

Raices del Saber Xinachtli Community School - Year School Calendar 2019-2020 Appendix I

The first Instructional day is: **8-Aug-2019** Last Instructional day is: **22-May-2020**

Holidays are in Red. Teacher Professional Development 22 Days are shaded green.

Total Instructional and Non-Instructional Days for each month are indicated below each month.

Data PD Days - Focus on evaluating data and preparing for teacher/family conferences. The days of Aug 30 and Nov 19 will be full work days for the teachers. The days of Mar 19 and May 21 will be early release days for the

Are you operating on a 4-Day or 5-Day week? **5-Day week** All shaded Thursdays are 1/2 days

2019																				
July							August							September						
Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat
	1	2	3	4	5	6					1	2	3	1	2	3	4	5	6	7
7	8	9	10	11	12	13	4	5	6	7	8	9	10	8	9	10	11	12	13	14
14	15	16	17	18	19	20	11	12	13	14	15	16	17	15	16	17	18	19	20	21
21	22	23	24	25	26	27	18	19	20	21	22	23	24	22	23	24	25	26	27	28
28	29	30	31				25	26	27	28	29	30	31	29	30					

July Instructional Days	0	Aug. Instructional Days	17	Sep. Instructional Days	20
Non-Instructional Days	10	Non-Instructional Days	6	Non-Instructional Days	0

October							November							December						
Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat
		1	2	3	4	5						1	2	1	2	3	4	5	6	7
6	7	8	9	10	11	12	3	4	5	6	7	8	9	8	9	10	11	12	13	14
13	14	15	16	17	18	19	10	11	12	13	14	15	16	15	16	17	18	19	20	21
20	21	22	23	24	25	26	17	18	19	20	21	22	23	22	23	24	25	26	27	28
27	28	29	30	31			24	25	26	27	28	29	30	29	30	31				

Oct. Instructional Days	23	Nov. Instructional Days	15	Dec. Instructional Days	15
Non-Instructional Days	0	Non-Instructional Days	2	Non-Instructional Days	0

2020																				
January							February							March						
Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat
			1	2	3	4							1	1	2	3	4	5	6	7

	5	6	7	8	9	10	11		2	3	4	5	6	7	8		8	9	10	11	12	13	14					
	12	13	14	15	16	17	18		9	10	11	12	13	14	15		15	16	17	18	19	20	21					
	19	20	21	22	23	24	25		16	17	18	19	20	21	22		22	23	24	25	26	27	28					
	26	27	28	29	30	31			23	24	25	26	27	28	29		29	30	31									
	Jan. Instructional Days							19		Feb. Instructional Days							20		March Instructional Days							20		
	Non-Instructional Days							2		Non-Instructional Days							0		Non-Instructional Days							2		
	April								May								June											
	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat							
				1	2	3	4						1	2		1	2	3	4	5	6							
	5	6	7	8	9	10	11	3	4	5	6	7	8	9	7	8	9	10	11	12	13							
	12	13	14	15	16	17	18	10	11	12	13	14	15	16	14	15	16	17	18	19	20							
	19	20	21	22	23	24	25	17	18	19	20	21	22	23	21	22	23	24	25	26	27							
	26	27	28	29	30			24	25	26	27	28	29	30	28	29	30	26										
								31																				
	April Instructional Days							17		May Instructional Days							16		June Instructional Days							0		
	Non-Instructional Days							0		Non-Instructional Days							0		Non-Instructional Days							0		
	Total Instructional Days: 182								Total Non-Instructional Days: 22																			
	Reminder: Holidays should not be included in the Non-Instructional Day counts.																											
	2019-2020 Membership Reporting Dates:																											
	*October 9, 2019 (40 Day) - 1st Reporting Period in October (2nd Wednesday in October)																											
	*December 2, 2019 (80 Day) - 2nd Reporting Period (December 2 or first working day in December)																											
	*February 12, 2020 (120 Day) - 3rd Reporting Period (2nd Wednesday in February)																											

County:	Doña Ana	District/Charter:	Raíces Del Saber Xinachtli Community School	PED #	
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Section 22-2-8.1. SCHOOL YEAR--LENGTH OF SCHOOL DAY--MINIMUM.

A. Except as otherwise provided in this section, regular students shall be in school-directed programs, exclusive of lunch, for a minimum of the following:

- (1) kindergarten (K), for half-day programs, two and one-half hours per day or four hundred fifty hours (450) per year or, for full-day programs, five and one-half hours per day or nine hundred ninety hours (990) per year;
- (2) grades one through six (1-6), five and one-half hours per day or nine hundred ninety hours (990) per year; and
- (3) grades seven through twelve (7-12), six hours per day or one thousand eighty hours (1080) per year.

2019-2020 Instructional Days:	
(Please indicate how many Instructional Days your District or Charter had for the 2019-2020 School Year.)	
2019-2020 Total Instructional Days:	182
(Do not include In-Service/Professional Development Days or Holidays in the Instructional Day count.)	
2019-2020 Total Non-Instructional Days:	22
(Only include In-Service or Professional Development Days in the Non-Instructional Day count. These days must be identified on the School Calendar as well as listed below as a Non-Instructional Day. Please do not include Holidays in the Non-Instructional Day count.)	
2019-2020 Total Teacher Contract Days:	204
(The Total Contract Days should only include the Total Instructional Days and Non-Instructional Days.)	

Note: Make-up days are only required if they cause the District or Charter School's Instructional Hours to fall below the School Year-Length of School Day-Minimum requirements, identified above.

Indicate Instructional Hours for 5-Day Weeks:				Indicate Instructional Hours for 4-Day Weeks:					
Half-Day Kindergarten:		hours		minutes	Half-Day Kindergarten:		hours		minutes
Full-Day Kindergarten:	6	hours	10	minutes	Full-Day Kindergarten:		hours		minutes
Grades 1-5:	6	hours	10	minutes	Grades 1-6:		hours		minutes
Grades 7-12:	0	hours	0	minutes	Grades 7-12:		hours		minutes

List ALL Non-Instructional Days and Holidays

Date	Description (In-Service, Professional Development or identify Holiday)
Sep 2, 2019	Labor Day
Nov, 11, 2019	Veteran's Day
Nov 21-23, 2019	Thanksgiving Holiday
Dec 23-31, 2019 / Jan 1, 2020	Winter Recess
Jan 20, 2020	Martin Luther King Jr's Birday Obs.
Apr 20-24, 2020	Spring Recess
May 25, 2020	Memorial Day
July 18th through August 7th -2019	PD Beginning of Year
Nov 18-19, 2019	PD Mid Semester 1
Jan 2-3, 2020	PD Mid Semester 2
Mar 17-20, 2020	PD End of Year

Report Card Dates	School Wide Assessments	Board Meetings
Sep 13 , 2019	WIDA-APT--By Sept 4	Monthly--the 2nd Monday
Dec 13, 2019	Kindergarten Observation Tool--By Sept 4	
Mar 20, 2020	WIDA-ACCESS--Mid Jan-Mid Feb	
May 22, 2020	IStation--By Sept 4, Mid Jan, Mid May	
<small>NOTE: these are all parent/teacher conferences and will be early release</small>	NWEA Math & Reading Fall/Winter/Spring	
	PARCC (begining with Grade 3) Fall/Winter/Sprin	

County:	Doña Ana	District/Charter:	Raíces Del Saber Xinachtli Community School	PED #	0
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Curriculum Alignment Plan CAP for Raíces del Saber Xinachtli Community School FY 2019-2020

Appendix J

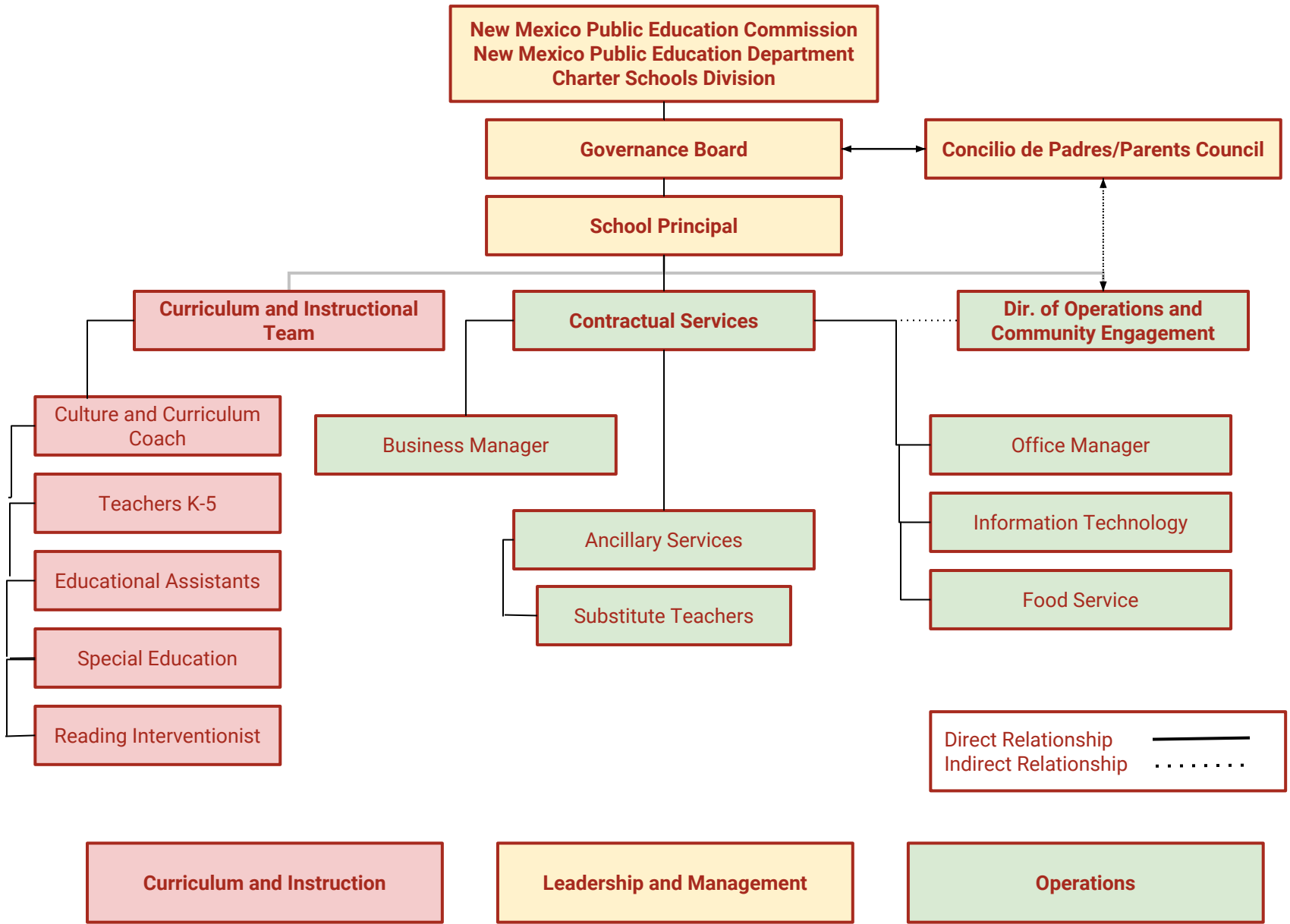
Grades	Xinachtli	Math		Language Arts					Social	Social	ELD	PE	
Grades	Xinachtli Interdisciplinary (math, language, science, art, music, health, pe)	Math Spanish	Math	Readers Workshop: Mini Lesson/Guided Reading/Independent Reading	Independent Reading	Phonics/ Word Study	Read Aloud	Writing Workshop	Utilizing GLAD Strategies Social Studies	Utilizing GLAD Strategies Science	English Language Development	PE	
K 90/10 325 Min S 45 Min ELD	60 Min in Spanish	30 Min in Spanish	35 Min Spanish	40 Min in Spanish	20 Min in Spanish	20 Min in Spanish	20 Min in Spanish	20 Min in Spanish	30 Min SS in Spanish	30 Min Sci. in Spanish	45 Min in English using WIDA ELD standards	20 Min in Spanish	
				120 Min of Spanish Literacy Block									
370	310	280	245	205	185	165	145	125	95	65	20	0	
1st 80/20 296 Min S 29 Min E + 45 Min ELD	60 Min in Spanish	36 Min in Spanish	29 Min in English	40 Min in Spanish	20 Min in Spanish	20 Min in Spanish	20 Min in Spanish	20 Min in Spanish	30 Min SS in Spanish	30 Min of Sci. in Spanish	45 min Integrated using WIDA* ELD Standards	20 Min in Spanish	
				120 Min of Span Literacy Block									
Total 370	310	274	245	205	185	165	145	125	95	65	20	0	

2nd 70/30 259 Min S 66 Min E + 45 Min ELD	60 Min in Spanish	30 Min in Spanish	36 Min in English	20 Min in Spanish	10 Min in Spanish	20 Min in Spanish	20 Min in Spanish	19 Min 5 x week Spanish 30 Min 3x Wk English or 30 min 5 x (30 min Averg)	30 Min in Spanish	30 Min Spanish	45 min Integrated using WIDA* ELD Standards	20 Min in Spanish
				89 Min of Span Literacy Block								
370	310	280	244	224	214	194	174	125	95	65	20	0
3rd 60/40 222 Min S 103 Min E + 45 Min ELD	60 Min in Spanish	40 Min English	22 Min in Spanish	20 Min in Spanish	10 Min in Spanish	10 Min in Spanish	10 Min in Spanish	20 Min. Writing Workshop Spanish 3X week English - 33 min English	20 Min. 2x wk Spanish Integrated with Writing English- 20 min English	30 Min. 3x wk Spanish	45 min Integrated using WIDA* ELD Standards	20 min in Spanish
				70 Minutes of Literacy Block								
370	310	270	248	228	218	198	188	135	95	65	20	0

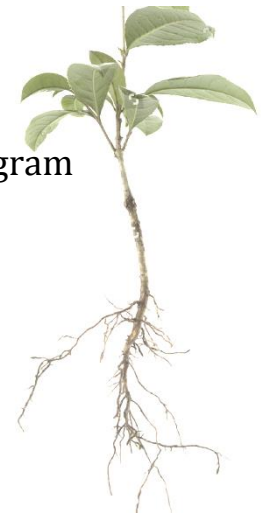
4th 50/50 185 Min S 140 Min E + 45 ELD	30 Min in Spanish 30 Min in English TOTAL 60 min	20 Min Spanish	20 Min. Opposite language of math unit Math Rooutines/AP E protocol/Test prep 35 Min English	6 Wk language changes with unit 20 min Spanish and 20 Min in English Ave 10 each	20 Min in English	20 min in English	10 min in Spanish	15 Min. 5 x wk alternating Weeks opposite of Balance literacy English Ave 25 Min each	30 Min. 5 x wk alternating Weeks Using Soc Sci with Balance literacy Spanish	30 Min. Spa Min. 5 x wk alternating Utilizing Sci with Balance Literacy Spanish	45 min Integrated using WIDA* ELD Standards	PE Health Spanish 20 Min			
													70 Min Literacy Block		
													60 Min Block		90 Min. balances literacy Min.
370	310	290	235	215	195	175	165	125	95	65	20	0			
5th 50/50 185 Min S 140 Min E + 45 ELD	30 Min in Spanish 30 Min in English TOTAL 60 min	20 Min Spanish	20 Min. Opposite language of math unit Math Rooutines/AP E protocol/Test prep 35 Min English	6 Wk language changes with unit 20 min Spanish and 20 Min in English Ave 10 each	20 Min in English	20 min in English	10 min in Spanish	15 Min. 5 x wk alternating Weeks opposite of Balance literacy English Ave 25 Min each	30 Min. 5 x wk alternating Weeks Using Soc Sci with Balance literacy Spanish	30 Min. Spa Min. 5 x wk alternating Utilizing Sci with Balance Literacy Spanish	45 min Integrated using WIDA* ELD Standards	PE Health Spanish 20 Min			
													70 Min Literacy Block		
													60 Min Block		90 Min. balances literacy Min.
370	310	290	235	215	195	175	165	125	95	65	20	0			

*World Class Instructional Design and Assessment - WIDA advances academic language development and academic achievement for linguistically diverse students through high quality standards, assessments, research, and professional development for educators. Raices Del Saber Xinachtli Community School,

**Raices del Saber Xinachtli Community School
Organizational Chart FY 2019-2020**



Raíces del Saber Xinachtli Community School
A Proposed Public Charter School
K-5 Dual Language Two-Way Immersion 90:10 Program
Las Cruces, NM



April 20, 2018
New Mexico Public Schools Facilities Authority
John Valdez
Facilities Master Planner

RE: Facilities Master Plan/Educational Specifications

Dear Mr. Valdez,

We are pleased to submit the attached document which details facilities plans for Raíces del Saber Xinachtli Community School.

The Raíces charter school application will be submitted no later than June 1, 2018 to the Public Education Commission/PED and proposes to be a K-5 public charter school located in Las Cruces. Please let me know if you have any questions. My contact information follows:

Lucia V. Carmona
1565 5th Street Las Cruces, NM 88005.
Cell: (575) 571-2177,
Email: luciavcarmona@gmail.com

Sincerely,

Lucia V. Carmona

**State-Authorized Charter School Applicant
Facilities Master Plan/Educational Specifications Checklist
April 2018**

Name of the Proposed School:

Raíces del Saber Xinachtli Community School

Main contact Info:

Lucia V. Carmona

1565 5th Street

Las Cruces, NM 88005

(575) 571-2177

luciavcarmona@gmail.com

A. DOCUMENT FORMAT

This document must be prepared in the following format:

- Final copy placed in a three-ring binder
- Labeled tabs

B. DOCUMENT REQUIREMENTS

The document must include the following information:

EXECUTIVE SUMMARY: CHARTER SCHOOL OVERVIEW

- Include the written request as well as any response received regarding your request to locate in existing district facilities**

I've sent a written request to the following government entities:

- a) **Dona Ana County:** (see Appendix D)

Armando Cordero, Facilities & Parks Manager, Doña Ana County

- b) **City of Las Cruces:** (see appendix E)

Ed Stuart, City Manager

- c) **The Las Cruces Public Schools:** (See Appendix F)

Gabe Jacquez, Associate Superintendent for Operations, Las Cruces Public Schools

- Indicate year of the application**

Our application is due June 1st, 2018 and we intend to open the school for the 2019-2020 school year.

March 15, 2018

□ **Charter School cap**

Our proposed cap is 220 students in grades K to 5.

□ **Include statement acknowledging review of:**

o **Statewide Adequacy Standards NMAC 6.27.30**

o **Charter-Alternative School Statewide Adequacy Standard Variance**

We acknowledge that we have read, reviewed, and understand Statewide Adequacy Standards NMAC 6.27.30 and Charter-Alternative School Statewide Adequacy Standard Variance.

1. GOALS / MISSION

1.1 Goals

1.1.1 Mission

□ **Describe the school mission, goals, and objectives to implement program**

Mission:

“Raíces del Saber Xinachtli Community School implements a developmentally appropriate rigorous academic program through an interdisciplinary curriculum that is experiential, participatory, biliterate, child-centered, and culturally responsive. Our students learn Spanish and English, achieving academic proficiency in all subjects in both languages as they develop critical and creative thinking skills.

Raíces creates an environment where students and parents are valued as participants in the construction of knowledge and the creation of a learning community that promotes high academic performance, identity formation, and reclaiming cultural heritage.”

Goals and objectives:

Bilingualism and Biliteracy

Bilingualism and biliteracy are valuable, enriching, and rigorous endeavors. Students will demonstrate growth in English and Spanish proficiency. Dual language immersion programs have been shown to be successful in student acquisition of the ability to speak, read, and write in more than one language through a rigorous and long-term process that not only enriches linguistic abilities but qualitatively enhances academic performance and mental function. Through the Dual Language Immersion program at Raíces, students that are English Language Learners (ELL) and Spanish Language Learners (SLL) will learn academic content with both Spanish and English instruction. Since biliteracy is one of our goals, we will assess the language proficiency of each student in both languages. Raíces will implement a 90:10 two-way (dual language) immersion approach beginning in kindergarten. First grade students receiving 80% instruction in Spanish and 20% in English in all subjects. Instruction in English increases by 10% each year to reach a 50/50 ratio beginning in fourth grade. Research demonstrates that the 90:10 model offers the most effective approach for achieving biliteracy and students becoming fully bilingual (**Kathryn Lindholm-Leary, July 2007**). *

Mesoamerican Indigenous Ways of Knowledge

Students will become proficient in the concepts of **Xinachtli**** (Sheen-ach-tlee) an interdisciplinary curriculum consisting of Mesoamerican mathematics, oral tradition, storytelling, astronomy, calendar, Nahuatl as an enrichment language, use of symbols, metaphor, and community formation. Our Xinachtli enrichment process, aligned with New Mexico Standards of Education will engage students in academically challenging endeavors. Indigenous ways of knowing are essential for the curriculum development of the concepts to facilitate and enrich academic learning. The use of indigenous pedagogy has been used in some educational settings in the United States, the following are examples of indigenous pedagogy applications: the Mexican American Studies (MAS) program in Tucson, Arizona’s public schools; the Semillas Community Charter School in Los Angeles, California, and Canutillo Elementary in El Paso County with all reporting positive results. Recently, during the academic year 2017-2018 Xinachtli was Bill Childress Elementary School (Canutillo ISD) “Friday Enrichment” program for all grade levels (K-5).

Identity Formation

Identity formation is an integral part of the school. Students will be involved in a process through which they will discover and critically think about who they are in relation to parents, neighborhood, community, nationality, and ethnic group. Through exploration, analysis, and dialogue of personal and circumstantial elements that create personal character identity formation includes being culturally responsive and presenting academically challenging and enriching activities. Through the Xinachtli process students will also discover the roots of ancestral Mesoamerican culture in the areas of mathematics, language, oral history, and community building that will facilitate the formation of the student’s personal character. To ensure that Social Studies is culturally responsive, Raíces will implement a curriculum that involves students, family, and teachers to explore local social reality and history through the internet, field experiences, conversations with family members, and presentations by community members. This content is part of the millennial heritage of the United States-Mexico Border context within the Doña Ana County and its surrounding areas.

**Kathryn Lindholm-Leary, 90:10 vs. 50:50 Two-Way Bilingual Immersion Programs, Texas Dual Language Conference for Administrators, July 2007, http://lindholmleary.com/present&handout/CurrentResTWI_TexasDL2007_4web.pdf*

***Xinachtli.- is a Nahuatl (Aztec) word describing the moment a seed germinates, reaching its “bursting” and “in between” point when it is no longer a seed and not yet the plant it will transformed into.*

1.1.2 Briefly describe the general educational philosophy

Our philosophy is that students learn best when they participate in the construction of their own knowledge. This approach accepts and invites children to demonstrate their capacity for metacognition by engaging in introspective activities, settings for extensive dialogue, learning stations to explore, experiment, and complete projects related to

curriculum presentation, apply multiple approaches to problem solving, become bi-literate, and explore multiple cultures and languages. Science concepts will be learned to rely on hands-on activities such as on-site gardening, exploring neighboring landscapes, analysis and dialogue about food related to nutrition, and monthly science projects that are completed at home with parent participation. We strongly believe in the richness of a diverse, multicultural, and multilingual environment in the learning process for students at the early stage of their development. A partnership of parents, community, faculty, administrators, and students is crucial in creating a bilingual and biliterate atmosphere so that both languages are used, cherished, and promoted campus wide. This will enable students to master two languages in all subjects and be able to successfully transition to any middle school in the United States. For this reason, parental and community involvement and participation is integral to the creation and functioning of our school.

1.1.3 Serving the community

□ Describe the desired interaction with school's community

The Raíces organizational team in collaboration with parents, administrators, and faculty will create an open school environment within a U.S.-Mexico Border cultural context. Parents are essential partners to the success of the school. We will create opportunities for parents to exercise leadership and grow in their advocacy skills for navigating the educational systems throughout their children's lives. A Parent Advisory Council will be instrumental for parents to participate in designing, planning, and implementing the core values of Raíces. Raíces team developed a Community Based Engagement Plan that is culturally responsive to the population of Doña Ana County to outreach a diverse community and families throughout the Las Cruces area. This plan includes different approaches and strategies of dialogue with families and community at large. In dialogue sessions with parents, will discuss the importance to be aware of our roots and cultural background as part of a self-awareness process to solidify a clear identity in the student and the family. The curriculum team of Raíces developed some modules of workshops to learn more about the concept of the philosophy of the school. Families are exposed to experience the indigenous Mesoamerican content of the curriculum and learning about the 90-10 dual language two-way immersion model.

1.2 Process

1.2.1 Describe process for data gathering and analysis

- Identify individual representing the school authorized as contact on issues and questions related to this submission.**

Lucia V. Carmona
 1565 5th Street
 Las Cruces, NM 88005
lucivcarmona@gmail.com

- Identify process for capital planning and decision-making**

The final decision-making for all capital planning and decision making will be under the responsibility of the Raíces Governance Board who will become a Board of Finance and

establish a Finance Committee. The Principal of Raíces will convene an advisory team responsible for gathering input and researching design, location, and financing of our facility. This advisory team will make recommendations to the Finance Committee of the Governance Board.

□ **Identify how community input is considered. List members that attended planning meetings and their affiliation (i.e. maintenance staff, students, faculty)**

Raíces founding team, organized several gatherings to receive community input. We intentionally included cross-sector community members to gather a balanced perspective. We have conducted over 85 one-on-one meetings with community members in and around the City of Las Cruces, including community leaders, parents, business sector representatives, elected officials, educators, Superintendent from Las Cruces Public Schools, School board members, principals of the established public Charter Schools in the area, some other principals from elementary schools from the district, nonprofit sector members, faith based sector, and leaders from local indigenous communities. We conducted several circles of dialogue with parents and educators. We have made presentations and conducted workshops to faculty members at New Mexico State University (NMSU) in relationship to the indigenous Mesoamerican concepts as part of the innovative approach of the school. Over the last gatherings we were able to obtain the commitment of an extended group of 30 participants, being able to establish an advisory team composed by faculty members from bilingual department, curriculum and instruction, and multicultural coalition as well, to contribute and at the same time learn from Raíces curriculum development process, also, to attend planning meetings to discuss ways of establishing a mechanism of decision making structure to move forward with the project.

In order to identify options for facilities for the school, Raíces Community Outreach team have met with the Superintendent of Las Cruces Public School District, Dr. Greg Ewing; the Dean of the College of Education at NMSU, Dr. Donald B. Pope-Davis; the director of Parks and Facilities of Doña Ana County Mr. Armando Cordero; Gabe Jaquez, Associate Superintendent for Operations of Las Cruces Public Schools District; and Parks and Facilities of the City of Las Cruces. Through a collaborative relationship with the Raíces' team, the College of Education at NMSU is interested in exploring the possibility of having a space on campus adjacent to The Myrna's Children's Village (MCV). The MCV will serve as a laboratory school that offers early childcare and hands-on education programs for NMSU college of education students, NMSU faculty and staff, working close with families and community at large. The Children's Village serves children starting six weeks to five years of age. Besides serving as field experience site for NMSU college students, the Children's Village Programs functions as a site for faculty research. The interest to become partners creates a positive environment for collaboration.

Neither the city of Las Cruces, the Doña Ana County government nor the Las Cruces Public Schools declared that there were existing empty public facilities available. Finally, Mr. Kary Bulsterbaum, a Steinborn Realty company representative, identified a facility that formerly hosted another Charter High School in town (Las Montañas HS). This plan includes the facility as a possible option as well.

□ **Describe the nature of Steering committee involvement**

We developed an extended steering committee formed by 12 individuals committed to this process directly. Our team has strategically formed sub-committees:

- a) Academic Framework,
- b) Organizational Framework,
- c) Financials Framework, and
- d) Evidence of Support-Community Engagement.

The founding team meets regularly on a monthly basis and hosts a series of public planning meetings. The advisory team, composed of educators, parents and community leaders offers input into the design of the future school.

□ **Identify members of the steering committee**

Lucia V. Carmona	Lucia is a NACA Inspired School Network Fellow. She holds a B.A. in Sociology from NMSU, is a W.K. Kellogg Foundation Fellow Expert in Community Engagement and has extensive employment experience in nonprofit work using her expertise in rural community development, leadership development and parent engagement.
Wanda Tamez	Wanda has over twenty years of experience as an educator. She holds a B.S in Elementary Education, an M.A. in Educational Administration from NMSU, a Ph.D. in Curriculum and Instruction from NMSU and National Board Teacher Certification in Early Adolescence Mathematics. As Project Director and Principal Investigator for the Mathematically Connected Communities Project at NMSU, she provides professional learning for K-12 teachers, principals, and administrators in 20 school districts across New Mexico.
Carlos Aceves	Carlos is a retired certified elementary bilingual educator with 23 years' teaching experience and is the author of a Mesoamerican-based Curriculum. He developed the use of Mesoamerican myth, metaphors, and mathematics under the name of the <i>Xinachtli</i> (Sheen-ahch-tee) Project beginning in 1990 with the collaboration of three elementary school teachers. From 1995 to 2008 the project was an adjunct process in the bilingual program at Canutillo Elementary School
Nicholas Natividad	Nicholas is an Assistant Professor in the Department of Criminal Justice at NMSU. He holds a Ph.D. in Justice Studies from Arizona State University with a concentration on issues of social justice in crime and law. His research and teaching interests include: borderland studies, race and identity studies, indigenous jurisprudence and immigration
Irene Oliver-Lewis	Irene is a retired educator and artist who has 40 years of experience as an arts producer, teaching artist/scholar, and administrator and holds an M.A. from NMSU. Her expertise is in Latino/multicultural, arts, education, and humanities projects. In 1996 she became the Executive Artistic Producer for

	the non-profit Court Youth Center and founded an award-winning arts-based charter high school, Alma d' Arte in Las Cruces.
Ray Reich	Ray has been a resident of the New Mexico, Texas, and the Mexico border region for over 30 years. He is an artist and retired entrepreneur with 50 years' experience in business, manufacturing and international trade. He holds a B.S. in Science in Psychiatric Social Work and has 30 years of experience mentoring, consulting and counseling individuals and families in matters from employment to drug abuse.
Laura Flores	Laura is Vice Principal at an elementary school in Las Cruces. She holds a B.S. in Science Education from NMSU with a specialization in Special Education, an M.A. in Elementary Mathematics, and an M.A. in Educational Administration. She has National Board Certification in Literacy: Reading-Language Arts (Early and Middle Childhood); level three K-8 NM Teaching License with endorsements in TESOL and Bilingual Education; level three PK-12 Special Education License; and a level 3 Pk-12 Administrative License.
Luis Huerta	Luis is an Associate Professor of Early Childhood at NMSU, 2003-present. He holds a PhD in Curriculum and Instruction from NMSU; an MA in Higher Education from Universidad Autónoma de Nuevo León; Monterrey, MX; a BA in Educational Sciences, Escuela de Ciencias de la Educación, Monterrey, MX; a BA in Pedagogy, Universidad Autónoma de Nuevo León; Monterrey; MX; and a BA in Elementary Education; Escuela Normal Básica de Maestros; Monterrey, MX.
Monika Garcia-Tellez	Monika has served as president of the Parent Teacher Organization for three years at the La Academia Dolores Huerta Charter School in Las Cruces. As PTO president, she was able to participate in several parent engagement workshops and learned how to become a parent advocate for her children as well as engage other parents in advocacy work.
Jane Asche	Jane is a retired educator and community development specialist. She holds a B.S. in Chemistry and Mathematics from Ball State University, an M. A. in Elementary Education from Northern Arizona University and an Ed.D. in Adult Education from Virginia Polytechnic Institute and State University. She has been a national trainer and author for creating community-business-school education partnerships. Her focus in education has been on engaging the most at-risk students on a path to academic success.
Amanda Walden	Amanda is a special education teacher at an elementary school in Las Cruces. She holds a B.A. in global studies and Spanish from the University of Minnesota and an M.A. in Spanish and Latin American Studies from Florida State University. She has worked with immigrant families in Florida and spent time with people in Ecuador and Peru learning about their way of life and education systems.

Silvia Sierra	Sylvia is a retired Director of Doña Ana County Health & Human Services Dept. She holds an M.A. in the Health Sciences from NMSU and a certificate from the US/Mexico Border Health Commission Leadership Training Program. She has extensive experience working in the nonprofit sector as an administrator of early childhood and family support programs with such organizations as AVANCE Inc., United Way, and La Clínica de Familia, Inc.
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2. PROJECTED CONDITIONS

2.1 Programs and Delivery Methods

2.1.1 Programs overview

- **Provide overview of proposed educational programs, method of instruction, and facilities (include facilities if you have one or a potential facility)**

Raíces will be a K-5 school where children become bilingual and biliterate, mastering Spanish and English through a 90:10 dual-language program.

As a public charter school, Raíces will provide instruction in alignment with the New Mexico Content Standards. Student biliteracy will be assessed at the beginning, middle, and end of the academic year with the goal of 80% of the population achieving literacy goals as set by the New Mexico Public Education Department bilingual standards. Learning in all subjects will be through activities that integrate exploration, dialogue, critical analysis, and practice rather than rely exclusively on direct instruction. To insure a child centered, student participatory pedagogy, Raíces will use a process of instruction that relies on small group cooperative learning centers or stations where whole class lessons are explored, extended, and reinforced.

The other key component of Raíces is the Parent Engagement. Recognizing parents as the first teacher of the child, we will establish a collaborative and open environment at the school. Creating communication for presentations to parents, school, and community is a process requiring the application of other academic abilities such as reading, writing, and research. Children will experience a culturally relevant environment (teacher-student dialogue circles, learning stations, group projects, interaction with parents), grow in their ability to extend themselves as presenters, public speakers, and critical analysts. Having access to open spaces and large rooms to be able to have gatherings to implement a Year Cultural Calendar of activities, involving families and community stakeholders is important.

Raíces curriculum is aligned to a holistic health and wellness including mindfulness meditation. We also envision the creation of a community gardening as a space for making connections to the academic curriculum, especially math and science and an opportunity for community involvement where families, students and teachers collaborate, communicate, and support overall student learning. Our facilities need, at a minimum, require adequate classrooms for K-5 students, a playground area, one large room to host physical activities, cultural events, family gatherings, community meetings, and mix-group learning projects, and if possible the creation of a gardening space in or outside the facility.

□ **Identify and describe any potential shared/joint use facilities with public or private entities**

We identified for now as our first option the facility located at 201 E. Lohman which is already complied with E-occupancy requirements. This space is identified below, but there is no plan for shared or joint use. Our second option would be a shared/joint space with NMSU as identified below. There are three other sites under consideration, but they would not be under any share/joint use.

These are the spaces identified.

- 201 E. Lohman - A privately owned facility that formerly hosted a public charter high school (Las Montañas). It is an empty building, which has enough space to include an indoor Playground, and Gym/multipurpose room. Total allowable area 10,500 SF **(see FSA report and Appendix B and D)**
- 4101 Sam Steel Way, Las Cruces, NM 88003. Children’s Village at NMSU. The Dean from the College of Education, NMSU, is interested in a partnership hosting Raíces School in campus. The Children’s Village is a space dedicated for Child Development that includes a Lab School Pre-K **(see Appendix D)**. Next, to this facility, there are six (6) similar units available that still need E-Occupancy adaptation. Raíces facilities team understands the steps that will need to meet code requirements for E-Occupancy. ** Because this process will take time, our Facilities team is identifying alternative sites to start the school. For this reason, we listed other possible sites to be inspected by a PSFA specialist once we receive a charter approval.

Other available sites:

- 211 N. Water Street 88001 – 6,441 SF
- 4605 Research Park Cir. 88001 -- 7,345 SF
- 532 N. Telshor Blvd. 88011 -- 13,461 SF

** “When a charter school is located in a facility that is not classified as an E Occupancy, it must obtain an E Occupancy Certification prior to moving into the space. The school must hire a New Mexico licensed architect to draw plans of the school indicating that the school meets code requirements for E Occupancy. These plans are then submitted to PSFA for adequacy/code review. Once PSFA has completed their review the plans are then sent to the Construction Industries Division to obtain an E Occupancy Certificate.”

□ **Describe the general instructional organization (grade levels, groups, academies)**

Raíces will be an elementary school that will begin with K-1 in its first year and phase in a grade every year until it becomes K-5. Students will spend most of the day in grade level self-contained classrooms. Kindergarten classes will have both the classroom teacher and a full-time aide. Depending on the academic content area and student’s needs, students may be organized in small groups that are mixed across grade levels as older students help the younger ones and as the younger transition they are exposed to a repetition of the curriculum.

□ Describe scheduling approach (periods, block schedule and hours of preparation)

Raíces will operate a five (5) day school week from 7:30AM -3:00PM. Each day will start 15 minutes before instruction time by having all students and teachers gather for community salutation of the four directions (east, west, north, and south). The school schedule includes 6.5 hours of instruction and one-half hour for lunch (as required) four days/week. The specific languages dual language two-way immersion program per grade occurs during Xinachtli Interdisciplinary time and other blocks of time are dedicated to required English Language Development, Art and PE activities.

Thursday will be an early student release day. Students will be dismissed after lunch/recess, therefore the average length of day the school day is 6 hours. The school calendar includes 40 days for professional development for instructors. Over the school year 4 days are designated for Teacher Parent conferences.

Raíces Del Saber Xinachtli Community School Daily Calendar Monday--Friday (except Thursday)

7:30-8:00	Student Arrival/Breakfast	11:45-12:15	Lunch/Recess
8:00-9:00	Xinachtli (interdisciplinary)	12:15-1:00	Math Block B (Spanish/English)
9:00-10:30	Literacy Block A (Spanish)	1:00-1:30	Science
10:30-10:50	Physical Education/Health	1:30-1:50	Art
10:50-11:10	Literacy Block B (Spanish/English)	1:50-2:30	English Language Development
11:10-11:45	Math Block A	2:30-3:00	Social Studies

□ List anticipated special curricular and extracurricular activities to be accommodated in the facility, if any

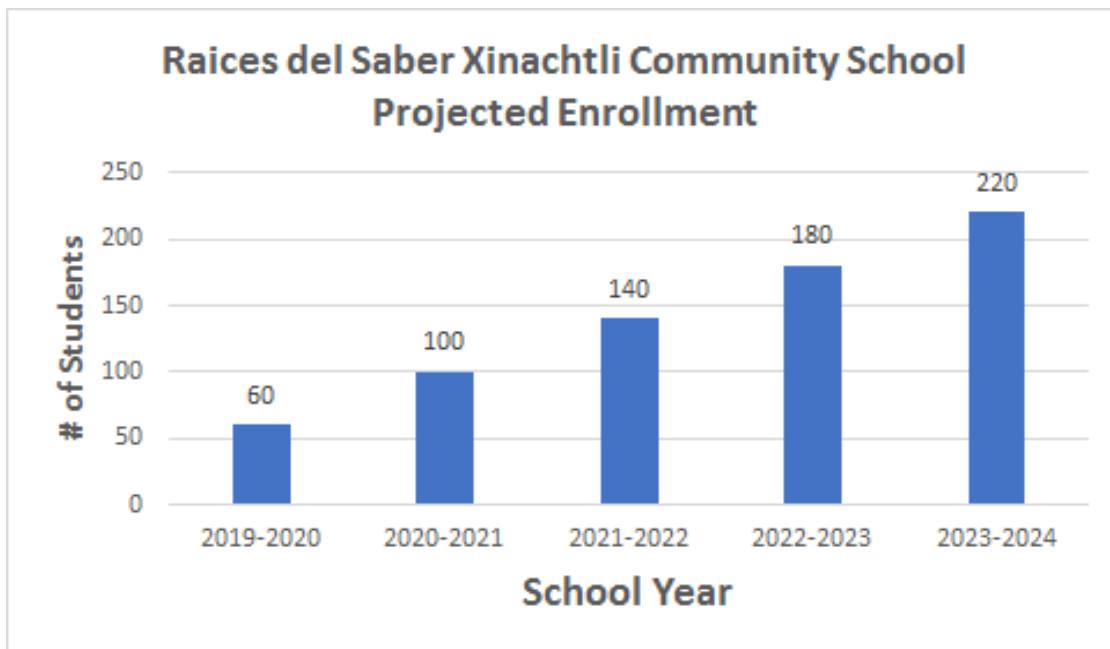
Science concepts will be augmented and enriched through hands-on activities such as on-site gardening. Students will identify and use spaces within the facility to create indoor or outdoor model gardens with wood or plastic bins that can utilize existing sunlight and be watered easily without damaging the structure.

2.2 Proposed Enrollment

2.2.1 Describe phasing enrollment, particularly if you plan on implementing enrollment incrementally until you reach your capacity.

□ Provide a graph of projected enrollment by year.

We plan to open with 60 students in grades K-1 in 2019 and then grow one grade per year until we are fully realized at K through 5th grades. Our total enrollment cap by 2023 will be 220 students.



- Identify by grade level, the five-year post occupancy projection of attendance to be accommodated by any proposed facility

Year	Grades						TOTAL # students	# classrooms: teachers + aides
	K	1st	2 nd	3rd	4th	5th		
2019-2020	40	20					60	20:1 for K +1 EA 20:1 for 1 total 3 teachers
2020-2021	40	40	20				100	20:1 for K +1 EA 20:1 for 1 total 5 teachers
2021-2022	40	40	40	20			140	20:1 for K +1 EA 20:1 for 1 total 7 teachers
2022-2023	40	40	40	40	20		180	20:1 for K +1 EA 20:1 for 1 total 9 teachers
2022-2023	40	40	40	40	40	20	220	20:1 for K +1 EA 20:1 for 1 total 11 teachers

2.2.2 Classroom loading policy

- Identify anticipated class loading policy (student teacher ratio)

We anticipate using a combination of licensed educators, language teachers, special educators, and educational assistants to meet student needs. By only considering the classroom teachers alone, we will have a 20:1 student-teacher ratio in each classroom. In Kindergarten classrooms with an aide, the ratio of students-adults is 20:2.

March 15, 2018

2.2.3 Classroom and space needs.

- Identify anticipated classroom needs, including number of classrooms to accommodate the projected enrollment. Provide supporting analysis. NSF required in total for classrooms, 50 SF per K student and 32 SF per 1-6 student.

Year	Number of Students	Min. Number of Classrooms @ 20 students per classroom load capacity (2-K) (2-1) (2-2) (2-3) (2-4) (1-5)	NSF required in total for classrooms, 50 SF per K student and 32 SF per 1-5 student, or 50 sq. ft. K - 32 sq. ft. 1-6
2019-2020	60	3 (2-K) (1-1st)	2,650
2020-2021	100	5 (2-K) (2-1st) (1-2nd)	3,950
2021-2022	140	7 (2-K) (2-1st) (2-2nd) (1-3rd)	5,250
2022-2023	180	9 (2-K) (2-1st) (2-2nd) (2-3rd) (1-4th)	6,550
2023-2024	220	11 (2-k) (2-1st) (2-2nd) (2-3rd) (2-4th) (1-5th)	7,850
Full Capacity	220 students	11 classrooms	7,850 Total SF for classrooms

The classroom needs are based on keeping the average students per teacher per classroom ratio below or equal to 20:1 while providing classroom spaces large enough to accommodate K-20 students and 1-5 20 students at a time to allow for flexible groupings. We assumed a need of 50 SF average per K student and 32 SF per 1-5 student. Therefore, each K classroom needed at least 1,000 SF and 1-5 classroom needed at least 650 SF of space each.

- Itemize the quantity and sizes of other spaces required to accommodate the instructional program

Room Name	NSF
Central multi-use space	~ 1,000 sq. ft.
Open-concept collaborative office space for administrators, business manager, etc.	~ 500 sq. ft.
Library/Media Center	~ 500 sq. ft.
Family meeting room / restorative justice talking circle space	~ 250 sq. ft.
Entry-way with parent workspace	~ 200 sq. ft.
Faculty work space	~ 500 sq. ft.
Storage in core classrooms	~ 200 sq. ft. (2/student)

NSF required in total for 11 Classrooms	~ 7,850 sq. ft. (1,000 sq. ft./K 650/1-5 sq. ft. per classroom)
TOTAL NSF need	11,000 N sq. ft.

- **Identify spaces for which you are seeking a waiver of adequacy standards (see Charter and alternative variance from NMAS at: http://nmpsfa.org/pdf/MasterPlan/Charters/CharterAlternativeSch_Variance_09-05-08.pdf)**

2.3 Site and Facilities

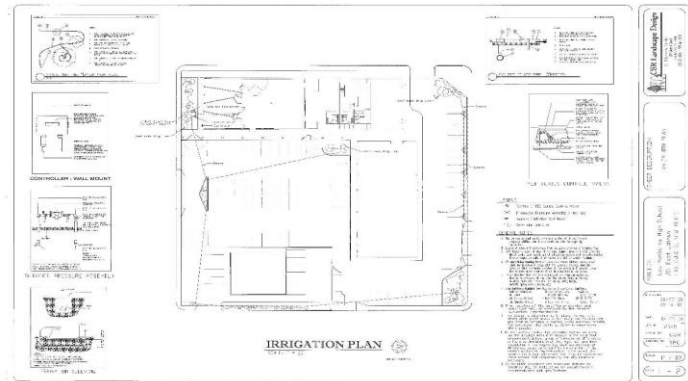
2.3.1 Location/site

- **Include Map(s) which identify the location of any existing or proposed facilities (If applicable)**

(See complete document in attached Appendix)

- **Provide a description of sites and facilities, existing or proposed (If applicable)**

201 E. Lohman - A privately owned facility that formerly hosted a public charter high school. It is an empty building, which has enough space. Total allowable floor area of 9,500 sq. ft. to include an indoor Playground, and Gym/multipurpose room.



- **Discuss reasons for desired locations, site, or area.**

Option 1. The above described location at 201 E. Lohman complies with all requirements for an appropriate space to establish our future school.

Option 2. Myrna’s Children’s Village. Having the school at the Myrna’s location at NMSU would be our first step towards developing a partnership with the university.

2.3.2 Facility evaluation (If applicable)

- **Provide a summary of the facility condition evaluation (FAD Executive Summary Report)**
 - **Has PSFA evaluated the proposed facility for code and adequacy? If so, summarize PSFA/Code analysis of any existing facilities that are proposed for future use and include in this section.**

On April 3, 2017, the Public Schools Facility Authority (PSFA) performed an assessment of the facility at 201 E. Lohman, Las Cruces, NM in order to determine if this facility meets statewide adequacy standards for charter schools pursuant to 22-20-1 NMSA 1978. In accordance with this statute, PSFA shall grant approval if (1) the facility meets applicable provisions of the Statewide Adequacy Standards pursuant to the Public School Capital Outlay Act, or if the building can be brought into compliance with those standards within a reasonable time and at a reasonable cost and that the money and resources to do so are available to the requestor; and (2) the subject facility garners a weighted New Mexico Condition Index (wNMCI) score that is at least equal to the average score for all New Mexico public school facilities for the year in which the request is made. A wNMCI score was generated for this facility as a result of this assessment. The resulting score is 5.61% which is better (lower is better) than the average for all statewide schools which is 16.79%. Based upon the above information and information collected during the site assessment, PSFA is pleased to report facility located at 201 E. Lohman the meets the adequacy standards for 220 K-5th grade students.

2.4 Facility Maintenance (if applicable)

2.4.1 Identify maintenance projects in the facility that may turn into capital projects, the estimated time frame and anticipated financial resources available

We plan to work with PSFA on developing a preventative maintenance plan.

3. PROPOSED FACILITY REQUIREMENTS (Ed Spec)

3.1 Facility Goals and Concepts

3.1.1 What are the goals to be met by your school facility?

We envision a school where students, staff and family feel free to perform their activities, and feel welcome. A place with spaces dedicated to host community gatherings and cultural celebrations.

- **Outline Plan for being in a public building in compliance with HB-283**

□ **Charter schools are waived for other spaces if you have alternative methods, however, we would like to know how the school will deliver the following:**

- **How does the school intend to deliver art education? Do you need a separate classroom, or will you deliver this education in the classroom?**

Art education will be delivered in the classroom.

- **How does the school intend to deliver music education? Do you need a separate classroom, or will you deliver this education in the classroom?**

Music education will be delivered in the classroom.

- **What will the school do for library/media center?**

Our goal is to create a space with 20 computers with internet access for whole class use, a read to area for teachers, guests, and community volunteers, and a modest collection of books for each grade level.

- **How does the school intend to deliver computer and/or technology aided instruction?**

Our goal is to have at least two computers in each classroom and 20 computers with internet access in the library/media center. Each teacher will have access to a projection system on a whiteboard.

- **How does the school intend to deliver food service including student dining and food preparation?**

The school will contract with an authorized food provider by the state to deliver prepared meals for breakfast and lunch.

- **Will the 1,000 SF multi-use space serve as a cafeteria and/or do you have the need for a warming or full kitchen?**

The school will contract with an authorized food provider by the state. The school will not engage in cooking or warming meals. Meals will be served and consumed in our 1000 sq. ft. multi-use area and/or each classroom as is required by New Mexico and Federal Guidelines (<https://www.fns.usda.gov/school-meals/school-meals-contacts>) appropriate scheduling will be coordinated as to not conflict with other events.

□ **If the school is not in a public building, outline plan for compliance with Section 22-8B- 4 NMSA 1978**

The facility will meet statewide adequacy standards. The owner of the facility will maintain these standards at no additional costs to the charter or to the state. There are no public buildings available as we have reached out to all public entities including Las Cruces Public Schools seeking facilities with no success.

□ If the school is not in a public building, outline plan for compliance with HB-33

The facility will meet statewide adequacy standards. The owner of the facility will maintain these standards at no additional costs to the charter or to the state. There are no public buildings available as we have reached out to all public entities including Las Cruces Public Schools seeking facilities with no success.

3.1.2 Concepts

□ Identify and describe major facility concepts including safety, security, sustainability, flexibility, community use, utilities, and any other issues or special considerations that impact space requirements and/or costs.

Ideally the school would be designed with the following concepts in mind:

- A multi-use facilities and family meeting areas.
- Open space in a multi-purpose room model that allows community gatherings and cultural activities.
- A Library/Media Center with a read area for teachers, guests, and community volunteers, and a modest collection of books for each grade level, with internet access and ideally at least 20 computers in place.
- Spaces where students and instructors will build permaculture gardens

4. CAPITAL PLAN (if applicable) - a short range plan which identifies maintenance, capital projects, or equipment purchases and includes financing options)

NA

5. MASTER PLAN SUPPORT MATERIAL

5.1 Sites and Facilities Data Table (if applicable)

□ Provide a table summarizing characteristics of site and facilities

Name of facility

Raíces Del Saber Community School

State identification number	N/A
Physical address	201 E. Lohman, Las Cruces, NM
Date of opening	August 2019
Dates of major additions and renovations 5 1/24/2017	Jan- May 2019
Facility Condition Index (FCI) and N.M. Facility Condition Index (NMCI), if available	5.61%
Site owned or leased	Leased
Total building area gross sq./ ft.	10,500 SF
Site acreage	1.78 acres
Total number of permanent general classrooms	11

March 15, 2018

Total number of permanent specialty classrooms	0
Total number of portable classrooms	0
Total number of classrooms	11
Percentage of portable classrooms compared to total number of permanent classrooms	0
Total enrollment current year (40th day count), if available (may not be available for a newly chartered school)	N/A
Number of gross sq. ft per student per school facility	50 SF per K student and 32 SF per 1-5 student

5.2 Site Plan (if applicable) NA

- Scaled school site plan

5.3 Floor Plan (if applicable) NA

- Scaled school floor plan(s) with rooms numbers to match inventory
- FAD forms updated

5.4 Detailed Space and Room Requirements (EdSpec) if applicable

5.4.1 Technology and communications criteria

- Network access should be available in each classroom, workspace, and faculty office or shared workspace.
- Wireless internet should be available throughout the facility.
- Laptops to support instruction activities will be portable and available in carts, two per classroom and one per teacher
- Chromebooks portable and available in carts 3 sets of 20.
- Phones and intercoms should be available in each classroom and office or minimum in critical areas where it is vital having access to communication.
- A high-volume copier and printer will be leased and available for staff use centrally.
- 1 screen in each of the classrooms including protection system on a whiteboard (ideally for first year of operations)

- Sound system throughout critical areas for public school announcements

5.4.2 Power criteria

- There should be sufficient outlets in each classroom for laptop use and teacher presentation equipment (ie projectors and video cameras).

5.4.3 Lighting and daylighting criteria

- A light level of at least 50-foot candles is required in each classroom, measured at a work surface located in the approximate center of the classroom.

5.4.4 Classroom acoustics criteria

- The sound level in each classroom shall be a of one-hour, A-weighted Noise Criteria of less than 55 decibels as measured on a work surface in the approximate center of the room.

5.4.5 Furnishing and equipment criteria

- All classrooms shall have student work surfaces to accommodate up to 20 students. Flexible work settings are a priority. We will purchase rectangular and semi-circular tables that can move around the classroom.

5.4.6 Criteria sheets

N/A

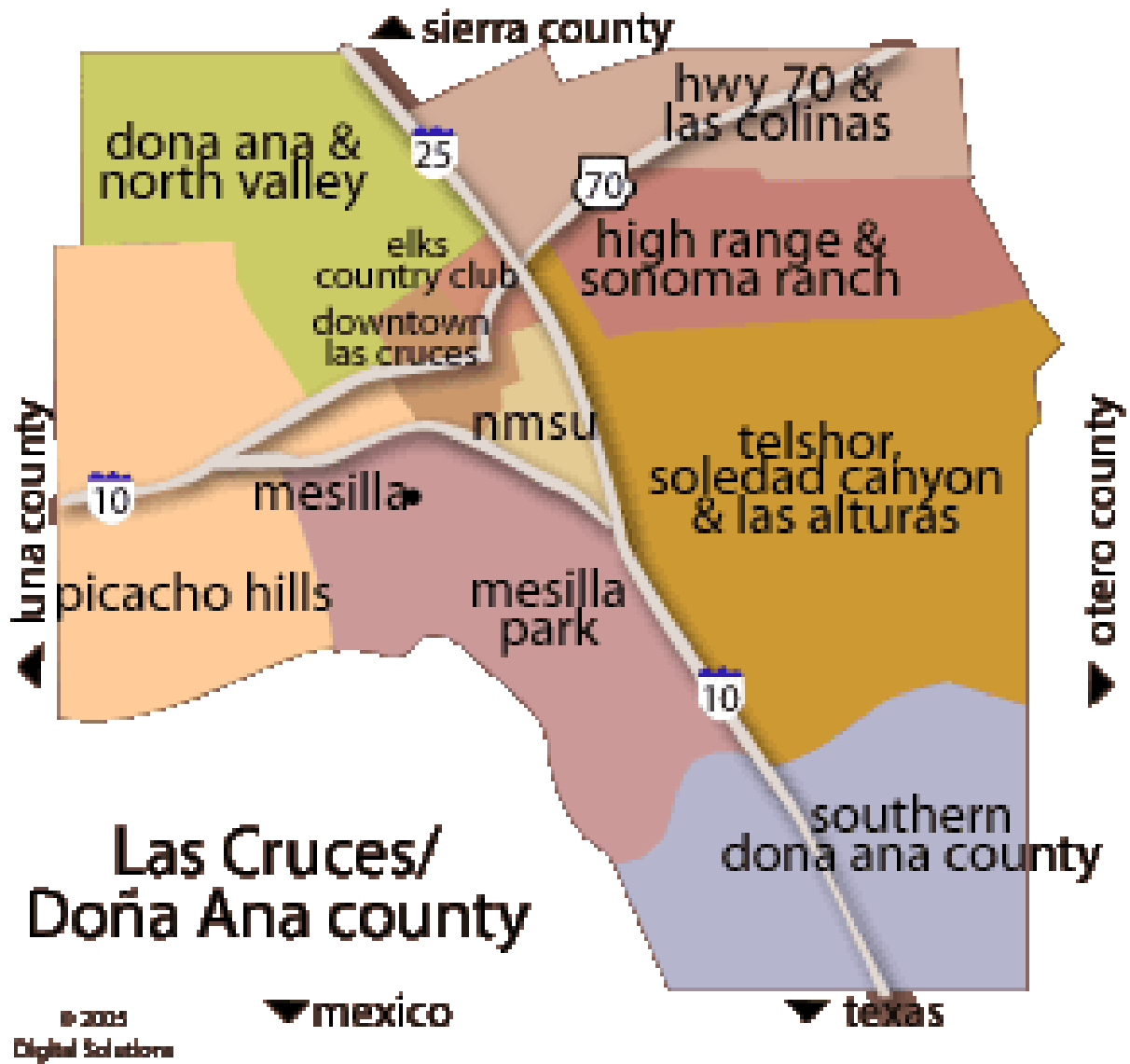
5.5 Submission and Review Process

5.5.1 Final hard copy placed in a three-ring binder to PSFA offices or Electronic copy emailed to PSFA (PDF file format preferred) with contact information for the person with the authority to answer questions.

5.5.2 Submit the FMP/Ed Specs 60 days prior to your PEC application deadline.

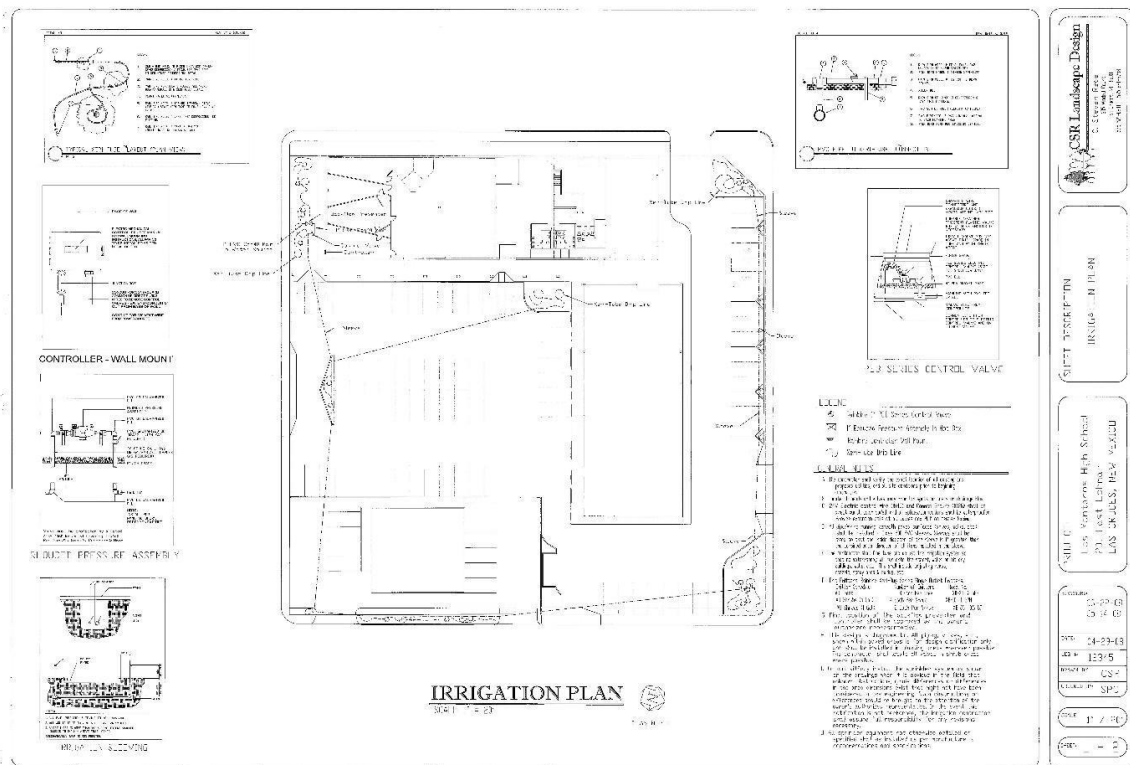
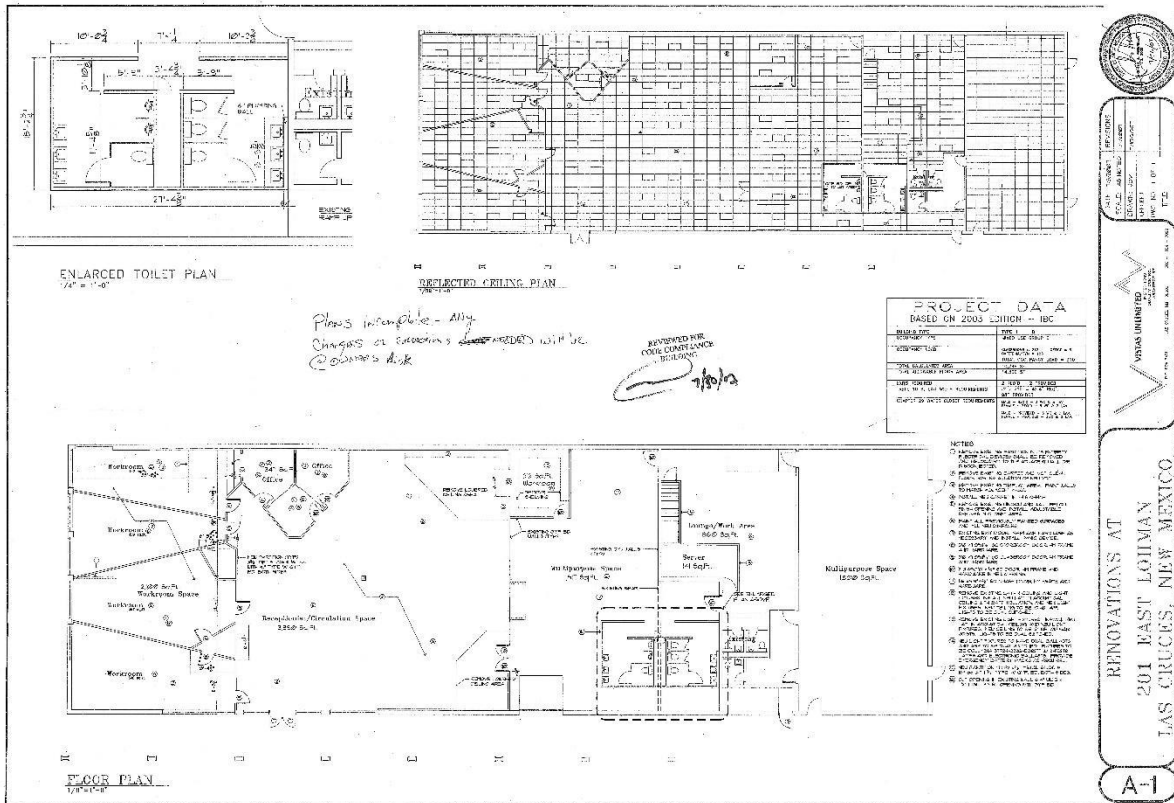
5.5.3 PSFA will review the document and provide a response two weeks receipts of your document. We will respond with approval or with additional questions/request for revisions.

5.5.4 Once PSFA is satisfied with answers to questions or revisions, PSFA will issue an approval letter. PEC requires that you include both your plan and approval letter with your application.



Las Cruces metropolitan area Map.

Appendix B

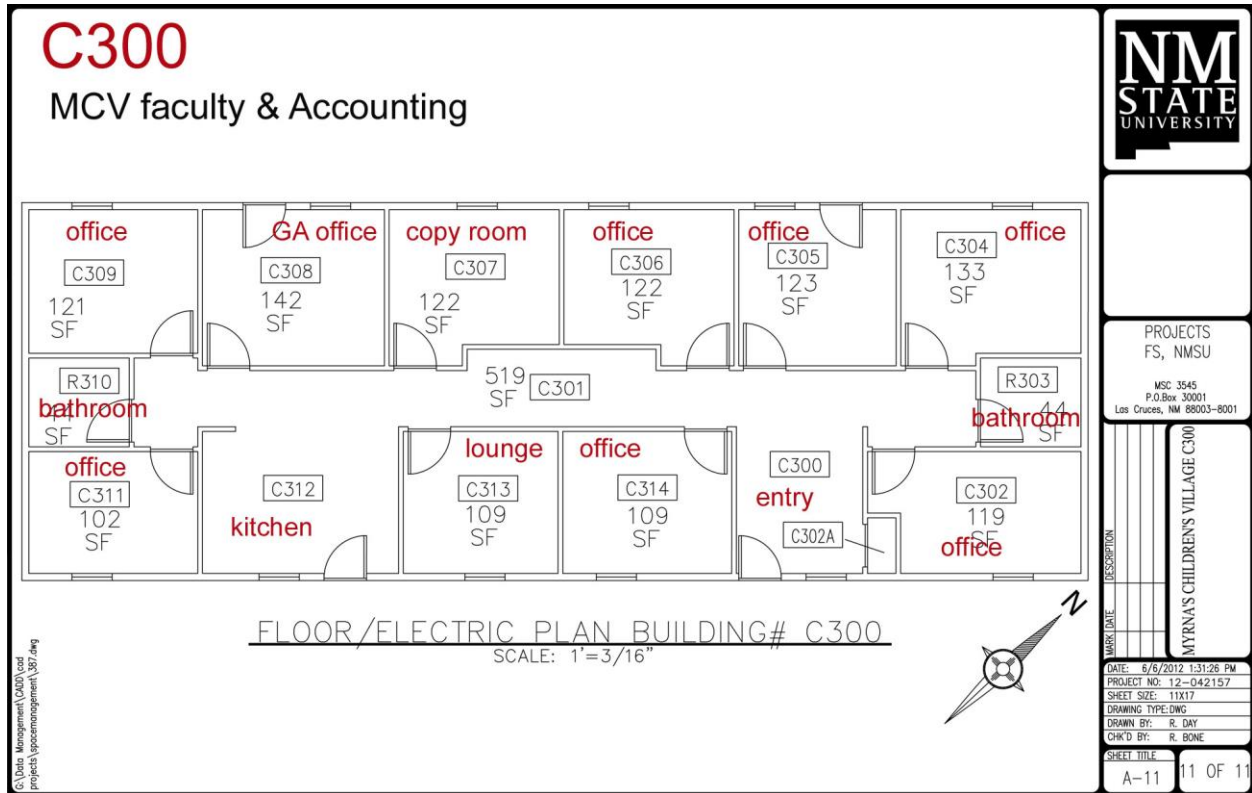


Appendix C, 201 E. Lohman facility image.



March 15, 2018

Appendix D. Myrna's Children's Village Facility



Available Units to be transformed into E-occupancy

March 15, 2018



March 15, 2018

Appendix E.**Written statement of non-existing public facility from Dona Ana County Government.**

----- Forwarded message -----

From: Armando Cordero <armandoc@donaanacounty.org>
Date: Mon, Mar 6, 2017 at 7:32 AM
Subject: RE: Requesting statement of non existing public available facility for school purpose
To: Lucia Carmona <luciavcarmona@gmail.com>

Ms. Carmona,
Dona Ana County does not have an empty building available for the Charter School.
It great to know that you are working on this project , I hope you can locate a building to help the kids countywide.

Armando Cordero
Facilities & Parks Manager
Doña Ana County
845 N. Motel Blvd.
Las Cruces, NM 88007
Phone: [575.525.6182](tel:575.525.6182)
Cell: [575.571.2153](tel:575.571.2153)
Fax: [575.525.6191](tel:575.525.6191)

From: Lucia Carmona [mailto:luciavcarmona@gmail.com]
Sent: Thursday, March 02, 2017 8:56 PM
To: Armando Cordero
Subject: Requesting statement of non existing public available facility for school purpose

Mr. Cordero.
Thank you for your assistance.
I am looking forward to your written statement of a non-existing empty public facility for a Charter School purpose.

Thank you very much.
Lucia

--

Lucía Verónica Carmona
NACA Inspired Schools Network - Fellow

1000 Indian Schools Rd. NW
Albuquerque, NM 87104
<http://www.nacainspiredschoolsnetwork.org/>

March 15, 2018

Appendix F.**Written statement of non-existing public facility from City of Las Cruces.**

April 19, 2017

Raíces del Saber Community School
In care of Lucia Veronica Carmona
LuciaVCarmona@gmail.com
Las Cruces, NM 88005

RE: Request for City-owned Space the School Could Use

Dear Ms. Carmona,

Recently you asked the City of Las Cruces whether there is any space that the proposed new Charter School would be able to use next year. We let you know where the only potentially available space was located. My understanding is that you or some of the staff looked at the space and determined that it would not be big enough for the school.

Please know that as of now there is no other available space. Should something become available, we will make that known to you, but I do not expect anything large enough to become available.

Thank you for your interest and best wishes for a successful Charter School.

Sincerely,

A handwritten signature in black ink, appearing to read "Stuart Ed", written over a light blue circular stamp.

Stuart Ed
City Manager



ADMINISTRATION DEPARTMENT

AN EQUAL OPPORTUNITY EMPLOYER

P.O. BOX 20000 . LAS CRUCES . NEW MEXICO . 88004-9002 | 575.541.2000

March 15, 2018

Appendix G.**Request a written statement of Non-existing public facilities to Las Cruces Public Schools**

To: gjacquez

Mr. Gabe Jacquez,

My name is Lucia Carmona.

I am part of a team that is applying to open a Charter School K-5 through the State in Las Cruces area. In order to move forward to identify other private facilities, We are requesting a written statement of NON- EXISTING available public space within The Las Cruces Public Schools.

Ms. Erlinda Martinez asked me to bring to your attention this request.

I will be waiting for your response. Please let me know if you have any questions.

Thank you in advance for your assistance.

The statement could address to my attention Lucia V Carmona
1565 5th Street
Las Cruces, NM 88005 luciavcarmona@gmail.com 575-571-2177
Project Coordinator: Raices Del Saber Community School

Gabriel Jacquez <gjacquez@lcps.k12.nm.us>

Hello Ms. Carmona,

Thank you for your request for space. At this time, our district does not have the facility space you are requesting. Please continue to check back in the future and I will also contact you if we happen to have availability open.

Please let me know if you need any further information.

Have a great day.

Gabe

Gabe Jacquez,
Associate Superintendent for Operations
Las Cruces Public Schools
575-527-5981

March 15, 2018

Xinachtli Enrichment School Calendar (Integrating Social Studies, Culture, and Science)

Aug, 2018 / Sept, 2019

Month	Day	Description	Interdisciplinary Themes Social Studies This day represents History, Culture and Astronomy.	Activities
August	8/13	<p>Tlaolli Teocintli (Anniversary of the Era of Corn)</p> <p>August 13, 3117 DC, is recognized by Nahuatl and Maya as the beginning of their agricultural based civilizations in which corn became the principal life giving plant. The date was chosen because it coincided with the Perseids meteor shower. The falling meteorites represent the seeds of corn.</p>	<p>Science:</p> <ul style="list-style-type: none"> - astronomy (meteor, meteorites, comets) <p>Social Studies:</p> <ul style="list-style-type: none"> - oral history - the importance of corn today <p>Culture:</p> <ul style="list-style-type: none"> - the role of corn in Mesoamerican social development 	<ul style="list-style-type: none"> - Explain this event during the community Tlahtocan * and announce it school wide. Send information home about the date and encourage parents and Children to Watch the Meteor Shower at night. - As part of Science class: briefly discuss the nature of the meteor shower and the difference between meteor, meteorites and comets. Use the internet to watch a video of a meteor shower. - Have the children investigate and report the use of corn products in their home.
September	9/23 (actual day of activities is Monday the 24 th)	<p>Pixcayan (Fall Equinox)</p> <p>Besides the beginning of Autumn, this date marks the beginning of a 13-day astronomical cycle in the Aztec Calendar, ending with the <i>equihelion</i> point in which the earth is the same distance from the Sun as it was 13 days after the Spring equinox.</p>	<p>Science:</p> <ul style="list-style-type: none"> - astronomy (the seasons) <p>Social Studies:</p> <ul style="list-style-type: none"> - seasons as social events. - Keep track of the 13 days during calendar time. <p>Culture:</p> <ul style="list-style-type: none"> - the Aztec Calendar 	<ul style="list-style-type: none"> - In the Tlahtocan, discuss the day and demonstrate how this cycle is deciphered in the Aztec Calendar. - As part of Science class, discuss the nature of earth's orbit and tilt. - As part of Social Studies class, discuss the role of - Fall in society.

<p>October/ Nov</p>	<p>10/31 11/1 11/2</p>	<p><i>Xochimiqueh Micailhuitl</i> (Flowering and Honoring the Ancestors)</p> <p>Known as Day of the Dead in Mexico. October 31, the departed are named and remembered by each family; on November 1st, the departed children are honored; and November 2nd, the departed of adults are honored.</p>	<p>Science:</p> <ul style="list-style-type: none"> - the life cycle <p>Social Studies:</p> <ul style="list-style-type: none"> - this festival originated in Celtic Europe and its elements arrived with English and Spanish colonists of the Americas. Then blended in Mexico with the native festival. - Day of the Death and Halloween. <p>Culture:</p> <ul style="list-style-type: none"> - death as a celebration not just a tragedy. <p>Art:</p> <ul style="list-style-type: none"> - altars and masks. 	<ul style="list-style-type: none"> - In the <i>Tlahtocan</i>, dialogue about this festival, specially its relationship to “Ten is Death” in the metaphorical salute. - For reading: use the book “The spirit of tío Fernando/El espíritu del tío Fernando” as the main reader for that week. - As part of Language Arts: comparison and contrast of Halloween and Day of the Death (discussion, charts, and/or essays) - As an Art project: the students will create Day of the Death masks and other objects to honor the ancestors. - There will be a school wide honoring and remembering the ancestors through the creation of a school wide Day of the Dead Altar and a gathering with families on the last day (November 2nd)
<p>December</p>	<p>12</p>	<p><i>Ilhuichicnahui Huitzilopochtli</i> (Nine Day Count to the Winter Solstice)</p> <p>This day marks when the constellation Lacerta “touches” the constellation Cygnus, signaling the arrival of the Winter’s Solstice Sun (Huitzilopochtli) in nine days.</p>	<p>Science:</p> <ul style="list-style-type: none"> - Astronomy and nature of the seasons <p>Social Studies:</p> <ul style="list-style-type: none"> - The seasons <p>Culture:</p> <ul style="list-style-type: none"> - The significance of Huitzilopochtli 	<ul style="list-style-type: none"> - In the <i>Tlahtocan</i>, dialogue about the two constellations, the Winter Sun, and “One is the Sun” in the metaphoric salute. - As part of Science class: identify Lacerta and Cygnus constellations. Discuss the tilt and orbit of the earth that makes Winter. - As part of Language Arts: explore the legend of Huitzilopochtli. - As part of calendar time, keep track of the nine days

<p>January</p>	<p>7 (actual astronomical event is on the 3rd)</p>	<p>Tonal Tonantzin (Earth is at its closest distance to the Sun)</p> <p>This is the end of a 13-day astronomical cycle that begins after the Winter Solstice, known as the <i>perihelion</i>.</p>	<p>Science:</p> <ul style="list-style-type: none"> - Astronomy (earth’s tilt and orbit) <p>Social Studies:</p> <ul style="list-style-type: none"> - The seasons <p>Culture:</p> <ul style="list-style-type: none"> - Aztec Calendar 	<ul style="list-style-type: none"> - In the <i>Tlahtocan</i>, dialogue about this day and how its represented in the Aztec Calendar. - As part of Science class: explore the question “Why is it Winter during the time that the Earth is closets to the Sun?” Discuss the difference between earth’s tilt and earth’s orbit.
<p>February</p>	<p>4 (actual historical day is February 2nd)</p>	<p>Treaty of Guadalupe Hidalgo Day</p> <p>On February 2, 1848 half of Mexico’s territory became part of the United States.</p>	<p>Social Studies:</p> <ul style="list-style-type: none"> - U. S.-Mexican War of 1846. - War vs Peace <p>Culture:</p> <ul style="list-style-type: none"> - This day marks the beginning of a Mexican-American identity. 	<ul style="list-style-type: none"> - In the <i>Tlahtocan</i>, students will share what Mexico or being of Mexican ancestry means to them. Dialogue about on the root meaning of the word Mexican (<i>Mexicayotl</i>). - As part of Social Studies: learn about the U.S. Mexican War of 1846 through 1848. And, identify in a Map the territory Mexico lost to the United States. - Discuss the meaning of war and peace. - As part of Science class: students will plant flower seeds in individual pots to be kept in their classroom. Flowers will be cultivated as symbols of peace between Mexico and the U.S. and people around the world.
<p>March</p>	<p>11</p>	<p>Yancuik Xihuitl (Aztec New Year)</p> <p>There are several interpretations of when the New Year begins in the Aztec Calendar. We are using March 11 or 12. The day depends on the symbol of that year (<i>Tecpatl begins at sunset, Cali begins at midnight, Tochtli begins at sunrise, and Acatl begins at</i></p>	<p>Science:</p> <ul style="list-style-type: none"> - Astronomy (Earth’s orbit) - Use and avoidance of a leap year. <p>Social Studies:</p> <ul style="list-style-type: none"> - New Year celebrations and dates around the world. 	<ul style="list-style-type: none"> - School wide interdisciplinary celebration: the students and parents will attend a celebration of the Aztec New Year. Throughout the school year, each class will choose a project that contributes to this celebration and show case on that day (presenting a lesson on how the Aztec Calendar works, perform the changing of the year drama, Aztec dance, a play illustrating one of the Mesoamerican Myths, musical performance with indigenous instruments, and signing in Nahuatl). - Students and parents will plant corn in the school garden.

		noon). This is to avoid having a leap year.	<p>Math:</p> <ul style="list-style-type: none"> - Year-round use of base 20 system to keep track of time in the Aztec Calendar. <p>Culture:</p> <ul style="list-style-type: none"> - The Aztec Calendar <p>Art:</p> <ul style="list-style-type: none"> - Celebratory symbols. 	
March	20	<p>Xoxopan (Spring Equinox)</p> <p>This day marks the beginning of a 13-day cycle that ends with the equihelion. Earth is the same distance to the Sun as it was 13 days after the Fall Equinox.</p>	<p>Science:</p> <ul style="list-style-type: none"> - astronomy (the seasons) <p>Social Studies:</p> <ul style="list-style-type: none"> - seasons as social events. - Keep track of the 13 days during calendar time. <p>Culture:</p> <ul style="list-style-type: none"> - the Aztec Calendar 	<ul style="list-style-type: none"> - In the Tlahtocan, discuss the day and demonstrate how this cycle is deciphered in the Aztec Calendar. - As part of Science class: discuss the nature of earth’s orbit and tilt. - As part of Science class: students will add beans and squash to the corn school garden and take their classroom flowers home. - As part of Social Studies class, discuss the role of Spring in society.
April	19 (actual day is the 22 nd)	<p>Earth Day (Ilhuitl Tonantzin Tlalli)</p> <p>This is an international day focused on caring for the Earth’s ecology.</p>	<p>Science:</p> <ul style="list-style-type: none"> - Ecology <p>Social Studies:</p> <ul style="list-style-type: none"> - Use and abuse of natural resources - Alternative energy technologies (solar, wind, hydropower) <p>Culture:</p> <ul style="list-style-type: none"> - Earth as Mother 	<ul style="list-style-type: none"> - In the Tlahtocan, dialogue about Mesoamerican reference to Earth as Mother (<i>Tonantzin</i>-our beloved Mother: <i>Tlalli</i>-Earth). Relate dialogue to “Two is the Earth” from the metaphoric salute. - As part of Science class: investigate and report how human activity has changed the cycles of the Earth. - As part of Social Studies class: investigate and report the origin of Earth Day. - Organize a school wide field trip to an area that allows exploration and investigation of local ecology.

<p>May</p>	<p>6 (the actual day is the 5th)</p>	<p>Cinco de Mayo (The Battle of Puebla, Mexico 1862)</p> <p>This day marks the victorious battle against the French Empire in Puebla, Mexico in 1862. It is an important day to both the United States and Mexico. Ignacio Zaragoza, the General who led the battle was a Texan, born in the town of Goliad. This Mexican victory helped Abraham Lincoln continue the war to maintain the Union. The French efforts to use Mexico as a base to aid the Southern Confederacy against the North were greatly diminished.</p>	<p>Social Studies:</p> <ul style="list-style-type: none"> - The U.S. Civil War - French occupation of Mexico <p>Culture:</p> <ul style="list-style-type: none"> - Further development of a Mexican-American Identity <p>Language Arts:</p> <ul style="list-style-type: none"> - Biographies of: Ignacio Zaragoza, Benito Juarez, and Abraham Lincoln. 	<ul style="list-style-type: none"> - In the <i>Tlahtocan</i>, tell the story of the battle of Cinco de Mayo. - As part of Social Studies class: explore, investigate, and report how the U.S. Civil War and French occupation of Mexico are related. Use the Internet to find the correspondence between presidents Benito Juarez and Abraham Lincoln during that time. - As part of Language Arts class: students will create a presentation or write an essay about Ignacio Zaragoza, the Battle of Cinco de Mayo, or comparing Benito Juarez and Abraham Lincoln. - As an Art project: students will color and paint portraits of Ignacio Zaragoza, Benito Juarez, and Abraham Lincoln.
<p>May</p>	<p>20 (actual day of the Solar Zenith over Tula varies between 20 and 21)</p>	<p>Toltecayotl (Beginning of the Toltec Civilization)</p> <p>On May 843 A, the founder of the Toltec Civilization, <i>Ce-Acatl Topiltzin Quetzalcoatl</i> was born in Amatlan, México. Twenty-six years later on the Solar Zenith over Tula, Mexico he founded the Toltec Confederation. Capital cities in Mesoamerica were founded during Solar Zenith days.</p>	<p>Science:</p> <ul style="list-style-type: none"> - Astronomy (Solar Zeniths) - The Tropics and Equator - Earth's tilt - Venus <p>Social Studies:</p> <ul style="list-style-type: none"> - Symbolism of the Solar Zenith in different cultures. <p>Culture:</p> <ul style="list-style-type: none"> - Our Toltec and Aztec Heritage - The Aztec Calendar 	<ul style="list-style-type: none"> - In the <i>Tlahtocan</i>, students will listen to and dialogue about the Myth of Quetzalcoatl. - As part of Social Studies: students will investigate and report on the founding of Mexico City and Tula. Students will learn about the astronomical alignment that unites <i>Quetzalcoatl</i> (Venus as a Morning Star) and <i>Tezcatlipoca</i> (Venus as the Evening Star) and its place in the Aztec Calendar - As an Art project: students will create and color their <i>Quetzalcoatl-Tezcatlipoca</i> headdress whose image is taken from the Aztec Calendar.

* **The Tlahtocan:** All grade levels including instructors, will create a community talking circle that provides a space where students will feel safe and gain confidence in expressing themselves.



new mexico **early childhood development** partnership

New Mexico Public Education Commission
Jerry Apodaca Education Building
300 Don Gaspar Ave.
Santa Fe, NM 87501

Dear Public Education Commission:

The New Mexico Early Childhood Development Partnership would like to extend our support of the Raices del Saber Xinachtli Community School. With over 76% of our state's student population coming from linguistically and culturally diverse backgrounds, it is imperative that educational leaders support the type of culturally and linguistically responsive programming that this school promises to offer. Five independent meta-analysis come to the same essential conclusion, that high quality dual language education is the only program that fully closes the academic achievement gap between English learners and their native-English-speaking peers. Unfortunately, out of some 900 public schools in New Mexico, only approximately 115 offer dual language programming, and the quality of these programs varies across the state. Raices del Saber Xinachtli Community School offers a tremendous opportunity to fill some of that gap for students in southern New Mexico.

While students in Dona Ana County possess just as much potential as their peers across the country, the county also struggles with one of the lowest annual family incomes in the country. As a result, students show up to the school door with a litany of unmet physical and socio-emotional needs that interfere with their learning. Raices del Saber Xinachtli Community School proposes to offer a community school approach with the types of services for students and families that have been proven to mitigate the impact of poverty on student achievement.

The New Mexico Early Childhood Development Partnership is committed to ensuring that every New Mexican child has access to the educational resources they need to ensure success, and we are supportive of the efforts of Raices del Saber Xinachtli Community School to that end.

Sincerely,

A handwritten signature in blue ink, appearing to read 'Ed Tabet-Cubero', written over a light blue horizontal line.

Edward Tabet-Cubero
Executive Vice President



College of Education

Office of the Dean
MSC 3AC
New Mexico State University
P.O. Box 30001
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575-646-2498, Fax: 575-646-6032

New Mexico Public Education
Commission Jerry Apodaca Education
Building
300 Don Gaspar Avenue Santa Fe. NM 87501

May 22, 2018

Attn: Chair, Patricia Gipson and Commissioners,

I write this letter in support of the Raices del Saber Xinachtli Community School. This school is a dual language, experiential learning community school that will utilize culturally responsive pedagogy and curriculum. The school will focus on Mesoamerican heritage as it prepares K-5 students to enter middle school.

The Xinachtli Community School is an innovative model that is timely and very much needed in the region. What separates this school from others is the innovative pedagogy and curriculum. Specifically, it advances identity formation as a foundational component in the mission, learning, and culture of the school. Research has indicated that identity formation helps improve overall academic outcomes for students, particularly students of color. This school presents the opportunity to have identity formation at the forefront of learning that will advance developmentally appropriate and culturally responsive instruction.

This Community School goes beyond the standard mission of a typical school by serving as a hub for integrating local community resources and promoting civic engagement among families. Research has demonstrated that community schools have a significant impact on improving the overall well-being of children and families.

It is for these reasons that I support the creation of this school and welcome the opportunity for the school to collaborate with New Mexico State University (NMSU), College of Education. I look forward to developing collaborative efforts between NMSU College of Education and this new educational approach found in the Xinachtli Community School.

Sincerely,

A handwritten signature in blue ink that reads 'D. Pope-Davis'.

Don Pope-Davis, Ph.D.

Dean



College of Education
Department of Curriculum and Instruction
P.O. Box 30001 – MSC 3CUR
Las Cruces, NM 88003-8001
575-646-4820

New Mexico Public Education Commission
Jerry Apodaca Education Building
300 Don Gaspar Ave,
Santa Fe, NM 87501

May 29, 2018

Attn: Chair Patricia Gipson

I am delighted to write a letter of support for this exciting new elementary school in Las Cruces called the Raices del Saber Xinachti Community School. As the J. Paul Taylor Endowed Professor of Early Childhood Education in the College of Education, I envision this experiential learning program to be ground-breaking, progressive, and informative for the surrounding community. It will support children and families with culturally-relevant teaching and learning opportunities.

I expect our NMSU teacher candidates to participate at the school to learn more about the importance of curriculum that emerges from historical context and is connected to the rich Mesoamerican heritage language and culture. It is hoped that our college students will increase their day-to-day responsiveness to the children, understanding that each child's developmental trajectory is deeply rooted in cultural context, including language spoken at home, geographic histories, and social class. As many of us believe, it is of utmost importance to nurture a future educator's sense of identity as a cultural being as well as build the necessary teaching skills and dispositions to work with all families.

In addition to the preparation of future teachers, I look forward to providing our over 150 families at the NMSU Myrna's Children's Village lab school an alternative to our current public schools as they look for K-5th schooling. We serve a majority Latina/o families, many of whom would like to build on the positive experiences their children have gained at the NMSU early childhood education lab school.

Lastly, I'm eager about this proposed project because there will be opportunities for research that could inform teacher educator programs as well as state and national policy standards on the preparation of teachers serving diverse learners. Thank you for supporting this endeavor – the Raices del Saber Xinachti Community School. If you have any questions, please contact me at bcahill@nmsu.edu or 575-646-5702.

Sincerely,

Betsy Cahill

Betsy Cahill, Ph.D.
J. Paul Taylor Endowed Professor
Director of the Early Childhood Program
Interim Associate Dean



Office of the Mayor

KENNETH D. MIYAGISHIMA
MAYOR

CITY OF LAS CRUCES

May 25, 2018

New Mexico Public Education Commission
Jerry Apodaca Education Building
300 Don Gaspar Avenue
Santa Fe, NM 87501

RE: Letter of Support for Xinachtli, Raices del Saber Community School

Dear Chair, Patricia Gipson and Commissioners,

As the Mayor, I enthusiastically support the application of the proposed school referenced above. I have known Lucia Veronica Carmona for several years and know her dedication and capabilities. It is known she has formed a strong committee of educators, community members, parents and others who are all working very hard to create for the children of Las Cruces a tri-lingual school in which the children will be prepared by their teachers to enter middle school proficient in all the core subjects through a rigorous multidisciplinary curriculum that acknowledges the existing United States/Mexico border in its cultural context.

I believe that teaching in the tried and true manner that Mr. Carlos Aceves developed in his years in the Canutillo Independent School District, (Canutillo, Texas) will bring about pride in the children, real academic growth and appreciation for the diversity that surrounds us.

Please call (575) 541-2067, if I can be of further assistance.

Sincerely,

Ken D. Miyagishima
Mayor

cc: Stuart C. Ed, City Manager

Hector Girón
Principal
Gadsden High School



6301 Highway 28
Anthony, N.M. 88021
Phone: (575) 882-6310
hgiron@gisd.k12.nm.us

May 8, 2018

To Whom It May Concern:

This letter is being written to express my gratitude to a colleague, Carlos Aceves, a teacher with whom I worked during my 12 year tenure as Assistant Principal and Principal at Canutillo Elementary School in the Canutillo Independent School District from 1995-2007. I feel that Mr. Aceves and I connected in a manner that rarely happens between teachers and administrators. My bachelor's degree is in History with an emphasis on the history of Latin America. I love the study of history and feel that people that do not have a true understanding of their family's history, their cultural history, their local history, their national history, will suffer from anomie.

In 1997, when I became Principal at Canutillo Elementary School, Mr. Aceves approached me requesting permission to implement Project Xinachtli. He immediately captured my imagination with his description of Project Xinachtli. Mr. Aceves requested permission to teach his first grade bilingual students in Spanish, English, and Nahuatl. He proposed to expose the children to a constructivist approach particularly in math and science. I gave him permission to proceed. The core concept of Xinachtli as stated by Mr. Aceves is one that "views the time of the sprouting of a seed as the point in which the seed is neither seed nor plant but a moment of infinite possibilities." <http://www.indigenecultures.org/programs-xinachtli-aceves.html>.

Mr. Aceves began to grow and cultivate this opportunity and his work captured the imagination of the parents of the students in his classroom and then eventually began to impact and involve other teachers in the school. Mr. Aceves began to share his knowledge and philosophy with them. He taught his students algebraic concepts that are not part of the first grade curriculum, yet his students demonstrated an understanding of these concepts. Mr. Aceves shared his ideas with other teachers in grades K, 2, and 3. ELL students who experienced this from Kinder through 3rd grade did exceptionally well on the state mandated test-TAKS at 3rd grade and beyond.

Mr. Aceves also addressed Social Emotional Learning with students. For example, one idea that he used to help children overcome a deep fear or concern was for the children to write it down, fold it, and put it in a box. Each week Mr. Aceves would conduct a ceremony where the children would place all of these pieces of paper in a fire and release them. This symbolically allowed the children to deal with their fear or concern. This is just one example of how he addressed not only the academic but also the personal side of education.

Additionally, Mr. Aceves organized a yearly festival around the Aztec New Year. In conjunction with this festival, he also organized a campus based mini-conference involving indigenous people and leaders in the Xinachtli movement. These events were experienced by all students, parents, community members, and staff members in the Canutillo Elementary School community. Mr. Aceves collaborated with a committee of parents, students, staff, and an artist to

conceptualize the Four Directions Mural Project that involved students and parents in painting four large mural panels. These panels depicted the four directions and the symbolism about the color and continents associated with them. These murals were connected to each other with lines of White, Red, Black, and Yellow and the lines converged around a large round mirror. This was intended to get all people who experienced this series of murals to see themselves in the process and to recognize that we are all one people on this planet.

I believe that the opportunity for all of our educational community at Canutillo Elementary School to experience the ideas and concepts that Mr. Aceves brought to the school enriched our lives and had a significant impact on all who experienced them. I believe that all of these experiences contributed to the development of a phenomena that developed at Canutillo where all who experienced this, felt at peace, felt loved, felt that they belonged. It contributed the physical and spiritual wellbeing of the community.

Sincerely,



Hector Giron



**ANAHUACALMECAC
INTERNATIONAL UNIVERSITY PREPARATORY
An International Baccalaureate World School**

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May 20, 2018

To whom it may concern:

As L.A.'s first International Baccalaureate World Schools, Semillas Community Schools ("Semillas") I write this letter in support of *Raíces der Saber Xinachtli Community School*, a NACA Inspired school. Our support is based upon over two years of collaboration with the school's founders and a growing collaboration with the NACA Inspired Schools Network. In 2017, Semillas hosted a visiting committee of Raíces founders and a week-long residency with Lucia Carmona, sponsored by the NACA Fellowship. Based upon these and other experiences, Semillas is committed to continuing to develop this collaborative relationship to include the following areas:

- Teacher professional development
- Teacher recruitment and cross-training
- Teacher international experiences/exchanges
- Student international experiences/exchanges
- International education (IB and others)
- Meeting federal and state-based mandates, limitations and opportunities
- Recognition of needs of Indigenous Peoples children internationally

Our school Anahuacalmecac, currently serves over 350 students in our k-12 continuum of learning. First founded in 2002, Semillas is a community-based, educational non-profit organization led by Indigenous educators in Los Angeles, California that organizes youth, parents and educators to advance self-determination, sovereignty and human rights as Indigenous Peoples through autonomous education and advocacy.

Semillas currently operates one International Baccalaureate authorized World School: Anahuacalmecac International University Preparatory School of North America (Anahuacalmecac) for grades kinder through twelfth. *Anahuacalmecac International University Preparatory of North America is dedicated to student academic excellence, Native wisdom, and appreciation of the cultural and intellectual heritage of Indigenous Peoples and the promotion of positive social awareness.*

Our school is dedicated to serving disadvantaged children, children at risk of gang membership, and children at risk of cultural alienation in mainstream schools, in particular Native youth of Mexican family origin. As an IB World School, Anahuacalmecac students enjoy access to an inquiry-based, student-centered curriculum organized through the IB Primary and Middle Years





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May 7, 2018

New Mexico Public Education Commission
Jerry Apodaca Education Building
300 Don Gaspar Avenue Santa Fe. NM 87501

Attn: Chair, Patricia Gipson and Commissioners

Re: Application of Racies del Saber Xinachtli Community School

Dear People,

I highly recommend approval of the application of the Racies del Saber Xinachtli Community School (R.A.I.C.E.S) as a New Mexico Charter School. As a Professor in the Anthropology Department here at New Mexico State University, I believe this educational plan coincides with the theory and practice of learning and teaching that we espouse in working with Indigenous people.

In my working with Native American, tribes and groups, as well as other Indigenous peoples for over thirty years, I consider R.A.I.C.E.S as an epitome of an essential way to improve the quality of life for the descendants of Indigenous people. The significant issue is instituting an educational program that builds off cultural strengths. This obviates the ongoing failures that continually attempt to ameliorate the perceived deficits of people whose ways of knowing are different from Western models deriving from Eurocentric societies.

In the R.A.I.C.E.S mission statement, it relates to preparing students to be "bi-literate" in Spanish and English with the Nahuatl as an "enrichment" language as well as a "cultural context" of U.S./Mexico. A fine example of successful endeavors using culture and language in the curriculum is the growth of the Tribal College movement in the United States and Canada. The existing thirty-five Tribal Colleges rose from the Navajo Nation instituting the Rough Rock Demonstration School in the late 1960s. These colleges have improved and enhanced post-secondary educational access and attainment (<https://www.census.gov/content/dam/Census/library/publications/2016/demo/p20-578.pdf>).


Many tribal groups in the United States have adopted the "language emersion" model developed from the Hawaiian and Maori groups to revitalize indigenous languages and improve successful participation in society. Although the achievement data is varied and the argument about bi-lingual education continues, the right of choice and social justice are overwhelmingly significant. However, the evidence exists that

factors such as self-esteem and individual identity are important attributes to positive human development.

I believe an important function of R.A.I.C.E.S is that it infuses Indigenous ways of knowing into the curriculum. Paulo Freire (1970, 1985, 2009) in "Pedagogy of the Oppressed" was one of the first to delineate how effects of oppression dehumanized indigenous peoples into believing they were less intelligent. Through oral literacy, he explained how oppressed peoples could empower themselves through a dialogical process. Freire's theory and practice identified a facilitative process of learning to "name" or identify their situation and use their own knowledge and actions to bring about positive change. Linda Tuhiwai Smith (1999, 2012), a Maori articulated the term "decolonization" to help indigenous people see how they needed to use their own knowledge and truth to deconstruct the negative effects of colonization in order to utilize their cultural knowledge for positive human development. From these origins, there is a fountain of emerging indigenous scholarship. For example, Vine Deloria, Jr. a Native American has produced prolific books and literature on subject matter relevant to the Indigenous worldview and experience. I believe R.A.I.C.E.S is a budding blossom of this scholarship. (Note: I am attaching one of my theoretical/conceptual statements to support this point of view).

I appreciate your approval of the R.A.I.C.E.S application as a charter school. I have attended several of the planning and development meetings of the numerous people that support the proposed school. I will continue to support the development and implementation of R.A.I.C.E.S.

Sincerely,



Donald D. Pepion, Ed.D.
College Professor



May 31, 2018

New Mexico Public Education Commission
Jerry Apodaca Education Building
300 Don Gaspar Ave.
Santa Fe, NM 87501

Dear Public Education Commission:

Indigenous Cultures Institute was formed as a nonprofit in 2006, preserving the culture of Native Americans indigenous to Texas and northern Mexico through lectures and public presentations. Over the past twelve years we've expanded to ten major programs and twelve volunteer staff members. During the past seven years we have established an Indigenous Arts Summer Camp based on the Xinachtli pedagogy, with tremendous success in addressing the indigeneity of local indigenous-Hispanic youth. This teaching method was developed and taught to us by Carlos Aceves who assisted us with several camp encounters during the first years of our development.

During a week-long, ceremonial experience of the arts, we see a significant change in the attitudes and behavior of up to forty youth ages nine to fourteen. Through pre- and post-surveys, administered by University of Texas at Austin staff, we learn that students have a new vision of themselves and their relationship to their family, community and Mother Earth. The parents, who are also surveyed, report that their children are now very respectful and helpful at home, and eager to absorb their lessons for the next day. Parents also report their gratitude that their entire family knows more about their indigenous roots, and how this knowledge has transformed their lives. Xinachtli has delivered dramatic success.

We are in the process of meeting with the local San Marcos school district to establish Xinachtli-based after school cultural enrichment classes, which we hope will lead to integrating our curriculum into some or all of the local schools' regular classes. The school district appears very receptive. We are also hoping that we can continue networking with charter schools such as Raices, as models that will help us to continue to improve our programs and support our expansion plans.

We wholeheartedly support Raices del Saber Xinachtli Community School in their effort to obtain its charter. This school will make a profound difference for our indigenous children and give them the support they need to understand their place in society – a place of special contributions because of their unique perspective as First People of this land. This curriculum can only come from their cultural heritage, that opening seed of potential that has been their legacy for thousands of years. We ask you to approve this charter for the benefit of our children, our nation and future generations.

Sincerely,

A handwritten signature in blue ink that reads "Mario Garza" followed by a long horizontal flourish.

Mario Garza, Ph.D.



May 23, 2018

New Mexico Public Education Commission
Jerry Apodaca Education Building
300 Don Gaspar Ave,
Santa Fe, NM 87501

Attn: Chair Patricia Gipson

RE: Letter in support of charter application for *Raices del Saber*

Dear Ms. Carmona,

I am writing this letter to support your incredible endeavor: *Raices del Saber* *Xinachtli* Charter School. A charter school geared toward an indigenous imperative, indigenous ways of knowing, and one that is community focused is sorely needed in our community. I am delighted that you are taking the lead in this charge.

As you know, I am from the region where the school will be located. I was born and raised in Berino, New Mexico, and know intimately the challenges that this region faces in relation to unemployment, crime, poor education, poor health, and many more indicators of a strained quality of life. I have dedicated my life and educational trajectory to understanding these injustices and inequities as they relate to region, race, and class. What I've learned is that many of these challenges can be addressed by strong identity formation work and high quality, relevant education. This, from my observations and from attending the many workshops, lectures, and community

events hosted by your team in the past two years, would be addressed in a thoughtful, sincere, rigorous manner by your school.

I am the Director of Ethnic Studies at NMSU, a nascent program being created for reasons similar to your own for creating *Raices*. We live in the Borderlands that connect disparate nations, peoples, ideas, realities. Education in the Borderlands should be relevant to the population(s) served in this region and your curriculum aims to do this and to reach the youngest of our residents. I have most hope in the upcoming generations to understand and address social challenges and create appropriate and sustainable solutions to these challenges. Your elementary school model is a perfect way to start educating and socializing our youngest thinkers about the world in critical ways that move us as a society toward healing. It would be great to model *Raices* in a scaled-up way for Middle and High School students in the future!

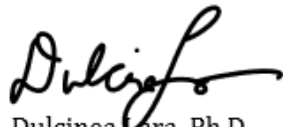
I fully endorse *Raices del Saber* and look forward to working in partnership with your school as the Ethnic Studies initiative at NMSU gets underway. Our missions are aligned in really powerful ways that center the well being of our region in ways that have not been done before. Thank you for all the diligence, commitment, and hard work you've expended in bringing this charter to this stage. Your community-building and stakeholder-investing work has been incredible, to say the least. People I speak to in the community are impressed by the amount of time you have spent garnering support for *Raices*.

For those reading these commitment letters, thank you for your time and openness to realization that this charter, based strongly on relevant and place-based education is exactly what our region needs—for both its academic content and its attention to identity/history/memory/consciousness. This kind of education is innovative and crucial and Veronica Lucia Carmona is the right person to do it. She is beloved in the community for all the right reasons and will see this project through with transparency, humility, and grace.

I can be reached at Dulcinea@nmsu.edu or (575) 405-8781 to discuss further.

Thank you for your consideration!

Kindly,

A handwritten signature in black ink, appearing to read "Dulcinea Lara". The signature is fluid and cursive, with a long horizontal stroke at the end.

Dulcinea Lara, Ph.D.
Director of Ethnic Studies
NMSU



LA SEMILLA
LEARN GROW INSPIRE

La Semilla Food Center

P.O. Box 2579

Anthony, NM 88021

(575) 882-2393

www.lasemillafoodcenter.org

May 17, 2018

La Semilla Food Center is pleased to extend its enthusiastic support for Raíces del Saber Xinachtli Community School (Raíces). Raíces is a dual language, experiential learning community charter school reclaiming Mesoamerican heritage. Raíces prepares K-5 students to enter middle school biliterate in Spanish and English and to achieve academic proficiency in all core subjects through a rigorous multidisciplinary curriculum that relies on the existing U.S.-Mexico border cultural context.

Through our work with youth in *colonia* communities in Southern New Mexico and El Paso, Texas, we experience firsthand that students who learn through educational modalities that elevate culturally relevant achievements, historical figures and movements demonstrate more positive learning outcomes than those who are being exposed only to Western systems of education. Raíces will integrate a culturally responsive and constructivist pedagogy (Xinachtli) as a means of enhancing the curriculum and will provide students the context in which to learn about their indigenous heritage. We believe, along with Raíces and other education innovators, that the idea that students' own personal histories resonate within the learning environment, the idea that their history and culture—rooted in our border region—has validity, is profound. It grounds identity and provides a sense of belonging and confidence instead of leaving students feeling vulnerable, unsure and marginalized. Many models of learning are cumulative in their approach, but none is more successful than those that are rooted in the image of the learner.

Raíces re-imagines what Indigenous education and the school experience can be for students. Through developmentally appropriate & culturally responsive instruction, Raíces builds foundational skills and deep conceptual knowledge that will improve educational and life outcomes and support student achievement. Its emphasis on valuing parents as participants in the construction of knowledge will foster intergenerational ties and strengthen familial bonds.

As native border women leading food justice, community health, and agroecological programming with youth, ages kinder through early college, we can attest to the impact and value of curriculum that elevates and promotes our Mesoamerican cultural heritage and ancestral roots. We have partnered with Ms. Carmona in various capacities over the past 8 years and look forward to cultivating an even deeper partnership in support of the establishment of Raíces.

La Semilla is supportive of Raíces del Saber Xinachtli Community School and we look forward to the contribution Raíces will make to students, families, and the community.

Sincerely,

Cristina M. Domínguez
Co-Founder & Co-Director
La Semilla Food Center

Marlene Yañez
Youth & Community Education Programs Manager
La Semilla Food Center



345 EAST ALAMEDA STREET • SANTA FE, NM 87501
505.983.8300 • 505.983.7887 fax
www.nmmccune.org

May 21, 2018

New Mexico Public Education Commission
Jerry Apodaca Education Building
300 Don Gaspar Ave.
Santa Fe, NM 87501

Dear Public Education Commission:

The McCune Charitable Foundation is pleased to be writing in support of the Raices del Saber Xinachtli Community School. As one of the largest family foundations exclusively focused on serving the state of New Mexico, our work is dedicated to enriching the health, education, environment, cultural and spiritual life of New Mexicans. We practice proactive grantmaking that seeks to foster positive social change, and our education priority area emphasizes locally designed approaches and multilingual educational opportunities that are responsive to our culturally diverse communities while also serving our most vulnerable students and their families.

Through our education funding work over the years, we have learned that students in high-quality, academically rigorous and culturally relevant multilingual classrooms have certain learning advantages over those in classrooms where only one language is used. We are excited about the dual language two-way immersion model that Raices del Saber will offer the students of Doña Ana County, and the fact that a community school approach will be taken to ensure that students and their families will have access to the resources and services needed to ensure success. We are also excited about the innovative and unique Mesoamerican Indigenous cultural heritage curriculum and the use of Nahuatl as an enrichment language.

We hope the Public Education Commission will welcome Raices del Saber Xinachtli Community School as a new member of our state's high performing, innovative charter school community.

Sincerely,

A handwritten signature in black ink, appearing to read 'Allison Hagerman', is written over a light gray rectangular background.

Allison Hagerman
Associate Program Officer
McCune Charitable Foundation



A Partner With Communities Where Children Come First

Public Education Commission
300 Don Gaspar
Santa Fe, New Mexico

Re: Raices del Saber Xinachtli Community School

Dear Chair Patricia Gipson and Commissioners,

I am writing in support of the Raices del Saber Xinachtli Community School (Raices).

The WK Kellogg foundation has a strong history of supporting children and families in New Mexico. Our strategic plan embraces education as a fundamental component to positively affecting the lives of vulnerable children in our community. Our grantmaking includes analysis of grants through a lens of race equity and community engagement. Raices del Saber is very much in line with our fundamental philosophy.

Given New Mexico's rich history and diverse cultural composition, we welcome Raices del Saber's innovative approach to education. We are excited about the possibilities Raices could bring to our communities in terms of dual language, culturally relevant curriculum and teaching practices.

This letter represents the WKKF's full support of Raices del Saber Xinachtli Community School. We ask that the Public Education Commission provide Raices del Saber Xinachtli full consideration.

Warm Regards,

Frank Rene Lopez
Director of New Mexico Programs
WK Kellogg Foundation



Dual Language Education of New Mexico

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Mission

To develop, support, and
advocate for high-quality dual
language enriched education
in New Mexico.

*Desarrollar, apoyar y abogar
por una educación de
lenguaje dual de la más alta
calidad en
Nuevo México.*

Vision

Our Legacy – Their Future.
Providing children with a
world-class, multilingual
education.

*Nuestro legado, su futuro.
Una educación multilingüe de
primera clase para nuestros
hijos.*



La Cosecha

April 24, 2018

To Whom It May Concern:

It is with great pleasure that I write this letter in support of Raíces del Saber Xinachtli Community School (Raíces). As the former director of a dual language charter school here in New Mexico, I can truly appreciate the thoughtful and reflective work that has already taken place by the founders of this proposed school, in order to ensure the submission of a detailed, quality application to the Commission.

There are many factors involved with starting a new charter school. In addition to having a handle on the business side of program management, school leaders must also have a viable instructional model. To truly create a high-quality dual language program, it is essential that considerations for program structure, staff recruitment and training, quality curriculum and assessments (in both program languages), and partnerships with the community are always at the forefront of any and all decisions. These are all areas that have been discussed and are already being planned for as Raíces looks to entering a planning year of implementation.

Through consultation with leadership that is responsible for the development of the critical foundational components of the school, I am confident that they are well on their way to a successful launch. The thoughtful selection and development of this proven, sustainable program model will truly serve their students in the manner that is promised through their charter. They will truly serve to reinforce a global perspective while developing our next generation of leaders that have the academic and cultural skills necessary to succeed.

If you need any additional information, please reach me at the phone number listed below, or by email at michael@dlenm.org.

Sincerely,

Michael Rodríguez
Director of Operations



2017 - 2018
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May 25, 2018

Reference: Recommendation Letter for Xinachtli, Racies del Saber Community Charter School

Chair Patricia Gipson
New Mexico Public Education Commission
Jerry Apodaca Education Building
300 Don Gasper Avenue
Santa Fe, New Mexico 87501

Dear Chair Gipson,

It is with great enthusiasm that the Dona Ana Arts Council in Las Cruces submits this letter of recommendation for the establishment of the Racies Elementary Charter School.

DAAC has partnered with several of the Founders and organizers of this school in the past, especially in arts in education projects, events, and programs. Therefore, we are aware of the artistic and educational excellence of the people involved in starting this school.

DAAC has been a partner with the Arts in Education program at the Kennedy Center in Washington DC since the mid-1990's. We have a strong relationship with the Las Cruces Public Schools in teacher training, enrichment opportunities for students, and the development of trained artists in resident. Our model of arts integration includes the relationship of educational and arts content with a shared learning environment between artist, educator, and students.

We believe that the Kennedy Center's arts integration program complements the Raices trilingual, rigorous, and multidisciplinary curriculum. We are excited that such a school would exist to highlight the historic, cultural, and arts heritage of our border community. We believe that border artists would benefit from the Racies curriculum and could offer their understanding of the educational process of creativity and integrate with the educators at the school to offer enriched learning experiences for the students and the parents.

We highly recommend and support this new charter school in our community and offer our resources and arts and education practices and programs to benefit the Racies community of students, educators, and parents.

Please call me if you have any questions.

Kathleen Albers
Executive Director

Envisioning a Community Where the Arts Thrive



May 21, 2018

Attn: Chair, Patricia Gipson and Commissioners
New Mexico Public Education Commission
Jerry Apodaca Education Building
300 Don Gaspar Avenue, Santa Fe, NM 87501

Dear Commissioners,

Ngage New Mexico (Ngage) is pleased to offer this letter in support of Raices del Saber Charter School.

Ngage is a 501(c)3 nonprofit organization that serves as a backbone organization for an education initiative that is committed to improving education outcomes in Doña Ana County from prenatal to career. This endeavor is complex and requires a long-term deliberate commitment on the part of many different sectors in the community. The initiative is called the SUCCESS Partnership and consists of over 100 partners. The SUCCESS Partnership has developed a community agenda of 10 goals. The proposed Raices del Saber Charter School, which aims to serve students from K-5th grade, specifically addresses 4 of the 10 community goals, specifically: (1) Whole Child Wellbeing; (2) Parent and Community Voice; (3) Creative Student-Centered Education; and (4) Cultural and Bilingual Competency. These are four goals that require the greatest amount of ingenuity. The Raices del Saber curriculum rises to the level of creativity and innovation necessary to accomplish these four community goals.

Ngage is eager to strengthen collaboration with Raices del Saber as it becomes a charter school. We greatly value the theoretical and applied perspective that drives the work of Raices. We believe that our entire community will benefit by having such a school.

Thank you for accepting this letter on behalf of Ngage. If I can be of further assistance, please do not hesitate to contact me. I can be reached at 575-521-1957 or via e-mail at Lori@NgageNM.org.

Respectfully,

A handwritten signature in blue ink that reads "Lori Martinez". The signature is written in a cursive style with a large, looped initial "L".

Lori Martinez
Executive Director



All About Discovery![™]
New Mexico State University

Mathematically Connected Communities (MC²)
New Mexico State University
P.O. Box 30001, MSC-3R
Las Cruces, New Mexico 88003



Phone: 505.646.3084
Fax: 505.646.3020
Web: mc2.nmsu.edu
Email: mc2@nmsu.edu

May 27, 2018

New Mexico Public Education Commission
Jerry Apodaca Building
300 Don Gaspar Avenue
Santa Fe, New Mexico 87501

Dear Public Education Commission;

As Project Director of the Mathematically Connected Communities Project, I strongly endorse the opening of Raices del Saber Xinachtli Community School. The project provides a needed option for children in the Las Cruces area to develop both Spanish and English proficiency through an experiential learning environment. Along with the worthy mission of biliteracy for all students, I am impressed with the school's curriculum plan that uses the most current research on how students best learn mathematics and science. The curriculum plan provides opportunities for children to develop both conceptual understanding and procedural fluency needed for success in upper grades.

The curriculum and instruction of the proposed school is aligned with CCSS-M and NGSS standards including mathematics and science practices that promote reasoning, problem-solving, and critical thinking. This reasoning and sense-making, which leads to understanding, is often lacking in the traditional mathematics and science learning of public school classrooms. This is evidenced by our state's low proficiency scores on the PARCC mathematics assessments, which focuses on reasoning and modeling with mathematics. In Las Cruces Public Schools, 73% of third grade students scored non-proficient in 2017.

The Raices del Saber Xinachtli Community School is an innovative approach that provides children with a rigorous, meaningful, and discourse-rich academic learning experience. The research-based curriculum and instructional model attends to the individual learning needs of students while developing a community of learners where children are valued, happy, and successful.

The Mathematically Connected Communities project looks forward to partnering with the school faculty to provide professional learning and support in implementing effective, research-based instruction. Our project will provide professional development in implementing Number Talks, designing classroom instruction aligned to CCSS-M, and planning math learning centers that target student learning needs. We can provide this professional development during summer workshops and through school-based instructional coaching during the academic year.

Our project is committed to the academic success for students across New Mexico, particularly in mathematics. We whole-heartedly support the effort of Raices del Saber Xinachtli Community School and look forward to working as a school partner.

Sincerely,

Wanda Bulger Tamez
Project Director



April 24, 2018

This is a letter of support for Lucia Carmona and the development of Raices del Saber Community School.

Children's Reading Alliance supports the concept and cultural relevance of empowering parents to see themselves as their children's first and most important teachers. Our bi-lingual First Teacher/Primer Maestro program supports parents of three to five year olds to provide developmentally appropriate activities that promote literacy and lifelong learning. We look forward to the opportunity to partner with Ms. Carmona to provide this support to the families of Raices del Saber Community School.

CRA is grateful to Ms. Carmona for her leadership during our formative stage to develop effective methods to reach underserved communities. We respect her heartfelt passion for people and her desire to create a program that helps our community overcome intergenerational historical trauma.

I have known Lucia for six years. If I can be of further assistance please contact me at rmeasure@gmail.com or by phone (575) 522 4804.

Sincerely,

Rorie Measure

Rorie Measure
President



Contributions to Children's Reading Alliance, a 501(c)3 nonprofit organization, are fully tax deductible under IRS regulations.



Cultivating Communities, LLC
"One seed at a time"

May 20, 2017

Chairwoman Patricia Gipson and Commissioners
New Mexico Public Education Commission
Jerry Apodaca Education Building
300 Don Gaspar Avenue Santa Fe. NM 87501

Dear Chairwoman Patricia Gipson and Commissioners:

It is with great honor that Cultivating Communities LLC support Raices Del Saber Xinachtli Community School, a dual language, experiential learning community charter school reclaiming Mesoamerican heritage. Raices provides an opportunity for our community to have our children prepare K-5 to enter middle school bi-literate in Spanish and English and to achieve academic proficiency in all core subjects through a rigorous multidisciplinary curriculum that relies on the existing U.S/Mexico border cultural context.

If Raices is approved, as the managing member of Cultivating Communities LLC, I will be committed to engage in the Governing Council, community outreach, parent orientations and/or other activities that will assist in the success of Raices.

Raices Del Saber Xinachtli Community School is an outstanding innovative model that will transform the trajectory of our children education as well as parents by integrating indigenous wisdom Azteca/Maya into the education of our children. Cultivating Communities trusts on the importance of community grounded ways of knowing within our U.S/Mexico Border communities and stand committed to assist at any capacity to assure the success of our community school.

As a former director of Dona Ana County Health and Human Service and a current member of the National Partnership for Action, Southwest Region Health Equity Council, I cannot underscore the importance of the consideration of Raices for our community. We are in a critical point in the education of our Mexican American students not only in our border community in New Mexico, but in our nation as a whole and Raices provides a venue to evaluate a new educational approach more fitting with the growing demographics of our country. With the current shift of demographics, it is critical to consider multidisciplinary, dual language education in a culturally responsive educational space, where two states and two countries intersect adding to the critical challenges and/or opportunity our children face in their daily lives. Raices is an opportunity to build on the cultural assets of our community as well as the bi-national strengths of our US/Mexico Border.

We are honor to endorse Raices Del Saber Community School for Dona Ana County.

Sincerely,


C Silvia Sierra, MA

Sunday, May 28, 2017

Attn: Chair, Patricia Gipson and Commissioners
New Mexico Public Education Commission
Jerry Apodaca Education Building
300 Don Gaspar Avenue
Santa Fe, NM 87501



Unifying communities through
civil and informed dialogue, and
encouraging collaborative action

RE: Letter of Support for Raíces del Saber Xinachtli Community School

Dear Chairwoman Patricia Gipson and Commissioners,

I write this letter in support of Raíces del Saber Xinachtli Community School.

I've enjoyed the privilege of working with Lucia Carmona for many years, on a broad range of community issues, many of which are rooted directly and/or indirectly in education.

In our organization's capacity as conveners of civil, informed community engagement, many of our more than 800 community dialogues have been specifically focused on issues of education.

These dialogues have included participation by students, parents, teachers, administrators, public officials, and non-profit organizations with missions in education.

Thus having some awareness of what's working or not working in our educational systems, the Raíces del Saber Xinachtli Community School seems an excellent model for bringing together many people with important and diverse perspectives that are most often underrepresented or missing entirely in our current education models.

The integration of indigenous wisdom and encouragement of multi-lingual, multi-cultural education, understanding and practices seems like an incredibly valuable contribution today, and into the future.

As conveners of dialogue for community engagement, The Great Conversation organization is committed to future collaboration with Raices - employing cross-sector dialogue processes, encouraging and advancing public awareness and commitment to embracing the values of diversity and inclusivity. Together, as a community, we can move forward effectively toward deeper understanding and meaningful and lasting systemic change.

With much confidence and enthusiasm, I support the formation and operation of Raíces del Saber Xinachtli Community School as an important contribution to current and future generations in our communities, our region, and our country.

With gratitude,

Randy Harris
Executive Director

1300 El Paseo Road, Suite G, #144 • Las Cruces, NM 88001

(575) 640-1999 • greatconversationslc@gmail.com

www.facebook.com/TheGreatConversationLasCruces



924 Park Ave SW, Ste C
Albuquerque, NM 87102
505.255.2840
nmpovertylaw.org

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Jessica R. Terrazas
Rodey Dickason Sloan Akin
& Robb, P.A.

May 24, 2017

New Mexico Public Education Commission
ATTN: Chair, Patricia Gipson and Commissioners
Jerry Apodaca Education Building
300 Don Gaspar Avenue
Santa Fe, NM 87501

Ms. Gipson and Commissioners:

It is with great enthusiasm that I submit this letter of support for the founding of the **Raices Del Saber Xinachtli Community School** in Las Cruces, New Mexico.

The NM Center on Law and Poverty (The Center) uses education, advocacy, and litigation to improve living conditions, increase opportunities, and protect the rights of low-income New Mexicans. New Mexico is a very diverse state with underserved populations who are linguistically and culturally diverse. Unfortunately, these populations are unable to access classroom curriculum that is responsive to their language and culture. This school will work to provide students with the opportunity to bridge this gap for children living near the U.S.-Mexico border by providing them with curriculum that will ensure that they are bilingual and biliterate in English and Spanish at the end of their 5th grade year. The Center strongly supports the efforts of Lucia Carmona and her endeavor to provide children with the opportunity to learn of their heritage, language and culture.

Please do not hesitate to contact me at (505) 255-2840 or edward@nmpovertylaw.org should you require any additional information.

Sincerely,

A handwritten signature in black ink, appearing to read 'Edward Tabet-Cubero'.

Edward Tabet-Cubero
Executive Director



Collaborating for Outstanding Readiness in Education

New Mexico Public Education Commission
Jerry Apodaca Education Building
300 Don Gaspar Avenue
Santa Fe, NM 87501

May 28, 2018

Attn: Chair, Patricia Gipson and Commissioners,

Collaborating for Outstanding Readiness in Education extends its support for *Raices del Saber Xinatchli Community School*. The commitment of this innovative school to serve southern New Mexico families with dual language, culturally and linguistically relevant and rigorous academic instruction will enrich the borderland community. Incorporating indigenous ways of knowing into the school curriculum, will support students' in developing an identity as successful and high-achieving learners.

CORE collaborates with teachers and administrators in improving educational outcomes for all students by providing professional development and instructional coaching. Through this work CORE has noticed that children attending schools that affirm their identities as learners by the incorporating their home culture and language feel validated and have better academic outcomes. We believe that *Raices del Saber Xinatchli Community School* will serve that role for the borderland community.

It is our hope that the Public Education Commission approves *Raices del Saber Xinatchli Community School's* charter application.

Sincerely,

A handwritten signature in black ink, appearing to read "Rocio Benedicto". The signature is fluid and cursive, written over a white background.

Rocío Benedicto
CORE Project Director
New Mexico State University
Las Cruces, NM 88003

Collaborating for Outstanding Readiness in Education
New Mexico State University
MSC 3R, PO Box 30001
Las Cruces, NM 88003-8001
(575) 646-2012

**Staffing Plan: Raíces el Saber Xinachtli Community School
2019-2024**

Role	Year 1	Year 2	Year 3	Year 4	Year 5	Notes
# of Students	60	100	140	180	220	The school will start 1st year K-1 Total 60 students, adding 1 grade each year
Principal	1.0	1.0	1.0	1.0	1.0	
Director of Operations & Community Engagement	1.0	1.0	1.0	1.0	1.0	
Business Manager	.5	.5	.75	.75	1.0	
Culture and Curriculum Coach	.5	.5	.5	.5	1.0	
Teacher Grade K #Students	2.0 40	2.0 40	2.0 40	2.0 40	2.0 40	
Teacher Grade 1 #Students	1.0 20	2.0 40	2.0 40	2.0 40	2.0 40	
Teacher Grade 2 #Students	0	1.0 20	2.0 40	2.0 40	2.0 40	
Teacher Grade 3 #Students	0	0	1.0 20	2.0 40	2.0 40	
Teacher Grade 4 #Students	0	0	0	1.0 20	2.0 40	
Teacher Grade 5 #Students	0	0	0	0	1.0 20	
Educational Assistant	3.0	3.0	3.0	3.0	3.0	Full-time EAs in K for years 1-2 (K ratio 20:1) Years 3-5 EAs split in K & 1 (K ratio 15:1)
Office Manager	1.0	1.0	1.0	1.0	1.0	
Special Education	.5	.5	.75	1.0	1.0	
Reading Interventionist	.5	.5	1.0	1.0	1.0	
School Testing Coordinator	0	.25	.5	.5	.5	Year 1, the Principal will coordinate School Testing.
Total FTE (Full Time Employees)	11	13.5	16.5	18.75	21.5	

* Curriculum coach provided through a partnership with NMSU

***Xinachtli* Across Grade Levels**

***Nauí-Ollin* (four directions, one movement)**

Each day will begin 15 minutes before instructional times by having all students and faculty gather for community identification and salute of the four directions (east, west, north, south). One or more students will use the conch shell in the Mesoamerican way to blow while all face that direction. After the blowing of the shell, all will vocally acknowledge the name and function of each direction in Nahuatl (east-***Tlauiztlampa***, where the sun rises; west-***Cihuatlampa***, where the sun sets; north-***Mictlampa*** where the sun passes at midnight; south-***Huitztlampa*** where the sun passes at noon).

Tloke Nauoke

The philosophy of ***Xinachtli*** is ***Tloke Nauoke***, “that which surrounds and holds everything together.” In pedagogy, this translates as student creating the ability to perceive, understand, and apply the integral connection that exists within all natural phenomenon, academic content, and social interaction. ***Tloke Nauoke*** is not just a philosophy but a process that integrates information about natural phenomena and their cycles to facilitate perception of the interconnectedness of nature. This integration is done in the form of metaphors, myths, geometric models, and a base 20 system of mathematics (because we have 20 digits with which to count in our body).

Objective: Students will be able to critically make connections that will enhance their understanding in their academic, social, and emotional endeavors.

To integrate ***Xinachtli*** across the curriculum and grade levels the first hour of instruction will be dedicated to the ***Xinachtli*** process. Each grade level will experience the same process but the content, practice, and understanding will increase with each grade level. They will be able to apply the skills learned in this enrichment process via their own constructivist ability and efforts from the teacher to create lesson content that relates ***Xinachtli*** with applicable aspects of the curriculum. For examples, student identification and definition of specific emotions during Tezcatlipoca can be used as a vocabulary exercise in one of the learning stations.

***Xinachtli* Time**

One hour instructional time with four parts:

1. *Tezcatlipoca*
2. *Tlahtocan*
3. *Teoamoxtli*
4. *Pohualtecatoyotl*

Tezcaltipoca (Smoking Mirror, Introspection, Self-Awareness, Quiet Mind):

Kindergarten: Students will begin each day with a teacher guided form of TPR (Total Physical Response) consisting of deep breathing exercises that create long phonetic sounds of the alphabet and alphabet combinations such as the vowels, eventually creating phonetic spellings of simple words (five minutes). Initially the sounds/spelling will be done in Spanish then alternate with English each day. Besides

phonetic awareness, this approach teaches the children to be aware and monitor their breathing, an essential element for mindfulness meditation. It will be followed by five minutes of sitting quietly with their eyes closed listening to soft music.

First grade: Students will begin each day with a sitting 10 minute, teacher guided exercise time of mindfulness (quiet time) or meditation in which they will listen to soft music, close their eyes, and learn to quiet their mind (not worry about their thoughts).

Second grade: Students will begin their teacher guided meditation with a **chi-gung** exercise (about three minutes). Chi-gung consists of slow movements and poses similar movements to **yoga** and **tai-chi** but done in place. They help focus a meditation as the student concentrates on the slow motion rather than random thoughts. Total time: 15 minutes.

Third and fourth grades: Students will continue mindfulness meditation beginning with teacher guided chi-gung movements. At about mid-year, students will take turns guiding the chi-gung portion.

Fifth grade: Students will be able to the chi-gung initiate mindfulness meditation for 15 minutes, mostly without teacher direction.

Note: commands for the chi-gung movements will be done initially in Spanish for about three weeks then alternate with English. On Fridays, they will be done in *Nahautl*

Objective: Students will be able to create a relaxed state of mind of and body, a condition that promotes health and forms the basis for honest self-reflection.

Outcomes

Students will be able to create a relaxed state of mind and body to help them focus at the beginning, during, and end of any academic endeavor.

Students will use their ability to create a relaxed state of mind and body to deal with stressful events during their school day or away from school.

Students will be able to extend their ability to create a relaxed state of mind and body to reflect on their emotions and behavior.

Students will be able to extend their ability to create a relaxed state of mind and body to be more empathetic of themselves and others.

Mindfulness meditation (quite time) will provide significant support to classroom and campus behavior/discipline plans by empowering students over their emotions and behavior and be able to reflect and correct behavior.

Tlahtocan (a space for voices):

All grade levels will create a community talking circle that provides a space where students will feel safe and gain confidence in expressing themselves. This will be a space for dialogue, story-telling, presentation of *Xinachtli* concepts (base 20 math, geometry of the Aztec Calendar, songs in Nahuatl).

The sophistication of content and dialogue will depend on the grade level.

The CTC will consist of a small circular mirror placed in the center, reminding students that all are reflected within the center of the community.

Each student will use a popsicle stick to write their names and add drawings. This stick will be their symbolic or totemic membership in the CTC and upon gathering they will take turns placing the stick with one end towards the mirror and the other pointing to where they sit.

Each CTC will begin the Mesoamerican metaphoric salute (One is the Sun, Two is the Earth, etc.). Each CTC will have a feather that will be used to take turns speaking. Only those holding the “talking feather” will be able to speak or “pass the word” to another.

Objective: To create a sense of community and introduce the students to the use of symbolic metaphor. The sticks and mirror are two microcosms of the students sitting in a circle. Through the talking feather, students learn to take turns speaking and listening.

Outcomes

Students will gain confidence in their ability to orally present before others.

Students will increase their ability to listen critically.
Students will learn the value of being mindful of their time and others.

Students will be able to extend their knowledge of symbolic metaphors by applying it to their writing and literary analysis.

Students will use the placing of their totems daily to introduce their names in Spanish, English, and Nahuatl (Me llamo____, My name is____, Nitoca____). Students repeat the metaphoric salute using hand motions. One day the salute will be in Spanish (Uno es el Sol, Dos es la Tierra), the next day in English (One is the Sun, two is the Earth). On Fridays, it will be said in *Nahuatl* (*Ce inic Tonatiuh, ome inic Cemanauac*). Dialogue and discussion of the meaning of each will be in Spanish.

Objective: Introduce students to the use of metaphors and how numbers can be used to explain natural phenomenon.

Teoamoxtli (book of formations): At the beginning of the week the teacher will introduce and orally share a short story from Mesoamerican mythology. Students will use the talking feather to share which number in the metaphor sequence the story is related to and given their reason why. Then the teacher will use the talking feather to “give voice” (allow someone talk with having to pass the feather) to allow students to respond to one or two focus questions about the story. On the second day, the teacher will re-tell the story and continue both uses of the talking feather to continue dialogue about the story. Stories will increase in complexity with grade level and will include Mesoamerican poetry in the third grade.

Connections will be made between the fiction/fantasy of the stories and actual historical events: How the *Quetzalcoatl* concept influenced the development of Mesoamerican civilization; How corn as an agricultural product created the need to for stable community and migrations to create trade routes;

How the Mexican migration story set up conditions for one group to establish a city in the middle of Lake *Texcoco* (Mexico-*Tenochtitlan*); How the mythic story of *Aztlan* can be used to find Mesoamerican connections to northern Mexico and the United States.

Students will be encouraged to re-tell the myths to their parents and report on their reaction during CTC.

Obejctive: Students will learn how myths are used to recreate actual history, create social values, and provide creative literature and be able to create their own mythology about themselves, community, or family.

Outcomes

Students will be able to recognize the literary elements of a myth, including its combination of fantasy and fact.

Students will be able to understand the use of metaphor to create a story.

Students will recognize and understand the use of personification in fantasy and poetry.
Students will be able to apply the writing process to write stories that combine fact and fantasy.

Students will be able to extend their knowledge of myth creation and the writing process to create their own poems.

Pohualtecayotl (construct through numbers) Mesoamerican mathematics is base on four principles:

1. how zero becoming one is a qualitatively different process than one becoming two (quantitative),
2. a base 20 reflecting the 20 digits of the human body, divided by groups of four. The base-20 also introduces multiplication and division.
3. The special relationship between the number 3 and 4 reflecting many natural phenomenon (four seasons but only three visible sunrises to mark them; three visible sides of the body (front, left, right) and one hidden (back); on Earth the four elements of earth, water, air, and fire only three are naturally visible.
4. the human body as the basis for the geometry of **Tloque Nauoke**, the unity of circle and square.

Zero becoming one is also about the origin of the Universe, which is now an accepted scientific concept of how the universe began, from nothing into a singularity and then expanding through the Big Bang.

A base-20 system facilitates making mathematical connections between the full moon cycle and Earth's orbit ($20 \times 13=260$, $13 \times 5= 65$, added is 365), which also demonstrate the 260 cycle of Venus and the cycle of Earth ($28 \times 13=364$ -agricultural years, $20 \times 13=260$) and between Earth agricultural years and human gestation (260).

Kindergarten: Students will learn the base 20 through the use their fingers to count up to 100, group, place value, and add, subtract. They will be able to apply this to using their fingers as manipulatives to

add and subtract one digit quantities in their regular class work. They will be able to count up to 100 in English and Spanish, and up to 20 in *Nahuatl*. Through their metaphoric count (zero is infinity) they will understand metaphorically how zero becomes one.

First grade: Students will regularly use the base-20 to add and subtract two digit quantities in their regular school work. They learn how to write quantities in base-20 up to 40 and use the system to add and subtract. Students will learn the basic geometric format of *Tloke Nauoke* (unity of circle and square) and how it illustrates the formation of zero into one, and how three creates both three and four. This process is also an introduction to fractions, quadrants, and special relationships.

Second grade: Students will learn how to use the *Nepohualtzintzin*, a millenary Mesoamerican abacus that can be used for long addition, subtraction, multiplication, division, find squares and square roots, and logarithms. Students will use the *Nepohualtzintzin* to further their application of addition and subtraction and learn multiplication and division. Students will apply the geometry of *Tloque Nauoke* to writing quantities as fractions, identifying equivalent fractions, and adding/subtracting fractional quantities. They will be able to create base-20 quantities up to 1,600. **Students will be able to take the *Nepohualtzintzin* home to practice with their parents.**

Third grade: Students will be able to readily use the *Nepohualtzintzin* for addition, subtraction, division, and multiplication. They will practice applying squares and square roots to their calculations. Students will master the use of the geometry of *Tloke Nauoke* by correcting creating a sequence of the unity of circle and square, calculating the π relationship between a circle and square, and calculating the proportional relationships between a larger square and a small square, and a larger and small circle in the *Tloque Nauoke* sequence. They will be able to use the *Tloke Nauoke* geometry to construct a pyramid. **Having mastered its use, students will take their *Nepohualtzintzin* home to demonstrate to their parents and help their peers use learn it.**

Fourth grade: Students will be able to identify and calculate astronomical cycles recorded in the geometry of *Tloke Nauoke* through its proportional relationships in the sequence of circle and square. The *Nepohualtzintzin* will be available for use anytime in the classroom and home. Students will be able to demonstrate the construction and use of the geometric form of *Tloque Nauoke*. They will be able to use their knowledge of multiplication and division to create and manipulate base-20 quantities beyond 200,000.

Fifth grade: Students will be able to readily demonstrate their *Xinachтли* constructed and learned knowledge and extend it to their academic course work. They will be able conceive, design, and construct projects that illustrate or demonstrates one or more aspects of their *Xinachтли* knowledge.

Objective: Students will be proficient or above in all their mathematical skills.

Outcomes

Students will be able to understand mathematical concepts that form the basis for calculation, geometry, and algebraic equations.

Students will be able to extend and apply mathematical concepts through the conception, planning, and construction of mathematical models.

Students will be able to explain the use of mathematics to understand natural phenomenon.

Tonal Machiotl/Aztec Calendar (Knowledge of solar cycles): The Aztec Calendar is a combination of two counts: an Earth count of 365 days and a lunar count of 260 days. It is both a recording and calculator of the mathematical relationship of Earth, moon, and Venus to the sun and with each other. Included is the human gestation cycle and its relationship to the four astronomical bodies. Its mathematics are base-20, the terms for its elements are metaphorically and colorfully descriptive of the phenomenon they represent. There are also five essential myths related to its creation and use: the origin of corn **Teocentli**, the three humanities before the present human species, the life of **Oxomoco and Cipactonal** (the pair that created the calendar, **Quetzacoalt** (Precious Twin or Precious Knowledge), and The Fifth World (**Cemanahuac**) in which we live. *Tonal Machiotl* is astronomical calculator wheel, a history book, and symbol of our humanity.

A goal of Raíces del Saber is to have a community wide celebration of the Aztec New Year through which students will demonstrate their knowledge of the calendar and other aspects of their root Nahuatl (Mesoamerican) heritage.

Kindergarten: The students will be able to name in *Nahuatl* the 20 twenty days in the Aztec month and keep a calendar date in *Nahuatl*. After learning them in *Nahuatl*, they will alternate naming them in Spanish and English. They will each have their personal Aztec Calendar and a larger one in the classroom. They will learn the calendar uses 18 months of 20 days and 20 weeks of 13 days. They will learn and discuss the five myths related to the *Tonal Machiotl*.

First grade: Students will be able to keep a daily track of the Aztec Calendar time in dates, days, months, and year. They will be able to identify where the years are recorded and why only 13 numbers are used to keep count. They will be able to identify from where in the *Tloke Nauoke* sequence the geometric sequence the Aztec Calendar comes from.

Second grade: Students will be able to keep daily the calendar by date, day, month, week, and year. They will be able to identify where and how the *Tloke Nauoke* geometric sequence give the calendar its markings for the tropics and equator. They will learn the nature of the tropics, equator, its relationship to Earth's orbit, and creation of the four seasons. They will identify and explain the eight main Earth orbital positions which make the seasons possible.

Third grade: Students will learn in detail about each of the 18 months and its 20 weeks. They will be able to create and identify the fractional spaces of 18 months plus 5 days in the *Tloke Nauoke* geometric series. They will be able to count and identify the 20 weeks of 13 days in the Aztec Calendar days' wheel and identify at least two cycles of Venus on the *Tonal Machiotl*.

Fourth grade: Students will construct a geometric model of *Tloke Nauoke* showing how it is as a blueprint for the mechanics of the *Tonal Machiotl*. They will be able to reconstruct the in the model the calculations for the cycles of the three astronomical bodies (Earth, moon, Venus) and the human gestation cycle.

Fifth grade: Students will be able to explain in English and Spanish before an audience of students, faculty, parents, and community the different facets of the *Tonal Machiotl* (stories, days, months, weeks, years, astronomy, *Tloke Nauoke*, human beings) using Mesoamerican mathematics and the *Nahuatl* language to identify its parts.

Objective: Students will be able to experience an icon of their root culture as tangible, useable tool for measuring time, storytelling, astronomy, and mathematics.

Outcomes

Students will be able to deconstruct a complex astronomical mechanism by explaining its content, astronomy, and geometry.

Students will be able to apply high order thinking skills.

Students will be able to apply high order mathematics.

Students will be able to understand a cultural icon as part of their own history and present this information to parents and community.

Raíces Del Saber Xinachtli Community School Daily Schedule - Monday--Friday (except Thursday)

Raíces Del Saber Xinachtli Community School Daily Schedule Monday--Friday (except Thursday)

7:30-7:50	Student Arrival/Breakfast (20 Min)	12:25-1:00	Math Block B (English) (35 Min)
7:50-8:00	Community Circle (four directions centering, announcements, and encouragements) (10 Min)	1:00-1:30	Science (Spanish) (30 Min)
8:00-9:00	Xinachtli (interdisciplinary Spanish) (60 Min)	1:30-1:50	Recess (unstructured play) (20 Min)
9:00-10:40	Literacy Block A (Spanish) (100 Min)	1:50-2:20	Literacy Block B (Spanish) (20 Min)
10:40-11:25	English Language Development (45 Min)	2:10-2:40	Social Studies (30)
11:25-11:55	Math Block A (Spanish) (30)	2:40-3:00	Physical Education/Health (Spanish) (20 Min)
11:55-12:25	Lunch (30 Min)	3:00-4:00	Teacher Collaboration/Prep Time

The daily school schedule includes 6 hours and 10 minutes or 370 minutes total of instruction, one half hour for lunch (as required), and 20 minutes for recess, five days/week. Students arrive at 7:30 am and are dismissed at 3:00 pm. Thursday will be a student early release day (with 3 hours and 40 minutes of instruction). The Thursday schedule will accommodate teacher planning time. During the week, teachers will arrive at 7:15 am and leave at 4:00 pm. Teacher preparation and collaboration will take place from 3:00-4:00 daily and during Professional Development time on Thursday early release time. Xinachtli time is delivered in Spanish covering numeracy, literacy, science concepts, fine arts, and Nahuatl language enrichment.

The Curriculum Alignment Plan (The CAP) (See Appendix J) tallies the instructional minutes, delineating the language of instruction by subject area and grade level. The CAP demonstrates how 90% of instruction in Kindergarten will be in Spanish while 10% will be in English, increasing English language by 10% each year. The CAP reflects the 45 minutes mandated by NMPED to provide English Language Development to students in the English Learners category. Students will receive 370 daily minutes of Instructional time as follows:

90:10 English/Spanish Dual Language Two -Way Immersion Model

Kindergarten (90/10) (370 Min Total)	325 Min in Spanish + 45 Min in English	45 Min ELD
Grade 1 (80/20) (370 Min Total)	296 Min in Spanish 74 Min in English	45 Min ELD + 29 = 74 English instruction
Grade 2 (70/30) (370 Min Total)	259 Min in Spanish 111 Min in English	45 Min ELD + 66 = 111 English instruction
Grade 3 (60/40) of (370 Min Total)	222 Min in Spanish	45 Min ELD + 103 = 148 English instruction

	148 Min In English	
Grades 4 - 5 (50/50) of (370 Min Total)	185 Min in Spanish 185 Min in English	45 Min ELD + 140 = 185 English instruction

(Note: Thursdays will be proportionally similar with 220 minutes of instructional time)

**Raíces Del Saber Xinachtli Community School
Professional Development Plan (PD) FY 2019-2020**

A) When is PD?

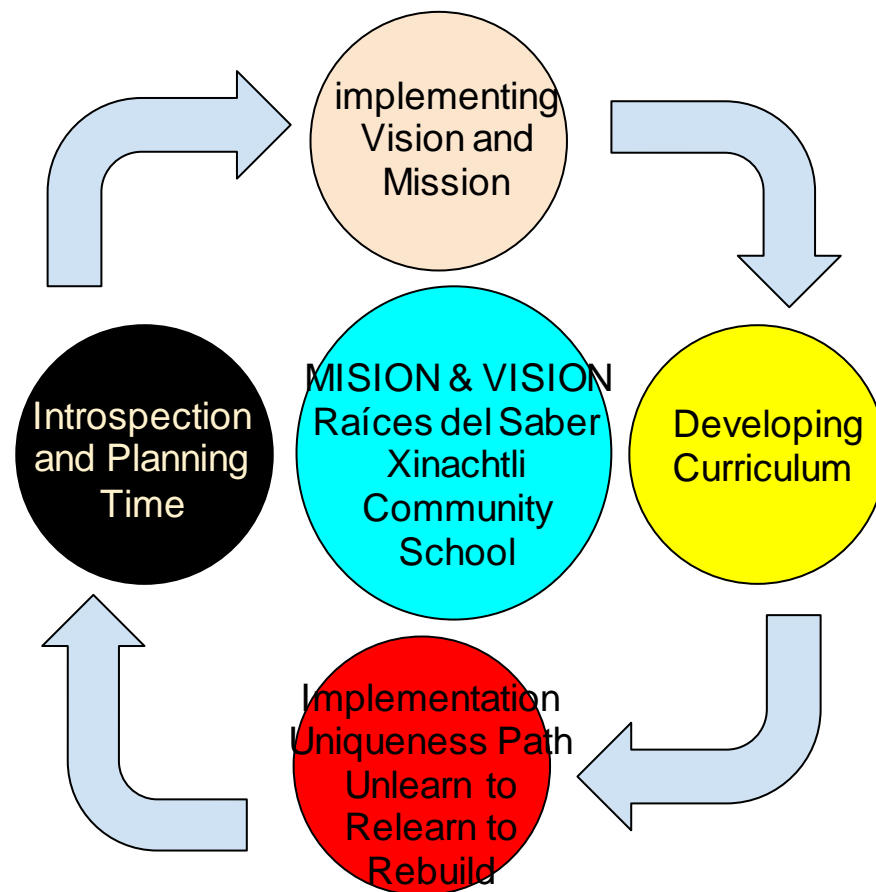
- 15 Days before School starts
- 1 day in early fall will dedicated for Internal Data
- 2 days before Thanksgiving week
- 2 days after Winter break
- During the week almost, every Thursday half day

B) How will time be structured?

PD Rhythm of Cycles over the month.
Every Thursday half day 12-4:00 pm

C) Priorities:

- Dual Language (Resource: [Guiding Principles](#))
- Xinachtli Framework
- Conceptual Understanding of Math Common Core
- Balanced Literacy Framework
- Assessments. - Using Data to inform Instruction



2019-2020 Raices Thursday PD Rhythm

<p>1-2</p> <p>Whole School Logistics</p>	<p>1-2</p> <p>Conceptual Math PD (Curriculum Design and Data Analysis Workshop)</p>	<p>1-2</p> <p>Whole School Logistics</p>	<p>1-2</p> <p>Conceptual Math PD (Curriculum Design and Data Analysis Workshop)</p>
<p>2:15-4:20</p> <p>Balanced Literacy PD (Curriculum Design and Data Analysis)</p>	<p>2:15-4:20</p> <p>Xinachtli PD (Curriculum Design and Data Analysis Workshop)</p>	<p>2:15-4:20</p> <p>Balanced Literacy PD (Curriculum Design and Data Analysis)</p>	<p>2:15-4:20</p> <p>Xinachtli PD (Curriculum Design and Data Analysis Workshop)</p>

Beginning of Year PD:

- Foundations of Dual Language Spanish and English Model (BOY Focus)
- Foundations of Balanced Literacy (BOY and year-round focus)
- Foundations of Xinachtli (BOY and year-round focus)

Quarterly:

- Relationship Building
- Staff Wellness & Indigenous Concepts

1st Thurs	1 hour of Logistic, hot topics, organizational systems 2 hours of Interdisciplinary Xinachtli Framework 1 hour of Balanced Literacy Framework
2nd Thurs	1 hour of Assessments framing the Continuous Improvement Framework 2 hours of Conceptual Understanding of Math Common Core 1 hour of Balance Literacy Framework
3rd Thurs	1 hour of Mindfulness and Wellness 2 hours of Dual Language 1 hour of Xinachtli Framework
4th Thurs	1 hour of Building School Culture and Community 2 hours of Analyzing Data / Alternating Internal and External 1 hour of Balanced Literacy Framework

**Raices Del Saber Xinachtli Community School
Governing Council Disclosure Statement**

(This statement must be completed per NMSA 22-8B-5.2)

I. _____, having been appointed to serve on the Raices Del Saber Xinachtli Community School (Raices) Governing Council hereby make the following annual disclosures for the calendar year of _____

1. Names and addresses of all businesses including sole proprietorships, partnerships, and corporations, in which you are an officer or owner, or have any financial interest, including stock of any other equity interest, and identify the office held with respect to each business where applicable.

2. All memberships in civic and non-profit organizations.

3. All investments held and all trusts in which you are a beneficiary.

4. All real estate in which you have any interest, stating for each piece of property the nature of your interest and sufficient description to identify the location and extent of property held.

Date: _____

Printed Name

Signature

(Attach additional pages if necessary.)

Xinachtli Interdisciplinary Indicator Rubrics for K-1

Literacy

Performance level	Details and description	Distinguish between the use of reality and fantasy	Understanding literary devices	Literary expression
4	With prompting will be able to retell an oral tradition myth recalling correct sequence of events, main characters including key details of characters, setting, and events.	With prompting will be able to identify the elements of reality and fantasy in an oral tradition myth.	With prompting will be able to identify an example of a metaphor or symbol and personification then simply state the purpose or moral lesson in an oral tradition myth.	With prompting will be able to make of list of main characters, create and illustrate a simple folktale and then orally retell it and, with prompting state the purpose and moral lesson of the story.
3	With prompting will be able to retell an oral tradition myth in a correct sequence and recall main characters.	With prompting will be able to identify the elements of fantasy in an oral tradition myth.	With prompting will be able to identify an example of personification then simply state the purpose or moral lesson in an oral tradition myth.	With prompting will be able to make of list of main characters, create and illustrate a simple folktale and then orally retell it.
2	With prompting will be able to retell an oral tradition myth in correct sequence.	With prompting will be able to correctly state of the story in an oral tradition myth could actually happen.	With prompting will be able to identify an example of personification then simply state the purpose or moral lesson in an oral tradition myth.	With prompting will be able to make a list of main characters and state an idea for a folktale they would like to create.
1	With prompting will be able to recall some events and characters in an oral tradition story.	With prompting will be able to indentify one element of fantasy in an oral tradition myth.	With prompting will be able to simply state the purpose or moral lesson in an oral tradition myth.	With prompting will be able to make a list of main characters for a story they would like to create.

Mathematics

Performance level	Counting and Cardinality	Algebraic reasoning	Geometry	Measurement
4	With prompting will be able to use the Mesoamerican method of using fingers to count, group, and change place value up to 100, recognize that numbers are in going in sequence of 1 larger than the one before and when they are being grouped fives or tens,; counts backwards and forwards up to 10; recognize the quantities of Mesoamerican numeric symbols up to 20. Will be able to use the Mesoamerican counting with fingers system to skip count by 5 and 10 up to 100.	With prompting is able to recall how the Mesoamerican model explains how zero becomes one, use Mesoamerican system of using fingers to count to add and subtract one digit quantities, use Mesoamerican numeric symbols to add and subtract one digit quantities. With prompting will be able to use the Mesoamerican numeric symbols to create and identify grouping of quantities up to create numbers up to 20; use Mesoamerican numeric symbols to compare quantities (less, more than, or equal).	With prompting will be able to identify the Mesoamerican symbol Tloke Nauoke as a composite figure of a circle and a square attached at four places, that the attachment can be drawn with circle inside the square or vice-versa. With prompting will be able to recognize that when the circle is inside, they are attached at the sides and when the circle is outside they attached at the corners.-versa. With prompting will be able to demonstrate how the square in Tloque Nauoke can be used to divide a circle in half and quarters.	With prompting will be able to recognize that in the Tloque Nauoke when the circle is attached to the square at the corners, the circle is larger and when the circle is attached at the sides, the square is larger; will be able to recall that this attachment means at any dimensional changes that happens to one with also change the dimensions of the other. With prompting they will be able to use non-standard measurement (yarn, beads, paper clips) to estimate the perimeter of the square and the circumference of a circle, record and compare sizes.
3	With prompting will be able to use the Mesoamerican method of using fingers to count, group, and change place value up to 100, recognize that numbers are in going in sequence of 1 larger than the one before and when they are being grouped fives or tens; counts backwards and forwards up to 10; recognize the	With prompting is able to recall how the Mesoamerican model explains how zero becomes one, use Mesoamerican system of using fingers to count to add and subtract one digit quantities, use Mesoamerican numeric symbols to add and subtract one digit quantities. With prompting will be able to use the Mesoamerican numeric symbols to identify grouping of	With prompting will be able to identify the Mesoamerican symbol Tloke Nauoke as a composite figure of a circle and a square attached at four places, that the attachment can be drawn with circle inside the square or vice-versa. With prompting will be able to recognize that when the circle is inside, they are attached at the sides and when the circle is outside they attached at the corners.	With prompting will be able to recognize that in the Tloque Nauoke when the circle is attached to the square at the corners, the circle is larger and when the circle is attached at the sides, the square is larger; With prompting they will be able to use non-standard measurement (yarn, beads, paper clips) to estimate the perimeter of the square and the

	quantities of Mesoamerican numeric symbols up to 20.	quantities up to 20; use Mesoamerican numeric symbols to compare quantities (less, more than, or equal).		circumference of a circle, record and compare sizes.
2	With prompting will be able to use the Mesoamerican method of using fingers to count, group, and change place value up to 100, recognize that numbers are in going in sequence of 1 larger than the one before and when they are being grouped fives or tens	With prompting is able to recall how the Mesoamerican model explains how zero becomes one, use Mesoamerican system of using fingers to count to add and subtract one digit quantities, use Mesoamerican numeric symbols to add and subtract one digit quantities. With prompting will be able to use the Mesoamerican numeric symbols to identify grouping of quantities up to 20.	With prompting will be able to identify the Mesoamerican symbol Tloke Nauoke as a composite figure of a circle and a square attached at four places, that the attachment can be drawn with circle inside the square or vice-versa. With prompting will be able to recognize that when the circle is inside, they are attached at the sides and when the circle is outside they attached at the corners.-versa.	With prompting will be able to recognize that in the Tloque Nauoke when the circle is attached to the square at the corners, the circle is larger and when the circle is attached at the sides, the square is larger.
1	Uses the Mesoamerican system of counting with fingers to count up to ten; skip count by 10s up to 100.	With prompting is able to recall how the Mesoamerican model explains how zero becomes one, use Mesoamerican system of using fingers to count to add and subtract one digit quantities, use Mesoamerican numeric symbols to add and subtract one digit quantities.	With prompting will be able to identify the Mesoamerican symbol Tloke Nauoke as a composite figure of a circle and a square attached at four places.	With prompting will be able to recognize that in the Tloque Nauoke the size of the circle changes depending if the square is inside or outside.

Xinachtli Interdisciplinary Indicator Rubrics for 1st grade

Literacy

Performance level	Details and description	Distinguish between the use of reality and fantasy	Understanding literary devices	Literary expression
4	Will be able to retell an oral tradition myth recalling correct sequence of events, main characters including key details of characters, setting, and events.	Will be able to identify the elements of reality and fantasy in an oral tradition myth.	Will be able to identify and explain examples of symbols, metaphors, similes, personification in an oral tradition myth.	Will be able to create and illustrate a simple folktale and then orally retell it stating its purpose or moral lesson.
3	Will be able to retell an oral tradition myth in a correct sequence and main characters.	Will be able to identify the elements of fantasy in an oral tradition myth.	Will be able to identify examples of symbols, metaphors, similes, personification in an oral tradition myth.	Will be able to create a simple folktale and retell it.
2	Will be able to recall some details of an oral tradition myth.	Will be able to correctly state of the story in an oral tradition myth could actually happen.	Will be able to identify examples of metaphors and personification in an oral tradition myth.	Will be able to orally explain an idea for a folktale they would like to create.
1	Will be able to recall the actions of one or two of the main characters in an oral tradition story.	Will be able to identify one element of fantasy in an oral tradition myth.	Will be able to identify the use of personification in an oral tradition myth.	Will be able to orally identify some main characters for a story they would like to create.

Mathematics

Performance level	Counting and Cardinality	Algebraic reasoning	Geometry	Measurement
4	Uses the Mesoamerican method of using fingers to count, group, and change	Will be able to recall and explain the Mesoamerican model of how zero is	Will be able to identify and recall how the Mesoamerican symbol Tloke Nauoke is a proportional relationship between a	Will be able to apply their knowledge of a circle and square to explore and identify

	<p>place value up to 100, identifying when numbers are in going in sequence (1 larger than the one before), being grouped, and created into a place value (10s, 20s, etc.); counts backwards and forwards up to five. Is able to write numbers up to 20 using Mesoamerican numeric symbols. (dots, lines, spiral).</p>	<p>transformed into the quantity of one. Uses Mesoamerican system of using fingers to count to add and subtract one digit quantities. Uses Mesoamerican numeric symbols to add and subtract one digit quantities. Uses fingers to count by fives up to 100. With prompting uses Mesoamerican numeric symbols to create and identify grouping of quantities up to 100; will use Mesoamerican numeric symbols to compare quantities (less, more than, or equal).</p>	<p>circle and a square when the circle is inside or outside the square attached at four points to the sides or corners of the square so that as the circle increases or reduces in size, so does the square. Will be able to recall and use Tloke Nauoke as a model to explain how a center is essential to constructing a circle and that a square is characterized by 4 equal sides and corners. Will use the Tloke Nauoke to explore and discover how a circle can provide the basis for creating a square and vice-versa. Will be able to correctly divide a circle and a square in half and quarters and explain why these divisions are of equal size.</p>	<p>the correlation between a circle and square to a cylinder; will be able to use the Mesoamerican symbol Tloke Nauoke to the correct triangles and construct a four sided pyramid; with prompting will be able to use non-standard measurement to find the circumference of the circle in the Tloke Nauoke using its proportional relationship with the square.</p>
3	<p>Uses the Mesoamerican system of counting with fingers to count up to 100; Skip count by fives, skip count by 10s; counts backwards and forwards up to five. With prompting is able to identify the quantities represented in Mesoamerican numeric symbols up to 19.</p>	<p>Will be able to explain the Mesoamerican model describing how zero becomes one. With prompting uses fingers to add and subtract one digit quantities. With prompting uses Mesoamerican numeric symbols to create and identify grouping of quantities up to 20. With prompting will be able to correlated Mesoamerican numeric symbols to quantities up to 20.</p>	<p>Will be able to recall and explain how the Mesoamerican symbol Tloke Nauoke is a figure that combines as circle and square and that as the circle increases or reduces in size, so does the square. Will be able to divide a circle in half and quarters, explaining with prompting that each division is of equal value. Will be able to use a square pattern to construct a circle and a circle pattern to construct a square.</p>	<p>Will be apply to apply their knowledge of a circle and square to explore and identify the correlation between a circle and square to a cylinder; will be able to use the Tloke Nauoke to create the appropriate triangles and construct a four sided pyramid.</p>
2	<p>Uses the Mesoamerican system of counting with fingers to count up to 100; skip counting up to 100 by fives and 10s.</p>	<p>Recognizes the Mesoamerican model of how zero becomes one. Will be able to identify and explain at what point in the counting with fingers system a quantity of five and ten is</p>	<p>Will know that in the Tloke Nauoke is a figure that combines as circle and square and that as the circle increases or reduces in size, so does the square. Will be able to divide a circle in half and quarters. With prompting will be able to</p>	<p>Will be able to use the Tloke Nauoke to create the appropriate triangles and construct a four sided pyramid.</p>

		grouped. Will be able to identify a spiral as zero, dots as ones, lines as groups of five up to 20.	use a square pattern to construct a circle and a circle pattern to construct a square.	
1	Uses the Mesoamerican system of counting with fingers to count up to ten; skip count by 10s up to 100.	Will be able to identify and explain at what point in the counting with fingers system a quantity of five and ten is grouped. Will be able to identify a spiral as zero, dots as ones, lines as groups of five up	Will be able to identify the Tloke Nauoke as a figure of a circle and a square and square attached to each other a four points.	With prompting will be able to use the Tloke Nauoke to create a four sided pyramid.

The following list will be developed during the planning year

Physical Development

Performance Level	Description		
4	Demonstrate coordinated body motion by performing at least one Aztec dance sequence.	Demonstrate coordinated body motion by performing at least one Chi-gung exercise sequence.	Demonstrate coordinated eye, hand, arm and eye motion through repetition of Mesoamerican salutation sequence (e.g., one is the sun, two is the earth, etc.)

Conceptual Understandings

Performance Level	Description				
4	Will provide a simple oral explanation of why going from 0 to 1 is different than going from 1 to 2.	Demonstrates what makes the geometric shape of a circle possible (a center).	Explain the definition of a metaphor and give at least 5 examples.	Differentiate between nature and human created formations and give at least 5 examples of how one transforms into another (e.g., trees into lumber; rocks into cement.)	Expresses emerging understanding of infinity and relation to numbers.

Oral Development

Performance Level	Description					
4	Relates in details events from personal life.	Expresses and explains personal feelings.	Learns to express praise and constructive criticism to peers in a group setting.	Through breathing exercises masters sounding vowels, consonants, and simple words.	Learns to engage in dialogue as a process of listening than speaking.	Learns effective listening by using silence as a time for inference and critical thought to respond to questions or continue dialogue.

Self, Family, and Community

Performance Level	Description				
4	Internalize the meaning of ancestry and briefly explain how it contributes to self, family, and community.	Internalize the meaning of heritage languages and explain briefly how they contribute to self, family, and community.	Demonstrate respect by giving way, listening, and responding appropriately in dialogue sessions.	Participates in conflict resolution using dialogue skills.	Internalizes the difference between personal and social identity by cooperating while maintaining independence.

Heritage Language Development

Performance Level	Description				
4	Names and identifies orally numerals from 0 to 20 in Nahuatl.	Recites and orally translates at least one song in Nahuatl.	Knows and can recite in Nahuatl greetings to the four cardinal directions, good morning, good afternoon, and good evening.	Identifies orally the Nahuatl name of the Aztec calendar and its 20 day symbols.	Identifies 10 words in Spanish of Nahuatl origin and their Nahuatl equivalent. (e.g., zacate from zacatl; ejote from exotl; chile from chili.)

**Xinachtli Enrichment: Effects on behavior, motivation, and academic work:
A teacher self-report 2017 and 2018**

In August 2017 Bill Childress Elementary School (Canutillo ISD) chose the Xinachtli Project as one of its three enrichment programs. Carlos Aceves, the teacher who facilitates Xinachtli, was hired at the school the year before as an academic tutor. At the beginning of the year he was asked by the principal if Xinachtli could be one strand of "Enrichment Fridays". The principal knew about the project from its implementation as an adjunct enrichment to the bilingual program at Canutillo Elementary.

The enrichment sessions are 45 minutes and are conducted every Friday for six weeks. Classes alternate between the programs in three cycles so that by the end of the year, all students, with the exception of Special Education students, are exposed to the enrichment process of each program. This survey was conducted at the end of the second cycle. Teachers were asked to rate the perceived impact of the Xinachtli enrichment process on the behavior, motivation, and academic work of their students on a scale of 0, 1, 2, 3, 4, 5, with 5 indicating the greatest impact. Teacher written commentary was optional. Except for the Kinder and First grade bilingual classes, sessions were conducted in English.

Bill Childress Elementary is a semi-rural school with approximately 430 students. Except for those in Special Education programs, class size averages around 20 students. Most of the student population (97%) is Hispanic, 85% are economically disadvantaged, with 44% being of Limited English Proficiency. Approximately 250 or 57% are currently enrolled in the bilingual a 50:50 dual language two way immersion program. The Texas Education Agency (TEA) rates the school as Meets Standards, with the STAAR (State of Texas Assessments of Academic Readiness) test scores at Fifth grade level comparable to the average scores across Texas (Source: TEA, 2017).

Results of the teacher self-report show positive ratings of 3 or above in the three categories of impact. The exception was first grade, with ratings of 2 in the first cycle. Only one teacher from each grade level provided written comments, which were also positive.

Bill Childress Elementary School K-5, Canutillo, TX				
FALL 2017 Enrichment Fridays with Mr. Carlos Aceves - 08/16/2017 to 12/22/2017				
Survey - Did the Enrichment Friday class impact students? (0= none, 5 = maximum)				
Grade	Behavior	Motivation	Academic work	Comments
K	4	4	4	No comments
1 st	2	2	2	No comments
2 nd	5	5	3	Students enjoyed your class and looked forward to attending. They returned to class enthusiastic.
3 rd	4	5	5	Students look forward to your class on Fridays. They like when you are in the classroom helping during centers.
4 th	4	5	5	No comments
5 th	4	3	5	Thank you! Mr. Aceves. I am glad that you are helping my students.
Average	77%	80%	80%	
SPRING 2018 Enrichment Fridays with Mr. Carlos Aceves - 01/19/2018 to 03/02/2018				
Survey - Did the Enrichment Friday class impact students? (0= none, 5 = maximum)				
Grade	Behavior	Motivation	Academic work	Comments
K	4	4	5	Thank you, Mr. Aceves, for all your great work. Students truly look forward to your enrichment sessions.
1 st	5	4	4	The students learned a lot during the "enrichment" - introspection is difficult in early childhood but students grasped concepts of self-monitoring and importance of acceptance and calmness in oneself.
2 nd	4	5	4	Children looked forward to your presentations, Thank You!
3 rd	4	5	5	No comments
4 th	5	5	4	No comments
5 th	3	3	3	No comments
Average	83%	87%	83%	

Lucia’s Residency Plan

Fellow Expectations	School Site or Partner Organization Expectations
<ul style="list-style-type: none"> → Meet with School Leader prior to the start of the first day onsite → Set and refine Residency goals with host School Leader, using their Individual Development Plan → Determine how to best accomplish goals by developing a set of agreed upon outcomes → Perform tasks that are aligned with individualized learning goals → Integrate into the culture, activities, and daily life of the host school → Share feedback with host site → Be respectful of the culture, relationships, and systems in place at the school. → At Monthly Convenings, Fellows will facilitate formal presentations on their key learnings and aspects of the school residency that will be implemented in their school design plan 	<ul style="list-style-type: none"> → Meet with Fellow prior to the start of the first day onsite → Review Fellow’s Residency goals → Determine how to best accomplish goals by developing a set of agreed upon outcomes → Plan meaningful projects for Fellow to help him/her achieve learning goals → Provide ongoing feedback to Fellow, meeting at least once per week to: <ul style="list-style-type: none"> ◆ Discuss Fellow’s key lessons learned, and observations made ◆ Provide Fellow with feedback and questions for reflection ◆ Provide feedback via the Individual Development Plan at end of residency.

List of Schools for Residency

Dates	Area/City	School Name and Type of School	Principal	Contact Information
Oct 9-13, 2017	Las Cruces, NM	Lynn Middle School, (6 – 8) Magnet School Art Community School Model (coordinated by NEA/LCPS)	Reynaldo Gomez	rgomez@lcps.net 950 S. WALNUT ST. LAS CRUCES, NM 88001575-527-9445 https://sites.google.com/a/lcpsmail.org/lms/
Oct 19-20	Albuquerque, NM	Christine Duncan Heritage Academy Charter School (K-8) Dual Language Immersion Program	Principal; Mr. Jesus Moncada	1900 Atrisco Dr NW, Albuquerque, NM 87120 (505) 839-4971 http://www.christineduncan.org
Oct 23-26, 2017	Las Cruces, NM	J Paul Taylor Academy (K-8) Charter School Spanish Language Acquisition Project Based Learning	Eric Ahner	eric.ahner@jpaultayloracademy.org 402 W. Court Avenue, Building 2 Las Cruces, NM 88005 575-652-4006 http://www.jpaultayloracademy.org/
Nov 6, 2017	Las Cruces, NM	La Academia Dolores Huerta (6-8) Charter School Arts and Language	Interim	varanda@ladh.org 1480 N. Main Las Cruces, NM 88001 575-526-2984 http://ladh.org

Nov 13, 2017	Flagstaff, AZ	Puente de Hozho Bilingual Magnet School (K-5) Bilingual Magnet School International Baccalaureate Dual Language (English-Spanish) Navajo immersion program	Dr. Robert Kelty	rkelty@fUSD1.org 3401 N 4th Street Flagstaff, Arizona 86004 928.773.4090 https://www.fUSD1.org/domain/479
Nov 24, 2017	Nogales, AZ	Mexicayotl Academy (K-8) Charter School Dual Language English-Spanish Research Based Instructional Method Interculturalist	Principal: Ivonne Ferreira Parent Liaison Monica de la Rosa (520) 455-8133	iferreira@mexicayotlacademytucson.com Central Office: 667 N 7th Ave, Tucson, AZ 520.624.4018 http://www.mexicayotlacademy.com
Dec 4-8, 2017	Los Angeles, CA	Las Semillas Community School Charter School Pre-K-12 Baccalaureate 21 st Century Indigenous World School Multicultural English, Spanish, Nahuatl Languages	Dec 4-8, 2017	Los Angeles, CA sembrador@dignidad.org 4736 Huntington Drive S Los Angeles, CA 90032 www.dignidad.org
Dec 18-19, 2017	Albuquerque, NM	Coronado Dual Language Elementary School (K-5) Magnet 90/10 two-way immersion Dual Language	Principal: Anna Marie Ulibarri	ulibbarri@aps.edu 601 4 th St. SW Albuquerque, NM 87102 505-843-8283 http://coronado.aps.edu/

Community Events

Raíces del Saber Xinachtli Community School 2016-2018





Tlahtocan: sharing traditions, stories, and experiences



Mitotl: make music, sing, dance

Raíces del
Saber Xinachtli
Community
School
2016-2018



Tloke Nauoke: children experience Mesoamerican Geometry





Tezcatlipoca: Parents introspect about their concerns



Summary of Events

Founders	12
Advisory team and supporters	22
Events (Gatherings and Workshops)	29 over 23 months
One-on-one Interviews	48
Participants in focus groups, information sessions, and workshops	336
Pre-registered Potential Students	28
Letters of Support	21
Bilingual Printed materials distributed (Flyers and Brochures)	800
Visited other Indigenous or Bilingual Dual language Schools to learn from their models	19 site visits
Nonprofit organizations that identified their community work and services inter-related to our future school and will find opportunities to collaborate	16
Local and national foundations that will support Raíces based on letters of support	5



**Dual Language Education of New Mexico
Program Planning Retreat Overview**

Dual Language Education of New Mexico offers two-day program planning retreats for schools/districts wanting to ensure that their dual language programs are on the right track. Although thoughtful program development is a necessary first step to choosing and designing a program model that will be implemented, program development also requires the constant care of and reflection on best practice, implementation and continuous improvement. Our focused planning retreats help schools/districts understand that program sustainability is only realized when the ideals and commitments are owned by the entire school community.

Turnover in teaching staff or administration, as well as changes in school district policy, educational mandates, etc., all challenge a program's health and implementation. These challenges and potential distractions require a committed response to reflection and continuous improvement. An annual self-evaluation of the program's implementation is highly recommended and should be completed by a representative stakeholder group of the school community.

La Siembra™, planting the seeds for effective dual language™ implementation, is a retreat designed to guide the facilitation of effective planning, preparation, and design within *new/beginning* dual language programs.

Retreats Consist of:

- Two days of intensive training and planning with school/district leadership teams
- A focus on creating program sustainability through capacity building with school community leadership
- Identification and strengthening of essential components that ensure fidelity to implementation, and effective instruction
- Discussion and action planning around the **Guiding Principles for Dual Language Education**
- Training and facilitation by experienced dual language administrators/teachers

Here is a rough list of trainings that Dual Language Education of New Mexico provide.
A complete description of DL training

<i>Program Retreats (2-days ea., 6-10 participants)</i>	
La Siembra (new programs) -	
El Enriquecer (established programs)	
Solo School participating - includes report	
<i>Guided Language Acquisition Design (GLAD)</i>	
Level I Training (6-7 days)	
GLAD On-Site Follow-Up	
Leadership Training - per facilitator	
GLAD Summer Institute	
<i>Achievement Inspired Mathematics for Scaffolding Student Success (AIM4S3)</i>	
District-Wide Training (6 days, 2 trainers, up to 46 participants)	
Individual Registrations (6-day Training)	

On-Site Follow-Up	
AIM4Scubed Summer Institute	
CLAVES - 8 Days of Training (over 12-18 months) - up to 23 tchrs	
CLAVES - 8 Days of Training (over 12-18 months) - up to 46 tchrs	
CLAVES - Follow-up	
Leadership Development (Modules) - 6-8 days - per school team	
VISITAS (Site visits) and Coaching in a regularly schedule	

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***Xinachtli Pedagogy Training Manual for Teachers and Staff
Raíces del Saber Xinachtli Community School***

Welcome to our first of three days of our community of sprouting seeds. At this moment you and I are sprouting because Nature has determined we are no longer to remain as hard seeds. At the same time we are not yet the flowering plant we are meant to be. We are at an in between place, when the Universe is offering us endless possibilities. I invite you to think of our time together as an extended moment of infinite possibilities. Please close your eyes and be silent for a few minutes. Allow your mind to ponder on this.

Tlazocamati, thank you. Now there's a word that can give us a glimpse into our dynamic today. ***Tlazo*** in Nahuatl means love; ***camati*** means to "give with your mouth." The composite meaning is "love from my mouth to you" ---in other words, thank you. Nahuatl, the lingua franca of Mexico for millennia is the enrichment language of our program. This example gives us an example of why. Nahuatl constructs meaning through a montage of words, excellent for poetry and song.

Throughout this workshop we will be referencing several supporting sources:

- a. Seeds of Knowing: Myth and Metaphor in the Classroom*
- b. Bursting Seeds: Mythology for Early Childhood*
- c. Xinachtli Scope and Sequence (outline and text)*
- d. Raíces del Saber Xinachtli Community School Thematic Calendar*

The last day of our gathering we will invite to view three videos and dialogue about their content, especially in the context of having had two days of a Xinachtli encounter.

- e. A 45 minute Xinachtli session with a first grade class*
- f. A five minute view of a Xinachtli indoor tropical permaculture garden*
- g. Tonal Achtli: Seed of the Sun, a visual literacy experience.*

There will be additional handouts, depending on the practice.

Let's begin by silently reading the essential questions about Xinachtli, which include an outline of what will be cover. Use them as a basis for clarification or to ask other questions.

What is Xinachtli?

Xinachtli (Sheen-ach-tee) is a Nahuatl (Aztec) describing the moment a seed germinates, reaching its “bursting” and “in between” point when it is no longer a seed and not yet the plant it will transformed into. In Mesoamerican philosophy the time between night and day, one season and another, are moments of infinite possibilities.

How does Xinachtli guide our pedagogy?

Our pedagogy views children as seeds who continually reach moments of what is infinitely possible. They are not containers to be filled with information but rather creative beings with the ability to construct knowledge and begin to see themselves in the world as activity participants, learning to see themselves as part of a whole and how that wholeness is reflected in them. We want educators to be able to apply approaches, settings, create and present lessons, and participate in a process that leads them to establish a relationship with our students that becomes a learning community, drawing out creative and academic abilities through a participatory form of education.

How much of a school time is Xinachtli?

During the first hour of instruction students will participate in a fully Xinachtli setting. Our goal is that this hour be the beginning of a process that integrates Xinachtli philosophy and approaches throughout the school and across the curriculum.

What is the purpose of Xinachtli training?

Teachers and support personnel will be able to apply their understanding and knowledge of Xinachtli philosophy into practices, approaches, and settings that foster in children a sense of belonging, confidence, and high academic performance. Training participants will also identify how this pedagogy can be a positive force for their own professional development and apply it in their classroom across the curriculum.

What will Xinachtli training consist of?

Participants will be active in eight practices (sessions), five will be done through a millenary indigenous setting called referred in Nahuatl as **Tlahtocan** (place of the spoken word). Through this process participants will:

Cemil huit: Day One

1. Create a Tlahtocan setting, becoming familiar with its process and elements (totemic membership, talking feather, symbolic center).
2. Dialogue on the essential elements of Tlahtocan.
3. Explore the series of metaphors that act as a beginning salutation and how it promotes learning.
4. Experience oral telling of a Mesoamerican story.

Omeilhuitl: Day Two

5. Participate in the delivery of a Xinachtli lesson.
6. Tloke Nauoke, a geometric symbol that is the basis for Mesoamerican mathematics and the construction of the Tonal Machiotl (Aztec Calendar).
7. This practice will focus on Tezcatlipoca, the Mesoamerican process of introspection, explaining how Mesoamerican cosmogony views human personality and how this can be applied to personal introspection and character development. This session will include mindfulness meditation practice.

Yeilhuitl: Day Three

8. Finally we will invite you to view three videos and dialogue about them. The creator of the third video will join us for dialogue and an interactive presentation called “Draw like a Mayan.”

Is there one element that can be called “key” to Xinachtli pedagogy?

Tlahtocan, a Nahuatl word meaning: “place of the spoken word. Sometimes it is referred to as “the practice of council,” a version developed by Jack Zimmerman and the Ojai Foundation. Creating a community that facilitates authentic dialogue is essential to Xinachtli pedagogy. Through this setting, children strengthen their speaking and listening skills while gaining the confidence to share personal views and feelings. It is through this community that the social principles of equanimity, respect, and trust are learned and practiced so that students are able to tackle academically challenging questions in literature, art, mathematics, and science while participating in the construction of knowledge.

First practice: Creating Community

Participants will review and implement the essential components of Tlahtocan; sitting in circle, using a talking feather, creating and establishing totemic

membership, symbolic centering of community, and rules of interaction. (handout: *Four intentions of council by Jack Zimmerman*) Participants will create a Tlahtocan, sit as members, and offering reflections of how they view and feel using this format.

Second practice: Dialogue on Essential questions

Why sit students in a circle? From a circle we can all see each other continually. It creates a sense of unity. Student behavior can be better monitored and managed.

What is the need for totemic membership? A totem is an object that represents the individual. By placing that item in front of them, they express a symbolic willingness to be members. It also represents a “key” to enter the community.

How does placing a mirror at the center promote community? The center of a circle represents truth and consensus. Truth because it is the point from which all viewpoints can be seen, consensus because a mirror reflects all members at once. Reaching consensus, the way of decision making in a Tlahtocan, is the most challenging and most egalitarian way of voting. A mirror is also an invitation for self-reflection and practice of intrapersonal skills.

When is a talking feather used? When the need arises for everyone to have a voice about a topic and others need to actively listen. The feather empowers someone to speak without being interrupted. It also gives the facilitator “power of voice” through which (s)he can extend to an another without passing the feather. Students learn to actively listen through holding a feather and following the lead of the facilitator (usually the teacher).

What are the rules of engagement? The facilitator is the first talking feather holder, using it to present, initiate dialogue, or give members an opportunity for personal sharing. Others listen unless the feather is passed to them or the “power of voice” by the facilitator or after a participant asks by raising their hand. These are the only times someone may speak when the feather is being used.

How do you prevent someone from taking up too much time? This is part of learning to practice Tlahtocan and will come over time. When the facilitator holds the feather it may useful at time to remind others to be mindful of their time.

Why is it necessary to meditate at the beginning? Learning to quiet the mind has been shown to be a significant academic enhancer. In the practice of Tlahtocan, it helps students enter a situation in which they will have to actively listen.

What is the purpose behind initial positive self-talk? The benefit of positive self-talk, in this case repetitive (I am butterfly, hummingbird, eagle; wisdom, strength, beauty I am) is self-evident. In this Mesoamerican approach, students use hands as symbols which further personalizes the positive self-talk and helps them understand three of the four prominent animal symbols embedded in the Aztec Calendar: eagle, hummingbird, butterfly, and jaguar.

What is the purpose of beginning with a series of metaphoric sayings? The metaphoric salute (One is the Sun, Two is the Earth...) provides a context for Xinachtli pedagogy, providing students examples of the use of metaphors, symbols, and mnemonic devices. As dialogue expands, it also illustrates how these sayings are used to integrate content across the curriculum. The salute provides a common group activity that serves as a unifying chant to begin Tlahtocan.

Third practice: dialogue about the of the metaphoric salute

Step one: Illustrate how the metaphoric salute is expected to be used as a beginning activity; model use of hands/arms motion that correspond to each saying. (handout: *One is the Sun...*)

Step two: Use the talking feather to start dialogue and receive individual feedback (commentary and questions) on the initial introduction.

Step three: Use the talking feather as a “power voice” and a Socratic approach to invite exploration as to purpose of each metaphor; the facilitator will add any information that helps participants.

Step four: The facilitator will use the talking feather to begin dialogue about how each metaphor might used as a classroom lesson, augment lessons across the curriculum, project, or a learning center activity.

Basic questions:

What information or facts about this phenomenon are embedded in this metaphor?

What attributes are given to this phenomenon by transforming it into this particular number?

What role does the sequencing of the salute play: Why start with one instead of zero? Why jump from thirteen to twenty? Why is zero last?

Fourth practice: illustrate oral telling of a myth as authentic literacy

Facilitator will use one of the metaphors in the salute to prompt the retelling a myth from indigenous or Mesoamerican tradition. (Oral story telling does not always need to be tied to a metaphor in the sequence) and orally share the myth holding the talking feather as a “power of voice” and then pass the feather prompting participants to share their view on the purpose of the story, reaction to characters, and relation to the metaphor or any other metaphors in the sequence.

Metaphor: **Three are the animals.**

Mnemonic device: there are animals of the water (1), of the air (2), and of the land (3). *Sequential information:* Three comes before four. Animals were on Earth before People (Four are the people).

Story: How Hummingbird brought colors into the world (Bursting Seeds:

Mesoamerican Myths for Early childhood: in-house training document for Raíces del Saber Xinachtli Community School ©2017)

Huitzillin begins as a fish wanting to get out of the ocean wishing he could fly. Out of her many tries to jump out of the ocean she is transformed into a hummingbird. Noticing the world is only black, white, and gray she discovers she can bring color by touching things with her beak. Finally she returns to the ocean to do the same for the world under the sea.

Prompting questions:

How does the story relate to the metaphor “Three are the animals?”

In what way does it not?

(Use other questions in Bursting Seeds)

Fifth Practice: deliver a lesson through Tlahtocan setting

Subject: mathematics (geometric shapes)

Purpose: *Students will know and understand the geometric nature of a circle and identify its main parts: center, radius, diameter, and circumference.*

Materials:

1. large sheet of paper at least 6’ x 6’
2. Markers or crayons
3. String
4. Circle pattern

Essential question: *What makes a circle possible?* (use talking feather as power of voice)

1. Without answering, participants will ponder the question while attempting to draw free hand a circle. Facilitator asks: did you draw a true circle? Obvious answer is no. Allow all to respond why not. Using the circle pattern facilitator traces a circle. Is this a true circle? Obvious answer is yes. Allow all to respond why yes. Draw out the answer: *A center makes a circle possible.*
2. Invite participants to pair up and use string and marker to create a simple compass and create a true circle. Label each of the three parts created: center, radius, and circumference.
3. With help of participants illustrate how a human body forms a true circle by using the navel as a center. Body takes the shape of an X. Circumference automatically touches the middle finger tip and soles of the feet.
4. Identify and label the center, radius, and circumference then use the illustration to create and label its diameter.

Learning center activity: *How can a circle help us create a square?* Students will use a circle pattern to trace a circle on construction paper. They cut it out with scissors and fold it in half. They fold the half in half, coming out with four quadrants. They trace intersecting lines through folds then trace lines between the points where each line meets the edge of the circumference. They glue their circle and square to a rectangular sheet and label the circle parts: circumference, center, diameter, and radius. Later as a group or whole class activity, the teacher guides the students to use their product to determine if they have create a true square (4 equal sides, 4 equal corners or vertices).

Sixth Practice: Tloke Nauoke

Tloke Nauoke in Nahuatl or Hunab Ku in Mayan, is a concept of how motion and matter combine to form a creative force. Its geometric representation is that of a circle overlapping a square. The first act of Tloke Nauoke is for the infinite to take

finite form. For Mesoamericans, zero was not the absence of something but infinity before taking form. (handout: *Tloke Nauoke worksheet*)

Prompt question: Is the transition from zero to one the same as one to two? We may think so, but mathematicians tells us that zero to one is a qualitative rather just a quantitative jump. Discovery of zero makes complex computation and civilization possible.

1. Hand draw the Mesoamerican part model of transitioning from zero to one (Prop: *atecocolli/conch shell-form with double spiral*) by using a spiral to represent zero, then closing the spiral to create the first quantity as well as the geometric form of a circle. When the circle is formed, the center holds its original internal infinity.
2. For Mesoamericans the number is a spiral. Use the series of squares to illustrate how the figure of circle and square create a nautilus shape (spiral) while also giving us a series of squares and square roots. (*Tloke Nauoke hands on puzzle*)
3. Refer to the exercise of using a human body to form a circle, then using the same body to form a square (with the body forming a T). Under these conditions the circumference of the circle will equal the perimeter of a square. (handout: *Leonardo Da Vinci's drawing*) Thus the human body is itself Tloke Nauoke. (Point out examples of the face and hand). Have partners do the "Tloke Nauoke" dance.
4. Have participants use a pencil to complete the *Tloke Nauoke worksheets #1 and #2* to demonstrate:
 - a. Proportionality
 - b. Approximating the constant π (3.14)
 - c. Approximating the "squaring of the circle"
 - d. Calculating the proportional position of Earth's tropics and equator
 - e. Placing the Aztec Calendar within Tloke Nauoke
 - f. Approximating Earth's orbit ($28 \times 13 = 364$) and human gestation cycle ($20 \times 13 = 260$).

Demonstrate and practice Tloke Nauoke creating numbers through the hands, producing a rapid addition and subtraction calculator while illustrating zero to one, sequential counting, grouping, and place value. Demonstrate and practice using a base 20 positional placing to create

quantities using a spiral, dots, and lines. (handout: *Mesoamerican Math-Mayan*)

5. In studying the Tonal Machiotl, participants will use a pencil and ruler to map out the geometry of the Aztec Calendar as a form of “unfolding infinity.” (handout: *Tonal Machiotl/Aztec Calendar*) Review the main components of Tonal Machiotl, the 18 months of twenty days, the 13 day count, and their correlation. They will learn how Mesoamerican geometry correlates a circle with an elliptical orbit. (handout: *Tloke Nauoke worksheet #1, Aztec Calendar Wikipedia article, Aztec cards, Aztec Calendar puzzle*)

Seventh practice: Tezcatlipoca (our inner being)

(Handout: Four directions wheel/*Nahui-Ollin* and personality)

Step one: discuss the contradiction that underlies in the phrase Nahui (four)-Ollin (Movement): why is movement not plural (*Olmeh*)? **There is only one movement and four directions.**

Explain that the use of contradictory but complimentary opposites is integral to Mesoamerican pedagogy.

As a circle the four directions wheel (*Nahui-Ollin*) has no beginning or end, rather the end is the beginning and vice-versa; it doesn't matter where you start, you will complete the journey when you reach the beginning, hence only one movement and four directions.

Step two: *read and briefly discuss this ancient saying: Gather the flowers that are around you, with their nectar feed Tezcatlipoca. In turn Tezcatlipoca feeds Quetzcalcoatl. But remember that Huitzilopochtli eats his own flesh and drinks his own blood.*

Explain that the flowers represent observation, their nectar is information that feeds memory (Tezcatlipoca) and memory in turn feeds intelligence (Quetzcalcoatl). Will power (Huitzilopochtli) needs no of memory or intelligence but is self-sustaining in its own power.

Step three: Using a circle divided into quadrants, introduce the four innate characteristics of human personality: Intelligence (east), Will power (south), Memory (west), and Wisdom (north).

Step four: Introduce each characteristics contradictory but complimentary opposites, known in Tradition as “enemy” and “ally”---each of us has a pair of spirit animals, one that shows us what to do and another what NOT to do.

Characteristic	Ally	Enemy
Intelligence	Analysis	Justification
Will power	Instinct	Hesitation
Memory	Introspection	Indulgence
Wisdom	Observation	Isolation

Step five: Create a circle using the participants so that each one represents a characteristic or an ally or an enemy. Dialogue on how each section of the chart would handle a question or a topic, then provide an actual topic and have each quadrant discuss it according to their assigned role.

Possible topics: getting married, having children, choosing a career, planning for old age, preparing your funeral, friendship

Step six: Discuss/dialogue which pairs among the main characteristics are complimentary opposites (Intelligence and Memory; Will power and Wisdom). Point out how these complimentary opposites relate to the cardinal directions:

East (intelligence), West (memory). Complimentary: east offers the sun, west receives it. Opposites: west introduces light, west introduces darkness.

North (wisdom), South (will power). Complimentary: Earth tilts north-south to produce the seasons. Opposites: while it is winter north of the equator, it is summer south of the equator.

Can we say that the two enemies and allies at the quadrants of four directions wheel are also complimentary opposites? **Justification-hesitation**

introspection-instinct indulgence-isolation observation-analysis

Step Seven: Tell the story the village children who dared climb the mountain where a hideous monster lived but wound up laughing and telling the other villagers there was nothing to be afraid. (*Pass around a cover basket containing what the children had seen and others thought was a monster*)

(Copy of handouts follows)

The Four Intentions of Council from The Way of Council by Jack Zimmerman

Speaking from the Heart

- Take this literally. Imagine your words emerging from a mid-chest region, rather than from the mouth.
- This creates a tangible feeling of expansion and a sense of greater connectedness to others in the circle
- You are more likely to feel non-attached to personal positions, non-defensive, and committed to recognizing the truth of the circle as a whole.
- Be as honest as your feeling of safety in the circle permits.
- Saying something that really matters: you have the circle's undivided attention

Use it wisely.

- Simplicity and passion are two attributes that support heartfelt expression. Listening from the Heart
- The success of council is largely determined by the quality of listening in the circle.
 - Listening from the heart invariably helps the listener feel more connected to the speaker, even if there is strong disagreement.
- Train the whole body to listen more consciously through persistent self-witnessing.
- Imagine that the speaker's words are entering your mid-chest area rather than your ears, and take a few deep breaths while holding the image.

- Listening from the heart is energizing. If you find yourself growing restless or bored, you're probably not listening devoutly.
- One of the few acceptable interruptions is "Can you please speak up?"
















Being of Lean Expression


- Be brief.
- Council is an excellent arena to improve one's ability to be concise and to find words and images that enliven our stories and statements.
- The underlying challenge is to find a means of expression that serves both the teller and the circle.
- Leader must make the theme of the council "crystal clear" from the beginning. Restate the theme as a question with people adjacent to you before beginning.
- Is there a willingness to give honest reflection to those who ramble?
- Sometimes long stories will induce a shared surrender that may produce a new understanding of the story's meaning or bring about a new ending for the teller.





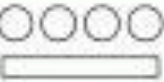
Spontaneity


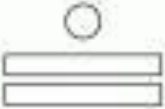
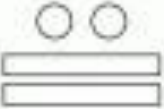

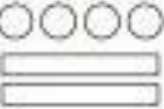
- Set the intention to not rehearse what is to be said.
- Preparing an agenda while others are speaking limits the ability to listen attentively and to speak from the heart.
- Spontaneity allows one's more intuitive voice to speak.
- Hold the stick silently for a short while and let the presence of the circle and the moment evoke what needs to be said.
- This dissolves habitual reactions and attachment to long-held positions.
- Trust that you will say exactly and uniquely what the circle needs to hear from you in that moment.
- Perseverance leads to the realization that everything that feels important at the time does not have to be spoken.
- Question to ask self: Will speaking this serve me, serve the circle, or serve the greater good?


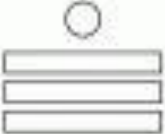

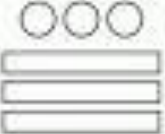
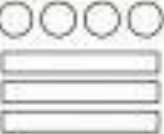
Mesoamerican Math (Mayan)

 one	 two	 five	 six	 nine
 ten	 thirteen	 fifteen	 nineteen	 twenty
 twenty-one	 twenty-three	 twenty-five	 forty	 one hundred

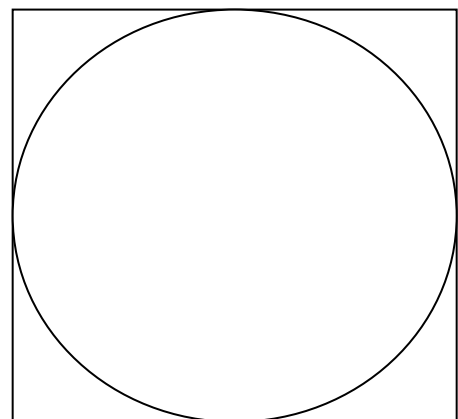
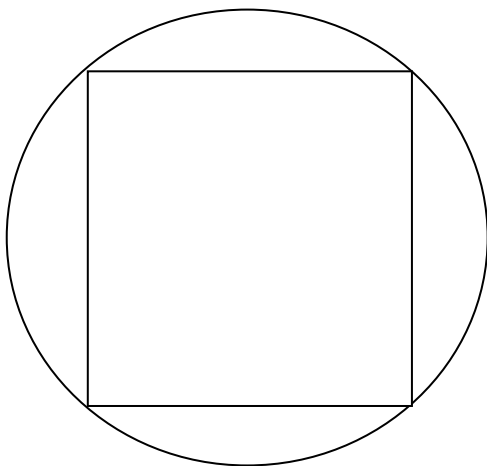
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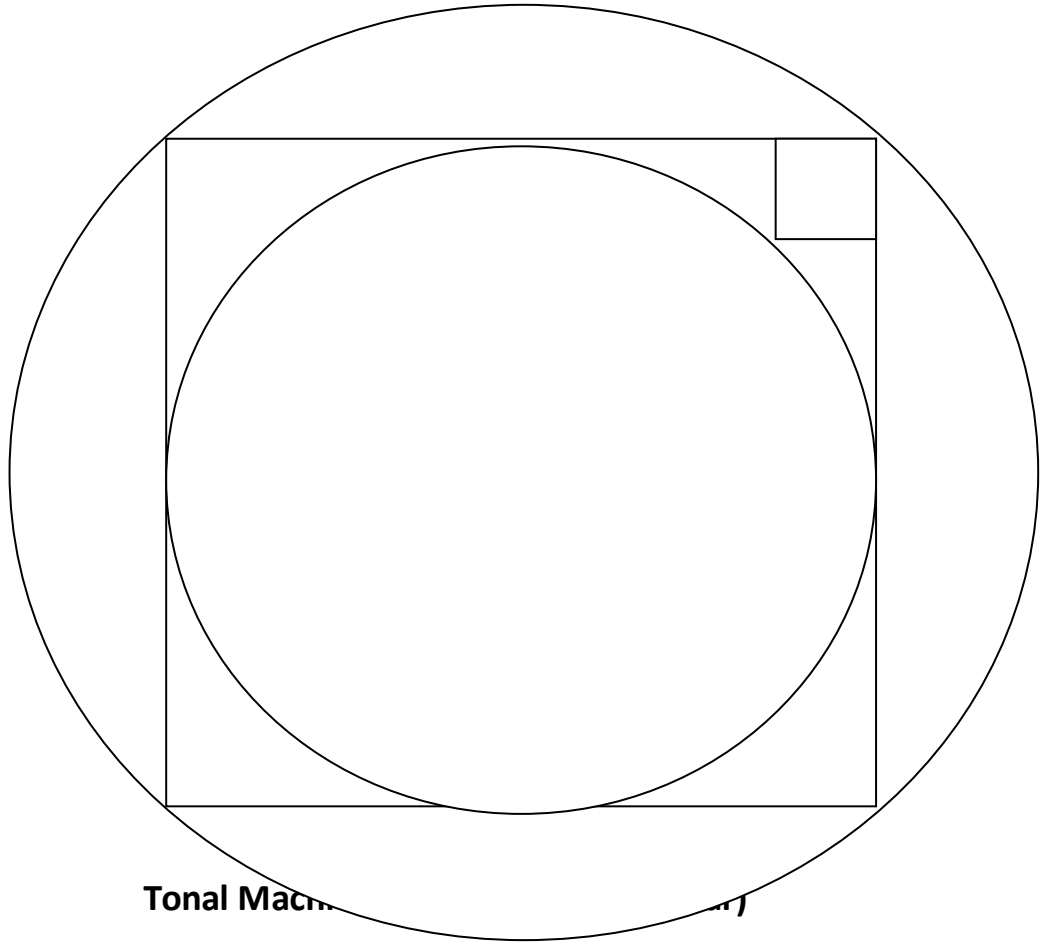
5 6 7 8 9






10 11 12 13 14






15 16 17 18 19






Tloke Nauoke worksheet #1




















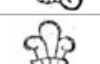


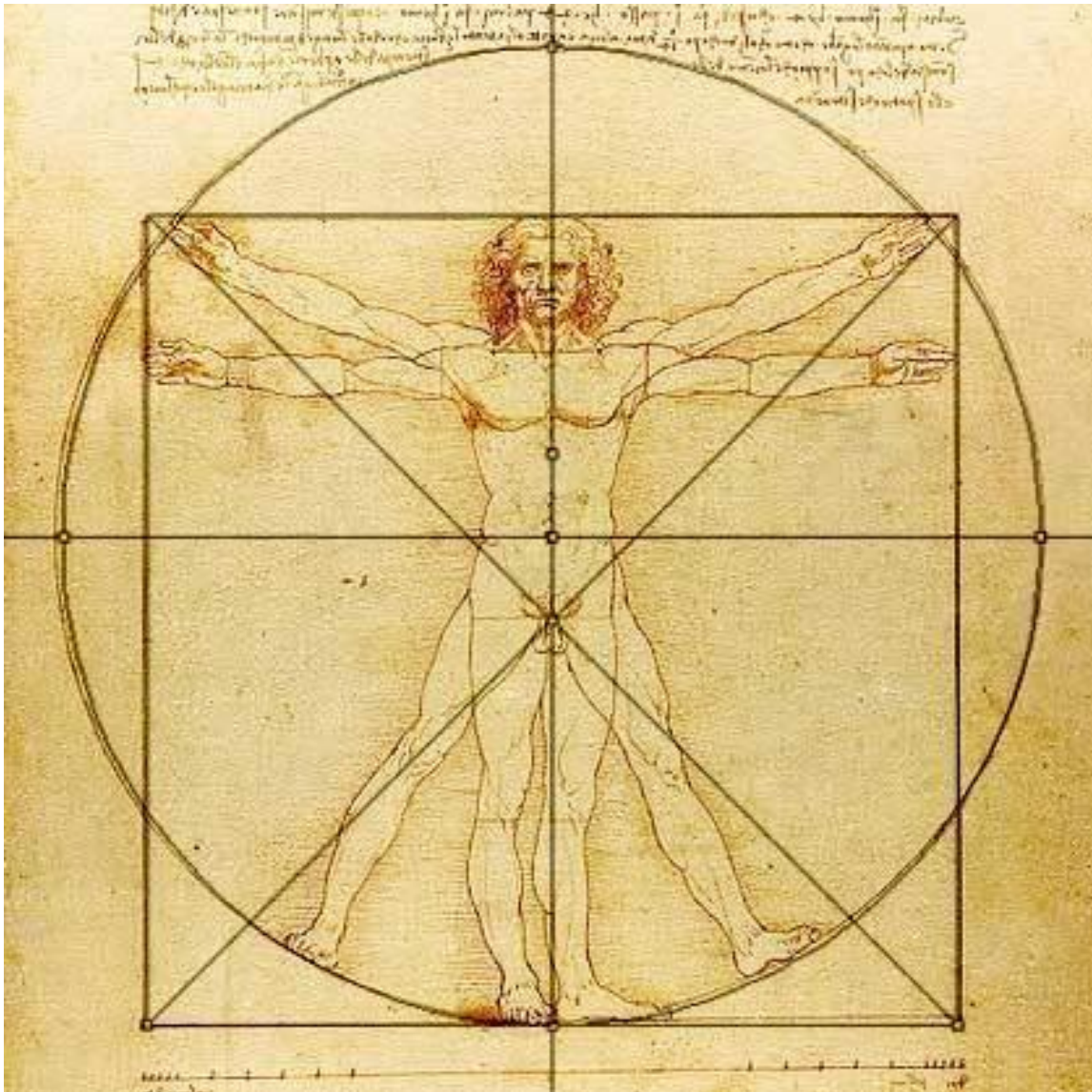


Tonal Mac)



Aztec Calendar days

#	Image	Nahuatl Name	English Translation	Direction
1		Cipactli	Crocodile, Alligator, Caiman	East
2		Ehēcatl	Wind	North
3		Calli	House	West
4		Cuetzpalin	Lizard	South
5		Cōātl	Serpent, Snake	East
6		Miquiztli	Death	North
7		Mazātl	Deer	West
8		Tōchtli	Rabbit	South
9		Ātl	Water	East
10		Itzcuintli	Dog	North
11		Ozomatli Ozomahtli	Monkey	West
12		Malīnalli	Grass	South
13		Ācatl	Reed	East
14		Ocēlōtl	Jaguar	North
15		Cuāuhtli	Eagle	West
16		Cōzcacuāuhtli	Vulture	South
17		Ollin	Movement, Quake, Earthquake	East
18		Tecpatl	Flint, Flint Knife	North
19		Quiyahuitl	Rain	West
20		Xōchitl	Flower	South



Human figure (The Golden Mean) by Leonard Da Vinci

The human body as an illustration of the unity of a circle and square (*Tloke Nauoke*) and as an expression of the body's self-propulsion (motion)

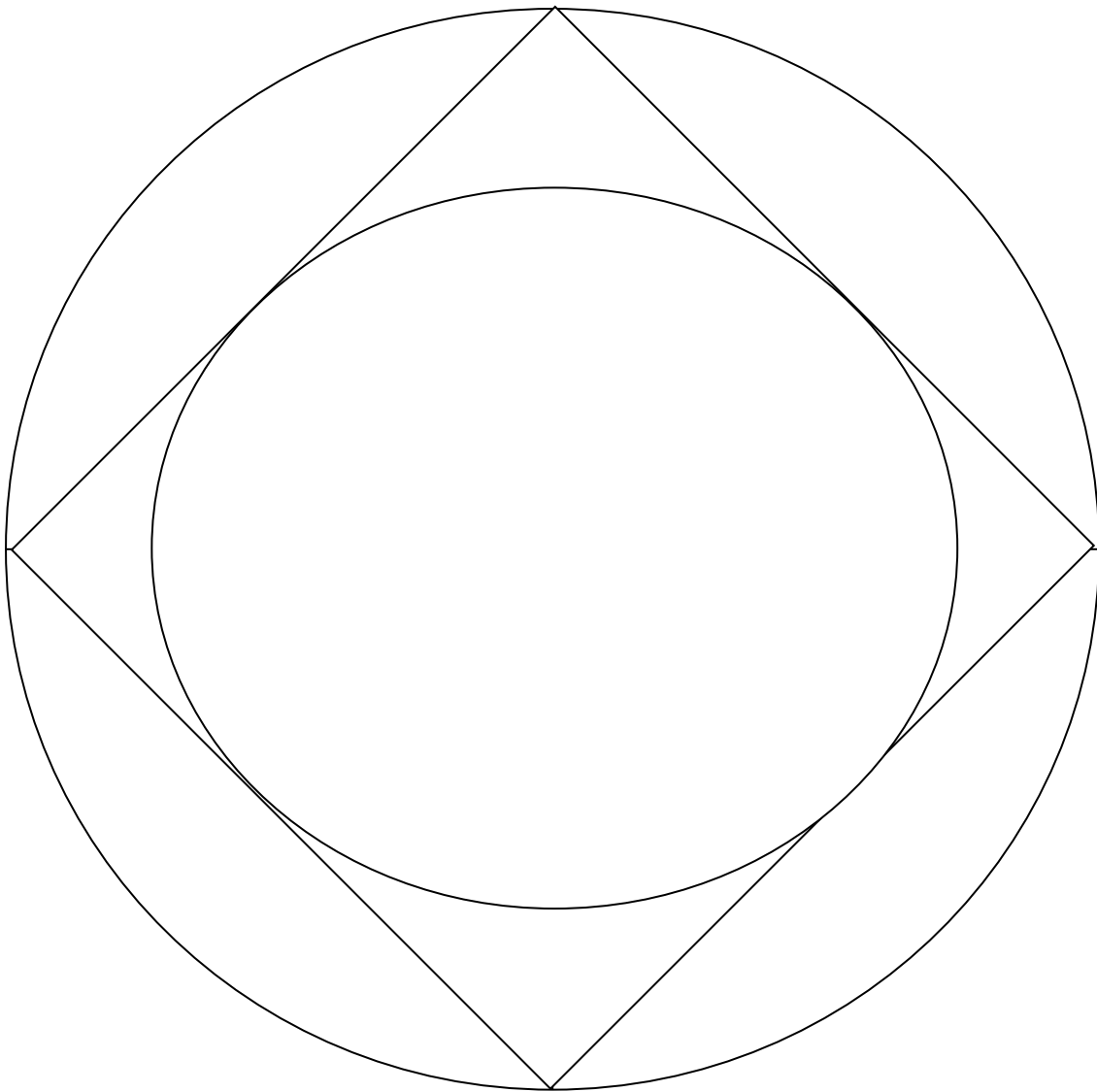
In this artwork the "circle has been squared" in that the perimeter of the square is equal to the circumference of the circle.

Tloke Nauoke worksheet #2

The traditional importance of the mathematical problem of the quadrature of the circle contains the secret of the transformation of heavenly into earthly forms.

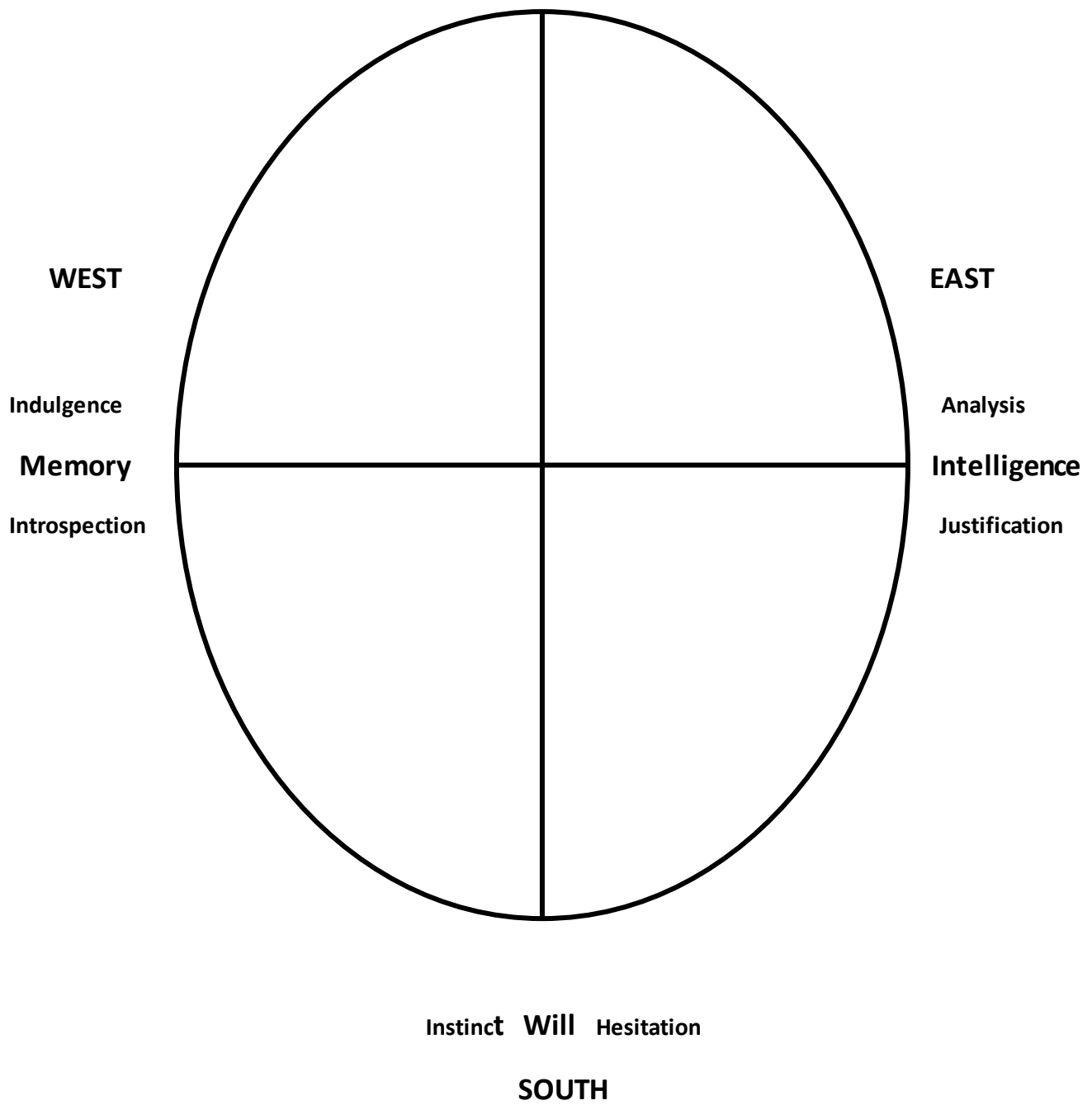
Joseph Campbell

You will use a ruler and pencil to create and use a series of geometric forms to allow you to form a circle whose circumference will equal the perimeter of a square. This will also give you an insight into why ancient peoples regard pyramids (truncated and pointed) as sacred.



NORTH

Isolation **Memory** Detachment



Aztec calendar:

source: wikipedia



The Aztec Aztec calendar stone, also called the Sun Stone, on display at the National Museum of Anthropology, Mexico City.

The **Aztec or Mexica calendar** is the calendar system that was used by the Aztecs as well as other Pre-Columbian peoples of central Mexico. It is one of the Mesoamerican calendars, sharing the basic structure of calendars from throughout ancient Mesoamerica.

The calendar consisted of a 365-day calendar cycle called xiuhpohualli (year count) and a 260-day ritual cycle called tonalpohualli (day count). These two cycles together formed a 52-year "century," sometimes called the "calendar round". The xiuhpohualli is considered to be the agricultural calendar, since it is based on the sun, and the tonalpohualli is considered to be the sacred calendar.





Tonalpohualli

The tonalpohualli ("day count") consists of a cycle of 260 days, each day signified by a combination of a number from 1 to 13, and one of the twenty day signs. With each new day, both the number and day sign would be incremented: 1 Crocodile is followed by 2 Wind, 3 House, 4 Lizard, and so forth up to 13 Reed, after which the cycle of numbers would restart (though the twenty day signs had not yet been exhausted) resulting in 1 Jaguar, 2 Eagle, and so on, as the days immediately following 13 Reed. This cycle of number and day signs would continue similarly until the 20th week, which would start on 1 Rabbit, and end on 13 Flower. It would take a full 260 days (13×20) for the two cycles (of twenty day signs, and thirteen numbers) to realign and repeat the sequence back on 1 Crocodile.

Day signs

The set of day signs used in central Mexico is identical to that used by Mixtecs, and to a lesser degree similar to those of other Mesoamerican calendars. Each of the day signs also bears an association with one of the four cardinal directions. [verification needed]

There is some variation in the way the day signs were drawn or carved. Those here were taken from the Codex Magliabechiano.

Image	Nahuatl name	Pronunciation	English translation	Direction
	<i>Cipactli</i>	[si'pákt̪i]	Crocodile Alligator Caiman Crocodilian Monster Dragon	East
	<i>Ehēcatl</i>	[eʔ'é:kat̪]	Wind	North
	<i>Calli</i>	['ká:ti]	House	West
	<i>Cuetzpalin</i>	[kʷets'páliŋ]	Lizard	South
	<i>Cōātl</i>	['kú:wa:t̪]	Serpent Snake	East
	<i>Ozomatli</i> <i>Ozomahtli</i>	[u:su'má:t̪i]	Monkey	West
	<i>Maīnalli</i>	[mali:'ná:ti]	Grass	South
	<i>Ācatl</i>	['á:kat̪]	Reed	East
	<i>Ōcēlōtl</i>	[u:.'sé:lu:t̪]	Jaguar	North
	<i>Cuāuhtli</i>	['kʷá:mt̪i]	Eagle	West
	<i>Cōzcacuāuhtli</i>	[ku:.'ska'kʷá:mt̪i]	Vulture	South
	<i>Ōlīn</i>	['ú:li:ŋ]	Movement Quake Earthquake	East

	<i>Miquiztli</i>	[mi'kístt̥i]	Death	North		<i>Tecpatl</i>	['tékpat̥t̥]	Flint Flint Knife	North
	<i>Mazātl</i>	['mása:t̥t̥]	Deer Animal	West		<i>Quiyahuitl</i>	[ki'jáwit̥t̥]	Rain	West
	<i>Tōchtli</i>	['tú:t̥t̥t̥i]	Rabbit	South		<i>Xōchitl</i>	['jú:t̥t̥jit̥t̥]	Flower	South
	<i>Ātl</i>	['a:t̥t̥]	Water	East					
	<i>Itzcuīntli</i>	[its'kʷí:ŋ t̥t̥i]	Dog	North					

Wind and Rain are represented by images of their associated gods, Ehecatl and Tlaloc (respectively).

Other marks on the stone showed the current world and also the worlds before this one. Each world was called a sun, and each sun had its own species of inhabitants. The Aztecs believed that they were in the fifth sun and like all of the suns before them they would also eventually perish due to their own imperfections. Every fifty two years was marked out because they believed that fifty two years was a life cycle and at the end of any given life cycle the gods could take away all that they have and destroy the world.

Trecenas

The 260 days of the sacred calendar were grouped into twenty periods of thirteen days each. Scholars usually refer to these thirteen-day "weeks" as trecenas, using a Spanish term derived from *trece* "thirteen" (just as the Spanish term *docena* "dozen" is derived from *doce* "twelve"). The original Nahuatl term is not known.

Each *trecena* is named according to the calendar date of the first day of the thirteen days in that *trecena*. In addition, each of the twenty *trecenas* in the 260-day cycle had its own tutelary deity:





Trecena	Deity	Trecena	Deity
1 Crocodile	<u>Ometeotl</u>	1 Monkey	<u>Patecatl</u>
1 Jaguar	<u>Quetzalcoatl</u>	1 Lizard	<u>Itztlacoliuhqui</u>
1 Deer	<u>Tepeyollotl</u>	1 Quake	<u>Tlazolteotl</u>
1 Flower	<u>Huehucocoyotl</u>	1 Dog	<u>Xipe Totec</u>
1 Reed	<u>Chalchiuhtlicue</u>	1 House	<u>Itzpapalotl</u>
1 Death	<u>Tonatiuh</u>	1 Vulture	<u>Xolotl</u>
1 Rain	<u>Tlaloc</u>	1 Water	<u>Chalchiuhtotolin</u>
1 Grass	<u>Mayahuel</u>	1 Wind	<u>Chantico</u>
1 Snake	<u>Xiuhtecuhtli</u>	1 Eagle	<u>Xochiquetzal</u>
1 Flint	<u>Mictlantecuhtli</u>	1 Rabbit	<u>Xiuhtecuhtli</u>











Veintena (twenty); metzli (moon)[\[edit\]](#)





"In ancient times the year was composed of eighteen months, and thus it was observed by the native people. Since their months were made of no more than twenty days, these were all the days contained in a month, because they were not guided by the moon but by the days; therefore, the year had eighteen months. The days of the year were counted twenty by twenty." Diego Durán

Xiuhpohualli is the Aztec year (*xihuitl*) count (*pohualli*). One year consists of 360 named days and 5 nameless (*nemontemi*). These 'extra' days are thought to be unlucky. The year was broken into 18 periods of twenty days each, sometimes compared to the Julian month. The Aztec word for moon is *metzli* but whatever name was used for these periods is unknown. Through Spanish usage, the 20-day period of the Aztec calendar has become commonly known as a *veintena*.

Each 20-day period started on *Cipactli* (Crocodile) for which a festival was held. The eighteen *veintena* are listed below. The dates are from early eyewitnesses. Each wrote what they saw. Bernardino de Sahagún's date precedes the observations of Diego Durán by several decades and is believed to be more recent to the surrender. Both are shown to emphasize the fact that the beginning of the Native new year became non-uniform as a result of an absence of the unifying force of Tenochtitlan after the Mexica defeat.

Duran Time	Sahagun Time	Fiesta Names	Symbol	English Translation
1. MAR 01 - MAR 20	1. FEB 02 - FEB 21	<i>Atlcahualo, Cuauhitlehua</i>		Ceasing of Water, Rising Trees
2. MAR 21 - APR 09	2. FEB 22 - MAR 13	<i>Tlacaxipehualiztli</i>		Rites of Fertility; Xipe-Totec ("the flayed one")
3. APR 10 - APR 29	3. MAR 14 - APR 02	<u><i>Tozoztontli</i></u>		Lesser Perforation
4. APR 30 - MAY 19	4. APR 03 - APR 22	<u><i>Huey Tozoztli</i></u>		Greater Perforation

5. MAY 20 - JUN 08	5. APR 23 - MAY 12	<u>Toxcatl</u>		Dryness
6. JUN 09 - JUN 28	6. MAY 13 - JUN 01	<u>Etzalcualiztli</u>		Eating Maize and Beans
7. JUN 29 - JULY 18	7. JUN 02 - JUN 21	<u>Tecuilhuitontli</u>		Lesser Feast for the Revered Ones
8. JULY 19 - AUG 07	8. JUN 22 - JUL 11	<u>Huey Tecuilhuitl</u>		Greater Feast for the Revered Ones
9. AUG 08 - AUG 27	9. JUL 12 - JUL 31	<u>Tlaxochimaco, Miccailhuitontli</u>		Bestowal or Birth of Flowers, Feast to the Revered Deceased
10. AUG 28 - SEP 16	10. AUG01 - AUG 20	<u>Xócotl huetzi, Huey Miccailhuitl</u>		Feast to the Greatly Revered Deceased
11. SEPT 17 - OCT 06	11. AUG 21 - SEPT 09	<u>Ochpaniztli</u>		Sweeping and Cleaning
12. OCT 07 - OCT 26	12. SEPT10 - SEPT 29	<u>Teotleco</u>		Return of the Gods
13. OCT 27 - NOV 15	13. SEPT 30 - OCT 19	<u>Tepeilhuitl</u>		Feast for the Mountains
14. NOV 16 - DEC 05	14. OCT 20 - NOV 8	<u>Quecholli</u>		Precious Feather

15. DEC 06 - DEC 25	15. NOV 09 - NOV 28	<i><u>Panquetzalitzli</u></i>		Raising the Banners
16. DEC 26 - JAN 14	16. NOV 29 - DEC 18	<i><u>Atemoztli</u></i>		Descent of the Water
17. JAN 15 - FEB 03	17. DEC 19 - JAN 07	<i>Tititl</i>		Stretching for Growth
18. FEB 04 - FEB 23	18. JAN 08 - JAN 27	<i><u>Izcalli</u></i>		Encouragement for the Land & People
18u. FEB 24 - FEB 28	18u. JAN 28 - FEB 01	<i><u>nemontemi</u></i> (5 day period)		Empty days (no specific activities or holidays)

Reconstruction of the Solar Calendar[[edit](#)]

For many centuries scholars had tried to reconstruct the Calendar. The latest and more accepted version was proposed by professor Rafael Tena (INAH),^[1] based on the studies of Sahagún and Alfonso Caso (UNAM). His correlation confirms that the first day of the mexica year was February 13 of the old Julian calendar or February 23 of the current Gregorian calendar. Using the same count, it has been verified the date of the birth of Huitzilopochtli, the end of the year and a cycle or "Tie of the Years," and the New Fire Ceremony, day-sign "1 Tecpatl" of the year "2 Acatl,"^[2] corresponding to the date February 22nd.

See also:

-
- [Maya calendar](#)
 - [Mesoamerican calendars](#)
 - [Aztec New Year](#)
 - [Muisca calendar](#)

Note:

The Mexica Calendar and the Cronography, Rafael Tena. INAH-CONACULTA. 2008**Jump up**^ Crónica Mexicayotl, Fernando Alvarado Tezozomoc p 36

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One is the Sun...

Metaphor

Embedded information

Sequential narratives

One is the Sun.	We have only one sun. Our one source of heat and light.	In our solar system, the sun was formed first. (1)
Two is the Earth.	Earth is characterized by pairs of opposites: up and down, day and night, land and water, north and south, east and west, female and male.	After the sun was formed, then Earth. (2)

Three are the animals.	One way to categorize animals is by their relation to their environment: air, land, and water.	After Earth formed, animals evolved. (3)
Four are the People.	The pattern of human reproduction: woman and man procreate girls and boys. Humans have four basic limbs that allow motion: 2 arms, 2 legs.	After animals evolved on Earth, human then evolved from animals. (4)
Five is the world.	Earth is a natural formation. The world is how humans, using the five fingers of our hand recreate Earth into a world: houses, roads, tools, clothes, etc.	After humans evolved, we began to interact with Earth differently from animals. We changed nature of meet our needs. (5)
Six is the sky.	Historically humans have measured calendared time relying on the cycles of six celestial phenomena: Sun, stars, clouds (weather), shooting stars (meteorites, meteors, comets), moon, and Venus as the Morning Star and Evening Star.	After constructing their world, humans created calendar systems as instruments to organize society, migrate, procreate, and record events. (6)
Seven is the moon.	The moon has seven visible phases: full, waning gibbous, third quarter, waning crescent, waxing crescent, first quarter, waxing gibbous (new moon is invisible).	With the advent of agriculture 10,000 years ago, humans relied primarily on a moon calendar to time planting and harvesting. (7)
Eight are the birds.	Each hand is a bird, one representing Venus as Morning Star, the other as Evening Star. The fingers of one hand are a cycle of Venus. The hands come together as a bird with eight feathers: Venus has 5 cycles that repeat every eight years.	After the moon, humans added the cycles of Venus to their calendar system, making measurement of historical time more accurate. The number of days Venus stays as Evening or Morning Star is approximately a human gestation cycle: 9 months. (8)
Nine are the seasons.	In Mesoamerican cosmogony humans have nine stages in the womb, nine stages of life, and nine stages of death.	The narrative shifts to human cosmogony. Human optimize their personal development if they are attended to in the manner appropriate for each stage of their life. (1)
Ten is death.	If a life has nine seasons, then death is the tenth season in a person life. A season is an extended period of time, not a single moment.	Mesoamericans saw death as a journey, not just a single step. Therefore, this journey needs to be attended to. Ancient Egyptians and Tibetans also have similar beliefs. (2)
Eleven are the waters.	After death, there is rebirth of the species and we are reborn inside the liquids in the womb.	Death is a return to Infinity, but from infinity, from zero the number one is formed. Death acts as a renewal of the human species. (3)

Twelve is community.	After death, the 11 th season, we are born into a community (human extended family). Twelve also represent the 12 main articulations of the human body that allows us motion.	Children, who come to renew and replenish the human species, need to be welcome by a community. That community needs to determine a welcoming that is good for the newborn. (4)
Thirteen are the stars.	Our thirteenth body articulation, which is our neck, allows us to look up and see the stars. They symbolize thoughts, consciousness.	Besides caring for a person's physical well-being after birth, it is also important to develop the mind. This also represents the year when girls reach maturity (unity of body and consciousness) age 13. (5)
Twenty is complete.	A human body is complete when their 20 digits are formed. Both women and men are now complete (have reached maturity).	Our digits are our first tools for calculation. The twenty fingers and toes as the base 20 of Mesoamerican mathematics. (6) This also represents the year males achieve a unity of body and consciousness (maturity).
Zero is infinity.	All forms return to our original state: infinity.	Forms in nature renew themselves by returning to their origin, like fruit to seeds, human beings return to the spiral in the womb. (7)
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Final notes to introduce our new beginning

When the Spaniards arrived in the Valley of Mexico, watching Lake Texococo a few kilometers away, they marveled at seeing the largest metropolis anyone of them had seen. What astounded them most was that the city of Mexico-Tenochtitlan, with a population estimated at around 300,000 seemed to be float on the lake.

As they got closer they encountered a city built on the lake, with waterways for transportation and four large bridges linking the city with the shores. As they were

allowed in as guests they wondered how a city so large kept the waters of a lake so pristine. Then they saw a site which they had never seen in Europe except in the palaces of royalty, children running around gleefully and elders congregating in their games and conversations.

In 1520 Mexico-Tenochtitlan was the cultural and political center of a civilization with public education, a legal system with courts, barber shops, medical facilities, libraries with thousands of books, a sanitation system, a high yielding and varied agricultural production, complex architecture, centers of astronomy, math, and science.

What made this possible? Their pedagogy, their way of educating their population from conception to death, created in individuals and communities a capacity for human development that was admirable and astonishing. This pedagogy, when used in a contemporary context can inspire our children to possibilities we have not yet dreamed.