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Anáhuac: School and Community Engagement Program
Anáhuac: School and Community Engagement Program

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by Guillermo “Yermo” Aranda

Ollin

In Nahuatl, the Mexica referred to “movement” as Ollin. The 17th glyph on the Aztec calendar represents the Ollin, which means movement and energy, earth-shaking or change. The Mexica believed that the center or balance lies in the sign of the Ollin; it represents a change towards purification of the earth, the human search for unity and the restoration of a personal balance. The symbolic representation of Ollin contains four flanges, which are Four Jaguar, Four Wind, Four Rain and Four Water. Next to the flanges are the four cardinal points of the Universe—North, South, East and West.

Popocatépetl and Iztaccíhuatl

The volcanoes Popocatepetl (Smoking Mountain) and Iztaccíhuatl (“snow woman” in Nahuatl) refer to mythical and folkloric legends of the volcanoes that overlook the Valley of Mexico. The most common legend relates to the romance of the princess Iztaccíhuatl and the warrior Popocatépetl. The volcano, Iztaccíhuatl’s was also called “La Mujer Dormida,” which means the “Sleeping Woman” because it resembles a woman sleeping on her back.

Olmec Head

The Olmec civilization, one of the earliest known indigenous civilizations on the American continent, is primarily recognized by the carvings of enormous helmeted heads. The heads are said to be portraits of rulers or famous ballplayers. Almost all of these colossal heads bear the same features, flattened nose, wide lips and capping headpiece, possible features of the Olmec warrior-kings. These carvings are heavy sculptures, which were made from single blocks or boulders of volcanic basalt. There are some historians that link these heads to an early African Culture.

Quetzal

To the Aztecs and the Mayans, the Quetzal is the “god of the air.” It is a symbol of goodness, light, and that which is precious. The word “quetzal” came from Nahuatl word quetzalli, which means “large brilliant tail feather.” In Guatemalan legends, the quetzal was Tecún Umán’s (a prince and warrior of Quiché Maya) spirit guide. When Tecún Umán was struck by conquistador Pedro de Alvarado, the quetzal flew down and landed on Tecún Umán, dipping its chest in the warrior prince’s blood. It is there that the bird acquired its distinctive red chest feathers and iridescent green tail feathers. The tail feathers are symbols for spring plant growth.
Emiliano Zapata

Emiliano Zapata was a leading indigenous figure in the Mexican Revolution of 1910 against the dictatorship of Porfirio Diaz. He became the General for the Southern Revolutionary Forces. He is considered to be one of the national heroes of Mexico. For many years, he campaigned steadily for the rights of the villagers, first establishing via ancient title deeds the claims of the villagers to disputed land, and then pressing the recalcitrant governor of Morelos into action. On April 9, 1919, a General Guajardo invited Zapata for a meeting, pretending to be friendly towards him. When Zapata arrived, Guajardo's soldier's riddled him with bullets and turned his body in for the bounty. His famous quote is “It is better to die on your feet than live on your knees.” His railing cry was “Land and Freedom.”

Benito Juarez

Benito Juarez was born on March 21, 1806, the child of Zapoteco Indians. He is considered one of Mexico's greatest and most beloved leaders. During the French occupation of Mexico, Juarez refused to accept the rule of the Monarchy or any other foreign nation, and helped to establish Mexico as a constitutional democracy. In January 1861, Benito Juarez became the President of Mexico. He won the presidential election again in 1871, but died on July 18, 1872, of a heart attack.

The Old Fire God and Corn

The Old Fire God, a symbol of the sacredness of fire. Representing the Sun, one of the four sacred elements of life and spiritual enlightenment. Corn became the main source of physical nutrition to the Mexicas. Science tells us that indigenous Mexicans developed corn from a plant called Teosinte or Teocentli, meaning “sacred grain.” To the Aztecs, the traditional way of eating corn was to mash the kernels into dough to make tortillas. In addition, one of the core values of the Mexicas was respect and appreciation for all life-giving entities.

Female Aztec Dancer

Aztec dance is considered to be a prayer and ritual. It also expresses social, political and cultural issues. The Aztec culture and religion linked music and dance into daily life; personally and as a community, it as an educational and spiritual medium. Each step, every movement has a specific meaning, today these dances continue to enrich and educate our communities.
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Culture is not any collection of things, whether tangible or abstract. Rather, it's a process. It's a human cognitive process that takes place both inside and outside the minds of people. It is the process in which our everyday cultural practices are enacted. I am proposing an integrated view of human cognition in which a major component of culture is a cognitive process… and cognition is a cultural process.


BACKGROUND INFORMATION ON EDUCATION OF THE MEXICAN CHILD

Hispanics are the largest minority group in the United States; the U.S. Census Bureau utilizes the rubric “Hispanic” to refer to people from Spain or its former colonies. In 2006, the Census Bureau estimated the Hispanic population at 44,252,278, or nearly 15 percent of the population. Three groups comprise more than 75 percent of the Hispanic population, Mexican (64.04 percent), Puerto Rican (9.01 percent) and Cuban, (3.44 percent). Only two other Hispanic national groups have populations of more than 1 million, Dominicans with (2.75 percent) and Salvadorans (3.10 percent). Between 1980 and 2006, the number of Mexican-born residents of the United States more than sextupled, to nearly 11 million, representing an annual growth rate of more than 6 percent, which was more than five times the growth rate of the U.S. population over the same time period (Vigdor, 2008).

It is difficult to generalize educational findings for Hispanics, as it is a rubric primarily developed to facilitate grouping people together for the convenience of the U.S. government. Forbes suggests that:

The U.S. Government must have reasons in addition to those which I have alluded for creating a new “Spanish empire” of linked nationalities. I would suggest that one of the major ones is to empower white-skinned or assimilation-oriented Spaniards and Cubans, and socioeconomic elite's from elsewhere as spokespersons and brokers for a fictitious Hispanic group. These brokers can then replace or exclude the nationalistic or radical leadership developed within the Puerto Rican and Chicano-Mexicano communities. In short, as Hispanics, white Spaniards or Argentineans can now serve as “leaders” for nationalities with which they have nothing in common save the commonality that a wealthy Spanish capitalist or landowner has with an Indian peasant or migrant worker. (1992, p. 67)

The Census Bureau data on Hispanics typically includes the disclaimer “People who identify their origin as Hispanic or Latino may be of any race.” Other than facilitating aggregation for the purpose of overviewing this population, the term has limited utility when examining a particular group within this rubric. While language is to some extent a common factor among Hispanics, there are significant racial, ethnic and cultural differences between the groups that comprise the Hispanic rubric.

The authors of the Anahuac Life Skills School Retention Program are in agreement with Forbes' observations on the racial characteristics of Mexican Origin people:

All too often scholars and social workers dealing with Mexican-Americans ignore their Americanoid racial characteristics and regard them as simply another European-type Minority group with certain cultural and linguistic problems; in doing so, they help Mexican-Americans in their tragic escape from the realities of their native American heritage…A “curtain of silence” has been draped around the questions of the racial characteristic of Mexican-Americans and how these characteristic might influence relations with Anglo Americans. (1968, p. 55)
Latino children under 18 years of age are the second-largest group of students after Caucasians and are also among the fastest-growing student populations (U.S. Census Bureau, 2006). In Nevada, nearly one of every four Nevadans is Latino (U.S. Census Bureau, American Community Survey, 2006). Seventy two percent of the Latino population in Nevada is of Mexican descent. (U.S. Census Bureau, 2007). Studies indicate that 75 percent of Mexicans have European paternity and Indigenous maternity. About 15 percent of Mexicans are all Indigenous and about 10 percent are all European; and a small percentage have African and Asian ancestry (Forbes, 1968).

Researchers and educational organizations agree that the educational attainment for most Latino students is in a state of crisis (Gandara & Contreras, 2009). Latino students are more likely to be enrolled below grade level and less likely to participate in pre-school and after-school programs, dropout earlier and at higher rates than other groups and have lower literacy rates than other groups (President's Advisory Commission on Educational Excellence for Hispanic Americans, 1996; Gandara and Contreras, 2009). Nationally, Latino students are less likely than their non-Latino peers to complete high school, and recent Latino immigrants are even more likely to dropout. The Latino population age 25 and older is less likely to have at least graduated from high school than non-Latino Whites (57.0 percent and 88.4 percent, respectively). In addition, more than one-quarter of Latinos have less than a ninth-grade education (27.3 percent) compared with only 4.2 percent of non-Latino Whites. The proportion with a bachelor's degree or more is much lower for Latinos than for non-Latino Whites. Less than one-quarter of Latino student’s ages 18 through 24 are enrolled in post-secondary degree-granting institutions. Additionally, Latinos represent only 5 percent of graduate students (U.S. Census Bureau, 2005). Unfortunately, Latinos are less likely than their African American and White peers to participate in early childhood education programs, which research has consistently shown can have a positive impact on the school careers of children, particularly those from low-income households (National Center for Education Statistics, 2006).

Utilizing Census data and information from the National Center for Educational Statistics Yosso (Yosso 2006, p. 4) summarizes it in this way:

We begin with 100 Chicano and Chicana students at the elementary school level, noting that 56 drop out of high school and 44 continue on to graduate. Of the 44 who graduate from high school, about 26 continue on toward some form of postsecondary education. Of those 26, approximately 17 enroll in community college and nine enroll in a four-year institution. Of those 17 in community colleges, only one will transfer to a four-year institution. Of the nine Chicanas/os attending a four-year college and the one community college transfer student, seven will graduate with a baccalaureate degree. Finally, two Chicana/o students will continue on to earn a graduate or professional school degree and less than one will receive a doctorate.

Many studies demonstrate the possible contributing causes of this problem. Unequal funding for schools located in low-income areas (Kozol, 1991), the absence of qualified and caring teachers (Valenzuela, 1999), the dismantling of bilingual education programs in many states (Crawford, 2004), the imposition of disciplinary actions that reproduce conditions of dominance and subordination and institutional racism (e.g., low expectations, tracking systems) (Espinoza-Herold, 2003) have all been cited in the research as contributing factors for the lower educational attainment of Latino students. Other factors identified in the literature include the absence of teacher voice in meaningful participation in school reform efforts (Orfield, 2004); tracking into vocational and special education classes; racial segregation; overcrowded schools; poorly maintained schools; untrained or uncredentialed teachers; shortage of school supplies and textbooks; minimal access to college preparatory, advanced placement and honors courses; overreliance on biased standardized tests; and dismissive treatment of Latino cultural strengths (Yosso, 2006).

Indeed, there are many opportunities from early childhood education through higher education to improve educational outcomes for Latino students. Latino students are confronting serious inadequacies in the U.S. education system. Adequate responses to the educational needs of Latinos are desperately needed. Special attention is given to students of Mexican origin in this curriculum since they represent the largest Latino group and have the lowest educational attainment rates compared to other Latino groups.
One way to raise the “curtain of silence” and increase academic achievement and educational aspirations is by instilling a sense of identity and history. Many researchers are examining the ways that Latino students who, despite economic, political and structural challenges, are high academic achievers and draw from their culture and family resources to be successful (Gonzalez, Moll, & Amanti, 2005; Oreleanea, 2003; Yosso, 2006). Studies show that a student's strong sense of ethnic, racial and cultural understandings can be viewed as a resource and asset that can help students achieve their academic goals. Most notably, having a strong racial-ethnic identity has been tied to Latina and Latino students’ level of motivation and resiliency when it comes to their academic goals (Altschul, Oyserman, & Bybee, 2006; Delgado Bernal, 2002; Hurtado, 2003). For instance, Altschul, Oyserman and Bybee (2006) found that over a period of time (from middle to high school), Latino students’ connectedness to their racial-ethnic identity, awareness of racism, and embedded achievement or a feeling that their racial-ethnic identity is congruent with high academic goals predicts school achievement. Moll, Amanti, Neff and Gonzalez (1992) also identify the ways that “funds of knowledge” circulate in Latino families and can be used as important resources and assets in educational settings. Funds of knowledge refer to the “historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being” (p. 133). At the center of Latino funds of knowledge is a strong sense of racial-ethnic identity and an understanding of the role race and ethnicity plays in our broader society. Delgado Bernal (2002) and Hurtado (2003) also show how college students draw from their strong sense of Chicana/o identity especially when confronted with hostile environments or racism in educational settings. In all the studies, having a strong sense of racial-ethnic identity buffered the negative effects many Latina and Latino students confront on a daily basis as they attempt to achieve their educational goals.

Ethnic Identity and Academic Achievement

The Anáhuac curriculum was developed in response to several facts:

(1) In the Clark County School District (CCSD), 38.5 percent of the students were Latino in the 2006 2007 school year (CCSD, 2007).
(2) In 2005, Las Vegas, Nev., ranked 43rd in the graduation rate among the nation's 50 largest cities (Editorial Projects in Education, 2009).
(3) If Nevada raised the graduation rates of Latino, African American and Native American students to the levels of White students by 2020, the potential increase in personal income would add more than $2.2 billion to the state economy. In addition, according to the same report, increasing the graduation rate and college enrollment by only 5 percent could lead to a combined savings and revenue of almost $78.4 million each year by reducing crime-related costs associated with high school dropouts (Alliance for Excellence Education, 2008).
(4) There is not a program that utilizes indigenous funds of knowledge to close the achievement gap.

Purpose and Overview of the Program

This program is based specifically on the cultural values, traditions and heritage of Mexican origin or descent youth; however, participants of all ethnic groups may participate. The curriculum is designed to increase positive ethnic identity and thus increasing protective factors and reducing risk factors primarily for school dropout, but also addresses factors related to violence, delinquency, teen pregnancy and other behaviors that impact whether youths remain in school or dropout. Each session will include an opening activity, short lecture, group activity and an optional homework assignment.
VISION

Our vision is to create a learning environment and a society that is harmonious, respectful, inclusive, safe and innovative.

MISSION

Our mission is to nurture student consciousness regarding the respectful, loving and harmonious way of life aspired by Anáhuac Indigenous people and provide awareness of numerous innovations, contributions and gifts the Anáhuac civilization gave to humanity and the world at large. Our hope is that the students will develop pride in themselves, see the value of education and the need to be lifelong learners and become responsible citizens capable of making significant contributions to society.

DEFINITION

For the purpose of this program, Mexica are an indigenous people of the Valley of Mexico and Anáhuac. The Nahuatl Mēxihcah, pronounced as Meh-shee-kah, integrated all the knowledge of previous tribes and expanded on it then merged the technology to advance and become one. The Mexicas included knowledge, values, traditions and customs of the Zapotecs, Mayas, Olmecas, Toltecas, Teotihuacanos and others.

GUIDING PRINCIPLES

- Educating for full human development
- Honoring students as individuals
- Respecting human rights and human freedoms
- Educating for cultural diversity
- Promoting social justice
- Honoring and respecting individuals' dignity
- Interconnecting with all that is life
- Learning as a process that is inquiry based, experiential and organic
- Believing service learning and discovery learning are vital to the process
- Taking seriously The Toltec Four Agreements™
  - Be impeccable with your word
  - Don't take anything personally
  - Don't make assumptions
  - Always do your best
- Acknowledging the inner and outer self
Indigenous Mexican education was founded on the premise that all children were entitled to be educated. A sophisticated system of education was developed based upon universal education. In Europe, Hegel (1820) expressed this in the Philosophy of Right, "Man does not possess by instinct what he is to be, but must first of all acquire it. Upon this is based the child's right to be educated" (p. 90). In the post-war era, the world's community of nations began to acknowledge the right of children to primary educational services. It is clear that the human cognitive process is greatly influenced by culture and it is clear that culture shapes the educational process. Children, therefore, have a right to have their cultural and linguistic heritage respected. It is our view that Indigenous Mexican educational philosophy requires that all children be educated, and that educators have a responsibility to provide the most efficient and efficacious education possible.

"It is admirable that at that time and on that continent, an Indian people of America should have practiced compulsory education for all; that there was not a single Mexican child of the sixteenth century, whatever his social origins, who was deprived of school.”

Our philosophy of education is complemented with the theories of constructivism, holistic education, cognitive learning and risk and protective factor framework.

Constructivism views learning as a process of actively constructing meaning from current knowledge as opposed to transmitting information. Learning is inquiry-based and students acquire knowledge through the process of discovery. Students construct their own understanding and knowledge of the world, through experiences and reflecting on those occurrences. They are encouraged to question, explore and reflect. It is the teacher's responsibility to prompt a student's innate curiosity about their surroundings and how things work. The constructivist curriculum emphasizes big concepts, moving from whole to parts. The teacher acts as a facilitator supporting student efforts to find answers to questions initiated by them.

Holistic education is based on the premise that each person develops identity, meaning and purpose in life through connections with the community, the natural world and spiritual values. It seeks to inspire children's creativity, imagination, compassion, self-knowledge, social skills and emotional health. Holistic education is about educating the whole person, respecting life, learning about yourself, developing passion for learning, developing healthy relationships and seeing beauty within yourself and the outside world. It is about being responsive to the diverse learning styles and needs of students (Miller, 2006).

We also seek to prevent certain problem behaviors. Prevention according to the risk factors/protective factor framework is based on a simple premise: To prevent a problem, the factors that increase the risk that the problem will develop must be identified and then ways to reduce the risk must be implemented. At the same time, the protective factors that buffer individuals from the risk factors in their environments must be identified, and then ways to increase the protection must be implemented (Hogan, Gabrielsen, Luna & Grothaus, 2003).
Theoretical Foundation Of The Anáhuac: School And Community Engagement Program continued

Young people who are at risk of juvenile delinquency, substance abuse, school dropout, teenage pregnancy, violence or depression and anxiety are more likely to be at risk in other ways as well. Furthermore, all of these teen problems share many common risk factors. Risk factors exist in all areas of life-community, family, school and individual/peer relations. If a single risk factor is addressed in a single area, problem behaviors may not be significantly reduced. While exposure to one risk does not condemn a child to problems later in life, exposure to a greater number of risk factors increases a young person’s risk exponentially. Even if a community cannot eliminate all the risk factors, reducing or eliminating even a few risk factors may significantly decrease problem behaviors of young people. While levels of risk may vary in different racial or cultural groups, the way these risk factors work does not appear to vary. One implication for community prevention is to prioritize prevention efforts for groups with higher levels of risk exposure (Hogan, Gabrielsen, Luna & Grothaus, 2003).

Goals

The Anáhuac Life Skills School Retention Program is a 10-session, 2-3 hour per session, school dropout prevention/positive youth development/life skills program for middle school and high school age youth. Each session includes an opening activity, short lecture, group activity and an optional homework assignment. Some sessions include long-term projects and field trips or experiential activities. The topics and goals for each session are as follows:

1. Introduction – Students learn about the Anáhuac Program: the format, the rules of the Círculo, the expectations, the evaluation component and take the pre-survey.
2. Ethnic Identity – Students will better understand who they are and where they come from.
3. Values – Students will learn about attributes and values reflected on the tonalmachiotl (Aztec Calendar) and connect them with their everyday lives.
4. Vision – Students will learn to have a vision for the future.
5. Self-Discipline and Responsibility – Students will learn strategies to improve self-discipline and responsibility and understand how they are key traits to success.
6. Leadership – Students will learn how to use the Toltec Four Agreements™ for personal leadership development.
7. Alcohol, Tobacco and Other Drug (ATOD) Prevention – Students learn the reasons why ATOD were strictly regulated among the Mexicas and how to resist ATOD today.
8. Health and Well Being – Students will learn the basic information about health, nutrition and physical activity as it relates to the plants domesticated by the Mexican Indigenous people.
9. Importance of an Education – Students will learn about the education required by their ancestors in order to make such advances in agriculture, medicine, math, science and other areas.
10. Program Graduation – Students read their “I Am From Poems,” receive framed certificates, and celebrate the completion of the program with family and friends. Students also engage in some type of community service project or service learning project, prior to graduating.
Anticipated impacts/outcomes of the program:

**Short-term Outcomes (Learning)**
- Knowledge about Mesoamerican Indigenous culture and history is increased
- Feelings of self-efficacy are increased
- Cultural pride is increased
- Commitment to school is increased
- Favorable attitudes toward dropping out of school are reduced
- Alienation and rebelliousness are reduced
- Bonding to school is increased
- Life skills are increased

**Mid-term Outcomes (Action)**
- Homework completion is increased
- School attendance is increased
- Participation in extra-curricular activities is increased
- Parental involvement in school is increased
- Youth involvement in the community is increased

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**PROGRAM OPERATIONS AND IMPLEMENTATION GUIDELINES**

**Parent Permission**
Ensure that parent permission is granted for youth under 18 years old to participate in the program. See appendix A for a sample “Parent Permission Letter and Enrollment Form.”

**Photos and Videos**
Take pictures of the students throughout the program. The pictures can be given to the students, displayed at the graduation ceremony, made into collages or put into a slide show presentation. During the program, take a picture of each student in a cap and gown with their estimated graduation date (on the board or a sign). Present the framed picture to them during the final ceremony.

**Photo/Audio/Video Release**
Obtain permission from parents to take the students’ pictures, audio tape them and videotape them. If you want to use the photos for promotional purposes on program brochures, parental permission is required. See Appendix B for a sample.

**Portfolio**
Students should keep a portfolio with all the program assignments in addition to what is included in the Student Manual. Students may keep additional information that is obtained through the project.
Necessary Resources

- A room or outdoor area big enough for the program that allows students to get up, do group work at a table or desks, do some physical activities and connect with nature
- Chart Pad and Markers
- TV/VCR (optional)
- Laptop and LCD projector (optional)
- Supplies: The curriculum designates supplies for each session. Please review each session in advance.
- Healthy snacks and other prizes are optional, and are a good way to engage the students while providing incentives for participation
- Student Manual or copies of the activity and information sheets from the facilitator manual
- Binders for students to keep their work
- Copies of the evaluation tools

Copal Incense Burning

The word copal is derived from the Náhuatl language copalli, meaning “incense.” The opening of every module begins with lighting the charcoals in the incense holder, then adding copal to the burner. Copal is a white or sometimes yellowish resin that is used in ceremonies to ward off negativity and to fill the space with positive energies. Copal has a pine-like scent with citrus undertones. This is considered “optional” because it may not be possible to do this indoors or at certain locations. Check with the school or building administrator to ensure this can be done. Some places may have restrictions due to fire alarms. If it's not possible to burn the copal inside, conduct this piece outdoors then resume the module inside. If copal, cedar, or sage cannot be used, a candle can be used.

Target Population

The Anahuac Life Skills: School and Community Engagement Program is designed for middle or junior high and high school Mexican ancestry students; however, students of all ethnic groups can participate and benefit from this multicultural program. The activities can be slightly modified by selecting components of the activities that best match the target audience's age group and development. Also, activities may be added or adapted as long as they reinforce the module's lesson and reach the objectives.

Teaching Sequence

The Anahuac Life Skills School Retention Program consists of 10 modules which are designed to be taught in a sequence; however, in most instances the modules can be taught out of sequence. Each module contains the goal, learning objectives, opening círculo activity, content lecture, activities, optional homework assignment and “I Am From Poem.” The list below shows the modules and the approximate time for each. The modules may be broken up to adjust for schedule issues.
### Fidelity and Adaptation

Each module contains an information sheet that has the principal historical Mexica lesson linked to that skill. As long as that content is covered, the facilitator may supplement or adapt the practice activities to meet the needs of the target audience. The content may be covered through a PowerPoint presentation, a short engaging lecture, a storytelling technique or other creative means, as long as the Mexica lesson is covered and the objectives are met. When making additions or adaptations, the facilitator should note them on the Fidelity and Adaptation Module and Program Checklist. See Appendix C.

### Student Attendance/Incentives

Attendance is critical in order for students to learn the objectives in the curriculum. Retention can also be an issue that can impact the final outcomes. Address the requirement of regular attendance in the beginning, noting that students may miss due to circumstances beyond their control. Encourage attendance and homework completion by providing appropriate inexpensive, but prized, incentive gifts to the students. Do not provide gifts as prizes for competition among each other, only for completing tasks and living by the values taught in the program. Keep regular track of attendance. The use of payments or incentives has been an effective way to encourage attendance and increase retention in many model programs. Contact the program developer for a sample attendance form.

### Healthy Snacks

Provide healthy snacks for all students. Sharing food and eating as a group is a very important custom in the Mexican Indigenous culture. Students can also bring food to share, if they are able to. Avoid providing junk food such as high fat and high sugar items.
Each module concludes with the students reflecting on the information and adding stanzas to their “I Am From Poems.” The “I Am From Poem” is introduced in the first session, but may be assigned as homework or done at the beginning of a session based on the previous session’s topic. Although every effort should be made to allow participants to write their poems, in some instances students will not be able to or willing to do this. Alternative assignments may be given, for example, an “I Am Drawing” or students can suggest something they are interested in that matches the intent of the “I Am From Poem.”

The “I Am From Poems” are engaging and their purpose is to make all students feel important and cared for. It’s about inviting students, their homes and their cultures into the classroom. “I Am From Poems” are about students writing about their lives, including the things they like and care about. Sometimes they may include issues which are troubling or bothersome.

Organize an event where students can perform their “I Am From Poems” to seniors, teachers, parents or other community members. This may be done during the closing ceremony.

The facilitator has a dual role: to facilitate the discussion of the topics in each module and foster the acquisition of life skills. Each module contains some information that may be a didactic presentation, but for the most part, the role should be to facilitate and serve as a “coach” in the acquisition of life skills and increased ethnic identity. The best approach is to use a combination of instruction, demonstration, in-class practice, feedback, praise and homework assignments to reinforce the topic and involve the family or other positive peers and adults.

The facilitator must be trained in the curriculum before delivering it. In addition, the facilitator must co-train the curriculum with an experienced trainer before implementing the training alone. Furthermore, the facilitator will be expected to become familiar with the manual, the additional resources in Appendix D, community resources, community elders, effective youth development strategies, current research-based school dropout prevention strategies and other relevant topics.

Have students brainstorm rules that will make the class conducive to learning. Be sure to include: start and end times including breaks, respect others’ opinions, turn off cellular phones, everyone has the opportunity to participate, no one is forced to participate, anything discussed in the class remains confidential (with some exceptions), only one person speaks at a time, attend regularly, do assignments, and have fun! Post the rules during every class where they can be seen and maintain order by reminding participants of the rules as needed or at the start of every class period.

The final graduation ceremony requires coordination and planning in advance. Please read the final module for detailed instructions before starting the program. An important part of the graduation ceremony is that students participate in performing their “I Am From Poems” at a local senior center or inviting seniors to the graduation ceremony.
FAMILY INVOLVEMENT

Family involvement, which can be demonstrated in a variety of ways, is important to the academic life of students. Involve parents by informing them about the program, inviting them to participate if they can or asking them how they would like to be involved or informed. Parents should also be informed about the graduation ceremony in advance and be invited to help plan the event. The homework assignments often include a parental/family piece; it is recommended that a strong family involvement element be included or added that is specific to the population and the setting. Some examples include:

- An opening breakfast, lunch or dinner meeting to introduce parents and students to the program, discuss the evaluation requirements and explain other aspects of the curriculum along with the importance of their involvement with the assignments and school in general.
- Calls to the home to discuss the child's progress in the program as well as the topics and objectives.
- Family events throughout the program, where a specific session's topic may be covered and the family may participate in the session.
- Make one simple homework assignment every week that includes the parents or siblings of the participant.
- Involve parents in planning the graduation ceremony or community service project with the students.
- Involve parents to lead a Círculo or other activities in which they have expertise. For example, parents can teach the class how to make certain foods, paint, draw, build, plant foods, sew indigenous clothing items, etc.

SCHOOL ACHIEVEMENT/TUTORING/MENTORING

Tutoring and mentoring are important components of a comprehensive school dropout prevention strategy. It is important to link participants with existing community resources that provide tutoring and mentoring. This program aims to raise students' academic aspirations; however, if they are struggling in science, reading, math or other subjects, they will need additional tutoring or support. Look up local resources at the school, university and other agencies to connect students to additional support.
EVALUATION PROCEDURES

Parent Consent to Participate in a Program Evaluation
Parents must sign a consent form in order for youth participants to be included in the program evaluation component. Explain that the student's responses will be anonymous and confidential. The participant's answers will never be linked to them and no one will know their responses. In addition, let them know the students do not have to answer any questions they do not want to answer. Explain that their participation helps improve the program and lets developers know if the program is working.

Child Assent to Participate in a Program Evaluation
Let the students know they do not have to participate in the survey even if their parents grant consent. Further, explain that their answers will never be linked to them, and no one will know their responses. In addition, let them know they do not have to answer any questions they do not want to answer. Explain that their participation helps in improving the program and letting the developers know if the program is working.

Fidelity and Adaptation Checklist Tool
Make a copy of the Fidelity and Adaptation Module Checklist tool for every session; document any changes to the curriculum on each module and respond to each question. See Appendix C. At the end of the program, complete the Fidelity and Adaptation Program Checklist on Appendix C.

Youth Survey (pretest)
Ensure that the parent consent form is signed before administering the presurvey to the students. Let the students know they do not have to participate in the survey even if their parents grant consent. Further, explain that their answers will never be linked to them and no one will know their responses. In addition, let them know they do not have to answer any questions they do not want to answer. The pre-post survey is not included in the manual, but can be obtained by contacting the program developer. As a condition of utilizing the curriculum, facilitators should be willing to share program outcomes with the developer.

Module Feedback Form
At the end of each session, ask participants to complete the Feedback Form. There is a different feedback form for each session. Make enough copies of each session's feedback form for each student. Use the responses to modify and improve activities and to assess certain aspects of the final outcome results. The Module feedback form can be obtained by contacting the program developer. Facilitators should be willing to share program outcomes with the developer.

Multigroup Ethnic Identity Measure (MEIM)
At the end of the program, ask participants to complete the Multigroup Ethnic Identity Measure (MEIM). The survey can be obtained by contacting the program developer and is accessible on the Internet. Facilitators should be willing to share program outcomes with the developer.

Youth Survey (posttest)
Ensure that the parent consent form is signed before administering the postsurvey to the students. Let the students know they do not have to participate in the survey even if their parents grant consent. Further, explain that their answers will never be linked to them and no one will know their responses. In addition, let them know they do not have to answer any questions they do not want to answer.
ABOUT THE AUTHORS

**Nora Luna** is an Assistant Professor and Area Extension Specialist in School Retention for University of Nevada Cooperative Extension in Las Vegas, Nev. She develops, implements and evaluates programs to enhance school engagement and prevent school dropout. Her research focuses on Latina/Latino education issues. Previously, she served as the Associate Director of the U.S. – Mexico Border Communities Alliance for the Western Center for the Application of Prevention Technologies (CAPT). Ms. Luna has more than 10 years of prevention experience, is a Certified Prevention Specialist and has been a staff member of the University of Nevada, Reno since 1998. She has provided training and technical assistance to state, school and community personnel in Alaska, California, Montana, Nevada, Oregon, Utah, Wyoming and the U.S. – Mexico border region. She was the lead in the development of all Western CAPT Spanish products and other materials such as the Substance Abuse Prevention Specialist Training (SAPST). She has a Bachelor of Arts degree in Criminal Justice from the University of Nevada, Las Vegas and a Masters of Education degree with an emphasis in Educational Psychology. During her employment at the YMCA of Southern Nevada, Ms. Luna developed, implemented and evaluated positive youth development programs. Ms. Luna can be contacted at 702-940-5420 or lunan@unce.unr.edu.

**Dr. Andres Greeley Rodriguez** was born and raised in the mining community of Santa Rita, N.M. His parents, Andres Flores and Maggie Greeley Rodriguez, were his inspiration to live his life with impeccability and to be the best he could be in all his undertakings. Dr. Rodriguez earned a Bachelor of Arts Degree in Elementary Education and a Master of Arts degree in Counseling. He also has a Doctor of Philosophy degree in Curriculum & Instruction with emphasis in bilingual education from New Mexico State University. As Professor of Bilingual/Multicultural/ESL Programs for a period of more than 13 years at Western New Mexico University, Dr. Rodriguez was committed to educational institutions that serve as places of possibility and hope for all students. Dr. Rodriguez is Assistant Director of Elementary Education at New Mexico State University, and he continues to embrace critical multicultural discourses. He takes the notion of human differences, particularly as they relate to race, class, gender and exceptionalities, seriously, and are centered in all courses that he teaches at the university. Dr. Rodriguez devotes much of his time researching and examining the impact of the politics, power, ideology, hegemony, ethnocide and cultural capital as they relate to Chicano identity. He currently conducts workshops and presentations on the Nahuatl way of life, its history, philosophy and the Tonalmachiotl (Aztec Calendar Systems).

**Dr. Soaring Hawk** is the Director of Toltec Evaluation and Educational Research Services in Tucson, Ariz. He is involved with providing technical assistance, evaluation and development of systems and processes for local programs. Previously, Dr. Soaring Hawk worked as the Senior Evaluator for Border Health Foundation, where he supervised the evaluation of federal and state grant projects and programs. Moreover, he has served as Associate Professor for Western New Mexico University School of Education, as the Dean of the College of Undergraduate Studies at the Global Training/ Academy for Educational Development and as Executive and Associate Director for Centro Cultural Chicano. He received his Bachelor of Arts Degree from Concordia College, his Master of Science Degree from St. Cloud State University with an emphasis on Mexican Pedagogy, and his Ph.D from University of Minnesota with an emphasis on Educational Policy and Administration.
About the Artist

Guillermo “Yermo” Aranda is originally from San Diego, Calif. Yermo comes from a family of musicians, painters and craftsman. Yermo studied art at San Diego City College (1967), San Diego State (1968) and Cabrillo Community College (1986-89). Yermo is co-founder of Toltecas en Aztlan (1969), El Centro Cultural de La Raza (1970), and one of the initiators of the Chicano Park Murals (1971). Yermo initiated into murals in 1969; murals continue to be his main focus, although, Yermo states he has developed a refinement of his skills through a practice of multiple mediums such as intaglio print making, lithography, monotypes, pastels, acrylic on canvas, watercolor, silversmiting, pottery and sculpture. His work, defined as contemporary traditional art, reflects an imagery of Indigenous Ancestry in the modern world with the timelessness of natural forms, juxtaposed against contemporary images, bold, vibrant and alive. His images reflect old myths and legends, making a full circle to the present. Yermo is a gifted and prolific artist, well-known and celebrated in his community for his enormous contributions in mural painting. To see more of Yermos art, visit www.yermosart.com.

About The Graphic Designer

Juan D. Varela is originally from Chihuahua, México, studied Graphic Design at the National University of Mexico City (1967). He has been a resident of Las Vegas, Nev. for more than 20 years. Juan was art/design director for CB Display Service from 1990 to 1995, after that he has participated in most of the main publications for the Hispanic market. Juan has illustrated more than 14 storybooks for kids, and he is an author himself. His first storybook “The Mons Story” is in the process of publication. As an artist he has more than 12 murals in different restaurants including the franchises Burger King, Macayo’s Mexican restaurants and Tamales Doña María in Las Vegas. Juan is co-founder of La Casa de la Cultura Hispanoamericana (CAXCULTHI) and is responsible for the art exhibits of this organization. He is Director of “GRAFICANDUS”. To know more about Juan D Varela visit www.graficandus.com, and www.caxculturhi.org.
References


Clark County School District Accountability Department (2007b). *Clark County School District accountability reports*. Las Vegas, NV.


Permission Letter for *Anáhuac: School and Community Engagement Program*

I would like to invite your child to participate in a program called the Anáhuac: School and Community Engagement Program as part of his or her regular school schedule (or will stay after school or at the community site as is applicable). The program presented by University of Nevada Cooperative Extension (UNCE) provides life skills necessary for school success and is based on the Mexica (Aztec) accomplishments, traditions and cultural beliefs. The program uses short lectures, interactive group activities, discussions, individual work and home-based activities to promote critical thinking and foster skill development.

**Program Highlights:**
- Students will learn about the important contributions the Mexica made to the world
- Students will learn about the importance of education and learning to the Mexica
- Students will learn ways that education and learning are a part of who Mexicans are

**The topics are as follows:**
- Self-Identity
- Values
- Vision
- Self and Social-Responsibility
- Leadership
- Alcohol, Tobacco and other Drug Prevention
- Health and Well Being
- Importance of an Education

Please complete the permission letter and have your child return it as soon as possible.

Should you have any questions, please call Nora Luna at 940-5420. I look forward to working with your child.

Name, Program Director
Enrollment Form

Please return this portion to the school/center.

I DO give permission for my child to participate in the Anáhuac: School and Community Engagement Program. Please complete the information below.

Student Name: ___________________________________________ Last First

Student Email: ___________________________ Student Cellular: ___________________________

Address: ___________________________________________

Number Street City State Zip

Birth Date: ___/___/___ Age: ___ Gender: M F

Phone Number: ___________________________ Cellular ___________________________

Phone in Case of Emergency: ___________________________

Parent Name: __________________________________ Last First

Parent Signature: ___________________________ Date: ___________________________
Otorgando Permiso para Anáhuac:
Programa para el involucramiento en la escuela y la comunidad.

Me gustaría invitar a su hijo o hija a participar en un programa que se llama Anáhuac: Programa para el involucramiento en la escuela y la comunidad como parte de su horario regular escolar. Su hijo o hija se puede quedar después de la escuela o en el sitio comunitario dependiendo en el lugar donde se aplica el programa.

El Programa de Retención Escolar Mexica es presentado por la Extensión Cooperativa de la Universidad de Nevada [University of Nevada Cooperative Extension (UNCE)]. El programa provee herramientas de la vida que son necesarias para el éxito escolar y están basadas en los logros, tradiciones y creencias culturales de los Mexicas (Aztecas).

El programa utiliza presentaciones cortas, actividades interactivas en grupo, conversaciones, trabajos individuales y actividades basadas en el hogar para promover reflexiones críticas y fomentar el desarrollo de las herramientas y habilidades.

Puntos importantes del Programa:

- Los estudiantes aprenderán sobre las contribuciones importantes que los Mexicas le concedieron al mundo.
- Los estudiantes aprenderán sobre la importancia de la educación y el aprendizaje según los Mexicas.
- Los estudiantes aprenderán sobre las maneras en que la educación y el aprendizaje son parte de quiénes son los Mexicanos.

Los tópicos son los siguientes:

- Identidad Propia
- Valores
- Visión
- Responsabilidad Individual y Social
- Liderazgo
- Prevención del Alcohol, Tabaco y otras Drogas
- Salud y el Bienestar
- La Importancia de la Educación

Por favor complete la hoja otorgando su permiso y que su hijo o hija la entregue lo más pronto posible.

Si tiene algunas preguntas, por favor hable con Nora Luna al 940-5420. Espero poder trabajar con su hijo o hija.

Sinceramente,

Nombre, Directora del Programa
Hoja de Registro

Por favor regrese esta parte de la hoja a la escuela o al sitio del programa.

SI le doy permiso a mi hijo/a para que participe en Anáhuac:
Programa para el involucramiento en la escuela y la comunidad

Nombre del participante: ____________________________________________

Apellido  Nombre

Correo electrónico del participante: _________________________________

Número de Celular: ____________________________________________

Domicilio: ___________________________________________________

Número   Calle   Ciudad   Estado   Código Postal

Fecha de Nacimiento: ___ / ___ / ___  Edad: ___  Género: Masculino ___  Femenino ___

Teléfono de la casa: __________________________  Número del celular: __________________________

Teléfono en caso de emergencia: __________________________

Nombre de Padre/Madre: ____________________________________________

Apellido  Nombre

Firma del Padre/Madre: ____________________________________________  Fecha: __________________________
Appendix B

PHOTO/AUDIO/VIDEO RELEASE

I give permission, without restriction, to the University of Nevada Cooperative Extension to:

- [ ] photograph me
- [x] videotape me
- [x] audio record me
- [x] quote me

I grant the right to use these materials for educational and promotional use, as directed by the University, without payment or remuneration for any appearances, use or displays. I acknowledge the University’s right to crop or treat the display of my photograph at its discretion. I understand that the University may use these materials in printed and Internet publications and presentations that they produce, and that they may also give these materials to news media and other organizations for educational or promotional purposes.

Name of Participant __________________________________________________________

If under 18 years old, name of Parent or Guardian __________________________________

I agree to the above conditions.

Adult Participant or Parent/Guardian ____________________________________________

Date ___________________________

Mailing Address ____________________________

City, State, Zip ____________________________

Phone Number ____________________________

Thank you!
CONSENTIMIENTO PARA FOTOGRAFIAR, FILMAR VIDEO O GRABAR AUDIO

Doy mi consentimiento, sin restricción, a la Extensión Cooperativa de la Universidad de Nevada para:

- [X] fotografiarme
- [X] filmarme
- [X] grabarme
- [X] citar mis palabras

Doy permiso para que se utilicen estos materiales para usos educacionales y promocionales, dirigidos por la universidad, sin pago ni remuneración por cualquier aparición, uso o exposición. Reconozco que la universidad tiene derecho a recortar, agrandar o reducir la exposición de mis fotografías a su discreción. Entiendo que la universidad tiene derecho a usar estos materiales en publicaciones impresas y por el Internet y en presentaciones que la universidad produzca y que también podrán darle estos materiales a la prensa y a otras organizaciones con propósitos educacionales o promocionales.

Nombre del o la Participante ____________________________________________________________

Si es menor de 18 años, nombre de uno de los padres o tutor _________________________________________

Estoy de acuerdo con las condiciones anteriormente mencionadas.
Participante adulto o uno de sus padres o tutor: ____________________________________________

Firma Fecha _____________________________________

Dirección ____________________________

Ciudad, estado, zona postal (zip) ___________________________________________________________

Número de teléfono ____________________________________________________________

¡Muchas gracias!
PURPOSE
The purpose of this tool is to describe and track changes to the curriculum during implementation. Tracking changes is important because modifications may lead to different outcomes than those that would be expected if the program were implemented as originally designed.

INSTRUCTIONS
Complete this tool for every module. Please describe changes that were made to the curriculum during the delivery. Changes can include addressing different objectives, modifying activities, adding activities or eliminating parts of the content. Please make a copy of this tool for every module.

<table>
<thead>
<tr>
<th>Module Name:</th>
<th>Trainer:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Program Location:</td>
<td>Number of Participants Present:</td>
</tr>
<tr>
<td>Module Date:</td>
<td>Number of Participants Absent:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fidelity/Adaptation Questions</th>
<th>YES</th>
<th>NO</th>
<th>If “yes,” explain the change and the rationale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Were any additions/deletions/modifications made to the objectives?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Were any additions/deletions/modifications made to the evaluation design?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Were any additions/deletions/modifications made to the target population?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Were any additions/deletions/modifications made to the length of the session?</td>
<td></td>
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</tr>
<tr>
<td>Were any additions/deletions/modifications made to the delivery method?</td>
<td></td>
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</tr>
<tr>
<td>Were any additions/deletions/modifications made to the order of the modules?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Were any additions/deletions/modifications made to the setting or location?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Were any additions/deletions/modifications made in terms of who is delivering the module?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Were any additions/deletions/modifications made to the content?</td>
<td></td>
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</tr>
</tbody>
</table>
Anáhuac: School and Community Engagement Program
Fidelity and Adaptation Program Checklist Tool

INSTRUCTIONS
Complete this tool at the end of the program. Please describe changes that were made to the overall program.

<table>
<thead>
<tr>
<th>Program Name:</th>
<th>Trainer(s):</th>
</tr>
</thead>
<tbody>
<tr>
<td>Program Location:</td>
<td>Number of Participants at Start:</td>
</tr>
<tr>
<td>Start and End Date:</td>
<td>Number of Participants at End:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Were changes made to the following</th>
<th>YES</th>
<th>NO</th>
<th>If “yes,” explain the change and the rationale using categories below</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration of the program (10 weeks)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of sessions (10 modules)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Length of sessions (2 hours each session)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency of sessions (once a week)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Target population (Latina/Latino Middle and High School Students)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of participants (10-15 students per class)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Location (school or community setting)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trainers (training required)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix D

Additional Resources

Web-based resources

- Arizona State University: http://archaeology.asu.edu/teo/
- Minnesota State University: http://www.mnsu.edu/emuseum/prehistory/latinamerica/meso/cultures/teotihuacan.html
- Museo Nacional de Antropología: http://www.mna.inah.gob.mx/
- The Toltec Teachings of Don Miguel Ruiz and Don Jose Ruiz: http://www.miguelruiz.com/
- Universidad Nacional Autónoma de México: http://www.unam.mx/

Additional Readings


Additional Readings continued


Module 1

Introduction

Session Goal

Introduction:
To explain the expectations and responsibilities of participating in the program.

Learning Objectives

Length of Session 2 hours

1. Students will learn what is required and expected throughout the course.

2. Students will take the pretests and understand the reasons for the pretests.

Materials

Copal or any other natural incense, incense holder, lighter/matches, small charcoals (optional)
Sacred item or totem such as a macaw, hawk, eagle feather, etc.
Information Sheet, Mexican Indigenous Values
Information Sheet, The Círculo
Multigroup Ethnic Identity Measure (MEIM) Survey
Anáhuac Life Skills Youth Survey (pretest)
Chart pad and markers
Paper and markers for each student
Healthy snack and/or prizes
Play dough, markers and paper or other training toys
Special Preparation

1. Facilitator must be familiar with the curriculum and the presurveys.

2. Facilitator should secure a room or outdoor area with adequate space to successfully satisfy the intent of the session.

3. Light the charcoals in the incense holder. Let them get hot before adding copal to the burner. Copal is a white or sometimes yellowish resin that is used in ceremonies to ward off negativity and to fill the space with positive energies. Copal has a pine-like scent with citrus undertones.

4. Arrange the seating in the classroom so that students can sit in a circle. Make sure that the circle is not fully enclosed and that it has an opening in an easterly direction. This is a very important concept. It signifies that the circle is not complete, just like life; it is a process in the making, not a product.

5. Prepare a chart pad page labeled, VALUES with the following values written on it:
   - Awareness or Consciousness
   - Balance
   - Community service (community is more important than the individual)
   - Duality
   - Harmony
   - Infinity
   - Interconnectedness
   - Knowledge
   - Reciprocity
   - Respect
   - Self-discipline

6. Prepare a chart pad page labeled, Círculo and list briefly the rules (no cross talking, moves from right to left or always consistent, etc.)

7. Prepare a chart pad page labeled, EXPECTATIONS.

8. Prepare a chart pad page labeled, GROUND RULES.

9. Read the Information Sheet, The Círculo to gain an understanding of the opening “talking circle” that will occur in every module.

10. Provide healthy snacks for all students and/or prizes.

11. Provide play dough, markers and paper, other training toys or some type of craft to students during the short lecture so they remain attentive.
Facilitator’s Instructions

Opening Activity

Círculo/Conocimiento

Notes

1. Instruct the students to introduce themselves by stating their name and the origin of their name, if they know it, and their families’ place of origin. In addition ask them to state an expectation he/she has for the course. Pass the item to the left and have students begin. Write down the students’ expectations on a chart pad paper labeled, EXPECTATIONS.

2. Start by welcoming students to class. Introduce yourself and tell students why you are here and why you are interested in teaching this class. Explain that the purpose of this program is to teach skills necessary to succeed in school and life based on Mexican Indigenous history and traditions. Explain that Anáhuac means “the land between the waters” and refers to the region of Mexico and Central America. Refer to the chart pad labeled, VALUES.

3. Refer students to the Anáhuac Information Sheet, Values Defined.

4. Explain that our Mexican Indigenous ancestors lived by these values and our hope is that by incorporating these back into our life, we will be more fulfilled, happy, peaceful and successful; and have tools and skills to solve problems, communicate better, have a vision for our future and ultimately make our dreams come true.

5. Explain that the purpose of today’s session is to set rules, explain expectations and take some presurveys that will help us assess where students are; improve the program and know if we are implementing the curriculum correctly and in a way that is useful to them.

6. Have students sit in a circle so they can see each other. You may light some copal or any other natural incense to cleanse the room of all negativity and to invite the positive energies of our ancestors to accompany you throughout the session. While holding a sacred item or a totem, explain that every session will start in this manner. Explain that only the person with the item is permitted to speak. Provide a brief background of the Círculo based on the information sheet. Refer participants to the chart pad paper labeled, Círculo and give an overview of the rules. Refer students to the Information Sheet, Círculo.

7. Instruct the students to introduce themselves by stating their name and the origin of their name, if they know it, and their families’ place of origin. In addition ask them to state an expectation he/she has for the course. Pass the item to the left and have students begin. Write down the students’ expectations on a chart pad paper labeled, EXPECTATIONS.

8. Once the item has gone around once, pass the item again in case students have more to add. Close the Círculo activity.
7. Explain that this program is voluntary and it is only for those who are committed to learning about their own culture, exploring their values and improving relationships, as well as finding their place in the circle through learning about Mexican Indigenous culture, completing the assignments and being respectful in class.

8. Review the requirements of the program addressing the students’ expectations and clarify any misconceptions about the program and what will be covered.

9. Provide an overview of the student manual. Explain the format, including the lectures, reading, group work, individual work, class discussions, homework assignments, the “I Am From Poem” assignment and the final project. Explain that there will also be large rewards for them with regards to learning about themselves, their family and each other. And the class will be fun!

10. Explain that regular attendance is another expectation for being part of the class. Students will be receiving certificates and will participate in a graduation ceremony. Only students who attend at least 80 percent of the classes will receive the certificate and participate in the ceremony. Participants who miss more than 20 percent of the classes will not be able to graduate from the program.

11. If the budget permits, provide small gifts or incentives to the students at the end of each class, such as $5 gift cards to favorite stores, vouchers for free ice cream or small toys, office supplies, teen magazines or other incentives.

Ground Rules

12. Post a chart pad page on the wall labeled, GROUND RULES. Have students brainstorm rules that will make the class conducive to learning. Be sure to include: start and end on time including breaks, respect opinions of others, turn off cellular phones, everyone has an opportunity to participate, no one is forced to participate, anything discussed in the class remains confidential (with some exceptions); only one person speaks at a time, attendance, do assignments and have fun!

13. Explain where the bathrooms are, if you will provide snacks regularly or where they can purchase snacks, if appropriate.

14. Ask students to move back to their desks or tables.
Module 1/Introduction

Refer students to the Program Youth Anáhuac Survey (pretest). Explain that the survey has many questions and it may seem long, but in order to improve the program and determine if it is helping students, it is necessary to complete it, although their participation is voluntary. Inform participants that they will not be graded on the survey, and that they should not put their name on the survey as it is completely anonymous. Explain that the responses will never be attributed to them. Explain that the responses will not be shared with teachers or parents; therefore, they should be as honest as possible.

Evaluation Surveys/Pretests

Please be aware of the rules and procedures for gathering this data from the students. It is necessary to obtain written parental consent before administering these surveys. In addition, some human subjects review boards may require written assent from the students. These surveys must be taken by the students voluntarily, and they must not be coerced into taking the surveys or punished in any way if they choose not to take the survey. Please check the school rules about administering surveys as well.

Refer students to the Multigroup Ethnic Identity Measure (MEIM) survey. Explain that another part of the program deals with ethnic identity and this survey will help us determine if we are meeting the goals related to the program. Let them know that they should not put their name on this survey either. Give students 10 minutes to complete the survey.

Refer students to the Anáhuac Program Youth Survey (pretest). Explain that the survey has many questions and it may seem long, but that in order to improve the program and determine if it is helping students, it is necessary to complete it, although their participation is voluntary. Inform participants that they will not be graded on the survey, and that they should not put their name on the survey as it is completely anonymous. Explain that the responses will never be attributed to them. Explain that the responses will not be shared with teachers or parents; therefore, they should be as honest as possible.

Give students time to complete the survey. Ensure that the participants understand the questions. Read the questions out loud for the group if necessary.

After students have completed the Anáhuac Program Youth Survey (pretest), allow them to stand and stretch and provide snacks, if available.

Other Forms of Evaluation

Explain that throughout the program, they may be interviewed or asked questions about their experiences in the program. In addition, they may be asked to write down their thoughts or experiences with the program. The purpose of these questions or activities will be to assist the program developers in assessing the impact of the program and knowing if the program is helping students. Also, explain that the facilitator or others may also take notes about the activities and observations for the same purpose. Remind participants that their names will never be written on any documents or their responses to the evaluation questions will not be attributed to them.
Closing

21. Convene students back to a circle. Pass the sacred item around and solicit verbal commitment from the participants to try their best in the class. If anyone is not interested in participating, make prior arrangements as to how he/she will spend the class time.

22. Ask participants to share where they were born and where they would live if they could live anywhere in the world. Pass the sacred item around until it makes a complete circle.

Conclusion

23. Conclude by thanking students for their participation and attendance today. Explain that next week, we will talk about ethnic identity and learn about an important Mexican civilization, one they may have direct ties to.
**Module 1/Introduction**

**Self-discipline** - Discipline is about having self-control, being focused and fully present.

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**Mexican Indigenous Values**

**Awareness or Consciousness** - The highest attainment of the human being, he/she must be able to make sense out of values and traditions as juxtaposed with the "objects" of the universe (Cajete, 2000).

1. **Balance** - A state of bodily, mental and spiritual equilibrium or parity. It’s about living wisely and taking the middle path in life. Balance involves living your life in moderation and avoiding excesses which can lead to misfortune and ill-being. It also means living your life in balance with the rhythms of nature and the cosmos.

2. **Community service** - Service volunteered by individuals or an organization to benefit a community or its institutions. Community service is a way of life, a way of being. Serving others was a way to be deserving.

3. **Duality** - Mutually interdependent and complementary polarities.

4. **Harmony** - It’s about pleasing a combination of elements in a whole such as living harmoniously with our surroundings, becoming mentally and physically balanced, and striving to become a morally conscientious and authentic person.

5. **Infinity** - The quality or condition of being infinite. Unbounded space, time or quantity; an indefinite large number or amount.

6. **Interconnectedness** - There is only one life or one sacred life force that is changing and becoming. All that exists is connected to the one life via a natural energy.

7. **Knowledge** - The state or fact of knowing as a result of understanding gained through direct experience(s) with nature.

8. **Reciprocity** - A social process involving mutuality. Reciprocity is a reciprocal condition relationship involving mutual or cooperative interchanges or favors for the community, a member or some of its members. In other words, today we do for you and tomorrow we’ll do for me.

9. **Respect** - Showing consideration and appreciation for everything that exists, such as the self, family, community, nation, world, nature, the cosmos, etc.

10. **Self-discipline** - Discipline is about having self-control, being focused and fully present.
Information Sheet

Mexican Indigenous Values continued

Frank Diaz (2002), in his book, The Gospel of the Toltecs: The life and teachings of Quetzacoatl, proposes that Quetzalcoatl left his followers three "commandments." They are:

1. The first is that you try with all eagerness to make friends with everyone everywhere, in each moment, for he is night and wind and Lord of the intimate living. Beware that through your engagement in this task you do not become arrogant, anxious or cowardly, but rather remain humble at heart, laying all your hopes in Omecitl (Lord of Duality who is male and female) and daring to sustain his prescriptions.

2. The second thing that you must remember is to be at peace with all men; do not offend anyone; respect everyone. Do not shame any another man for any reason. Be calm, let others say of you whatever they will. Be quiet and do not respond, even if they attack you. That is how you will show your virile condition and your nobility and everyone will know that you are a trustworthy representative of me. All of this is accomplished by actively training yourself in the practice of peace.

3. And the third thing I ask of you is this: don’t waste the time that Omecitl has given you on Earth. Busy yourselves night and day with that which is good. Do not despise time, for you do not know if you will live again or if you will recognize your own faces there. Make the best of your lives.
Sanchez (2004) in his work, The Toltec Oracle, asserts that the Toltecs espoused several core beliefs that have influenced Mesoamerican culture. They are:

1. Believing in one Spirit that manifests itself through the forces of nature,
2. Considering nature the visible face of that Spirit. Nature is sacred,
3. Believing in personal evolution developing through our own effort (Macewalistli, which means deserving),
4. Following a social code called huehuetlatolli, which means “the words or wisdom from the elders,”
5. Believing that human liberation occurs through the development of consciousness,
6. Creation of social systems based on community participation,
7. Worship of Mother Earth

The Sanchez list of core values may be typical of most indigenous American cultures. These core values incorporate the concepts listed above and provide direction.
In common terminology, the Círculo can sometimes be called a support group. In the broadest sense, the group’s purpose can be to help members gain self-awareness, the beauty we all have to share, the pain we are capable of causing and receive support as we apply this awareness toward living more harmonious lives. In this way, the Círculo contributes to the well-being of not only the individual, but the community as well. No one can claim ownership of the Círculo as people have gathered around the fire since the dawn of civilization. But like many of the traditions left to us by our ancestors, they have been largely forgotten. For Mexicans in the U.S., the Círculo has been unearthed and brought to us from Mexico by the maestros de la tradición (the teachers of tradition). Many see the resurgence of the Círculo as a response to the appeal of Cuauhtémoc, one of the last Mexica rulers – to save the teachings because the time would come when we will see again our greatness.

How it works

The Círculos vary in their composition, age of participants and functioning. However, there are some basic principles that distinguish it from other groups or activities. First of all, the group operates in the context of ceremony. Opening of the circle, when all have gathered and seated marks the entry into sacred time. In very practical terms, this means that participants are expected to be attentive to and be respectful of everyone seated with them. At the end of the session, the circle is closed and participants return to their normal way of relating; hopefully, a bit more conscious about one’s ability to influence and be influenced by those in the circle/family. Secondly, movement around the group is always in one direction. The direction varies with tradition, but it should always be consistent. This is not intended as a rigid, punitive requirement, but rather as a reminder of the need for heightened attention. The uniform movement refers to walking and talking during the group. Thirdly, it is expected to always have at least one or two elders (over 52 years of age that have the ability to listen and teach) to whom participants would go to first, if in need of advice.

With regard to talking, all participants are expected to offer their greetings. Then they have an opportunity to share some words of conocimiento (sharing of one’s identity) with their companions. The words can be minimal, simply a bit more than a greeting or a more extensive dialogue. That is followed by discussing of our current situation and our cargas (burdens), what we put on our backs that make our stride heavy and we end with regalos (gifts), what we share with others.

In the Círculo, there is no cross talk. In other words, the person speaking can speak without interruption from others. Some people talk a lot, others share few words, but all are expected to remain quiet and listen to the person speaking. This allows the speaker an opportunity to take responsibility for spoken words. The speaker says only what he or she intends and in his/her attentive state can see those words reflected in the companions sitting.
around the circle. There is no leader to interpret, scold, suggest or encourage. So the speaker has an opportunity to be more aware of implications, as well as the intended and unintended consequences of the described actions. She or he can come to see the beauty we all have to share and the pain we are capable of causing. The speaker learns to see more clearly, to be more self-aware. Every person in the group has the same opportunity to speak without interruption. And once the group begins, the palabra (word) is passed from right to left.

While there is no cross talk in the group, participants can offer insights, share common experiences or words of encouragement to a person that spoke earlier. These words can be considered **regalos (gifts)**, but they must always be offered with the permission of the one who spoke. Participants are encouraged to offer gifts to people that may have moved them with their words. Therefore, participants are asked to pay attention to their peers, but also to be vigilant of how others’ words move them and with whom they felt a connection.

### Some words about ceremony

While the circle functions in a ceremonial manner, it should not be confused with religion or any particular doctrine. Participants are not expected to profess or subscribe to any particular faith or religious denomination. All participants, including the group leader share their experiences, thoughts and ideas.

There are, in fact, many types of ceremonies, some secular and others with religious connotations. For example, virtually all religions prescribe a marriage ceremony. There are also ceremonies that mark graduation from high school or college. These are for the most part secular. On the other hand, all ceremonies have been developed to mark transitions. The transition can be major and relatively permanent such as from bachelorhood to married life, or from being a student to a fully productive member of society. Or, as is the case with the Círculo, they may mark temporary shifts of attention. The circle ceremony, at its most basic level, marks a transition from conventional social relationships to a time and space of increased attention to the inner world of people with whom we share our life. In time, people may come to share their dreams and disappointments, their hopes and deepest fears.

### Assumptions underlying the Círculo

While the Círculo, as we intend to use it, is not associated with any particular religion; there are some assumptions underlying its structure and process. These assumptions have been drawn from Native American/Chicano culture and some may consider them part of broader spiritual tradition. The first is that life flows through everything; nature in particular is seen as a visible manifestation of this creative energy. Therefore, all life should be respected and honored. Secondly, we carry within us the words of our ancestors. This is, of course, a somewhat simple way of describing this notion, but the idea is that our current lives are a manifestation of all the life
While the effects of the Círculo have not been formally evaluated yet, at least as far as we are aware, there is plenty of anecdotal information attesting to its impact. Because Círculos often include a range of ages, older participants often feel more connected, appreciated and useful, while younger members benefit from modeling by older adults. Young people, who from all indications were well on their way to a hardened lifestyle, not only share fears, but also express healthy emotion in doing so. As noted earlier, the uninterrupted format also allows one to see how our actions are in fact manifestations of our own intent. The final and, perhaps, even the most self-evident principle is that our lives include transitional markers that remind us and keep us on the path, in other words, ceremony.

We should note that to date, most Círculos have been promoted by and have appealed to Latinos and people of Native American ancestry. For example, one organization that has been very successful at promoting the Círculo de Hombres as a means of supporting Latino men and their social service projects is the National Compadres Network (NCN), a nonprofit organization, based in California. However, the Círculos, as we intend to implement them, are not exclusionary. As noted earlier, while the particular style or format may vary, the concept of circles around the fire is an ancient one.

What the Círculo offers

While the effects of the Círculo have not been formally evaluated yet, at least as far as we are aware, there is plenty of anecdotal information attesting to its impact. Because Círculos often include a range of ages, older participants often feel more connected, appreciated and useful, while younger members benefit from modeling by older adults. Young people, who from all indications were well on their way to a hardened lifestyle, not only share fears, but also express healthy emotion in doing so. As noted earlier, the uninterrupted format also allows participants to express complete thoughts carrying them forth to a conclusion, something that is not possible in everyday social conversation. This process allows for better planning and decision-making. Behavior in mixed groups is often an attempt to gain attention from the opposite sex. While attending to this behavior may have its merit, it can be a distraction to deeper, more intimate relating; therefore, same-sex Círculos may work better, depending on the purpose of the Círculo. The Círculo provides a safe environment for drawing participants out. As noted earlier, the uninterrupted sharing also helps develop patience and respect for others. Participants learn to listen well. The Círculo is not owned by any particular cultural group. It is not the domain of any gender either. Outcomes and benefits will vary depending on the intent people bring to it.
References


Module 2
Ethnic Identity

Session Goal

*Ethnic Identity Development:*
To help students, especially Mexican students better understand who they are and where they come from.

Learning Objectives

Length of Session 2 hours

1. Students will learn who the Mexica are.
2. Students will learn where the Mexica came from.
3. Students will gain knowledge of the major groups who contributed to the early civilization in *Anáhuac*.
4. Students will gain knowledge of the *Anáhuac* Indigenous culture and history.
5. Students will increase communication with their parents.
6. Students will explore their own ethnic identity.
7. Students will complete the first stanza of their *I Am From* Poem.

Materials

*Copal* or any other natural incense, incense holder, lighter/matches, small charcoals (optional)
Sacred item or totem such as a macaw, hawk, eagle feather, etc.
Information Sheet, *Anáhuac* History
Activity Worksheet, *Anáhuac* History Questions
Information Sheet, *I Am From* Poem
Activity Worksheet, *I Am From* Poem
Homework Activity Worksheet, Parent and Grandparent Interviews
Drawing paper or roll of butcher paper, pencils, paints, brushes
Aprons or smock shirts
Healthy snack and/or prizes
Play dough, markers and paper or other training toys
Special Preparation

1. Facilitator should become familiar with the information sheets, activity worksheets and the homework activity worksheet before meeting with the students.

2. Facilitator should secure a room or outdoor area with adequate space to successfully satisfy the intent of the session.

3. Light the charcoals in the incense holder. Let them get hot before adding copal to the burner.

4. Arrange the seating in the classroom so that students can sit in a circle. Make sure that the circle is not fully enclosed and that it has an opening in an easterly direction. This is a very important concept. It signifies that the circle is not complete, just like life; it is a process in the making, not a product.

5. Facilitator should do some background reading on the Mexica. “The Aztecs” by Nigel Davies and “The Aztec Calendar Handbook” by Richard B. Graeber and Randall C. Jimenez are good resources.

6. Prepare a personal I Am From Poem or bring other examples to share.

7. Have drawing paper/butcher paper, pencils, paints, brushes, aprons/smocks ready for students. They will be asked to respond to a question in the activity worksheet that requires a drawing response.

8. As a special project, prepare additional information about chinampas and have students make chinampas. Chinampas were an agricultural revolution that enabled the Mexicas to create a complex society. The primary chinampa crops were maize, beans, squash, chilies and tomatoes and also flowers. One source is Pacific Lutheran University: http://www.plu.edu/~mayac/home.html Look up class projects and chinampas on the Internet and find instructions on how to make them. Supplies include: large tubs, water, tons of rocks, sand, dirt, wire mesh and seeds.

9. Provide healthy snacks for all students. Sharing food and eating as a group is a very important custom in the Mexican Indigenous culture. Prizes can be used as incentives for participation and/or living by the values.

10. Provide play dough, markers and paper, other training toys or some type of craft to students during the short lecture so they remain attentive.
To begin the session, sit in a circle so that everybody can see each other.  
Make sure that the circle is not fully enclosed and that it has an opening facing in an easterly direction. You could light some copal or any other natural incense to cleanse the room of all negativity and to invite the positive energies of our ancestors to accompany you throughout the session. Place the copal in the center of the circle.

Once the cleansing has taken place, explain to the students that the person holding the sacred item is the only one given permission to talk and that every session will begin with a Círculo/Conocimiento as was discussed in the pre-session.

While holding a sacred item or totem in his/her hands like an eagle, hawk or macaw feather, the teacher begins by sharing his/her name with the students.

Ask students to introduce themselves by stating their name and sharing something they like about themselves and something special they do with their family to celebrate different occasions and also something they like about their culture. Begin by passing the totem to the nearest person sitting to their left.

Once the sacred item has been passed all the way around and everybody has had a chance to share, it could be passed around a second time in case students have more to discuss. It is okay if some of the students have nothing to say the second time around. The totem should continue making its way around the circle until it makes its way back to the teacher. Close the Círculo activity.
Ethnic Identity Rationale – As the facilitator, it is important to know that for many Mexicans, disconnectedness with their indigenous identity started soon after the invasion of Mexico by Spanish conquistadores in 1521. According to Batalla (1996), the majority of Mexicans represent the contingent of de-Indianized Indians who were forced to renounce their indigenous identity through an ethnocide process which resulted in Mestizaje. It is important to note that the majority of the blood that runs through the veins of most Mexicans is indigenous. Mexican Mestizaje is a process commonly known as biological mixture, but in reality it is the end result of the de-Indianization or ethnocide process that ultimately blocks the historical continuity of a people as a culturally differentiated group, even though many cultural traits may continue to be present in the de-Indianized collectivity (Rodriguez, n.d.).

Recent studies looking at Mexican identity such as the ones conducted by Valenzuela (1999), Cummins, (1984, 1986) and Ogbu (1991) steadily show that mainstream institutions continue to strip away the identities of Mexican children through educational systems that show a lack of caring for them and through subtractive assimilation practices. According to Valenzuela, this loss of Mexican identity, plus a continuous loss of social capital available to later generation Mexicans, negatively impacts the academic achievement and school success rates of many Mexican students.

Analyzing the impact of imperialism and colonialism on the immediate past of Mexicans and what it means for their present and future circumstances is an important indigenous cultural and political aspect to understand (Smith 2002). According to Smith (2002), decolonization solutions are notably encapsulated in indigenous discourses that take into account precolonial and colonial periods of time. Reclaiming and revitalizing the Mexican Indigenous heritage is critical to the decolonization process of Mexicans as it will assist them in developing a better understanding of their identity. To truly understand who we are and where we come from, we must look into our roots, our deepest part of our character and essence (Rodriguez, n.d).

Let the students know that the purpose of today’s session is to learn about our indigenous ancestors. Before reading and learning about the ancestors, ask them to share with the rest of the group everything they know about their indigenous history and ancestors.

Next, refer students to the Information Sheet, Anáhuac History. Provide them with a brief overview of Mexican Indigenous history and major accomplishments. Have the students follow along or read the script on the Information Sheet, Anáhuac History.
Activity

After 15 minutes, break up the class into groups of three or four. Have the groups respond to the questions on Activity Worksheet, Anáhuac History Questions. Please make sure that the students are heterogeneously grouped. After all groups have completed the questions, bring them back together. Allow each group to answer a question and continue until all groups have answered at least one question. Continue the process going around the circle until all questions have been answered and discussed.

Conclusion

The Mexica and the other groups of indigenous people were very creative individuals who were community-oriented, self-disciplined, respectful, wise and knowledgeable and always knew they could accomplish anything they set their minds to achieve. They valued many of the qualities needed to succeed in school. These qualities are also found among successful leaders in our modern day world.

Conclude by saying that the great accomplishments manifested by the ancestors will provide them with the strength and self-confidence needed in their daily lives with school, family, work and friends.

Close by sitting in a circle, passing the sacred item, and asking students to share one thing they learned today that will help them in their daily lives.

Homework assignment

Refer students to the Homework Activity Worksheet, Parent and Grandparent Interview. Explain that this activity will need to be completed at home with assistance from their parents, and if possible; their grandparents as well. Results from the interviews will be shared with members of the class during the second session.

I Am Poem

Refer students to the Information Sheet, I Am From Poem. Have them read the information sheet. Discuss the purpose of the poem and provide them with directions on constructing the poem. You may want to write your own poem in advance to share with the students. Also, you may wish to bring other examples to class.

Refer students to the Activity Worksheet, I Am From Poem. Give the students 10 minutes to write the first stanza of their poem.

Evaluation

Pass out the module feedback form and ask students to complete it.
The intent of this module is to initiate the process of Mexican students to reconnect with their severed indigenous roots and to elaborate on the positive aspects of the way of life. Ethnic identity and the essence of our being are of great importance. This is especially true for Mexicans whose ancestors experienced the harsh realities of ethnocide and de-Indianization at the hands of the Spanish invaders. As a result, many Mexicans are hungry for knowledge and continuously searching for answers to common questions such as: Who am I? Where do I come from? Where am I going? (Rodriguez, n.d.).

This curriculum attempts to help young Mexican students begin to find answers to some of the aforementioned questions. The curriculum is also in keeping with Cuauhtémoc’s last mandate of 1521, asking Mexicans to take their treasures and hide them in their hearts (referring to their culture, spirituality, medicine and philosophy) and to teach their children precisely how great the Anáhuac nation was and to let them know that their revered sun, in spite of having been hidden for hundreds of years, is destined to reappear and shine on them once again. Our hope is to shed some light on Mexican students by making you proud of who you are and where you came from. Hopefully it will inspire you to become productive citizens and contribute to the world at large just like your ancestors (Rodriguez, n.d.).

According to Forbes (1999), the term Chicano is a derivative from the Náhuatl word Mexicano. During the colonial period, the term Mexicano referred to the people who spoke the Náhuatl language. In other words, it was used in reference to American indigenous people. Forbes further states that when the Mexican republic was established in the early 1800’s, the term Anáhuac, which is also a native term, meaning the land between the waters, was considered for adoption. However, the republic decided to adopt the terms Mexicano and México. Forbes concludes by stating that the republic consciously adopted indigenous terms because they consciously identified themselves as indigenous people. Anáhuac refers to the area now called Mesoamérica by most scholars. It includes the region of México and Central America; although some consider Anáhuac to be the region spanning from Canada to Central America.
Historically speaking, people have been farming in Mexico for the past 7,000 years. Early records also indicate that people in Mexico began cultivating corn about 7,000 years ago or 5,000 B.C. Current evidence also indicates that the Olmecs laid the groundwork for the first civilization in Anáhuac. The Olmecs lived in eastern coast of Mexico. Their civilization covered the current states of Veracruz and Tabasco. There were many major groups who contributed to the development of the beautiful civilization of Anáhuac. However, the scope of this curriculum does not lend itself to discuss all of them. Therefore, no disrespect was intended to indigenous groups which were part of the Anáhuac civilization not mentioned in this module.

The following timeline gives you a small glimpse into the precolonial civilized history of Mexico.

5000 B.C.  Corn Cultivated in Mexico
3113 B.C.  Olmec/Mayan “Beginning of Time”
1800 B.C.  Olmec Settlements
1000 B.C.  Mayan Early Settlements
200 B.C.   Teotihuacan Settled
1100 A.D.  Tula Abandoned
1325 A.D.  Aztecs (Mexicas) Found Tenochtitlan
1519 A.D.  Spaniards First Encounter With Aztecs (Mexicas)
1521 A.D  Spanish Conquest/Invasion of Aztecs (Mexicas)

All known Anáhuac civilizations and cultures developed from the Olmec civilization. This ancient civilization existed during the time period between 1800 and 1200 B.C. The Olmecs were known for their unique style of art which can be found in pottery bowls, figurines, wood, preserved masks and of course the magnificent sculptured monuments carved from gigantic boulders. They miraculously sculpted colossal monuments without the benefit of metal tools (Coe & Koontz, 2002). Some of these gigantic heads were over nine feet tall and several tons in weight. The Olmecs also introduced the calendar system to the Anáhuac civilizations. The calendar was later refined by future generations. The Olmecs were responsible for the oldest form of writing in the Americas. The development of writing was a significant contribution to Mesoamerica.
**Maya**

The Mayan civilization dates back to approximately 1000 B.C. Their civilization was founded on the Mexican gulf coast lowlands and on the Yucatán Peninsula. The Maya were expert mathematicians, had advanced knowledge of astronomy and a sophisticated writing system. They introduced the mathematical concept of zero, which was unknown to the ancient Greeks. This discovery was not known to Europeans until many centuries afterwards. The Maya also refined the calendar systems, introduced by the Olmecs, who worked tirelessly to achieve with precision.

The **Popol Vuh** is one major document through which the Spanish along with the Mayan informants documented and preserved much of the history of the Mayan people. The **Popol Vuh** story explains that “True people” were created by constructing people with maize. This is a very reasonable explanation since, in essence, it was the cultivation of maize that gave the early Maya culture the means to change from hunters gatherers to their highly advanced civilization.

**Teotihuacan**

*Teotihuacan* was considered the greatest city of its time in America, rivaled only in size and reach by *Tenochtitlan*, which was built by the *Mexica* many years afterwards. *Teotihuacan* was a beautifully planned city, divided into quarters and laid out on a strict grid orientation. The city planners were, without question, sophisticated architects and surveyors. *Teotihuacan* was a sacred city and a beautiful paradise. During its peak, *Teotihuacan* had a population of 200,000. It was approximately 12 square miles in size and larger than any contemporary city in Europe.
It is believed that the Toltecs were probably the original speakers of the Náhuatl language, the language spoken by the Mexica and many indigenous groups throughout Anáhuac. They constructed the city of Tula, which included several magnificent Atlantean statues. During their height, the Toltecs were very prosperous. They were excellent potters and craftsman reaching heights of great artistry. The city of Tula covered a little over 5 square miles and its estimated population was between 30,000 and 40,000 (Coe & Koontz, 2002). It is said that the Toltecs were responsible for inventing most of the Anáhuac culture (Smith, 2002). “Nothing was too difficult for them and no state was too distant” (Coe & Koontz, 2002). In those days and even today, it is an honor to be of Toltec tradition and heritage.

The Toltecs are perhaps the most mysterious groups in Ancient Mexico. Very little about the Tolteca survived the European conquest. In fact, we do not even know for sure what they called themselves. The word “Tolteca”, which loosely translates from the Nahuatl as “admirable, noble or accomplished” (Townsend, 2006) was a term created by the Azteca when referring to their ancestors. They like anyone else must have felt proud of their heritage and when answering Spanish questions about the origins of their culture referred to their ancestors the Toltecas. The term Toltecayotl, which translates as having a “Toltec Heart” means to be excellent, be worthy, (deserving) and to have extraordinary qualities. While there is still some debate, some historians and archeologists contend that the “Tolteca” were responsible for building Teotihuacan and later Tula or Tollan (Vaillant, 1938). The range and breadth of Toltec influence was also significant. There is mention of their role in the development of Mayan culture in the Popol Vu, which documents Mayan history in the area of the Yucatan. There is also archeological evidence that the Tolteca people traded with indigenous people in the North American southwest.

Any account of the Tolteca ought to mention Quetzalcoatl, the plumed serpent. The term Quetzalcoatl most likely referred to a title, signifying a learned person who had integrated the dual nature of life (bird representing sky and the serpent symbolizing the earth). But historians generally agree that the title also or perhaps originally referred to the historical “leader” of the Toltecas, Ce Atl Topiltzin (Davies, 1987). The historical figure most likely lived sometime between 900 and 1,000 A.D. Ce Atl Topiltzin’s influence on Mesoamerican culture may be likened to the influence of Moses in Judeo-Christian tradition. As Frank Diaz (2002) contends, he was a ruler-priest that developed a set of commandments for his followers and tried to abolish the practice of human sacrifice. Unlike Moses, whose life and work were to some extent preserved and promoted by the written word (the Bible, Koran and Talmud), indigenous cultures relied on oral tradition and any written records that existed were thoroughly destroyed by the Spanish conquistadores. However, as just one indication of that influence, it is a commonly held belief that the Spanish conquest of Mexico was made possible because the indigenous people of Mexico mistook Hernan Cortez for the returning Quetzalcoatl (Townsend, 2006).
Since thousands of books on Mexica history, poetry, philosophy, way of life, etc., were burned by the Spaniards during the conquest of 1521, we often have to rely on oral traditions to add to the information in the 16 manuscripts which were salvaged (Ramirez, 2000). According to most accounts, the Aztecs (Mexica) were one of seven clans who migrated from Aztlán to the valley of Mexico in the year ce acatl (one flint, probably 1064). Mexica is an honorable title which was earned through hard work and merit. A Mexica is considered to be a wise person or someone who is truly mature. All current-day Mexicans have a right to the name Mexica since it was earned by the ancestors who sacrificed and suffered on their difficult pilgrimage to the valley of Mexico. According to Ortiz (1999), calling an individual a “wise person” will make him feel honored and should inspire him/her to make an effort to deserve the name.

The exact location of Aztlán is not known, but many scholars believe it was located in the northern part of Mexico or the southwestern part of the United States. Aztlán was located in the middle of a lake where crops, hunting and fishing were abundant. In short, it was a place anybody could hope for. Aztlán was also immersed with love, happiness and joy. It is important to note that Aztlán is a physical place, but it can also exist in a person’s heart.

The Mexicas left their beautiful homeland of Aztlán to fulfill an important mission in life. Their aim was to find a great city in the navel or center of the earth where they could find personal freedom. This place was also called the fifth direction, the point where the world was divided into four parts or paths; east, north, west and south. In this magical place the energies would be centered and new ways of consciousness and communication would be available to them. In essence, they were searching for Huitzilopochtli’s twin place. To find this location, certain symbols and signs had to be evident.

This great and promised land would eventually be found, but a large number of ordeals and hardships were experienced during their 260-year trek. Those who started the pilgrimage, including many generations that followed never saw the new Aztlán. All who ventured on this journey were of strong faith, which is what helped them endure hunger, fatigue, pain, unfriendly people, etc. They were willing to take these risks without regret so that future generations could benefit from their sacrifice and accomplishments. Their determination propelled by their will power is what kept their hope and dreams alive. The Mexicas were guided by the hummingbird; which is a metaphor for the force of Huitzilopochtli or willpower. Their willpower protected them and kept them alive. In light of the above, the Mexicas were visionary, courageous, adaptive and creative individuals driven by their strong sense of willpower.

When they arrived in the Valley of Mexico, the whole basin was heavily populated. The Mexicas were not welcome and were seen by many as outsiders, invaders, enemies and uncultured. The population in the valley was highly civilized and advanced in astronomy, math, agriculture, education, medicine, philosophy, literature, art, architecture, etc. The civilization in the Valley of Mexico was grounded on the work started by the Olmecs around 1800 B.C. Advances to the original civilization were made by the Teotihuacanos, Zapotecas, Mayas, Toltecas and others during a long period of time spanning more than 2,000 years.

Since the Valley of Mexico was heavily populated, the only place available to inhabit was a small, barren and swampy island in Lake Texcoco infested with snakes. Most inhabitants living near the lake did not care about the island and considered it dingy and uninhabitable. They thought the Mexicas would be doomed among the snakes. The Mexicas, on the other hand, ate the snakes in order to survive. According to Ramirez (2000), this is metaphorically important because the coatl (snake) marked a person’s way when he journeyed. Individuals like the pochtecatl (traders), who traveled long distances, always made sure to start their travel date on the day of coatl as per the calendar. By eating the snakes, the Mexicas discovered that the snake was one of the symbols representing what they were looking for. Seeing an eagle perched on a nopal (cactus) with lots of tunas was another sign that the island was the navel or center of the mother earth.
In spite of the daunting obstacles faced by the Mexica to build their new homeland, they set their minds and willpower to construct a magnificent city mirroring the beauty, freedom, harmony, happiness and abundance of their original home in Aztlán. Their new home was called Tenochtitlan and they started breaking ground around 1325. They became heirs to the long traditions and civilizations established by the earlier groups of indigenous people from central Mexico such as the Olmecas, Mayas, Teothuacanos, Toltecas, etc.

The Mexica were very clever, creative, ingenious, observant, intelligent and wise, driven by their strong will to succeed. They were powerful warriors of the battles taking place in the internal world; therefore, they were extremely positive and optimistic in their ventures regardless of circumstances. With aforementioned in mind, they built what was considered the most beautiful city in the world on marshy and uninhabitable land. When the Spaniards first arrived in Tenochtitlan in the year 1519, many of the Spanish soldiers who had traveled extensively throughout the world commented that Tenochtitlan was the most beautiful city they had ever seen.

The city grew to a population of approximately 250,000 inhabitants when the Spaniards arrived in 1519. Tenochtitlan was very well-organized into quadrants with wide boulevards and canals similar to those in Venice, Italy. The city was very clean and included a large open market in the neighboring island of Tlatelolco. The Spaniards said they could see thousands of merchants and customers buying, selling and trading in a very organized and orderly fashion. The city’s inhabitants were respectful and were also known for their cleanliness, bathing everyday and sometimes twice. This was at a time when Europeans didn’t bathe very often.

The Mexicas incorporated the great knowledge and wisdom learned from the advanced civilization in the Valley of Mexico into their lives. They learned the techniques of agriculture from their neighbors and incorporated these ideas in a very ingenious way. Since the island was small, they needed room for development as the city grew. They cleverly built chinampas (floating gardens, similar to starter plants; however, they floated like small islands in the water that surrounded the island). Here they grew numerous crops, plants and flowers. In other instances, they built chinampas which were sturdy enough for houses to be built on them.

In the image:

- A Model of Tenochtitlan

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Tenochtitlan

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A Model of Tenochtitlan

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In summary, one could say that the Mexicas were intelligent, wise, creative, ingenious, perceptive, positive and strong willed. They also had faith, hope, consciousness, intuition and vision. One could argue that the Mexica built the most beautiful city in the world during their time. They created beauty wherever they went and accomplished immensely regardless of the challenges and obstacles they faced. The Mexica could do anything they wanted in life when they set their hearts and minds to the task.
Directions: This is a group project. Each group should have three or four students. Appoint a facilitator, timekeeper, recorder and spokesperson for your group. Next, discuss the following Anáhuac History questions.

The recorder’s job is to write the group answers to the questions. The spokesperson will be responsible for sharing the group’s answers with the class. The facilitator will make sure that the group stays focused on the assignment and the timekeeper will need to make sure that he/she lets the group know how much time is left.

All group members are required to participate in answering the following questions. You will have a total of 20 minutes to complete this assignment.

1. **Who were some of the major groups who influenced the beautiful civilization which originated in Mexico?**

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<tr>
<th>Question</th>
<th>Answer</th>
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<tbody>
<tr>
<td>1. Who were some of the major groups who influenced the beautiful civilization which originated in Mexico?</td>
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2. **Who were the Mexica?**

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<th>Question</th>
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<tr>
<td>2. Who were the Mexica?</td>
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3. **Where did Mexica come from?**

<table>
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<tr>
<th>Question</th>
<th>Answer</th>
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<tr>
<td>3. Where did Mexica come from?</td>
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4. **What did they find in the Valley of Mexico?**

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<th>Question</th>
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<tr>
<td>4. What did they find in the Valley of Mexico?</td>
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</table>
5. What were some of their major accomplishments and innovations of the indigenous people in the Valley of Mexico?

6. List some of the significant qualities and/or values of the Mexica? Why are these qualities and/or values important? How could you incorporate some of these characteristics in your everyday life?

7. What experiences did the Mexica encounter that are similar to events you have faced in life?

8. What did you learn about the Indigenous ancestors of Anáhuac that gives you a great sense of pride?

9. What did you learn about the city of Tenochtitlan that impressed you the most?
Anáhuac History Questions continued

Draw a picture that depicts some of the knowledge you have gained as a result of learning about the beautiful Anáhuac civilization and its contributions to the world at large.
Information Sheet

I Am From Poem

The I Am From poems are engaging and their purpose is to make all students feel important and cared for. It’s about inviting students, their homes and their cultures into the classroom. I Am From poems are about students writing about their lives, including the things they like and care about. Sometimes they may include issues which are troubling or bothersome.

Directions:

All students participating in the Anáhuac curriculum will be required to prepare an I Am From poem during the next 10-week period. Your poem will be shared with the rest of the students, your parents and members of the community.

All poems will be divided into nine stanzas. Each stanza will be four lines in length. The first stanza will reflect what you learned about the Mexica and Anáhuac on the first session. The first line of every stanza should start with the words “I am from.” If you wish, you can also start the third line of some stanzas with the words “I am from.” In the first module, you will learn who the Mexica were, their history and some of their significant accomplishments and contributions to the world at large.

The second stanza of your poem should reflect what you learned that was important to you on the second session. Your second stanza will be four lines long. Start the first line of the second stanza with the words “I am from.” Also, the third line of your stanza could start with the words “I am from.” The last words at the end of the lines do not have to rhyme. Module No. 2 focuses on your dreams and aspirations in life. You will also learn how the energies in the Tonalmachiotl (Aztec Calendar) can help you connect with your innermost self.

The third stanza of your poem should summarize what you learned during the third session. Your third stanza will be four lines long. Start the first line of the stanza with the words “I am from.” Also, the third line of your stanza could start with the words “I am from.” Words at the end of the lines do not have to rhyme. The third module is dedicated to many of the significant values interwoven on the Tonalmachiotl. You will see how important values in life are reflected into the calendar.

The rest of your poem will be written in the above-referenced format. Every week you will be given time at the end of class to recap what you learned. You will also be given time to write a four line stanza reflecting your newly gained knowledge about your ancestors. Your innermost feelings need to be reflected in every stanza you write.

Please be reminded that the first line of every stanza begins with the words “I am from.” If you wish, the third line of each stanza can also start with the words “I am from.” Also, the words at the end of the lines do not have to rhyme.
I am from clothespins,
From Clorox and carbon-tetrachloride.
I am from the dirt under the back porch.
(Black, glistening
it tastes like beets.)
I am from the forsythia bush,
The Dutch elm
Whose long gone limbs I remember
As if they were my own.

I am from fudge and eyeglasses,
From Imogene and Alafair.
I'm from the know-it-alls
And the pass-ti-ons,
From perk up and pipe down.
I'm from He restoreth my soul
With a cotton ball lamb
And ten verses I can say myself.

I am from Artemus and Billie's Branch,
fried corn and strong coffee.
From the finger my grandfather lost
to the auger
the eye my father shut to keep his sight.
Under my bed was a dress box
Spilling old pictures,
a sift of lost faces
to drift beneath my dreams.
I am from those moments-
Snapped before I budded-
Leaf-fall from the family tree.

An example of an “I Am From” poem is the following three stanza poem
written by George Ella Lyon (n.d.):
Activity Worksheet

I Am From Poem

Please take a few minutes to reflect quietly on everything that you have learned about your ancestors today. Reflect on the newly gained knowledge that made you feel proud about your identity. Next, synthesize your thoughts prior to writing your first stanza.

The first stanza in your poem is four lines long. The first line should start with the words “I am from.” If you wish, you can also start the third line of your stanza with the words “I am from.” Please be reminded that it is very important that you reflect your innermost feelings in your writing. Also, you do not have to rhyme the words at the end of the lines.

You will have a total of 10 minutes to work on this assignment today.
The intent of the following assignment is to encourage you to learn more about your family background. To complete the project, you will need to interview your parents and if possible, your grandparents as well or other elder family members (even if it's over the telephone). You will need to ask them the following questions. Please record their responses and bring your completed questionnaires to class next week. You will be sharing your findings in class next week.

Ask your parents the following questions:

1. **In what pueblo, rancho, or city, state, and country were you born?**

2. **What do you remember best when growing up?**

3. **Share a story related to herbal medicine, curanderas/curanderos, sobadoras/sobadores, la llorona, or other beliefs.**

4. **Do you know what Indigenous tribe our family/ancestors belong to? What can you tell me about the traditions and beliefs?**

5. **Have you been discriminated because of your culture? If yes, how did you deal with it?**
Grandparent Interviews

If possible, ask your grandparents or elder family members the following questions:

1. **In what pueblo, rancho, city, state, and country were you born?**

2. **What do you remember best when growing up?**

3. **Share a story related to herbal medicine, curanderas/curanderos, sobadoras/sobadores, la llorona, or other beliefs.**

4. **What type of work did you do?**

5. **Do you know what Indigenous tribe our family/ancestors belong to? What can you tell me about the traditions and beliefs?**

6. **Have you experienced cultural oppression or discrimination because of your culture? How have you dealt with it?**
Anáhuac: School and Community Engagement Program

Module 2/Ethnic identity

References


Module 3
Vision

Session Goal

Vision:
To involve the students in the process of developing a vision for their future.

Learning Objectives

Length of Session 2 hours

1. Students will reflect on the events that bring the most happiness and joy to their lives.
2. Students will identify several careers that are in alignment with their core (Relates to the things they do that bring the greatest sense of joy and happiness).
3. Students will research the education requirements needed to procure the careers which match their core.
4. Student commitment to school will increase.
5. Student knowledge about Anáhuac culture and history will increase.
6. Students will complete the second stanza of their I Am From Poem.

Materials

Copal or any other natural incense, incense holder, lighter/matches, small charcoals (optional)
Sacred item or totem such as a macaw, hawk, eagle feather, etc.
Information Sheet, Visualization
Activity Worksheet, Identifying Your Core
Activity Worksheet, Role Play
Activity Worksheet, Collage Activity
Activity Worksheet, I Am From Poem
Homework Activity Worksheet, Reflect on Career Choices Which Align with Your Core
Paper, Pencils, Markers, Magazines, Glue, Cardboard
Healthy snacks and/or prizes
Play dough, markers and paper or other training toys
Special Preparation

1. Facilitator should become familiar with the information sheets, activity worksheets and the homework activity worksheet before meeting with the students.

2. Facilitator should secure a room or outdoor area with adequate space to successfully satisfy the intent of the session.

3. Light the charcoals in the incense holder. Let them get hot before adding *copal* to the burner.

4. Arrange the seating in the classroom so that students sit in a circle. Make sure that the circle is not fully enclosed and that it has an opening in an easterly direction. This is a very important concept. It signifies that the circle is not complete, just like life; it is a process in the making not a product.

5. Have markers, glue, magazines and cardboard ready for students when asked to take part in the collage group activity, *Activity Worksheet, Collage Activity*.

6. Provide healthy snacks for all students. Sharing food and eating as a group is a very important custom in the Mexican Indigenous culture. Prizes can be used as incentives for participation and/or living by the values.

7. Provide play dough, markers and paper, other training toys or some type of craft to students during the short lecture so they remain attentive.
Facilitator’s Instructions

Opening Activity

Círculo/Conocimiento

Notes

1. Start by reflecting on any assignments that were given at the end of the last module. Debrief the assignments and ask for questions about last week’s topic. Remind participants what was discussed and ask how they used the information. Tell participants that this module will be focused on developing a vision for the future.

2. To begin the session, sit in a circle so that everybody can see each other. Make sure that the circle is not fully enclosed and that it has an opening facing in an easterly direction. You may want to light some copal or any other natural incense to cleanse the room of all negativity and to invite the positive energies of our ancestors to accompany you throughout the session. Place copal in the center of the circle.

3. Once the cleansing has taken place, let the students know that they will be sharing their homework assignments with the class. Remind the students that the only person having permission to talk is the one holding the sacred item. All this is done while the teacher holds the sacred item in his/her hands. Once the teacher is finished, he/she passes the totem to the student sitting to his/her left. The students share what they learned from their homework assignment regarding their parent and grandparent interviews. Once the student is finished, he/she passes the sacred item to the person sitting on their left.

4. This process continues until everybody has had an opportunity to share his/her assignment with the class.

5. Once the sacred item has been passed all the way around and everybody has had a chance to share, it could be passed around a second time in case students have more to discuss regarding their interview findings. It is okay if students have nothing to say the second time around. The totem should continue making its way around the circle until it makes its way back to the teacher. Close the círculo activity.

Visualization

6. Let the students know that the purpose of today’s session is to give them the opportunity to visualize their future. Before reading and learning about our ancestors, ask them to share with the rest of the group everything they know about goal setting and why it is important.
Visualization Continued

Notes

7. Next, refer students to the Information Sheet, Visualization. Provide them with a brief overview of the importance and significance of setting goals.

Activity

8. After 10 minutes, turn their attention to Activity Worksheet, Identifying Your Core. Once they finish reading the instructions, discuss the assignment with them. Make sure they understand the instructions before proceeding with the task. Once the students understand the assignment, please read the following script to help them get in touch with their core.

   a. Take a few minutes to think about the things you like to do that fill your heart with joy and happiness. (Wait a few moments before reading b.)

   b. Next, close your eyes and visualize the things you most like to do that fill your heart with joy and happiness. (Wait a few moments before reading c.)

   c. Describe what you’re doing. (Wait a few moments before reading d.)

   d. Take a few moments to enjoy the beautiful feeling that runs throughout your body and describe the feeling. (Wait a few moments before reading e.)

   e. Next pay attention to your surroundings. (Wait a few moments before reading f.)

   f. What do you see? (Wait a few moments before reading g.)

   g. Take a few moments to enjoy the beautiful feeling that runs throughout your body and describe the feeling. (Wait a few moments before reading number h.)

   h. Next take a few moments to listen to the sounds. (Wait a few moments before reading i.)

   i. What do you hear? (Wait a few moments before reading j.)

   j. Take a moment to enjoy the beautiful feeling that runs throughout your body and describe the feeling. (Wait a few moments before reading k.)

   k. Next, pay attention to specific scents or fragrances around you. (Wait a few moments before reading l.)

   l. What scents and fragrances do you smell? (Wait a few moments before reading m.)

   m. Take a few moments to enjoy the beautiful feeling that runs throughout your body and describe the feeling. (Wait a few moments before reading n.)

   n. You may now open your eyes.

   Personal success comes from doing the things in life that you most love from the bottom of your heart. That’s why it’s very important that you reflect on goals that are the most meaningful, exciting and heartfelt to you. Those are the goals you will pursue with vigor, passion, happiness and love.
Refer to the Activity Worksheet, Identifying Your Core for the remaining instructions.

After the students complete Activity Sheet, Identifying Your Core, ask them to share their responses.

Upon completion of the aforementioned assignment, you may want the students to participate in the Role Play and/or Collage activities. Worksheets and instructions for both activities are included in this module. The Activity Worksheet, Role Play and the Activity Worksheet, Collage requires markers, glue, magazines and cardboard. Instructions for this activity are also self-explanatory and are included within the activity worksheets. The primary purpose of the above-referenced activities is to support and supplement the Identifying Your Core activity.

Knowing where you’re going in life is of utmost importance. The sooner you understand who you are and where you’re going, the sooner you can start creating the road map that leads to your goals. Most road maps include some level of education and expertise. Understanding the importance of school will help you pursue your goals in life with zest and happiness.

Refer students to the Homework Activity Worksheet, Careers Related to the Core of Who I Am. This is an activity which will require them to do some research on the Internet, public library, etc. This assignment could be done with the assistance of their parents. Results from their findings will be shared with members of the class during the third session. Please refer to Activity Worksheet, Careers Related to the Core of Who I Am for student instructions. Go over the instructions with the students. Make sure that all students fully understand the assignment before class is dismissed.

Refer students to the Activity Worksheet, I Am From Poem. Give the students 10 minutes to write the second stanza of their poem.

Pass out the module feedback form and ask students to complete it.
Information Sheet

Visualization

*Your beliefs become your thoughts,*
*Your thoughts become your words,*
*Your words become your actions,*
*Your actions become your habits,*
*Your habits become your values,*
*Your values become your destiny.*

- *Mahatma Gandhi, as cited in Dodd, 2006.*

The information on this module can also be found in Rodriguez (n.d.). It has been included on this module with permission from the author.

The ancestors believed that everybody was born with certain gifts and talents and a specific destiny in life. One of their primary goals was to nurture their gifts and talents and to live their lives with purpose. Their intent was to gain personal freedom and to consciously live their lives with love and passion.

The desire to find personal happiness, success, meaning and value in life is of utmost importance to most of us. It’s not about who we are and the things we do in life but how we do them. It has to do with always doing our best. It’s about living and doing everything with our heart, love, passion, exuberance and vitality. Some of our greatest gifts in life are our self-acceptance, self-respect and self-love.

To be successful as an adult, it will be important to identify a profession where your identity, integrity and gifts are engaged and valued in the work you do. This means identifying a career where you, along with others, have the freedom to be engaged as subjects in carving your own destinies. Personal freedom is extremely important. Culture and history could not exist without our right to be innovative, creative and curious (Freire, 2004).

Our ancestors understood that the fulfillment of dreams involved struggle, which required a persevering will and courage to confront obstacles and fears which get in the way. According to Freire (2004), dreams are visions for which one fights, and he also states that their realization does not take place easily and without difficulties. This also implies advances, reversals and at times, long marches forward.

For our ancestors, identifying their purpose in life meant discovering their navel/core or inner-self. Your core is what centers you. It is what gives you consistence and according to Freire (2004), consistence is what creates wholeness. Without your core you have no direction and as an adult, this could mean a disconnection between your innermost happiness and your profession.
Visualization continued

Discovering your center is an invitation to peace, freedom and happiness. To discover your center entails an internal search to recognize the things you do in life that give you the greatest sense of joy and happiness. This could be helping older people, being around animals, spending time in the outdoors, taking care of children, etc. The idea is to pursue career choices that align or are closely related to your core. You may discover that several careers align with your center. That is wonderful and acceptable. The important thing is that you become fully aware of your core and recognize that it is what brings you balance in life.

Once you identify your center, cherish it and become faithful to it. Knowing your core gives you purpose. It is what motivates a person to live. Your center will bring you peace and happiness throughout your life. Lastly, the ancestors believed that your core mirrored your personal mission in life.

The aforementioned script on this module can also be found in Rodriguez (n.d.).
The purpose of this assignment is to help identify with your core (inner-self). This is an individual assignment that you will be sharing with members of the class. Your teacher will be giving you specific instructions on the following exercise.

According to the ancestors, your core represents those things you do in life which bring you the greatest sense of joy and happiness. Knowing your core and connecting it to the things you do in life are of utmost importance in living your lives in balance, harmony, peace and freedom.

The following describes an exercise you are going to participate in to get you in touch with your core. Your teacher will be providing you with the following instructions.

Your teacher is going to ask you to take a few minutes to think about the things you enjoy doing that bring you the most joy and happiness. You are going to be instructed to close your eyes and to visualize yourself doing the things that bring you the MOST HAPPINESS in life. You are going to be asked to describe your feelings when you are most happy in life. Your teacher is also going to ask you to pay attention to the surroundings in your visual and to describe the things you see and how you feel. Your teacher is also going to ask you to take a few moments to listen to sounds. He/she is also going to ask you to describe the sounds and how they make you feel. Lastly, you will be asked to pay attention to specific scents or fragrances, or what you see and to get in touch with your feelings.

After you complete the above exercise, which will be directed by your teacher, he/she will ask you to open your eyes and respond to the following questions. You will be given approximately 15 minutes to answer the following questions.

Describe what you saw in your visual that brought you the greatest sense of freedom, joy and happiness. What were you doing? How did you feel?

Describe the peace and beauty in your visual. What did you see?

Describe the beautiful and joyful sounds. How did they make you feel?

Describe the scents and soothing fragrances that were part of your visual. How did they make you feel?
Narrator: Francisco and Mariana were friends through high school. Both wanted to go to college and become engineers. They hoped that one day they would be able to open an engineering firm together. There was one problem. Francisco’s father wanted him to become a doctor. In Francisco’s family, it was a tradition for everyone to follow in great-grandfather Lopez’ footsteps and become a physician. There was even a wing at the local hospital named after the Lopez family.

Francisco: Dad, I have decided to go to college and become an engineer. Mariana and I are going to open our own engineering company some day.

Father: What! You’re supposed to go to medical school! You know everyone in the Lopez family is a doctor. How can you think about breaking the tradition?

Francisco: Dad, I never wanted to be a doctor. I want to be an engineer.

Father: If you don’t go to medical school, I’m not paying for college.

Discussion:

Ask the group:

What can you do when other people try to change your goals?

Will you be happy if you follow someone else’s goals? Explain.

What advice would you give Francisco?

What will Francisco’s life look like in 15 years?
Activity Worksheet

Collage Activity

For this activity, you will be making a collage using markers, magazine pictures, glue and cardboard. The theme of the collage is “careers and activities of interest.” To make your collage, you are going to cut and glue pictures found in magazines to a piece of cardboard. The pictures you find in the magazines must reflect the types of occupations/careers that align with the things you most enjoy doing in life. There aren’t any rules when you make a collage. This is a group project; therefore, the collage will be reflective of jobs that align with your gifts and passions plus activities you most enjoy doing in life.
Reflect on the newly gained knowledge about having a vision for your future. Next, synthesize your thoughts prior to writing your second stanza.

The second stanza in your poem is four lines long and focuses on what you have learned about your ancestors and goal setting. The first line should start with the words “I am from.” If you wish, you can also start the third line of your stanza with the words “I am from.” Please be reminded that it is very important that you reflect your innermost feelings in your writing. Also, you do not have to rhyme the words at the end of the lines.

You will have a total of 10 minutes to work on this assignment today.

I Am From Poem
Homework Activity Worksheet

Reflect on Career Choices Which Align with Your Core

This assignment has two purposes: to make a list of the career choices which align with your core; and to identify the types of educational requirements and/or special skills required for each career choice on your list. You are encouraged to complete this assignment with the assistance of your parents and/or older brothers and sisters. Results from this assignment will be shared in class next week.

1. Make a list of the career choices that most closely align with your core.
   As you think about your core (the things you enjoy doing which bring you the most joy and happiness), try to identify as many career choices that align with your core. For example, let’s say you’re most happy when around animals. Career choices that align with this core could include the following: veterinarian, pet trainer, pet shop owner, zookeeper, etc. All of these careers have to do with caring for animals.

2. Make a list of the types of education or special skills required for each career choice. For example: to become a teacher, you will need to go to college for a minimum of four years. To become a veterinarian, you will need to go to college and veterinary school for a total of seven or eight years. Check the Internet and research the education requirements needed for each career on your list. Do they require a high school diploma, vocational school, two-year college degree, four-year college degree, etc.? If college is not required, find out what types of special skills are needed. For example, if you want to start a business, you need to know something about finances, bookkeeping, sales, etc.

When you complete your assignment, you will recognize that most careers on your list require some type of formal education or special skills. In other words, the jobs which are more apt to bring you the greatest sense of satisfaction, joy, happiness, success and money will require a certain level of education and special skills. The question is what does this mean to you with respect to getting good grades and getting a good education? School is your ticket to your success and happiness. School is also a powerful vehicle that can help you secure your dreams in life.
References


Module 4

Values

Session Goal

Values:
Teach students about attributes and values reflected on the Tonalxtochtli (Aztec calendar) and connect them with their everyday lives.

Learning Objectives

Length of Session 2 hours

1. Students will learn the 20 day symbols on the calendar.
2. Students will learn some of the attributes and values associated with the day symbols on the calendar.
3. Students will see how the attributes and values associated with the days on the calendar interconnect with their lives.
4. Students will discuss how the attributes and values on the calendar are essential in fulfilling their goals.
5. Student knowledge about Anáhuac culture and history will increase.
6. Students will research and learn their birthday signs and attributes on the Tonalxtochtli.
7. Students will complete the third stanza of their I Am From Poems.

Materials

Copal or any other natural incense, incense holder, lighter/matches, small charcoals (optional)
Sacred item or totem such as a macaw, hawk, eagle feather, etc.
Information Sheet, Twenty Days of the Tonalxtochtli
Activity Worksheet, Attributes and Values of the Twenty Days on the Calendar
Activity Worksheet, Match the Days of the Calendar
Activity Worksheet, Value Differences
Activity Worksheet, I Am From Poem
Homework Activity Worksheet, Researching Your Birthday Sign and Identifying Core Values on the Tonalxtochtli
Healthy snacks and/or prizes
Paper, pencils, play dough, markers and paper or other training toys
Special Preparation

1. Facilitator should become familiar with the information sheets, activity worksheets and the homework activity worksheet before meeting with the students.

2. Facilitator should secure a room or outdoor area with adequate space to successfully satisfy the intent of the session.

3. Light the charcoals in the incense holder. Let them get hot before adding copal to the burner.

4. Arrange the seating in the classroom so that students sit in a circle. Make sure that the circle is not fully enclosed and that it has an easterly direction. This is a very important concept. It signifies that the circle is not complete, just like life; it is a process in the making not a product.

5. Provide healthy snacks for all students. Sharing food and eating as a group is a very important custom in the Mexican Indigenous culture. Prizes can be used as incentives for participation and/or living by the values.

6. Provide play dough, markers and paper, other training toys or some type of craft to students during the short lecture so they remain attentive.
Facilitator’s Instructions

Opening Activity

Círculo/Conocimiento

1. Start by reflecting on any assignments that were given at the end of the last module. Debrief the participants about the assignments and ask for questions about last week’s topic. Remind participants what was discussed and ask how they used the information. Tell participants that this module will be focused on identifying our values.

2. To begin the session, sit in a circle so that everybody can see each other. Make sure that the circle is not fully enclosed and that it has an opening facing in an easterly direction. You may want to light some copal or any other natural incense to cleanse the room of all negativity and to invite the positive energies of the ancestors to accompany you throughout the session. Place copal in the center of the circle.

3. Once the cleansing has taken place, let the students know that they will be sharing their homework assignments with the class. Remind the students that the only person having permission to talk is the one holding the sacred item. All this is done while the teacher holds the sacred item in his/her hands.

4. Once the teacher is finished, he/she passes the sacred item to the student sitting to his/her left. The students share what they learned from their homework assignment regarding career choices that align with their core that bring them joy and happiness. This process continues until all students have had an opportunity to share his/her assignment with the class.

5. Once the sacred item has been passed all the way around and everybody has had an opportunity to share, it could be passed around the circle a second time, should students have more to discuss. It is ok if students have nothing to say the second time around. The sacred item should continue making its way around the circle until it makes its way back to the teacher. Close the círculo activity.

Values

6. Let the students know that the purpose of today’s session is to learn about values and attributes imbedded in the day symbols of the calendar. Before reading and learning about the values and attributes associated with the 20 days on the calendar, ask them to share some of the values that are important to them.

7. Next, refer students to the Information Sheet, Twenty Days of the Tonalmachiotl. Provide them with a brief overview of 20 days on the calendar and their respective attributes.
8. After 15-20 minutes, turn their attention to the Activity Worksheet, Attributes and Values of the Twenty Days on the Calendar. Once they finish reading the activity worksheet instructions, discuss the assignment with them and make sure they understand the instructions before proceeding with the assignment. This is a group project. Break up the class into groups of three or four students. Please make sure they are grouped heterogeneously. Please refer to the Activity Worksheet, Attributes and Values of the Twenty Days on the Calendar.

9. Ask the students to complete Activity Sheet, Attributes and Values of the Twenty Days on the Calendar. Have each spokesperson share the responses for their groups.

10. Refer students to the Activity Worksheet, Match the Days of the Calendar. Have them complete the matching exercise on the 20 days of the calendar. Let them know that they are not to use their notes or manual to look up the answers.

11. When they are finished with the Activity Worksheet, Match the Days on the Calendar, read the answers to their assignment and have them check their work.

12. Upon completion of the aforementioned activities, you may want the students to participate in the Value Differences activity. The worksheet and instructions for this activity is included in this module. Instructions for this activity are self-explanatory and are included within the Activity Worksheet, Value Differences. The primary purpose of the Value Differences activity is to support and supplement the values theme of the module.
Conclusion

Awareness of the values comprising the essence of who you are will afford 13. you the personal freedom to live your lives with dignity, respect and integrity. Living by these core values will also help you create balance, connectivity and harmony with your inner being and your natural surroundings.

During the last 10 minutes of class, apprise the students that they will be 14. writing the third stanza of their I Am From Poem. Refer the students to the Activity Worksheet, I Am From Poem for further instructions. Please make sure that all students understand the assignment before writing the third stanza.

Homework Assignment

Refer students to the Homework Activity Worksheet, Researching Your Birthday Sign and Identifying Core Values on the Tonalmachiotl. This is an activity which will require them to do some research on the Internet. A link to a Web site for this assignment is included on the Homework Activity Worksheet. This assignment could be done with the assistance of their parents. If students don't have access to the Internet, ask them for their birthdates and the time of the day when they were born. Look up the information on the Web site and provide them with a printout showing their birthday signs and energies.

Please refer to the Homework Activity Worksheet for student instructions. 16. Review the instructions with the students. Make sure that all students fully understand the assignment before class is dismissed. Please remind them that they will be sharing their birthday signs and related attributes with the class next week.

I Am From Poem

Refer the students to Activity Worksheet, I Am From Poem. Give the 17. students 10 minutes to write the third stanza of their poem.

Evaluation

Pass out the module feedback form and ask students to complete it. 18.
In this module, you will be learning about the energies, attributes and values reflected on the 20 day symbols of the Tonalmachtli (Aztec calendar). These 20 symbols are located on the second circular band surrounding the center of the calendar. The face of Tlaltecuhtli (masculine energy of the mother earth) is located at the center. Some sources indicate the Tonatiuh (Sun) is at the center. However, most indigenous accounts agree that Tlaltecuhtli is at the center facing the sun and the cosmos.

The band surrounding the face of Tlaltecuhtli includes four squares. These squares represent the four eras or suns which existed prior to the Mexica. Each sun or world was destroyed by imbalances created by its inhabitants. These four suns served as a reminder to the Mexica that living your lives in balance was paramount. Imbalance could result in self-destruction. Knowing this, the Mexica dedicated much of their energies to harmonizing their lives with nature and the cosmos to ensure that their sun would continuously shine on them.

The ancestors also recognized that all of us are born with attributes that are also present in plants, animals and the elements. They understood that some of these attributes were of utmost importance, if they were to germinate the seed of their true selves. The ancestors recognized that these qualities looked like opposites (dualities) on the surface, but at a deeper level they created and complimented each other. An important reality was that these opposites were one and the same. To harmonize the opposites, they became vigilant warriors in bringing balance to the opposing forces in the inner-self.

Thus, their purpose in life was to create balance and harmony within their inner-selves and their surroundings. This required a strong and perseverant will.
Many of the attributes in plants, animals and the elements mentioned earlier can be found in the day symbols of the calendar. As previously mentioned, these characteristics are dual and of great importance to our everyday lives.

The day symbols can be found on the outer band of the above condensed version of the Tonalmachiotl. To start reading the symbols, you need to look at the top of the calendar. Notice the two symbols that meet at the top. You will be able to recognize them because the triangle that sits above Tlatecuhtli points to them. Look at the one on the left. The name of that symbol is cipactli. Cipactli is the first day symbol on the calendar. To count the days start with cipactli and move counterclockwise (to the left) until we reach xochitl, the last day symbol on the calendar. Xochitl is the day symbol located at the top of the calendar to the right of cipactli.

As you read the following script on the 20 days of the Tonalmachiotl, you will notice the interconnectedness of the attributes in plants, animals and the elements with values that are of great importance in our lives. Everything that exists, including the plants, animals and cosmic forces listed below, have positive and negative energies at the same time.
Information Sheet

Twenty Days of the Tonalmachiotl

_Cipactli: Crocodile_ – The first day symbol on the calendar. Some of the attributes of _cipactli_ are initiation, responsibility, adaptability and strength. _Cipactli_, the energy that initiates; marks the beginning of the centuries, years and months on the calendar.

_Ehecatl: Wind/Air_ – The second day symbol on the calendar. Communication in all its forms are attributes belonging to _ehecatl_. _Ehecatl_ is the first vital element that a person receives when he/she is first born.

_Calli: House_ – The third day symbol on the calendar. The attributes of _calli_ are protection and roots. The energy of _calli_ protects us from the elements and also symbolizes the foundation of our culture.

_Cuetzpallin: Lizard_ – The fourth day symbol on the calendar. _Cuetzpallin_ attributes are resistance, resilience, adaptation and fertility. The energy of _cuetzpallin_ symbolizes resilience and movement with grace and agility.

_Coatl: Snake_ – The fifth day symbol on the calendar. Some of the attributes of the _coatl_ are intuition, awareness, balance and wisdom. _Coatl_ symbolizes wisdom and the precious energy that emanates from all life.

_Miquiztli: Skull/Death_ – The sixth day symbol on the calendar. _Miquiztli_ attributes are renewal, regeneration, transformation, interconnectedness, reflection and rest. The energy of _miquiztli_ exists because there is life and life exists because there is death.

_Mazatl: Deer_ – The seventh day symbol on the calendar. Some of the attributes of the _mazatl_ are perceptiveness, independence, intuitiveness, attentiveness and freedom. _Mazatl_ energy reflects freedom, and it also represents warmth and reflected the sun.

_Tochtli: Rabbit_ – The eighth day symbol on the calendar. Some of the attributes of the _tochtli_ are creativity, fertility and unpredictability. _Tochtli_ fertility energies are also closely aligned with the energies of the moon.

_Atl: Water_ – The ninth day symbol on the calendar. Some of the attributes of _atl_ are strength, patience, perseverance and adaptability. _Atl_ is a great purifying force and a vital element for life.

_Itzcuintli: Dog_ – The 10th day symbol on the calendar. _Itzcuintli_ attributes are loyalty, love, sacrifice and travel. _Itzcuintli_ is a positive symbol, which also represents the energy of loyalty and guardianship.

_Ozomatli: Monkey_ – The 11th day symbol on the calendar. _Ozomatli_ attributes are happiness, sense of humor and attention seeker. _Ozomatli_ is a symbol and energy, which also represents diversion.
Malinalli: Herb or Weed – The 12th day symbol on the calendar. Some of the malinalli attributes are intuitiveness, resistance, renovation and herbology. Malinalli is also known as the energy that transforms itself through continuous rebirth.

Acatl: Reed – The 13th day symbol on the calendar. Acatl attributes are firmness, flexibility, leadership and intelligence. Acatl symbolizes the warmth emanating from the sun that is necessary for the production of our sustenance.

Ocelotl: Jaguar – The 14th day symbol on the calendar. Some of the attributes of ocelotl are tact, indirect and calculated. Ocelotl is also a powerful feminine force, known as the warrior of the night or the force within us.

Cuahtli: Eagle – The 15th day symbol on the calendar. Cuahtli attributes are vigilance, vision, intelligence and direct. Cuahtli is a powerful masculine force, known as a warrior of the daytime or our outer reality.

Cozcacuahtli: Vulture – The 16th day symbol on the calendar. Some of the attributes of cozcacuahtli are creativity, wisdom and ingenuity. Cozcacuahtli is the force that takes what has been discarded and recycles it into useful energy.

Ollin: Movement – The 17th day symbol on the calendar. Ollin attributes are adventure, activity, masculine and feminine forces coming together. Ollin also represents the constant motion that is present in all that exists.

Tecpatl: Obsidian Knife/Flint – The 18th symbol on the calendar. Some of the common attributes of tecpatl are curiosity, truthfulness, discipline and directness. Tecpatl represents a direct force of communication, seeking the origin and truth in things.

Quihuitl: Rain – The 19th symbol on the calendar. Some of the attributes of quihuitl are healing powers and imagination. Quihuitl is the natural manifestation of rain that gives life to plants and nature.

Xochitl: Flower – The 20th and last day symbol on the calendar. The attributes of xochitl are beauty, wisdom, maturity, harmony, strong will and warm-spiritedness. Xochitl represents the beautiful culmination of all the monthly cycles.

* The aforementioned script on this module can also be found in Rodriguez (n.d). This information was gathered at the Symposium conducted at the Universidad Nahuatl Ocotepec, Morelos México in 2002.
The purpose of this activity is to reflect on the attributes and values assigned to the 20 days on the calendar. This is a group project. You will be working in small groups. Your teacher will assign you a list of calendar days including their respective attributes. Your responsibility will be to twofold:

1. To reflect on each attribute ascribed to each day and list the reasons why you think they correspond to each day. For example, adaptability is an attribute assigned to *cipactli* (crocodile). You may ask, why? The answer is; the crocodile has learned how to live its life both on land and in water.

2. To reflect on each attribute ascribed to each day and to list the ways they can assist us in fulfilling our dreams.

You will need to appoint a facilitator, timekeeper, recorder and spokesperson for your group. The facilitator will make sure that the group stays focused on the assignment, and the timekeeper will need to make sure that he/she lets the group know how much time is left. The recorders job is to write the group's answers to the questions. The spokesperson will be responsible for sharing the group's answers with the class.

You will be given approximately 20 minutes to complete the assignment. Once you're finished, your teacher will instruct you to return to the circle to share your findings with the rest of the class.

1. 

2. 
Activity Worksheet

Match the Days of the Calendar

The purpose of the following activity is to help you learn the days of the calendar in the language spoken by the ancestors. Learning the náhuatl language will help you see your connection with your surroundings, nature and the cosmos.

1. _______ Cipactli A. Flower
2. _______ Ehecatl B. Jaguar
3. _______ Calli C. Movement
4. _______ Cuetzpallin D. Wind/Air
5. _______ Coatl E. Skull/Death
6. _______ Miquiztli F. Monkey
7. _______ Mazatl G. Obsidian Knife/Flint
8. _______ Tochtli H. Reed
9. _______ Atl I. Dog
10. _______ Itzcuintli J. House
11. _______ Ozomatli K. Water
12. _______ Malinalli L. Snake
13. _______ Acatl M. Rain
14. _______ Ocelotl N. Herb or Weed
15. _______ Cuahiti O. Deer
16. _______ Cozcacuahtli P. Rabbit
17. _______ Ollin Q. Eagle
18. _______ Tecpatl R. Vulture
19. _______ Quihuitl S. Lizard
20. _______ Xochitl T. Crocodile
Activity Worksheet

Value Differences

Objectives:
To help teens identify and vocalize their values.
To teach tolerance of opinions that are different from their own.

Materials:
Five (5) signs on the following pages

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

Prepared list of value statements

Procedure:
Post signs around room. Tell students that as you read statements, they are
to go to the sign that represents how they feel about the statement.
Emphasize that there are no right or wrong answers. Tell teens that they can
move at any time.

Create your own statements about values or use any of the following
suggestions:

- It is ok to skip school.
- If someone lies to you, you should never trust them again.
- It is wrong to tell your parents lies about who your friends are.
- There is never a good reason to lie.
- It is wrong to drink alcohol if you are under 21.
- Students should not get grades on tests.
- It is more important to know things than to experience things.
- Friends are the most important people in life.

Discussion:
Ask the students to tell why they chose to stand where they did. Let them
vocalize choices. Then ask:

- Can values be wrong?
- What happens to relationships when people share values?
- Don't share values?
- Why is it important to know your values when you are confronted
  with a situation where you have to make a decision?
STRONGLY AGREE
AGREE
NEUTRAL
DISAGREE
STRONGLY DISAGREE
Please take a few minutes to reflect quietly on everything that you have learned about the days on the calendar, their attributes and values. Reflect on the newly gained knowledge. Reflect on the importance of the values discussed and how they assist you in meeting your goals in life. Next, synthesize your thoughts prior to writing your third stanza.

The third stanza in your poem is four lines long and focuses on what you have learned about the days on the calendar, their attributes and values. Also, think about writing how these values can help you meet your personal goals in life. The first line should start with the words “I am from.” If you wish, you can also start the third line of your stanza with the words “I am from.” Please be reminded that it is very important that you reflect your innermost feelings in your writing. Also, you do not have to rhyme the words at the end of the lines.

You will have a total of ten minutes to work on this assignment today.
Your homework assignment is twofold: to discover your day sign and related attributes on the tonalmachiotl and to identify three values reflected on the days of the calendar which are of utmost importance to you.

I. For your research assignment regarding your birthday sign, you will need the following information to conduct your research.
   - The month, day and year when you were born
   - The time of the day/night when you were born

To find your birthday sign, you will need to access the following Web site: h t t p : / / c a m i n o f l o r i d o . c o m / c u l t u r a - a zteca/index.php/Horoscopo/horoscopos-en-espanol-horoscopo-mexicano-horoscopo-en-espanol.html

The Web site is in Spanish; therefore, the information related to your birthday will be written in Spanish. The above referenced Web site parallels the teachings of the Universidad Náhuatl (2002) with respect to the calendar, day and year correlations. There are other Web sites on the Internet; however, they may or may not ensue the same day and year correlations.

II. With regards to the second part of your assignment, please reflect on the values reflected on the 20 days of the calendar which are most important to you. These should be the values that make you feel good about yourselves. Also reflect on the values that could make your lives better if you live by them. Why? Lastly, identify the top three values you intend to incorporate into your life and state how you intend to live by them.

Please be apprised that you will need to respond to both parts of the assignment in class next week.

1. Day sign: ____________________________

2. Related attributes: ____________________________

3. Three values important to you: ____________________________

4. How do you intend to live by your values? ____________________________
References


Leyva, M., & Ramirez, M. (July, 2002). *Aztec calendar systems*. Symposium conducted at the *Universidad Náhuatl, Ocotepec, México*.

Module 5

Self-Discipline and Responsibility

Session Goal

Self-Discipline Development:
To help students develop awareness of how responsible behavior and self-discipline contributes to achieving their goals in life.

Learning Objectives

Students will learn the importance of self-discipline and self-responsibility.

1. Students will learn how self-discipline and self-responsibility are an important component of the philosophy of Indigenous People of Anáhuac.

2. Students will learn how self-discipline and self-responsibility contribute to success in school.

3. Students will increase aspirations to complete high school.

4. Materials

Copal or any other natural incense, incense holder, lighter/matches, small charcoals (optional)

Sacred item or totem such as a macaw, hawk, eagle feather, etc.

Activity Worksheet, What do I think about Self-Discipline and Responsibility?

Information Sheet, Self-Discipline and Responsibility in Indigenous Mexico

Activity Worksheet, Responsibility Case Studies

Activity Worksheet, I Am From Poem

Homework Activity Worksheet, Self-Discipline and Responsibility Blog

Healthy snack and/or prizes

Play dough, markers and paper or other training toys

Length of Session 2 hours
Special Preparation

1. Facilitator should become familiar with the information sheets, activity worksheets and the homework activity worksheet before meeting with the students.

2. Facilitator should secure a room or outdoor area with adequate space to successfully satisfy the intent of the session.

3. Light the charcoals in the incense holder. Let them get hot before adding copal to the burner.

4. Arrange the seating in the classroom so that students sit in a circle. Make sure that the circle is not fully enclosed and that it has an opening in an easterly direction. This is a very important concept. It signifies that the circle is not complete, just like life; it is a process in the making not a product.

5. Provide healthy snacks for all students. Sharing food and eating as a group is a very important custom in the Mexican Indigenous culture. Prizes can be used as incentives for participation and/or living by the values.

6. Provide play dough, markers and paper, other training toys or some type of craft to students during the short lecture so they remain attentive.
Facilitator’s Instructions

Opening Activity

Círculo/Conocimiento

1. Start by reflecting on any assignments that were given at the end of the last module. Debrief the participants about the assignments and ask for questions about last week’s topic. Remind participants what was discussed and ask how they used the information. Tell participants that this module will focus on self-discipline and responsibility.

2. To begin the session, sit in a circle so that everybody can see each other. Make sure that the circle is not fully enclosed and that it has an opening facing in an easterly direction. You may want to light some copal or any other natural incense to cleanse the room of all negativity and to invite the positive energies of our ancestors to accompany you throughout the session. Place copal in the center of the circle.

3. Once the cleansing has taken place, let the students know that they will be sharing their homework assignments with the class. Remind the students that the only person having permission to talk is the one holding the sacred item. All this is done while the teacher holds the sacred item in his/her hands. Once the teacher is finished, he/she passes the sacred item to the student sitting to his/her left. The students share what they learned from their homework assignment regarding values and attributes of their birthday sign. Once the student is finished, he/she passes the sacred item to the person sitting on their left.

   This process continues until everybody has had an opportunity to share his/her assignment with the class.

4. Once the sacred item has been passed all the way around and everybody has had a chance to share, it could be passed around a second time in case students have more to discuss regarding their interview findings. It is okay if students have nothing to say the second time around. The totem should continue making its way around the circle until it makes its way back to the teacher. Close the círculo activity.

Self-Discipline and Responsibility

5. On a chart pad paper, create 3 columns titled, Self, Family and School. Solicit problems, issues or challenges within the three domains from the participants and place in the appropriate column on the chart pad paper. Ask participants to explain how they respond to these challenges.

6. 

Notes
Provide a short definition and examples of responsibility. Explain that responsibility is the Ability to Respond emphasizing that abilities are learned and can be developed. Be prepared to explain and discuss the following: self-discipline is the control you have over yourself in order to meet your goals (moral, spiritual, physical, academic, etc.). Also, self-discipline is how you obey the people who are responsible for you, your parents, teachers, principal of your school and spiritual leaders. There are limits to following directions, but here, we are talking about directions that are given to you for your own good. Parents, teachers and other adults usually have the child's best interest and act responsibly to provide for them. One example is a parent who works several jobs to provide food and a home for his/her children. Another example is a teacher who prepares lesson plans at night in order to be ready to teach the next day.

Definitions:

Self-discipline: noun
a) The ability to control one's feelings and overcome one's weaknesses to accomplish a task or goal.
b) To understand and act accordingly.
c) Training and control over oneself and one's behavior for personal improvement.

Discipline: noun
a) The practice of training people to obey rules or a code of behavior.
b) Controlled behavior resulting from such training.

Responsibility: noun (pl. responsibilities)
a) State or fact of being responsible.
b) Opportunity or ability to act independently and make decisions without authorization.
c) A thing which one is required to do as part of a job, role or legal obligation.
d) Capable of being trusted or depended on.

Refer back to the issues on the chart pad paper and ask participants if they can think of ways to respond to them in a disciplined and responsible manner. Ask for volunteers to role-play some of the situations and ask them to role-play self-disciplined and responsible behavior.

Conclude by saying that self-discipline and responsibility will help them respond to the problems they mentioned, and in fact, may help them avoid problems altogether.
Activity

Refer students to the Activity Worksheet, What do I think about Self Discipline and Responsibility? Ask each student to write his or her name at the top of the activity sheet: (a) emphasize to them that there are no right or wrong answers and that this is NOT a test; (b) explain to them how to complete the worksheet; (c) ask if there are any questions and answer them; (d) ask them to complete the worksheet in five minutes.

Circulate through groups to monitor that they are on task and understand the activity.

After they have completed the worksheet, initiate discussion on self-discipline and responsibility, call on participants to find out how they feel about the subject.

Conclude by saying that our Mexican Indigenous ancestors were very self-disciplined and responsible and they taught their children to be dedicated to work, family and society.

Self-Discipline and Responsibility in Indigenous Mexico

Refer students to the Information Sheet, Self-Discipline and Responsibility in Indigenous Mexico. Explain that today we are going to be learning about indigenous self-discipline and responsibility.

Provide a brief overview of the contents of the information sheet.

Activity

Refer participants to the Activity Worksheet, Responsibility Case Studies. Have students break into groups and assign each group one case study or have them work individually on one case study, then do the rest as a large group.

Discuss the students’ responses and stress the fact that just like they know that a dead insect is harmful to a baby, so too do parents and teachers often know what is harmful for them. In addition, it’s easy to take something harmful away from a baby, but sometimes we are faced with convincing our friends not to do something harmful, and just as they took the dead insect away, it is their responsibility to be an example of self-discipline to others. Discuss how your word is also a part of being self-disciplined and responsible.

Ask for other examples of how they are responsible and self-disciplined. Explain that this is part of who Mexicanos are.
Conclusion

19. Conclude by saying the *Mexica* and other indigenous tribes of *Anáhuac* had the value of self-discipline. Self-discipline is necessary to succeed in school and in life. Students must know what their assignments are, when they are due, what the expectations are and must submit them on time. Self-discipline is also required to see that although the assignment(s) and the work that is due may not be fun or important at that moment, it most likely will be later in life if for no other reason than that they are learning to be responsible and manage their life.

Homework Assignment

20. Refer students to the Homework Activity Worksheet, *Self-Discipline and Responsibility Blog*.

21. Explain the directions and ask for clarification questions.

I Am Poem

22. Refer students to the Activity Worksheet, *I Am From Poem*. Give the students 10 minutes to write the fourth stanza of their poem.

Evaluation

23. Pass out the module feedback form and ask students to complete it.
Activity Worksheet

What do I think About Self-Discipline and Responsibility?

Please use the following definitions as a reference when you answer the questions below.

**Definitions**

Self-discipline: noun, a) the ability to control one's feelings and overcome one's weaknesses. b) training and control of one's self and one's behavior for personal development.

Discipline: noun, a) the practice of training people to obey rules or a code of behavior, b) controlled behavior resulting from such training.

Responsibility: noun (pl. responsibilities)

a) The state or fact of being responsible
b) The opportunity or ability to act independently and take decisions without authorization
c) A thing which one is required to do as part of a job, role or legal obligation

Self-discipline is the control you have over yourself in order to meet your goals. Self-discipline also is how you obey the people who are responsible for you, your parents, teachers and the principal of your school. There are limits to following directions, but here we are talking about directions that are given to you for your own good. One good example of self-discipline is martial arts, where it is the base for everything.

**Question 1 to 5:** When you think about self-discipline and responsibility, please use the scale to answer the questions 1 to 5.

**Scale**

<table>
<thead>
<tr>
<th></th>
<th>1 Not disciplined at all</th>
<th>2 Sometimes I am self-disciplined</th>
<th>3 I am more self-disciplined</th>
<th>4 I am very self-disciplined</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
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<td>5</td>
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</tbody>
</table>

**Questions 1-5**

1. At home
2. In school
3. In the classroom
4. When I am with my friends
5. When I visit my grandparents
Activity Worksheet

What do I think About Self-Discipline and Responsibility? continued

**Question 6:** This question deals with how you feel about self-discipline and responsibility. Please check the answer that describes you.

- □ a. I don’t think about self-discipline and responsibility.
- □ b. I don’t consider that I am self-disciplined and responsible.
- □ c. Overall, I think I have good self-discipline and responsibility, but I still need to improve a lot.

**Questions 7 to 11:** Think about different education degrees and careers and answer how you think they are related to discipline. Check the number that you think describes the amount of self-discipline necessary to achieve the career.

<table>
<thead>
<tr>
<th></th>
<th>1 This requires no self-discipline.</th>
<th>3 This requires some self-discipline.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>This requires a small degree of self-discipline.</td>
<td>4 This requires a person to have a lot of self-discipline.</td>
</tr>
</tbody>
</table>

**Questions 7-11**

<table>
<thead>
<tr>
<th>7</th>
<th>Graduating from high school</th>
<th>□ □ □ □</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Graduating from college</td>
<td>□ □ □ □</td>
</tr>
<tr>
<td>9</td>
<td>Becoming a medical doctor</td>
<td>□ □ □ □</td>
</tr>
<tr>
<td>10</td>
<td>Becoming a master in martial arts</td>
<td>□ □ □ □</td>
</tr>
<tr>
<td>11</td>
<td>Becoming a great athlete</td>
<td>□ □ □ □</td>
</tr>
</tbody>
</table>

**Questions 12 to 14:** Use the scale below and answer questions 12 to 14 below. Check the number that you think best describes your opinion.

<table>
<thead>
<tr>
<th>Scale:</th>
<th>1 Strongly Disagree</th>
<th>2 Disagree</th>
<th>3 Agree</th>
<th>4 Strongly Agree</th>
</tr>
</thead>
</table>

**Questions 12-14**

<table>
<thead>
<tr>
<th>12</th>
<th>Self-discipline and responsibility are important to having a successful life.</th>
<th>□ □ □ □</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>I'd like to improve my self-discipline and responsibility, but I don't know how to do it.</td>
<td>□ □ □ □</td>
</tr>
<tr>
<td>14</td>
<td>I admire people who have strong self-discipline.</td>
<td>□ □ □ □</td>
</tr>
</tbody>
</table>
The foundation of self-discipline is respect; self-discipline is a manifestation of self-respect. The basis of this was the parents’ responsibility to instill in their children a sense of self-discipline and social responsibility. The Mexica thought of education as “the act of giving wisdom to the face” (Leon-Portilla, 1963, p.135), and “the art of strengthening or bringing up men” (p.135).

Self-discipline is visible in all facets of pre-Hispanic Mexico. From their earliest period during the construction of the large ceremonial sites to the domestication of crops to their understanding of astronomy, all required a high degree of self-discipline. The essence of learning is disciplining the mind, and the whole of Mexica society would benefit from disciplined citizens. The lines of this poem admonish youth.

They would begin to teach them;
how they should live,
how they should respect others,
how they were to dedicate themselves to what was good and righteous;
how they were to avoid evil;
fleeing unrighteousness with strength,
Refraining from perversion and greed.
Miguel León-Portilla (1963, p.145)

Not with envy,
not with a twisted heart,
shall you feel superior,
shall you go about boasting.
Rather in goodness shall you make true
your song and your word.
And thus you shall be highly regarded,
and you shall be able to live with the others.
Miguel León-Portilla (1963, p.153)
Again and again, the *Mexica* admonished the young people to live a life dedicated to work, family and society. The sense of responsibility to others was based on an upbringing that gave children a strong sense of self-discipline. The guidance given to the youth can be seen in this poem.

*Mexica*

**Act! Cut wood, work the land,**
plant cactus, sow maguey;
**You shall have drink, food, clothing.**

**With this you will stand straight,**
**With this you shall live.**
**For this you shall be spoken of, praised;**
**In this manner you will show yourself to your parents and relatives.**

**Someday you shall tie yourself to a skirt and blouse.**
**What will she drink? What will she eat?**
**Is she going to live off of the air?**
**You are the support, the remedy;**
**You are the eagle, the jaguar.**
*Miguel Leon-Portilla* (1963, p.148)

Like all paths of enlightenment, the Indigenous Mexican path is not an easy one to follow, especially in the modern world in which there are many forces that work to undermine social responsibility and self-discipline. Because discipline must come from within, true self-discipline cannot be imposed, but must be nurtured from within. Each must look within themselves to decide how self-disciplined they will be.
Responsibility Case Studies

Baby in the Park
It's a bright and beautiful Saturday afternoon and you are at the park waiting for your friend to arrive. You notice a baby in the playground all by herself. You look around and don't see any adults so you start to wonder where her parents are. The baby is happily crawling and exploring all by herself. All of a sudden you notice the baby has a great big mushy dead insect in her hand and she is about to put it in her mouth. You look around and still don't see her parents.

What do you do?
How did you make the decision?
What may happen as a result of your decision?

Homework After School
You are at your friend's house and you hear his mom telling him that he must do his homework before leaving the house to play. The next day you are walking home after school together and he says, "Wait for me, I am just going to drop off my backpack and we can go play."

What do you do?
How did you make the decision?
What may happen as a result of your decision?

Yard Work
The next-door neighbor tells you that she will pay you $20 to mow her yard and pick the weeds on Saturday. You think that's great since that's exactly how much a t-shirt you saw at the mall costs and you agree to do it. She asks that you be there by 8 am and you promise to do so. During the week your mom surprises you and gives you the T-shirt. On Saturday morning you wake up and feel very tired; you don't want to get up. You think, "I have the T-shirt already anyway." You also think about the commitment you made.

What do you do?
How did you make the decision?
What may happen as a result of your decision?
Please take a few minutes to reflect quietly on everything that you learned about the days on the calendar, their attributes and values. Reflect on the newly gained knowledge that makes you feel proud. Reflect on the importance of the values discussed and how they assist you in meeting your goals in life. Next, synthesize your thoughts prior to writing your fourth stanza.

The fourth stanza in your poem is four lines long and focuses on what you learned about self-discipline and responsibility. The first line should start with the words “I am from.” If you wish, you can also start the third line of your stanza with the words “I am from.” Please be reminded that it is very important that you reflect your innermost feelings in your writing. Also, you do not have to rhyme the words at the end of the lines.

You will have a total of 10 minutes to work on this assignment today.
Welcome to 's Blog. Everyday I will blog my thoughts about self discipline and responsibility. I may blog my definition and what it means to me, how to build self-discipline, how I was or was not self-disciplined or responsible that day, what I have learned from others about self-discipline or what I think others can learn from me about self-discipline.

Monday:


Tuesday:


Wednesday:


Thursday:


Friday:


Saturday:
References


Module 6

Leadership

Session Goal

Leadership Development: To help students understand they are leaders and possess the skills needed to be great leaders of their own destiny.

Learning Objectives

Length of Session 2 hours

1. Students will learn the history of “Leadership” among Indigenous people in America.
2. Students will learn how the Toltec Four Agreements can be used as tools for personal leadership.
3. Students will develop leadership skills for success in school and life.
4. Students will increase their aspirations to complete school.

Materials

Copal or any other natural incense, incense holder, lighter/matches, small charcoals (optional)
Sacred item or totem such as a macaw, hawk, eagle father, etc.
Information Sheet, History of Leadership Among Indigenous People in Anáhuac
Information Sheet, Toltec Four Agreements (Ruiz, 1997)
Activity Worksheet, Teotihuacan Leadership Questions
Activity Worksheet, Toltec Four Agreements in Real Life
Information Sheet, Famous Mexican Figures
Activity Worksheet, I Am From Poem
Homework Activity Worksheet, Leadership Into Practice
Healthy snack and/or prizes
Play dough, markers and paper or other training toys
Special Preparation

1. Facilitator should become familiar with the information sheets, activity worksheets and the homework activity worksheet before meeting with the students.

2. Facilitator should secure a room or outdoor area with adequate space to successfully satisfy the intent of the session.

3. Light the charcoals in the incense holder. Let them get hot before adding copal to the burner.

4. Arrange the seating in the classroom so that students sit in a circle. Make sure that the circle is not fully enclosed and that it has an opening in an easterly direction. This is a very important concept. It signifies that the circle is not complete, just like life, it is a process in the making not a product.

5. Provide healthy snacks for all students. Sharing food and eating as a group is a very important custom in the Mexican Indigenous culture. Prizes can be used as incentives for participation and/or living by the values.

6. Provide play dough, markers and paper, other training toys or some type of craft to students during the short lecture so they remain attentive.
Facilitator’s Instructions

Opening Activity

Círculo/Conocimiento

Start by reflecting on any assignments that were given at the end of the last module. Debrief the participants about the assignments and ask for questions about last week’s topic. Remind participants what was discussed and ask how they used the information. Tell participants that this module will focus on leadership.

To begin the session, sit in a circle so that everybody can see each other. Make sure that the circle is not fully enclosed and that it has an opening facing in an easterly direction. You may want to light some copal or any other natural incense to cleanse the room of all negativity and to invite the positive energies of the ancestors to accompany you throughout the session. Place copal in the center of the circle.

Once the cleansing has taken place, let the students know that they will be sharing their homework assignments with the class. Remind the students that the only person having permission to talk is the one holding the sacred item. All this is done while the teacher holds the sacred item in his/her hands.

Once the teacher is finished, he/she passes the sacred item to the student sitting to his/her left. The students share what they learned from their homework assignment regarding their responsibility blog. Once the student is finished, he/she passes the sacred item to the person sitting on their left. This process continues until all students have had an opportunity to share his/her assignment with the class.

Once the sacred item has been passed all the way around and everybody has had an opportunity to share, it could be passed around the circle a second time, should students have more to discuss. It is okay if students have nothing to say the second time around. The sacred item should continue making its way around the circle until it makes its way back to the teacher. Close the círculo activity.

Leadership Activity

Say that in this module, we will be talking about Leadership.

Give each student a sheet of paper and some markers.

Have students write their name vertically down the left side of the paper.

Instruct students to choose a word that starts with each letter of their name. The word should describe a leadership trait or give an example of something that the person has done that demonstrates leadership. Write those words horizontally across the paper, using the letter of their first name as the first letter of the descriptive word. Provide an example using your name and leadership traits.

When all are finished, hang them on a wall with tape and have each participant share what they have written on their poster.
Leadership

Notes

11. Refer students to the Information Sheet, History of Indigenous People in Anáhuac. Explain that today, we are going to be learning about leadership.

12. Demonstrate pictures or a PowerPoint with the various pyramids of Teotihuacan.

13. Explain that Anáhuac was what the indigenous people called the area covering México to Central America. Today, scholars have called it Mesoamerica.


Activity

15. Have students break into groups of 4-7.

16. Refer students to the Activity Worksheet, Teotihuacan Leadership Questions.

17. Debrief the activity by having each group share a summary of their discussion.

18. Conclude by saying that while it is not possible to know exactly how Teotihuacan was governed, there is sufficient evidence to know that faith, spirituality and religion was at the forefront of all decisions. This means that it is important to know what we believe in and what our values are when it comes to making decisions and priorities in our life.

19. Ask participants to recall their most important values they identified several modules before. Tell them that we will now be looking at some leadership qualities that Toltecs believed to be important for all people to live their own truth. In the Toltec way of life, there are no leaders and no followers, everyone has their own truth and lives their own truth. However, one must always respect elders and ancestors.

Toltec Four Agreements

20. Refer participants to the Information Sheet, Toltec Four Agreements. Tell participants that the Four Agreements come from ancient Toltec wisdom about living life with happiness and love. This information was passed on through family traditions in the author’s family.

21. Explain that there is much disagreement about whether Toltecs were an ethnic group or a group of people who came together, but they were surely known to be women and men of knowledge. The Toltecs were scientists and artists who came together in Teotihuacan to preserve the ancient practices and spiritual knowledge. The word Tolteca was synonymous with artists, artisan and wisdom.
Toltec Four Agreements continued

22. Explain that every person already has in herself or himself everything they need to live a worthy life. There is no need to follow others or tell others how to live. We can be "leaders" in our own path to happiness and success. The Four Agreements provide a tool for helping us live our life.

23. Provide an overview of the Information Sheet, Toltec Four Agreements. Provide examples of each agreement and ask participants for their own personal examples. Explain that these agreements can help anyone live life, but they are especially important for leaders. Explain that indigenous people all over the world have always known that everything is interconnected. There is no way to damage other people or other things without damaging ourselves. The old indigenous way of greeting each other in the Mayan culture —"en la kesh" or "In Lak’ech (you are my other self) — is just an instance of their awareness of being connected with everyone and everything. This is a very important concept to keep in mind.

24. Conclude by saying that sometimes it is necessary to break old agreements. When we are young we are not afraid to speak up, we play, we laugh, we run and we have fun. But something happens as we age; we have to work, go to school and do chores. We do things to please others and gain acceptance from others rather than do what we believe is right for us.

25. According to Don Miguel Ruiz, it is important to master our own dreams. We control our dreams by making choices and knowing the consequences of those choices. We can choose to be happy regardless of our circumstances.

26. Ask participants why they come to school. Participants may likely say they come because their parents make them; they will get in trouble if they don’t, etc. Explain that they are the masters of their own life, and if they are not happy, they can change things. Engage in a discussion about what they want in their life and move the discussion to how school can help them achieve their life’s goals. Conclude the discussion by saying that from now on they will come to school—not because their parents make them, but because they are the leaders of their dream and by taking responsibility for what they want, they can achieve their goals. Explain that to the Toltecs, life was a canvas and they were the painters of their life. It was important to paint a masterpiece; we can learn from that and paint our life as a masterpiece.

Activity

27. Have students complete the Activity Worksheet, Four Agreements in Real Life. Have them complete the assignment and discuss their answers in a group.

28. Conclude by bringing the groups back together and debriefing the questions.
Famous Mexican Figures

Notes

29. Explain to the students that they are going to play a game. You will give them several clues about famous Mexican figures and they will try to guess who the person is. Give one clue at a time from the list below until someone guesses the correct answer then provide additional details from the information sheet. After each successful guess, ask students, "What leadership skills do you think that person had? What challenges did that person face? How do you think they person became a leader?"

30. Continue playing until time permits. Refer students to the Information Sheet, Famous Mexican Figures. Ask students the following questions to conclude the game:

  a. Did these people become famous or leaders because they were lucky or because they set goals, had strong beliefs, had self-discipline and set out to accomplish something?
  b. Can a person learn to become an achiever and a leader?
  c. What sacrifices might a famous leader make in order to achieve their goals?
  d. What rewards did these famous leaders get?

Cuauhtémoc-Clues

- His name means “one that has descended like an eagle” in Náhuatl.
- He took power in 1520 and was the nephew of Moctezuma.
- He was tortured by Cortez by having his feet burned so that he would reveal where the great Aztec treasures were hidden, but he did not.
- He was the last Aztec ruler of Tenochtitlan.
- He was falsely executed by Cortez for conspiring to kill him.

Benito Juárez-Clues

- He is considered one of Mexico's greatest and beloved leaders.
- His parents died when he was 3 and he was raised by his uncle.
- He was Mexico's first full-blooded (Zapotec) Indian president.
- He was president during the serious defeat of French troops on May 5, 1862, although they eventually captured Mexico.
- He governed from Ciudad Juárez until the French government withdrew.
Moctezuma I-Clues

He was the fifth Aztec leader.  ■

During his reign, the Aztec empire expanded and was a major force of the Aztec Triple Alliance.  ■

He organized the construction and completion of a double aqueduct pipe system supplying fresh water to Tenochtitlan.  ■

Some evidence exists that his name was actually only Ilhuicamina.  ■

His name means “he frowns like a lord” in Náhuatl.  ■

Nezahualcóyotl-Clues

He was the ruler of the city-state of Texcoco.  ■

He was not Mexico; his people were the Acolhua, another Nahuan people settled in the eastern part of the Valley of Mexico, settling on the eastern side of Lake Texcoco.  ■

He was revered as a poet-king.  ■

He is credited with cultivating what came to be known as Texcoco’s Golden Age, which brought the rule of law, scholarship and artistry to the city and set high standards that influenced other cultures.  ■

He also established an academy of music and welcomed worthy entrants from all regions of Anáhuac.  ■

Malintzin/La Malinche/Doña Marina-Clues

She spoke both Náhuatl and Chontal Maya.  ■

She served as the translator and mistress to Hernán Cortés.  ■

She was known as Doña Marina to the Spaniards.  ■

Her deeds allowed the Spaniards to christianize the people of Mexico.  ■

The term “malinchista” evolved from her name.  ■

La llorona-Clues

Her name means “the weeping woman” ■

She killed her children to be with the man she loved. ■

Her last stop is the La Plaza Mayor ■

Parents use her story to convince their children to obey ■

She appears on nights with a full moon wearing a white dress and a veil ■
Pass out the session evaluations and ask the students to provide feedback.

**Conclusion**

31. Conclude by saying that having a vision, living by our values, being responsible and living by the Four Agreements will help us be happier and more successful. Ask students for their opinions and engage in a discussion. Ask how this relates to school and education.

**Homework Assignment**

32. Refer students to the *Homework Activity Worksheet, Leadership Into Practice*. Assign one activity to the entire group or allow students to select one assignment.

33. Explain the directions and ask for clarification questions.

**I Am Poem**

34. Refer the students to *Activity Worksheet, I Am From Poem*. Give the students 10 minutes to write the fifth stanza of their poem.

**Evaluation Feedback**

35. Pass out the session evaluations and ask the students to provide feedback.
Anáhuac includes Mexico and northern Central America. Anáhuac is the term used by the indigenous inhabitants; later scholars have called it Mesoamerica. Over 200 languages were spoken in ancient Anáhuac, but the cultures of this area shared some common cultural traits. Cultural traits included a reliance on certain crops such as maize (corn), beans, and squash (known as the three sisters because they were planted together), religion involving worship at monumental centers, respect for natural forces, a common ritual calendar and economics based on market-place exchange.

Anáhuac was the place of some of the most spectacular developments of the ancient world. For example, the ancient Mayans developed an advanced glyphic writing system, an extremely accurate calendar and the mathematical concept of zero. The Aztecs built Tenochtitlan, one of the largest cities in the world. The thousands of inhabitants of Tenochtitlan were supported by some of the most productive agricultural methods ever devised. Our Aztec and Mayan ancestors invented a technique for making the sharpest edges known to science with obsidian (volcanic glass). Also, the two original civilizations in America (México and Perú) domesticated the majority of the food crops known throughout the world today. These are just a few of the many great developments by the Indigenous People of Anáhuac (Smith & Masson, 2000).

Teotihuacan

Most importantly, the ancient people of Anáhuac also developed complex societies with cities and centralized state government. There were many large cities characterized by various forms of government at different time periods. We will examine one city, Teotihuacan, “place where gods were born” in the northeastern part of the basin of Mexico. The name was given by the Aztecs centuries after the fall of the city. By the 200s A.D., Teotihuacan had the largest integrated structures in Anáhuac: the gigantic Sun Teocalli (spirit house of energy—known as temple or pyramid), the Moon Teocalli, the Ciudadela enclosure with its Feathered Serpent Pyramid, and the broad Avenue of the Dead, along whose northern 2 kilometers these and many other pyramids, platforms, and elite residences are arranged. It was the largest city in the world outside of China during the fifth through seventh centuries.

Surviving documents about Teotihuacan are few and hard to read. Experts often disagree on conclusions; therefore, there is little solid and concrete knowledge about Teotihuacan. Inferences are all that can be made from archeological evidence. It is estimated that the city had between 100,000 to 200,000 inhabitants and the population seemed to be stable for several centuries. Teotihuacan was the capital of an important state, but little is known about it. Relations between Teotihuacan and other nearby cities, like Cholula and the Zapotec state in Oaxaca are unclear although it seems they maintained diplomatic relations, but were independent. The city was carefully and precisely constructed using a grid pattern arranged around a long north-south ceremonial avenue lined with temples and other civic buildings. Inhabitants lived in single-story housing complexes.
Originally, political power may not have been concentrated in one single person or lineage. It appears that Teotihuacan was an oligarchic republic. Oligarchy is a form of government where political power rests on an elite few. It means “rule by few.” Undoubtedly, force, religion, civic consciousness and “good citizenship” were used by the Teotihuacan “politicians” to enforce their beliefs about what was best. By the way, these concepts are still used today. Civic pride and a sense of citizenship may explain much of the stability in Teotihuacan.

As Teotihuacan grew, the political system changed as well. It never emphasized inheritance rulerships as did the Mayans. The great surge of buildings suggests strong leadership. The immense structures had no inscriptions and no statutes to reinforce the messages of the buildings. One plan for almost the whole city is another sign of early strength authority at Teotihuacan. The evidence is conclusive that extensive planning was utilized. This type of longitudinal planning argues for some type of educational system, as well to allow for continuity in the execution of the urban plan. The extensive nature of the city also argues for comprehensive education in that numerous disciplines, such as hydraulic engineering, civil engineering, geometry and other math were necessary for its execution. We can conclude that the successful execution of this type and scale of plan must have allowed for considerable discussions. Whether we can infer a democratic form of governance, it seems highly unlikely, in a culture that appears to have had little in the way of written language, that one person or a limited few, could have drawn up the plan for such a daring task. Also, the amount of time over which it was executed would have required planning over many generations.

There is not much that is known about the decline and ultimate collapse of Teotihuacan. It is possible that some combination of bureaucracy, failure to adapt to new styles of government, commerce and religion that were developing elsewhere; and possibly environmental problems led to the collapse of Teotihuacan. It was eventually physically destroyed by the burning of temples and residences and smashing of idols. Some believe it was by the inhabitants themselves or unhappy insiders; others believe it was by surrounding societies that gained power of a weakened, poorly led city. It is believed that the Toltecs and later the Aztecs found the city and preserved it. Some believe they left and built Tula and others went South to the Mayans.
BE IMPECCABLE WITH YOUR WORD
Your words are a force; they can create something beautiful or destroy and hurt. If you say mean things to another person or about another person, that person will get angry with you, which is like poison for you. Therefore, if you use words against someone else, you are really using words against yourself. Love yourself, and you will express that love to others who in turn will love you. If you insult, you will be insulted; if you show gratitude, you will be shown gratitude. If you are selfish with others, they will be selfish with you. When you are impeccable with your word, you feel good, you feel happy and at peace. Tell yourself how wonderful you are, how great you are, and how much you love yourself.

DON’T TAKE ANYTHING PERSONALLY
If someone says something negative about you, and you believe it, you are poisoned. Nothing other people do is because of you. It is because of themselves. If you take what others say personally then the poison becomes yours. When you take things personally, you feel offended, react by trying to defend your beliefs, and try hard to be right, by giving them your opinions which can create conflict. Don’t take anything personally because you set yourself up to suffer for nothing. You are never responsible for the actions of others; you are only responsible for yours.

DON’T MAKE ASSUMPTIONS
It is better to ask questions than to make assumptions. Be courageous and ask questions until you are clear and even then do not assume you know all there is to know. Real love is accepting other people the way they are without trying to change them. Choose friends and partners whom you don’t have to change at all. Also, that person must love you the way you are. Find your voice to ask for what you want. With clear communication, all of your relationships will be healthy.

ALWAYS DO YOUR BEST
Under any circumstance, always do your best! You are going to be productive; you are going to be good to yourself because you will be giving yourself to your family, to your community, to everything. Rewards will come, but don’t be attached to the reward—you will get even more than what you could have imagined for yourself. When you do your best, you accept yourself. By doing your best, you become a master.

If you fall, do not judge. Stand up, and make the agreement again. Everyday say, “Today I will be impeccable with my word, today I will not take anything personally, today I will not make any assumptions, and today I will do my best.” If you break an agreement, begin again tomorrow, and again, the next day.

The information comes from the Toltec Four Agreements, by Don Miguel Ruiz (1997).
Teotihuacan Leadership Questions

Directions: Discuss the following questions in small groups. Select a facilitator, a timekeeper, a recorder and spokesperson to share a brief summary of your discussion.

1. What type of leadership would have been needed to complete the task of building this enormous city?

2. What kind of issues or problems did the Teotihuacanos encounter during the building of the city? How did they overcome the problems?

3. What do you think is the purpose of the teocallis (temples or pyramids) in Teotihuacan; why were they built?

4. Teotihuacan is the most visited of Mexico’s archeological sites. Why do you think this is?

5. How do you think Teotihuacanos were able to build such large structures?

6. Which of the indigenous concepts or principals are most evident in Teotihuacan (refer to the list if needed)?
Activity Worksheet

Toltec Four Agreements in Real Life

Directions: Think back to an argument, disagreement or problem you have had with someone. It could be a parent, brother or sister, teacher, friend or anyone else. Briefly describe what happened and how you handled the issue. How was it resolved? Now, think about how the Four Agreements could have helped you in that situation. Write down what you would have done differently if you were using the Four Agreements to resolve the problem. Write down how the outcome may have been different. Prepare to share a short summary with the class.
Famous Mexican Figures

**Cuauhtémoc**

*Cuauhtémoc* was the Aztec ruler of *Tenochtitlan* from 1520 to 1521. The name *Cuauhtémoc* means "One That Has Descended Like an Eagle" in *Náhuatl*.

*Cuauhtémoc* took power in 1520 and was a nephew of the emperor *Moctezuma II*. His young wife was one of *Moctezuma’s* daughters. He ascended to the throne when he was 18 years of age, as his city was being besieged by the Spanish and devastated by an epidemic of smallpox.

In 1521, *Cuauhtémoc* went to call for reinforcements from the countryside to aid the falling *Tenochtitlan*, after 80 days straight of urban warfare against the Spanish. Of all the *Nahuas*, only *Tlatelolcas* remained loyal, and the surviving *Tenochcas* looked for refuge in *Tlatelolco*, where even women took part in the battle. *Cuauhtémoc* was captured while crossing Lake *Texcoco* in disguise. He surrendered to Hernan Cortéz along with the surviving *pipiltin* (nobles), and offered him his knife and asked to be killed.

At first, Cortéz treated his foe chivalrously. "A Spaniard knows how to respect valor even in an enemy," he declared. However, he allowed the royal treasurer to have *Cuauhtémoc* tortured to make him reveal the whereabouts of a hidden treasure. *Cuauhtémoc*, insisting that there was no hidden treasure, stood up under the ordeal.

*Cuauhtémoc* was tortured by having his feet put to a fire, but even so he refused to divulge information about the treasures the Spanish coveted. Eventually Cortéz recovered some gold from a noble’s house, but most of the tales about "Aztec gold" is a myth. For the Aztecs, gold had no intrinsic value. They did not have big solid pieces of gold, instead they preferred wood covered with gold. After those pieces were melted, they only gave a fraction of the gold that Cortéz and his men expected.

Cortéz had *Cuauhtémoc* executed for allegedly conspiring to kill him and the other Spaniards. According to a conquistador under Cortéz who recorded his experiences, the supposed plot was revealed by two men named Tapia and Juan Velásquez. Díaz portrays the executions as unjust and based on no evidence, and admits to having liked *Cuauhtémoc* personally. He also records *Cuauhtémoc* giving the following speech to Cortéz, through his interpreter *Malinche*: "Now I understand your false promises and the kind of death you have had in store for me. For you are killing me unjustly. May God demand justice from you, as it was taken from me when I entrusted myself to you in my city of Mexico!” (Wikipedia Contributors, 2009)
Benito Juárez

Benito Juárez is considered one of Mexico’s greatest and most beloved leaders. During his political career, he helped to institute a series of reforms that were embodied in the new constitution of 1857. During the French occupation of Mexico, Juárez refused to accept the rule of the monarchy or any other foreign nation, and helped to establish Mexico as a constitutional democracy. He also promoted equal rights for the Indian population, better access to health care and education, lessening the political and financial power of the Roman Catholic Church, and championed the raising of the living standards for the rural poor. Benito Juárez was born on March 21, 1806, the child of Zapoteco Indians. After they died when he was 3, he went to live with his uncle, but when he was 12, he joined his sister in Oaxaca. He began studying for the priesthood, but in 1829 changed to studying for a law degree, which he received in 1831. That year, he also began his political career, with a seat on the municipal council. In 1841, he became a judge and the governor of Oaxaca.

In 1853, the conservatives took power in Mexico and many liberals were exiled, including Juárez, who spent his time of exile in New Orleans. In 1855, the liberals won the election, and Benito Juárez returned from his exile as the Minister of Justice. In 1857, he was elevated to preside over the Supreme Court. In 1858, the conservatives rebelled, and again Juárez had to leave Mexico City, this time fleeing to Veracruz, where he created a government in exile.

In January 1861, Benito Juárez became the President of Mexico. As the treasury was practically empty, Juárez made the decision to suspend payment on all foreign debts for a two-year period. After the Mexican congress rejected an agreement Juárez had made with the British Prime Minister to protect the interests of European countries, Spanish, British and French troops landed in Veracruz. Spain and Britain were there to protect their financial interests, and left in April, after it became clear that France had conquest in mind. The French troops fought for two years, and although they suffered a serious defeat on May 5, 1862, they eventually captured Mexico City in June 1863, and placed Archduke Maximilian of Austria on the Mexican throne.

Benito Juárez and the government of Mexico were forced to retreat right back to Ciudad Juárez, on the border with the United States. After four years—with growing pressure from America, continuing resistance from Mexicans and criticism from the French government and people—the Napoleonic forces finally withdrew. Maximilian himself was captured and executed on June 19, 1867.

Juárez returned to Mexico City and the presidency, even after suffering a stroke in October 1870 and the loss of his wife in 1871. He won the presidential election in 1871, but died on July 18, 1872 of a heart attack.

Juárez’s famous quotation continues to be well-remembered in Mexico:

Entrem los individuos, como entre las naciones, el respeto al derecho ajeno es la paz, meaning “Among individuals, as among nations, respect for the rights of others is peace.” It is inscribed on the coat of arms of Oaxaca.

(mexonline, n.d.)
Famous Mexican Figures continued

**Moctezuma I**

*Moctezuma I* (c. 1398 – 1469), was the fifth Aztec emperor. During his reign, the Aztec Empire was consolidated, major expansion was undertaken and *Tenochtitlan* started becoming the dominant partner of the Aztec Triple Alliance. His first name means "he frowns like a lord" in *Náhuatl*. Some historians have suggested that his actual name, while alive, was not *Moctezuma* but only *Ilhuicamina*, and that he was later renamed *Moctezuma* by the postconquest chroniclers in order to describe him as a parallel to the later *Moctezuma*.

*Moctezuma* took power in 1440 after the death of his uncle. As *tlatoani*, *Moctezuma* solidified the alliance with two neighboring peoples, *Tlacopan* and *Texcoco*. In this skillfully crafted Triple Alliance, four-fifths of a newly conquered territory would be divided between *Texcoco* and the Aztecs, with the remaining fifth given to *Tlacopan*.

Among the Aztecs' greatest achievements, *Moctezuma I* and *Nezahualcoyotl* of *Texcoco* organized the construction and completion of a double aqueduct pipe system, supplying the city of *Tenochtitlan* with fresh water (Wikipedia Contributors, 2009).

**Nezahualcoyotl**

*Nezahualcoyotl* (1402-1472) was ruler (*tlatoani*) of the city-state of *Texcoco* in Mexico. Unlike other high-profile Mexican figures from the century preceding the Spanish Conquest, *Nezahualcoyotl* was not a Mexica; his people were the *Acolhua*, another *Nahuan* people settled in the eastern part of the Valley of Mexico, settling on the eastern side of Lake *Texcoco*.

Revered as a sage and poet-king, *Nezahualcoyotl* drew a group of followers called the *tlamatini*, generally translated as "wise men." These men were philosophers, artists, musicians and sculptors who pursued their art in the court of *Texcoco*.

*Nezahualcoyotl* is credited with cultivating what came to be known as *Texcoco*’s Golden Age, which brought the rule of law, scholarship and artistry to the city and set high standards that influenced other cultures. *Nezahualcoyotl* designed a code of law based on the division of power, which created the councils of finance, war, justice and culture (the last actually called the council of music). Under his rule, *Texcoco* flourished as the intellectual center of the Triple Alliance and it possessed an extensive library that, tragically, did not survive the Spanish conquest. He also established an academy of music and welcomed worthy entrants from all regions of Mesoamerica.

*Texcoco* had hilltop gardens, sculptures and a massive aqueduct system, which showed the impressive engineering skills and aesthetic appreciation of his reign. Many believe, however, that of all the creative intellects nurtured by this Texcocan "Athens," by far the greatest belonged to the king himself. He is considered one of the great designers and architects of the pre-Hispanic era. He is said to have personally designed the "albarrada de Nezahualcoyotl" ("dike of Nezahualcoyotl") to separate the fresh and brackish waters of Lake *Texcoco*, a system that was still in use over a century after his death (Wikipedia Contributors, 2009).
Malintzin/La Malinche/Doña María

She was born in the Aztec province of Coatzaocalcos to a wealthy noble family, who sold her into slavery when she was a child. On March 15, 1519, La Malinche was given to Cortéz along with 19 other women as a peace offering. The Spaniards immediately baptized her Marina. During this time, she became the translator and mistress to Hernán Cortéz as he was on a mission to conquer the Mexica Empire for Spain. She was fluent in Náhuatl, the language of the Mexica ruling class, and Chontal Maya, which was a dialect understood by Cortéz’s Spanish translator. It was during this time (1522) that she gave birth to Cortéz’ son, Martín; however, during the Honduras expedition of 1524-1526, Cortéz married her to one of his Spanish soldiers, Juan Jaramillo.

Her deeds made it easier for Spaniards to christianize the people of Mexico. To the conquistadors, she was Doña Marina. The term “malinchista” evolved from “Malinche” which means “one who is corrupted by foreign influences” (Mackeracher, 2006).

La llorona

La llorona, which means “the weeping woman” or “the howling woman,” is an ancient legend that has been traced to the pre-Columbian times in Mexico. Many Chicanos have grown up hearing and learning about this lady who has been represented as an Indian woman, an ugly old witch or a beautiful woman who wears white and has long flowing hair. Her story is as such, she only appears at night, crying and weeping “¡Ayyy, mis hijos!”—Oh, my children! Her story is tragic. She was once in love with her husband, who abandoned her and left her with two or three children. She became so angry and as a result seeks revenge by killing her children and throwing them in the river. When she comes to her senses and realizes what she has done, she goes insane and spends eternity searching for her dead children. Contemporary texts suggest that La Llorona was La Malinche, the mistress of Hernán Cortéz. When he abandoned her to return to Spain, she killed her only son with a knife. To this day, Chicano parents use her name to scare their little children to behave.

Tonantzin/Mother Earth/La Virgen de Guadalupe

La Virgen de Guadalupe was a vision that appeared to an Indian convert, named Juan Diego in the 16th century. During her first appearance, La Virgen de Guadalupe told Juan Diego that he must gather his community to build a church for her on Tepeyac Hill. When Juan told the Catholic Church of Mexico about his vision of the lady, the church refused to believe him and asked him to present physical proof. Therefore, La Virgen de Guadalupe appeared again, this time asking Juan to gather roses in his tilma (peasant cloak) and to take it to the bishop as physical evidence. When he appeared in front of the bishop, he unwrapped his tilma to show the flowers, the Virgen’s image appeared on the fabric.

Since her appearance, she has become a symbol of Mexican national identity and pride. She has been celebrated as a loving mother and as a symbol of faith, hope, leadership, nationalism, justice, unity, family, home, belonging, union, forgiveness and peace. Throughout the world, La Virgen de Guadalupe is celebrated on December 12th of every year with prayers, songs, dances, etc. To the Catholic authorities, La Virgen de Guadalupe is a representation of the Virgin Mary. To the people of Mexico, she first was a representation of Tonantzin-Mother Earth.
I Am From Poem

Please take a few minutes to reflect quietly on everything that you learned about your leadership today. Reflect on the newly gained knowledge that made you feel proud. Next, synthesize your thoughts prior to writing your fifth stanza.

The fifth stanza in your poem is four lines long. The first line should start with the words “I am from.” If you wish, you can also start the third line of your stanza with the words “I am from.” Please be reminded that it is very important that you reflect your innermost feelings in your writing. Also, you do not have to rhyme the words at the end of the lines.

You will have a total of 10 minutes to work on this assignment today.
Leadership Into Practice

Directions: Please select one of the following assignments to complete during the week.

1. Over the next week, collect newspaper clippings or magazine articles about leaders or people in the news who are making a difference in their community or at a national or international level. Prepare to provide a short verbal overview of the article and why you consider this person a leader.

2. Talk with an older family member (mother, father, grandmother, aunt, uncle, cousin, madrina, padrino, etc.) and ask: Have you ever had to do something that went against the majority of the group because you believed in it? What happened? How did you feel about being the only one to do what was “right?” Did you persuade others to join you? Did you consider yourself a leader?

3. Talk with a family member (mother, father, grandmother, aunt, uncle, cousin, madrina, padrino, etc.) and ask: Who do you consider a “leader?” What qualities does that person have that makes them a leader? What qualities do you think are important for leaders to have?

4. You are going to be involved in an experiment. For one day incorporate the Four Agreements into all aspects of your life – your thinking, your behaviors, your attitude towards yourself and others. Write a journal throughout the day about how it went for you. How did others react to you? How did you react differently than you would have? Was it easy to change your behavior? Why or why not? Do you think the Four Agreements can help you in your life?

5. Select one of the concepts discussed throughout the program and discuss how it ties into this section:

- Awareness or Consciousness
- Balance
- Community service (community is more important than the individual)
- Duality
- Harmony
- Infinity
- Interconnectedness
- Knowledge
- Reciprocity
- Respect
- Self-discipline
References


Module 7

Alcohol, Tobacco and Other Drug (ATOD) Abuse Prevention

Session Goal

ATOD Prevention:
Students will learn about the history of alcohol in the Mexica culture and will identify healthy ways to celebrate, cope with pressure, to use and reject unhealthy substances.

Learning Objectives

Length of Session 2 hours

1. Students will learn the history of alcohol and other substances among the Mexica.
2. Students will gain knowledge of how the current culture of alcohol among Mexicans evolved.
3. Students will develop a greater sense of cultural historical understanding related to substance use.
4. Students will increase their awareness of how ATOD can interfere with their educational aspirations.

Materials

Copal or any other natural incense, incense holder, lighter/matches, small charcoals (optional)
Sacred item or totem such as a macaw, hawk, eagle feather, etc.
Information Sheet, The Origin of Pulque Use and Chicano Alcohol Abuse in the Americas
Activity Worksheet, The Origin of Pulque Use and Chicano Alcohol Abuse in the Americas Presentation
Activity Worksheet, Alcohol, Tobacco, and Other Drugs (ATOD) of Abuse Questions
Activity Worksheet, Self-Discipline, Tranquility, Respect and Self-Awareness (STRS) Case Studies
Activity Worksheet, I Am From Poem
Homework Activity Worksheet, Analyzing Media Messages
Healthy snack and/or prizes
Play dough, markers and paper or other training toys
Special Preparation

1. Facilitator should become familiar with the information sheets, activity worksheets and the homework activity worksheet before meeting with the students.

2. Facilitator should secure a room or outdoor area with adequate space to successfully satisfy the intent of the session.

3. Light the charcoals in the incense holder. Let them get hot before adding copal to the burner.

4. Arrange the seating in the classroom so that students sit in a circle. Make sure that the circle is not fully enclosed and that it has an opening in an easterly direction. This is a very important concept. It signifies that the circle is not complete, just like life; it is a process in the making not a product.

5. Provide healthy snacks for all students. Sharing food and eating as a group is a very important custom in the Mexican Indigenous culture. Prizes can be used as incentives for participation and/or living by the values.

6. Provide play dough, markers and paper, other training toys or some type of craft to students during the short lecture so they remain attentive.

7. Bring chart pad paper, markers, laptops and other materials or props that students can use for their presentation activity.


9. Prepare chart pad paper with instructions for assignments and other important points of discussion.

10. Bring magazine advertisements of alcohol and tobacco products (or other unhealthy products) using Mexican cultural symbols. These can be found in most magazines, specially those targeting Latinos. You can also take pictures of advertisements in restaurants or record television commercials from the Spanish stations. For additional resources refer to: New Mexico Media Literacy Project, http://www.nmmlp.org/.
Facilitator’s Instructions

Opening Activity

Círculo/Conocimiento

1. Start by reflecting on any assignments that were given at the end of the last module. Debrief the participants about the assignments and ask for questions about last week's topic. Remind participants what was discussed and ask how they used the information. Tell participants that this module will be focused on Alcohol, Tobacco and Other Drugs (ATOD) of Abuse.

2. To begin the session, sit in a circle so that everybody can see each other. Make sure that the circle is not fully enclosed and that it has an opening facing in an easterly direction. You may want to light some copal or any other natural incense to cleanse the room of all negativity and to invite the positive energies of our ancestors to accompany you throughout the session. Place copal in the center of the circle.

3. Once the cleansing has taken place, let the students know that they will be sharing their homework assignments with the class. Remind the students that the only person having permission to talk is the one holding the sacred item. All this is done while the teacher holds the sacred item in his/her hands. Once the teacher is finished, he/she passes the sacred item to the student sitting to his/her left. The students share what they learned from their homework assignment regarding leadership. Once the student is finished, he/she passes the sacred item to the person sitting on their left.

4. This process continues until everybody has had an opportunity to share his/her assignment with the class.

5. Once the sacred item has been passed all the way around and everybody has had a chance to share, it could be passed around a second time in case students have more to discuss regarding their interview findings. It is okay if students have nothing to say the second time around. The totem should continue making its way around the circle until it makes its way back to the teacher. Close the Círculo activity.

Notes

History of Alcohol among the Mexicas

6. Let the students know that the purpose of today’s session is to learn about the history of alcohol and other substances among the Mexicas.

7. Ask participants to share:
   1.) What they know about alcohol and other substances and
   2.) What they know about the history of alcohol or other substances among the Mexicas (you may list the two questions on a chart pad paper on the wall so that students may refer to them).

8. Explain that we will now move to learning more about this week’s topic.
History of Alcohol among the Mexicas  continued

Notes

9. Refer students to the Information Sheet, The Origin of Pulque Use and Chicano Alcohol Abuse in the Americas. Provide a brief overview of the information and/or a presentation. Answer questions and engage in a discussion about the information.

10. Explain to participants that this information sheet is based on a the “Modelo Azteca” an alcohol abuse prevention program developed by Luz Social Services Inc. in Tucson, Arizona. Remind participants that “Aztec” was the term the Spaniards called the Mexica. In this information sheet, we use the term “Aztec” because it’s the term the developers chose but it still refers to the Mexicas.

Activity

11. After the overview presentation, break up the class into groups of 4 or 5. Refer students to the Activity Worksheet, The Origin of Pulque Use and Chicano Alcohol Abuse in the Americas. Provide clear instructions to the students on conducting their assigned presentations. Give the groups 20 minutes to prepare for their presentation.

12. Provide students with chart pad paper, laptops, props or other materials they can use to create a presentation. Allow each group to present their assignment and allow others to ask questions.

13. Conclude by stating that alcohol and other substance abuse is clearly not part of our heritage and that only by re-rooting in our ancient customs can we fulfill our full potential and be happy. Remind students of the core values of our ancestors and how we are not living by these values if we are engaged in unhealthy behaviors, such as alcohol, tobacco, and other drug (ATOD) use:

- Awareness or Consciousness
- Balance
- Community service (community is more important than the individual)
- Duality
- Harmony
- Infinity
- Interconnectedness
- Knowledge
- Reciprocity
- Respect
- Self-discipline
Activity

If time allows, share the alcohol and tobacco magazine or television advertisements using Mexican cultural symbols to appeal to patriotism, family, friendship, belonging, etc. Ask participants to describe what they see and what emotions are being provoked in an effort to sell these products. Conclude by saying that it is important to critically analyze all media messages and make a conscious choice about the behaviors we choose to engage in, or even what we purchase. Restate that alcohol is not part of our heritage, but alcohol companies make huge profits by continuing to perpetuate this belief.

Alcohol, Tobacco and Other Drugs Today

Explain to students that many young people use alcohol, tobacco, and other drugs for a variety of reasons. Make the following points:

a. Some examples of drugs are alcohol, nicotine/tobacco (cigarettes), marijuana, amphetamines, sedatives, cocaine and heroin.

b. Generally, there are differences between drug use and drug abuse and it is related to frequency, amount, dependence and social attitudes. Explain that youth “use” of any substance is considered to be “abuse” because it is illegal for youth to drink alcohol, smoke cigarettes, or “use” any substances not given by a doctor or used in religious ceremonies. Ceremonial tobacco use during some Native American ceremonies, use of peyote among the Huichol Indians in Jalisco or drinking wine during mass is not considered abuse and is an acceptable form of use.

c. There is no single reason why people use drugs. There are many causes; for example, friends who use peer pressure, availability, to look “cool,” “macho,” or “grown up,” positive attitudes toward drugs, curiosity, belief that drugs will make you feel better, advertising that glamorizes alcohol and cigarettes, and movies that glamorize drug use.

d. Drugs are not an effective way to become popular or look “cool.”

e. The best way to prevent becoming addicted is to never start (remember, alcohol and tobacco are drugs). Drug use usually progresses from one substance to another. Research has shown there is a predictable sequence leading from alcohol and tobacco use to marijuana use to the so-called “hard” drugs of cocaine and heroin.

f. Chemical properties of most drugs (what they do to your brain) increase the risk of addiction.

g. Drinking alcohol, smoking cigarettes and marijuana, and using other drugs has an effect on your body now and in the future. Some immediate consequences include accidents, violence, legal consequences, tiredness, lethargy, anxiety and nervousness (smoking), increased heart rate (for smokers-due to carbon monoxide and nicotine), problems with parents and teachers, etc.

h. Drinking and some drugs are associated with violence. Most violence arises from everyday conflicts between people who know each other, not what is shown on the media (random acts by people carrying weapons).
Activity

16. Refer students to the Activity Worksheet, Alcohol, Tobacco and Other Drugs of Abuse (ATOD).
17. Ask students to complete the worksheet individually. Once they have completed the worksheet, divide them into groups to discuss their responses.
18. Conclude by having a group discussion of key points and correcting misperceptions about substances that are discussed by the students.

Activity

19. Refer students to the Activity Worksheet, STRS Case Studies.
20. Provide an overview of STRS; give examples and solicit examples from the students. Remind students these are basic Mexica values.
21. Ask participants to read a case study individually or in groups and have them brainstorm how they would use STRS to decide what to do.
22. After each person or group has completed their case study, discuss their decisions as a group.
23. Role play one or two of the case studies or real examples with the students.
24. Conclude by reminding them of their goals and values discussed in the earlier modules and state that a good way to decide whether to do something is to ask if it will help them reach their goals, or if it matches their values.

Conclusion

25. Conclude by saying that alcohol abuse and abuse of other substances are not a part of our heritage. Furthermore, alcohol consumption among teens can cause many problems including skipping school, missing classes, falling behind in school, risky sexual behavior, increased victimization, delay in puberty and other problems (U.S. Department of Health and Human Services, 2007). Explain that these problems are not in line with our ancestors’ teaching and values of such things as mental, physical, emotional and spiritual balance.

Homework Assignment

26. Refer students to the Homework Activity Worksheet, Analyzing Media Messages. Provide clear instructions and expectations, which are provided on the worksheet.

I Am From Poem

27. Refer students to the Activity Worksheet, I Am From Poem. Give the students 10 minutes to write the sixth stanza of their poem.

Evaluation

28. Pass out module feedback form and ask students to complete it.
The Origin of Pulque Use and Chicano Alcohol Abuse in the Americas

(Luz Social Services Inc., Modelo Azteca, n.d.)

The Mexicas were very familiar with alcohol and also very aware of the dangers of it. La Mayahuel was the Diosa del Pulque (Ocleti). She symbolized the mother capable of nurturing and breastfeeding the entire human population.

**Story of Pulque**

Abuela and Mayahuel Sleep in the Sky.

Gods decided humans needed pleasure and joy in their lives so they decided to give them pulque.

Quetzalcoatl asked Mayahuel, the beautiful young goddess of the maguey cactus to come to earth; they joined and became a forked tree, one branch was Mayahuel one branch was Quetzalcoatl.

Mayahuel’s grandmother called for her granddaughters’ return.

Upon her grandmother’s arrival, Mayahuel was so afraid that she trembled so much the tree split into two branches.

Her grandmother noticed it was her granddaughter.

Mayahuel was then devoured by her grandmother and friends.

La Abuelita de Mayahuel then flew back to the heavens.

Quetzalcoatl took the remaining splintered wood and buried the remains of Mayahuel.

From where the first maguey plant was created.

**La Diosa Mayahuel**

“The Maguey goddess”

*What is the meaning of the pulque (ocleti) for the Aztecs?*

Pulque was the gateway to enter in contact with the supernatural world.

It allowed them to enter the interior of gods, or that gods could enter them.

*What is Pulque (ocleti)?*

Pulque is a milky, slightly foamy alcoholic beverage made by fermenting the fresh sap of certain types of maguey (agave) plants.

Mezcal, another alcoholic beverage, is made from distilling the cooked maguey.

If pulque (the blue agave) is distilled, it is tequila.

All three drinks (pulque, mezcal and tequila) are made from different species of maguey.

Pulque was exclusively used by governors and priests during religious ceremonies.

There are 120 variants of the maguey plant; it was used for many other things, for example, the end point was used as a needle for sewing clothes; soap was also made from the plant, and fibers in dead magueys were used to make sarapes.
Aztec Community Norms & Drinking

The Aztecs controlled and restricted pulque use.

Religious
- Spiritual leaders could use pulque in their ceremonies to communicate with their gods.

Community
- Aztec warriors could drink pulque after battles.
- Elders could drink pulque because of their status in Aztec society; elders played a major role as consejeros (advisors) in family life and politics.
- Pulque was forbidden to anyone under 30 years of age.
- Anyone 30 years or older could drink pulque at weddings.

Medicinal
- Pulque could be used as a medicine to cure diarrhea.

History Behind Aztec Norms, Practices, and Policies
- Mesoamerican (Anáhuac) tribes including the Aztecs had been drinking pulque for 1,000 Years. Alcohol was discovered in Tehuacán, Puebla in Mexico around 6500 B.C.
- Drinking pulque and its consequences played a major role in the destruction of Toltecs in 1170 A.D. according to the Aztecs.
- Moctezuma II swears in 1440 A.D. to defend the National Moral Code that prohibited:
  - Drunkenness
  - Adultery
  - Prostitution
  - Lying
  - Stealing

Public Intoxication or Drunkenness
- The Aztecs believed that drinking pulque and its consequences had played a major role in the destruction of Toltecs in 1170 A.D., and they took this lesson to heart.
- The Aztecs had stories that taught the negative consequences of drinking. In one of the stories, Tezcatlipoca is jealous of Quetzalcoatl. Tezcatlipoca enters Quetzalcoatl’s house in disguise, pretending to offer medicine that will cure Quetzalcoatl’s illness. The medicine was actually pulque, and Quetzalcoatl got drunk. He then sent for his sister to share the drink with her. While drunk, they abandoned their religious ways and committed incest. The next morning, Quetzalcoatl was so ashamed of his actions that he decided to go into exile; he left the mythical golden-age city of Tollan, marking the end of a harmonious and peaceful era.
- The Aztecs did not tolerate public intoxication or drunkenness.
- For the Aztecs, getting drunk violated the sacred principles of spiritual, intellectual and human development.
- Drunkenness was associated with arguing, stealing, boasting and poverty.
Aztec Community Norms & Drinking continued

Consequences for Public Intoxication
- Punishments for public intoxication (drunkenness) were horrific; public intoxication was not tolerated and could be punishable by death.
- It was common for nobles to be punished more severely than community members.
- First offenders were punished by having their house knocked down and set on fire.
- First offenders were also punished by having their head shaved in public.
- Public intoxication by civil servants, elected officials, and priests was punishable by death—they were not given a second chance.
- Community leaders who were caught drinking at home were stripped of their civic responsibility, title and privileges.
- Youth were usually sentenced to death for drinking pulque.
- Second offenders were hung in public.

Other Inebriating Plants

**Peyotl (Peyote)**

**Ololiuqui (Morning Glory Seeds)**

**Teonanácatl (Sacred Mushrooms)**
- The Aztecs used a number of other kinds of inebriating substances for sacred and ceremonial purposes.
- A number of these substances can be seen on the statue of Xochipilli, the prince of flowers.
- Both the statue and the base are covered in carvings of sacred, psychoactive flowers, including mushrooms and morning glory. This statue was unearthed on the side of the volcano Popocatépetl located southeast of Mexico City.
- Xochipilli is the Aztec God of Flowers, maize (corn), love, games, beauty, song and dance.
- Even though as fungi, mushrooms do not blossom, the Aztecs referred to them as “flowers.”
- The contemporary Indigenous groups who still use mushrooms in religious rituals call them “little flowers.”
- The Aztecs held sacred mushrooms in great reverence, calling them Teonanácatl, which means “divine flesh” or “flesh of the gods.”
- The mushrooms were used only in the most holy ceremonies.
- Divination, prophecy, communion with the spirit world, and curing rituals depended upon the intoxication caused by these mushrooms and interpretation of the visual and/or auditory hallucinations accompanying the intoxication.
- The name of peyote comes from the Uto-Aztecan word peyotl, meaning caterpillar-most likely due to the peyote cactus' fuzziness which resembles a caterpillar’s back.
For the Aztecs, peyote was one of the “plants of the gods,” it was considered to be sacred.

Peyote was described by Spanish writers. One reported that those who ate it saw frightful visions and remained drunk for two or three days: “sustaining them and giving them courage to fight and not feel fear, nor hunger, nor thirst; and they say that it protects them from all danger.”

*Ololiuqui* is the Aztec name for the seeds of certain plants (morning glories), which have been used since Pre-Hispanic times by the Aztecs and related tribes.

Judging by the many Spanish writings, *ololiuqui* was extensively used in the valleys of Mexico in the Pre-Hispanic times.

*Ololiuqui* seems to have been more important in divinity than *peyotl* or *teonanácatl*.

*Ololiuqui* was believed to possess a god of its own, which worked miracles if properly worshiped.

One Spanish writer, Hernandez claimed that Aztec priests ate *ololiuqui*, which induced a delirious state during which they were able to receive messages from the supernatural and communicate with their gods.

Hernandez reported that priests saw visions and went into a state of terrifying hallucinations under the influence of the drug.

*Ololiuqui’s* medicinal use was also very extensive: The Aztecs believed it served to cure gas, to remedy sexually transmitted diseases, to deaden pain and to remove tumors.

### Substance Use Among the Aztecs

- For the Aztecs, the primary use of the sacred plants, including *pulque*, *teonanácatl*, *peyotl* and *ololiuqui* was religious and medicinal.

- The Aztecs did not use these substances as “recreational drugs”—in other words, they did not use them merely for fun or to feel good.

### Spanish Conquest and Influence

In 1521, the Spanish conquistadores, with the help of other indigenous tribes and small pox, conquered the Aztecs.

### Spanish & Aztec Drinking Models Clash

- The Spanish encouraged alcohol use.
- The European model of drinking inherited by the Spaniards clashed with the Aztec’s social norms regarding who was allowed to drink.
- The Spanish brought with them very different perspectives and norms regarding alcohol and substance use.
- As drinking *pulque* became common, the religious meaning was lost.
- From the arrival of the Spaniards, the problem of the consumption of *pulque* or other alcoholic beverages became greater with time. The phenomenon of the alcoholism began in Mexico.
Aztec messengers sent out by Moctezuma to welcome the “Spaniards” are given grape wine by Hernán Cortés in 1519. First record of native people drinking wine

When the Spanish arrived, pulque was so prevalent that Cortés described it in his first letter to King Carlos V.

Pulque was exported to Europe, but probably did not survive the trip.

European and Mesoamerican (Aztec) models of drinking clashed regarding philosophy and use of “alcohol”.

Changes arose in the consumption of the pulque due to the arrival of the Spaniards

Pre-Hispanic era

Religious
Spiritual leaders could use pulque in their ceremonies to communicate with their gods.

Community
Aztec warriors could drink pulque after battles. Elders could drink pulque because of their status in Aztec society; elders played a major role as consejeros (advisors) in family life and politics. Pulque was forbidden to anyone under 30 years of age. Anyone 30 years or older could drink pulque at special ceremonies.

Medicinal
Pulque could be used as a medicine to cure diarrhea.

Spanish Conquest

Religious
The magical and religious purposes of pulque consumption are eliminated

Community
Social issues such as infidelity, family disintegration and violence are due to alcohol consumption. Alcohol consumption was used in common festivities. The state started the cultivation of maguey and promoted its production and commercialization.

SPANISH CONQUEST
The Spaniards came and brought new policies and rules about alcohol, which led to more social problems.

Invasion
Violence
Change of religion
New policy and social norms
Language
Cultural conflict
Slavery
Comparison in the risk factors of alcohol consumption today

Immigration
Violence, gangs, drugs, etc.
New policy in social norms
Language
Cultural conflict
Separation of families

Reinterpretation of the Mexican Culture and the Consumption of Alcohol

Conclusion:

According to the history of alcohol consumption, we can conclude that the essence of our indigenous inheritance is not alcohol. The meaning of the consumption of the pulque for religious ceremonies was changed brutally by the Spanish conquistadors.

And now the meaning of our culture and alcohol consumption has been reinterpreted by marketing ads.

This information sheet is based on the Modelo Azteca, Alcohol Abuse Program developed by LUZ SOCIAL SERVICES, INC., TUCSON, AZ.
Activity Worksheet

The Origin of Pulque Use and Chicano Alcohol Abuse in the Americas Presentation

Directions: Break into groups of four or five. Choose a facilitator, timekeeper, recorder and spokesperson. Each group will need to prepare a 3-5 minute presentation answering the assigned questions. You may use chart pad paper, storytelling, acting, role-playing, or other interactive means or available materials. Be creative. All members of the group must be involved in some way in the delivery of the presentation.

**Group One**
1. What is the story of how pulque was created?
2. What is pulque?
3. What was pulque used for among the Mexicas?
4. How does using alcohol and other substances impact school, work, family and relationships?

**Group Two**
1. Why wasn’t public intoxication and drunkenness tolerated among the Mexicas?
2. What happened if someone was caught drunk in public?
3. Who was allowed to drink?
4. How does using alcohol and other substances impact school, work, family and relationships?

**Group Three**
1. What were some inebriating plants besides pulque?
2. What were these plants used for?
3. What did the Spaniards say about these plants?
4. How does using alcohol and other substances impact school, work, family and relationships?

**Group Four**
1. How did the culture of alcohol clash between the Spaniards and the Mexicas?
2. What are some differences between alcohol consumption before and after the Spaniards arrived in Mexico?
3. How does alcohol affect individuals and families today?
4. How does using alcohol and other substances impact school, work, family and relationships?

**Group Five**
1. How do the media portray alcohol and Mexicans today?
2. How do the alcohol companies use Mexican symbols, history and holidays to sell alcohol?
3. What is the true history of alcohol use among Mexicans?
4. How does using alcohol and other substances impact school, work, family and relationships?
Answer the following questions. In the first column write your response, in the second column write the response you think your friends or classmates would give. After you have filled in the answers, discuss your responses in groups of 3 or 4.

<table>
<thead>
<tr>
<th>Question</th>
<th>What do you think?</th>
<th>What would your friends/classmates say?</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is drug abuse?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Why do some teenagers abuse ATOD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Why do some adults use or abuse ATOD?</td>
<td></td>
<td></td>
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<tr>
<td>What are some negative things that can happen if teenagers abuse ATOD?</td>
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<tr>
<td>How does knowing the history of ATOD among the Mexicas influence your decision to use ATOD?</td>
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<tr>
<td>What would you say if you were offered ATOD?</td>
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<tr>
<td>How would using ATOD affect grades and school activities?</td>
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</tbody>
</table>
Activity Worksheet

Self-Discipline, Tranquility, Respect and Self-Awareness (STRS) Case Studies

Directions: Select one case study and use STRS to determine what you would do. Role play the case study and your reactions. Write your responses on the next page.

Self-Discipline: Take a breath, count to 3. Is this what you want to do? What can you do? YOU have a choice. How can you take care of yourself? Think about your goals, your values, your parents, your brothers and sisters. Will your actions help or hurt? Will you be proud of yourself? How will your parents and teachers react?

Tranquility: Choose what you do that will be good for you. Don’t let others decide what’s good for you.

Respect: Don’t react. Don’t do something you will regret, don’t do something to be cool that will hurt you. What do YOU want to do that is in line with your values and will show respect for yourself and others?

Self-Awareness: If you feel good about your decision or action, say “good job or congratulations, good for me, I am on the right track! I like myself.”

Case Study 1
You are at a friend’s house after school and her parents are not home. Your friend suggests that you try some of the alcohol in her parent’s liquor cabinet. She says they will not notice. You are not sure what to do. You know if your parents find out you will get in trouble, but you also don’t want to look stupid in front of your friend. You also have homework to do soon because you plan to graduate from high school and go to college. Your friend opens a bottle and hands it to you. What do you do?

Case Study 2
Your friend invites you to a party and your parents let you go because they think there will be other adults there. When you arrive you see there are no adults and there are older kids there. Kids are drinking and doing things you know your parents would not approve. You know you should call your parents, but are not sure how. Your friend’s big brother offers you a marijuana joint. What do you do?

Case Study 3
You are at a family BBQ and a distant older relative offers you a cigarette. You know smoking is not cool, gives you bad breath, slows you down in running and other sports and can be quickly addicting. No one has noticed what your distant relative is doing. You know your parents would disapprove, but they are not around. He extends the cigarette toward you. What do you do?
Chart to Brainstorm on how to use STRS

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<th>S</th>
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<th>S</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Discipline</td>
<td>Tranquility</td>
<td>Respect</td>
<td>Self-Awareness</td>
</tr>
<tr>
<td>How do you delay?</td>
<td>What are your choices?</td>
<td>What will you do?</td>
<td>How will you praise or reward yourself?</td>
</tr>
</tbody>
</table>
Please take a few minutes to reflect quietly on everything that you learned about your ancestors today. Reflect on the newly gained knowledge that made you feel proud. Next, synthesize your thoughts prior to writing your sixth stanza.

The sixth stanza in your poem is four lines long. The first line should start with the words “I am from.” If you wish, you can also start the third line of your stanza with the words “I am from.” Please be reminded that it is very important that you reflect your innermost feelings in your writing. Also, you do not have to rhyme the words at the end of the lines.

You will have a total of ten minutes to work on this assignment today.
Analyzing Media Messages

Directions: Look at magazines, television, or in other places (convenient store windows, posters at restaurants, etc.) for alcohol and tobacco advertisements targeting Latinos. Select one advertisement that catches your eye and answer the questions below. You can either write them down or prepare a short summary that you can share with the class. Knowing the answers to these questions is key to understanding media messages.

1. **Who is communicating and why?**

Every message is communicated for a reason—to entertain, inform or persuade. However, the basic motive of most media outlets is to profit through the sale of advertising space and sponsorships.

2. **Who owns, profits from and pays for media messages?**

Media messages are owned. They are designed to yield results, provide profits and pay for themselves. Both news and entertainment programming are intended to increase listenership or viewership to attract advertising dollars, and movies are intended to increase box-office receipts. Understanding the profit motive is key to analyzing media messages.

3. **How are media messages communicated?**

Every message is communicated through sound, video, text or photography. Messages are enhanced through camera angles, special effects, editing and music. Analyzing how these features are used in any given message is critical to understanding how it attempts to persuade, entertain or inform.

4. **Who receives media messages and what sense is made of them?**

Messages are filtered through the “interpretive screens” of our beliefs, values, attitudes and behaviors. Identifying the target audience for a given message and knowing the audience’s “filters” and the way it interprets media messages help make you media sharp!

5. **What are the intended or underlying purposes and whose point of view is behind the message?**

Behind every message is a purpose and point of view. The advertiser's purpose is more direct than the program producer's, although both may seek to entertain us. Understanding their purposes and knowing WHOSE point of view is being expressed and WHY is crucial to being media sharp.

6. **What is NOT being said and why?**

Because messages are limited in both time and purpose, all details are rarely provided. Identifying the issues, topics, and perspectives that are NOT included can often reveal much about the purposes of media messages. In fact, this may be the most significant question; it can uncover answers to the other questions.

7. **Is there consistency both within and across media?**

Does the political tone, local/national/international perspective, and depth of coverage change across media or messages? Because media messages tell only part of the story and different media have unique production features, it helps to evaluate multiple messages on the same issue. This allows you to identify multiple points of view, some of which may be missing in any single message or medium. This is typically referred to as the “multisource rule.”
References


Module 8

Health and Well-Being

Session Goal

Health and Well-Being: Develop knowledge and self-awareness of health and an awareness of health in the Mexica culture and its application today.

Learning Objectives

Length of Session 2 hours

1. Students will learn how health, both physical and mental, are important.
2. Students will learn how physical and mental health are an important component of the philosophy of Indigenous People in America.
3. Students will learn how to incorporate healthy choices into life (food, exercise, coping with stress).
4. Students will learn how healthy living contributes to school success.

Materials

Copal or any other natural incense, incense holder, lighter/matches, small charcoals (optional)
Sacred item or totem such as a macaw, hawk, eagle feather, etc.
Information Sheet, Diet and Health
Activity Worksheet, Stress Scale
Activity Worksheet, What do I think about Health
Activity Worksheet, Fast Food Calories
Information Sheet, Physical Activity Calorie Use Chart
Information Sheet, Indigenous Mexicans and Health
Information Sheet, Plants Domesticated by Indigenous People of Mexico
Activity Worksheet, I Am From Poem
Homework Activity Worksheet, Healthy Living
Packaged food with nutrition information
Foods from the list of plants to make a meal or snacks with the foods
Calculators
Healthy snack and/or prizes
Play dough, markers and paper or other training toys
Special Preparation

1. Facilitator should become familiar with the information sheets, activity worksheets and the homework activity worksheet before meeting with the students.

2. Facilitator should secure a room or outdoor area with adequate space to successfully satisfy the intent of the session.

3. Light the charcoals in the incense holder. Let them get hot before adding copal to the burner.

4. Arrange the seating in the classroom so that students sit in a circle. Make sure that the circle is not fully enclosed and that it has an opening in an easterly direction. This is a very important concept. It signifies that the circle is not complete, just like life, it is a process in the making not a product.

5. Prepare a PowerPoint of the module and be familiar with the status of health in the United States.


7. Review previous modules for background. Consult the “additional reading” section of the introduction and become familiar with the resources.

8. Make arrangements to have local Chicano calpulli elders speak to the students about the temazcal and share how it is used by their calpulli. Be prepared to ask the elders if it would be possible for the students to participate in a ceremony for the purposes of honoring their learning about the ancestor’s way of life.

9. Bring packaged foods so that students can practice reading and understanding the nutrition labels.

10. Bring foods from the list of plants domesticated by the Indigenous people of Mexico and have the students prepare a snack or meal with those foods. Suggestions: guacamole, pico de gallo, corn tortillas, zucchini and corn sautéed with tomatoes and onions, beans, fruits with chili powder, nopal (cactus) salad and Mexican hot chocolate.

11. As a special project have students plant a community garden. They can plant corn, tomatoes and other foods from the list. Alternatively, they can plant the corn in pots and they can take it home.

12. Provide healthy snacks for all students. Sharing food and eating as a group is a very important custom in the Mexican Indigenous culture.

13. Provide play dough, markers and paper, other training toys or some type of craft to students during the short lecture so they remain attentive.
Facilitator’s Instructions

Opening Activity

Círculo/Conocimiento

1. Start by reflecting on any assignments that were given at the end of the last module. Debrief the participants about the assignments and ask for questions about last week's topic. Remind participants what was discussed and ask how they used the information. Tell participants that this module will be focused on health and well-being.

2. To begin the session, sit in a circle so that everybody can see each other. Make sure that the circle is not fully enclosed and that it has an opening facing in an easterly direction. You may want to light some copal or any other natural incense to cleanse the room of all negativity and to invite the positive energies of our ancestors to accompany you throughout the session. Place copal in the center of the circle.

3. Once the cleansing has taken place, let the students know that they will be sharing their homework assignments with the class. Remind the students that the only person having permission to talk is the one holding the sacred item. All this is done while the teacher holds the sacred item in his/her hands. Once the teacher is finished, he/she passes the totem to the student sitting to his/her left. The students share what they learned from their homework assignment analyzing media messages. Once a student is finished, he/she passes the sacred item to the person sitting to the left.

4. This process continues until everybody has had an opportunity to share his/her assignment with the class.

5. Once the sacred item has been passed all the way around and everybody has had a chance to share, it could be passed around a second time in case students have more to discuss regarding their interview findings. It is ok if students have nothing to say the second time around. The totem should continue making its way around the circle until it makes its way back to the teacher. Close the círculo activity.

Diet, Stress and Health

6. Start by asking students what does diet have to do with health? Solicit answers and examples. Refer participants to the Information Sheet, Diet and Health. Provide a brief summary and overview of the contents. Provide students some general information about health guidelines regarding diet, portions, activity and stress coping techniques.

7. Ask participants what may be some reasons people eat when they are not really hungry. If they do not bring them up, discuss the following: stress, anger, sadness, happiness, boredom, nervousness, the food is there, sitting in front of the television, holidays, it's meal time, because it's free, not to waste it, someone bought or made it for you and many others.

8. Ask the participants to brainstorm ideas of things they can do if they eat when they are not really hungry. Ask a student to write down the brainstormed ideas on the board. Discuss the ideas with the group.
9. Refer students to the Activity Worksheet, Stress Scale and ask them to place a check mark by the items that apply to them in the last 12 months.

10. Have students brainstorm ways they can cope with stress in a healthy way. If they do not bring them up, discuss the following: positive self-talk, relaxation (deep-breathing, visualization, focus breathing, stretching), meditation, exercise, talking to someone and living a balanced life – make time for yourself (rest, relaxation, thinking, planning, exercise and healthy eating), your relationships, your social life, your spiritual needs and work and study.

11. Summarize by saying that it is important to recognize signs of stress and figure out ways to cope with them in order to be healthy.

12. If time allows, have students practice some of the stress-relieving techniques.

**What Do I think About Health Activity?**

13. Refer students to the Activity Worksheet, What do I think about Health? It is designed to help students think about the opinions, values and attitudes on health, specifically on food and exercise.

14. Explain to students how opinion polls use a small group of people to project and understand the values, attitudes, and opinions of a large group of people. Inform them that this is NOT a test of any kind, but to get them to focus on diet and exercise in their lives in order to better understand how indigenous people view health, especially diet and exercise, in a holistic way. Ask students to think about healthy living especially about the foods they eat and how they deal with stress; and to think about health and the connection between what you eat, how you deal with stress and your health. When they think about food in questions 2 and 3, explain they can be fruits, vegetables, prepared or processed food (chips, cookies and candy for example, fast food, and snacks). Be specific. Do not use the terms like fast foods or snacks. Name a specific food; if students need clarification, give examples such as, hamburger or chips.

15. Ask each student to write their name at the top of the activity sheet: (a) emphasize to them that there are no right or wrong answers and that this is NOT a test; (b) explain to them how to complete the worksheet; (c) ask if there are any questions and answer them; (d) ask them to complete the worksheet in 5 minutes (see worksheet one for complete instructions); and (e) explain scales for the questions.

16. Warn students when they have one minute left and ask them to stop after 5 minutes.

17. When all participants have finished, tell students to form groups of 4-5 with their complete worksheet and to discuss their opinions.

18. Engage students in a discussion about their attitudes on health, but not from a judgmental point of view. Ask if they feel that the class’ opinions are representative of their age group.
Participants are still in their small groups. Explain to participants that for this activity they will estimate the number of calories contained in the following meals from three popular fast food restaurants, McDonalds, Kentucky Fried Chicken (KFC) and Taco Bell. Explain that the average daily adult requirement for calories is approximately 2,000 per day. Ask them to work together to estimate the amount of calories for each fast food selection at McDonalds, KFC and Taco Bell. Allow approximately 10 minutes for them to prepare an estimate and then discuss their results and how the arrived at their estimates. Finally, inform them of the actual calories and fat amounts in these three meals.

### McDonalds

<table>
<thead>
<tr>
<th>Selection</th>
<th>Calories</th>
<th>Fat (grams)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Big Mac</td>
<td>540</td>
<td>29</td>
</tr>
<tr>
<td>Medium Fries</td>
<td>380</td>
<td>19</td>
</tr>
<tr>
<td>Medium Coke</td>
<td>210</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>1130</td>
<td>48</td>
</tr>
</tbody>
</table>

*McDonald's Nutrition Information, 2009.*

### KFC

<table>
<thead>
<tr>
<th>Selection</th>
<th>Calories</th>
<th>Fat (grams)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Original Recipe Chicken Breast</td>
<td>370</td>
<td>21</td>
</tr>
<tr>
<td>Original Recipe Chicken Thigh</td>
<td>260</td>
<td>19</td>
</tr>
<tr>
<td>Medium Pepsi</td>
<td>250</td>
<td>0</td>
</tr>
<tr>
<td>Biscuit</td>
<td>180</td>
<td>8</td>
</tr>
<tr>
<td>Mashed Potatoes and Gravy</td>
<td>130</td>
<td>4.5</td>
</tr>
<tr>
<td>Total</td>
<td>1190</td>
<td>52.5</td>
</tr>
</tbody>
</table>

*KFC Nutrition Information, 2009.*

### Taco Bell

<table>
<thead>
<tr>
<th>Selection</th>
<th>Calories</th>
<th>Fat (grams)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nachos Bell Grande</td>
<td>760</td>
<td>42</td>
</tr>
<tr>
<td>Beef burrito Supreme</td>
<td>410</td>
<td>15</td>
</tr>
<tr>
<td>Chicken Quesadilla</td>
<td>520</td>
<td>27</td>
</tr>
<tr>
<td>Total</td>
<td>1690</td>
<td>84</td>
</tr>
</tbody>
</table>

*Taco Bell Nutritional Information, 2009.*

Engage participants in a discussion on the importance of a healthy diet and the problems associated with an overreliance on fast foods. Discuss the fact that, for the most part, these calories and fat are much more than what a child or adult should be eating in one meal. Explain the lack of healthy nutrients in these foods.

Explain how long it will take to burn off those calories. For example, it will take someone who weighs 155 lbs one hour of general bicycling to burn about 350 calories or one hour of high impact aerobics to burn about 450 calories.
Activity

Notes

22. Refer students to the Information Sheet, Physical Activity Calorie. Use chart and ask participants to estimate the amount of time it will take them to burn off the calories of one of these meals. Provide an example and demonstrate how to look up their weight and divide the calories per hour into the total number of calories of the meal.

23. If possible, also bring packaged foods and teach students how to read the nutrition labels for the number of servings and the amount of calories and fat in the food. Provide calculators, if necessary.

Indigenous Mexicans and Health

24. Refer students to the Information Sheet, Indigenous Mexicans and Health. Explain that today they are going to be learning about indigenous health, especially the foods that Indians created. Show pictures of different types of indigenous foods.

25. Provide a brief overview of the contents of the information sheet.

26. Refer students to the information sheets and ask if they have any questions.

Activity

27. Bring tomatoes, avocados, jalapeños, cilantro and onions or other foods from the list and have the students make pico de gallo salsa, guacamole or other dishes. The facilitator can also bring baked corn tortilla chips or blue corn chips for dipping or other healthy prepared meals, such as zucchini/squash and corn sautéed with onions, beans. Stress how these foods are healthy and should also be prepared in a healthy way (little or no oil). Other suggestions include hot chocolate, fruit with chili powder and nopal (cactus) salad.

28. Conclude by eating the meal and have students share their favorite foods made from the list or how they will use these foods to cook at home.
Invite a local Chicano *calpulli* elder to speak to the students about the *temazcal* and share how it is used by their *calpulli*. Have them describe the physical structure of the *temazcal*, how it is built, maintained and its sacredness. Also, have them share how they honor it and how they use for ceremonial and healing purposes. Ask the elders if it would be possible for the students to participate in a ceremony for the purposes of honoring their learning about the ancestor’s way of life. If it becomes a reality for the students to participate in a *temazcal* ceremony, ask the elders to share with them what to expect, proper protocol, appropriate dress, etc.

Should the students be privileged to attend a *temazcal* ceremony, remind them that it is proper protocol to present the elders with gifts to be used in the ceremony such as copal, cedar, juniper, Native American tobacco, etc. Also, it is important that the students prepare a potluck dinner which they will need to take to the ceremony and share with the elders after the event. Let the students know that they should also be expected to take plenty of water and fruit for all participants, as one needs to remain hydrated during the ceremony.

To reciprocate, the students should extend an invitation to all *calpulli* members to attend their upcoming program graduation ceremony. Provide the *calpulli* members with invitations explaining graduation details such as time, place and date.

Please make sure that you follow all school protocol, policies and procedures for making this field trip possible, such as securing parental permission, transportation arrangements, notifying the appropriate personnel, etc.

Conclude by saying that health affects everything in our lives, such as being able to focus and concentrate at school, our attitude, self-esteem, and how we feel physically. Our ancestors knew that by being in balance with our bodies mentally and physically we would find harmony within ourselves and as result, become happier people.

Refer students to the Homework Activity Worksheet, Healthy Living. Have students select one of the choices as a homework assignment.

Refer the students to the Activity Worksheet, I Am From Poem. Give the students 10 minutes to write the seventh stanza of their poem.
Information Sheet

**Diet and Health**

This session is designed to introduce you to the critical importance of a healthy lifestyle to your future when you reach adulthood. The first activity is designed to help you think about and discuss your attitudes to healthy diet and exercise. This provides the foundation for activity two, which introduces information on the importance of balance in indigenous philosophy and its relation to mental and physical health.

We know how important it is to have a healthy diet and to exercise daily. According to the Center for Disease Control and Prevention (CDC), obesity in the United States has increased dramatically over the past 20 years (CDC, 2008). The CDC position is that obesity is not a benign condition; it increases the risks for: (1) hypertension (high blood pressure), (2) osteoarthritis (a degeneration of cartilage and its underlying bone within a joint), (3) dyslipidemia (for example, high total cholesterol or high levels of triglycerides), (4) Type 2 diabetes, (5) coronary heart disease, (6) stroke, (7) gallbladder disease, (8) sleep apnea and respiratory problems, (9) some cancers (endometrial, breast, and colon).

The CDC also contends that during childhood and adolescence, diet and exercise lifestyle behaviors are established (CDC, 2008). During the past 20 years obesity rates for children ages 6 to 11 has doubled, and among adolescents, obesity rates have tripled. The obesity epidemic affects Mexican American children and adolescents, especially male children between ages 6 and 11 who have the highest percentage of obesity (CDC, 2006).

<table>
<thead>
<tr>
<th>Group</th>
<th>Children (ages 6-11)</th>
<th>Adolescent (ages 12-19)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>African American (non-Hispanic)</td>
<td>26.5%</td>
<td>17.5%</td>
</tr>
<tr>
<td>Mexican American</td>
<td>19.4%</td>
<td>25.4%</td>
</tr>
<tr>
<td>White (non-Hispanic)</td>
<td>16.9%</td>
<td>18.9%</td>
</tr>
</tbody>
</table>

*Center for Disease Control and Prevention, 2006.*

The data is confirmation of the fact that only 40 percent of American children and adolescents have a diet that meets the minimum requirements. The data is not surprising, considering the amount of advertising for fast foods and snacks. A Big Mac (540), medium fries (380), and medium Coke (210) total over half the daily adult diet of 2000 calories. A Pizza Hut 12 inch meat lovers pizza has a total of 2960 calories, divided into 8 slices, each slice has 370 calories. A trip to Kentucky Fried Chicken to order two pieces of chicken, mashed potatoes and gravy, biscuit, and Coke, will total 1,190 calories.
Diet and Health

The CDC research has found that:

Eighty percent of high school students do not eat the required amount of fruits and vegetables (five or more times per day).

Only 39 percent of youth ages 2-17 meet the USDA’s dietary recommendation for fiber (Between 19 and 26 grams a day).

Eighty-five percent of adolescent females do not consume enough calcium (1,300 milligrams a day).

Additionally, from 1978 to 1998, average daily soft drink consumption almost doubled among adolescent females, and almost tripled among adolescent males.

A large number of high school students use unhealthy methods to lose or maintain weight (CDC 2006, 1-2).

There is also evidence that a child’s diet affects their performance in school; one result of this finding is the breakfast programs in school. The type of foods a child consumes is also important. Children’s diets should include fruits and vegetables as opposed to processed foods and soft drinks (Bellisle, 2004). David E. Barrett, of the Harvard Medical School Research also concludes that nutrition has lasting effect on the way the child deals with others and makes use of the environment (Greenberg, 1981).
Activity Worksheet

Stress Scale

Directions: Think about the last 12 months. Place a check mark by the items that apply to you. You will not be asked to reveal answers you do not want to discuss.

- Stress
- Death of a parent or close relative
- Puberty
- Parent or close family member in jail
- Parents' divorce
- New School
- Trouble with other kids at school
- Serious illness of a family member
- Parents' new marriage
- Family's financial problems
- Working while going to school
- New baby in the family
- Fighting and arguing with parents or other family members
- Not sleeping at least 8 hours a day
- Fighting with boyfriend or girlfriend
- Excellent grades and achievements
- Home or work responsibilities
- Personal illness
- Parents' job loss
- Change in living situation (visitors in the home, moving, remodeling, homelessness)
- Trying to lose weight
- Trouble with the law
- Homework
- Other

Personal Stress/Coping Techniques

Directions: List your top three stressors and list a coping technique you believe will help you reduce stress.

1.

2.

3.

Activity Worksheet

What Do I Think About Health?

**Question 1:** When you think about health, please choose the word that you associate with healthy lifestyle and list them below. Try and choose a word that you think is closely connected to having a health lifestyle.

(a) ___________________________

**Question 2:** Choose two foods that you think are not healthy.

(a) ___________________________

(b) ___________________________

**Question 3:** Choose two foods that you think are healthy.

(a) ___________________________

(b) ___________________________

Think about your diet and exercise and answer the following questions.

**Question 4:** This question deals with how healthy you think your diet is. Please check the answer that describes you.

- □ a. I think my diet is very unhealthy.
- □ b. I think my diet is unhealthy, but not very unhealthy.
- □ c. Overall, I think it's healthy, but I still need to improve a lot.
- □ d. I think I have a healthy diet

**Question 5 and 6:** Use the scale below and think about your diet. Answer questions B and C below and check the number that you think best describes your opinion.

<table>
<thead>
<tr>
<th>Scale: 1 Strongly Disagree</th>
<th>2 Disagree</th>
<th>3 Agree</th>
<th>4 Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Questions 5 and 6</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>5. What we eat (diet) is important to our health</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. I'd like to eat healthy foods but I don't have the time</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

**Question 7:** This question deals with how much you exercise (walking, playing sports or other physical activity). Please check the answer that describes you.

- □ a. I don't exercise at all.
- □ b. I exercise, but not very much.
- □ c. Overall, I do exercise, but I still need to do much more.
- □ d. I exercise every day.
What Do I Think About Health?

**Questions 9 and 10:** Use the scale below and think about your diet. Answer questions 9 and 10 below and check the number that you think best describes your opinion.

<table>
<thead>
<tr>
<th>Scale:</th>
<th>1 Strongly Disagree</th>
<th>2 Disagree</th>
<th>3 Agree</th>
<th>4 Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>Questions 9 and 10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>How much we exercise is important to our health?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I'd like to exercise, but I don't have the time.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Questions 11 and 12:** Check the number you think best describes you.

<table>
<thead>
<tr>
<th>Scale:</th>
<th>1 Strongly Disagree</th>
<th>2 Disagree</th>
<th>3 Agree</th>
<th>4 Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Questions 11 and 12</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>How much we try to relieve stress is important to our health.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I'd like to meditate, breathe deeply, and take time out or do other things that will help me relieve stress, but I don't have time.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
A calorie is the measurement of the amount of energy contained in food. The United States Department of Agriculture estimates that the average adult requires 2000 calories per day. Divide into groups and estimate the number of calories contained in the following fast foods.

### McDonalds

<table>
<thead>
<tr>
<th>Selection</th>
<th>Calories</th>
<th>Fat (grams)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Big Mac</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medium Fries</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medium Coke</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### KFC

<table>
<thead>
<tr>
<th>Selection</th>
<th>Calories</th>
<th>Fat (grams)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Original Recipe Chicken Breast</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Original Recipe Chicken thigth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medium Pepsi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Biscuit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mashed Potatoes and gravy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Taco Bell

<table>
<thead>
<tr>
<th>Selection</th>
<th>Calories</th>
<th>Fat (grams)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nachos Bell Grande</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beef Burrito Supreme</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chicken Quesadilla</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Physical Activity Calorie Use Chart

The chart below shows the approximate calories spent per hour by a 100-, 150- and 200-pound person doing a particular activity.

<table>
<thead>
<tr>
<th>Activity</th>
<th>100 lb</th>
<th>150 lb</th>
<th>200 lb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bicycling, 6 mph</td>
<td>160</td>
<td>240</td>
<td>312</td>
</tr>
<tr>
<td>Bicycling, 12 mph</td>
<td>270</td>
<td>410</td>
<td>534</td>
</tr>
<tr>
<td>Jogging, 7 mph</td>
<td>610</td>
<td>920</td>
<td>1,230</td>
</tr>
<tr>
<td>Jumping rope</td>
<td>500</td>
<td>750</td>
<td>1,000</td>
</tr>
<tr>
<td>Running 5.5 mph</td>
<td>440</td>
<td>660</td>
<td>962</td>
</tr>
<tr>
<td>Running, 10 mph</td>
<td>850</td>
<td>1,280</td>
<td>1,664</td>
</tr>
<tr>
<td>Swimming, 25 yds/min</td>
<td>185</td>
<td>275</td>
<td>358</td>
</tr>
<tr>
<td>Swimming, 50 yds/min</td>
<td>325</td>
<td>500</td>
<td>650</td>
</tr>
<tr>
<td>Tennis singles</td>
<td>265</td>
<td>400</td>
<td>535</td>
</tr>
<tr>
<td>Walking, 2 mph</td>
<td>160</td>
<td>240</td>
<td>312</td>
</tr>
<tr>
<td>Walking, 3 mph</td>
<td>210</td>
<td>320</td>
<td>416</td>
</tr>
<tr>
<td>Walking, 4.5 mph</td>
<td>295</td>
<td>440</td>
<td>572</td>
</tr>
</tbody>
</table>

*American Heart Association, 2009.*
As we have learned in previous sessions, at the heart of the Indigenous Mexican way of life is duality, balance and harmony. In the physical part of life, the food we eat and the amount of physical activities we do help bring us into balance with our environment. You may have heard the words “balanced diet” which means that you need to eat a variety of foods to balance your body. We live in what the indigenous people called the Tonal, which is the world we can see, touch and learn about. It is balanced by the Nagual, which is everything else, including the things that we do not understand. We live in the Tonal, and to live, our mind and body need food. In the Tonal, our mind and body need balance and the type of food we eat affects our balance. When you eat healthy food, you are in harmony, because your mind and body are one. In life, the ancient Mexican developed their mind and body so they could be in balance.

Health is an important issue for everyone and one way to be healthy is to eat healthy food. When you go the grocery, many of the foods sold are not healthy; they contain too much fat, preservatives and other chemicals that people should try to avoid. Where does food come from? One important source of food is what we call domesticated plants and animals. Domesticated means a plant or animal has been developed or bred by people so that it is no longer wild. Animals such as horses, cows, chickens and pigs are domesticated.

People all over the world have domesticated plants, especially in Mexico. The Mexican contribution to the food basket of the world is important. Some of the food that we associate with the American culture is made from plants domesticated by Mexicans. When you go the movies, do you eat popcorn? Do you like to eat chocolate?

How about pizza, corn chips, nachos and tortillas? Now, many of the foods we just talked about are not the healthiest, and were originally used by Indians in Mexico in a much more healthy way. Tomatoes are used in many ways; imagine pizza without the tomato sauce. You've seen Halloween pumpkins when you go trick or treating. Squash, tomatoes and pumpkins were domesticated by Native Americans.

Although it may sound hard to believe, corn was one of the most difficult plants to domesticate. Some scientists think that corn was the hardest to domesticate, because corn cannot exist in the wild. It requires the intervention of humans in order to grow (Beadle 1977). There are three main cereal or grain crops in the world—rice, wheat and corn. Science tells us that Indigenous Mexicans developed corn from a plant called teosinte; you can see it in Picture 3.

Science tells us that Indigenous Mexicans developed corn from a plant called teosinte, you can see it in Picture 3.

The ear of teosinte is very small and does not look like the corn we eat. The Indians worked with teosinte over a long time to create domesticated corn. They worked as scientists to develop an important food crop. Because there are many types of corn, we know that the Mexican people who developed it must have understood the fundamentals of plant breeding (Beadle, 1977). We can see from this that the people who developed corn understood the basics of science. And the scientific knowledge was not limited to corn.
Among these grains domesticated by humans, only corn requires the active intervention by woman and man. The part of corn that you eat are the seeds, and you might have seen how corn is wrapped in leaves that are called husks, so the seeds can not get out of the husk to grow unless someone removes the husk (Kempton, 1938). We also know that corn has been grown in Mexico for more than 7,000 years and we also know to Mexican Indians, corn is sacred to the Mexica Indians.

Among all of the plants domesticated by the indigenous people of Mexico, corn remains the most important. It is the third most important crop in the world with an annual production of more than 200 hundred million metric tons. Corn is also used as a sweetener, and now it is mixed with gasoline and used to power cars. The meat industry relies on corn to feed cattle and pigs.

If you look at handout number 2, you'll see that Mexican Indians domesticated and used many plants. Corn is probably the most important plant domesticated by the Mexicans. It helped to provide the nutritional requirements that allowed for an ever-increasing population.

The role that agriculture, especially corn, played in the development of Indigenous Mexican astronomy and the development of the calendar is not clearly understood. We do know that Indigenous Mexicans shared corn because when the Europeans arrived it was found throughout North and South America and in the islands in the Caribbean Sea. The diffusion of corn and the necessary botanical knowledge required to develop successful local varieties indicates the presence of regional and interregional communication. We can also see that a city was constructed near St. Louis, Missouri that looked like a Mexican City; it had many of the structures that are found in all of the large urban centers of central Mexico. Perhaps, too, corn was one of the reasons the calendar was developed.

The importance of corn to the ancestors may be argued among modern science, but the Mexicans had a clear understanding of its importance in their lives. Many of the records of ceremonies have some allusion to corn. The morning ceremony concludes with the Tlamtime saying, “My eyes are corn, my ears are corn, my heart is corn, I am corn.”

The socioeconomic system allowed cultivation on a gigantic scale. For example, Ruiz (1997) estimates that on the eve of the conquest of Mexico, the annual production of cotton was 116,000,000 pounds. The population in Central Mexico certainly must have required a large-scale agricultural economy to sustain it.
According to Avila (2002), current day Mexico utilize different levels of medicine. On one level, a healer makes sure that the patient takes responsibility for their own health, such as eating healthy, staying properly hydrated, resting as needed and learning to breathe properly. On a second level, a healer may do body work or massage on the patient. According to the Mexico, the body is vital as it opens the door to the spirit and soul. On a third level, medicine is administered in the form of herbs. Lastly, medicine also takes the form of special tools such as feathers, crystals, flowers or plants which are used to remove unwanted energies from a patient's body by gently sweeping the body with the aforementioned tools.

The temazcal is similar to a sweat lodge; however, it was often used for healing purposes. For hundreds of years before the arrival of the Spaniards, it was used to improve health and to cure numerous physical and spiritual ills. The temazcal is still used in contemporary Mexico and can also be found in calpullis throughout the United States. Calpulli members often use the temazcal for healing and ceremonial purposes.

### Plants Domesticated by Indigenous People of Mexico

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahuehuete, Cypress</td>
<td>Cuajilote (fruit)</td>
<td>Matasano</td>
</tr>
<tr>
<td>Amaranth</td>
<td>Dahila</td>
<td>Nance fruit Pumpkin</td>
</tr>
<tr>
<td>Anaona</td>
<td>Elderberry</td>
<td>Quelite</td>
</tr>
<tr>
<td>Apazote grain</td>
<td>Guava</td>
<td>Ramon</td>
</tr>
<tr>
<td>Arrowroot</td>
<td>Guayabilla, guava</td>
<td>Sansilla</td>
</tr>
<tr>
<td>Avocado</td>
<td>Henequen</td>
<td>Sapodilla</td>
</tr>
<tr>
<td>Black sapote</td>
<td>Hog plum</td>
<td>Sapodilla fruit, chicle</td>
</tr>
<tr>
<td>Bottle gourd</td>
<td>Husk tomato</td>
<td>sapote fruit</td>
</tr>
<tr>
<td>Cacao, chocolate</td>
<td>Ilama</td>
<td>Scarlet runner bean</td>
</tr>
<tr>
<td>Calabash, tree gourd</td>
<td>Indigo añil dye</td>
<td>Sisal</td>
</tr>
<tr>
<td>Capulin, cherry</td>
<td>Jack bean</td>
<td>Soursop (guanabana)</td>
</tr>
<tr>
<td>Cashew squash</td>
<td>Jicama (vegetable)</td>
<td>Squash</td>
</tr>
<tr>
<td>Chayote (fruit roots)</td>
<td>Jimson or loco weed</td>
<td>Sweetb</td>
</tr>
<tr>
<td>Chayote</td>
<td>Jocote (fruit)</td>
<td>Tejocote</td>
</tr>
<tr>
<td>Chayos herb</td>
<td>Lima bean</td>
<td>Tepary bean</td>
</tr>
<tr>
<td>Cherimova</td>
<td>Maguey</td>
<td>Tepejilote palm</td>
</tr>
<tr>
<td>Chia grande seeds</td>
<td>Mamey fruit</td>
<td>Tequil maguey</td>
</tr>
<tr>
<td>Chia seeds</td>
<td>Manioc</td>
<td>Tiger flower</td>
</tr>
<tr>
<td>Chile pepper</td>
<td>Marygold medicine</td>
<td>Tobacco</td>
</tr>
<tr>
<td>Chile pepper</td>
<td>Pacays</td>
<td>Tomato</td>
</tr>
<tr>
<td>Chipilin (herb)</td>
<td>Panic grass cereal</td>
<td>Tuberosa</td>
</tr>
<tr>
<td>Chupandilla</td>
<td>Papaya</td>
<td>Vanilla</td>
</tr>
<tr>
<td>Cochineal cactus</td>
<td>Peyote</td>
<td>Walnut squash</td>
</tr>
<tr>
<td>Common bean</td>
<td>Piñóncillo (medicine)</td>
<td>White sapote</td>
</tr>
<tr>
<td>Copal (resin)</td>
<td>Pitaya (fruit)</td>
<td>Yellow sapote (fruit)</td>
</tr>
<tr>
<td>Corn</td>
<td>Prickly pear</td>
<td>Yucca (vegetable)</td>
</tr>
<tr>
<td>Cosahuico</td>
<td>Marigold</td>
<td></td>
</tr>
<tr>
<td>Cotton</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coyol</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
I Am From Poem

Please take a few minutes to reflect quietly on everything that you learned about your ancestors today. Reflect on the newly gained knowledge that made you feel proud. Next, synthesize your thoughts prior to writing your seventh stanza.

The seventh stanza in your poem is four lines long. The first line should start with the words “I am from.” If you wish, you can also start the third line of your stanza with the words “I am from.” Please be reminded that it is very important that you reflect your innermost feelings in your writing. Also, you do not have to rhyme the words at the end of the lines.

You will have a total of ten minutes to work on this assignment today.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Homework Activity Worksheet

Healthy Living

1. Ask your parents to help you count the calories that your family eats per person each day.

2. Go online and find out what the number of calories is in your favorite fast food. Not all restaurants have this information online, so you may need to look for a few.

3. Using the foods on the information sheet for this activity, plan a meal for your family that uses only foods on the list. Ask your parents to prepare a meal in which only indigenous Mexican products are used (do not use beef, pork or chicken, but you can use turkey). Explain what you prepared.

4. Search the Internet for information on temazcal or “sweat lodge” and describe what it is and how it can be helpful in remaining healthy and in balance.

5. If you are able to attend a temazcal, reflect on the experience by writing about it. Address the values that are brought to the forefront during a temazcal. What do respect, responsibility, harmony and balance have to do with temazcal? Tell about your experience during the temazcal. What did you do? What were you thinking? What did you learn?
References


Module 9

Importance of Education and School

Session Goal

*Importance of Education and School: To help students develop awareness of the importance of education and school in the Mexica culture and its application to today.*

Learning Objectives

*Length of Session* 2 hours

1. Students will learn how education and school were an important component of the philosophy of Indigenous People in America.
2. Students will learn how education can be used as tools for personal enrichment.
3. Students will develop skills for success in school.
4. Students will increase their aspirations to complete school.

Materials

*Copal or any other natural incense, incense holder, lighter/matches, small charcoals (optional)*
*Sacred item or totem such as a macaw, hawk, eagle feather, etc.*
*Activity Worksheet, Income and Education Level*
*Activity Worksheet, What do I think about Education, Learning and School*
*Information Sheet, Indigenous Mexicans and Education, Learning and School*
*Information Sheet, Mexica Number System*
*Activity Worksheet, I Am From Poem*
*Homework Activity Worksheet, Skipping School Interviews*
*Homework Activity Worksheet, University Field Trip Activity*
*Healthy snack and/or prizes*
*Play dough, markers and paper or other training toys*
Special Preparation

1. Facilitator should become familiar with the information sheets, activity worksheets and the homework activity worksheet before meeting with the students.

2. Facilitator should secure a room or outdoor area with adequate space to successfully satisfy the intent of the session.

3. Light the charcoals in the incense holder. Let them get hot before adding copal to the burner.

4. Arrange the seating in the classroom so that students sit in a circle. Make sure that the circle is not fully enclosed and that it has an opening in an easterly direction. This is a very important concept. It signifies that the circle is not complete, just like life is a process in the making not a product.

5. Prepare a PowerPoint presentation on education and be familiar with information on the status of education in the United States.

6. Review previous sessions for background information. Consult the “additional readings” section of the Introduction and become familiar with the resources.

7. Arrange for a student field trip to visit the University of Nevada, Reno (UNR), University of Nevada, Las Vegas (UNLV), Nevada State College (NSC), College of Southern Nevada (CSN) or another nearby university or college. Please make sure that you follow all school protocol, policies and procedures for making this field trip possible, such as securing parental permission, transportation arrangements, notifying the appropriate personnel, etc. You may want to contact student organizations such as MEChA or SOL at UNLV and campus students services such as Admissions and Recruitment for assistance in planning the visit. Contact MEChA students at the following address for assistance.

   MEChA University of Nevada at Las Vegas
   4505 S. Maryland Pkwy, Las Vegas, NV 89154
   E-Mail: chicano@cs.unlv.edu

8. Provide healthy snacks for all students. Sharing food and eating as a group is a very important custom in the Mexican Indigenous culture. Prizes can be used as incentives for participation and/or living by the values.

9. Provide play dough, markers and paper, other training toys or some type of craft to students during the short lecture so they remain attentive.
Facilitator’s Instructions

Opening Activity

Círculo/Conocimiento

1. Start by reflecting on any assignments that were given at the end of the last module. Debrief the participants about the assignments and ask for questions about last week’s topic. Remind participants what was discussed and ask how they used the information. Tell participants that this module will focus on the importance of education and school.

2. To begin the session, sit in a circle so that everybody can see each other. Make sure that the circle is not fully enclosed and that it has an opening facing in an easterly direction. You may want to light some copal or any other natural incense to cleanse the room of all negativity and to invite the positive energies of our ancestors to accompany you throughout the session. Place copal in the center of the circle.

3. Once the cleansing has taken place, let the students know that they will be sharing their homework assignments with the class. Remind the students that the only person having permission to talk is the one holding the sacred item. All this is done while the teacher holds the sacred item in his/her hands. Once the teacher is finished, he/she passes the totem to the student sitting to his/her left. The students share what they learned from their homework assignment regarding healthy living. Once the student is finished, he/she passes the sacred item to the person sitting on their left.

4. This process continues until everybody has had an opportunity to share his/her assignment with the class.

5. Once the sacred item has been passed all the way around and everybody has had a chance to share, it could be passed around a second time in case students have more to discuss regarding their interview findings. It is okay if students have nothing to say the second time around. The totem should continue making its way around the circle until it makes its way back to the teacher. Close the círculo activity.

Importance of Education

6. Explain to the participants that this session is designed to introduce them to the critical importance of education. Most nations in the world have laws requiring children to attend school; this is known as compulsory education. Most nations do that at the national level, but in the United States, the states are responsible for operating the education system. States set standards for curriculum and teachers. In Nevada, the Nevada Constitution states that the state has the responsibility to operate an education system.
Importance of Education continued

7. Ask participants to share the reasons why they think education is important. Discuss that there is a difference between education in English and *Educación* in Spanish. In Spanish, *Educación* is a broader term than its English translation, “education.” Among Latino families, *educación* refers to the family’s role of instilling in children a sense of moral, social and personal responsibility, and serves as a foundation for all other learning. *Educación* includes formal academic training, but additionally, refers to being a caring, responsible, well-mannered and respectful human being. Thus, *educación* is both a means and an end. The end state of being *bien educado/a* is accomplished through a process characterized by respectful relationships (Valenzuela, 1999). These lessons are taught by the kinship-immediate family as well as by aunts, uncles, grandparents-living or passed on (Yosso, 2006).

8. Explain that Latina/o parents use multiple teaching strategies such as taking their children to work in the evenings or on weekends and encouraging them to work hard in school by storytelling, giving advice (*dichos* and *consejos*) passing on the family values and communicating what is important. Most significantly, both types of education from school and parents are valuable, important and necessary.

9. Ask participants to share the advice and stories they hear from their parents and family members about education, school or life that teach them what kind of person they ought to be.

Income and Education Level Activity

10. It is also good for students to understand the relationship between education and the amount of money that can be earned depending on the level of education. The government keeps track of how much people earn depending on their level of education. Explain that having money does not mean you are educated or better; however, being well educated provides more opportunities to earn a living. It is ideal to be able to earn money while living by your values and doing what brings you joy and happiness in life.

11. Refer students to the Activity Worksheet, Income and Education Level. Ask students to draw a line between the education level and the annual salary.

12. When students are finished, provide the correct answers. Explain that this data has been consistent for a long time. The correlation between educational attainment and income is very strong and Table 1 clearly demonstrates this.

13. Spend time and explain exactly what each degree and education level means. Provide examples of each and provide information on the length of school for each degree, the requirements and the commitment that it involves.
Table 1. Income and Education level

<table>
<thead>
<tr>
<th>Education or Degree</th>
<th>Annual Income</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professional Degree (Lawyer, Medical Doctor)</td>
<td>$95,700</td>
</tr>
<tr>
<td>Doctorate</td>
<td>$79,400</td>
</tr>
<tr>
<td>Master's</td>
<td>$59,500</td>
</tr>
<tr>
<td>Bachelor's</td>
<td>$49,900</td>
</tr>
<tr>
<td>Associate Degree</td>
<td>$37,600</td>
</tr>
<tr>
<td>Some College-NoDegree</td>
<td>$35,700</td>
</tr>
<tr>
<td>High School Graduate</td>
<td>$30,800</td>
</tr>
<tr>
<td>Not a High School Graduate</td>
<td>$21,600</td>
</tr>
</tbody>
</table>

*Baum & Payea (2006)*

Explain that a person with a college degree (bachelor's degree) earns almost $20,000 more than a person with a high school diploma. Education does not make you a better person or wise, its function is to prepare you to find a place in society. By the time you retire, the age for retirement will be 70 years old. The best way that you can have a good income and participate in society is to do well in school and go to college.

Education also helps to prepare people to participate in the political process as a well-informed citizen. As you grow older and have a family, you will need to participate in these processes in order to improve your children's education and to improve or maintain the neighborhood and community in which you live. Provide examples of local positive changes made by informed and concerned citizens being involved in the political process. For example, in a community parents petitioned city council members to reject a new liquor license request and instead build an affordable child care center.

Another great example is the *Méndez v. Westminster School District Lawsuit*. In the early 1900s, Mexican Americans, or Chicanos, in California and the Southwest were excluded from "Whites Only" theaters, parks, swimming pools, restaurants, and even schools. Immigrants from Mexico waged many battles against such discriminatory treatment, often risking their jobs in fields and factories and enduring threats of deportation. In 1945, families in California challenged the practice of school segregation in the U.S. Court in Los Angeles. The Mexican families won a significant victory in their struggle to secure the best education for thousands of Chicano children. The court ruled in their favor and found segregated schools to be an unconstitutional denial of equal protection. This laid the foundation for the famous Supreme Court case *Brown v. Board of Education*.

Remind participants of the exercise they did in module three. Remind them to be aware of what brings them happiness and joy. Education can also help them discover their strengths so they can better align with their core.
Importance of Education Activity

18. Refer students to the Activity Worksheet, What do I think about Education, Learning and School; ask students to complete the activity worksheet. Inform them that this is NOT a test, but is intended to get them to focus on their opinions on education, learning and school in their lives in order to better understand how indigenous people viewed education. Remind students that there are no right or wrong answers and that their primary attitude must be one of respect for other people’s opinions.

19. Ask students to think about education and school, their study habits, and the connection between school and their future. Describe what you mean by education, learning and school. Help students understand how these concepts are connected and how they are independent. Before students begin to complete the activity, ask if they understand and agree with the ground rules for this task.

20. When all are finished, have students break into groups of 4-5, and ask them to discuss their opinions. Select a facilitator, a timekeeper, a recorder and spokesperson to share a brief summary of the group’s discussion.

Pre-Hispanic Education

21. Refer participants to the Information Sheet, Indigenous Mexicans and Education, Learning and School. Explain that they will be learning about how indigenous Mexicans developed an education system, especially the Calmecac and Telpochcalli.

22. Provide a brief overview of the contents of the information sheet.

23. Refer students to the Information Sheet, Mexica Number System and provide an explanation of the numbers.

24. Have participants write their age using the Mexica number system.

Activity

25. Arrange for a student field trip to the University of Nevada, Reno (UNR), University of Nevada Las Vegas (UNLV), Nevada State College (NSC), College of Southern Nevada (CSN) or another nearby university. The purpose of the field trip is for the students to get acquainted with the university and to learn about the major areas of study, the admissions process, financial aid, grants, scholarships, etc. Some of these major areas of study could have direct connections to their dreams or their core. This field trip should also afford the students the opportunity to meet with a group of young Chicana and Chicano role models and student leaders, such as MEChA students for their support, knowledge and words of encouragement. The MEChA students could also be asked to share their personal stories, program mission, beliefs in practicing their rich traditions and their commitment to honoring the work of their indigenous ancestors.
Activity

To reciprocate, the students should extend an invitation to all MEChA students to attend their upcoming program graduation ceremony. Provide the MEChA students with invitations explaining graduation details such as time, place and date.

UNLV MEChA contact information is as follows:
MEChA University of Nevada at Las Vegas
4505 S. Maryland Pkwy, Las Vegas, NV 89154
E-Mail: chicano@cs.unlv.edu

Please make sure that you follow all school protocol, policies and procedures for making this field trip possible, such as securing parental permission, transportation arrangements, notifying the appropriate personnel, etc.

Conclusion

Conclude by saying that education has always been an important part of our culture. Perhaps many of their parents came here in order to give them an opportunity to get a good education, and they must not waste all the sacrifices their family has made. A good education will help them provide for their families and have more control of their life.

Homework Assignment

Refer students to the Homework Activity Worksheet, Skipping School Interviews.

Explain the directions and ask for clarification questions.

I am From Poem

Refer students to the Activity Worksheet, I Am From Poem. Give the students 10 minutes to write the eighth stanza of their poem.

Evaluation

Pass out the session evaluations and ask the students to provide feedback.
### Income and Education Level

Directions: Match the income to the education or degree by drawing a line from the Education level to the annual salary you believe go together.

<table>
<thead>
<tr>
<th>EDUCATION LEVEL/DEGREE</th>
<th>ANNUAL SALARY</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Associate Degree (2 years of college)</td>
<td>$37,000</td>
</tr>
<tr>
<td>2. Doctorate/PhD</td>
<td>$49,900</td>
</tr>
<tr>
<td>3. Master's (approximately 6 years at a university)</td>
<td>$95,700</td>
</tr>
<tr>
<td>4. Not a High School Graduate</td>
<td>$59,500</td>
</tr>
<tr>
<td>5. Professional Degree (medical doctor, lawyer)</td>
<td>$21,600</td>
</tr>
<tr>
<td>6. Some College – no degree</td>
<td>$30,800</td>
</tr>
<tr>
<td>7. High School Graduate</td>
<td>$79,400</td>
</tr>
<tr>
<td>8. Bachelors (4 years of university)</td>
<td>$35,700</td>
</tr>
</tbody>
</table>
Activity Worksheet

What do I think about Education, Learning and School?

Directions: Please think about education, learning and school and answer each question that best describes your opinion.

**Question 1:** When you think about education, learning, and school, please choose a word that you associate with these. Try and choose a word that you think is closely connected to being successful in school.

(a) ____________________________________________

Think about school and answer the following questions.

**Question 2:** This question deals with how you are doing in school. Please check the answer that describes you.

- [ ] a. I am not good in school.
- [ ] b. I think I am doing OK, and I am satisfied with how I am doing in school.
- [ ] c. I think I am doing OK, but I want to do better.
- [ ] d. I am doing very well in school.

**Questions 3 and 4:** Use the scale below to answer questions 3 and 4. Think about school and check the answer (number) that you think best describes your opinion. Please check the number that best agrees with how you feel.

<table>
<thead>
<tr>
<th>Scale:</th>
<th>1 This is very wrong</th>
<th>2 This is wrong</th>
<th>3 This is right</th>
<th>4 This is very right</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>I like school.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>I'd like to do better, but I don't know how to do it.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Question 5:** This question deals with homework assignments. Please check the answer that describes you (please check only one).

- [ ] a. I don't do homework.
- [ ] b. I do homework, but I am always late or hand it in incomplete (2 times a week or more).
- [ ] c. I always do my homework and rarely turn it in late or incomplete assignments.
- [ ] d. I always do my homework and never turn it in late or incomplete assignments.
What do I think about Education, Learning and School? continued

**Question 6:** This question deals with how much time you spend on homework assignments. Please check the answer that describes you.

- □ a. I don't do homework at all.
- □ b. Less than 30 minutes per day.
- □ c. About 30 to 60 minutes per day.
- □ d. More than 60 minutes per day.

**Question 7:** Do your parents help you with your homework?

<table>
<thead>
<tr>
<th>Scale: 1 Never</th>
<th>2 Sometimes not very often</th>
<th>3 Most of the time</th>
<th>4 All the time</th>
</tr>
</thead>
<tbody>
<tr>
<td>My parent/s help me with my homework</td>
<td>7</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
</tbody>
</table>

**Questions 8 and 9:** Use the scale below to answer questions 8 and 9. Think about school and check the number that you think best describes your opinion.

<table>
<thead>
<tr>
<th>Scale: 1 Not important at all</th>
<th>2 Not important</th>
<th>3 Important</th>
<th>4 Very important</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is it important that you do well in school?</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>How important is it to your parent/s that you do well in school?</td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
</tbody>
</table>
Education is considered a basic human right, and nearly all the countries in the world have free and compulsory primary education. The Universal Declaration of Human Rights in 1948, recognized education as a basic human right. Compulsory means parents do not have a choice in sending their children to school. This is true all around the world. Although free and compulsory education began about 200 years ago. In Mexico it seems that the Indians were practicing this before the Spanish invasion. In his preface to the, The Broken Spears, Leon-Portilla simply states, “For over a hundred years before the conquest, [1519-1521] education in Tenochtitlan was compulsory for all children” (xxvi). Two types of schools existed within Mexica culture, the Calmecac, which were spiritual schools and the Telpochtcalli (house of youth), which may be considered as a type of general school (Leon-Portilla, 1963) and (Viallant, 1970). All children needed to attend one of these types of schools. When a child was born, their parents enrolled them in the local school. Education, learning and school were at the heart of the indigenous culture. This is why children had to attend school. The Mexica recognized that learning was the foundation of their society. The following Mexica poem talks about the importance of teachers and learning.

The wise man: a light, a torch, a stout torch that does not smoke.
A perforated mirror, a mirror pierced on both sides.
His are the black and red ink, his are the illustrated manuscripts, he studies the illustrated manuscripts.
He himself is writing and wisdom.
He is the path, the true way for others.
He directs people and things; he is a guide in human affairs.
The wise man is careful (like a physician) and preserves tradition.
His is the handed-down wisdom; he teaches it; he follows the path of truth.
Teacher of the truth, he never ceases to admonish.
He makes wise the countenances of others; to them he gives a face (a personality); he leads them to develop it.
He opens their ears; he enlightens them.
He is the teacher of guides; he shows them their path.
One depends upon him.
He puts a mirror before others; he makes them prudent, cautious; he causes a face (a personality) to appear in them.
He attends to things; he regulates their path, he arranges and commands.
He applies his light to the world.
He knows what is above us (and) in the region of the dead.
He is a serious man.
Everyone is comforted by him, corrected, taught.
Thanks to him people humanize their will and receive a strict education.
He comforts the heart, he comforts the people, he helps, gives remedies, heals everyone. -León-Portilla (1963, p. 10)
Indigenous Mexicans and Education, Learning and School

Initial education for the children was provided at home by the parents, which was supervised by the leaders of the calpulli. It consisted of providing children with good advice and showing them how to do domestic tasks. Their parents taught them basic life skills and raised them to learn fundamental responsibilities. Part of this education also involved the learning of a collection of sayings, called huēhuetlātlōlli (“sayings of the old”). These sayings or words of wisdom embodied a compilation of ideals predating the Mexica.

When the children got older they were either enrolled in the calmecac or the telpochcalli schools. The calmecac was primarily for noble children and the telpochcalli was a school attended by the great majority. Most of the children attending the calmecac were the sons of nobles or priests. There is evidence that children of humble origin were also admitted if they showed exceptional aptitude. These two types of education existed for many years prior to the Mexica.

The calmecac was a school that focused on intellectual teachings. In this school, the children learned to read and interpret the codices and calendars. The children were also taught astronomy, geometry, songs, poetry, literacy, history, statesmanship, theology, and rituals. They memorized sacred hymns and were taught to govern, live prudently and to understand the history and ways of their elders via very strict teachings. So much emphasis was placed on accurate memorization that after the conquest it was possible to record many poems and traditions that otherwise would have been lost forever. The calmecac was focused on turning out leaders, priests, scholars/teachers, healers, codex painters, etc. Learning in the calmecac was essential for advancement within the government (Leon-Portilla, 2003).

In the telpochcalli, students were taught the fundamentals of religion and ethics, and were also trained in the area of the arts of war and the civic duties of everyday good citizenship. The telpochcalli or house of the young, focused on teaching children history, religion, and basic occupational skills. The children were provided with a trade or craft practiced in their specific calpulli such as agriculture, handicrafts, etc. Some of the telpochcalli students were chosen for the army, but most of them returned to their homes. The children worked hard on their family’s land and in the home. In comparison with the calmecac, the telpochcalli offered a more basic and practical education (Leon-Portilla, 2003).

Mexica teachers or tlamatinime, carried out a strict and disciplined regime in their teachings. For example, children would take cold baths in the morning, work and study hard during the day and late into the evening. When deemed appropriate; physical punishment was exercised when children needed to be corrected. Endurance tests for children were also common. The purpose of the strict education employed by the tlamatinime was to educate children to become wise and intelligent, coupled with an unwavering heart, solid like a stone.
Knowledge Predating the Mexica

The Mexica had inherited a large amount of knowledge from the civilizations that had preceded them. One of the important pieces of information was the calendar, which was used by people throughout Central Mexico and south into Guatemala. The Mexica did not develop the calendar, it was handed down from previous civilizations, and it was developed at least a thousand years before they came to the Valley of Mexico. Today, we don't think much about the calendar except to plan our lives and understand history. The movement of the earth around the sun and its rotation creates night and day, which still controls our lives. The calendar was formed on the basis of a huge amount of scientific knowledge. In the Mexican calendar, each day with its unique name and number cannot repeat for 18,980 days (Aveni 1980; Morley 1970).

We have evidence that an education system was operating by the vast amount of scientific knowledge the indigenous people acquired. At the time the Spanish invaded Mexico, they found a well-developed and sophisticated civilization throughout Mexico, but especially in the Valley of Mexico (Aveni, 1980).

The first civilization in Mexico, is known as the Olmecs, although we don’t know what they called themselves. They lived in an area southeast of Mexico City by the Gulf of Mexico. We think that they are the people who invented the calendar; they are the first to have carved date names on stones that are called stele. They probably also began the development of the Mexican number system. They lived in the lowlands by the sea and grew corn, beans, squash and the other crops domesticated in Mexico.

The Mexican number system developed by the Indian people evolved over time. The Maya created a number system that used zero and consisted of only three symbols. Using these three symbols, you can create the large numbers. The numbers system is called a base 20 system, because it is based on 20, not the base 10 system you have learned in school (Morley, 1970).

The numbers that are used today originated in India, although the Europeans learned about them from the Arab people and called it the Arabic numbers. The Romans and the Greeks did not have zero and their numerical systems are very complicated. As numbers get larger, new symbols are needed. In the base 10 system, each place is times 10, so the 100 place is 10 times 10, and the 1000 place is 100 times 10. If you look at the handout for this section, you can see all of the numbers up to 19; remember this is a base 20 system. You will also find the numbers from 1 to 20 and for 40, 60, 80, and 100 on the handout. Although this system looks difficult, once you understand its basic principals, its easier to work with.

“When the Spaniards first entered Central Mexico, they were not fully prepared for what they were to see. Here were no simple tribesmen such they had encountered in the islands of the West Indies, but sophisticated civilizations with developed and flourishing urban traditions. Repeatedly the Conquistadors marveled at the cities they found, comparing them favorably with those of their Spanish homeland and the other great centers of sixteenth century Europe”

-Ross Hassig (1985, p. 3)
In the base 20 system, each place is 20, so for the second place we have 20 times 20 or 400. Then third place is 20 times 400 or 8,000. The next place is 8,000 times 20, or 160,000. Each successive place is times 20.

The Mexica people lived in a large Valley (basin) in Central Mexico, in the place where Mexico City is. There were five lakes. Texcoco, Zampango, and Xaltocan were salt lakes, and Xochimilco and Chalco were fresh water lakes. Lake Chalco, for example, had an area of 110 square kilometers (Sanders, Parsons & Santley, 1979). The lakes had a combined surface area of approximately 1,000 square kilometers, and the depth varied between 1 and 4 meters. This was a city built on an island, which the Mexica enlarged. On the map, you can see the straight lines that are roads and dikes. There were four roads leading to Tenochtitlan. You can also see the dike, which they built to separate the salt lakes of Texcoco, Zampango and Xaltocan from the fresh water lakes of Xochimilco and Chalco. A dike or levee is a barrier or wall designed to hold back lake or river water. The building of this dike was a very important engineering achievement, especially when you consider they had no machinery to move the stones and fill the dike. More important is the knowledge necessary to plan and build the dike.
Knowledge Predating the Mexica

The problem of maintaining a large city on the lake required an educational system that could produce the group of highly skilled engineers and architects needed to build and maintain the city. And there were other large cities in the valley, but when the Spanish defeated the Mexica, they began to fill in the lake; all that remains of the lake today are small sections near the city of Texcoco. There are no photographs of the city, but the great Mexican artist Diego Rivera painted the picture you see here, which gives his impression of the city.

You have learned about the Mexica calendar and know that a large amount of knowledge was contained in it. This was one of the important duties of the Calmecac to train young people in the movements of the stars and their relation to the other sciences. In his book, Skywatchers of Ancient Mexico, Aveni observes, “The ancient American [Mexican] calendric documents reveal that mathematics and astronomy were among their intellectual hallmarks, in fact, they were fanatically devoted to these disciplines” (5). There are several areas in which the amount of knowledge the Indigenous Mexicans possessed, leads us to conclude that knowledge and learning were very important to them.

In the field of botany, Indigenous Mexicans domesticated a large number and variety of crops. Their knowledge of agronomy was extensive. They developed a system of classifying soil and land utilization (Hassig, 1985). In order to grow the food to support the large population in the Valley of Mexico, they developed a large system to irrigate their crops. In addition to the large-scale cities, there was an extensive system of canals, dikes and dams; the nine largest of these required the equivalent of 25 million days to build.
Knowledge Predating the Mexica

The Indigenous people in Mexico domesticated corn; they developed it from a small grass-like plant called *teosintle*. By the time the Spanish arrived, corn had spread through North and South America. The native people shared their crops; and in Mexico, their diet was primarily fruits and vegetables, although they did hunt and fish to supplement their diet (Beadle, 1977).

The achievements of the Indigenous Mexican people have been recognized. Kempton stated “Although modern plant breeders have greatly increased yields of Maize through the development of new varieties and hybrid lines well adapted to various maize-growing regions and resistant to diseases and insect pest, this development of maize by the American Indian [Mexican Indian] remains to this day man’s most remarkable plant-breeding achievement” (Kempton, 1938). As a result of their mastery of agriculture and engineering, when the Spanish arrived in Mexico there was a very large population in Central Mexico. Some people, who study the Pre-Hispanic population, think that between 18 and 25 million people lived in this region (Cook and Borah, 1971).
One way we can understand the size of education is by examining the large cities that were built in ancient Mexico. One thing education does for us is that it allows us to examine a situation, collect information about it and to plan a solution. Planning is very important for a society and for an individual. One of the best examples of planning in ancient Mexico is Teotihuacan, the largest city in PreHispanic Mexico and in North and South America. From very early in its history, the leaders of the city made a plan for the city to grow from a few thousand to perhaps as many as 200,000 people (Millon, 1973). The city was planned. Many generations were needed to complete the plan so they must have had a system to educate those responsible for carrying out the plan and to train the engineers who would build the buildings (Millon, 1973).

The Pyramid of the Sun base is about 720 feet by 760 feet and it is about 216 feet tall. It contains 1,000,000 cubic yards of material. A cubic yard is 3 feet by 3 feet by 3 feet (Millon, 1973).

Think of a box that is a yardstick tall, wide and deep, and multiply it times 1 million. The picture gives an idea of how big the Pyramid of the Sun is and you can see that the Street of the Dead extends for a great distance. The city covers about 30 square kilometers and its population was between 150,000 and 250,000. It was one of the largest cities on Earth at its high point (Millon, 1973).

It should be clear to you that the indigenous people of Mexico worked very hard at mastering science and math, in order to have a better life. When you think about your education, you do it for your parents and grandparents, your community and yourself. But the decision to do well is up to you.
Information sheet

**Mexica Number System**

1 = ●
2 = ●●
3 = ●●●
4 = ●●●●
5 = ———
6 = ●
7 = ●●
8 = ●●●
9 = ●●●●
10 = ———
11 = ●——
12 = ●●——
13 = ●●●——
14 = ●●●●——
15 = —————
16 = ●————
17 = ●●————
18 = ●●●————
19 = ●●●●————
20 = ◆
**Mexica Number System continued**

- 20 = \[ \begin{array}{c} \text{dots} \\ \text{stone} \end{array} \]
  - 40 = \[ \begin{array}{c} \text{dots} \\ \text{stone} \end{array} \]
  - 60 = \[ \begin{array}{c} \text{dots} \\ \text{stone} \end{array} \]
  - 80 = \[ \begin{array}{c} \text{dots} \\ \text{stone} \end{array} \]
  - 100 = \[ \begin{array}{c} \text{stone} \end{array} \]

- 34 = \[ \begin{array}{c} \text{dots} \\ \text{window} \end{array} \]
  - 39 = \[ \begin{array}{c} \text{dots} \\ \text{window} \end{array} \]
  - 40 = \[ \begin{array}{c} \text{dots} \\ \text{window} \end{array} \]

- 20 x 19 = 380

- 20 x 19 = 380
  +
  19

- 400 = \[ \begin{array}{c} \text{stone} \end{array} \]
  = 400
  = 0
Activity Worksheet

I Am From Poem

Please take a few minutes to reflect quietly on everything that you have learned about the days on the calendar, their attributes and values. Reflect on the newly gained knowledge that makes you feel proud. Reflect on the importance of education discussed and how it will assist you in meeting your goals in life. Next, synthesize your thoughts prior to writing your eighth stanza.

The eighth stanza in your poem is four lines long and focuses on what you have learned about the days on the calendar, their attributes and values. Also, think about writing how these values can help you meet your personal goals in life. The first line should start with the words “I am from.” If you wish, you can also start the third line of your stanza with the words “I am from.” Please be reminded that it is very important that you reflect your innermost feelings in your writing. Also, you do not have to rhyme the words at the end of the lines.

You will have a total of ten minutes to work on this assignment today.

_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
Directions: Interview an adult who did well in school and is working in a career that you hope to work in one day, because it brings you joy and you are passionate about it. Also, make sure they are willing to be interviewed. If you don't know anyone that does what you would like to do, ask a teacher or another adult to help you connect with someone. Use the questions below and any others you can think of. Write down a summary of the person's responses.

1. How do you think skipping school and/or being late to school would have hurt your chances of becoming who you are?

2. Did anyone ever pressure you to skip school or be late? If so, what did you say?

3. Did you know others who skipped school a lot or were regularly late? How do you think it affected their future?

4. As students move from middle school or junior high to high school, do you think the pressure to skip school gets stronger?

5. Other questions.
Homework Activity Worksheet

University Field Trip Activity

Directions: Write a one-page essay on the university field trip experience. Address the following questions:
1. Did you relate to any of the university students' experiences? How?
2. What did you learn from the experience?
3. What did you learn about the requirements to go to college?
4. What did you learn about financial aid and grants for college?
5. Did you learn about another career or education options that you had not considered in the past?
6. What did the experience mean to you in school today?
7. Explain how you know it's possible for you to live your dreams.
References


Module 10

Closing Ceremony

Session Goal

Closing Ceremony:
To celebrate the students’ accomplishments and commitments to education and cultural connectedness.

Learning Objectives

Length of Session  2 hours

1. Students will practice speaking in public
2. Students will learn and appreciate the importance of completing their work and fulfilling intentions.
3. Students will learn the importance of school, family, elders and community.
4. Students will make a pledge to achieve their goals in front of their parents, teachers and community members.

Materials

*Copal* or any other natural incense, incense holder, lighter/matches, small charcoals (optional)
Sacred item or totem such as a macaw, hawk, eagle feather, etc.
Photos and frames
Flowers
Certificates
Special Preparation

1. Ensure that participants take the *Mexica* Life Skills Program Youth Survey – Post Test and the Multigroup Ethnic Identity Measure (MEIM) on the last day of class or before the graduation ceremony.

2. Take a photo of each student in his or her cap and gown with the estimated high school graduation year (For example, “Class of 2020 can be written on a chalk board or the student can hold up a sign). Have the photos enlarged to 8x10 and frame them with a nice frame and border.

3. Send out the parent/teacher/community invitation letters 3-4 weeks in advance.

4. Make arrangements for food, music, decorations and other logistics for the ceremony in advance.

5. Make every effort to invite an elder in the community to do the opening and closing blessing, preferably someone who belongs to a Native American/Mexican tribe.

6. Involve local indigenous dancers in the ceremony. The *calpulli* members can assist with inviting local *danzantes* to perform and to do a blessing before the ceremony starts.

7. Secure a room with adequate space to accommodate the guests and celebration activities.

8. Light the charcoals in the incense holder. Let them get hot before adding copal to the burner.

9. Ask students to think about what they have learned and make a personal commitment that involves a personal goal, a family goal and a school goal. Let the students know they should be prepared to share their pledge during the ceremony.

10. Ensure that all participants have completed their “I Am From Poem” and are prepared to share it at the closing ceremony.

11. Purchase or secure a meaningful gift for each participant that they will receive during the ceremony. The gift will be a reminder of their pledge and what they have learned in the course. For example, students may receive a bracelet with the four colors that represent the four directions: black, East; white, North; red, West and; yellow, South. These colors can also represent the four races. Other meaningful gifts can include: charcoal, incense and a clay pot; sweet grass which is a sacred plant used in peace and healing rituals among many North American tribes; candles that represent the sun and light; cedar or sage; a special book or; the poems can be mounted in advance on a piece of wood. The paper can be burned around the edges then glued to the wood then covered with gloss to seal it in.

12. Have flowers available that will be given to each student.

13. Prepare Certificates of Completion for each student.

14. Since some parents and teachers may not speak both English and Spanish, arrange for an interpreter in advance.

15. Arrange for a photographer.

16. Post the students work from the course throughout the room.
Sit or stand in a circle so that everybody can see each other. You could light some *copal* or any other natural incense to cleanse the room of all negativity and to invite the positive energies of our ancestors to accompany you throughout the session. You may want to place *copal* in the center of the circle.

Begin by having a tribal elder and/or the local indigenous dancers do a blessing of the ceremony.

Begin by welcoming everyone and welcoming the four directions: North, South, East and West. Explain that the four directions also represent the four elements and duality of life: water, wind, earth and fire. Water is needed to survive, but water can also kill. Wind can move us toward the direction we want to go, but it can also push us away from where we need to go. Fire keeps us warm and allows us to cook, but it can also kill us. Earth gives life, but it can also suffocate with earthquakes or other means.

One evening, a grandfather told his grandson about a battle that goes on inside people.

He said, "My son, the battle is between two 'wolves' inside us all. One is Evil - It is anger, envy, jealousy, greed and arrogance. The other is Good - It is peace, love, hope, humility, compassion and faith."

The grandson thought about this for a while and then asked his grandfather, "Which wolf wins?"

To which the old Cherokee simply replied, "The one you feed."

Explain that this course has been about feeding the GOOD.

Explain to the parents/teachers/community members what the students have been learning over the course of the *Anáhuac* Life Skills: School and Community Engagement Program.

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**PURPOSE AND OVERVIEW OF THE PROGRAM**

This program is based specifically on the cultural values, traditions and heritage of Mexican origin or descent youth, however participants of all ethnic groups may participate. The curriculum is designed to reduce risk factors and increase protective factors primarily for school dropout, but also addresses factors related to violence, delinquency, teen pregnancy and other behaviors that impact whether youths remain in school or not. Each session includes an opening activity, short lecture, group activity and an optional homework assignment.
VISION

To create a learning environment and society that is harmonious, grounded on respect, inclusiveness, confidence and innovation.

MISSION

Our mission is to nurture student consciousness regarding the respectful, loving and harmonious way of life aspired by Mexico Indigenous people and to make them aware of numerous innovations, contributions and gifts the Mexican civilization gave to humanity and the world at large. Our hope is that the students will develop pride in themselves, so they can see the value of education and the need to be lifelong learners and become responsible citizens capable of making significant contributions to society.

DEFINITION

For the purpose of this program, Mexico are an indigenous people of the Valley of Mexico. The Náhuatl Méxihcah, pronounced Meh-shee-kah, integrated all the knowledge of previous tribes and expanded on it, then merged the technology to advance and become one. The Mexicas included knowledge, values, traditions and customs of the Zapotecas, Mayas, Olmecas, Toltecas, Teotihuacanos and others.

GUIDING PRINCIPLES of the class adapted from Indigenous base

☐ Educating for full human development
☐ Honoring students as individuals
☐ Respecting human rights and human freedoms
☐ Educating for cultural diversity
☐ Promoting social justice
☐ Honoring spirituality
☐ Interconnecting in all that is life
☐ Learning is inquiry based, experiential and organic
☐ Believing service learning and discovery learning are vital to the process
☐ Taking seriously The Toltec Four Agreements™
   o Be impeccable with your word
   o Don't take anything personally
   o Don't make assumptions
   o Always do your best
☐ Acknowledging the inner and outer self
Philosophy

It is admirable that at that time and on that continent, an Indian people of America should have practiced compulsory education for all; that there was not a single Mexican child of the sixteenth century, whatever his social origins, who was deprived of school (Soustelle, 138).

Mexican Indigenous Values
Awareness or Consciousness
Balance
Community service
Duality
Harmony
Infinity
Interconnectedness
Knowledge
Reciprocity
Respect
Self-discipline

Gifts

Ask the students to stand in the center of the circle and ask the parents, teachers and audience to applaud for the students.

Give each student the gift and discuss the meaning of the gift. As the gift is being given, share something positive about the student.

Student Pledge

Ask each student to share his/her pledge related to a personal goal, a family goal and educational goal. Ask students to share something they like about who they are.

Flowers

Ask the parents, teachers and/or mentors to say something positive about their children/students. Remind them to only stress the positive and refrain from giving advice or recommendations for “improvement,” this is strictly about recognition and praise. Ensure that each student has someone to say something about him/her.

Give the parents, teachers and/or mentors flowers they can give the students as they are sharing their positive comments.

State that during the Mexica old days, the guerreros or warriors were given tools for battle that included weapons, but also included flowers. They were adorned with flowers usually reserved for nobles.

Module 10/Closing Ceremony
Indigenous Dancers

11. Invite the local indigenous danzantes to perform.

I Am From Poems

12. Have each student read his or her “I Am From Poem” or share their drawing.

13. Have the audience applaud at the end.

Certificates

14. Prepare certificates in advance and call each student one at a time to receive his or her certificate. Have them remain standing until all the students have received their certificate.

15. At this time, also present the students with the framed photos of them with their high school graduation cap and gown. Tell participants that this photo will help them visualize their goals and dreams of graduation – not just from high school, but also from college. Ask the audience to applaud the students once more.

Closing

16. Close the ceremony by inviting the elder to give thanks and, to give a blessing to all the participants and their families.
Closing Ceremony Invitation

Dear Parent, Teacher, Mentor, or Youth Supporter,

______________ has been participating in the Anáhuac: School and Community Engagement Program at _______________________ for the past ________________.

Students have been learning about the Mexica ways of life and the importance of education. Please help us honor the hard work of the students. Your presence is requested at the closing ceremony:

DATE:
LOCATION:
TIME:

The purpose of the ceremony is to recognize the students for their efforts and for their commitment to education, family and community.

SPECIAL INSTRUCTIONS
Please be prepared to share something positive about your child/student. You can share about a time they helped in some way, how they add joy to your life or tell about the skills and talents they have. Please refrain from giving advice or putting them down even in a joking way. The purpose of the ceremony is to praise and recognize who they are.

If you have any questions, please call __________________ at __________________

Sincerely,

Program Facilitator
Awards this Certificate to:

for successfully participating in

_Anáhuac:
School and Community Engagement Program_

Facilitator Date