexico.
2. Compare social stratification in Mexico with our society.
3. Describe the differences in slavery between that in Aztec Mexico and that in the U.S.

b. Second Optional Stopping Point

1. Compare Aztec family values with your own.
2. How did Aztec land ownership differ from that in the U.S.?
3. What was the difference between the Aztec emperor and the divine right rulers of Europe?
4. Did the elective nature of the emperor lead to continuity in government?

c. Third Optional Stopping Point

1. Compare Aztec family attitudes toward religion with your own.
2. How do you think the religion of the Aztecs affected people's behavior?

VIII. MEXICO OF THE INDIANS, PART II

Outline of the Lesson

- I. The Role of Religion
 - A. Medical role
 1. medicine part of religion
 - a. skilled doctors
 - b. curing of disease with herbs and ointments
 2. belief that disease caused by evil spirits
 - a. ritual cure
 - b. the temescal, or sweat bath
 - B. Rituals
 1. human sacrifice
 2. ritual games (tlachtli)
 3. entered every aspect of life

- II. Daily Life
 - A. Life style
 1. birth of a child and naming feast
 2. education
 - a. discipline
 - b. schools
 3. marriage
 4. human and civil rights
 - a. crime and punishment
 - b. advanced legal system
 5. death and burial
 - B. The achievements of the Aztecs
 1. fine arts and crafts
 2. pottery
 3. featherwork
 4. goldwork

Discussion Topics

a. First Optional Stopping Point

1. Compare Aztec and European medicine of the 16th century.
2. What are some of the things we learned about medicine from the pre-Columbian Indians?

b. Second Optional Stopping Point

1. Compare the life style of the Indians of Mexico with your own.
2. What was the role of fate in an Aztec's life? Can you see any similarities today?
3. How did one go about finding a wife? Compare with what you expect to do?

c. Third Optional Stopping Point

1. Compare Aztec criminal law with our own.
2. Compare Aztec belief in an afterlife with your own.
3. How do you think Aztec law might affect the current problems of law and order?

d. Fourth Optional Stopping Point

1. What do you see around you that might be based on Aztec art?
2. Do you think European art of the 16th century was more advanced than Aztec art? Why?

IX. TWILIGHT OF THE GODS, PART IOutline of the Lesson

- I. The Conquest of Mexico
 - A. The Stage is set
 1. Legend of Quetzalcoatl
 2. omens
 - B. Arrival of the Spaniards
 1. Hernán Cortés
 2. alliance with Indian tribes
 3. Spaniards to Tenochtitlán
 - C. Military Conquest
 1. Early Aztec victories
 - a. death of Montezuma
 - b. Cortés forced to retreat
 2. Spanish victory
 - a. built boats to attack Tenochtitlán from lake
 - b. bitterness of Aztec fight
- II. Explanations of Spanish Victory
 - A. Fall of Tenochtitlán and subjugation of Mexico
 - B. Reasons
 1. differences in weapons
 2. Cortés aided by Indian allies
 - a. infantry
 - b. vital services
 3. psychological defeat of Aztecs
 - a. omens
 - b. gods failed
 4. concepts of war
 5. disease

Discussion Topics

1. How do you think the course of history might have been different if the Spaniards had not come to Mexico? What would have happened in Mexico? What effect would this have had on you -- today?
2. Why were the Spaniards able to defeat the Aztecs?
3. In view of the Conquest, do you think it's true to consider the Aztecs as cruel, vicious, warlike... compared to Europeans of the same time period?
4. Compare the Conquest of Mexico with later (19th century) European colonialism, i.e. in Africa, the Orient.

X. TWILIGHT OF THE GODS, PART II

Outline of the Lesson

- I. Effects of Conquest
 - A. Conflict of culture
 1. Spanish cultural characteristics
 2. Indian culture modified
 - B. Mexican folk culture
 1. blending
 2. superimposition of Spanish society on Indian base
- II. Colonial Era in New Spain
 - A. An Empire based on labor of the Indians
 1. encomienda
 2. repartimiento
 - B. Conversion to Christianity
 1. ease of transition
 2. the friars
 - a. protection of Indians
 - b. Bartolomé de las Casas
 - C. Reaction of Indians to colonialism

Discussion Topics

a. First Optional Stopping Point

1. How did the Spaniards subjugate the Indian masses?
2. Do you think the Spaniards set out to destroy Mexican culture?

b. Second Optional Discussion Point

1. Compare the encomienda and repartamiendo. What were the effects of these institutions? What is their place in the "Black Legend?"
2. Compare Spanish methods of using Indians with the way they were used by British colonists in North America.

c. Third Optional Stopping Point

1. What role did religion play in the Hispanification of Mexico?
2. How do you think conversion of the Indians by the Spaniards fits into the "Black Legend?"
3. Why do you think conversion of the Indians was so easily accomplished?
4. Can you think of any holdovers from Aztec religion that can be observed today?

d. Fourth Optional Stopping Point

1. Do you think the Spanish Crown and the Catholic Church were really interested in the salvation of Indian souls? Or were they just interested in the labor which Indian bodies could provide?

e. Fifth Optional Stopping Point

1. Bartolomé de las Casas, through his writings, might be called the originator of the "Black Legend." How did his work disprove his own theory?
2. Why did the Spaniards believe they were superior to the Indians of Mexico? Were they right?
3. "Black Legend" or "White Legend": which is closer to the truth and why?

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