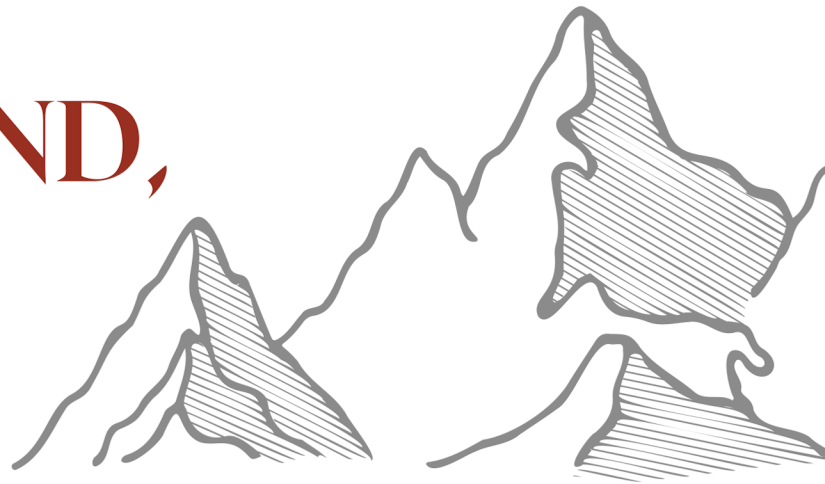


# FOOD, LAND, POWER

A Born From Corn Series



Prepared for :  
7 - 12th Grade Teachers  
in the state of Utah

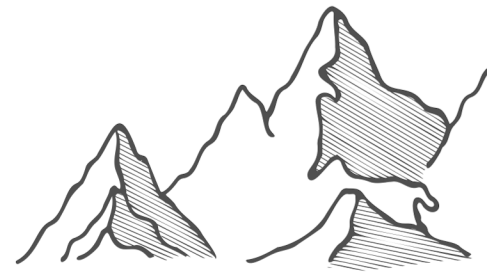


## Artes de Mexico en Utah

We hope to increase cultural understanding and foster deeper appreciation of the main agricultural corps, traditions and knowledge of various Native American groups.



# Born from Corn Lessons - 7 - 12th Grade



## 1) Born from Corn

**Time Period:** (Ca. 1400 C.E. - 1750 C.E.)

**World History Standard 4.3:** Students will describe the complex cultures of indigenous societies, such as those in Polynesia, Sub-Saharan Africa, Australia and the Americas.

This lesson will introduce; corn as the source of life and existence for the Indigenous peoples of the Americas (specifically the Maya), practices that are still present today, and the important connection between culture, nature and sustainability.

## 2) Colors of Nature

**Time Period:** (1000 B.C.E - 900 C.E)

**World History Standard 2.3:** Students can make evidence-based inferences about the cultural values of classical civilizations, using artistic expressions of various genres as primary sources.

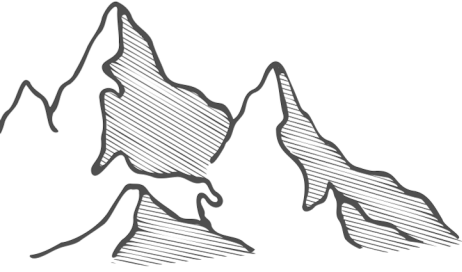
The second lesson will discuss color from an Indigenous perspective (specifically the Maya). This includes literature, symbolism, murals, and estella paintings. The lesson explores colors and their appearance in the Popol Vuh, the modern day process of natural pigments/dyes, and the importance of weavers in the Maya communities. This lesson also includes a STEAM activity in which students can create their own natural pigments.

## 3) Food, Land, Power

**Time Period:** (1914 C.E - 1989 C.E)

**World History Standard 6.3:** Students can explain the political ideas at the heart of decolonization, independence movements, and the formation of new political systems, such as liberation theology, civil disobedience, autonomy, separatist movements, and pan-Africanism.

This lesson explores foods that are native to the American continent, the ways food migrates from one place to another, and how the Maya grow crops through a sustainable agricultural system called "La Milpa". There is also a focus on the relationship between food and social justice for indigenous peoples and how migration changes accessibility to ancestral foods.



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## Project Description

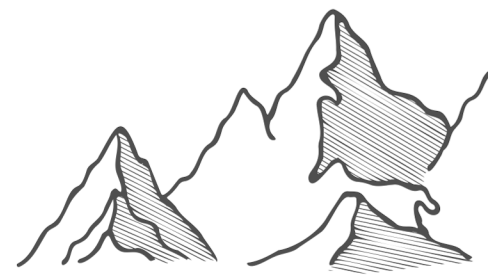
Throughout Utah, the U.S., and indeed the Americas, clashes are occurring between Native American communities and overall communities. Much is based on a fundamental lack of understanding of differences in history, religion, world views, and philosophies. A core difference is often basic beliefs as to our human relationship to nature.

This lesson will introduce educators to the importance and relationship between culture, nature and sustainability. Because there is so much misinformation about indigenous peoples and cultures shown in popular media and even textbooks; Food, Land, Power, seeks to share the scientific-agricultural knowledge, and struggles of the Maya in the Americas. It is important to note that Indigenous knowledge IS scientific knowledge, as we will learn in this lesson.



# Born from Corn

## More About the Slides



### • Maya vs. Mayan

The term "Mayan" is only used by scholars when referring to the languages spoken by the Maya. There are many Maya languages and many Maya peoples. The term "Maya" is used when referring to people, places, and culture, without distinction between singular or plural.

Example: "It was written in a Mayan language." "The Maya harvest corn."



## The Term "Mayan & Indio"

### Slide 7

The term "Mayan" is only used by scholars when referring to the Maya languages. There are many Maya languages and many Maya peoples. The term "Maya" is used when referring to people, places, and culture, without distinction between singular or plural.

Example: "It was written in a Mayan language."

The term "Indio or Indian" has a negative connotation in Latin America. This map was created by Aaron Carapella and it shows the actual names of indigenous peoples by indigenous peoples.

More about the Maps: <https://www.tribalnationsmaps.com/>

## Community

Think of Milpa as our community, everyone benefits of everyone's talents, efforts.

"The strength of the MILPA or Three Sisters (as known among North American Indigenous peoples) is not in the productivity of corn or bean or squash or chile or tomatillo measured separately. Its virtue lies in the synergic harmony of the whole. Its effectiveness does not come from the parties but from its intermingling, from its variegated symbiosis "

Given the abundance of food, birds, mammals and insects that arrive at the milpa this provides a rich bio diversity.

The main benefit of growing a milpa is the diversity of vegetation which satisfies a nutritional balanced diet.



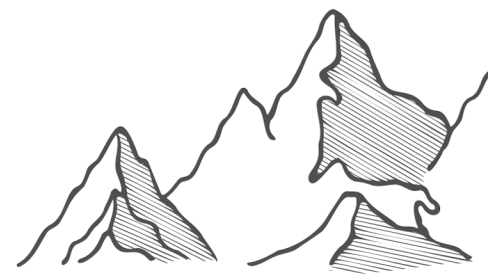
## The Three Sisters

### Slide 18

This story of The Three sisters is a representation of the milpa by indigenous groups residing in the United States. However, the "three sisters" story is not Mesoamerican and not used in the world of the Maya. Yet there are similar concepts where within the Mesoamerican world where there exists the depiction of three corn goddesses.

# Born from Corn

## More About the Slides



**After 1492**

Corn is an indigenous crop domesticated by indigenous people about 9,000 years ago in Mesoamerica (Mexico and Central America) and then spread throughout the entire continent through trade.

After European contact, corn and other crops spread massively around the world. Food is still constantly moving today through exportation.

### Trade in the Americas

#### Slide 28

1492 was a transcendental moment. Livestock came from Europe, including horses, cattle, pigs, sheep, goats, and chickens. Over time, new crops were introduced to the Americas, including wheat, rice, barley, oats, coffee, sugar cane, citrus fruits, melons and Kentucky bluegrass. The introduction of wheat was of particular significance. For thousands of years, bread had been a central part of the European diet. Wheat was not indigenous to the Americas, where maize was the native grain.

**What do you know about NAFTA?**

**North American Free Trade Agreement**  
United States, Canada, and Mexico

Effective January 1st, 1994

Eliminated and reduced barriers for trade and investment between North American Countries.

There have been tensions and disputes about employment, the environment, and economic growth.

**NAFTA**

In April 2020, the three countries implemented a new agreement. The new trade agreement involved only small changes.

Reorganizing NAFTA would affect jobs and economic growth reductions. The most affected country would be Mexico.

NAFTA benefited North American economies and average citizens, but damaged small minorities of workers in economic areas exposed to trade competition.

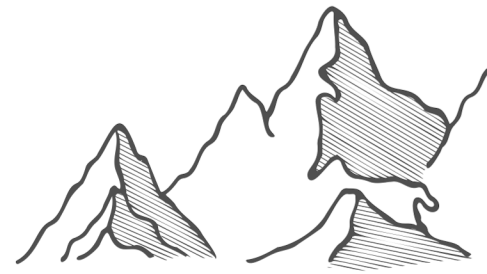
### More about NAFTA

#### Slide 38

The guerilla group was named the Ejército Zapatista de Liberación Nacional (Zapatista National Liberation Front), or the EZLN. It was named after Emiliano Zapata, a hero of the Mexican Revolution. The EZLN adopted his slogan "tierra y libertad" (land and freedom), stating that although the Mexican Revolution had succeeded, his vision of land reform had not yet been achieved. Beyond his ideals, the EZLN was influenced by Zapata's stance on gender equality. During the Mexican Revolution, Zapata's army was one of the few that allowed women to fight; some even held leadership positions. (Thought Co.)

# Born from Corn

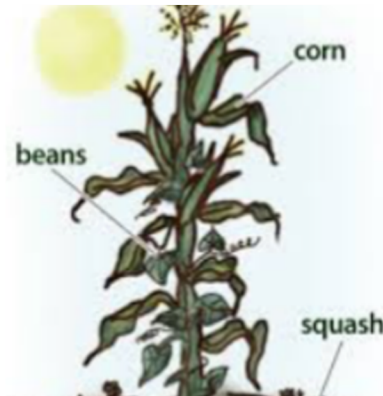
## More About the Images



**Josè Reanda Quiejù**

Slide 7

The above painting by Josè Reanda Quiejù is called "Mi Hermanito Santiago Atitlán", "My little brother Santiago Atitlán".



**Milpa Illustration**

Slide 9 & 17

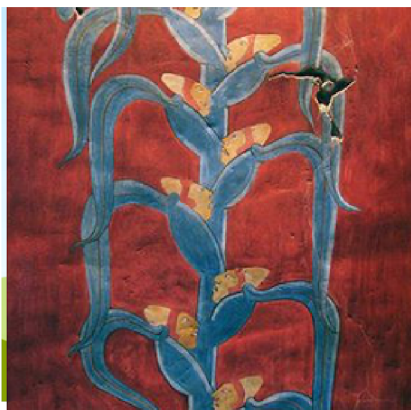
Image Courtesy of: University of Illinois Extension



**Aztec Farmers**

Slide 9 & 23

Aztec farmers plant and harvest maize. Images found in the Florentine Codex, Book IV written by Bernardino de Sahagún.



**Hombre de Maíz**

Slide 15

Mural fragment, Hombre de Maíz (Corn Men), Temple Rojo Cacaxtla, Nativitas, Tlaxcala, Mexico. The mural was painted sometime between 100 and 1100 AD.



**Mandala**

Slide 15

The above image is an ofrenda created during a planting event with Artes de Mexico en Utah and Wasatch Community Garden.



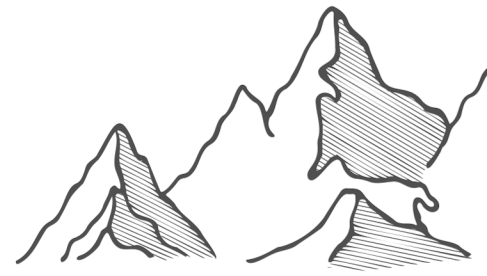
**El Campo Nutre Al Mundo**

Slide 16

The title of this image, "El Campo Nutre al Mundo", "The Field Nourishes the World". By CIMMYT - Centro Internacional de Mejoramiento de Maiz y Trigo.

# Born from Corn

## More About the Images



### Hombres del Maiz

Slide 16

This painting is by the artist Pedro Rafael González Chavajay.



### Father and Son

Slide 16

The above photograph: Calderon, Quintana Roo, Mexico; corn farmer, with his grandson, in his milpa. Photograph by Macduff Everton



### Planting Season

Slide 18

Maria Elena and Fanny Guadalupe Blauer putting together this ofrenda during a planting season event with Artes de Mexico en Utah and Wasatch Community Gardens.



### The Harvest

Slide 19

A flatlay photograph of the seeds and crops during the ceremony of the harvest.



### Priests

Slide 21

This oil painting was created by artist Pedro Arnoldo Cruz Sunu.



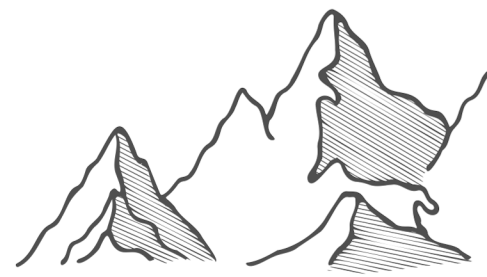
### Diego Rivera

Slide 23

The above mural painting by Diego Rivera in 1945 and exists in the Palacio Nacional de Mexico. The mural is called La Gran Tenochtitlan.

Born from Corn

## More About the Images



### Maya Artist Brothers Pedro Arnoldo Cruz Sunu & Lorenzo Cruz Sunu

Slide 22

Artist [Lorenzo Cruz Sunu](#) explains, "The colors of the corn symbolize the four cardinal directions to the Maya. White represents north, yellow is south, black is for west and red is east. The candles symbolize the four ethnic groups of Guatemala – the Maya, Garífunas, Xincas and Ladinos. For me, this painting is more than something pretty. It has a meaning, and this symbolism was my inspiration."

To support these artists visit his [Facebook](#)



### Sprinkling of the Milpa

Slide 22

"Rio de la Milpa", this embroidery was made by the Maya artist Flory Cuy.

Courtesy of: [Terraexperience.com](#)



### The Harvest of the Corn

Slide 22

"La Cosecha de Elote", this embroidery was made by Maya artist S.A.S Catarina.

Courtesy of: [Terraexperience.com](#)



### Chinampero

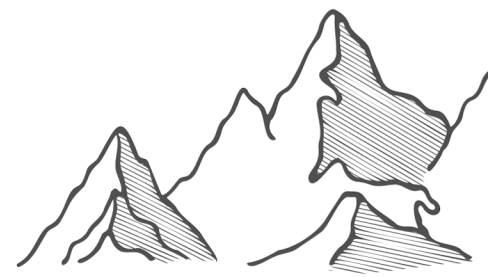
Slide 24

Photo of a Chinampero, a Chinampa farmer. Photo by the blog [Adalberto.mx](#)



# Born from Corn

## More about the Images



### Chinampa

#### Slide 26

A 16th-century painting depicting Aztecs building a chinampa. Gianni Dagli Orti—De Agostini Editore/age fotostock



### Sembrando el Futuro

#### Slide 27

"Sowing the Future", by muralist Nicolas Gonzalez. The above work of art can be found in California. Planting the future is constructed in a narrative manner that is empowered by symbolic imagery familiar in Mexican culture such as agriculture, the working class, family generations, immigration, and patriotism.



### Exchange after 1492

#### Slide 28

The above image is courtesy of Encyclopedia Britannica, used for educational purposes only.



### Lotería Náhuatl

#### Slide 33

The above image is part of a game called Lotería Náhuatl, similar to Bingo but with the purpose to learn the Náhuatl language. The above image was created by Erica Garces.



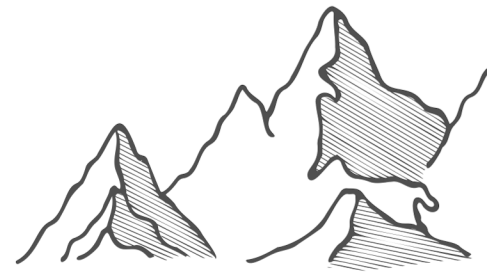
### Landing of Columbus

#### Slide 34

This painting was created by John Vanderlyn and depicts what he believed happened in 1492. John Vanderlyn was never present during this event. The painting was created in the year 1836.

# Born from Corn

## More about the Images



### San Salvador Atenco

Slide 33

People from San Salvador Atenco, Mexico, protest the construction of a new international airport on August 14th, 2018. Photography by Ronaldo Schemidt.



### EZLN 1994

Slide 33

Photography of EZLN protest against the Mexican government in 1994.

Photo courtesy: Reuters.



### Meeting of Worlds

Slide 33

"El Encuentro de Mundos" by Diego Rivera 1931. This work of art is currently found in Mexico, Palacio de Cortés. The art depicts a Spanish conquistador in combat with an Aztec warrior.



### Afrodita 2016

Slide 33

This is a picture taken by Crow Muñoz, the story of a girl who ran away to her family milpa while business owners came to her family to claim the land for purchase. Crow later made this picture as a mural in Chiapas.



### The Tarahumara

Slide 33

The banner translates to, "without land, without resources, there is no future". The Tarahumara indigenous people protest illegal deforestation. Photograph by US journalist Wesley Boxley.



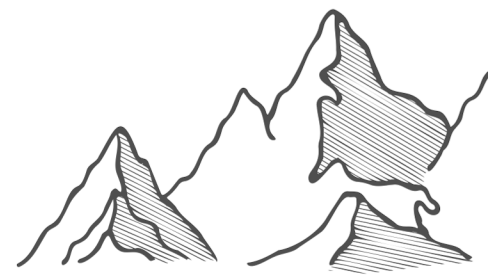
### Chabajel ta Vaechil

Slide 33

This photograph titled, "Chabajel ta vaechil / To Dream of Tilling", was part of a series called Creencias (Beliefs) by photographer Maruch Sántiz Gómez. The above photograph was captured in Chiapas, Mexico.

# Born from Corn

## More about the Images



**Zapatista Women 1998**

Slide 33

Zapatista women in Amador Hernandez demanded daily that the Mexican military leave the village communal landholdings. Photography by Tim Russo.



**Pedro Diego Alvarado-Rivera 2010**

Slide 34

The above painting by artist Pedro Diego Alvarado-Rivera is called, "Milpas Secas con Magueyes". This translates to, "Dry Milpas with Magueyes".



**Zapatista Farmer**

Slide 35

The above photograph is of an anonymous Zapatista farmer.

Photo Courtesy: [schoolsforchiapas.org](http://schoolsforchiapas.org)



**EZLN Mural**

Slide 36

Zapatista education promoters, delegates and autonomous authorities gathered in front of a newly painted mural. This mural is found in Chiapas, Mexico.



**Raymundo López**

Slide 39

"La Última Cena / The Last Supper", painted by Maya Tsotsil artist, Raymundo López.



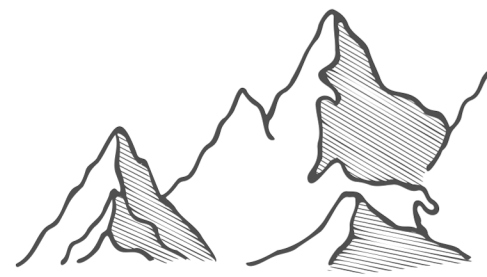
**Oventic**

Slide 39

A mural on one of the wooden buildings in Oventic. The village is located in the Lacandona jungle. The mural shows two Zapatistas knitting a rainbow.

# Born from Corn

## More about the Images



### We are Roots

Slide 39

This mural is found in Oventik, Chiapas, Mexico. The artist is unknown.



### Raicesencia

Slide 39

The above artwork is by artist Crow Muñoz. The phrase Raicesencia is a term that combines the words Roots and Resistance.



### The Three Sisters

Slide 42

This diorama is found in the New York State Museum.

Visit their site to learn more: [Agriculture Field](#)



### Comandante Ramona

Slide 41

This is Comandante Ramona holding in one hand the earth, and in the other a seashell in which a flower grows and a hummingbird drinks its nectar. The spiral found on a seashell and snail is a pre-Columbian symbol that represents infinity, continuation and origins. The snail and seashell is now used as a symbol of resistance for the Zapatista Movement that originated in Chiapas, Mexico.



### Cruz Sunu Brothers

Slide 45 & 47

The above art is, "Cosecha del Año The Year's Harvest". The bottom art is, "Un Dia de Mercado, A Day of Market". Pedro Arnoldo Cruz Sunu and Lorenzo Cruz Sunu work together to create beautiful paintings depicting life of the Maya.

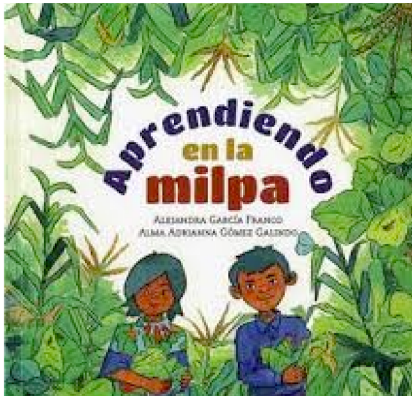
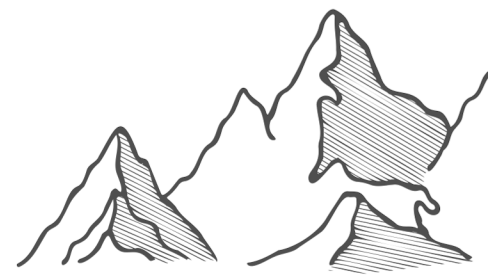


### Making Milpa

Slide 48

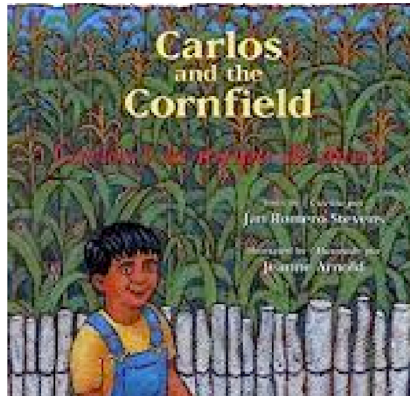
In this photo, Rosita and Josefina guide the community in the planting of a milpa at an event with Artes de Mexico en Utah and Wasatch Community Gardens.

# Born from Corn Books to Read



## Learning in la Milpa

By Alejandra Garcia Franco & Adrianna Gomez Galindo



## Carlos and the Cornfield

By Jan Romero Stevens & Illustrated by Jeanne Arnold



## Tesoros del Campo de Milpa Alta

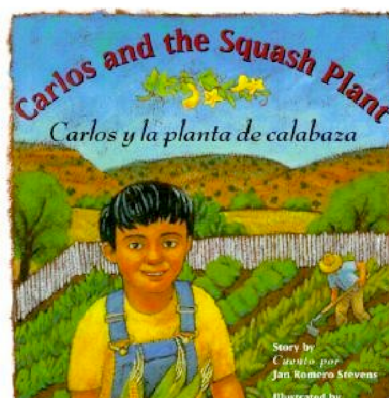
A series of stories collected from community members living in Milpa Alta ( a Nahuatl speaking community)

[Click Here for the Digital Version](#)



## La Milpa de Don Ricardo

By Jorge Rello Espinosa



## Carlos and The Squash Plant

By Jan Romero Stevens & Illustrated by Jeanne Arnold

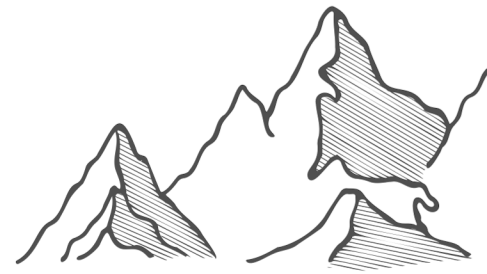


## Miiguel's Community Garden

By JaNay Brown-Wood & Illustrated by Samara Hardy

# Born from Corn

## Video Resources for Teachers



### Who are The Zapatistas?

This video was created by Schools for Chiapas. It offers a clear concise introduction to the Zapatistas and their movement.

Watch:  
<https://youtu.be/kyM97s9Rrrs>



### Women in the Zapatistas Movement

How are women involved in the Zapatista movement? This video teaches about the women in this movement.

Watch:  
<https://www.youtube.com/watch?v=NkdUs2Dxv4s>



### Rosita's Milpa

Watch Rosita introduce you to her backyard Milpa! Video made by Artes de Mexico en Utah.

Watch:  
<https://youtu.be/2L4WmcZqM7I>



### Milpa

A video by the Nature Conservancy. We are taken deep into the Maya Forest to discover how milpa farming systems continue to evolve to protect seed diversity and stop deforestation.

Watch:  
<https://youtu.be/keErercQx6o>



### This Was The Place

In this short film series, Salt Lake City filmmaker Nathan Manuel highlights individuals from Indigenous communities, both in Salt Lake City and the Tohono O'odham Nation, and their relationships to land stewardship, food production, and Indigenous identity.

Watch Part 1:  
[Land, Accountability, and What It Is Like To Be Indigenous](#)

Watch Part 3:  
[Food Sovereignty](#)

# Food, Land, Power Articles

There are a total of 7 articles for this investigation. Most of them have a read aloud feature.  
Your teacher will provide you an investigation sheet.

Article Title	Author	URL
"Sioux Chef" serves up indigenous foods: "It's what paleo wants to be"	Lee Svitak Dean adapted by Newsela	<a href="https://newsela.com/read/elem-sioux-chef/id/37545">https://newsela.com/read/elem-sioux-chef/id/37545</a>
Comic: One Sioux chef's attempt to reclaim Native American cuisine	Rachel Falkner White Chelsea Saundes LA Johnson	<a href="https://www.npr.org/2022/05/13/1097955036/comic-one-sioux-chefs-attempt-to-reclaim-native-american-cuisine">https://www.npr.org/2022/05/13/1097955036/comic-one-sioux-chefs-attempt-to-reclaim-native-american-cuisine</a>
Indigenous Americans' inequitable access to land	By NatGeo adapted by Newsela	<a href="https://newsela.com/read/natgeo-indigenous-inequitable-land-access/id/2001021708/activities">https://newsela.com/read/natgeo-indigenous-inequitable-land-access/id/2001021708/activities</a>
The history of corn in American kitchens is of comfort, connection	By Rebecca Powers - Washington Post adapted by Newsela	<a href="https://newsela.com/read/cornbread-history-americas/id/50111/">https://newsela.com/read/cornbread-history-americas/id/50111/</a>
Native American seeds being reunited with their tribes	By Atlas Obscura adapted by Newsela	<a href="https://newsela.com/read/indigenous-tribes-reunite-seeds/id/2001013408/">https://newsela.com/read/indigenous-tribes-reunite-seeds/id/2001013408/</a>
Mexican Restaurateur Seeks to Instill a Taste for Indigenous Cuisine	By Marissa Revilla	<a href="https://globalpressjournal.com/americas/mexico/mexican-restaurateur-seeks-instill-taste-indigenous-cuisine/">https://globalpressjournal.com/americas/mexico/mexican-restaurateur-seeks-instill-taste-indigenous-cuisine/</a>
Young Students enjoy the art of cooking	By Philadelphia Inquirer adapted by Newsela	<a href="https://newsela.com/read/cooking-class/id/16767">https://newsela.com/read/cooking-class/id/16767</a>

NAME :

DATE :



# FOOD, LAND, POWER

## INVESTIGATION QUESTIONS

1. Who and what is your article about?
  
2. What are some plants/herbs/vegetables mentioned in your article?
  
3. How are these plants/herbs/vegetables connected to the people in the article?
  
4. What are some Indigenous practices mentioned in your article?  
How do these practices support humans and the earth?
  
5. Many Indigenous people in the Americas do not have access to land. After listening to your classmates' articles, what are some of the reasons behind this? Why is it important for Indigenous people to have access to land?
  
4. What questions do you still have?







## DISCLAIMER

*Out of respect for Indigenous cultures, we ask that you share this knowledge in a spirit of respect.*

*This resource packet was compiled and translated for educational purposes only. We thank you for your participation in spreading indigenous knowledge and practices.*

*You may copy it for educational use only.*

*You cannot sell it individually or as part of a package.*