

## Inquiry Set 4.2 - Varying perspectives on the missions

<b><i>I. Inquiry Set Introduction</i></b>	
<b>Inquiry Set Title</b>	Varying perspectives on the missions
<b>Brief Description</b>	This lesson introduces students to some of the lifeways of Native Californian communities before the arrival of newcomers (Europeans and Americans). It addresses the ways that foreign contact changed Native people's lives during the Spanish mission period, including changes to their cultures and the impacts of disease and European plants/animals on Native populations. It also examines shifts in the California economy in the late 1700s and early 1800s, and it introduces students to the life experiences of all people in California during the colonial period (1770s to 1830s).
<b>Authors</b>	Michelle M. Lorimer, CSU - San Bernardino Shelley Brooks, CHSSP
<b>Grade Levels</b>	4
<b>Topics/Concepts</b>	California Indians, Native Californians, Mission Indians, Spanish Missions, California Missions, Presidios, Missionaries, Franciscans, Californios, Ranchos, Mexican Ranchos, Colonial California
<b>CA HSS Standards / Frameworks</b>	<p>California: A Changing State</p> <p><b>4.2</b> Students describe the social, political, cultural, and economic life and interactions among people of California from the pre-Columbian societies to the Spanish mission and Mexican rancho periods.</p> <p><b>4.2.1</b> Discuss the major nations of California Indians, including their geographic distribution, economic activities, legends, and religious beliefs; and describe how they depended on, adapted to, and modified the physical environment by cultivation of land and use of sea resources.</p> <p><b>4.2.3</b> Describe the Spanish exploration and colonization of California, including the relationships among soldiers, missionaries, and Indians (e.g., Juan Crespi, Junipero Serra, Gaspar de Portola).</p> <p><b>4.2.5</b> Describe the daily lives of the people, native and nonnative, who occupied the presidios, missions, ranchos, and pueblos.</p>

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	<p><b>4.2.6</b> Discuss the role of the Franciscans in changing the economy of California from a hunter-gatherer economy to an agricultural economy.</p> <p><b>4.2.8</b> Discuss the period of Mexican rule in California and its attributes, including land grants, secularization of the missions, and the rise of the rancho economy.</p>
<p><b>Framework Excerpt</b></p>	<p>After studying both indigenous life in California and the motivations and practices of European explorers to the new world, students investigate what happens when two different cultures intersect: What impact did this encounter have upon Native peoples, Spanish missionaries and military, the Spanish / Mexican settler population, and California’s natural environment?</p> <p>To secure the northwestern frontier of New Spain, King Charles III began colonizing California in 1769. While soldiers arrived to defend the territory, Franciscan missionaries came to convert native peoples to Christianity. Initially, missions attracted many Indians who were impressed by the pageantry, material wealth, and abundant food of the Catholic Church. Over time, as Spanish livestock depleted traditional food sources and the presence of the Spanish disrupted Indian village life, many other Indians arrived at the missions seeking a reliable food supply. Once Indians converted to Catholicism, missionaries and presidio soldiers conspired to forcibly keep the Indians in residence at the missions. In addition to their agricultural labor at the missions, Indians contracted with Presidio commanders to build presidio fortresses. Cattle ranches and civilian pueblos developed around missions, often built by forced Indian labor. Spanish culture, religion, and economic endeavors, combined with indigenous peoples and practices, all converged to shape the developing society and environment during Spanish-era California.</p> <p>With so few colonists, Spanish authorities believed they could transform Indian peoples into loyal Spanish subjects by converting them to Christianity, introducing them to Spanish culture and language, and intermarriage. The introduction of Christianity affected native peoples, many of whom combined Catholicism with their own belief systems. Vastly outnumbered by native peoples, missionaries relied on some Indian leaders to help manage the economic, religious, and social activities of the missions. Colonists introduced European plants, agriculture, and a pastoral economy based mainly on cattle. (This unit of study may allow for the teaching of the Environmental Principles and Concepts (see Appendix F)). Under the guidance of Fray Junipero Serra 54,000 Indians became baptized at the missions where they spent anywhere from two to fifty weeks each year laboring to sustain the missions.</p> <p>The historical record of this era remains incomplete due to the limited documentation of Native testimony, but it is clear that while missionaries brought agriculture, the Spanish language and culture, and Christianity to the native</p>

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population, American Indians suffered in many California missions. The death rate was extremely high; during the mission period the Indian population plummeted from 72,000 to 18,000. This high death rate was due primarily to the introduction of diseases for which the native population did not have immunity, as well as the hardships of forced labor and separation from traditional ways of life. Moreover, the imposition of forced labor and highly structured living arrangements degraded individuals, constrained families, circumscribed native culture, and negatively impacted scores of communities. Nonetheless, within mission communities, Indian peoples reconstituted their lives using Catholic forms of kinship—the *compadrazgo* (god parentage)—to reinforce their indigenous kinship relations. Owing to missionaries' dependence on Indian leaders (*alcaldes*) to manage mission affairs, elders who exerted political authority in their Indian villages often assumed positions of leadership in the missions. Mission orchestras and choirs provided yet one more avenue for Indian men to gain positions of importance in the missions. Some mission Indians sought to escape the system by fleeing from the *padres*, while a few Indians openly revolted and killed missionaries. Sensitizing students to the various ways in which Indians exhibited agency within the mission system provides them with a more comprehensive view of the era. It also allows students to better understand change and continuity over time, as well as cause and effect. Students can also gain broader contextual knowledge of missions by learning about how they operated farms like at Mission San Luis Rey, and by learning about the roles played by different groups of people in such settings. For example, students can frame their understandings of the mission system by considering, How did the lives of California Indians change during the Mission Period? How did they stay the same?

California's missions, *presidios*, *haciendas*, and *pueblos* should be taught as an investigation into the many groups of people that were affected by them. Sensitivity and careful planning are needed to bring the history of this period to life. A mission lesson should emphasize the daily lives of the native population, the Spanish military, the Spanish/Mexican settler population, and the missionaries. The teacher might begin the lesson by asking students: How were peoples' lives affected by missions? The teacher may wish to focus on a specific mission if it is nearby and can provide resources, or he/she can focus broadly on the impact of them throughout the region. Once students have learned that they will investigate the multiple perspectives of people who lived during the mission period, the teacher presents carefully-selected primary and secondary sources, as well informational texts written for children that provide information and context about each of the groups of people. Teachers can use literature, journals, letters, and additional primary sources that can be drawn from the local community to provide information about the mission. These sources can be challenging for all reading levels, so it is important for teachers to excerpt

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	<p>and support students when reading dense primary-source texts by providing them with vocabulary support, and making the sources accessible to all learners with literacy strategies.</p> <p>In selecting sources and directing students' investigations, attention should focus on the daily experience of missions rather than the building structures themselves. Building missions from sugar cubes or popsicle sticks does not help students understand the period and is offensive to many. Instead, students should have access to multiple sources that identify and help children understand the lives of different groups of people who lived in and around missions, so that students can place them in a comparative context. Missions were sites of conflict, conquest, and forced labor. Students should consider cultural differences, such as gender roles and religious beliefs, in order to better understand the dynamics of Native and Spanish interaction. Students should analyze the impact of European diseases upon the indigenous population. And as much as possible, students should be encouraged to view sources that represent how missionaries viewed missions and how natives lived there, and the role of the Spanish/Mexican settler population in facilitating the system. In addition to examining the missions' impact on individuals, students should consider its impact on the natural environment. The arrival of the Spanish, along with their imported flora and fauna, catalyzed a change in the region's ecosystem as well as its economy. What had once been a landscape shaped by hunter-gatherer societies became an area devoted to agriculture and the distribution of goods throughout the Spanish empire. Students can analyze data about crop production and livestock in order to better understand how people used the land and intensified the use of its natural resources. (See EEI Curriculum Unit, Cultivating California 4.2.6.)</p> <p>The Mexican War for Independence (1810-1821) ultimately resulted in the end of Spanish rule, and with it, the mission system in California. Criticism of the mission system led to a campaign to secularize the missions as early as the late 1700s, when the region was still under Spanish rule. Secularization was never formally instituted, however, until the new Mexican Republic, established in 1823, began to liquidate and redistribute mission lands through land grants to Californios in 1834. Native Californians were supposed to receive half of the mission land, but many did not receive the land they were promised.</p>
<p><b>Standards</b></p>	<p><b>California English Language Development Standards for Grade 4</b></p> <p>Part I. Interacting in Meaningful Ways</p> <p>A. Collaborative</p>

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1. Exchanging information and ideas with others through oral collaborative discussions on a range of social and academic topics
2. Interacting with others in written English in various communicative forms(print, communicative technology, and multimedia)
3. Offering and supporting opinions and negotiating with others in communicative exchanges
4. Adapting language choices to various contexts(based on task, purpose, audience, and text type)

### B. Interpretive

5. Listening actively to spoken English in a range of social and academic contexts
6. Reading closely literary and informational texts and viewing multimedia to determine how meaning is conveyed explicitly and implicitly through language
7. Evaluating how well writers and speakers use language to support ideas and opinions with details or reasons depending on modality,text type, purpose, audience, topic, and content area
8. Analyzing how writers and speakers use vocabulary and other language resources for specific purposes(to explain, persuade, entertain, etc.) depending on modality, text type, purpose, audience, topic, and content area

### C. Productive

9. Expressing information and ideas in formal oral presentations on academic topics
10. Writing literary and informational texts to present, describe, and explain ideas and information, using appropriate technology
11. Supporting own opinions and evaluating others' opinions in speaking and writing
12. Selecting and applying varied and precise vocabulary and other language resources to effectively convey ideas

## **Common Core State Reading Standards for Literacy in History/Social Studies,**

### **Grade 4**

#### Reading Standards for Informational Text

##### Key Ideas and Details

1. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.
2. Determine the main idea of a text and explain how it is supported by key details; summarize the text.

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	<p>Integration of Knowledge and Ideas</p> <ol style="list-style-type: none"><li>7. Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.</li><li>8. Explain how an author uses reasons and evidence to support particular points in a text.</li><li>9. Integrate information from two texts on the same topic in order to write or speak about the subject knowledgeably.</li></ol> <p>Range of Reading and Level of Text Complexity</p> <ol style="list-style-type: none"><li>10. By the end of year, read and comprehend informational texts, including history/social studies, science, and technical texts, in the grades 4 – 5 text complexity band proficiently, with scaffolding as needed at the high end of the range.</li></ol> <p>Writing Standards</p> <ol style="list-style-type: none"><li>1. Write opinion pieces on topics or texts, supporting a point of view with reasons and information.<ol style="list-style-type: none"><li>a. Introduce a topic or text clearly, state an opinion, and create an organizational structure in which related ideas are grouped to support the writer's purpose.</li><li>b. Provide reasons that are supported by facts and details.</li><li>c. Link opinion and reasons using words and phrases (e.g., for instance, in order to, in addition).</li><li>d. Provide a concluding statement or section related to the opinion presented.</li></ol></li><li>1. Write informative/explanatory texts to examine a topic and convey ideas and information clearly.<ol style="list-style-type: none"><li>a. Introduce a topic clearly and group related information in paragraphs and sections; include formatting (e.g., headings), illustrations, and multimedia when useful to aiding comprehension.</li><li>b. Develop the topic with facts, definitions, concrete details, quotations, or other information and examples related to the topic.</li><li>c. Link ideas within categories of information using words and phrases (e.g., another, for example, also, because).</li><li>d. Use precise language and domain-specific vocabulary to inform about or explain the topic.</li></ol></li></ol>
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e. Provide a concluding statement or section related to the information or explanation presented.

2. Write narratives to develop real or imagined experiences or events using effective technique, descriptive details, and clear event sequences.

a. Orient the reader by establishing a situation and introducing a narrator and/or characters; organize an event sequence that unfolds naturally.

b. Use dialogue and description to develop experiences and events or show the responses of characters to situations.

c. Use a variety of transitional words and phrases to manage the sequence of events.

d. Use concrete words and phrases and sensory details to convey experiences and events precisely.

e. Provide a conclusion that follows from the narrated experiences or events.

### Production and Distribution of Writing

4. Produce clear and coherent writing (**including multiple-paragraph texts**) in which the development and organization are appropriate to task, purpose, and audience. (Grade-specific expectations for writing types are defined in standards 1–3 above.)

5. With guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, and editing. (Editing for conventions should demonstrate command of Language standards 1-3 up to and including grade 4 on pages 18-19 and 20-21.)

6. With some guidance and support from adults, use technology, including the Internet, to produce and publish writing as well as to interact and collaborate with others; demonstrate sufficient command of keyboarding skills to type a minimum of one page in a single sitting.

### Research to Build and Present Knowledge

7. Conduct short research projects that build knowledge through investigation of different aspects of a topic.

8. Recall relevant information from experiences or gather relevant information from print and digital sources; take notes, **paraphrase**, and categorize information, and provide a list of sources.

9. Draw evidence from literary or informational texts to support analysis, reflection, and research.

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	<ul style="list-style-type: none"> <li>a. Apply grade 4 Reading standards to literature (e.g., "Describe in depth a character, setting, or event in a story or drama, drawing on specific details in the text [e.g., a character's thoughts, words, or actions].").</li> <li>b. Apply grade 4 Reading standards to informational texts (e.g., "Explain how an author uses reasons and evidence to support particular points in a text").</li> </ul>
<p><b>Investigative Question</b></p>	<p>Why did Spain establish missions? And how did they gain control? What impact did this encounter have upon Native peoples, Spanish missionaries and military, the Spanish/Mexican settler population, and California's natural environment?</p> <p><b>Mission set 3 sub-question: How did the various people living in California experience the missions?</b></p>
<p><b>Historical Background</b></p>	<p>Native people lived in California for thousands of years before newcomers from Europe came into contact with Native Californian communities in the 1500s and 1600s. Native Californian people, especially those who lived along the coast, were profoundly impacted by the consistent presence of Spanish settlers, soldiers, missionaries, and government officials beginning in 1769. For centuries, the Spanish relied on Native laborers to do most of the work throughout Spain's colonies in the Caribbean and in Central and South America, which kept labor costs extremely low and made colonies financially lucrative. The Spanish worked to establish a self-sufficient system of settlements to protect Spain's land claim against other European empires that began to show interest in Alta California (generally, the region known today as California).</p> <p>Spanish Catholic Franciscan priests, soldiers, and Native laborers from Baja California traveled to Alta California in the spring and summer of 1769 to establish the first set of outposts: the first in San Diego, followed by a northern site in Monterey that would serve as the capital of colonial California. As referenced in the HSS Framework excerpt, missions were central to this self-sufficient economy in California. Missionaries and soldiers established missions and urged local Native people to join the communities. When Native people were reluctant to join mission communities, soldiers sometimes coerced Native people with threats or acts of violence.</p> <p>The Spanish considered Native peoples' acceptance of the symbolic act of baptism as a concrete commitment to assimilate into mission life and abide by colonial Spanish community standards. This assimilation included giving up most aspects of their indigenous cultures and languages, accepting to live and work within the mission</p>

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community, and having very restricted contact with unbaptized (gentile) members of their indigenous communities. Due to language barriers, short instruction periods in Catholicism, as well as social and cultural misunderstandings, many Native people who accepted baptism probably did not fully understand the lifelong commitment that Spanish priests expected.

Native experiences and missionary leadership styles varied at each of the eventual twenty-one missions. Some priests allowed Native people to perform ceremonies, sing, dance, and speak their language; other priests were extremely cruel and harshly punished Native people for seemingly minor offenses. At some missions, the missionaries rarely allowed baptized Native people (known as neophytes) to leave and sent soldiers to find fugitives; at other Spanish settlements, neophytes lived in villages away from the mission. This distance provided them with more autonomy.

Despite variations among sites, Spanish missions and settlements more generally had overwhelmingly negative impacts on Native people in California. While many people in California felt some degree of change following the arrival of newcomers, Native people who lived along the coast and approximately 60 to 100 miles inland of mission sites experienced major social, cultural, and environmental disruptions. Native people in California did not have immunity to European diseases. Sustained contact with the Spanish directly led to the severe decline of Native Californian populations. Scholars estimate that nearly half of the indigenous population in California died between the late 1770s and 1830.

Native people responded to Spanish intrusion in a variety of ways, including moving further inland to avoid interacting with the Spanish, actively resisting through revolts and rebellions, fleeing the missions, adapting to changes in their economies, and finding ways to maintain their cultures, languages, and traditions in the face of significant pressure to change. Native people also learned new skills in the missions, such as carpentry, blacksmithing, farming, ranching, weaving, and leather-working. Once the Mexican government dissolved the mission system, through a process known as secularization, many Native people were able to use these skills in the Mexican rancho economy that developed in the mid-1800s. Ultimately, though, many Native Californians today view the mission period as a time of forced assimilation and cultural destruction that wreaked havoc on their communities and has continued to affect people into the present day.

The following two inquiry sets — framed around the questions How did the missions impact California Indian traditions and beliefs? and How did the missions change the environment and the economy in Spanish California, and what did this mean for California Indians? — are designed to help students understand the changes instigated

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by the Spanish in California. Cause and effect and change over time are emphasized in the sequence of the sources. The final source set — How did the various people living in California experience the missions? — addresses the different perspectives of the missionaries, presidio soldiers, and Native Californians involved in the missions. Students can investigate each of the sources in the third inquiry set not only for what it says about the life of the author of the primary source but also for what it reveals about the experiences of those nearby. The sets are organized as follows:

Set 1: How did the missions impact California Indian traditions and beliefs?

- Indian spirituality and culture in the pre-mission era
- Indian spirituality and culture in the missions
- Long-term impact of the missions on California Indian culture and spirituality

Set 2: How did the missions change the environment and the economy in California, and what did this mean for California Indians?

- Native environment and economy before the missions
- The impact of California Missions on the local environment and economy
- The long-term impact of California Missions on the local environment and economy

Set 3: How did the various people living in California experience the missions?

- Spanish missionary perspective
- Spanish soldier and missionary perspective on relationship to California Indians
- Perspectives of Indians at missions

As students examine these sources, it is helpful to project a map that shows the location of the 21 missions as well as a map of the California Indian tribal groups (available in grade 3 sources). One key challenge in studying the California Mission period is that California Indians left few written accounts of their experiences. The Spanish left many documents, including letters, journals, reports, and more. In some instances these Spanish sources included testimony from California Indians in contact with the Spanish. These are valuable sources for what they reveal about Native people's verbal accounting of their experience with the missions, but it helps to keep in mind that a Spanish colonizer recorded these words for others within the Spanish empire.

To account for the lack of Native voices in the historical record, these sets also include excerpts from contemporary indigenous people about the histories of their people. Working with the primary sources available to us, students

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	examine these sources to gain the knowledge and perspective to complete an assignment that addresses the complexity of the mission era, one that is entirely different from the mission construction project.
<b>Potential Sensitive Issues, Topics, and Information</b>	<ul style="list-style-type: none"> <li>• Conversion and baptism are not the same thing when discussing Native Californians and the missions. Use the term <i>baptized</i> instead of <i>converted</i> or <i>conversion</i>. Frequently, Native people who accepted baptism were not fully aware of its long-term and real-life implications.</li> <li>• El Camino Real, the road that supposedly connected the missions, was only a dirt trail during the late 1700s and early 1800s. There were no mission bell markers to delineate the path like we see today along the 101 freeway. These bells were installed by tourism booster organizations in the early 1900s.</li> <li>• Romantic depictions of the mission era that portray all Native people as happy participants in the Spanish settlements misrepresent the lived experiences of most Native people who had contact with the Spanish. As a result of Spanish contact, many Native Californian communities experienced extreme destruction to their populations, cultures, religions, and languages. This historical trauma still affects many Native communities today.</li> </ul>
<b>Map</b>	The California coastline

### II. Source Sets

#### Inquiry Set III - "How did the various people living in California experience the missions?"

##### Part 1: Spanish Missionary perspective

#### #1 Primary Source

**Excerpts from a letter written by Junípero Serra to Father Juan Andrés, June 12, 1770.**

"I went aboard the packet boat San Antonio... to sail for Monterey.... The voyage was somewhat trying, and for many days, far from getting nearer to Monterey, we were getting farther and farther away from the goal of our desires.

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	<p>Our arrival was greeted by the joyful sound of the bells suspended from the branches of the oak tree.</p> <p>... we unfurled the flag of our Catholic Monarch.... As we raised each [flag], we shouted at the top of our voices, 'Long live the Faith! Long live the King!'</p> <p>...the officers proceeded to the act of taking formal possession of that country in the name of His Catholic Majesty, unfurling and waving once more the royal flag, pulling grass, moving stones, and other formalities according to law.... A few days later the expedition moved to a pretty plain... and there established the presidio and the mission to it."</p> <table border="1" data-bbox="394 570 1829 870"> <tr> <td><b>Title of Source</b></td> <td>Junípero Serra to Juan Andrés</td> </tr> <tr> <td><b>Date</b></td> <td>1770</td> </tr> <tr> <td><b>Preferred Citation</b></td> <td>Serra, Junípero. "Junípero Serra to Juan Andrés, June 12, 1770." In <i>Lands of Promise and Despair: Chronicles of Early California, 1535-1846</i>. Edited by Rose Marie Beebe and Robert M. Senkewicz. Santa Clara, Calif.: Santa Clara University and Heyday Books, 2001.</td> </tr> </table>	<b>Title of Source</b>	Junípero Serra to Juan Andrés	<b>Date</b>	1770	<b>Preferred Citation</b>	Serra, Junípero. "Junípero Serra to Juan Andrés, June 12, 1770." In <i>Lands of Promise and Despair: Chronicles of Early California, 1535-1846</i> . Edited by Rose Marie Beebe and Robert M. Senkewicz. Santa Clara, Calif.: Santa Clara University and Heyday Books, 2001.
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<p><b>For the Student</b></p>	<p>Father Junípero Serra was the leader of the Spanish Catholic missionaries who traveled to Alta California from Mexico to create mission settlements for Spain. In this letter, Serra described the day that the Spanish claimed Monterey, California, by planting a large wooden cross and two Spanish flags before praising God and the Spanish king. Spanish explorers performed a series of symbolic actions that told themselves, and potentially other empires such as Britain and Russia, that Northern California now belonged to Spain.</p> <p>What do you think the planting of the cross and the Spanish flag may have meant to Native people in California? Do you think they understood the actions of these newcomers? Did it change life immediately for Native people or for the Spanish? Consider some of the long-term impacts of Spanish land claims in Alta California.</p>						
<p><b>For the Teacher</b></p>	<p>The Spanish empire expanded from present-day Mexico into Alta California beginning in 1769. However, the earliest Spanish claim to Alta California was established by Juan Rodriguez Cabrillo after his ship landed in San Diego in 1542. The Spanish showed minimal interest in Alta California for nearly two centuries after exploring the</p>						

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land and finding no evidence of precious metals or other valuable resources in the region. Not until the Russians began exploring the Northern California coast in the 1760s did Spain work to establish settlements in Alta California to protect their previous land claim.

Encourage students to consider the ways that Native people might interpret the symbolic acts of land possession described in the passage. Consider some of the long-term impacts of Spanish land claims in Alta California.

### #2 Primary Source

#### Missionary and Indigenous child

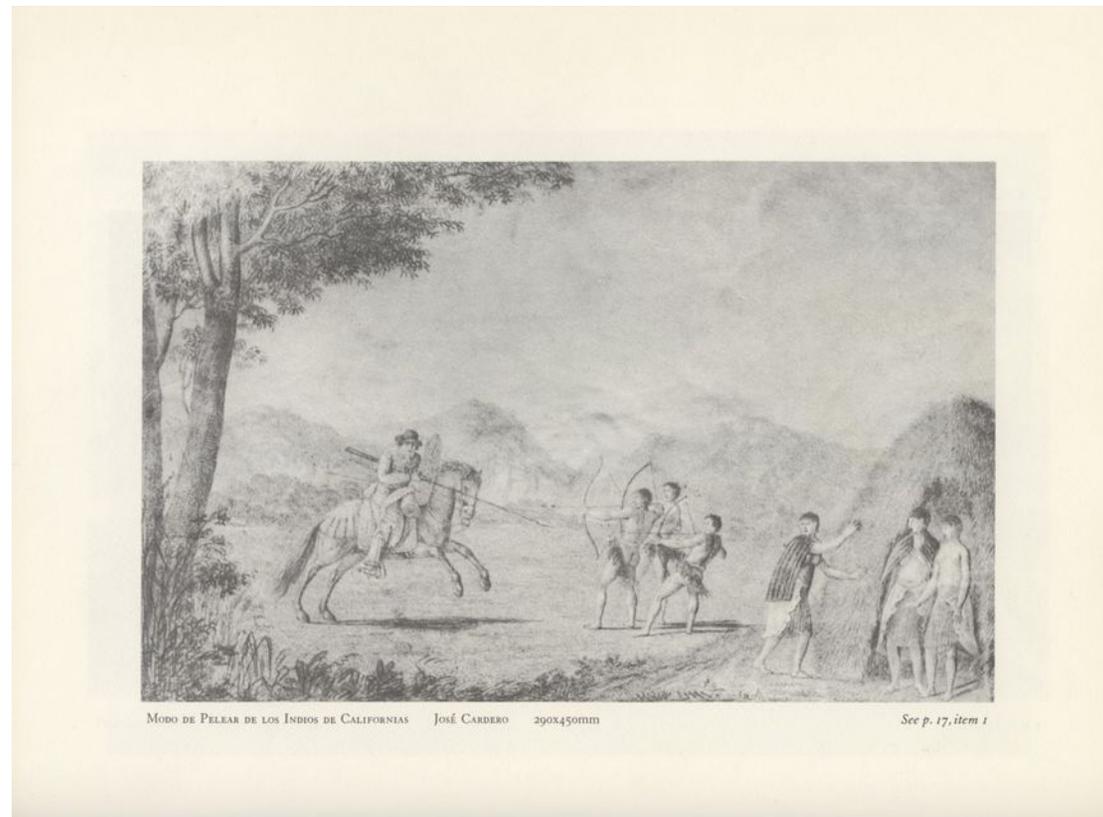


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	<table border="1"> <tr> <td data-bbox="394 245 701 310"><b>Title of Source</b></td> <td data-bbox="701 245 1814 310">Le R.P. Narcisco Duran</td> </tr> <tr> <td data-bbox="394 310 701 375"><b>Date</b></td> <td data-bbox="701 310 1814 375">circa 1844</td> </tr> <tr> <td data-bbox="394 375 701 440"><b>Holding Institution</b></td> <td data-bbox="701 375 1814 440">California Historical Society</td> </tr> </table>	<b>Title of Source</b>	Le R.P. Narcisco Duran	<b>Date</b>	circa 1844	<b>Holding Institution</b>	California Historical Society
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<b>Date</b>	circa 1844						
<b>Holding Institution</b>	California Historical Society						
<b>For the Student</b>	<p>Missionaries coming to California saw it as an important part of their life’s work to teach indigenous people about Catholicism. Frequently, missionaries referred to Native people of all ages as “children,” believing that California Indians needed to be baptized, to be taught about the Catholic religion, to give up their Native lifeways, and to learn to work and live like the Spanish. Most Spanish people in California did not value the customs, religions, languages, healing practices, and other lifeways of Native people. They viewed California Indians as inferior people without the ability to reason (they called them <i>gente sin razón</i>). On the other hand, Spanish people referred to themselves as <i>gente de razón</i>, people of reason.</p> <p>What do you notice about the two people in this image, likely from Mission Santa Barbara, where the Chumash people lived? Why do you think the child is so small, while the priest is much larger? What does this suggest about the way the artist viewed the relationship between Native people and missionaries? Compare the background behind the Native girl to the background of the missionary. What might these backgrounds tell us about the artist’s views about the life experiences of the people in this scene?</p>						
<b>For the Teacher</b>	<p>The goal of the missionaries was to establish successful mission sites in Alta California and to baptize as many Native people as possible. They believed that baptism and instruction in Catholicism would “save” the souls of Native people. Native people whom the missionaries baptized became “neophytes,” but missionaries continued to view neophytes as less intellectually developed than the Spanish. In letters and other reports to Spanish leadership, some missionaries referred to Native people as habitual liars, superstitious, and animal-like beings who were unable to adapt to Spanish ways of life. Evidence suggests that missionaries rarely treated Native people as equals of the Spanish, even after baptism.</p>						
<b>Part 2: Spanish soldier and missionary perspective on relationship to California Indians</b>							
<b>#3 Primary</b>	<b>Modo de pelear de los Indios de Californias</b>						

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## Source



<b>Title of Source</b>	Modo de Pelear de los Indios de Californias by Tomas de Suria
<b>Date</b>	1791
<b>Holding Institution</b>	California Historical Society

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<p><b>For the Student</b></p>	<p>This drawing comes from a Spanish artist. It is unclear whether he saw this exact scene or whether he drew something based on stories he had heard. Either way, it suggests that Spanish soldiers traveled to Native peoples' villages carrying weapons, and that California Indians sought to protect themselves.</p> <p>What does this drawing tell us about the role of the Spanish soldiers in claiming California for the Spanish empire? How did Native people respond?</p>
<p><b>For the Teacher</b></p>	<p>The colonial records include many reports that indicate that Spanish soldiers abused California Indians in and around the missions. This included sexually violating Native women, and harming and killing Native men and women. Missionaries regularly reported these transgressions to their superiors, but leadership in Alta California was divided between civilian/military leaders and church leadership. Church leaders and military leaders frequently conflicted with one another over access to the land and other resources, as well as proper responses to the abuses of the soldiers. Military leadership inconsistently punished soldiers and, many times, simply moved offenders to different military posts. The continued violence led to revolts and violent Native responses against soldiers and the missions. Native people created ways to protect themselves from soldiers, including digging ditches around village sites to make it more difficult for soldiers to ride their horses into Native communities.</p> <p>The disconnected structure of the missions and presidios, with each mission operating mostly independently, also contributed to the inconsistent enforcement of punishments against abusers. The missionaries sent soldiers to find and retrieve Native people who fled the missions, and soldiers also enforced prescribed punishments against Native people — both of these contributed to the frequent negative relationship between soldiers and Native Californians.</p>
<p><b>#4 Primary Source</b></p>	<p><b>Vue du Presidio de San Francisco</b></p>

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<b>Title of Source</b>	Vue du Presidio de San Francisco
<b>Date</b>	1822
<b>Holding Institution</b>	California Historical Society

## Varying perspectives on the missions

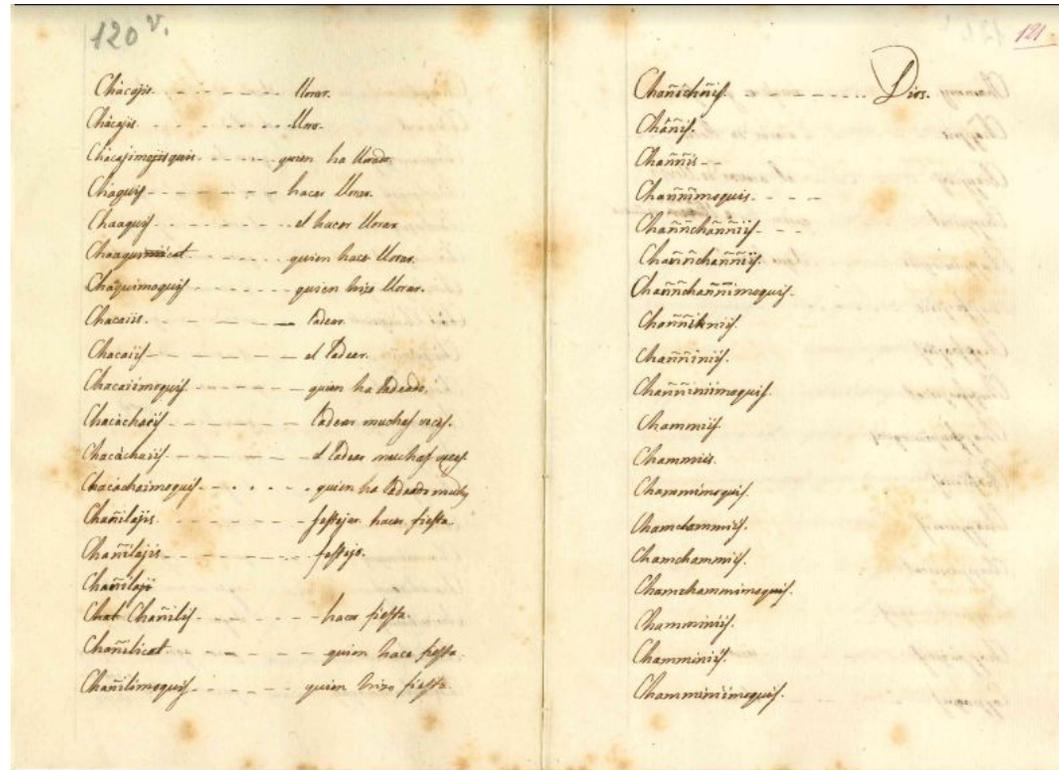
<b>For the Student</b>	<p>This image shows Spanish soldiers on horses and California Indians on foot. It appears that the soldiers were forcibly leading Native people to work around the presidio. Native Californians from the missions provided much of the labor to build and maintain the presidios; to make tools, furniture, and other necessities; and to grow food for all of the Spanish outposts in California. Most Native people did not choose to do this work. Many were forced to work as we see in this image.</p> <p>The Spanish believed that strict work routines would stop Native people from being idle and lazy — two traits that the Spanish viewed as sinful and bad. The Spanish also hoped that busy work schedules would reduce the amount of time that baptized Native people had to practice their traditional ways, and it would leave them little time to interact with non-baptized people.</p> <p>The Spanish typically relied on a Native leader, on horseback, to control the workers. What does this image tell you about the type of work that people did at the presidio? Why do you think it was important for the Spanish to assign leaders to watch over Native people while they worked?</p>
<b>For the Teacher</b>	<p>Missionaries rented the neophytes out to the presidios to work on specific projects. Sometimes the missionaries also sent Native people to work at presidios as punishment for transgressions such as fleeing from the missions, planning revolts, and murder. The missionaries held Native people to a high standard; at the same time, Native people observed that many soldiers did little work and abused California Indians, who had little recourse. Native people were frustrated with the contradictory words and actions of the Spanish. Native people and missionaries commented that the Spanish soldiers were often lazy. Historical records suggest that many soldiers were also not happy about the work that military leaders expected of them, often with little, late, or no pay at all. Some soldiers left letters or filed reports describing the work that their commanding officer required of them.</p> <p>The soldiers could also be unhappy about their living conditions. California was far from the center of colonial power in central Mexico. There were few towns in California, and even in towns soldiers could not find the comforts of life found in developed cities such as Mexico City. Moreover, very few Spanish women and families lived in the California outposts. Scholars estimate that the non-Native population of Alta California did not exceed 10,000 people before the early 1840s.</p> <p>Note that most soldiers serving in Alta California were born in the Americas, but they referred to themselves as Spaniards to improve their position in the highly structured social hierarchy that existed in the Spanish American colonies. This social hierarchy placed people born in Spain (peninsulares) at the top, followed by people of full</p>

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	<p>Spanish descent who were born in the Americas (known as creoles). The next categories included people of mixed descent of either Spanish and Native (mestizo) or Spanish and African (mulatto) ancestry. The bottom classes of people included Native people, people of mixed Native-African descent, and African people.</p> <p>Moving to the Alta California colonies allowed for some movement within this strict social hierarchy, as people would shift their self-identifications. For example, people of Spanish descent who were born in the Americas would claim to be peninsulares, or people of mixed Native-Spanish descent, would redefine themselves as purely Spanish (creoles) to garner more respect in society. Although people shifted their identities when they moved to Alta California, a social hierarchy continued to exist in the region. The two main categories that emerged in Alta California included the <i>gente de razón</i> (people of reason), people of Spanish descent, and <i>gente sin razón</i> (people without reason), in reference to Native people.</p>				
<b>Part 3: Perspectives of Indians at missions</b>					
<b>#5 Primary Source</b>	<p><b>Passages that describe the reasons that Native people provided for fleeing the mission.</b></p> <p>Native Testimony about Fugitivism, 1797</p> <p>Tiburcio: He testified that after his wife and daughter died, on five separate occasions Father Dantí ordered him whipped because he was crying. For these reasons he fled.</p> <p>Macario: He testified that he fled because his wife and one child had died, no other reason than that.</p> <p>Magín: He testified that he left due to his hunger and because they had put him in the stocks when he was sick, on orders from the alcalde.</p> <p>Tarazón: He declared that he had no motive. Having been granted license to go on paseo to his land, he had felt inclined to stay.</p> <table border="1" data-bbox="394 1268 1822 1398"> <tr> <td><b>Title of Source</b></td> <td>Native Testimony about Fugitivism, 1797</td> </tr> <tr> <td><b>Date</b></td> <td>1797</td> </tr> </table>	<b>Title of Source</b>	Native Testimony about Fugitivism, 1797	<b>Date</b>	1797
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	<p><b>Preferred Citation</b> Beebe, Rose Marie and Robert M. Senkewicz. <i>Lands of Promise and Despair: Chronicles of Early California 1535-1846</i>. University of Oklahoma Press, 2015.</p>
<p><b>For the Student</b></p>	<p>Baptized Native people, possibly Ohlone or Miwok, who decided to leave Mission San Francisco de Asís (Mission Dolores) provided these reasons for fleeing in 1797. Soldiers probably forced them to return to the mission, and the missionaries requested that the neophytes explain their actions to Spanish authorities. Each person provided a different reason for leaving the mission. While these testimonies are from a single mission, they are good examples of the reasons that people fled many of the other missions as well.</p> <p>What do these testimonies have in common? What do these different testimonies tell us about how California Indians experienced life in the missions?</p>
<p><b>For the Teacher</b></p>	<p>Native people living in the missions sometimes left the missions to return to their home villages or to harvest, hunt, or fish nearby. Some missionaries at less prosperous missions allowed or even encouraged this so that Native people could harvest enough food for themselves. In some cases, Native people chose not to return to the missions, and sometimes they intentionally left without permission (known as fugitivism). Missionaries kept close records of the home villages that Native people came from before they became part of the mission community. The missionaries used this information to send soldiers to capture Native people who left the missions. Physical punishment, such as whippings or sentences in stockades, sometimes followed if these people were caught. These brief testimonies document the experiences of specific Ohlone and/or Miwok people in the San Francisco area who interacted with Mission San Francisco de Asís (commonly known as Mission Dolores), founded in 1776.</p>
<p><b>#6</b>  <b>a. Primary Source</b>  <b>b. Secondary Source</b></p>	<p><b>6a. Excerpt of Pablo Tac's dictionary</b></p>



**6b. Excerpt from Pablo Tac’s writings on his homeland and Native leadership at the mission**

“Mission San Luis Rey de Francia was so named by the Fernandino Father [Catholic missionary].... But we call [the land] *Quechla* in our language.... In Quechla not long ago there were five thousand souls, with all the countries nearby; due to a sickness that came to California, two thousand souls died, and three thousand remained. As the Fernandino Father was alone, and very accustomed to his Spanish soldiers, seeing that it would be very difficult to take charge of these people on his own — especially people who only a few years before had come out of the woods — he appointed *alcaldes*, chosen from the [Native] people themselves.... The chief *alcalde* was called the General and knew everyone by name, and when meals were taken together, he would name each of the subjects by their names. In the evening the *alcaldes* gather in the missionary’s house,

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	<p>bringing the news of the day, and if the missionary tells them anything that all the people of the country must know, they, returning to the mission villages, go about shouting: ‘Tomorrow in the morn[ing] . . .’” — Pablo Tac, ca. 1840</p> <table border="1" data-bbox="394 321 1801 656"> <tr> <td data-bbox="394 321 716 456"><b>Title of Source</b></td> <td data-bbox="716 321 1801 456">6a. Excerpt of Pablo Tac's dictionary 6b. Pablo Tac's Writings, c. 1840</td> </tr> <tr> <td data-bbox="394 456 716 521"><b>Holding Institution</b></td> <td data-bbox="716 456 1801 521">6b. University of California Press</td> </tr> <tr> <td data-bbox="394 521 716 656"><b>Preferred Citation</b></td> <td data-bbox="716 521 1801 656">6b. Tac, Pablo. <i>Pablo Tac, Indigenous Scholar: Writing on Luiseño Language and Colonial History, c. 1840</i>, Edited by James Luna and Lisbeth Haas. Berkeley: University of California Press, 2011.</td> </tr> </table>	<b>Title of Source</b>	6a. Excerpt of Pablo Tac's dictionary 6b. Pablo Tac's Writings, c. 1840	<b>Holding Institution</b>	6b. University of California Press	<b>Preferred Citation</b>	6b. Tac, Pablo. <i>Pablo Tac, Indigenous Scholar: Writing on Luiseño Language and Colonial History, c. 1840</i> , Edited by James Luna and Lisbeth Haas. Berkeley: University of California Press, 2011.
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<b>For the Student</b>	<p>Pablo Tac was a Native Californian (Luiseño) man who was born in 1820 and raised at Mission San Luis Rey, in northern San Diego County. Tac and another Luiseño boy named Agapito Amamix became apprentices to the priest at the mission around the age of 8 or 9. After helping the missionaries for a few years, both boys left California with Father Antonio Peyri to study for the Catholic priesthood in Mexico City and, later, in Rome, Italy. While in Rome, Tac wrote a dictionary of the Luiseño language. He wrote about experiences from his life he used stories he learned about the time before the missions to help explain the words and phrases in his dictionary. This source comes from these writings.</p> <p>How did the Spanish impact the lives of people from Tac’s village? Who were the leaders at the mission? Why do you think it was important for the Spanish to have Native people work as leaders (alcaldes) at the mission?</p>						
<b>For the Teacher</b>	<p>Pablo Tac had the unique ability to write in Luiseño, Spanish, and Latin because of the training he received while studying for the priesthood during his fairly short life. He also created a written version of the Luiseño language, which did not exist before Tac made this dictionary. Tac’s written record is an important primary source that reveals the ways that Luiseño people, and Native people more broadly, experienced the missions and the impact of Spanish contact. There are no other known accounts written directly by Native people at the time of the missions. However, scholars use the testimonies and actions of Native people as recorded in the reports of European observers to better understand how indigenous people experienced the missions.</p>						

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	<p>Although Native people did not historically have written languages, oral tradition was, and still is, very important to many Native Californian communities. Today many Native people continue to keep alive their oral traditions in the form of stories, songs, their languages, and by recounting the experiences of their ancestors. Other people in Native communities that lost the last speakers of their languages are using recordings and writings similar to Tac's to lead language revitalization movements. This is currently happening among some Ohlone and Gabrielino-Tongva communities, as well as many others.</p> <p>Consider talking to students about the unique work undertaken by Pablo Tac while in Rome. How can we see the influence of Tac's Luiseño culture in this excerpt?</p>				
<p><b>#7 Secondary Source</b></p>	<p><b>Rebellion</b></p> <p>A quote from descriptions of the testimony of Toypurina as described by Dr. Steven Hackel, a historian whose work focuses on Spanish California</p> <p>"...according to the soldier who recorded [Toypurina's] words, she stated succinctly that 'she was angry with the Padres and with all of those of this Mission because we are living here in her land.'"</p> <table border="1" data-bbox="394 894 1839 1089"> <tr> <td data-bbox="394 894 554 992"><b>Title of Source</b></td> <td data-bbox="554 894 1839 992">Rebellion: Toypurina and Mission San Gabriel, c. 1785</td> </tr> <tr> <td data-bbox="394 992 554 1089"><b>Preferred Citation</b></td> <td data-bbox="554 992 1839 1089">Steven W. Hackel, "Sources of Rebellion: Indian Testimony and the Mission San Gabriel Uprising of 1785," <i>Ethnohistory</i> 50 (2003), 643-669. Pp. 655</td> </tr> </table>	<b>Title of Source</b>	Rebellion: Toypurina and Mission San Gabriel, c. 1785	<b>Preferred Citation</b>	Steven W. Hackel, "Sources of Rebellion: Indian Testimony and the Mission San Gabriel Uprising of 1785," <i>Ethnohistory</i> 50 (2003), 643-669. Pp. 655
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<p><b>For the Student</b></p>	<p>This account comes from Toypurina, a respected young Gabrielino-Tongva woman who lived in a village named Japchivit that was near Mission San Gabriel (founded in 1771). People considered Toypurina to be a wise medicine woman, and her brother was the village leader. Toypurina helped plan an attack against the mission in 1785. The attack was originally organized by a Gabrielino-Tongva man named Nicolás José who had been a leader (alcalde) at the Mission. They encouraged neophytes from the mission and people from outside Gabrielino-Tongva villages to join the rebellion. Spanish soldiers stopped the revolt before it fully began and arrested the participants. A Spanish soldier transcribed Toypurina's responses to interrogators who interviewed her and the others who participated in</p>				

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	<p>the attempted rebellion.</p> <p>Her testimony explains why she joined the attack. What reasons does she provide? Based on what you already know about Native peoples' experiences with the missions, what could have influenced her participation in planning the rebellion?</p>
<b>For the Teacher</b>	<p>Toypurina's account suggests that she was upset at the Spanish missionaries, soldiers, and the Native people who lived at Mission San Gabriel. She may have been angered by the arrival of hundreds of Gabrielino-Tongva people whom the Spanish recruited from outside areas, especially from villages along the coast and in inland valleys. Some Gabrielino-Tongva communities competed with each other and had long-standing conflicts that became worse with Spanish settlement on their lands. For example, Spanish livestock ate the food that Native people relied on in villages near the missions — this intensified competition between Native communities.</p> <p>Nicolás José, one of the main leaders of the attack, indicated that he was angry at the Spanish for attempting to stop Native people at the mission from conducting dances and ceremonies, such as the mourning ceremony that releases the spirits of the dead from the earth. People such as Nicolás José and Toypurina based their responses to the Spanish on their Gabrielino-Tongva worldviews. After being captured by Spanish soldiers, the Spanish imprisoned the leaders and interrogated them. Nicolás José and Toypurina were not alone in trying to lead revolts against the Spanish. There are recorded rebellions by Native people at many of the other California missions. During some of the rebellions, such as the 1775 Kumeyaay revolt against Mission San Diego, Native people destroyed mission buildings and killed Spanish missionaries.</p> <p>Consider talking with students about the reasons why Native people would choose to revolt against the Spanish, including destruction of Native food sources, soldiers' violence toward Native people, forced assimilation, harsh punishments, strict labor regimens, and high death rates. In particular, consider talking with students about the ways the high death rate at the missions might influence the perceived importance of Native dances and ceremonies, such as the mourning ceremony, that would help the dead leave the earth and pass over to the spirit world.</p>

### III. English Language Development extension activity

Directions: The three California mission inquiry sets focus on life before and during the mission system, with an emphasis on helping students understand how Native peoples in California responded to the changes in their work and their environment, as well as the introduction of a new belief system — sometimes adapting to, sometimes resisting, and always helping shape how these changes unfolded. Students have the opportunity to investigate the perspectives of those involved in the missions, from indigenous groups to the Spanish missionaries and soldiers engaged in a colonizing venture. Through careful analysis of the individual primary and secondary sources, students can begin to understand how the lives of Native Californians changed during the mission era.

In total, there are 18 different sources in this three-part inquiry set. Analyzing just one of the three sets will take considerable time, especially given the fact that each set is designed for students in the fourth grade. However, given the importance of this subject, both in our state's and in our nation's history, we believe that providing students with sufficient time and support to understand this period both acknowledges the importance of this topic and sets the necessary foundation for further historical study. It is vitally important that California students understand the impact of the Spanish mission system on Native Californians, the natural environment, and the state's development.

To facilitate your students' analysis of these sources, we've developed a three-part strategy to guide their investigation, which simulates the work of teams of investigative reporters: (1) students analyze the raw data; (2) students organize the data into categories, to develop their interpretation(s); and (3) students share their findings with their classmates, teachers, and parents.

*Special note: This project is a group assignment that requires students to work collaboratively with close monitoring, feedback, and, if necessary, redirection by the teacher. It is not a take-home assignment and should be completed in class.*

Below you'll find a step-by-step process designed to take students through each of these three parts. We think there are two ways to conduct this investigation:

- **Full investigation.** In the full investigation, each group analyzes sources from each of the three sets. The group uses this larger investigation to develop an answer to the question *How did the Spanish mission system impact California's people and its environment?* After analyzing the sources and organizing their research, all groups present publicly.
- **Short-version investigation.** In the short-version investigation, each group analyzes sources from one of the three sets. After analyzing the sources and organizing their research, all groups present publicly. Each group conducts a more narrow investigation to develop an answer to **one** of the following questions:

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- Traditions, Beliefs, and Health (set 4.2a): *How did the missions impact California Indian traditions and beliefs?* The sources in this set give clues to the impact of the missions on Native traditions and beliefs.
- Environment and the Economy (set 4.2b): *How did the missions change the environment and the economy in California, and what did this mean for California Indians?* The sources in this set give clues to the impact of the missions on the natural environment and the economy.
- Perspectives (set 4.2c): *How did the various people living in California experience the missions?* The sources in this set illustrate the differing perspectives of Spanish missionaries, the Spanish military, and Native peoples in California.

Whether you choose to have your students conduct a full or short-version investigation, the strategy is the same.

1. Organize students in groups of 3 to 4.
2. Tell students that each group represents an investigative reporting team whose task is to develop a report that tells the real story of the California missions. *Optional:* Have students develop a fictional name and logo for their television station or media website.
  - a. If students are completing a full investigation: Tell students their job is to answer the following question: *How did the Spanish mission system impact California's people and its environment?*
  - b. If students are completing a short-version investigation: Have 1/3 of the groups answer the first question, 1/3 answer the second, and 1/3 answer the third:
    - i. Traditions, Beliefs, and Health (set 4.2a): *How did the missions impact California Indian traditions and beliefs?*
    - ii. Environment and the Economy (set 4.2b): *How did the missions change the environment and the economy in California, and what did this mean for California Indians?*
    - iii. Perspectives (set 4.2c): *How did the various people living in California experience the missions?*
3. Distribute one set of sources per group.
4. Distribute multiple copies of Student Handout 1: The Reporters' Notebook. Before students begin their analysis, demonstrate for the whole class how to complete the collection sheet.
  - a. Have each group complete one Reporters' Notebook sheet for each source.
  - b. Post Student Handout 2: Definitions on the wall (or project on the screen). Go over these terms with students to make sure they understand what they need to focus on as they analyze the set's sources.
  - c. Circulate during their analysis of the primary sources to make sure students are able to connect the source with the investigative question at hand.
5. Provide each group with a large piece of butcher paper.\* Using Student Handout 3: Source Organization template, help students classify or organize their sources into topics, deas, or themes. If students need assistance, you may want to consider guiding their discussions around the following categories:

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- a. Traditions, Beliefs, and Health (set 4.2a): *How did the missions impact California Indian traditions and beliefs?* The sources in this set give clues to the impact of the missions on Native traditions and beliefs.
  - b. Environment and the Economy (set 4.2b): *How did the missions change the environment and the economy in California, and what did this mean for California Indians?* The sources in this set give clues to the impact of the missions on the natural environment and the economy.
  - c. Perspectives (set 4.2c): *How did the various people living in California experience the missions?* The sources in this set illustrate the differing perspectives of Spanish missionaries, the Spanish military, and indigenous peoples.
6. Before students move onto the development of their reports, each group will need to meet with the teacher, or their “editor.” Ask each group to explain their butcher paper organization/categories. If needed, correct misunderstandings or assumptions, and make sure students can connect their “thesis” to evidence from their assigned sources.
  7. Students use Student Handout 4: Preparing Your Report, to conceptualize, prepare, and present their findings to their editor (you), their peers (their classmates), and the public (parents and other educators).

\*Note: This poster activity has been adapted from a prewriting strategy developed by Daniel Diaz and Cindy Mata at the [UCLA History-Geography Project](#).