

**WORKING FOR A LIVING IN MEXICO AND BEYOND / ECONOMICS AND POWER
AMONG THE AZTECS AND OTHER PRE-HISPANICS, IN COMPANY TOWNS, AND
TODAY**

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Subject Area: Economics, History, Math

Topics: Carving *alebrijes*; Carding, dyeing, and spinning wool; the Dona Rosa Pottery and Zapotec “wheel;” Careers; Marketability; Supply and Demand

The beauty of Tenochtitlán; Aztec economy; Company stores; Debt; Gold Museum of Bogota, Colombia; Artifact ownership; Value

Grade Levels: 3–5 Enrichment, 6–7 Regular

Time Frame: A teacher could use just one activity from this unit (approximately one hour) or use the whole unit which would take over ten hours not counting extra work such as holding a bazaar, researching company stores, trying out weaving, dyeing, clay work, making *alebrijes*, or doing the extension activities.

Summary: Students will explore three traditional Mexican crafts and their marketing appeal. They will review adaptations which have been suggested by mentoring organizations to help Mexican farmers compete in the global economy. Students will analyze careers and role-play. They will also create, refine, and market a product of their own so as to observe the law of supply and demand.

Students will imagine that they are time travelers viewing Aztec culture and economy at Tenochtitlán. They will investigate scenarios where freedom was traded for sustenance as in the Mexican hacienda system and the *tienda de raya*, and they will do primary research of company stores in mining regions and similar situations. Their investigation will be juxtaposed against modern credit card debt where people may become unwittingly encumbered. They will consider what is of value (as in quetzal feathers versus gold) and why (supply and demand plus cultural viewpoints). They will also compare/contrast the view of gold held by Colombian indigenous peoples as demonstrated in the Gold Museum at Bogota versus the Spanish/European view. They will debate who should own artifacts.

ESTABLISHED GOALS FOR WORKING FOR A LIVING IN MEXICO AND BEYOND

The goals addressed in this unit are taken from the West Virginia Next Generation Social Studies Standards which are based on Common Core Standards.

- SS.3.E.5 Students will correlate competition for products with increases in advertising and changes in pricing.
- SS.4.E.1 Students will investigate and recognize people as consumers and as producers of goods, and the effects of competition and supply-demand on prices through projects (e.g., developing budgets or products in simulated situations, etc.).
- SS.5.E.1 Students will investigate the roles of consumers and producers in the United States and apply the information to a real life event (e.g., bake sale, sporting events, booth at a fair, snack machines, etc.) using the concepts of: sales (e.g., advertising and competition), expenses, profits, supply and demand.
- SS.5.E.2 Students will explain the concept of supply and demand to specific historic and current economic situations in the United States (e.g. slavery, oil, gas, Industrial Revolution, etc.).

In addition, though not part of the Social Studies Standards, teachers are encouraged to promote:

- Career Exploration
- Understanding of Multiculturalism

UNDERSTANDINGS

Students will understand:

- In Mexico as well as the rest of the world, most people have to work for a living.
- In Mexico as elsewhere, people have looked for ways to make the products created by traditional livelihoods stand out so as to be more competitive/ more likely to sell.
- Thinking about what it would be like to work in various careers promotes empathy and enables a person to vicariously “try out” careers.
- People are affected by and often have to adapt to the global economy.
- The market is affected by supply and demand.
- Entrepreneurial advice can cause a product to be more competitive by bringing changes in pricing, packaging, and design so as to accommodate market demand.

ESSENTIAL QUESTIONS

- What do you want to be when you grow up?
- While some careers are traditional, what careers were not invented when your grandparents were choosing a career? What careers might be developed in the future that we have not heard of?
- What makes products made by human hands desirable when machines can do the work?
- How can decisions far removed from a locale affect local business?

PERFORMANCE TASKS AND OTHER EVIDENCE OF LEARNING

1. Students will learn about and discuss aspects of three Mexican crafts.
2. Students will imagine an *alebrije*-inspired product and create it. In this unit, students will represent themselves in a drawing as involved in a future career. The drawing will be colorful and memorable like *alebrijes* (e.g., a doctor with a future treatment that emits colorful rays to work against disease, a designer with a colorful car of the future that travels on air). Students must self-assess before choosing a career they might like.
or

Teachers could choose to have students draw on paper or model with clay and paint an *alebrije*-inspired animal made up of parts of other animals. An interesting option would be to have a recycled art show and display student-created *alebrijes* made from discarded tubes, cans, and boxes taped, glued, or wired together and then painted.

3. Students, after learning about and trying out weaving, will investigate and detail five steps they could take toward a future career. For example, a weaver might as a child get a simple loom, visit a weaving studio, join a weaving club, take a community class, and then later if the “fit” is really good, research colleges that offer textile majors.
4. Students will “see” themselves as if in a mirror in the career of their choice. They will role play by dressing the part as nearly as they can. For instance, a doctor might dress up and put on a white shirt as a lab coat or borrow a lab coat. Students will present their drawings from No. 2 and their lists of steps to learn about a field from No. 3 to the class.
5. Students will eventually become successful in an entrepreneur simulation as evidenced on the record sheet of the money that their electronic lemonade stands have made. See <http://www.econedlink.org/lessons/EconEdLink-print-lesson.php?lid=276> for record sheet.
6. Students will engage in a real-life event by creating products either individually or in pairs, giving one and other feedback as to what would make their product more marketable, doing a survey of community “experts” to glean advice as to pricing and niches, and then selling their products at a bazaar or sale. Debrief the experience. What would students do differently? What was successful? What did they learn?

LEARNING ACTIVITIES

***Alebrijes* inspire imagination and courage to follow your dreams.**

- The class will listen to Dream Carver written by Diana Cohn and illustrated by Amy Cordova. This is a story of putting dreams into action.
- The class will discuss how imagination gave the creators of *alebrijes* an edge or competitive advantage. (See photos in Working for a Living PowerPoint, available for download from this website: <http://lanic.utexas.edu/project/etext/llilas/outreach/fulbright12/>).
- The class will view a video featuring *alebrijes* such as the parade of papier mâché alebrijes set to music, “The Colors of Mexico: *Alebrijes*” at <http://www.youtube.com/watch?v=uXn0VE66VmE>. Emphasize that no two are the same. *Cartoneria*, or paper figures, are a well-established craft in Mexico.
- The class will view the video featuring Florencio Fuentes Melchor explaining the process of creating an *alebrije* woodcarving (available from this website: <http://lanic.utexas.edu/project/etext/llilas/outreach/fulbright12/>).
- Students will create a product inspired by the *alebrijes*. See No. 2 under performance tasks.

Weavers patiently create through a multi-step process.

Students will look at photos (Working for a Living PowerPoint, available for download from this website: <http://lanic.utexas.edu/project/etext/llilas/outreach/fulbright12/>) and video of Abigail Mendoza Ruiz and her sister, who are Zapotecs, as they demonstrate the dyeing, carding, spinning, and weaving process. Discuss the fact that rugs and ponchos are created by hand with natural fibers and dye such as cochineal, indigo, and marigolds.

In addition, Abigail uses indigenous symbols from old documents and even from geometric designs on stones once used in Zapotec temples, but now part of the local Catholic Church (photos in PowerPoint). Thus this weaving business has a unique “marketing niche.” Many indigenous people in Mexico still weave with the highly practical, traditional backstrap loom, however the Mendozas use the style of loom introduced by the Spanish. The backstrap loom could, also be researched.

- Students will dye wool with natural materials and try weaving with it on a small cardboard loom so as to role play the work of a weaver. There are many websites that detail weaving and natural dyeing for children:
 - <http://kidoinfo.com/ri/weaving-with-children/> (using cardboard or Styrofoam trays)
 - <http://pinterest.com/playfullearning/weaving-with-children/> (a collection of ideas and websites including using branches)
 - http://www.kidspot.com.au/OMO-fun-zone-Create-Plastic-bag-weaving+6389+568+article.htm?utm_source=OmoFunZone&utm_medium=QuickLinks&utm_campaign=omofunzone (recycling plastic bags by weaving).
 - <http://cf.synergylearning.org/displayarticle.cfm?selectedarticle=220> (dyeing as an experiment without mordants)
 - http://makezine.com/craft/101/natural_dyeing/ (dyeing onion skins with mordants)
- See No. 3 under Performance Tasks.

Potters mirror the old and the new.

- Students will view photos and video from the Dona Rosa pottery (Working for a Living PowerPoint and video available for download: <http://lanic.utexas.edu/project/etext/llilas/outreach/fulbright12/>).
- They will try to model a pot without a Zapotec wheel so as to appreciate the difficulty in obtaining symmetry and the skill of the potter in the video. There are many videos on the Internet that demonstrate how to hand build a pinch pot or build a pot through coiling. You could also work with an art teacher. Keep in mind that pottery at Dona Rosa’s is burnished with quartz and is not fired at a high enough temperature to render it waterproof.
- See No. 4 under Performance Tasks.

What affects marketability?

- Students will read about the positive and negative effects of NAFTA at http://www.cbsnews.com/2102-18563_162-1773839.html?tag=content.Mai (Amy Clark for CBS News) and learn that international policy can affect the local job situation.
- Students will discuss what the global economy means and how it is affecting their region.
- Since NAFTA, many workers from former Puebla corn growing families have immigrated to the United States. Dr. Hector Pelaez with the Universidad de las Americas and others are mentoring children in a project called Huevo de Rancho. The children are helped to buy chickens, taught how to care for them and how to make feed, and then the eggs are sold and later when the older chickens are done laying they are turned into lunchmeat. The Fulbright group visited Tlapanala to meet people involved in this

project. The goal is to demonstrate to teens that they don't have to emigrate to make a living. The initial investment in the chickens generates a value-added product that becomes income. There is a video about this in Spanish on YouTube:

<http://www.youtube.com/watch?v=mF-CgdCAZ2c>. Share the photos and interview video with students (Working for a Living PowerPoint and video available for download from this website: <http://lanic.utexas.edu/project/etext/llilas/outreach/fulbright12/>).

- Share and discuss “Paths to Sustainability in Rural Veracruz.” How did entrepreneurial advice help the coffee farmers? The article discusses marketing a value added product like vanilla extract instead of just selling vanilla beans. It also talks about the importance of organization for small farmers. Once again the goal is to enable Mexicans to make a living wage in Mexico.

<http://lanic.utexas.edu/project/etext/llilas/portal/portal099/veracruz.pdf>

<http://monica-mexico2011.blogspot.com/2011/06/austin-texas-june-26-28-2011.html>

Marco Muñoz's short slideshow about the purpose of the Center for Sustainable Development and Productivity that is linked to the above site can also be found directly at:

<http://www.slideshare.net/mhynds/center-for-sustainable-development-and-productivity-ut-8453767> . One of the purposes of the Center is to educate farmers about market trends. Feedback from others is an important concept in a complicated market.

- Read “Waking up to the World Coffee Crisis” (2002):
http://www.sptimes.com/2002/08/11/Worldandnation/Waking_up_to_world_co.shtml . Emphasis the role of supply and demand. One of the solutions offered when the price bottom fell out of the coffee market was to grow less coffee, but make sure what they grew was higher end fair trade coffee that would make a living wage for the farmer and not call for cutting the rain forest and overuse of pesticides. To do this took a real leap of faith for farmers and a lot of convincing on the part of their advisors. See also <http://www.organicconsumers.org/Organic/faircoffee.cfm> .
- Students will play the online game, “The Lemonade Stand,” in pairs
www.omsu.edu/exhibits/.../lemonade/lemonadestand.htm.
- See No. 6 under Performance Tasks.

ECONOMICS AND POWER AMONG THE AZTECS AND OTHER PRE-HISPANICS, IN COMPANY TOWNS, AND TODAY

ESTABLISHED GOALS FOR ECONOMICS AND POWER AMONG THE AZTECS AND OTHER PRE-HISPANICS, IN COMPANY TOWNS, AND TODAY

The goals addressed in this unit are taken from the West Virginia Next Generation Social Studies Standards which are correlated with Common Core Standards.

- SS.4.WV.3 Students will pose, research, and answer student-generated questions relating to West Virginia (e.g., primary source documents, magazines, online resources, etc.).
- SS.5.E.2 Students will explain the concept of supply and demand to specific historic and current economic situations in the United States (e.g. slavery, oil, gas, Industrial Revolution, etc.).
- SS.5.E.4 Students will assess the resources (e.g., oil, land, gas, etc.) of the geographic regions (e.g., Midwest, Middle East, etc.) of the United States and the world and explain their impact on global economic activities.
- SS.5.WV.1 Students will reconstruct the economic, social and political history of West Virginia through the use of primary source documents.
- SS.7.H.CL.1.2 Students will identify the contributions and influences of ancient civilizations and categorize the factors that led to their fall. (i.e., Ancient civilizations of North and South America).

UNDERSTANDINGS

- Pre-Colombian peoples had economies that functioned and met needs. The Aztecs or Mexica (as they were called after settling at Tenochtitlán) had a beautiful city and developed economy.
- Historical events and subsequent changes may impact an individual's ability to make a living.
- Debt limits choices.
- Value can vary with culture.
- Fair judgments are often difficult to make.
- The law of supply and demand is at work in many different situations.

ESSENTIAL QUESTIONS

- Why do people in general know a lot about some cultures and little about others?
- How would you have responded to the Aztec or Mexica if you were a conquistador?
- How could you respond to an unfair situation?
- How will you use credit when you are older?
- Who do you believe artifacts belong to?

PERFORMANCE TASKS AND OTHER EVIDENCE

1. Pretend that you are a time traveler and you have "landed" in the city of Tenochtitlán before it was conquered by the Spanish. Write home. Include ten facts about what you see. How do you feel about the city in general? Is it different from what you or the person you are writing to in 2012 or after would expect?
2. Students will present their findings from research into company stores in mining communities in the United States through a product of their choice (i.e., a group skit, a recorded interview with a mining family, a story written as historical fiction, etc.).

3. Students will each write a paragraph about how compound interest could work for them or against them and how they feel about it.
4. Student groups will present their assigned scenario and arguments for how the question, “Who owns the past?” should be resolved. If part of the group disagrees with the solution given by the majority, they too may present their solution separately. The audience who are not in the group that has just presented may question and debate the presenting group’s conclusion after the presentation is done.
5. Students will write a paper explaining what supply and demand is to someone who has never heard of the concept. They should use three examples learned from this unit as well as two that they have thought of on their own.

LEARNING ACTIVITIES

The Aztecs had a beautiful city and a developed economy.

- Students will examine excerpts from early accounts (primary documents) describing Tenochtitlán and Aztec treasure as well as paintings based on the same found at:
 - <http://www.fordham.edu/halsall/mod/1520cortes.html>: Cortes’s letter to Charles V, 1520. The teacher may want to assign only a few paragraphs for students to read instead of the whole work.
 - <http://chnm.gmu.edu/worldhistorysources/unpacking/travelanalysis.html>: the words of Bernal Dias, a foot soldier. The teacher may want to assign only a few paragraphs for students to read instead of the whole work.
 - <http://publications.newberry.org/aztecs/s2i1.html>: Cortes’s 1524 map of Tenochtitlán.
 - Diego Rivera’s painting of Tenochtitlán at the National Palace.
 - http://es.wikipedia.org/wiki/Archivo:Murales_Rivera_-_Markt_in_Tlatelolco_1.jpg
 - http://en.wikipedia.org/wiki/File:Murales_Rivera_-_Markt_in_Tlatelolco_2.jpg
 - http://en.wikipedia.org/wiki/File:Murales_Rivera_-_Markt_in_Tlatelolco_3.jpg
 - <http://nationalhumanitiescenter.org/pds/amerbegin/contact/text2/durerjournal.pdf>: the comments of Albrecht Durer, a famous artist, on Aztec treasure taken to Europe.
- The teacher will share that Seville, Spain, was the last large city seen by the conquistadors before coming to Mexico. Tenochtitlán was four times the size of Seville, but unlike Seville, it was clean with straight, planned streets. Outhouses were situated on boats that were rowed away from the city to be emptied. The Aztec capital was among the largest cities in the world. (Background info for adults from “Imperial city of the Aztecs: Mexico-Tenochtitlán” by Inga Clendinnen, <http://www.common-place.org/vol-03/no-04/mexico-city/>.)
- See No. 1 under Performance Tasks.

The conquistadors conquered the Aztecs and took over the economic base of their empire.

- Students will look at a painting of a conquistador and Aztec in battle at by Jorge González Camarena found at Chapultepec Castle: http://lanic.utexas.edu/project/etext/llilas/outreach/fulbright06/fernandez/Fernandez_AztecEagleKnight.pdf. Share that the Aztecs were overthrown because: they had made enemies such as the Tlaxcalas as a result of their tribute taxes and human sacrifices; the conquistadors were able to communicate with the indigenous peoples because they had a translator, Dona Marina, who could speak Aztec and Maya and then quickly learned Spanish; Europeans had the advantage of guns and horses; the Aztec at first thought that

Cortes was the god, Quetzalcoatl, who had been prophesied to return, and last, but certainly not least, European illnesses such as smallpox killed off many indigenous people.

- Students will be given copies of drawings from the *Lienzo de Tlaxcala*. This cloth was probably drawn by the indigenous after the conquest in an effort to get royal favor for the help they gave Cortes. Dona Marina, the translator, is the woman with long dark hair dressed in a red, patterned huipil. Cortes is the man in black. Tribute is being presented to the Spanish. These sites have copies of bark paper drawings of the Lienzo found at the Benson Latin American Collection, University of Texas at Austin: <http://chnm.gmu.edu/wwh/p/164.html> and <http://whp.uoregon.edu/Lockhart/Kranz.pdf>. Also, there are photos in the *Lienzo de Tlaxcala* PowerPoint, available for download from this website: <http://lanic.utexas.edu/project/etext/llilas/outreach/fulbright12/>. In small groups, students will fill out a chart with three columns labeled, “I see, I think, I wonder” (from the Harvard Zero Project, “Visible Thinking”). Discuss what they think is depicted.

Systems were established to control the indigenous people.

- Share with students that first the encomienda system was instituted. Natives had to give tribute or work to the Spanish as they had to the Aztec (except no ritual sacrifices). The natives were supposed to have received in return protection from other tribes and an education and acceptance into the Christian church. In reality the natives were often severely abused under this system. Many especially in mining areas were little more than slaves. Share a mural that depicts the plight of the indigenous such as this one by Diego Rivera at the National Palace: http://en.wikipedia.org/wiki/File:Murales_Rivera_-_Ausbeutung_durch_die_Spanier_1_perspective.jpg.
- Later in an effort to do away with abuses of Native Americans, the hacienda system was implemented. Large tracts of land were divided into haciendas. Kenneth Pearce, in *A Travellers' History, Mexico*, says, “By 1910, there were between nine and ten million landless peasants in rural Mexico, and fewer than 10 per cent of the Indian communities owned any land whatsoever. Some eight thousand haciendas owned 90 per cent of the land, and haciendas of 50,000 acres were not uncommon. Some of the ultra-wealthy families controlled ten or more haciendas. Some haciendas were productive enterprises. These were run on a business-like basis, where the hacendado was aware that productivity and efficiency depended upon the welfare of his labour force, and treated the peons fairly. Most of the larger ones, however, were unproductive” often with absentee owners traveling abroad (p. 242). Without land, the Native Americans were forced to work for the hacienda in order to have necessities. However, because wages were paid in vouchers which could only be spent at the company store where prices were inflated, the Native Americans and mestizos ended up enslaved to debt. Furthermore, the children of the worker inherited that debt, and since schools were rare there was little hope of a better life. Many of these great estates were not broken up until the Mexican Revolution in 1910. Today hacienda houses are being turned into hotels (see http://www.msnbc.msn.com/id/29900744/ns/travel-destination_travel/t/discover-rich-history-mexicos-haciendas/#.UJa_sWe6R8E).

Tienda de raya or company stores had counterparts in other geographical locations.

- An anonymous comment at the Economic History Association website (<http://eh.net/encyclopedia/article/boyd.company.town>) suggests that company stores

were able to keep workers in debt only when people lived in isolated locations where they did not have shopping alternatives and before transportation such as cars were widely available. Discuss and play the song “Sixteen Tons” (written by Merle Travis whose family was from mining country in Kentucky and recorded by Tennessee Ernie Ford in 1955). This song resonated with people struggling to make a living in many walks of life.

“You load sixteen tons what do you get
Another day older and deeper in debt
Saint Peter don't you call me 'cause I can't go
I owe my soul to the company store.”

http://www.lyricsmode.com/lyrics/t/tennessee_ernie_ford/sixteen_tons.html

- Students will research the situation in West Virginia mining communities which had company stores.
 - <http://www.wvculture.org/history/minewars.html>: “West Virginia’s Mine Wars” Notice that in 1912 one of the demands of striking miners was “alternatives to company stores.” Governor Hatfield included “the right to shop in stores other than those owned by the company” as part of the terms of settlement.
 - <http://www.wvepostcards.com/company-stores/>: These postcards feature photos of West Virginia company stores.
 - Students will do primary research into the company store situation by visiting the West Virginia Archives in Charleston, a company store museum, or talking to families who had relatives who worked in the mines before 1950.
- See No. 2 under Performance Tasks.

Voluntary debt also limits choices.

- Present compound interest in a simplified way to students. Look at <http://www.youtube.com/watch?v=evDHk7g8SOM> for a simplified discussion. Also <http://www.truesmarts.com/activity/simple-vs-compound-interest>.
- See No. 3 under Performance Tasks.

Other cultures can have different priorities and values.

- Share with students the following. In general, the law of supply and demand held true. The Aztec used chocolate as a type of currency. Remember the Diego Rivera paintings of Tenochtitlán featuring cacao beans at the market. Conquistadors found warehouses of cacao beans at Tenochtitlán. The beans last for years, are light and easily carried, and they could be mixed into a bitter drink for those who could afford to eat their money. See “When Money Grew on Trees” Amy Butler Greenfield, *Cricket*, Aug 2001, Vol. 28 Issue 12, p26, 3p. The Aztecs valued quetzal feathers more than gold. As the book, *Tales of the Plumed Serpent, Aztec, Inca and Mayan Myths* by Diana Ferguson (London: 2000, Collins and Brown) says: “The Aztecs were horrified by the way in which their gifts were treated—artifacts made of gold, for which the Spanish ‘lusted like pigs’, were melted down, and even more precious featherwork was consigned to the fire” (p. 147). The Aztec viewed gold as the excrement of the sun and silver as the “poo” of the moon: <http://www.mexicolore.co.uk/index.php?&one=azt&two=wus&tab=aus&id=32> .
- View teacher created video (ancillary materials) featuring the Gold Museum at Bogota. The Tairona (also known as Kogi) Trust website declares, “Gold was a gift to be enhanced by man’s skill, then worn as ornament or returned, transmuted, to its source.

Gold pieces were hung on trees as votive offerings....the Mamas (priests) are distressed by the use of their artifacts in this way (on display at the Gold Museum). Gold, for them is something both vital and symbolic. Its place is with its ‘guardians’—in the Sierra.”

From http://tairona.myzen.co.uk/index.php/history/tairona_gold_use_in_particular/

- As a class during discussion, create a Venn diagram comparing and contrasting the Amerindian view of gold with the European view.
- What if the government did not issue money, what would we use instead? Write a paragraph suggesting alternatives. Remember the law of supply and demand.

Who owns artifacts?

- Students will watch video overview, “Who Owns the Past?” at <http://news.nationalgeographic.com/news/2008/01/080122-overview-video-vin.html> . Artifacts are often one of a kind. There is limited supply. Why do you think people want artifacts?
- Students will be divided into three groups, and each will read about one of the following issues and decide on an argument as to who owns the past in that particular instance. Do the property owners, relic hunters, dealers, and collectors own artifacts in a “finders keepers, losers weepers” type argument? After all, they have probably put out money and effort to find the artifacts. Do the archaeologists who need to see all the puzzle pieces in order to put together a complete picture, the museums who would show the artifacts to the public, or the governments who want to instill pride in the country’s past own the artifact? Do the descendants of the people who created the artifact own it? You decide and prepare to tell us why.
 - The modern country of Mexico wants a headdress purported to be one sent to Cortes by Aztec ruler, Moctezuma, returned to Mexico by an Austrian museum. See <http://www.thehistoryblog.com/archives/date/2012/04> and <http://www.bbc.co.uk/news/world-latin-america-17878130> . The headdress is important to Mexico because it is a symbol of the Aztec Empire, a source of pride to modern Mexicans. One group suggests that the carriage of Emperor of Mexico, Maximillian, who was from Austria be traded for the headdress.
 - A past issue of National Geographic asked the question, “Who Owns the Past?” in an article by Arden Harvey. “An Indian Cemetery Desecrated: Who Owns Our Past?” National Geographic (March 1989): 376–393. Read teacher-written summary (attached), or look at original article. See follow-up at <http://www.courierpress.com/news/2007/may/24/slack-farm/> . Why would some people consider it okay to rob a Native American graveyard?
 - One of the most publicized controversies has been over the Elgin Marbles from the Parthenon at Athens, Greece. See http://www.britishmuseum.org/about_us/news_and_press/statements/parthenon_sculptures.aspx (notice video link) and <http://www.bbc.co.uk/news/uk-12068650> . Note the argument that the marbles might have been damaged or destroyed if Great Britain hadn’t kept them safe.
- See No. 4 under Performance Tasks.
- See No. 5 under Performance Tasks.

Extension Ideas for learning about the Aztecs and about Mexico: (Note: Today there are 1.5 million people who speak Nahuatl, the language of the Aztecs, or Mexica or Nahuas as they are now called. In addition, there are other descendants of the Aztecs who have lost their native language and speak Spanish.)

- Lesson plans for grades 3–5 at National Endowment for the Humanities’ Edsitement: “Aztecs Find a Home: The Eagle Has Landed” <http://edsitement.neh.gov/lesson-plan/aztecs-find-home-eagle-has-landed> ; “The Aztecs-Mighty Warriors of Mexico” <http://edsitement.neh.gov/lesson-plan/aztecs-m-dash-mighty-warriors-mexico#section-16753>
- List major dates in the history of Mexico in one column and have students list world events that were going on at the same time in the second column. <http://www.mexconnect.com/articles/3148-mexico-mexican-history-time-line-overview-resource-page>
- Read <http://www.plu.edu/~beltrasa/aztec-ideology/coatlicues-significance.html> . Coatlicue (photos in ancillary materials), the earth mother, was an important part of Aztec religion. Some say that Tonantzin was another side of the earth mother. Students will respond to photos in writing. Was Coatlicue horrifying as the Spaniards thought or were the stories told about her a way to explain the existence of the stars and sun and moon? Looking at <http://www.mythicjourneys.org/bigmyth/> will help students realize that many cultures have stories about how it all began. Read about amaranth at <http://en.wikipedia.org/wiki/Amaranth> to see how the Spanish forbade a food after the conquest because of its connection with festivities for Huitzilopochtli, Coatlicue’s son, a god of war.
- Students can look up definitions of words that Spanish has borrowed from Nahuatl, the language spoken by the descendants of the Aztec. See list at http://lexis.univ-lyon3.fr/IMG/pdf/Lexis_3_Haugen.pdf which includes words such as: atlatl, atole, avocado, cacao, chia, chicle, chili, chinampa, chipotle, chocolate, cocoa, copal, coyote, guacamole, jalapeño, jicama, mesquite, milpa, mole, mecate, metate, Mexican, molcajete, nopal, ocelot, quetzal, tomato, teosinte.
- Students can draw a map of Mexico on cardboard and put mountains in with glue mixed with water-soaked shredded paper. When dry, the map can be painted with color that will promote understanding, such as blue for water. They should label places on the map (Mexico City, Pico de Orizabo, Mounts Popocatepetl and Ixtaccihuatl, etc.) and explain key points in short word-processed paragraphs glued around the edges of the map. Connect the paragraphs to sites with lines.

ANCILLARY MATERIALS (available for download from this website:
<http://lanic.utexas.edu/project/etext/llilas/outreach/fulbright12/>) :

Videos

Oaxacan Wood Carving with Florencio Fuentes Melchor

Weaving with Abigail Mendoza Ruiz

The Dona Rosa Pottery

Huevo de Rancho

PowerPoints

Working for a Living in Mexico

Alebríjes and Florencio Fuentes Melchor at San Martín Tilcajete, Ocotlán, Oaxaca

Abigail Mendoza Ruiz; Zapotec symbols associated with Preciosa Sangre de Cristo Church at Teotitlán del Valle, Oaxaca

Dona Rosa Pottery at San Bartolo Coyotepec, Oaxaca

Huevo de Rancho at Tlapanala, Puebla

Lienzo de Tlaxcala

Lienzo de Tlaxcala copies on bark paper from The Nettie Lee Benson Latin American Collection, University of Texas at Austin

Views of the Pre-Hispanic

Background Information from Arden Harvey. “An Indian Cemetery Desecrated: Who Owns Our Past?” National Geographic (March 1989): 376–393.

A 1989 National Geographic article, “An Indian Cemetery Desecrated: Who Owns Our Past?” tells the story of what happened at an ancient burial ground. Men leased the Slack farm in Kentucky near where the Ohio and the Wabash Rivers meet for \$10,000. They then proceeded to dig and disturb the remains of 650 graves of Native Americans. The leasers were after valuables such as pots and pipes included in the burials about 500 years ago.

The article points out that some may view relic hunters as “para-archaeologists” whereas others see them as looters or “commercial grave robbers.” Art Gerber, an organizer of a relic show argued, “If it weren’t for collectors, a lot of this stuff would be totally lost—plowed into pieces by farmers, washed away by floods, paved over for parking lots and housing projects. We collectors see ourselves as saving history, not destroying it.” (383)

Cheryl Ann Munson, senior archaeologist at Indiana University’s Glenn A. Black Laboratory of Archaeology, countered: “It’s one thing for a collector to pick up points in a field; it is entirely different to dig into archaeological sites to mine artifacts for money. The really sad thing is that we’ll never know what’s been taken or how it relates to what remains in the ground. Everything has been scrambled. This field is one of the prime Mississippian sites of the Ohio River Valley from the time of European contact. Now much of what we could have known is lost forever.” (383)

Ed Hastings, who maps Indian cemeteries, pointed out, “This is everybody’s history, not just yours or mine. It shouldn’t be for personal profit.” (392) Dennis Banks, a leader in the American Indian Movement said, “What if this were a white cemetery that had been desecrated? Would the archaeologists be bagging the disturbed bones and grave goods to take them for study at museums and universities? We’re not here for confrontation. We just want to see that the ancient Ones get a proper reburial.” (388)

As Arden Harvey asks in the article, “Can a landowner give or sell digging rights to relic hunters? And who should have a say in regulating the digging of burial sites: The landowner? The state? The federal government? The archaeologists and museum curators? The descendants of those whose bones and grave goods they are—specific Indian tribes or all Indians? All Americans who claim the history of their land as part of their national legacy?” Some say the Shawnee are the most likely descendants of the Caborn-Welborn culture associated with the burials; others disagree so it is hard to pinpoint “heirs.”

The case highlighted the rights of the property owner versus the state’s right to monitor archaeological sites. Eventually this and other cases brought about the 1990 Native American Graves Protection and Repatriation Act. This act gave the human rights concerns of Native Americans greater weight than those of archaeologists.