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Culturally responsive curriculum for Latino children's ethnic identity

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CULTURALLY RESPONSIVE CURRICULUM FOR LATINO CHILDREN'S ETHNIC IDENTITY

A Project

Presented to the

Faculty of

California State University,

San Bernardino

In Partial Fulfillment

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in

Education:

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ABSTRACT

This project studies the link between ethnic identity, culturally responsive pedagogy, and classroom achievement and offers a curriculum to address the need voiced by researchers for culturally responsive curriculum for Latino children in elementary school. It should be noted that the curriculum offered in this project has not been taught yet and fellow teachers were not asked to review the curriculum.

The position taken here is that such knowledge is necessary. Children should know where in the world they fit. They must know their history and the history of their ancestors. A child needs to understand the events in history that have led his or her family to this place at this point in time.

ACKNOWLEDGMENTS

I would like to thank my family, friends, and my professors Dr. Barbara Flores and Dr. Enrique Murillo for their help with this project. This Project is dedicated to my sister Gina, who did not get a chance to find out about her ancestors before she died.

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CHAPTER ONE

INTRODUCTION

Statement of the Problem

For several decades now, educators and researchers alike have engaged in a continuing effort to better understand the reasons for a perceived gap in achievement among school children in the United States.

Contemporaneously, immigration from Mexico and other Latin American countries into the United States has increased significantly, adding large numbers of second language learning children to schools. Two issues have been identified as indicators of the achievement gap: low standardized test scores and high school dropout rates. By both measures, Latino children are not doing as well as white, Asian, and African-American students. For purposes of this writing, the term Latino children is inclusive of Mexican-American students.

The reasons for this perceived achievement gap have been studied extensively. Researchers Ogbu (1992) and Matute-Bianchi (1986) have concluded that children from immigrant families and families whose primary language is not English fall behind their counterparts at school for

a number of reasons that have to do with the clash between their native cultures and the majority culture in the United States. Other researchers (Banks, 1990; Sleeter, 1996; Gay, 2000; Delpit, 1996; Erickson, 1987; Villegas, 1991) have concluded that schools in the U.S. are not equipped to teach these students. They posit that culturally responsive curriculum is needed to help students succeed in schooling. Thus, this project offers an appropriate remedy that researchers such as Banks (1990), Delpit (1996), Sleeter (1996), and Villegas (1991), say is needed based on their research findings. The curriculum offered in this project has not been taught yet and fellow teachers were not asked to review it.

Goals of the Project

The goals of this work are: 1) to summarize and examine research and thought on the reasons for the achievement gap among Latino children and the role of culturally responsive pedagogy in closing that gap (Banks 1990); and 2) to address the perceived lack of curriculum by creating culturally responsive curriculum to help students achieve a heightened sense of ethnic identity

and culture. A plan for a year-long curriculum is offered. The first unit, offered as a Guided Language Acquisition Design (GLAD) unit, will center on the ancient civilization of what is now Mexico, Guatemala and other countries in Central America. This is an attempt to immerse Latino children in the culturally responsive curriculum that according to Banks (1990), Delpit (1996), and Villegas (1991) is not available to ethnic minority students in the United States, despite culturally responsive pedagogy's role as an essential part of childhood development.

Students and Their Identity

It is the contention of researchers that a significant reason for the achievement gap is tied to Latino students' identity crisis. Lewin (1948) wrote that people need a strong cultural identity to feel secure. When the dominant culture disregards an individual's ethnicity, that individual does not feel the security of belonging. Without security, a person can feel uncertain about who they are and even hate themselves and the group in which they were born, (Lewin, 1948). Therefore, the conditions that researchers like Sleeter (1991), Matute-Bianchi (1986), and Delpit (1996) found in schools

would seem to give evidence that Lewin was right. Lewin's self-identity/self-loathing theory may have found a fertile ground inside this country's public schools, because they do not address Latino students' inherent need to find a niche for themselves in the U.S. Latino students in the U. S. live in a bicultural world in which the values of their family's culture are oftentimes in conflict with the principles of the school culture. Furthermore, the current political and social climate in the United States, which shows, at best, a disdainful ambivalence toward immigrants from Mexico and Central America, further complicates matters.

Rationale for This Project

As voiced by culturally responsive pedagogy proponents like Banks (1990), Gay (2000), Delpit (1996), and Sleeter (1996), all students need a well-rounded education based on culturally responsive pedagogy. For purposes of this project, the term culturally responsive pedagogy is the theory that all students can learn if the cultural capital they bring into the classroom is used to facilitate their learning (Richards, Brown, & Forde, 2006). Culturally responsive curriculum describes the

teaching strategies, classroom materials, and curriculum used to teach students.

Furthermore, within the community of peoples who are descendants of the Anahuac, there exists a great schism around the issue of bi-racialism. This project is an effort to give Latino students in the elementary grades what they lack: a well-rounded view of their Mesoamerican ancestors. Therefore, culturally responsive curriculum is offered here to remedy what the experts in this field say is needed to give students a strong footing in their identity.

CHAPTER TWO

REVIEW OF THE LITERATURE

The Achievement Gap

Research suggests a number of hypotheses for and solutions to this perceived achievement gap. All researchers studied for this work tie failure in school to ethnic/class identity or cultural values. Ogbu (1992), writes that minority students rebel against White-dominated schools and then drop out. According to Erickson (1987), students give up on school because of repeated failure and repeated negative interaction with teachers. Sleeter (1996) writes that U.S. schools don't recognize the existence of social oppression. Villegas (1991) argues that schools fail to educate students because they do not base teaching on minority students' cultures.

Government Statistics

According to *Dropout Rates in the United States,* a U.S. government publication, one out of every three Latinos dropped out of high school in the United States between 1970 and 2000 (NCES, 2000). The publication goes on to quote the following figures for reading and math

achievement among 4th and 8th grade students nationwide in the year 2000: while 40% of white fourth graders were proficient in reading and 34% in math, the proficiency figures were 16% and 10% for Latino students. The document concludes: "we are losing our Latino students all along the education continuum." In 2007, the 4th grade gap appeared to remain the same in reading and math (NAEP).

Furthermore, in California, on average, while Hispanic students scored 683 on standardized tests, white students scored 814 on average, and Asian students scored 864, black students 659, native Americans 708. If they were English Learners, students' base score was 663. These statistics would indicate that despite the federal government's enactment of No Child Left Behind in 2001, a far-reaching law that sought test-result uniformity across all ethnicities, the educational system in the United States is not teaching Latino students the prescribed curriculum. This failure by the educational system is an example of what educators, ethnographers, and researchers say is the institutional inequity in education today in the United States.

Theories

A Clash of Cultures

As noted before, researchers have documented this disconnect between achievement and Latino students, and pegged the clash of cultures as the reason. Ogbu (1992) has termed it "The Caste System". Ogbu bases his "caste system" theory on research that dates back to 1988. He writes about two groups of immigrants: voluntary and involuntary. He considers Mexican-Americans involuntary minorities, placing them in the same category with African Americans, because they were brought into the United States against their will through conquest, colonization, or forced labor. In Ogbu's eyes, once in the U.S., involuntary minorities were relegated to menial positions and denied equal access to American society.

Before Ogbu, Lewin (1948) wrote that all of us need to identify ourselves as part of a group with similar ethnic or ancestral roots to develop a sense of self. The absence of an identity or a poorly defined identity leads to self-hate (Lewin, 1948). Erickson (1987) writes that schools and students fail because of repeated negative interaction. He talks about the "reflexive ways in which schools work at failing their students." He concludes

that "whatever the reasons" for academic failure, it is "necessary for educators to transform routine practice and symbol systems" that result in failure to collective work towards success.

Ethnic Identity

In her research inside a high school in California's central coast, Matute-Bianchi (1986) documented that the achievement schism has roots in ethnic identity, minority status, and students' perceptions of adult opportunities. The sizeable population of students of Mexican descent at the high school Matute studied divided itself into social subgroups. Matute-Bianchi (1986) suggests that depending on their self-perceived identity among Mexican descendants, students develop a set of skills, behaviors, and beliefs in response to the expectations they've come to have of themselves based on how they are treated at school.

Some students reject what they see as middle-class Anglo values and attitudes in favor of keeping their strong links to the Chicano culture. This attitude puts them at odds with the adult world's emphasis on working towards a good education, but these students consider that a White norm. The only professionals these students

know first hand are teachers. They don't know Chicanos aside from teachers who have prestigious or high-paying jobs. Mexican descent students in this category have an intensive "intra-group reliance in developing a collective identity as a disadvantaged, disparaged minority group" even within the group of students at the high school who come from Mexican families.

Matute-Bianchi (1986) concludes:

> the construction of this identity is the product of historical and structural forces of exclusion and subordination by the dominant group, as well as the vehicle of resistance that the group has made to structured inequality. (p. 255)

Education As A Social Justice Paradigm

Sleeter (1996) is one of a number of ethnographer-researchers, including Gay (2000), Delpit (1996), and Banks (1990), who view the schism between Mexican-American, and other Latino children, and those of other ethnicities as an issue of social justice. Her view is that what is called "academic failure" is the result of racism on the part of the educational system, which expects less from Latino children. The system presumes that children from Latino homes have language "deficits",

and that their parents don't support educational goals and can't or won't help with homework and/or other school obligations. Sleeter (1996) discourages a "color blind" approach when teaching children, arguing that a teacher should know as much as possible about students' backgrounds.

Gay (2000) lists other possible reasons for poor test scores, including: different learning styles, the differences between students' home culture and that of anglicized schools, and the sheer stress caused by racism and stereotypes. Villegas (1991) argues that the failure of schools to teach Latino students stems from the dearth of curriculum linked to the ethnic cultures of the students. And Trueba (1988) considers that fixing blame for the achievement gap isn't as important as finding sound pedagogic methods to close it.

A Nexus between Education and Migration

The debate over the best way to educate Latino students has been held for nearly a century. Until the middle of the last century, the so-called genetic deficit-poor debate centered around the intelligence levels of Latino and Black children (Erickson, 1987). In the 1960's the arguments revolved around questions of an

impoverished culture, as professional educators theorized that Latino children did not show achievement at the levels of their Anglo counterparts because of a "cultural deficit". The argument postulated that Latino and African-American children were not achieving at the same rates as their Anglo classmates because they did not have a rich learning environment at home. They were "culturally deprived" and "socially disadvantaged" (Erickson, 1987). In the last 30 years, the debate has centered on whether culture should be made part of educational curriculum.

Immigration Patterns into The United States

Also in that span of time, immigration from Spanish-speaking countries in the Western Hemisphere to the United States has grown significantly. According to the U.S. Census, in 1970 1.8 million people living in the U.S. were from Latin America. In 1997, 13.1 million (1 in 2) foreign-born residents were from Latin America. Immigrants from Mexico numbered some 800,000 in 1970 and 7 million in 1997. In addition, the number of immigrants who were not counted by census takers has been estimated at between 1 million to 3 million. Children whose parents

are immigrants were estimated at 5.1 million in 1990 and were expected to grow to 9.1 million by 2010 (National Center for Education Statistics).

Latino children in the United States under 18 numbered 8 million in 1990, 11.4 million in 2000 and are projected to be approximately 18.1 million in 2020. The picture that the statistics paint is of a significant influx into the United States of families with children who need to be educated in U.S. schools. Research has conclusively shown that schools in the United States were not ready to educate those students when the immigration surge began, and that they are not ready still. This is documented by government statistics cited which show that Latino students are not showing expected levels of proficiency on standardized tests. How best to teach those children continues to be the focus of debate and research.

Theorists

The Word and The World

Freire and Macedo (1987) based their entire professional careers on the solution to this issue. Their critical pedagogy affirms that learning must happen in an

environment in which the student uses all her life experiences as a context for the new information. "Literacy must be seen as a medium that constitutes and affirms the historical and existential moments of a lived experience that produce a subordinate or a lived culture" (Freire & Macedo, 1987, p 142).

Freire and Macedo (1987) viewed the mechanical routines and worksheets style of teaching a waste of time that depersonalized learners (Freire & Macedo, 1987). "...the exclusion of social and political dimensions from the practice of reading gives rise to an ideology of cultural reproduction, one that views readers as 'objects'" (Freire & Macedo, 1987, p. 145).

Freire and Macedo (1987) write that the important thing about teaching children to read and write "the word" is that children will later use that knowledge to read "the world". This knowledge will enable children to establish a place for themselves in the world and apply what they've learned to contribute to the world.

Placing Responsibility on Adults

Theorists Trueba (1988), Sleeter (1996), Villegas (1991), Banks (1990), and Gay (2000) have proposed theoretical frameworks to address what they see as a lack

of instructional tools for teachers. All of them also share the belief that whatever the reason for low standardized test scores, it does not revolve around the capacity or ability of children. Whether it is bad policy, reflexive solutions, or poor training, all agree that it is the adult professionals who need to change. "Simply blaming students, their socioeconomic background, a lack of interest in and lack of motivation for learning, and poor parental participation in the educational process is not very helpful" (Gay, 2000).

Historical Window

Sleeter (1996), Gay (2000), Delpit (1996), and Banks (1990) are pushing forward similar theories that are rooted in the predatory way in which the United States was founded. Despite the fact that the U.S. is in fact a multicultural nation, its government, rules, education, and philosophy have always been decided by a single group of people - European descendants. From the moment the colonialists stepped foot on Native lands, two or more cultures have existed in the U.S. (Banks, 1990). Yet, we expect every student to learn the same material in pretty much the same way, guided by a single set of social rules. The reason for that, according to Delpit (1996),

is that for 600 years, the rules have been written by the same group of people.

"The worldviews of those with privileged positions are taken as the only reality, while the worldviews of those less powerful are dismissed as inconsequential," writes Gay (2000, p. xv).

Marín (2009) writes that the 7,000 years of history recorded by the people that together are called the Anahuac civilization, has been ignored as if it never existed. "The denial comes from the *criollo* idea that the nation of Mexico and its history begins with the arrival of the Europeans. The seven-and-a-half thousand years are just pre-Hispanic history; that is to say, before *us*, erasing and devaluing what came before."

Marín (2009) believes all children should know well the 7,500 years of culture and contributions that the Anahuac civilization made to the world, in addition to the Egyptian, Roman, Mesopotamian, Chinese and Andean. He labels these true civilizations because they flourished independently of any others, creating and designing functional societies that fed, clothed, sheltered, protected and educated its citizens.

Translated into a classroom curriculum, Marín's (2009) logic would have students learn about the magnificent contributions of all of their ancestors. For Mexican-American students, it would include learning about how their Anahuac ancestors used genetic engineering to cultivate corn from a grass, developed an exact 365-day calendar, gave names to chocolate and *chicle* (gum), and that for 3,000 years, education for children was free, mandatory and public. Beyond that, it also means delving into the ambiguity of being bi-racial, European and Indian, and sometimes tri-racial, European, Indian, and African, in a dominant culture and a world that value the first race and disdain the other two.

Once students learn more about their ancestors, they will gain a more rounded view of who they are and who came before them. They will be better able to look at more difficult issues of color and class. A real-world example given by Sleeter (1996) is a story about her own family. Her grandfather had a second-grade education and yet was a successful property owner in a southern state. Sleeter (1996) provides perspective by adding that her grandfather benefited from federal subsidized housing loans that by law were not available to Blacks because,

as she tells it, southern senators wanted to keep African-Americans working as sharecroppers during the era of the New Deal (Rethinking Schools, 2000).

Privileged White Culture

The transmission of the dominant culture into teaching practices has been done in a curious way. While it is not an accepted practice to teach White or European supremacy, studies have shown that the majority culture and its expectations are taught to varying degrees in public schools in the United States. Ayon (1980) found that while working class neighborhood students were taught in a way that will ready them for work as subordinates, wealthy students were taught in a way that will ready them to be the bosses. While the upper income children learned about their historically privileged roots, working class children were expected to learn from worksheets and routines.

> These working class children were not offered what for them would be *cultural capital* - knowledge and skill at manipulating ideas and symbols in their own interest, e.g., historical knowledge and analysis that legitimates their dissent and furthers their

own class in society and in social transformation. (Ayon, 1980, p. 16)

A Solution to The Achievement Gap

Multicultural Education

Ayon (1980) and others further the cause of multicultural education, also called culturally responsive pedagogy. Multicultural education seeks to change schools' processes to better support the concerns, abilities, and perspective of culturally diverse students (Sleeter, 1996).

What should schools do for all students? Banks (1990) believes schools should help students develop keen insights into their own cultural groups to better understand how those groups are both alike and different from other people living in the United States. Banks (1990) and other experts lobby in favor of multicultural education. Takaki (1993) notes that a multicultural curriculum allows perspective from different groups and enables a more comprehensive understanding of the history of the United States.

Further, Gay (2000) writes, we should learn about all of our ancestors in school.

> Just as the evocation of their European American, middle-class heritage contributes to the achievement of White students, using the cultures and experiences of Native Americans, Asian and Pacific Islander Americans, Latino Americans, and African Americans facilitates their school success. (Gay, 2000, p. 14)

Delpit argues, "Indeed, in the educational institutions of this country, the possibilities for poor people and for people of color to define themselves, to determine the self each should be, involve a power that lies outside of the self" (1996, p. 39).

Self-Identity and Achievement

The question of whether students who know their culture achieve more academically has been answered loudly by studies. The collective answer is "Yes." Stiggins (2002) acknowledges that effective teaching includes building "student confidence in themselves as learners".

Studying middle grade students in Guatemala, Falbo and DeBaessa (2006) found that regardless of whether they were indigenous or Ladino (mestizo), students exposed to their ethnic culture had higher self-esteem and better

grades. The significantly greater gains in reading and mathematics were found for students enrolled in Mayan school, compared to students enrolled in non-Mayan schools. Falbo and DeBaessa (2006) write,

> This, in a country colonized by Europeans, whose objective was to pressure native peoples 'to assimilate into the Spanish colonial culture in order to serve the needs of the Spanish Empire'. (Falbo & DeBaessa, 2006, p. 601)

In the classroom, language learning should be organized in a way that the students' cultural background is taken into account when lessons are planned and delivered. Numerous studies have shown that students respond positively when certain cultural adaptations are made in the classroom.

In Hawaii, researchers Au and Jordan (1981) found that students learned more when they were allowed to discuss stories by overlapping their comments, just as they did at home. Another researcher, Heath (1983b), looked at the way Black children in North and South Carolina learned when the teacher insisted they answer questions in a certain way. At home, the children were asked questions to which the questioner did not know the

answers. At school, children became confused by the fact that their teachers were asking questions whose answers the teachers already knew.

In San Diego, researchers looking for ways to motivate Latino students to write found that giving them homework which required the students to write about important issues in their community was most successful (Moll & Diaz, 1987). Moll and Diaz (1987) argue that the environment in today's classrooms underestimates and constrains teaching and learning. The researchers conclude that, "there is nothing about the children's language, culture, or intellectual capacities that should handicap their schooling" (p. 300).

Similarly, Stiller and Allen (2006) reported anecdotal evidence of higher self-esteem and more interest and motivation in classroom interactions among children who had participated in an enrichment curriculum of African and African American history at a cultural center.

Villegas (1991) points to research into multicultural practices in classrooms throughout the United States. These include a study of a Native American community in Warm Springs, Oregon, in which researcher

Phillips (quoted by Villegas, 1999), found that when learning conditions from home are transferred into the classroom, children's achievement is measurable. In the classroom, children were quiet, did not volunteer answers, and fell behind. Children had more autonomy in perfecting the lessons they learned at home. They watched the adults perform tasks and emulated them. The new learning was not imparted verbally by an adult, nor were children tested in front of their peers, as they were in school. Phillips (1991) saw that in their community, Native American children learned by watching adults and then practicing and testing themselves on their own. At school, students were expected to listen to new teaching and to answer the teacher's questions about the lesson.

The practice of checking for understanding in the conventional ask-and-answer style is challenged by Heath (quoted by Villegas, 1991). Heath notes that children were confused by teachers' questions to which they knew the teachers already knew the answers. At home, children were asked "real" questions. That is, questions to which the asker did not know the answers. Michaels (1981, as quoted by Villegas, 1991) researched the way children talked during sharing time. While Anglo students kept

their sharing to a single topic, African American children talked about a number of associated topics. The teacher approved of talking about a single topic and told students *that* was the appropriate way to share.

The Way We Teach

It becomes clear that the way we teach children has much to do with a narrow view of what we believe education is. Thus, if education is teaching children to add, subtract, multiply, and divide numbers, and to decode words and scan text to find information, today's education system is a functional machine. It is abundantly clear that we want education to be more. We want education to be about applying what we have learned to new situations, and eventually, to solve the world's problems. That is a long reach and it is at this point that our functional education machine becomes an inadequate tool. What is missing is the part that shows learners why they should believe they *can* solve the problems of the world.

Perhaps even more important than addition and decoding, is believing that you *can* use addition to run payroll for a Fortune 500 company and use decoding to

draft legislation to improve the lives of people. Appropriate use of multicultural education to teach students about the lives, creations, and contributions of their ancestors will increase their motivation to succeed in school, research has shown.

CHAPTER THREE

THEORETICAL MODEL

Underlying Culturally Responsive Curriculum

In Chapter Two, the literature review delved into the current thought, theories, and the history of ethnic identity issues and how these affect students' classroom achievement. Children in public schools in the United States spend anywhere between three-and-one-half hours and 10 hours at school, five days a week, for three-quarters or more of the calendar year. In that span of time every day, they are expected to try their individual best, to play fair and to be honest, courteous, responsible, cooperative, and to learn. The expectations are the same for all children.

However, as outlined in the previous chapter, the facility of all children to adapt to these expectations is not equal, because those expectations have been set by the dominant culture, to the detriment of minority children. As a result, children from ethnically diverse cultures do not receive the affirming cultural education they need in order to develop a sense of investment in society.

In society's decades-long search for what is missing in the struggle to help all students achieve equally, we have overlooked an important aspect of education: we are dealing with human beings who need to use their brains and their hearts to tackle challenges. In the classroom, the stakes have never been higher, given the ever-increasing pressure on students to score at proficient levels on standardized tests. The missing piece in helping all children achieve equally is the recognition that the heart is as important to learning as the brain. So when we ask a student to put all her heart into studying, to try with all his heart, or to have heart when dealing with a disappointment, we are acknowledging that the student needs a heart as well as a brain to achieve.

The way to put that idea into perspective is to teach children how to believe in themselves, and to do that, students have to be comfortable with who they are and where they belong. They have to be comfortable with the idea that they are part of an enormous group of people whose history is full of courage, achievement, mistakes, tragedies, and beyond all, normalcy. It has to be recognized that Anglo children's awareness of the

contributions of their ancestors is evident every day in their environment, regardless of where in the world those children live. Such is not the case for minority children whose families come from Latin America and have settled in the United States. Most people whose roots are in Mexico and Central America are biracial, European and Indigenous, and sometimes multiracial, because of slavery and immigration.

The goal of this project, then, is to provide Rio Vista Academy students culturally responsive curriculum, as prescribed by researchers. The intention of the curriculum is to heighten students' awareness of the contributions of their ancestors and the students' roots in multiculturalism.

Culturally Responsive Curriculum

To remedy the disparity, Banks (1990), Villegas (1991), Gay (2000), and others support Culturally Responsive Pedagogy, a paradigm centered on using students' home cultural and linguistic practices in the curriculum. For this project, a plan has been created for curriculum realignment to include multicultural components across all the core subjects (See Table 1).

Table 1. Guided Language Acquisition Design Units Throughout The School Year Our Ancestors: Ancient Cultures Around the World

	Science	Soc. Studies	Lang. Arts	Writing	Math
Unit 1 Meso-America	Planets and stars are stationary; the lunar cycle.	Indian nations in local region long ago and in the recent past.	Read/ respond to/understand grade-level narrative and expository text.	Write clear, coherent sent. & paragraphs that dev a central idea.	Place value to 10,000.
Unit 2 Genetics	Plants/animals/ people have structures for diff. functions & reproduction.	Use maps, tables, graphs, photographs, and charts to organize information	Read/ understand grade-level narrative and expository text.	Write clear, coherent sent. & paragraphs that dev a central idea.	Number relation-ships; algebra; linear patterns.
Unit 3 Schools Across Time	Light has a source and travels in a direction.	Using maps, photos, oral hist, letters, newspapers, etc to chart change.	Read/ understand grade-level narrative and expository text.	Write clear, coherent sent. & paragraphs that dev a central idea.	Fractions and decimals
Unit 4 Winter in Ancient Times	Energy comes from the sun; storage of energy.	How physical geog & climate, influenced how the local Indian nations adapted to their nat. env.	Read/ understand grade-level narrative and expository text.	Write clear, coherent sent. & paragraphs that dev a central idea.	Rounding to 10,000
Unit 5 Matter	3 forms of matter; the water cycle; matter changes; atoms.	Describe physical and human geography.	Read/ respond to /understand grade-level narrative and expository text.	Write clear, coherent sent. & paragraphs that dev a central idea.	Use math reasoning to solve probability
Unit 6 Astronomy	Objects in the sky move in regular, predicable patterns.	National identities, rel. beliefs, customs, folklore and traditions.	Read/ respond to /understand grade-level narrative and expository text.	Write clear, coherent sent. & paragraphs that dev a central idea.	Plane and solid geometric figures

	Science	Soc. Studies	Lang. Arts	Writing	Math
Unit 7 Agri-culture	Scientific progress allowed people to survive.	An understanding of the economy of the local region.	Read/ respond to /understand grade-level narrative and expository text.	Write clear, coherent sent. & paragraphs that dev a central idea.	Meas. of area, perimeter and volume
Unit 8 Adapt ation	Humans and animals adapt to survive.	The role of rules and laws in daily life & basic structure of the U.S. gov.	Read/ respond to /understand grade-level narrative and expository text.	Write clear, coherent sent. & paragraphs that dev a central idea.	Solve addition, subtr, mult., and div. probs
Unit 9 Ancient Art	Two/more substances combine to make a new substance.	Ways people used resources of region and modified the phys envirnmnt.	Read/ respond to /understand grade-level narrative and expository text.	Write clear, coherent sent. & paragraphs that dev a central idea.	Right, obtuse, acute angles

It seeks to make students in grade 3 aware of their ancestors in the Western Hemisphere and throughout the world. One sample unit has been written (Appendix A).

The Guided Language Acquisition Design Model

The sample unit's curriculum format is based on the Guided Language Acquisition Design (GLAD) model. The GLAD model was chosen because of its accessibility to students who are at various levels of learning English.

GLAD is a series of teaching strategies that promote English language acquisition. The model is designed to make the core curriculum accessible to children at all levels of language acquisition. In doing so, one important aspect of teaching second language learning students is covered - that of different levels of second language proficiency. In every lesson, children are encouraged to participate at their level and their participation is recorded and valued on equal standing with the participation of everyone else, regardless of proficiency.

GLAD lessons are taught on a daily basis, throughout the school year. Lessons are organized in units that can cover anywhere between one and 4-6 weeks, depending on what portion of the instructional day is spent teaching

the GLAD lessons. The multi-subject area units are built around social studies or science concepts that include content language arts standards as key curriculum. The GLAD unit offered in this project is built around Science, Social Studies, Language Arts and Math concepts for the Third Grade. It incorporates the Scientific Method and Writer's Workshop to cover grade-level standards. Two technological presentations were created to stimulate student interest. Table 1 provides a blueprint for a school-year's worth of units.

Guided Language Acquisition Design Components

Guided Language Acquisition Design strategies are aimed at teaching science and social studies subjects using language arts strategies and techniques. There are about a dozen specific strategies. All are first presented as mediated structures to the whole group on large white bulletin board sized butcher paper.

The T-Graph

The T-Graph is an initial large chart used as a classroom management tool to review expectations of comportment. When it is finished, it will contain student provided traits of what should be seen and heard during

whole group and team activities. Three rules almost always appear on this chart: show respect, solve your own problems, and be responsible. Another use for the T-Graph is to record prior knowledge on the overarching theme of the unit. This graph also records what students want to learn about the theme. Later, the class revisits or "processes" the grid to review what new learning has been achieved and to answer the questions first recorded.

The Pictorial Input Chart

The Pictorial Input Chart is a large illustration used to imbed scientific concepts, data and academic vocabulary. Students watch as the teacher literally fills a large sheet of paper with an illustration and pieces of significant academic knowledge in pictures and text, using different color markers.

As the teacher tells a story or narrates, he/she, begins to fill in the large illustration, that usually depicts the overarching concept. In a subsequent session, the teacher reviews the story or narration, and students listen for vocabulary words and match up the words with vocabulary cards they have been issued by the teacher. This poster, as well as the others, is left up on the board, or in an ubiquitous place in the classroom, as a

resource for students to use during subsequent assignments.

The Timeline

A timeline is another visual representation that is filled with information. For the Anahuac Unit, the timeline will begin 40,000 years ago and end in the 14th century. It will mark the important eras of the cultures known as the Anahuac.

The Cognitive Content Dictionary

The Cognitive Content Dictionary is a tool to increase academic vocabulary. It introduces a vocabulary word, such as "agronomist". The word is introduced by the teacher with a physical representation. Students take vote on whether they've "Heard" or "Not Heard" the word and a count is recorded.

Students are then assigned to negotiate with their group mates to come up with a predicted meaning of the word. All of the predictions are recorded on the structure. Subsequently, the teacher imbeds examples of meaning in context throughout the day during a read-aloud or other classroom activities. The following day, students again put their heads together and develop a more accurate definition. The teacher takes all groups'

definitions and molds a final meaning for the word, then draws a quick illustration.

Students can individualize this and most of the whole group's mediated structures on a personal size graph to be kept in a unit folder.

Narrative Input

The Narrative input is the re-telling of a read aloud story. Initially, the teacher reads fiction or nonfiction text from a specially prepared book, whose pages have been separated into individual sheets. An illustration appears on the side that will be seen by the students and the text appears on the reverse, to be read by the teacher. During a subsequent session, perhaps the next day, the teacher hands out the illustrations to students, who will sequence them in order, as the teacher re-reads the story or text.

Sentence Patterning Chart

The Sentence Patterning Chart is used as an aid to help students write complete and correct sentences. This is most helpful to students learning a second language, because it provides them with a framework to follow. The patterning chart is divided into parts of speech categories and emphasizes specific strategies or skills.

If prefixes are a focus of the unit, for example, one of the categories will be words with suffixes. The two permanent categories are "noun" and "verb". Working in whole group, in smaller groups and then individually, students fill in examples, from chants, songs, poems or other resources they've learned. Another characteristic of the Sentence Patterning Chart is using different color markers for each category of word. For oral practice, students pick one word from each category and sing the sentence. For example: "Dirty miners dig nervously in the coyote holes".

Cooperative Strip Paragraph

The Cooperative Strip Paragraph is a writing teaching strategy, that, like all GLAD strategies, focuses on teaching whole group, then small group, and lastly, provides students opportunities for independent practice. After introducing the lesson, the teacher will provide the topic sentence of the writing. Then the teacher will teach students how to use all other GLAD charts, poems, songs, books, and other resources, to build a complete and correct sentence to support the topic sentence. Students then work in groups to compose a sentence. When the whole class reassembles, the teacher

will compose a competent paragraph using parts of all the groups' sentences. Subsequently, each group will use the same technique to compose a paragraph. Lastly, each student will compose an individual paragraph.

The 10-2

The 10-2 is a "learn and share" technique which allows students to reinforce learning. The 10 refers to the amount of time (in minutes) the teacher teaches before stopping to give students two minutes to repeat a concept, give an example, or tell an important bit of learning to a partner or partners. All students are given the opportunity to share what they have learned, permitting them a re-teaching moment. This is Vygotskian theory put to practice, as the sharing and thinking aloud offers students a socially constructed environment in which to learn (Vygotsky, 1978).

Other Strategies

Other strategies are the Mind Map, and mediated structures used to brainstorm ideas, raps, chants, poems, and songs, that are imbedded with content material, and which enables the teacher to reach the musically inclined students.

Using GLAD strategies to teach Latino students about their ancestors is an appropriate method because these strategies are designed to reach students who are English learners and because the strategies include whole group, small group, then individual learning. Likewise, the Vygotskian-style "10-2" sharing input/output model engages students re-teaching one another a concept or information just learned.

CHAPTER FOUR

DESIGN OF THE CURRICULUM AND ANALYSIS

The Instructional Design

In Chapter Three, the case was made in favor of helping students achieve equally with their peers by explicitly teaching using GLAD strategies and methods. The culturally responsive curriculum via GLAD offered here is composed of an instructional unit made up of some two dozen lessons to address the common ancestry of students. The initial unit (See Appendix A) is to be taught at the beginning of the school year. This first unit is included in Table 1 (see p. 29), which charts nine units in all, one for every month of the traditional school year.

Students who will benefit from this project fall at all levels of English learning. As noted in Chapter Three, the GLAD model was chosen as the set of teaching strategies because they are designed to allow access to responsive knowledge for the children at all levels of proficiency in a second language, in this case, native Spanish speakers who are learning English as their second language.

For this project, lessons will be taught in one-hour blocks, every school day. The blocks of instruction will meet California state standards for instruction of English Language Development. In the 3rd grade, one hour of instruction daily in English Language Development is required. The multi-subject area units are built around social studies or science standards for the Third Grade, as required by the state of California. Language Arts and Mathematics standards for the Third Grade also have been incorporated into the offered curriculum.

Science and Writing

In addition to the lessons taught and learned, students will produce a science project using the scientific method of questioning, hypothesizing, researching and concluding. For Writer's Workshop, students will be expected to produce written projects that follow the multi-step writing process of brainstorming, drafting, editing, revising, and publishing, all guided by a rubric. As an optional culminating activity for the unit on Genetics, students can create Power Point presentations focusing on their family trees.

Each lesson in each unit begins in a whole group setting with a review of concepts learned the previous session by way of recalling vocabulary previously used in a mediated structure, and/or sharing about the assigned homework, which asks students to work with their families to answer questions particular to the unit, such as: Interview members of your family to find out where your family originated.

Objectives and Teaching

That is followed by the pronouncement of the objectives to be learned in that lesson. Still in a whole group setting, the teacher begins the direct instruction, always aided by a visual representation, such as a map to record relationships of space, a timeline to record relationships of time, a read-aloud book that has been reconfigured so that students can see an appropriate illustration while the teacher reads, or a mediated structure to illustrate a grammar, comprehension, writing or reading concept at the heart of the lesson.

The teacher then teaches for about 10 minutes and chooses an appropriate moment to give students about two minutes to think about what they are learning and to share verbally with each other. In the Vygotskian

(Vygotsky, 1978) tradition, students are given multiple opportunities to talk to their classmates about what they have learned. Then, they are asked to provide examples, share prior knowledge, ask questions, and/or answer prompts from the teacher.

Group and Independent Practice

Once the teacher checks that a majority of the class understands the concept taught, group or independent practice tasks are assigned. While students are practicing, the teacher will meet to re-teach the day's lesson to students who have not grasped the new concept, or with "Expert Groups", small heterogeneous groups of students who will read and analyze expository selections about specific subtopics. Small group instruction also may center around "mini lessons", in which students learn skills or extensions of concepts previously taught. All of these small group learning opportunities end with an assignment for independent practice to cement the new knowledge.

Homework

The day's lesson ends with assignation of the day's "Home-School Connection" homework, which seeks to have students extend to their homes what they have learned in

school. Sample home-school connections include assigning students to find out about the oldest living person in their extended family, interview their family members about their employment history, or asking to be told stories adults in the family heard from their elders. Another option is to close the lesson with "processing" mediated structures. This includes students sharing information they have inserted into their personal mediated structures.

Assessments

Assessment is multi-faceted and includes assigning levels of proficiency to daily independent practice assignations, the products of writer's workshop, the validity of a science project, and relevance of a power point presentation.

Assessing students' performance is an important part of teaching because it constitutes evidence of the progress a student is making in the classroom. Assessments, formal and informal, inform the teacher, the student and parents on the amount of proficiency the student is gaining in subjects taught. Conversely, the information tells the teacher what a student does not

know, giving the teacher an opportunity to address the gap. The assessment information is used in the classroom to plan further instruction.

Assessments for the unit presented here are formal and informal, and conducted on an ongoing basis in summative and formative formats, during lessons, independent practice, and on portfolios at the end of the unit.

Formal Assessments

Formal assessments are those which are documents or events in the form of sit-down tests or verbal performances specifically designed to measure ability in any one area that has been taught. Examples of a formal assessment are a multiple-choice test and a written test. There are correct and incorrect answers to each question on the multiple choice test. The writing on the essay tests must meet previously established criteria. A grade or score is given to these tests and these are recorded in a grade book and can be sent home with students to inform parents about their children's performance.

Informal Assessments

Informal assessments can be in written form or the verbal kind. These may be recorded by the teacher as a

letter or percentage grade, or simply as anecdotal notes on a note pad. Informal assessment can take the form of the teacher observing students as they complete independent practice assignments alone, with a partner or in a group. Informal assessment serves the teacher and the student best when used to determine the efficacy of a lesson just presented. This is a most appropriate time for the teacher to offer re-teaching to students who may not have grasped the new concept or an extension to a previously taught concept or skill.

GLAD strategies have a built-in assessment component evident in the three phases of practice: whole group, table group and independent. Each graphic/visual teaching resource starts out as a whole class lesson, followed on subsequent days by a review of the important ideas, concepts and vocabulary. Many of the graphic/visual teaching tools also have group practice components, before students practice the skill/concept/strategy independently. All three components offer opportunities to observe and assess students for proficiency. Assessment for the curriculum unit presented in this thesis will include all GLAD formal and informal assessments.

Science and Writing Rubrics

In addition, a rubric has been created to record all assessments (See Appendix B). The unit written for this thesis focuses on the contributions of the Mesoamerican cultures known as the Anahuac peoples. The majority of the students who will learn from it have close family roots in Mexico and Central America.

At the end of this GLAD unit, students will have learned about: 1) the inhabitants of ancient Mesoamerica; 2) the rise and growth of the Anahuac independent civilization; and 3) the contributions they left behind to the world in which we live today. This example of culturally responsive curriculum will not only give Latino students an opportunity to ask and answer questions about their ancestors, but also ground their social historical and cultural identity, as researchers in the field have said is needed.

Analysis

Educators and researchers who have studied culturally responsive pedagogy, also known as multicultural education and multiethnic education, drafted guidelines, goals and criteria for the effective

creation and implementation of curriculum. These educators and researchers include Banks (1988), Grant and Sleeter (1989), Villegas (1991), Ramsey (1987), Ladson-Billings (1995), Stephens (2001), and Richards, Brown, and Forde, (2006). While some authors offer broad expectations and goals, as in Villegas (1991), others offer specific criteria and expectations for curriculum, as in Banks (1988), and Richards, Brown, and Forde, (2006). Schools must institute reforms to provide culturally responsive curriculum to students, write Richards et al. (2006). Reforms include physical and administrative reorganization of schools, changing the policies and procedures used to teach students, and involve parents and the community outside the schools' front doors in school programs (Richards, Brown, & Forde, 2006).

According to Villegas (1991), research shows that one goal for teachers should be to learn to bring into their classrooms what she terms "the cultural patterns of minority communities" (1991, p. 19). At the same time, Villegas cautions that because of the uniqueness of each cultural community and the variety of skills each child brings, "it is impossible to develop a general solution

for the schooling problems experienced by minority children" (1991, p. 20).

Villegas's Guidelines

Villegas offers five guidelines for teachers:

Guideline 1) "Teachers should have an attitude of respect for cultural differences, belief that all students are capable of learning, and a sense of efficacy" (1991, p. 23).

Guideline 2) "Teachers must know the cultural resources their students bring to class, and they must be aware of the culture of their own classrooms" (1991, p. 24).

Guideline 3) "Teachers should implement an enriched curriculum for all students" (1991, p. 25).

Guideline 4) "Teachers must build bridges between the instructional content materials and methods, and the cultural backgrounds of the students in their classrooms" (1991, p. 26).

Guideline 5) "Teachers should be aware of cultural differences when evaluating students" (1991, p. 29).

Guided Language Acquisition Design Unit and Villegas Guidelines

The curriculum offered here meets Villegas's five guidelines. This project focuses an entire unit of study on the historical ancestors of the Latino children who occupy the desks in my classroom. In addition, this project offers a year-long blueprint for instruction focusing on all of the ancient civilizations. Creating and choosing a unit on my students' ancestors shows respect and builds respect among students for their cultural roots, what Villegas calls "an attitude of respect" in Guideline 1, (Villegas, 1991 p. 23).

The use of bulletin-board sized mediated structures, as well as individual-student sized versions, the acceptance of Spanish and English in student feedback, and non-traditional uses of text, provides a bridge so that students who grow up listening to stories more than reading stories have access to the curriculum, as suggested in Guideline 4 (Villegas, 1991).

Texts and Other Materials

The depth of instruction in this unit and the year-long blueprint comes from well-researched and planned learning objectives and lessons. The 46-word

vocabulary bank provides students with academic terms that will be incorporated into science, social studies, grammar, reading, math, and writing lessons. Together, these facets comprise a curriculum enriched by the cultural capital that students bring to the classroom, by texts and other materials, and by the teacher who has researched and designed the lessons, as Villegas suggests in Guideline 3 (Villegas, 1991).

By building in a strong home-school connection in homework assignments, the unit in this project brings home what students have learned in the classroom daily and then brings back to the classroom cultural resources in the form of extended knowledge gained at home, as indicated in Guideline 2 (Villegas, 1991).

Evaluating students using verbal, written and rubric measures and checks of understanding provides a sound assessment of students' grasp of new concepts, as called for in Guideline 5 (Villegas, 1991).

Specific Culturally Responsive Curriculum Criteria

The curriculum offered in this project was specifically designed to meet the objectives of rigorous teaching and learning in today's classroom. In addition,

the curriculum in this project offers my students a different view of themselves, their families, and their culture.

Banks (1988) the best known proponent of multicultural education, writes more extensively and specifically about what curriculum should be. In a chapter titled "Curriculum Guidelines for Multiethnic Education", he enumerates 22 guidelines, which offer goals and expectations to educators who want to create curriculum. These guidelines and goals are more numerous than Villegas, and similar to Villegas, they offer suggestions for writing culturally responsive curriculum.

More recently, Richards, Brown, and Forde, (2006), compiled in one place a set of ten criteria to follow when writing culturally responsive curriculum (see table 2). Writing for the National Center for Culturally Responsive Educational Systems, a U.S. Department of Education funded program at Arizona State University, Tempe, Richards, Brown, and Forde posit, "Culturally responsive pedagogy recognizes and utilizes the students' culture and language in instruction, and ultimately respects the students' personal and community identities" (Richards, Brown, & Forde, 2006, p. 7).

The authors compiled their criteria in a handbook for teachers. They write that the reason for the handbook is that now more than ever U.S. schools are populated by children from all parts of the world, and from many different cultures, customs, social classes and economic strata (Richards, Brown, & Forde, 2006). "To meet this challenge, teachers must employ not only theoretically sound but also culturally responsive pedagogy," (Richards, Brown, & Forde, 2006, p. 4). The authors also cite Banks and Banks, 2004; Gay, 2000; Ladson-Billings, 1994; and Nieto, 1999, at the beginning of their list of criteria.

10 Specific Criteria

I have chosen this set of specific culturally responsive curriculum criteria as a rubric to critically evaluate the content of the curriculum in this unit. As Table 2 informs, each of the ten criteria was included on a chart.

The first column, labeled "Culturally Responsive Criteria", lists the 10 criteria Richards et al. (2006), set as specific behaviors to meet in designing culturally responsive curriculum. The second column in the table is labeled "GLAD Components & Instructional

Practices/Activities". This column lists all of the specific lessons, activities, materials, and student responses and student work from the GLAD curriculum unit in this project that meets the individual criterion. The information in this column is categorized by the day the instruction or activity as planned in the project curriculum. The entry "Days 1-5" means that the targeted criterion is evident every day of the 5-day unit.

The third column is labeled "Does this meet the Culturally Responsive Criteria?" As each individual criterion is tested, an answer of "Yes" or "No" was entered. Only one specific criteria, "Assist students in becoming socially and politically conscious" (Richards, Brown, & Forde, 2006, p. 11), received a "No", because there was not enough content to address this specific criterion.

Culturally Responsive Curriculum Criteria 1

The first specific criterion is "Acknowledge students' differences as well as their commonalities," (Richards, Brown, & Forde, 2006, p. 8). The GLAD unit meets this criteria every day during the course of the unit. Starting with the first discussion about standards of learning and traits of scientists, students will

Table 2. Culturally Responsive Teaching Rubric

Culturally Responsive Criteria	GLAD Components & Instructional Practices/Activities	Does this meet the Culturally Responsive Criteria?
1. "Acknowledge students' differences as well as their commonalities" (Richards, Brown, & Forde, 2006, p. 8).	Day 1: Set standards - Scientist awards Day 1: Inquiry Chart - "What do we know, what do we want to know about our ancestors?" DAY 1: World Map pictorial input, "The Six Independent Ancient Civilizations" Day 1: Observation Charts Day 5: Read aloud - expository text, "1,000 Years Ago On Planet Earth" Days 1-5: Cognitive Content Dictionary Days 1-5: Home-school connection	Yes
2. "Validate students' cultural identity in classroom practices and instructional materials" (Richards, Brown, & Forde, 2006, p. 8).	Days 1 - 5: students will speak, read, and write in English or Spanish to contribute to discussions, answer questions, provide proof of understanding, and in writing, science, and homework assignments Days 1 - 5: Home-school connection Days 1 - 5: A majority of the books will be available in English and Spanish Days 2-5: guest speakers, cultural representatives End of Unit: presentation, "My Family"	Yes
3. "Educate students about the diversity of the world around them" (Richards, Brown, & Forde, 2006, p. 8, 9).	DAY 1: World Map pictorial input, "The Six Independent Ancient Civilizations" Day 5: Inquiry Chart processing, "What do we know/what do we want to know about our ancestors?" Days 3 and 4: Timeline - "The Ancient World of Our Ancestors" Day 5: Read aloud -expository text, "1,000 Years Ago On Planet Earth"	Yes

Culturally Responsive Criteria	GLAD Components & Instructional Practices/Activities	Does this meet the Culturally Responsive Criteria?
4. "Promote equity and mutual respect among students" (Richards, Brown, & Forde, 2006, p. 9).	Day 1: T-Graph, "Respect" Day 2: T-Graph, "Responsibility" Day 3: T-Graph, "Problem Solving" Days 1-5: Student expert awards, "Astronomer", "Agronomist", "Architect", "Historian", "Mathematician" Days 1-5: 10-2 discussions among students Days 1-5: Team tasks for group work	Yes
5. "Assess students' achievement validly" (Richards, Brown, & Forde, 2006, p. 9).	Days 1-5: observational and anecdotal checks for understanding throughout lessons Days 1-5: Corrected and graded personal mediated structures; 80%= proficient Days 4-5: Writers Workshop assignment scored with 100-point rubric End of Unit Science Experiment scored with 100-point rubric	Yes
6. "Foster a positive interrelationship among students, their families, and school" (Richards, Brown, & Forde, 2006, p. 9, 10).	Days 1-5: School-Home Connection homework assignments Days 2-5: guest speakers, cultural representatives End of Unit: Power Point presentation, "My Family"	Yes
7. "Motivate students to become active participants in their learning" (Richards, Brown, & Forde, 2006, p. 10).	Days 1 - 5: Scientist Awards Days 1 - 5: 10-2 discussions Days 1 - 5: Team tasks for group work Days 1 - 5: Discussions for Cognitive Content Dictionary entries Days 1 - 5: Home-School Connection Days 1 - 5: Poetry and chants Days 1 - 5: Expert Groups Days 1 - 5: Processing of pictorials	Yes

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Culturally Responsive Criteria	GLAD Components & Instructional Practices/Activities	Does this meet the Culturally Responsive Criteria?
8. "Encourage students to think critically" (Richards, Brown, & Forde, 2006, p. 10).	Days 1 - 3: T-Graphs, "Respect", "Responsibility", and "Problem Solving" Days 1-4: Pictorial Input, "World Map", "Map of Mesoamerica", "Ancient World Timeline" Days 1 - 5: Expert groups Days 1 - 5: Team tasks for group work Days 1 - 5: 10-2 discussions among students	Yes
9. "Challenge students to strive for excellence as defined by their potential" (Richards, Brown, & Forde, 2006, p. 10).	Days 1 - 5: Expert Groups (differentiated to reach all students) Days 1 - 5: Science experiment (differentiated to be completed by all students) Days 1 - 5: Writers Workshop (differentiated to be completed by all students)	Yes
10. "Assist students in becoming socially and politically conscious" (Richards, Brown, & Forde, 2006, p. 11).	Days 2-5: guest speakers, cultural representatives Day 5: Read aloud, The Sad Night, The Story of an Aztec Victory and a Spanish Loss	No

discuss in small groups the characteristics of good learners, giving every student an opportunity to contribute to classroom standards. This type of discussion often gives students the understanding that they share expectations and desires with most of their peers. As well, students have the opportunity to provide individual ideas and observations every time they discuss, brainstorm, and decide. The Home-school connections provides another opportunity to bring from home new insights about student home life. Students often are interested and excited to hear about peers' life at home, either because of commonalities with their own home lives or because of the differences.

Culturally Responsive Curriculum Criteria 2

The second specific criterion is "Validate students' cultural identity in classroom practices and instructional materials" (Richards, Brown, & Forde, 2006, p. 8). This criterion is addressed throughout the GLAD unit, every day of instruction. One main objective of the unit is that students add layers to their sense of identity as they gain new perspective on their ancestors. Another overarching resource of the unit are the families of students. Students will be expected to interview

family members about a number of topics, including the family tree, the ancestral places of birth of oldest family members, and stories passed down from elders to children. In addition, during discussions and contributions in class, students are encouraged to use both English and Spanish, as all students are bilingual. In this way, the same value is given to both languages. Student materials such as books, chants, poems, and other resources were chosen to inform students about their ethnic identities.

Culturally Responsive Curriculum Criteria 3

The third specific criterion is "Educate students about the diversity of the world around them" (Richards, Brown, & Forde, 2006, p. 8-9). This criterion is met nearly every day of instruction of the GLAD unit presented as part of this project. On Day 1, for example, students learn about the world's six independent ancient civilizations. This lesson, which is reviewed on Day 2 to reinforce concepts and vocabulary, will give students a solid base of knowledge about the geography, ethnic make-up, and history of earth and its inhabitants. On subsequent days, students will learn more about the history of earth's inhabitants by way of a timeline that

dates back 40,000 years. On Day 4, students are assigned homework to interview their family members in an effort to trace the geographic origin of their oldest family members, based on stories that may have been passed down through the generations.

Culturally Responsive Curriculum Criteria 4

The fourth specific criterion is "Promote equity and mutual respect among students" (Richards, Brown, & Forde, 2006, p. 9). This criterion is used throughout the GLAD unit because it is an effective way to allow teachers and students to teach and learn. On Day 1, students are gathered together to create a "Respect" T-Graph. Here, the teacher guides students in a discussion about how respect is shown in the classroom. On Day 2, a similar discussion is held to create a "Responsibility" T-Graph, which will enumerate ways the teacher and the students show responsible behavior. On Day 3, a "Problem Solving" T-Graph is created, to share ideas about how individual students can solve problems in the classroom. From there, teacher and students follow the characteristics on the three posters during lessons, group discussions, and individual work.

Culturally Responsive Curriculum Criteria 5

The fifth specific criterion is "Assess students' achievement validly." The authors suggest varied assessment instruments to suit the group of students who are tested (Richards, Brown, & Forde, 2006, p. 9). Three different tools are used in the GLAD unit in this project to assess children's knowledge before, during, and after instruction. The first is the so-called "What do we know/What do we want to know" T-Graph on Day 1. This is an assessment instrument because it gauges what students already know about a topic, students' ancestors in this case. The second type of assessment is the observational kind, which is used during lessons, to check for understanding of new knowledge. Within a GLAD unit, checks for understanding are made when students repeat a concept, definition, or word just learned to another student. A rubric, which students use to guide them in completing an assignment, is another type of assessment. A rubric is used once a student completes a written assignment, as in the Writers Workshop essay, and again when a student finishes a project, as in the science project at the end of the GLAD unit.

Culturally Responsive Curriculum Criteria 6

The sixth specific criterion is "Foster a positive interrelationship among students, their families, and school" (Richards, Brown, & Forde, 2006, p. 9-10). This criterion is met by the GLAD unit offered in this project. In addition to the Home-School connection, which requires students and parents to discuss places of family origin, a family tree, family stories, and other factors of family history, guest speakers and cultural representatives will give students different views of cultures, whether their own or someone else's. The end of unit presentation called "My Family" will show the people, homes, customs, and culture within each family represented in the classroom by a student.

Culturally Responsive Curriculum Criteria 7

The seventh specific criterion is "Motivate students to become active participants in their learning" (Richards, Brown, & Forde, 2006, p. 10). Motivation is necessary in the classroom because a student should be excited and eager to learn. To motivate students, the GLAD unit in the project contains many opportunities for discussion and input from students. One strategy is for the teacher to teach for 10 or 12 minutes and then stop

to give students a minute or two to talk to their neighbors or members of their table group about what they have learned. This gives students the opportunity to evaluate new learning, to reinforce ideas and to ask questions to clear up ambiguities. This strategy is weaved through the lessons in this unit and is used every day.

Culturally Responsive Curriculum Criteria 8

The eighth specific criterion is "Encourage students to think critically" (Richards, Brown, & Forde, 2006, p. 10). They write that "a major goal of teaching is to help students become independent thinkers so that they might learn to make responsible decisions" (Richards, Brown, & Forde, 2006, p. 10). The curriculum offered in this project contains multiple elements that will help students become critical thinkers. One example is the T-Graphs about respect, responsibility, and problem solving because students must use deductive thinking to come up with ways they will work more efficiently in class. Another example embedded in this project is the team tasks. Team tasks include team recorder, team reporter, team leader, and team materials manager. Students must work as a team to complete assignments,

with supervision from the teacher. All of these responsibilities rotate, making every member of a team responsible for knowing the skill sets for each job. This element helps students think critically because they are responsible to their group.

Culturally Responsive Curriculum Criteria 9

The ninth specific criterion is "Challenge students to strive for excellence as defined by their potential" (Richards, Brown, & Forde, 2006, p. 10). The authors of the 10 criteria reiterate that high teacher expectations are essential for student success. The curriculum offered in thia project meets this criterion. In the reading comprehension task expert groups for example, students study expository text at a level slightly higher than their own. These groups meet in small numbers with the teacher to study text that delves more deeply into the core subject than whole class instruction. In other tasks, such as The Sentence Patterning Chart, a skill is taught whole class, then students work in a group to complete one assignment per group, and then individual students complete assignments independently and to their potential. This is another example of giving students enough support "to take them one step higher, thereby

helping students to strive for their potential" (Richards, Brown, & Forde, 2006, p. 10).

Culturally Responsive Curriculum Criteria 10

The tenth specific criterion is "Assist students in becoming socially and politically conscious" (Richards, Brown, & Forde, 2006, p. 11). They write that students should know that "if the world is to be a better place where everyone is treated fairly, then they have to work to make it so" (Richards, Brown, & Forde, 2006, p. 11). Regrettably, this is the only criterion the unit presented in this project does not meet. It is possible to add to the curriculum elements to meet this criterion. However, as it is the first culturally responsive unit of the year, it seems appropriate to plan a socially and politically conscious component to the second unit or beyond.

Conclusion

In this section research on goals, guidelines, and criteria for implementing culturally responsive curriculum was discussed. It was established that a number of prominent culturally responsive pedagogues have developed these tools to guide educators in creating curriculum. A set of guidelines proposed by Villegas

(1991) was described and compared to the GLAD curriculum presented in this project. It was determined that the curriculum presented here follows Villegas's guidelines. In addition, a set of 10 specific criteria, developed by Richards, Brown, and Forde (2006), in a handbook for teachers, was presented as a rubric to evaluate the GLAD unit in this project. It was determined that the GLAD unit fills nine of the ten criteria set forth by Richards et al. (2006).

CHAPTER FIVE

SUMMARY, CONCLUSIONS, IMPLICATIONS, AND LIMITATIONS

This project was undertaken to fill a need for culturally responsive curriculum for Latino students. In Chapters One through Four, research, current thought and theory were presented to address how ethnic identity and academic achievement play out in the classroom. In this final chapter, I will provide limitations, a short summary as well as offer conclusions and implications regarding this culturally responsive curriculum project.

Limitations

The limitations of this project are several. The most significant is that the curriculum offered here is for a single grade, whereas the ideal would be to offer a course of study for all grades between kindergarten and Grade 12. Another limitation is that the curriculum offered on these pages has not been taught yet. Thus, any adjustments for time, assessment, and content have not been made. Also, fellow teachers were not asked to review the project.

Summary

If you are a Latino child in the United States, you carry with you stories that your parents, abuelitos, or tíos may have told you about the family and the places where they grew up. Chances are you have seen the beautiful dancers raising the sides of their long skirts high in the air and then bringing them back and forth in sway to the Mexican folk music during Cinco de Mayo festivities. Or, you may have seen the dramatically feathered Aztec dancers dance-marching to drums. You may have seen them on television or even in person, because when it comes to ancient Mexico and Central America, that is what most people in the U.S. are exposed to. Bright colors, dancing and music - that is what ancient Mexico is to most people.

On the other hand, if you are an Anglo child, you and the rest of the world have seen the recreation of the Pilgrims' courageous voyage from oppression in Europe to a new chance in a new world. You have seen it on television and, if you attended school in the U.S., you have probably acted out the pilgrim saga, told from the ethnocentric view of the pilgrims.

The differences between those two widely disimminated views speaks volumes about the chasm that Latino children encounter and must survive to lead happy and productive lives in the United States. The idea that this work addresses is that it is necessary and just to empower Latino children in the U.S. by exposing them to their ethnic roots, thereby acknowledging and valuing their ancestors on par with the Anglo roots.

This project sought to research the dynamics among the following topics: ethnic identity, culturally responsive pedagogy, and classroom achievement. The research makes it clear that throughout the last century, educators and researchers sought ways to teach all children. One such alternative is multicultural education, supported by Banks (1990), Delpit (1996), and Gay (2000). Another name for it is Culturally Responsive Pedagogy forwarded by Trueba (1988), Villegas (1991), and Sleeter (1996). Neither model has been implemented widely. Instead, the focus in the last two decades has been to teach skills such as decoding and finding answers to questions in text. It is a fact that the failure of schools to teach Latino children has resulted in restrictive, controlling and punitive federal programs

such as No Child Left Behind, which link education funding to programs that are largely ineffective.

Implications and Conclusions

The project offered here is a Culturally Responsive Pedagogy curriculum that researchers such as Sleeter (1996) and Banks (1990) say is needed to address the educational gap in ethnic studies for all students, including Latino children. It is offered because it isn't fair or proper that children whose ethnic ancestry dates back to great times of kings, inventions and scientific development, be left ignorant of their backgrounds. The creation of maize; the study and charting of planets to guide the production of food; and the design and construction of pyramids that today stand as the largest and most architecturally sophisticated of all time should not be kept to museums.

That knowledge should be disseminated to the children who are direct descendants of the Maya, the Toltec, the Zapotec, the Aztec, and all of the cultures that together make up the Anahuac civilization. More than made available, it should be taught directly to Latino children, to better their knowledge of who they are and

to give them the opportunity to decide for themselves whether they want to pursue the values of the dominant capitalist culture. As it is, they can choose between pursuing the values of the dominant, wealth-accumulation driven society, or fail to pursue the values of the dominant society. There is no real choice.

Older students could very well choose to stay in school if they knew that schooling was public, mandatory, and free for 3,000 years during the Anahuac civilization (Marín, 2009). Going to school, as it turns out, was not invented by the dominant society in an effort to 1) prepare children for later work roles; or 2) to select and train a labor force, as is widely believed (Bennet deMarrias, 1999). Public education was invented by the ancestors of the Miguels, Marcelas, Xitlalis, and Guadalupes - the children who occupy the classrooms of public schools today. The Anahuac was the only ancient civilization that mandated schooling for all children (Pedagogía Tolteca, Marín, 2009, p. 16)

Latino children need to know they can choose between the capitalistic model of independently accumulating wealth and their ancestral culture's model of their grandfathers and grandmothers: give to the community, and

search for purity of heart. Without a real choice, students will continue to follow the steps to success designed for others or they will continue to fail.

Lastly, the greatness of the Mesoamerican cultures, known together as the Anahuac civilization, seeps out continuously through the work of researchers. Anthropologists from the Massachusetts Institute of Technology found proof that 3,600 years ago, the Mayas ran a large rubber production industry, which produced some 16,000 rubber balls, in addition to shoes, rubber statues, bands, and other products. A recent headline in the Los Angeles Times reads: "Mayas were early masters of rubber," (May 31, 2010, p. A10). The accompanying story reported on the Maya practice of using the vulcanization process. It turns out that the Mayas used scientific investigation to turn tree sap and other substances into rubber 3,400 years before the vulcanization process was re-invented in 1839 in the United States. But ask a person on the street who was the first to revolutionize rubber, and if they know, chances are the answer will be Charles Goodyear.

It doesn't have to be that way forever. The children in today's U.S. classrooms should learn the truth: that

the Mayas, members of the Anahuac civilization, the probable ancestors of 30.7 million Mexican Americans in the United States today, invented the vulcanization process. They gave us corn to eat, farming and irrigation systems to grow our crops, a conceptualization of the value of nothing - the zero, pyramids to stimulate our need for beauty, and the idea that all children should be educated to know who their ancestors were and who they are.

APPENDIX A

GUIDED LANGUAGE ACQUISITION DESIGN UNIT

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
Grade 3
Guiding General Concepts for GLAD Unit, also called: IDEA PAGES

IDEA PAGES:

I. Unit Theme

- The civilizations collectively known as the Anahuac, in what is now Mexico, Central America and the United States, developed advanced astronomy, agricultural, and mathematical technology.

- Their discoveries and development of the sciences has contributed positively to the way we understand our world and how we live today.

II. Focus/Motivation

- Signal words
- Awards
- Observation charts
- Pictorial Input Charts and timeline
- T-Graphs
- Inquiry chart
- Big book
- Current events
- Team goal-setting
- Power point presentations
- Music
- Guest speakers: cultural representatives, archaeologists, anthropologists

III. Closure

- Home-school connections
- Processing charts
- Class big book
- Summary letters to parents and teachers
- Reports: power point presentations, 3-dimensional models, murals
- Ethnographies: interview community members with cultural ties
- Drama
- Cooking
- Field trip to archaeological site
- Artists-in-residence
- Assessments: conventional, individual, performance, team

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
Grade 3
Guiding General Concepts for GLAD Unit, also called: IDEA PAGES

IV. CONCEPTS

- The Anahuac civilization was an independent society with a functional government, a public school system, self sufficient methods of survival and scientific knowledge.
- Advances in crop engineering gave the civilization self-sufficiency and contributes to the food consumed today.
- Knowledge of astronomy allowed the society to develop a sophisticated calendar for use in agriculture.
- The development of the concept of zero allowed the society to make projections for crops and plan agriculture and contributes to math principles today.
- In some respects, the Anahuac civilization was more advanced that societies in the rest of the world.

MATH/SCIENCE/SOCIAL STUDIES SKILLS/UNDERSTANDINGS

- Math
  - -graphing
  - -use math skills to solve problems
  - -functional relationships between two quantities
  - -area and perimeter
- Science
  - -names of animals
  - -organizing
  - -classifying
  - -sequencing
  - -grouping
  - -developing hypotheses
- Social Science
  - -use maps, tables, graphs, photographs to organize information

Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
Grade 3
Guiding General Concepts for GLAD Unit, also called: IDEA PAGES

V. Vocabulary

1. Anahuac	18. agriculture	35. *Telpochcalli*
2. indigenous	19. agronomy	36. *Ichpochcalli*
3. culture	20. architecture	37. Europeans
4. astronomy	21. geometry	38. commerce
5. technology	22. measurement	39. colonization
6. tradition	23. irrigation	40. empire
7. pre-contact	24. engineering	41. indoctrination
8. planets	25. reservoir	42. ruins
9. lunar	26. cenotes	43. archeology
10. temple	27. domestication	44. artifact
11. priest	28. cultivate	45. stellas
12. terrace	29. *teozintle*	46. collection
13. calculate	30. aqueduct	
14. solar	31. calculate	
15. calendar	32. pharmachology	
16. Venus	33. herbalist	
17.observatory	34. exhibit	

Adapted from Project GLAD. (2010). *Home page.* http://projectglad.com/ accessed April 12, 2010.

GLAD
The Anahuac:Ancient Peoples of Mexico and Central America
Grade 3
Resources and Materials for GLAD Unit

VIII. RESOURCES AND MATERIALS

LITERATURE

Growing Up in Aztec Times, Marion Wood, Troll, 1994

Mayeros, Ancona, G, Lothrop& Shepard, 1997

Angela Weaves a Dream, Solá, M. Hyperion, 1997

Spirit of the Maya, Guy Garcia, Walker Publishing, 1995

Children of Yucatan, Frank Staub, Carolrhoda, 1995

Technology in the Time of the Maya, Crosher, J. 1998

The Maya Knew, Pine, T. & Levine, J. McGraw-Hill, 1971

The Mayas, Odijk, P. N.J.: Silver Burdett Press, 1990..

The Maya, Kirkpatrick, N. Chicago:Heinemann Library, c2003

The Maya Shuter,J.Chicago, Ill.: Heinemann Library, c2002.

The Sad Night, The Story of an Aztec Victory and a Spanish Loss, Mathews, S. Clarion, 1994.

Cuckoo, Ehlert, L. San Diego: Harcourt Brace, c1997.

Heart of a Jaguar, Talbert, M. New York:Simon & Schuster 1995.

Among the volcanoes. Castañeda, O. S., New York, N.Y.: Dell

Los dioses del maíz Austin, Tex. : Voluntad Publishers, c1978.Marin Ruiz, G. (2003) *Nuestras raíces. México: Editorial Tolteca.*

The Corn Grows Ripe, Rhoads, Dorothy. New York : Viking Press 1956.

Maya's Children: The Story of La LLorona, Anaya, Rudolfo A. New York : Hyperion Books for Children, c1997.

The Girl From Chimel, Menchú, Rigoberta. Toronto : Groundwood Books/House of Anansi Press ; Berkeley : Distributed in the USA by Publishers Group West, c2005

Colibrí, Cameron, Ann, Frasces Foster Books, New York, 2003.

GLAD
The Anahuac:Ancient Peoples of Mexico and Central America
Grade 3
Resources and Materials for GLAD Unit

TEACHING RESOURCES

Historia de México, Primera Parte. Secretaría de Educación Pública (SEP); Comisión Nacional de los Libros de Texto Gratuitos, Gobierno de la República de México.

Los Mayas, historia, arte y cultura, Nelly Gutiérrez Solana, Panorama Editorial, Mexico, 1991.

Los indios de México, Fernando Benitez,Biblioteca ERA, Mexico, 1991.

People Of The Chan, Raphael Girard, Continuum Foundation, Arizona,1995.

Libro de Chilam Balam de Chumayel, Antonio Mediz Bolio, Imprenta y Libreria Lehmann, San Jose, Costa Rica, 1930.

The Maya, Michael D. Coe, Thames and Hudson, New York, 1993.

Origen y Desarrollo de las civilizaciones antiguas de América, Raphael Girard, Editores Mexicanos Unidos, Mexico, 1977.

Marin Ruiz, G. (2009) Pedagogía Tolteca, filosofía de la educación del México antiguo. Mexico: Editorial Tolteca.

TEXTBOOKS

California Vistas, California Communities, Macmillan McGraw-Hill, 2007.

California Mathematics, Macmillan McGraw-Hill, 2009.

California Science, Scott Foresman, 2008.

Houghton Mifflin Reading, 3rd Grade, Houghton Mifflin.

INTERNET RESOURCES

www.socialstudiesforkids.com/subjects/ancientcivilizations

www.michielb.nl/maya/astro

www.smm.org/sln/ma/

www.mayacalendar.com/mayacalendar

Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Focus/Motivation

I. FOCUS/MOTIVATION

- Cognitive Content Dictionary with Signal Word
- Scientific Awards
- Astronomy Awards
- Observation Charts
- Inquiry Charts
- Read Aloud – Big Book

II. INPUT

- Graphic Organizer – World Map with ancient independent civilizations
- Timeline, 40,000 years ago
- Narrative Input –Why There Is No Arguing In Heaven
- Pictorial Input – Map of Mesoamerica with Anahuac area
- Poetry
- Read Aloud
- Guest speakers, cultural representatives

III. GUIDED ORAL PRACTICE

- T-Graph and team points
- Chants
- Picture File Activities
- Picture File Cards
- Personal Interaction
- Graphic Organizers
- Poetry
- Expert Groups
- Process Grid
- Exploration Reports
- Mind Map

IV. READING/WRITING

Total Class:

- Group Frame – Compare and Contrast
- Cooperative Strip Paragraph
- Pocket Poetry
- Poetry Frames
- Flip Chant
- Strip Books
- Story Map
- Big Book

Small Group/Flexible Groupings

- Expert Group – put heads together
- Process Grids

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Focus/Motivation

- Small groups shared reading
- Flexible group leveled reading
- Partner reading – ear-to-ear
- Team tasks (anything modeled by the teacher)

Individual Work

- Learning logs
- Authentic literacy events
- Interactive journals
- Silent sustained reading
- Individual tasks
- Writer's Workshop
  - Writing process
  - Author's chair

V. Extended Activities

- Home School Connection
- Field trip to museum
- Artists-in-residence
- Oral history gathering
- Compose message using Maya glyphs

VI. CLOSURE

- Process all charts and information
- Assessment of portfolio with rubric
- Big Book
- Conference
- Share personal exploration
- Team exploration
- Letters to parents
- Diorama of village
- Power point presentation

Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Sample Lessons By Day

SAMPLE DAILY LESSON PLAN

WEEK/DAY 1: The Six Independent Ancient Civilizations

FOCUS/MOTIVATION
- Set Standards – Scientist Awards
- Cognitive Content Dictionary with Signal Word: Mesoamerica
- Observation charts
- Inquiry Chart What do we know/what do we want to know about our ancestors?

INPUT
- **Pictorial input**, World Map w/10/2
- Big Book w/10-2
- Learning Log
- Poetry

GUIDED ORAL PRACTICE
- T-Graph, "respect"
- Picture File Activities, Can you tell how it was built?
- Personal Interaction, who is the oldest member of your family?
- Chant

READING/WRITING/LANGUAGE ARTS
- Interactive Journal
- Writers Workshop
- Mini Lesson, Summary
- Write a summary of the most interesting thing you learned today.
- Author's Chair
- Expert Groups – the ancient world civilizations

SCIENCE
- Begin science experiment – introduce rubric

CLOSURE
- Read Aloud from The Girl From Chimel
- Process inquiry charts, poetry, and input charts
- Home-school connection: #1

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Sample Lessons By Day

WEEK/DAY 2

FOCUS/MOTIVATION

- Process Home School Connection #1
- Cognitive Content Dictionary with signal word, Anahuac
- Review Day 1 Narrative input with word cards
- Poetry and chants – highlight scientific words
- Guest speaker #1
- Read Aloud – Big Book About The Anahuac

INPUT

- Pictorial/Narrative Input – Map of Mesoamerica
  - 10/2 Discussion
  - Learning Log Prompt: Write about one contribution we use today
- Process Pictorial Input Chart with word cards
- Mediated Structure/Graphic Organizer – Map of Mesoamerica w/ approp civilizations/societies
- Narrative Input
- Poetry
- Read from Aloud Girl From Chimel w/journal entry

GUIDED ORAL PRACTICE

- Poetry/Chants: **I Know An Astronomer**

SMALL GROUP INSTRUCTION, READING, WRITING & LANGUAGE ARTS

- Expert Groups – agriculture
- Review T-Graph, What questions have we answered so far?
- Update personal T-Graphs

SCIENCE

- Science experiment – observation logs

Closure

- Home/School Connection
- Journals Girl From Chimel

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Sample Lessons By Day

Week/ DAY 3:

FOCUS/MOTIVATION

- Cognitive Content Dictionary with signal word
- Process Home/School connection
- Review Narrative with word cards and conversation bubbles
- Process Input Chart with word cards
- Guest speaker #2
- Archeologist Awards

INPUT

- Learning Log Prompt: Write about one contribution we use today
- Input Map of Anahuac area
- Timeline, 40,000 years ago to modern times
- Poetry
- Read Aloud – Girl From Chimel

Guided Oral Practice

- Sentence Patterning Chart – Anahuac Valley
  - Class Flip Chant
- Mind Map
- Process Grid "Game"
- Coop. Strip Paragraph – write, read, respond, revise, edit

SMALL GROUP INSTRUCTION, READING, WRITING
Writer's Workshop

- Mini-lesson – Expert Groups
  - Expert groups – Architecture - Team tasks
  - Read/write
- Author's Chair

SCIENCE

- Science experiment – observation logs, question the question

Closure

- Process Charts
- Home/School Connection

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Sample Lessons By Day

WEEK/DAY 4:

FOCUS/MOTIVATION
- Archeologist Awards
- Cognitive Content Dictionary
- Review Home/School Connection
- Guest speaker #3
- Story Map-Narrative

GUIDED ORAL PRACTICE
- Chants

READING/WRITING
- Re-read Big Book About The Anahuac
- Read aloud from Girl From Chimel

SMALL GROUP INSTRUCTION, READING, WRITING, Writer's Workshop - Flexible Groups
- Mini-lesson-editing checklist
- Expert groups – math and writing
- Team Tasks
- Team share

SCIENCE

- Science experiment – Analysis begins

CLOSURE
- Process Inquiry Chart, Timeline
- Home/School Connection
- Poetry

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Sample Lessons By Day

WEEK/DAY 5

FOCUS/MOTIVATION

- Archeologist Awards
- CCD-Self-Selected Vocabulary
- Review Home/School Connection
- Guest speaker #4
- Chants / Poetry

INPUT

- Read aloud –expository text- 1,000 Years Ago On Planet Earth
- Read aloud – historical fiction, The Sad Night, The Story of an Aztec Victory and a Spanish Loss

SMALL GROUP INSTRUCTION, READING - Flexible Groups

- Coop Strip Paragraph
- Expert groups - astronomy
  - Emergent Readers
  - Struggling Readers

Reading/Writing

- Focused Reading (reading the walls with personal CCD)
- Ear-to-Ear Reading with Poetry Booklet
- Listen and Sketch – The Girl From Chimel - End

WRITING, Writer's Workshop - Flexible Groups

- Mini lesson
- Plan and Write
- Author's Chair
- Teacher conferencing

SCIENCE

- Science experiment – communicate results

CLOSURE

- Process Inquiry Chart
- Letter home to parents
- Choral reading
- Process What Do I Want To Learn T Chart

Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
The Important Book, Big Book Formatted Read-Aloud Resource

Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

The Important Book About The Anahuac

By Jenny Cardenas

Pg. 1

The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

The Anahuac were all of the peoples we know today as the Olmecs, the Maya, the Toltecs, the Tlaxcans, the Aztecs, and many other cultures that lived in the territory we know as Mexico and Central America. These societies lived sometimes at the same time and others in different times throughout the 7,500 years of the Anahuac.

The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

Pg. 2

The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

The Anahuac began in central Mexico as a nomadic people, moving around to find food and shelter. They had come from Asia 21,000 years ago, crossing the Bering Strait, which joins what is now Mongolia, in China, to the present Alaska in the U.S.

The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

Pg. 3

The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

Sometime around 7,000 years ago, the Anahuac people began to domesticate a grass called *teozintle.* Experts in agronomy began to experiment different ways to grow the grass and eventually, developed *maíz,* corn we use today all over the world as one of our staple foods.

The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

Pg. 4.

The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

The Anahuac also studied the movement of the planets and came to believe that the sun, the moon and Venus controlled the lives of people on Earth. Astronomers watched and recorded the predictable patterns of movement of the planets. Knowing the behavior of the planets helped the Anahuac cultures plan for planting and harvesting of food.

The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

Pg. 5

The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

Anahuac astronomers kept records of the planets movements and used that information to develop a 365-day annual calendar, much like the one we use today. That calendar has been adopted by the rest of the world and it is very similar to the calendar we use today.

The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

Pg. 6

The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

To enable the study of the planets, Anahuac architects, particularly those of the Maya and Olmec cultures, designed and built pyramids. The Great Pyramid of Cholula is the largest pyramid ever built and it sits in Puebla. It is more than 200 feet tall. The Anahuac people built other pyramids that are still being uncovered after centuries of being abandoned. Pyramids were used to study planets, for religious ceremonies and to bury heads of state.

The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

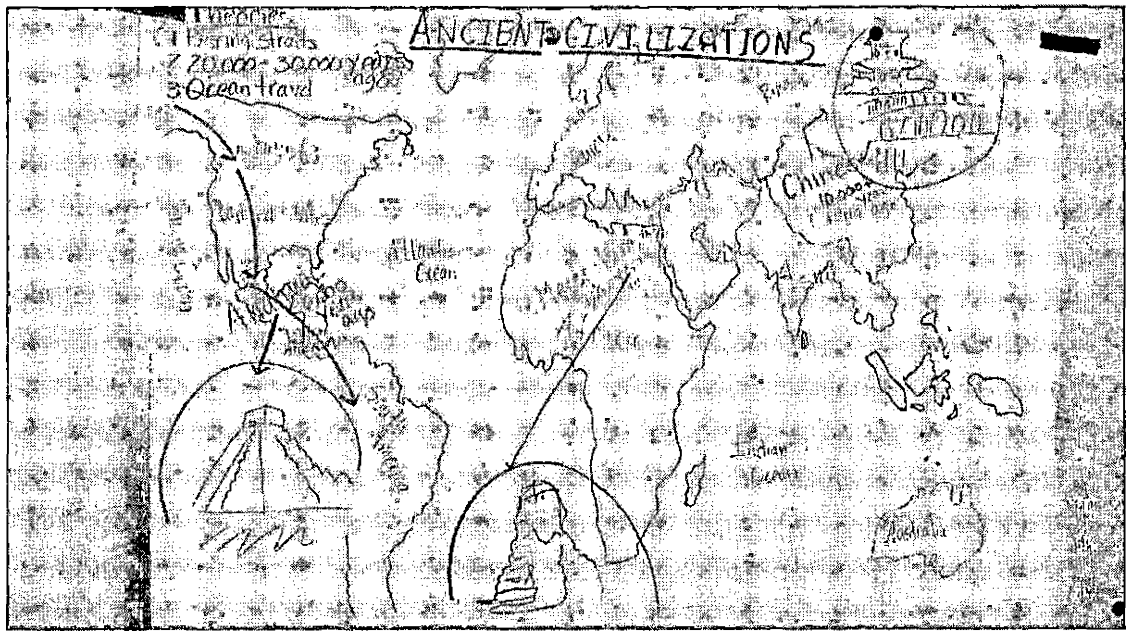
Pg. 7

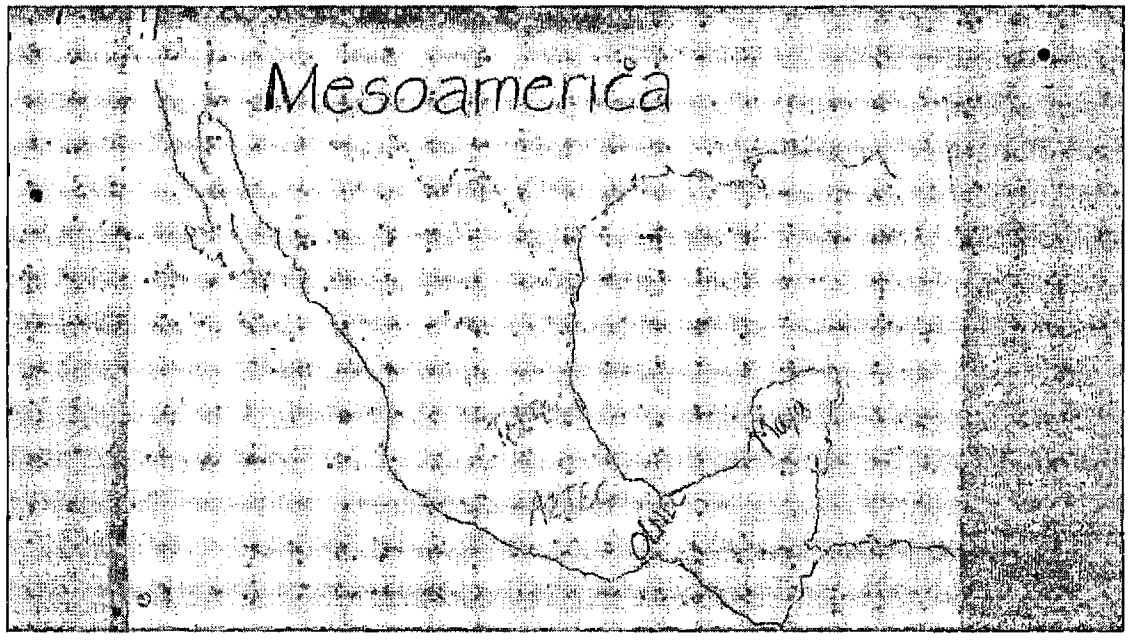
The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

Once the Anahuac could control the amount of food they had on hand, their communities grew and settled all over what is now Mexico and Central America. Cities with populations of 100,000 or more were established and local governments were founded to provide services and leadership to people. Schools for children opened up. Education was public, free and mandatory for all children for thousands of years.

The important thing about the Anahuac civilization is that its people were astronomers, agronomists, architects and scientists for 7,000 years in Mexico and Central America.

Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.





Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

Classroom Management Awards

Astronomer Award **Architect Award**

Awesome Astronomer Award

Given to _____

for mastering the science of Astronomy as the Ananhuac excelled

Agronomist Award

Master Agronomist Award

Given to _____

for learning the ways in which our Anahuac ancestors perfected agronomy to feed and clothe the people.

Mathematician Award

Master of Math Award

Given to _____

for excellent progress toward mastering the Third Grade math standards, making our Anahuac ancestors proud!

Historian Award

Touching History Award

Given to _____

for eagerly, excitedly and studiously learning the history of our Anahuac ancestors.

Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

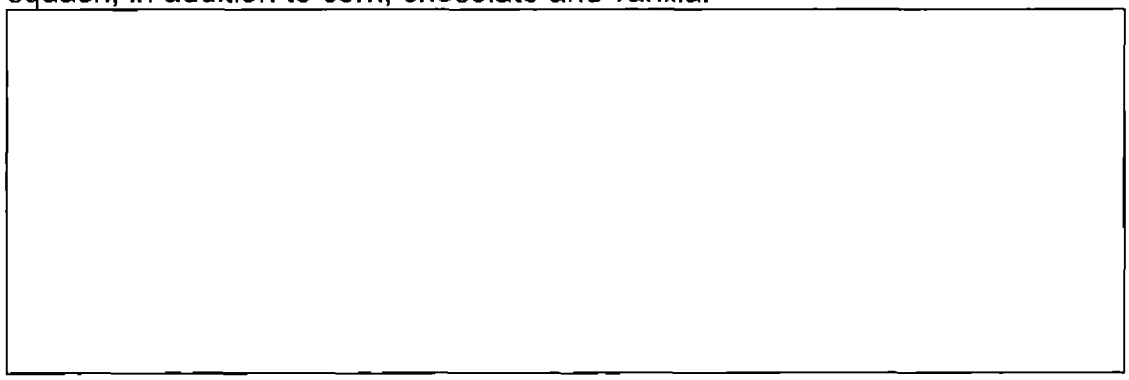
GLAD (Level 3)
The Anahuac: Ancient Peoples of Mexico and Central America
Expert Groups – Agriculture

During the 7,500 years of their existence, the Anahuac culture built a self-sufficient and independent civilization. That means they had to discover ways to feed the people using agriculture knowledge and study. The Anahuac people gave us corn, a staple food that is consumed today all over the world. They were also the first to grow chocolate, gum and avocadoes. All of these foods are important contributions from the Anahuac.

From the time the Anahuac appeared in Mesoamerica until they domesticated corn, they were nomads, constantly moving from one place to another to find food. It was about 7,000 years ago that agronomists began to test growing methods. Using this genetic engineering, agronomists in the Tlaxcalla region of Mexico turned a grass called *teozintle* into a leafy plant that bore long ears of a fruit with kernels – corn. *Teozintle* was barely edible before the scientific experiments to turn the grass into something with bigger fruit. Once their agronomists domesticated corn, the Anahuac had a more secure source of food and they could control its growth. They also built storage houses to keep corn and other crops for the winter. All of these developments allowed the people to settle down and build cities and towns.

GLAD (Level 3)
The Anahuac: Ancient Peoples of Mexico and Central America
Expert Groups – Agriculture, Pg. 2

Anahuac farmers together with architects and builders used their ingenuity to create more farmland. They built terraces on the sides of hills, creating a flat place to plant crops. The Anahuac built the terraces along the sides of hills by flattening the dirt into very wide steps and securing them with stones. The terraces allowed rainwater to flow down evenly, without forcing the top layers of soil to slide down. The farmers, architects and builders then designed and built channels to divert rainwater that pooled at the bottom of the terraces. This excess water was diverted to farmland that did not receive as much rain. In addition, the wet soil at the bottom of the terraces that was too wet to farm was scooped up and spread all over soil that was too dry to farm. This way, the Anahuac created more farmland. This kind of knowledge and expertise allowed the Anahuac agronomists to harvest beans, avocados, melons, and squash, in addition to corn, chocolate and vanilla.



Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

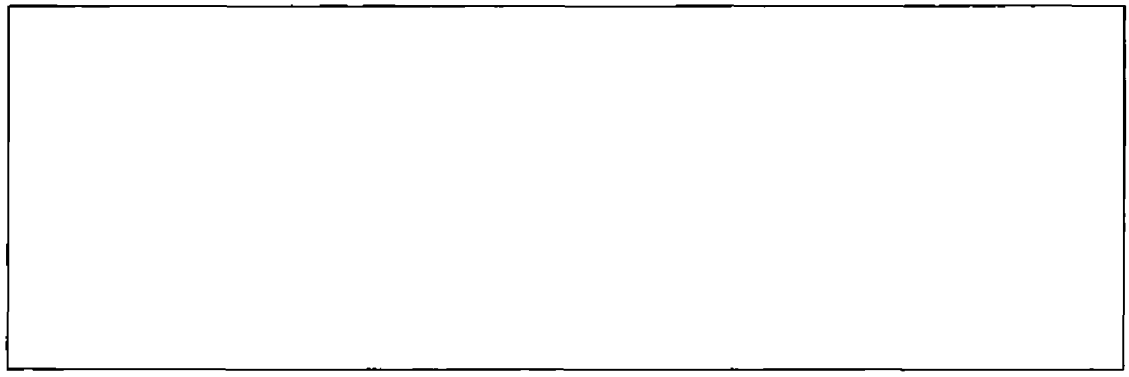
GLAD (Level 3)
The Anahuac: Ancient Peoples of Mexico and Central America
Expert Groups - Astronomy

The Anahuac made many important contributions to the world during their 7,500 years of existence. One important contribution is in astronomy. From the Olmecs on, the Anahuacs studied the planets and their movements. They believed correctly that the sun and the moon control life on Earth. They also believed that Venus was a sacred planet and they watched it more than any other planet, except the sun and the moon. Using the planets movements, the early Anahuac created a calendar to help them predict the best times to plant crops, build pyramids and houses and even have children. We still use the information from the calendar today.

Like scientists of today, the Anahuac astronomers concluded that planets move in predictable patterns and that the sun and the moon control all life on Earth. They charted the planets by recording the movements of the sun, the moon and Venus. The Anahuac considered Venus a goddess. As a civilization just starting to develop, Anahuac agronomists had found a way to turn a simple grass into the corn plants we now grow. The astronomers studied the planets to learn when to plant food like corn, chocolate, vanilla and squash. To control how and when to grow it, the Anahuac studied the stars. From their observations, they developed a calendar they used every year to plant and harvest crops. They knew that there were good and bad times to grow crops, but they wanted exact schedules so that the future of the civilization was secure in terms of food.

GLAD (Level 3)
The Anahuac: Ancient Peoples of Mexico and Central America
Expert Groups – Astronomy- Page 2

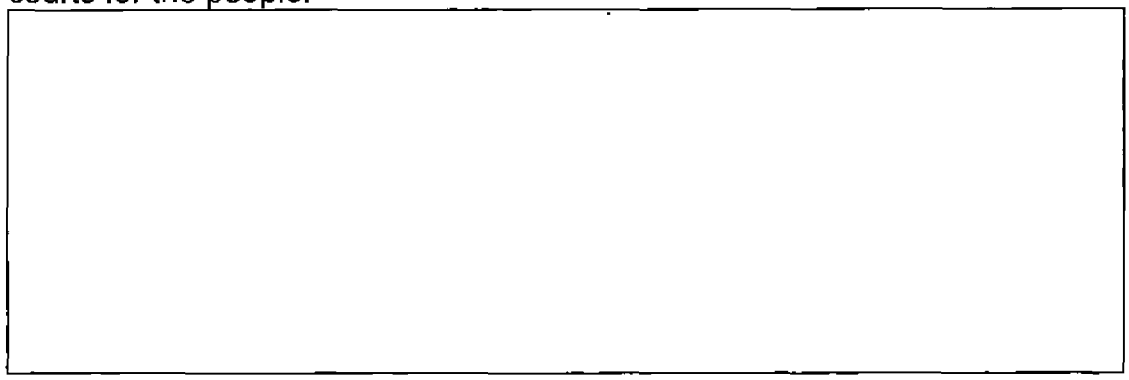
For many years, astronomers' sole duty was to watch the planets as they moved in their predictable patterns. Being an astronomer was a respected profession and young people studied for many years before they could be called astronomers. Fathers usually trained their sons to take over the job for them. Astronomers measured the movements of the planets with enormous care. Using the information learned from the movements of the planets, the Anahuac created a complex calendar that allowed them to plant and harvest in the best times of the year. There were two calendars: a 365-day calendar, which we still use today, and a 260-day calendar. The 365-day calendar is known as the Aztec calendar. The calendar divides the year into 18 months of 20 days each, plus 5 days at the end of the year called "unlucky" by the Anahuac. They believed that if you were born during one of those days, you would be unlucky. A second calendar, the one that was 260 days, was divided into 13 groups (months) of 20 days each. The people used this second calendar to predict the destiny of babies, depending on the day they were born.



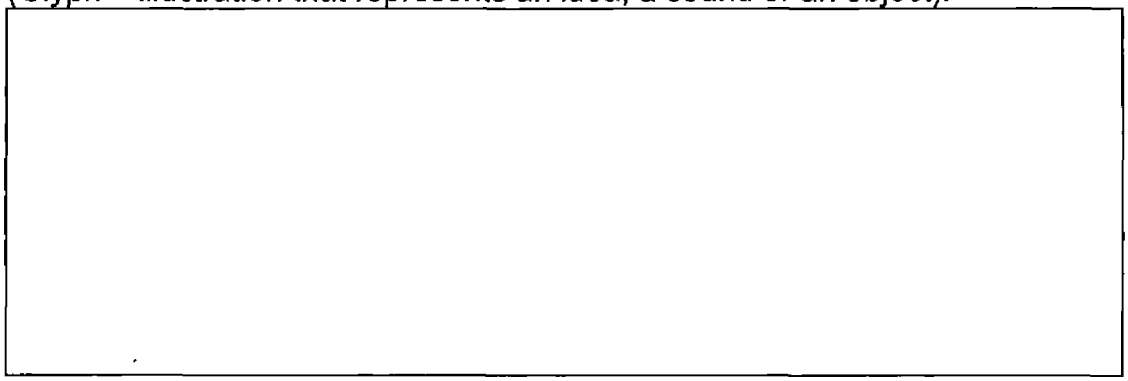
Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

GLAD (Level 3)
The Anahuac: Ancient Peoples of Mexico and Central America
Expert Groups - Architecture

Anahuac civilization architects designed and built dozens of pyramids throughout what is now Mexico and Central America. They are among the largest monuments built in ancient times that still stand today. Some were built as monuments, others as observatories and religious temples. It took hundreds of years to build one pyramid, so the Anahuac architects designed them to be built in phases. There are different styles of pyramids. Some had square bases, others circular bases. These different designs came about because of the time it took to build pyramids and the changes in the societies, cultures and beliefs over the thousands of years of the Anahuac civilization. Anahuac architects also designed houses, libraries, schools, plazas, and ball courts for the people.

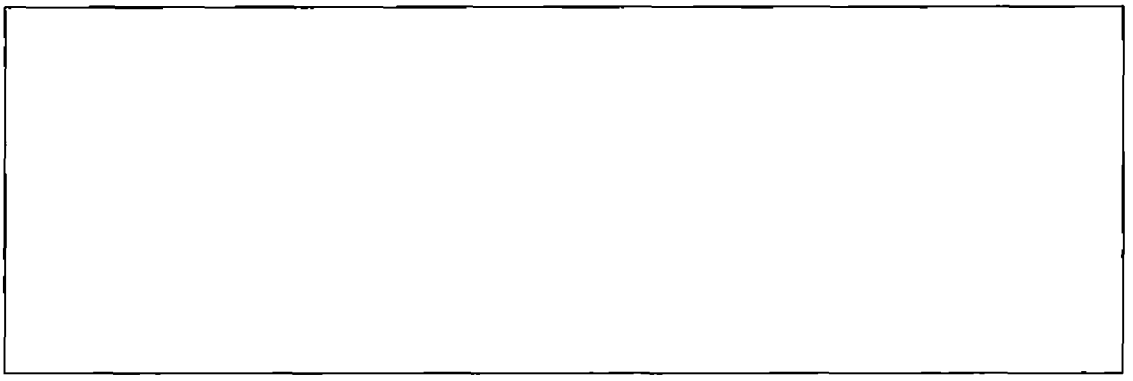


The sides were decorated with religious and cultural images that the Anahuac people wanted to immortalize. The decorations also included writing in different recording systems the different Anahuac cultures created. The writings on the pyramids tell us about the lives and creations of the Anahuac. They carved the symbols that represented sounds, ideas, or things, right onto the rocks that made up the pyramids. We call the symbols they used glyphs. (Glyph = illustration that represents an idea, a sound or an object).



GLAD (Level 3)
The Anahuac: Ancient Peoples of Mexico and Central America
Expert Groups – Architecture, Pg. 2

Building pyramids sometimes was tied to the beliefs of the different Anahuac cultures. For example, the Maya believed that gods would visit them every 52 years and they scheduled construction of layers of the pyramids to please the gods. Other cultures believed that the world ended every several thousands of years and a new world was then born. They wanted to record their history and they used sharp stones to carve the outside of the pyramids.



Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Expert Groups
Contributions of The Anahuac
Math and Writing

During the Anahuac civilization's 7,500 years, the cultures that made up the Anahuac contributed made important contributions to the world in math and writing.

In the area of math, the most important is the zero. Zero means nothing, but in math, we need something to represent the difference between 2 houses and 20 houses. The Olmecs, the first Anahuac people, started the ball rolling and then the Maya people continued the work. The later cultures, all the way to the Aztecs, used the zero as a place-holder in the Anahuac place value system of counting. Other civilizations in the world developed the zero, too.

The early Anahuac discovered that they needed something to signify nothing, like when they counted days, crops and people. They invented the idea of the zero and used a cacao bean, a shell or a small rock to represent the zero when counting. In writing, they made drawings of those objects on their calendar and in other writing. The Anahuac used a drawing of a cocoa bean for zero and dots and lines to write numbers. For example, a dot stands for 1, and a line stands for 5, and don't forget that a drawing of a cacao bean stands for zero. So to write the number six would be a dot over a line. Their number system allowed the Anahuac to count not just the days for their calendar, but also to keep track of population, distance, crops and when they traded goods between towns and cities.

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Expert Groups
Contributions of The Anahuac
Math and Writing, Pg. 2

It is important to know that the Anahuac peoples developed their writing systems independently. They didn't take another civilization's writing and changed it a bit or a lot to make it their own. The Anahuac cultures developed writing systems to record the things that were important to them on paper, stone and fabric. Today we can go to museums to see the codices or history books they wrote thousands of years ago.

One way to write these things down was on the outside of pyramids. Another way was to create codices with front and back covers and pages in the middle. A third way was to write on fabric, like we do today on t-shirts. Today, we use the A-B-C alphabet to write. The Anahuac cultures used illustrations and alphabets of their own in their writing. For example, a drawing of a sleeping person stood for the word "house", and the verb "to hold" or "grab" was represented by an open hand. All of these recorded words and images are called glyphs because they are carved symbols that represent words or ideas.

Adapted from Project GLAD. (2010). *Home page.* http://projectglad.com/ accessed April 12, 2010.

Proyecto GLAD
La civilización Anahuac de México y Centro América, Nivel 3

CONEXIONES DEL HOGAR Y LA ESCUELA #1

Muchas familias han venido al área de San Bernardino de México y Centro América, donde existieron las culturas de Anahuac. Entrevista a tus padres o miembros de tu familia. Averigua y haz un lista larga de todas las personas de tu familia comenzando con los bebés y terminando con los abuelos y bisabuelos.

Estudiante: _____Padre: _____

Proyecto GLAD
La civilización Anahuac de México y Centro América, Nivel 3

CONEXIONES DEL HOGAR Y LA ESCUELA #2

Muchas familias han venido al área de San Bernardino de México y Centro América, donde existieron las culturas de Anahuac. Entrevista a tus padres o miembros de tu familia. Averigua y usa el mapa de la Tierra para determinar el lugar geográfico donde origino tu familia.

Estudiante: _____Padre: _____

Proyecto GLAD
La civilización Anahuac de México y Centro América, Nivel 3

CONEXIONES DEL HOGAR Y LA ESCUELA #3

Muchas familias han venido al área de San Bernardino de México y Centro América, donde existieron las culturas de Anahuac. Entrevista a tus padres o miembros de tu familia. Entrevista a tus familiares y pídeles que te cuenten cuentos de la tierra natal de tu familia o de personas de tu familia que escucharon de niños.

Estudiante: _____Padre: _____

Proyecto GLAD
La civilización Anahuac de México y Centro América, Nivel 3

CONEXIONES DEL HOGAR Y LA ESCUELA #4

Muchas familias han venido al área de San Bernardino de México y Centro América, donde existieron las culturas de Anahuac. Entrevista a tus padres o miembros de tu familia. Averigua qué son las nacionalidades o culturas de tu familia. De cuántas partes vinieron tus antepasados?.

Estudiante: _____Padre: _____

Proyecto GLAD
La civilización Anahuac de México y Centro América, Nivel 3

CONEXIONES DEL HOGAR Y LA ESCUELA #5

Muchas familias han venido al área de San Bernardino de México y Centro América, donde existieron las culturas de Anahuac. Entrevista a tus padres o miembros de tu familia. Usando lo que has aprendido sobre las culturas de Anahuac, trata de encontrar si tu familia pertenece a una de las culturas de Anahuac.

Estudiante: _____Padre: _____

Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Text for Pictorial Input, Page 1

During the 7,500 years of their existence, the Anahuac people built their civilization as a self-sufficient and independent entity. The Anahuac are the people and cultures that lived in Mesoamerica – ancient Mexico and Central America. Parts of the southwestern United States also were populated by Anahuac cultures, as evidenced by anthropological finds. Other independent and autonomous ancient civilizations include the Mesopotamian in northern Africa and the Chinese.

An autonomous and independent civilization is one that must discover ways to feed, shelter and clothe its people, protect its future, as well as develop sophisticated strategies to survive and record its history.

The cultures we call the Anahuac include the Olmec, the earliest known people in ancient Mexico, the Maya, the Zapotec, the Toltec, the Tlaxcallan, the Mixtec, the Aztec, and hundreds of others that settled and thrived in Mesoamerica.

Together, the Anahuac made many important contributions to the world in which we live today in the fields of agriculture, architecture, astronomy and other sciences, as well as math and writing.

In agriculture, the Anahuac are responsible for the development of corn, a staple food that is consumed today all over the world. It is they who first planted and harvested chocolate, gum, vanilla, beans, avocados, melons, squash, and many other foods, as well as medicinal plants.

From the time the Anahuac appeared in Mesoamerica until they domesticated corn, they were nomads, constantly moving from one place to another to find food. It was about 7,000 years ago that agronomists began to test growing methods. Using this genetic engineering, agronomists in the Tlaxcalla region of Mexico turned a grass called *teozintle* into a leafy plant that bore long ears of a fruit with kernels – corn. *Teozintle* was barely edible before the scientific experiments to turn the grass into something with bigger fruit. Once their agronomists domesticated corn, the Anahuac had a more secure source of food and they could control its growth. They also built storage houses to keep corn for the winter. All of these developments allowed the people to settle down and build cities and towns.

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Text for Pictorial Input, Pg. 2

Anahuac farmers also used their ingenuity to create more farmland. When it rained, they scooped soil from wet soil at the bottom of hills and spread it all over soil that was too dry to farm. This way, they created more farmland.

The contributions include astronomy and other sciences. One of the great contributions was the charting of the planets. Like astronomers of today, the Anahuac astronomers concluded that planets move in predictable patterns and that the sun and the moon control all life on Earth. The Anahuac considered Venus a god and followed it so closely that they determined accurately that 584 days made up a year on Venus. As a civilization just starting to develop, they studied the planets to learn when to plant and harvest food. They knew that there were good and bad times to grow crops, but they wanted exact schedules so that the future of the civilization was secure in terms of food. For many years, priests' sole duty was to watch the planets as they moved in their predictable patterns.

Using the information learned from the movements of the planets, the Anahuac created the 365-day calendar sometimes called the Aztec Calendar. They placed such importance measuring time that they carved the Aztec Calendar on a 24-ton rock measuring more than 15 feet in diameter. The cultures of the Anahuac believed that if you were born on the last five days of the year, you would be unlucky for life.

Anahuac architects designed and built dozens???? of pyramids and temples. They are among the largest monuments built in ancient times that still stand today. Some were built as monuments, others as observatories. It took hundreds of years to build one pyramid, so the Anahuac architects designed them to be built in phases. There are different styles of pyramids. Some had square bases, others circular bases. These different designs came about because of the time it took to build pyramids and the changes in the societies or cultures over thousands of years.

The outside of the pyramids were decorated with religious and cultural images that the Anahuac people wanted to immortalize. They pyramids help tell the history of some of the cultures we call the Anahuac. The decorations also included writing in different recording systems the different Anahuac cultures created. The writings on the pyramids tell us about the lives and creations of the Anahuac.

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Text for Pictorial Input, Pg. 3

In addition to pyramids, another significant contribution of the Anahuac architects was the design of agricultural terraces to grow crops in hilly areas. The terraces allowed the people to use hills and mountains to grow crops by stopping the soil from sliding down during rainy weather. The terraces also slowed down water as it came downhill. The Anahuac built the terraces by flattening the dirt into very wide steps and securing them with stones. At the bottom of the hills, the architects designed ways to conserve the surplus water by collecting it into channels. More architecture was used to control the water from the channels so that it went to other farm areas that needed water. Another way to create more farmland was the *chinampas,* fields inside bodies of water. *Chinampas* were built by building huge frames of wood and branches and filling them with mud, just inside lakes. *Chinampas* were most efficient because they were always moist and thus never needed to be watered.

Anahuac architects also designed houses, libraries, plazas, ball courts, and schools, which in later Anahuac eras were free, public and mandatory for all children.

In the area of math, the most important is the idea of the zero, an idea also developed in Mesopotamia and China. Zero means nothing, but in math, we need something to represent the difference between 2 houses and 20 houses. The Olmecs, the first Anahuac people, started the ball rolling by using the zero as a place-holder in thei place value system of counting. In codices and other historical recordings, a drawing of a cacao bean, or an almond-shaped shell is used to represent zero. The Anahuac used a drawing of a cocoa bean for zero and dots and lines to write numbers. Their number system allowed them to count not just the days for their calendar, but also to keep track of population, distance, crops and exchanges when they traded goods between towns and cities.

The Anahuac cultures developed their writing systems independently. They didn't take another civilization's writing as a model. The Anahuac developed writing systems to record the things that were important to them on paper, stone and fabric. They engraved important events on the outside of pyramids and other monuments. Another way was to create books with front and back covers and pages in the middle. A third way was to write on fabric, like we do today on t-shirts.

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Text for Pictorial Input, Pg. 4

Today, we use the Roman alphabet to write. The Anahuac cultures used glyphs (carved illustrations and symbols that represent words or ideas.) and alphabets of their own in their writing. For example, a drawing of a sleeping person stood for the word "house". There is evidence that the Maya were developing a sound-symbol system of writing, in addition to illustrations.

Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

GLAD
The Anahuac: Ancient Peoples of Mexico and Central America
(Level 3)
Text for Timeline

40,000-15,000 years ago
Scientist found remains of primitive peoples in different places around the world, including Africa and Asia. Scientists believe that people who walked from Asia to what is now Alaska, in the U.S, first populated the western hemisphere. They could have used the Bering Strait. That piece of land is now underwater, but it is believed that in the time of the first crossings, the water had frozen into ice, lowering the water level. From the north, people made their way south all the way to what is now South America, on foot. Stone tools have been found all through those areas.

25,000 years ago
Human remains including one that scientists named Los Angeles Man, were found along the Pacific Coast. Ceramic items have also been found from that era.

12,000 years ago
Human remains called Tepexpan Man and a coyote head sculpted from bone are found from this time, as well as a painting on cloth in Baja California.

6,000-3,000 years ago, also called the Pre-Classic Period
Evidence of the Olmec culture appears. Scientist found the first evidence of the agriculture of corn. A jade figure and clay pots, pans and plates used by people 7,000 years ago also have been found. A so-called Olmec Colossal Head, more than 10 feet tall, is found in central Mexico, near the Gulf of Mexico. Another culture, called Monte Alto Culture, also exists.

3,000 years ago
Artifacts bearing signs of the Maya culture appear in caves, ceramics and monuments.

2,400 years ago
Evidence of the Zapotec and Teotihuacan cultures; the Maya culture continues

In the year 200, also called the Classic Period
The three cultures most evident are the Maya, the Zapotec and the Teotihuacan.

In the years 900-1,519, also called the Post-Classic Period
Many more cultures are in evidence in addition to the Maya, including the Toltec, the Tarascan, the Mixtec, and the Totonac.

Around the year 1270 (730 years ago) also called the Late Post-Classic Period
The Mexicas, also known as the Aztecs arrive in central Mexico and build Tenochtitlan.

Adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

The Anahuac Poem Book

Adapted from Project GLAD. (2010). *Home page.* http://projectglad.com/ accessed April 12, 2010.

The Anahuac Cadence

We just know what we've been told,
The Anahuac lived long ago.
The Olmec, Maya, and Aztec, too;
And don't forget the Zapotec.

SOUND-OFF Astronomers
SOUND-OFF Agronomists
SOUND-OFF 1-2-3-4 Civilization!

They lived seven thousand years ago,
In ancient Mexico and Central America
Started a civilization they did,
With cities and governments.

SOUND-OFF Architects
SOUND-OFF Mathematicians
SOUND-OFF 1-2-3-4 Civilization!

And now we can all look back,
To learn about all they did.
The codices were written history,
The pyramids told their story too.

SOUND-OFF Writers
SOUND-OFF Artists
SOUND-OFF 1-2-3-4 Civilization!

The Anahuac Cadence by Jenny Cardenas
Format Adapted from Project GLAD. (2010). *Home page.* http://projectglad.com/ accessed April 12, 2010.

Anahuac Rap

I'm an Anahuac child and I'm here to say
I live in a valley with my family.

I learn from my father every day
to build and farm and study the stars.
Mother teaches me as well
The important lessons to be learned of life
Respect your elders and strive to be great.
Be kind and helpful to everyone.

I'm an Anahuac child
And I'm here to say:
I love my family and my culture, too!

At school I learn to read and write
Read our codices if you'd like.
Our books tell all of our history.
At Telpochcalli I learn math, biology and the arts.

I can play when my chores are done
With balls, marbles, tops and games
Puppets, kites and jacks, too
All invented by us, the Anahuac people.

I'm an Anahuac child,
And I'm here to say:
I love my family and my culture, too!

The Anahuac Cadence by Jenny Cardenas
Format adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

Anahuac Culture

Anahuac culture here, Anahuac culture there,
Anahuac, Anahuac everywhere.

Ingenious Olmec inventing creatively,
Studious Maya star watching observantly,
Intelligent Toltec building daily,
And creative Aztecs overseeing mightily,

Anahuac culture here, Anahuac culture there,
Anahuac, Anahuac everywhere.

The Olmec people and the zero,
Maya in their enormous pyramids,
Toltec with precious books,
And Aztec with the 365-day calendar.

Anahuac culture here, Anahuac culture there,
Anahuac, Anahuac everywhere.

Anahuac, Anahuac, Anahuac!

The Anahuac Cadence by Jenny Cardenas
Format adapted from Project GLAD. (2010). *Home page*. http://projectglad.com/ accessed April 12, 2010.

Agronomist Bugaloo

I'm an agronomist and I'm here to say,
I make sure my people have food to eat
Sometimes I grow food in water, sometimes in hills
But mostly, I make bad soil good.

Corn, chilies, chocolate, too,
Doing the agronomist bugaloo!

I learned from my elders different ways
To mix soil, seeds and water for good.
Using experiments to grow more food,
We even turned a grass to corn!

Squash, vanilla and mango, too
Doing the agronomist bugaloo!

Anahuacs use science to feed ourselves
The way we use them is creative, no?
Next time you grow a garden, it's true
You're doing the agronomist bugaloo.

The Anahuac Cadence by Jenny Cardenas
Format adapted from Project GLAD. (2010). *Home page.* http://projectglad.com/ accessed April 12, 2010.

Is This an Independent Civilization? Yes Ma'am

Is this an independent civilization? Yes Ma'am!
Is this an independent civilization? Yes Ma'am!
How do you know? It had its own writing system.
How do you know? Its people governed themselves.

Are these different cultures? Yes Ma'am!
Are these different cultures? Yes Ma'am!
How did they survive? They developed farming techniques.
How did they survive? They developed architecture.
Give me some examples. Irrigation systems.
Give me some examples. They built pyramids.

Are these different cultures? Yes Ma'am!
Are these different cultures? Yes Ma'am!
How did they thrive? They improved on past accomplishments.
How did they thrive? They continued to find new ways.
Give me some examples. They built *chinanpas.*
Give me some examples. Cities kept growing.

Can you name the cultures? Yes Ma'am!
Were they in the Western Hemisphere? Yes Ma'am!
Give me some examples. Mexicas, Zapotec and Toltec
Give me some examples. Olmec, Maya and many more!

The Anahuac Cadence by Jenny Cardenas
Format adapted from Project GLAD. (2010). *Home page.* http://projectglad.com/ accessed April 12, 2010.

APPENDIX B

ASSESSMENTS

Daily Scoring Sheet

Student Name					Date & Assignment															
1.																				
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Developed by Jenny Cardenas

Name _____ Date _____

Anahuac Unit Writer's Workshop Rubric

Area of expertise	Characteristics you will need	Here's a sample	Possible Points	Your Points
Content	Write an interesting report about the Anahuac civilization.	It looks like a bear, but it lives in the highest branches of trees in the rain forest. It hangs from trees upside down but it doesn't fly. Instead it moves very, very slowly. The sloth is the slowest animal of all in the rain forest. It shares its biome with thousands of animals and insects. When it looks down from the branches, it sees plants and trees covering every inch...	25	
Skill	Your writing will be at least 1 paragraph with a title. Each paragraph will have a topic sentence and supporting facts and details.	The Anahuac Children North America is one of six continents in the world. It is one of the largest, but it is made up of only three countries. They are the United States, Mexico and Canada. The U.S. is the largest of the three countries in North America. It is populated by 304 million people. Mexico is next with 103 million people. Canada has 33 million habitants. Many different kinds of people live in North America. The United States alone has people from more than 100 ...	25	
Conventions	Use correct spelling, capitals, punctuation marks and verb tenses.	Anne Frank lived in Germany more than 50 years ago. She was 13 years old then. She was living with her parents and other family members. Today, nobody lives in the same house because it is a museum. Anne is famous because she wrote in her diary about being afraid to be killed in World War II.	25	
Word knowledge	Use synonyms in your writing.	The sloth is the size of a medium size dog and has long hair all over its body. This animal has claws to hang from trees. It eats leaves from the tree it lives in and sleeps most of the day. As a mammal, it carries it's offspring and then fees them milk.	25	
Total			100	

Developed by Jenny Cardenas

Anahuac Unit Scientific Experiment Rubric

Area of expertise:	Characteristics you will need to show:	Here's a sample:	Points to earn	Your Points
Step 1: Identify the Problem and Write a question	What do you want to know or explain? Use observations you have made to write a question about the problem or topic you want to investigate.	My Question For my experiment I want to know what happens to a plant if I put water with salt on it. I got the idea when I saw my mom watering our plants at my house.	15	
Step 2: Form a hypothesis	What do you think will happen? Predict the answer or the outcome of the experiment. Write it in your journal	My Hypothesis I think the plant will get very thirsty if I water it with water and salt. I think my plant will hate it and die.	15	
Step 3: Create an experiment	How will you test your hypothesis? Write down the steps you will follow and how many days you will observe your experiment.	My Experiment To test my hypothesis, I will put ½ cup of water and a sprinkle of salt in my plant whenever I touch the soil and it is not wet. I will do this for 2 weeks. I think my plant will die!!	15	
Step 4: Perform the experiment	Follow the steps in your procedure for your experiment. Record data and your observations in your journal!	Day 1: I put ½ cup of water with a sprinkle of salt in my plant. My plant is fine. Day 2: My plant is green. The soil is still wet. I see no change.	15	
Step 5: Analyze the data	Ask yourself: Does my data and observations from the experiment support my hypothesis?	My Analysis I don't know what happened! The plant grew even if I put water with salt in it!	15	
Step 6: Communicate the results	Write a 3-paragraph conclusion. Your conclusion should summarize the important parts of your experiment and the results.	My Report: Plants Like Salt! One day I saw my mom watering the plants in my house and I wondered what would happen if you put salt in the water. I decided to make that my experiment. My experiment showed me that plants like salt!	25	
Total			100	

Developed by Jenny Cardenas

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