

## 2H.2s: EL PLAN DE LECCIÓN

<b>Título</b>	<b>Hacer conclusiones y desarrollar la empatía: el impacto del Camino Real, la Rebelión de Popé y los misioneros en los nuevomexicanos</b>
<b>Asignatura</b>	Historia
<b>Nivel</b>	6-12
<b>Duración</b>	1-2 horas
<b>Propósito</b>	Los estudiantes comparan y contrastan las imágenes del fresco <i>Mundos de Mestizaje</i> con fuentes y hacen conclusiones sobre los momentos históricos representados en el fresco como una manera de entender el significado de personas y lugares en la historia de Nuevo México.
<b>Preguntas guía</b>	<ol style="list-style-type: none"> <li>1. ¿Cómo era la vida para las personas durante cada uno de estos eventos históricos: Camino Real de Tierra Adentro, la Rebelión de Popé, y los misioneros/la imprenta?</li> <li>2. ¿Qué es la empatía? ¿Por qué es importante?</li> <li>3. ¿Qué pensarían o dirían las figuras del fresco?</li> </ol>
<b>Valores</b>	La empatía, el conocimiento histórico, la complejidad
<b>Materiales y Recursos</b>	Un tour virtual del fresco; la guía de imágenes; imágenes SE7, SE2 Y PW4; Ejercicio 1 Las imágenes del fresco; Pensamientos y el diálogo (dos páginas); Un ejemplo de una fuente primaria: The Pueblo Revolt; Una guía para tomar apuntes; papel grande
<b>Actividades</b>	<ol style="list-style-type: none"> <li>1. Divida los estudiantes en grupos. Cada grupo recibe un tema, una fuente primaria y una fuente secundaria sobre una imagen en el fresco:             <ol style="list-style-type: none"> <li>a. El Camino Real de Tierra Adentro (SE7)</li> <li>b. la Rebelión de Popé (SE2)</li> <li>c. Padre Antonio José Martínez (PW4)</li> </ol> </li> <li>2. Los estudiantes usan sus libros de texto y otros recursos históricos para investigar el tema asignado.</li> <li>3. Los estudiantes escriben notas que captan la información clave sobre los eventos históricos que relacionan a su tema.</li> </ol>

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4. En grupos, discute la información importante sobre su evento y los estudiantes (con el/la maestr@ escribiendo modelos de las notas en la pizarra), toman apuntes en la guía.
  5. Los estudiantes discuten la pregunta: ¿Cómo era la vida para las personas en cada uno de los eventos?
  6. Los estudiantes reciben una copia de las hojas Pensamientos y el diálogo.
  7. Facilite una conversación sobre la empatía.
  8. Proyecte una de las imágenes del fresco en una pantalla grande. Pregúntales imaginar lo que las figuras pensarían y dirían en la imagen. Use burbujas de pensamiento para añadir pensamientos y diálogos a las personas en la imagen.
  9. Los estudiantes usan sus propias copias de las imágenes para añadir pensamientos y diálogo a las burbujas de pensamiento. Requiere que los estudiantes incorporen en sus diálogos la información que aprendieron.
  10. En sus grupos, los estudiantes leen/comparten sus burbujas de pensamiento entre ell@s.
  11. Por todo el aula, ponga las imágenes con el diálogo y haga que los estudiantes hagan un paseo de galería para verlas.
  12. Extensión: Los estudiantes investigan y encuentran otras fuentes primarias relacionadas con el Camino Real, la Rebelión de Popé y Padre Antonio José Martínez (la imprenta/los misioneros). Resumen las fuentes y añaden las fuentes a una cronología.

### **Evaluación**

[Compartir los resultados del plan con el NHCC](#); evaluación formativa y sumativa (e.g. [Edutopia](#); [CRLT](#)); las herramientas de las evaluaciones del estado.

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### Recursos adicionales

*Shifting Boundaries*. New Mexico History Museum.  
<http://www.nmhistorymuseum.org/boundaries>

*Treaty of Guadalupe Hidalgo*. New Mexico History Museum.  
<http://www.nmhistorymuseum.org/treaty>

*Threads of Memory/Spiritual Conquest: The Missions*. New Mexico History Museum. <http://nmhistorymuseum.org/threadsOfMemory/exhibition/spiritual-conquest-the-missions.php>

*Mexican American War: Interactive Timeline*. PBS.  
[http://www.pbs.org/keraweb/usmexicanwar/timeline\\_flash.html](http://www.pbs.org/keraweb/usmexicanwar/timeline_flash.html)

Escobar, José. "New Mexico Legends: Popé. Episodes from the Pueblo Revolt of 1680." Translated by A. Gabriel Meléndez. *Santa Fe Nativa: A Collection of Nuevomexicano Writing*, edited by Rosalie C. Otero, et al. University of New Mexico Press, 2009, pp. 20-34.

## Primary Resource: The Pueblo Revolt

EXCERPT from Letter of the governor and captain-general, Don Antonio de Otermin, from New Mexico, in which he gives him a full account of what has happened to him since the day the Indians surrounded him. [September 8, 1680.]

...On the next day, Friday, the nations of the Taos, Pecuries, Jemez, and Queres having assembled during the past night, when dawn came more than 2,500 Indians fell upon us in the villa, fortifying and entrenching themselves in all its houses and at the entrances of all the streets, and cutting off our water, which comes through the arroyo and the irrigation canal in front of the casas reales. They burned the holy temple and many houses in the villa. We had several skirmishes over possession of the water, but, seeing that it was impossible to hold even this against them, and almost all the soldiers of the post being already wounded, I endeavored to fortify myself in the casas reales and to make a defense without leaving their walls. The Indians were so dexterous and so bold that they came to set fire to the doors of the fortified tower of Nuestra Senora de las Casas Reales, and, seeing such audacity and the manifest risk that we ran of having the casas reales set on fire, I resolved to make a sally into the plaza of the said casas reales with all my available force of soldiers, without any protection, to attempt to prevent the fire which the enemy was trying to set. With this endeavor we fought the whole afternoon, and, since the enemy, as I said above, had fortified themselves and made embrasures in all the houses, and had plenty of harquebuses, powder, and balls, they did us much damage. Night overtook us and God was pleased that they should desist somewhat from shooting us with harquebuses and arrows. We passed this night, like the rest, with much care and watchfulness, and suffered greatly from thirst because of the scarcity of water.

On the next day, Saturday, they began at dawn to press us harder and more closely with gunshots, arrows, and stones, saying to us that now we should not escape them, and that, besides their own numbers, they were expecting help from the Apaches whom they had already summoned. They fatigued us greatly on this day, because all was fighting, and above all we suffered from thirst, as we were already oppressed by it. At nightfall, because of the evident peril in which we found ourselves by their gaining the two stations where the cannon were mounted, which we had at the doors of the casas reales, aimed at the entrances of the streets, in order to bring them inside it was necessary to assemble all the forces that I had with me, because we realized that this was their [the Indians'] intention. Instantly all the said Indian rebels began a chant of victory and raised war whoops, burning all the houses of the villa, and they kept us in this position the entire night, which I assure your reverence was the most horrible that could be thought of or imagined, because the whole villa was a torch and everywhere were war chants and shouts. What grieved us most were the dreadful flames from the church and the scoffing and ridicule which the wretched and miserable Indian rebels made of the sacred things, intoning the alabado and the other prayers of the church with jeers.

Finding myself in this state, with the church and the villa burned, and with the few horses, sheep, goats, and cattle which we had without feed or water for so long that many had already died, and the rest were about to do so, and with such a multitude of people, most of them children and women, so that our numbers in all came to about a thousand persons, perishing with thirst-for we had nothing to drink during these two days except what had been kept in some jars and pitchers that were in the casas reales-surrounded by such a wailing of women and children, with confusion everywhere, I determined to take the resolution of going out in the morning to fight with the enemy until dying or conquering.

(Translation from C. W. Hackett, ed., Historical Documents relating to New Mexico, Nueva Vizcaya, and Approaches Thereto, to 1773, vol. III [Washington: Carnegie Institution of Washington, 1937] pp. 327-35.)

**Directions:**

Use a variety of sources to learn more about the events depicted in the *Mundos de Mestizaje* mural. Locate primary and secondary sources related to the event. Begin by identifying the source you are using. In the empty boxes below the Source box include facts and information you are learning about your topic.

**Name of Historical Event:** \_\_\_\_\_

Source:


Source:


Source:


Source:


Source:


Source:


## Thoughts and Dialogue

The Pueblo Revolt



Camino Real  
Spanish Missions



## Thoughts and Dialogue

### SAMPLE:

After studying historical documents related to each of the three events: *Establishment of the Catholic Missions*, *The Pueblo Revolt*, and *The Development of the Camino Real* consider the thoughts and feelings of the individuals impacted. Examine the image of the event. Imagine what the people in the image are thinking. Imagine what they are saying to each other.

