ANAWAKALMEKAK

An Institute for the Next Generation Science of Intergenerational Indigenous Ecocultural Education

Charter Renewal Petition

For Term: July 1, 2027 – June 30, 2034

Submission Date: 16 September 2026



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Lead Petitioners

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Tikinnenyoloixmatih tepechanekeh Shoshone Gabrielino Tongva, Kizh, Tataviam iwan Chumash kenin tlahpixtlaltipaktli Tovaangar. Noihke tikinmawitsotia tepemasewaltin akinomeh axkan chantih Los Ángeles wan California. Nokaltia ken kwahle tekitiani, Tekimilakayohtin ika iteixmatkawan iwan Anawatepechanehkeh. Titemakah totetlakaitalistle wewetetahtin, wewetkemeh iwan toyeualikniwan. Tikinyolewa matikin neyoloixmatikan matimawitsotiakan tepechanehkeh akin tlahpia tlaltipaktle kampa enmehwameh chante, tlasaloa wan tekiti.

Anawakalmekak acknowledges the Gabrielino-Shoshone Nation, Gabrielino Tongva, Gabrielino Kizh, Fernandeño Tataviam, and the Chumash Nation as the original peoples and first nations of Tovaangar (in their territories across the Los Angeles basin and Channel Islands). We also honor and recognize Indigenous Peoples from across the continent who today make the lands now known as California home in urban and international communities such as the greater Los Angeles metropolitan area.

We join in the hemispheric call to return indigenous lands to indigenous hands. This means as a start that beyond acknowledgment, settler governments and property owners are called upon to return so-called public lands, surplus lands and sacred sites to the stewardship of Indigenous Peoples of those lands. This is just the beginning.

We pay our respects to the Honuukvetam (Ancestors), ‘Ahiihirom (Elders) and ‘Eyoohiinkem (our relatives/relations) past, present and emerging. We thank their living descendants for blessing us with their presence and recognize each other as the original peoples of this continent.

Titemakah totetlakaitalistle wewetetahtin, wewetkemeh iwan toyeualikniwan. Timistlasokamachilia.

Anawakalmekak reconoce a los pueblos Shoshone Gabrielino Tongva, Kizh, Tataviam y Chumash como los cuidadores tradicionales de la tierra de Tovaangar (la cuenca de Los Ángeles y las islas de Catalina). También honramos a los pueblos indígenas de todo el continente que hoy hacen de Los Ángeles y California su hogar como trabajadores esenciales, trabajadores agrícolas y familias a través de comunidades internacionales.

Expresamos nuestro repetos a los Honuukvetam (Ancestros), "Ahiihirom (Ancianos) y" Eyoohiinkem (nuestros parientes / parientes) pasados, presentes y emergentes.

We would like to thank and honor all of our elders and cultural guides who have passed on to the long life since 2019, before during and after the pandemic. We would also like to express our appreciation for our assigned LAUSD Charter Schools Division representative, Blanca A. Monaster, EdD. for her professionalism and genuine sense of fairness in the exercise of her duties in oversight on behalf of the authorizer.

Assurances, Affirmations, and Declarations

The Anawakalmekak *Institute for the Next Generation Science of Intergenerational Indigenous Ecocultural Education* (also referred to herein as "Anawakalmekak," "AINGSI^{2}E^2," and the "Charter School") shall:

- Be nonsectarian in its programs, admission policies, employment practices, and all other operations. (California Education Code (hereinafter "Ed. Code") § 47605(e)(1).)
- Not charge tuition. (Ed. Code § 47605(e)(1).)
- Not discriminate against any pupil on the basis of disability, gender, gender identity, gender expression, nationality, race or ethnicity, religion, sexual orientation, or any other characteristic that is contained in the definition of hate crimes set forth in section 422.55 of the Penal Code, including immigration status. (Ed. Code § 47605(e)(1); Ed. Code § 220.)

  > *Except as provided in Education Code section 47605(d)(2), admission to a charter school shall not be determined according to the place of residence of the pupil, or of his or her parent or legal guardian, within this state, except that an existing public school converting partially or entirely to a charter school under this part shall adopt and maintain a policy giving admission preference to pupils who reside within the former attendance area of that school. (Ed. Code § 47605(e)(1).)*

- Admit all pupils who wish to attend Charter School. (Ed. Code § 47605(e)(2)(A).)
- Except for existing pupils of Charter School, determine attendance by a public random drawing if the number of pupils who wish to attend Charter School exceeds Charter School's capacity. Preference shall be extended to pupils currently attending Charter School ~~and pupils who reside in the Los Angeles Unified School District (also referred to herein as "LAUSD" and "District").~~ Preferences shall not result in limiting enrollment access for pupils with disabilities, academically low-achieving pupils, English learners, neglected or delinquent pupils, homeless pupils, or pupils who are economically disadvantaged, as determined by eligibility for any free or reduced-price meal program, foster youth, or pupils based on nationality, race, ethnicity, or sexual orientation, and shall not require mandatory parental volunteer hours as a criterion for admission or continued enrollment. (Ed. Code § 47605(e)(2)(B).)
- Charter school shall not encourage a pupil currently attending the Charter School to disenroll from the Charter School or transfer to another school for any reason, including, but not limited to, academic performance of the pupil or because the pupil exhibits any of the characteristics described in Education Code section 47605(e)(2)(B)(iii). (Ed. Code § 47605(e)(4).)
- If a pupil is expelled or leaves Charter School without graduating or completing the school year for any reason, Charter School shall notify the superintendent of the school district of the pupil's last known address within 30 days, and shall, upon request, provide that school district with a copy of the cumulative record of the pupil, including a transcript of grades or report card, and health information. (Ed. Code § 47605(e)(3).)

- Meet all statewide standards and conduct the pupil assessments required pursuant to Education Code sections 60605 and 60851 and any other statewide standards authorized in statute or pupil assessments applicable to pupils in non-charter public schools. (Ed. Code § 47605(d)(1).)
- Consult, on a regular basis, with Charter School's parents, legal guardians, and teachers regarding the school's educational programs. (Ed. Code § 47605(d)(2).)
- Charter School hereby declares that Charter School, operated as or by its nonprofit public benefit corporation, is and shall be the exclusive public school employer of Charter School's employees for the purposes of the Educational Employment Relations Act (EERA), Chapter 10.7 (commencing with Section 3540) of Division 4 of Title I of the Government Code. Charter School shall comply with all provisions of the EERA and shall act independently from LAUSD for collective bargaining purposes. In accordance with the EERA, employees may join and be represented by an organization of their choice for collective bargaining purposes.

NOTE: This Charter contains specific "Federal, State and District Required Language" (FSDRL), including the *Assurances, Affirmations, and Declarations* section above. The FSDRL should be highlighted in gray within each Charter element or section. The final section of the Charter provides a consolidated addendum of the FSDRL. This intentional redundancy facilitates efficient charter petition review while ensuring ready access to the FSDRL for any given section of the Charter. To the extent that any inconsistency may exist between any provision contained within the body of the Charter and the FSDRL contained in the addendum, the provisions of the FSDRL addendum shall control.

Sovereignty & Self-Determination

As an Indigenous community-based organization and as an urban community of Indigenous parents, youth and families, Anawakalmekak's Council of Trustees, Community Assembly and Student Council adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and further commend the State of California and the governments of the Mexico and the United States of America for also endorsing the UNDRIP. This petition aims to advance all of the rights outlined in the Declaration with particular attention to the rights of Indigenous parents, and children in education.

We invoke these specific rights by including them here:

- **Article 3**
  Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.
- **Article 4**
  Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.
- **Article 13**
  Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

  States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.
- **Article 14**
  Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.

  Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.

  States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Introduction

In 2019, Los Angeles Unified School District (LAUSD) authorized Anahuacalmecac International University Preparatory of North America to continue its operation. Anahuacalmecac opened originally as Academia Semillas del Pueblo, serving students from grades k-8, and graduated its first 12th grade class in 2012. Anawakalmekak will manifest a vision of school redesign from within where Anahuacalmecac left off in Indigenous Resurgence Education, this next charter term will cultivate a countywide vision of an intergeneration, intercommunity ecosystem of pedagogical ecocultural land-based education. Anawakalmekak is currently located on three small campus locations at 4736 Huntington Dr S, 4970 Huntington Dr, and 4990 Huntington Dr, Los Angeles, California in the community of El Sereno. Semillas Sociedad Civil is submitting this petition for approval of a seven-year charter renewal commencing on July 1, 2027, under the new name, the Anawakalmekak *Institute for the Next Generation Science of Intergenerational Indigenous Ecocultural Education.* At Anawakalmekak we are honored to teach, learn and speak Nawatl (Mexihkatlahtolli) as both a representation of our people's self-determination and as our educational foundation for Indigenous Resurgence Education in Los Angeles and anywhere Nawa communities live, learn and labor. Our school's name references the historical and modern Nawa diaspora, native homelands and ancestral sites of our origins. The new spelling of our school's name reflects the integration and adoption of a new system of writing that is born of the self-determination of Nawa Peoples, linguists and communities. The Anawakalmekak *Institute for the Next Generation Science of Intergenerational Indigenous Ecocultural Education* (AINGSI^{2}E^2) meets the statutory criteria for renewal outlined in Ed. Code § 47607(b).

Anawakalmekak is a manifestation of twenty-five years of Indigenous community-led education in Los Angeles County. The renewal of this petition is an opportunity for local educational authorities to recognize that for Indigenous Peoples, education works best when it reflects the community, culture, language, land, history, and well-being of its students.

Our community is not simply petitioning for another charter term. This petition is a proposal for a new relationship with local and state educational authorities—one grounded in respect for self-determination, and Tribal sovereignty and Indigenous community autonomy. In 2026, the State of California has called on Local Educational Agencies to, "Partner with tribes to reflect family and tribal community needs, as sovereign nations". We call upon the local educational agencies to do so here as well.

This is an opportunity to redesign education for all students through a vision to reach Indigenous students in all 81 school districts in LA County, including the County Office of Education itself.

Here, we call for Indigenous Education for ALL!

Element 1. The Educational Program

"The educational program of the charter school, designed, among other things, to identify those whom the charter school is attempting to educate, what it means to be an "educated person" in the 21st century, and how learning best occurs. The goals identified in that program shall include the objective of enabling pupils to become self-motivated, competent, and lifelong learners." (Ed. Code § 47605(cb)(5)(A)(i).)

"The annual goals for the charter school for all pupils and for each subgroup of pupils identified pursuant to Section 52052, to be achieved in the state priorities, as described in subdivision (d) of Section 52060, that apply for the grade levels served, and specific annual actions to achieve those goals. A charter petition may identify additional school priorities, the goals for the school priorities, and the specific annual actions to achieve those goals." (Ed. Code § 47605(c)(5)(A)(ii).)

"If the proposed charter school will serve high school pupils, a description of the manner in which the charter school will inform parents about the transferability of courses to other public high schools and the eligibility of courses to meet college entrance requirements. Courses offered by the charter school that are accredited by the Western Association of Schools and Colleges may be considered transferable and courses approved by the University of California or the California State University as creditable under the "A" to "G" admissions criteria may be considered to meet college entrance requirements." (Ed. Code § 47605(c)(5)(A)(iii).)

LOCAL CONTROL FUNDING FORMULA (LCFF) AND LOCAL CONTROL AND ACCOUNTABILITY PLAN (LCAP)

Charter School acknowledges and agrees that it must comply with all applicable laws and regulations related to AB 97 (2013) (Local Control Funding Formula), as they may be amended from time to time, which include the requirement that Charter School shall annually submit a Local Control and Accountability Plan (LCAP)/annual update to the Los Angeles County Superintendent of Schools and the Charter Schools Division (CSD) on or before July 1. In accordance with Education Code sections 47604.33 and 47606.5, Charter School shall annually update its goals and annual actions to achieve those goals identified in the charter pursuant to Education Code section 47605(b)(5)(A)(ii), using the Local Control and Accountability Plan template adopted by the State Board of Education, as it may be changed from time to time. Charter School shall comply with all requirements of Education Code section 47606.5, including but not limited to the requirement that Charter School "shall consult with teachers, principals, administrators, other school personnel, parents, and pupils in developing the local control and accountability plan and annual update to the local control and accountability plan." (Ed. Code § 47606.5(d).)

ACADEMIC CALENDAR AND SCHEDULES

Charter School shall offer, at a minimum, the number of minutes of instruction set forth in Education Code section 47612.5, and the number of school days required by California Code of Regulations, title 5, section 11960.

MATHEMATICS PLACEMENT

Charter School shall comply with all applicable requirements of the California Mathematics Placement Act of 2015.

TRANSITIONAL KINDERGARTEN

Charter School shall comply with all applicable requirements regarding transitional kindergarten. For purposes of admission to Charter School, transitional kindergarten shall be considered a part of kindergarten, and therefore students enrolled in transitional kindergarten at Charter School shall be considered existing students of Charter School for purposes of Charter School's admissions, enrollment, and lottery.

WASC ACCREDITATION

If Charter School serves students in grades 9-12, before Charter School graduates its first class of students, Charter School shall obtain, and thereafter maintain, Western Association of Schools and Colleges (WASC) accreditation.

ENGLISH LEARNERS

Charter School shall identify potential English Learners in a timely manner in accordance with all applicable legal requirements. Charter School must provide all English Learners with an effective English language acquisition program that also affords meaningful and equitable access to Charter School's core academic curriculum. Instructional plans for English Learners must be (1) based on sound educational theory; (2) adequately supported with trained teachers and appropriate materials and resources; and (3) periodically evaluated to make sure the program is successful and modified when the program is not successful.

On an annual basis, upon request, Charter School shall submit a certification to the LAUSD Charter Schools Division (CSD) that certifies that Charter School has adopted and is implementing either the LAUSD Master Plan for English Learners *or* Charter School's own English Learner (EL) Master Plan. If Charter School chooses to implement its own EL Master Plan, the plan shall provide a detailed description of Charter School's EL program, and shall address the following:

- How Charter School's EL Master Plan provides all of its English Learners, including but not limited to Long Term English Learners (LTELs) with an effective English language acquisition program as well as meaningful and equitable access to Charter School's core academic curriculum
- How English Learners' specific needs will be identified What services will be offered
- How, where, and by whom the services will be provided
- How Charter School will evaluate its EL program each year, and how the results of this evaluation will be used to improve the program, including the provision of EL services

Each year, Charter School shall provide to the CSD a report on its annual evaluation of the effectiveness of its EL program. Upon request, Charter School shall provide a copy of its current EL Master Plan to the CSD.

Charter School shall administer the CELDT/ELPAC annually in accordance with federal and state requirements.

Charter School shall reclassify English Learners in accordance with federal and state requirements.

Charter School shall provide parent outreach services and meaningfully inform parents with limited English proficiency of important information regarding Charter School matters to the same extent as other parents.

STUDENTS WITH DISABILITIES

Federal Law Compliance

Charter School shall adhere to all provisions of federal law related to students with disabilities including, but not limited to, section 504 of the Rehabilitation Act of 1973, Title II of the Americans with Disabilities Act of 1990, and the Individuals with Disabilities Education Improvement Act of 2004.

Special Education Program

Charter School shall ensure that no student otherwise eligible to enroll in Charter School shall be denied, directly or indirectly, admission due to a disability or to Charter School's inability to provide necessary services. Charter School

acknowledges that policies and procedures are in place to ensure the recruitment, enrollment, service, and retention of students with disabilities at LAUSD-authorized charter schools, including Charter School.

Prior to LAUSD Board of Education approval of an initial Charter petition, and if a renewing Charter School intends to operate as a "school of the district" for special education services, Charter School shall execute a Memorandum of Understanding ("MOU") by and between LAUSD and Charter School regarding the provision and funding of special education services consistent with applicable state law and the LAUSD Special Education Local Plan Area ("SELPA") Local Plan for Special Education and shall be considered a "public school of the District" for purposes of Special Education pursuant to Education Code Section 47641(b). However, Charter School reserves the right to make written verifiable assurances that it may become an independent local educational agency (LEA) and join a SELPA pursuant to Education Code Section 47641 (a) either on its own or with a grouping of charter school LEAs as a consortium following the requirements of Education Code section 56195.3(b). In this instance, Charter School will execute a MOU with LAUSD on provisions of special education as a member of a non-LAUSD SELPA.

SELPA Reorganization

The Los Angeles Unified School District is approved to operate as a single-District SELPA under the provisions of Education Code section 56195.1(a). As a single-District SELPA, the District has created two charter school sections (District-operated Programs and Charter-operated Programs) under the

administration of one single Administrative Unit pursuant to a reorganization plan approved by the Board of Education on January 4, 2011 (149/10-11). Full implementation of the reorganized LAUSD SELPA commenced in the 2013-2014 school year requiring all District-authorized charter schools to elect one of the three options available under the LAUSD SELPA. Prior to an option election, all District-authorized charter schools were required to participate as a school of the District under the District-Operated Programs Unit. Prior to the beginning of the 2013-2014 school year, all District-authorized charter schools, other than those that had previously executed an Option 3 Memorandum of Understanding ("MOU"), were required to execute a new MOU setting forth the LAUSD SELPA option election for the remainder of the charter petition term. The Charter-operated Program schools do not have LEA status for the purposes of special education but will function in a similar role in that each charter school will be responsible for all special education requirements, including but not limited to services, placement, due process, related services, special education classes, and special education supports. Charter schools that have elected to participate in a District-operated programs option may apply for membership in the Charter-operated Program section of the SELPA. Charter schools accepted for participation in the Charter-operated Programs section receive support from a Special Education Director for the Charter-operated Programs

Mission

"Sovereignty is the act thereof."
— Chief Oren Lyons, Faithkeeper of the Onondaga Nation

Semillas Sociedad Civil is a nonprofit autonomous Indigenous Peoples educational organization dedicated to student academic excellence, Native wisdom, and appreciation of the cultural and intellectual heritage of Indigenous Peoples and the promotion of positive social awareness. Semillas founded the Anawakalmekak *Institute for the Next Generation Science of Intergenerational Indigenous Ecocultural Education* (AINGSI^{2}E^2) to advance this mission through an autonomous school designed to serve students TK-12 and our alumni.

GENERAL INFORMATION	
The contact address for the Charter School is	4736 Huntington Drive South Los Angeles, CA 90032
The contact phone number for the Charter School is	(323) 352-3148
The current address(es) of the Charter School is/are	4736 Huntington Drive South Los Angeles, CA 90032 4970 Huntington Drive South Los Angeles, CA 90032 4990 Huntington Drive South Los Angeles, CA 90032
The grade configuration of the Charter School is	TK – 12
The grade level(s) are	TK – 12
The total enrollment capacity will be	500
The type of instructional calendar (e.g., traditional/year-round, single track/multi-track, extended day/year) will be	Traditional
The regular bell schedule will be subject to yearly consideration based upon innovative legal frameworks encouraging early college enrollment and secondary school redesign in California.	TK: 8:30 am – 12:10 pm K: 8:30 am – 1:00 pm Gr. 1 - 3: 8:30 am – 2:35 pm Gr. 4 - 5: 8:30 am – 2:50 pm Gr. 6 - 8: 8:30 am – 2:37 pm Gr. 9 - 12: 8:30 am – 3:35 pm
The term of this Charter for Middle and High performing schools (ensure term consistency throughout document e.g., rollout plan, LCFF. etc.)	July 1, 2027 to June 30, 2034

OUR ORIGIN

Anawakalmekak International University Preparatory of North America (Anawakalmekak) was founded originally as Academia Semillas del Pueblo in Los Angeles in 2002 (Charter #447 in the State of California). Since its founding, Anawakalmekak has remained committed to advancing Indigenous rights, fostering community reparation, and supporting ecosystems to enrich Indigenous education and culture. Co-founders Minnie Ferguson and Marcos Aguilar were mentored by many inspiring historic community leaders including Chief Ya'anna Vera Rocha and Tuatukar Manuel Rocha of the Gabrielino-Shoshone Nation of Southern California (GSN) starting in the late 1980s. Through Ya'anna and Tuatukar's mentorship, Minnie and Marcos gained skills to engage the community in defending sacred sites and preserving green spaces like the Ballona Wetlands and last white sage stands across Los Angeles and San Bernardino County. In 2002, Anawakalmekak engaged parents and community members across the Greater Los Angeles communities through surveys, forums, and direct communication at community events. These efforts helped identify the educational priorities of Indigenous families and shaped the foundational goals of the school, ensuring alignment with the community's cultural and academic needs. After extensive community and family consultation, Chief Ya'anna granted her blessing to establish Anawakalmekak expressly communicated to Marcos Aguilar in person.

Our beginning emerges from Indigenous community struggles for educational self-determination our school founders and advisors led for decades prior to first opening the school. The initial blessings of Chief Ya'anna Vera Rocha have been reaffirmed for this renewal petition by Anawakalmekak's Community Assembly and the Gabrielino Shoshone Nation of Southern California's Tribal Council. Anawakalmekak (formerly Anahuacalmecac) is an autonomous independent charter school serving approximately 250 students in grades TK-12 who reside across Tovangaar also known as the Greater Los Angeles Metropolitan Area primarily in El Sereno, Boyle Heights and unincorporated East Los Angeles. Residents in these three communities face increasing financial and housing insecurity, threats of government-initiated violence and the negative social and economic impacts of gentrification. The five ZIP codes Anawakalmekak serves — 90032 (El Sereno), 90033 (Boyle Heights/Lincoln Heights), 90063 (City Terrace), 90023, and 90022 (East Los Angeles) — together hold roughly 250,000 residents who are overwhelmingly Latino (77%–97% depending on the ZIP) and shaped by decades of migration from Mexico and Central America, with Mexican ancestry alone ranging from 60% to 88% across the corridor. Household income falls well below the Los Angeles County median of $90,112 everywhere, forming a poverty gradient that deepens from El Sereno ($82,292 median income, 13.5% poverty) toward the unincorporated East LA core, where 90023 and 90033 report the lowest incomes (around $59,000) and poverty rates approaching or exceeding 20%. Housing insecurity compounds this: renters are the majority tenure type in every ZIP (roughly 80% in 90033), median rents of $1,400–$1,650 a month sit well above what a 30%-of-income affordability standard would allow at local wages, and 90033 also carries the corridor's weakest labor market, with 9–10% unemployment and below-average labor-force participation.

The data also surfaces a specific undercount relevant to Anawakalmekak's mission: standard Census race categories poorly capture the corridor's Indigenous Mesoamerican population. "Some other race" — not American Indian — is the single largest race category in every ZIP (44%–64%), a pattern typical of Latino respondents whose Indigenous identity isn't reflected in the Bureau's standard race options, while the "American Indian alone" count registers as low as 0–2%. The Census Bureau's detailed ancestry table, which allows write-in responses, tells a more direct story: 90022 alone shows 1,228 residents (1.9%) reporting "Mexican American Indian" ancestry specifically — a category distinct from generic "Mexican" ancestry and one that maps closely onto the Nawa, Mixtec, Zapotec, and other Indigenous-Mexican identities central to Anawakalmekak's educational model. Together, these patterns suggest the true Indigenous-identifying population across the service area is meaningfully larger than official "American Indian" race counts alone would indicate.

The data in this petition will demonstrate how Anawakalmekak is serving the educational needs in these communities.

In 2002, the founders of Anawakalmekak established the city and county of Los Angeles' only comprehensive autonomous Indigenous public school system designed to serve the intellectual and cultural needs of Indigenous children, families, tribes and nations in the migrant/urban context our students live in. Originally the school founders sought and received Chief Ya'anna Vera Rocha's blessings on behalf of the Gabrielino-Shoshone Nation. Founded and operated by Indigenous educators, mostly of Indigenous Peoples from Mexico, Anawakalmekak provides an educational alternative for Native parents in the greater Los Angeles area designed to serve the unique, academic, cultural and linguistic needs and talents of American Indian students in the region that boasts the highest density of Indigenous Peoples in the United States. Anawakalmekak was founded and is operated by a community-based Indigenous non-profit organization, Semillas Sociedad Civil, as a programmatic continuity of the original charter established in 2002 known as Xinaxcalmecac Academia Semillas del Pueblo. Since 2002, Semillas Sociedad Civil has continued to deepen its hemispheric reach, disseminate its best practices across multiple national networks of Native educators and schools and define its statewide contribution to elementary and secondary school redesign, all while democratizing community-based schooling in ways that respect family and community-based decision-making in models of governance that bring new life to ancestral educational precedents Indigenous to the Americas.

This charter petitions the District for the renewal of the authorization granted to Anawakalmekak to operate as an autonomous community-based public charter school through the year 9 TOCHTLI (2034).

Our vision of a school community and our pedagogical ideals and concepts are founded upon the legacy of Indigenous Mexican education. Ancestral Mexican schooling ethos embodied social ideals and appreciations intended to develop the child as a complete person and as a civically responsible member of a native nation. Indigenous Mexican schools organized pedagogy, curriculum, administrators, teachers and sites as a part of societies governed through *comunalidad* or communality and kinship in ways that that respected individual autonomy and dignity in children. The indigenous heart of our vision is a repossession of an identity denied from our children in government schools. Los Angeles and California continue to be a part of indigenous cultural networks and among its diverse children are Indigenous ones who will continue to be part of the 21st century. Thus, the indigenous ought to be addressed positively and consciously.

Anawakalmekak has continued to achieve academic success in ground-breaking dimensions that rethink, redesign and regenerate education in North America.

Circa 1577, Bernardino de Sahagun published the American colony's first anthropological study of Indigenous Mexicans called *la Historia General de las Cosas de Nueva España*, known as the Florentine Codex including texts written or narrated by Indigenous knowledge keepers and elders referred to as Huehuetlatolli, or Ancient Word. In Book 6, Rhetoric and Moral Philosophy, Part VII, Fourteenth Chapter, a narrative description of the words of counsel delivered by a Tenochka government leader to his people includes this quote: "yn jnanjuhquj xinachtli ontoco, amo çan no iuhqujn oalixoa?" which means, *As the seed (xinachtli) is sown, does it not sprout?*

In another section of the Florentine Codex, an ancient poem-song is guarded singing of the survival of the invasion of Tenochtitlan leaving testimony and teachings to the surivors of that genocide, *Be like water, Be like jade*. Yesterday, students at Anawakalmekak sang that song al son de la danza Azteca "Guadalajara", "Amo san nenka xiye topilwan, tohixpokameh"…*Do not live in vain young man, young woman*…carrying on an ancient teaching from the contemporary ancient pueblo of Cuentepec, Morelos, Mexico. These teachings were carried on before the European settler colonial invasion of the so-called Americas in places

like the kalmekak, telpochkalli, ixpochkalli and kwikakalli, indigenous Mexican institutions dedicated to higher learning, places of formation and cultivation, institutions of public education.

This plan carries that tradition into the tenth post-invasion generation.

In 1507, a European map of the world included the so-called western hemisphere, named for the first time as America. According to indigenous Mesoamerican calendric systems, generational cycles are counted in counts of fifty-two years known in Nawatl as a Wewexiomolpilli (Huehuexiuhmolpilli). Five hundred and twenty years or ten 52-year counts will have passed by the time this new school is ready to open. During this period, our universe as Indigenous Peoples has been turned inside out and for the past ten generations our children and youth have survived schooling as a means of domination by non-indigenous settler states and societies. This proposal is a vision for the next ten generations, the next ten xiomolpilli, as we advance toward the completion of a cycle of twenty Wewexiomolpilli (Huehuexiuhmolpilli), in what is known ancestrally as a tonatiuh, a sun or epoch age. Before our hemisphere was named after a lost explorer, our ancestors named our relationship to our land as territory - the land is Our Mother - Our Father, Our Ancient Land Who Cares for Us, Totlaltikpaktlasonantsi. Our sovereignty and self-determination as Indigenous Peoples are born of these origins and of this relationship to territory. Today, we envision the schools we establish to have the potential to serve our families, communities and nations as ecosystems of healing, revitalization and resurgence.

This plan proposes the organization of a pedagogical ecosystem across Los Angeles County intended to serve Indigenous students across all 81 governmental local educational agencies.

In 2026, the State of California enacted into state law a requirement that representative agencies “partner with tribes to reflect family and tribal community needs, as sovereign nations”…(SB133).

This plan affirms that this legally recognized right to self-determination and sovereignty in education does not stop in preschool, but instead carries into the TK-20 educational contonuuum and beyond.

In 2024, the State of California enacted into state law a requirement that the State Department of Public Health collect demographic data on the distinct ancestry of California residents including the need to identify distinct Latino groups, including each major “Mesoamerican Indigenous nation”…(SB1016).

This plan recognizes and respects the widespread presence of students and families of Mesoamerican Indigenos nation origin and uplifts the need to affirmatively include their wordviews and life visions in their educational experiences.

In 2024, the White House Council on Native American Affairs and the Department of the Interior released a “10-Year National Plan on Natvie Language Revitalization”. The Plan “calls for historic action to address the United States government’s role in the loss of Native languages across the lower 48 states, Alaska, and Hawai‘i. The Plan directly confronts the systematic and deliberate campaign by the United States to forcibly assimilate Native peoples and eradicate Native languages and cultures—a campaign extensively documented in the Federal Indian Boarding School Initiative Investigative Reports, enshrined in legislation such as the Civilization Fund Act of 1819, and formally acknowledged by President Biden in his October 2024 apology to Native communities. The legacy of forced assimilation continues to threaten the existence of many Native languages, and the legacy of the boarding school era echoes in today’s educational experience for Native students. Congressional action is required now to preserve Native languages. Without such action, some estimates suggest that by 2050, fewer than 20 Native languages may still be in use in America, down from about 167 that are currently spoken. Investing in Native languages can have significant benefits for Native students’ educational experiences. The Native American Languages Act, 25 U.S.C. §§2901-2906 (1990), states “there is convincing evidence that student achievement and performance,

community and school pride, and educational opportunity is clearly tied to respect for, and support of, the first language of the child or student." Native language instruction improves student engagement, persistence, and academic performance."

This Plan calls on the local and state governments to make strategic investments to support core content instruction in Indigenous Resurgence Education and Native languages here in Los Angeles County, with the goal of improving overall educational outcomes for Native youth across Tovangaar. The United States and the State of California have an obligation to ensure that Native Nations continue to exist and flourish. Past U.S., California state and local policies are responsible for the eradication or near eradication of many Native Nations and languages. Tribal and other Native efforts to protect, preserve, and promote language revitalization have been heroic, and the country should grow these models of success.

Drawing attention to "the critical loss of Indigenous languages" and "the urgent need to preserve, revitalize and promote Indigenous languages" through "urgent steps at the national and international levels," the United Nations General Assembly adopted a resolution proclaiming the period of 2022- 2032 the International Decade of Indigenous Languages (IDIL). The initiative provides the local and state governments with a welcome opportunity to consider, share, and enhance its support for Native language revitalization. Tribal governments, Indigenous Peoples organizations and Native leaders in the U.S. are already active in the IDIL, participating in its Global Task Force and hosting their own IDIL events. Tribal governments and Native communities also have called for each nation to take responsibility for harms to Indigenous languages that they perpetrated through assimilationist policies. Further guidance for language rights is available in the United Nations Declaration on the Rights of Indigenous Peoples (2007), which the U.S has supported since 2010 and the State of California has endorsed since 2014 (AJR 42).

This plan calls for the support of the existing Indigenous language program and an expansion of Indigenous language programs to support the maternal and heritage language rights of Indigenous students across Los Angeles County.

In 2019, the Governor of the State of California, formally acknowledged that the State of California was founded upon a history of genocide noting that Califorina's first Governor set into law and practice, "that a war of extermination will continue to be waged between the two races until the Indian race becomes extinct…". In his Executive Order, Governor Newsom also noted how California Native Nations "resisted, survived and carried on cultural and linguistic traditions defying all odds".

This educational Plan is aimed at undoing a legacy of forced assimilation and the institutional mandate of public schooling in the deculturalization of Native children and youth specifically.

In 2024 the California Indian Culture and Sovereignty Center (CICS) at CSUSM published the 2024 Statewide American Indian/Alaska Native Education Collaborative (SAIANEC). The CICS is dedicated to advancing the educational achievements of American Indian and Alaska Native (AlAN) populations in California through comprehensive research and analysis. The SAIANEC report aims to provide a detailed overview of educational outcomes by presenting the most current and relevant data from California's K-12 and post-secondary education systems. By offering a K-16 perspective, we analyze trends, accomplishments, and ongoing challenges faced by AIAN students in achieving educational success. The reports key findings include:

- a 7.5% decrease in AlAN student enrollment since the 2015-16 academic year, with significant decreases during the pandemic years
- the graduation rate for AIAN students has increased over the years, but they still have the highest dropout and chronic absenteeism rates

- academic achievement data show that AIAN students consistently score lower than their peers, with notable losses in recent gains for both Math and English Language Arts (ELA).
- the AIAN college going rate is the lowest among all groups and data is provided on the distribution of AIAN K-12 classified staff and public-school teachers.
- This plan builds on a starkly different educational experience for American Indian students in Anawakalmekak since 2002 and instead demonstrates what is possible when a dedicated team of Indigenous educator partners with parents to ensure their children access a challenging academic experience rich in culture language and community.

In 2025, Anawakalmekak was selected as one of 18 projects statewide to lead the state in secondary school redesign. Anawakalmekak entered a memorandum of understanding with the California Collaborative for Educational Excellence ("CCEE"). The State Legislature and Governor established the CCEE to "advise and assist" school districts, county offices of education, and charter schools in achieving the goals set forth in their Local Control and Accountability Plans ("LCAPs").

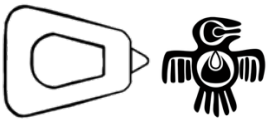
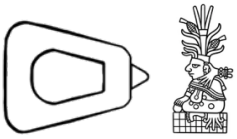
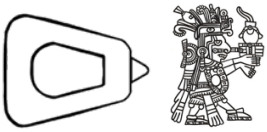
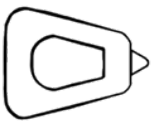
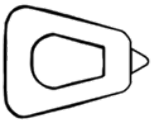
Assembly Bill 121, Committee on Budget, Chapter 8, § 84, Statutes of 2025 established the Secondary School Redesign Pilot Program for the purpose of developing and identifying effective models of middle and high school redesign that do the following:

1. Create structures to support strong relationships that ensure each pupil is well known.
2. Foster deeper learning and competencies focused on 21st century skills.
3. Provide personalized supports that enable pupil success and equitable outcomes. Innovative uses of technology and experiential learning opportunities are encouraged.
4. Promote measurable pupil engagement growth.
5. Create sustainable structures and systems to maintain pilot impacts beyond the pilot timeline.

In 2025, the Anawakalmekak Learning Lands Collaborative was selected as one of these models and aims to demonstrate how Indigenous land-based, community-driven, and culturally sustaining redesign can positively impact students. Its multilingual documentation and case studies will inform state frameworks for integrating experiential, place-connected, and Indigenous-led learning across California, particularly for Indigenous and American Indian students in urban contexts. Moreover, as the largest landholder in the City of Los Angeles, school districts such as LAUSD can reach Indigenous students more effectively through land-based Indigenous environmental sciences, native language education and Indigenous-led pedagogy. Through the practices of Indigenous pedagogical ecology, urban Indigenous students can learn through hands-on fieldwork in culturally guided experiential learning, these experiences engage students viscerally for meaningful engagement and purposeful growth. Indigenous pedagogical ecology also promotes social wellbeing that is rooted in fostering living relationships with territory and the natural world while deepening Indigenous sciences at the heart of Native ways of knowing, being and doing.

Anawakalmekak currently and since inception, celebrates partnerships with collaborators around the continent and indeed around the world, as we celebrate the inclusion, recognition and cultivation of Indigenous Peoples' knowledge in our school through a pedagogical focus on experiential learning, cultural inquiry, community building and preparation for college. We refer to this pedagogy as ***tetsmolinemitlamachtilli*** or urban Indigenous eco-cultural resurgence education. Like undevelopment, *tetsmolinemitlamachtilli* reimagines the world as a living complex of beings capable of our re-sprouting, re-rooting, re-generation, and re-surgence. We envision that relatives like you will continue to see yourselves as a part of the power shift towards regenerative practices and away from the extractive histories and systems that have brought us to the brink of disaster.

Tetsmolinemitlamachtilli Learning Lands: An Indigenous pedagogical ecosystem framework

Redesign Element	Current Strengths
Xinachtli  Every Student Known & Supported	Every student is a seed, Xinachtli. Across Learning Lands schools, each student is connected to trusted adults through advisories, looping cohorts, and deep family partnerships. At Ya'anna Village, students participate in Family Partnership Circles with teachers, parents, and Elders to reflect on goals and growth; advisors hold home visits and student-led goal meetings; arts-based advisories link creative portfolios with personal reflection; and through NW2C, students receive individual mentorship grounded in culture and belonging.
Tokani  Deeper Knowledge & Skills	Every student is a caretaker, Tokani. Learning across the Collaborative is rooted in real-world connection and community purpose. At Ya'anna Village, students in the *Ethnoecology and Engineering Pathway* design water-harvesting systems and study native plants; art and environmental science students create *Urban Murals for Climate Justice* blending data and design; learners conduct STEM field labs to monitor local water quality; and through NW2C, students collaborate with university mentors on research in sustainability and Indigenous science.
Sintli  Promote Measurable Growth in Student Engagement and Learning	Regenerative practices lead to abundance, Sintli. At Anawakalmekak, students develop Survivance Projects that embed *Community Research Portfolios* documenting soil restoration, traditional agriculture and climate stewardship; seniors present *Sustainable City Capstones* to community leaders; students share arts exhibitions exploring environmental and social themes; and NW2C tracks college readiness and cultural engagement through mentorship participation data.
Milli  Student-Centered Learning & Supports	Together we grow stronger, Milli. Anawakalmekak offers a plurilingual learning environment in English, Spanish, Nawatl, Gabrielino-Shoshone and other Indigenous languages in interdisciplinary study; provides co-teaching and targeted intervention periods to meet diverse learning needs; integrates arts therapy and wellness counseling to strengthen academic growth; and NW2C fosters mentorship circles that connect cultural reflection with academic advising.
Yolsentlalistli  Sustainable Structures for Impact	Pedagogy as ecology, *Yolsentlalistli*. At Ya'anna, teachers engage in weekly Land Learning Labs co-designing lessons that integrate Indigenous science, language, and culture; across partner schools, educators participate in Seasonal Learning Exchanges and a cross-site Professional Learning Collaborative to refine and document practice; and redesign strategies are sustained through LCAP alignment and ADA and Title I/III funding. Tribal consultation is not an afterthought it is the point of emergence and an on-going process of informed consent.

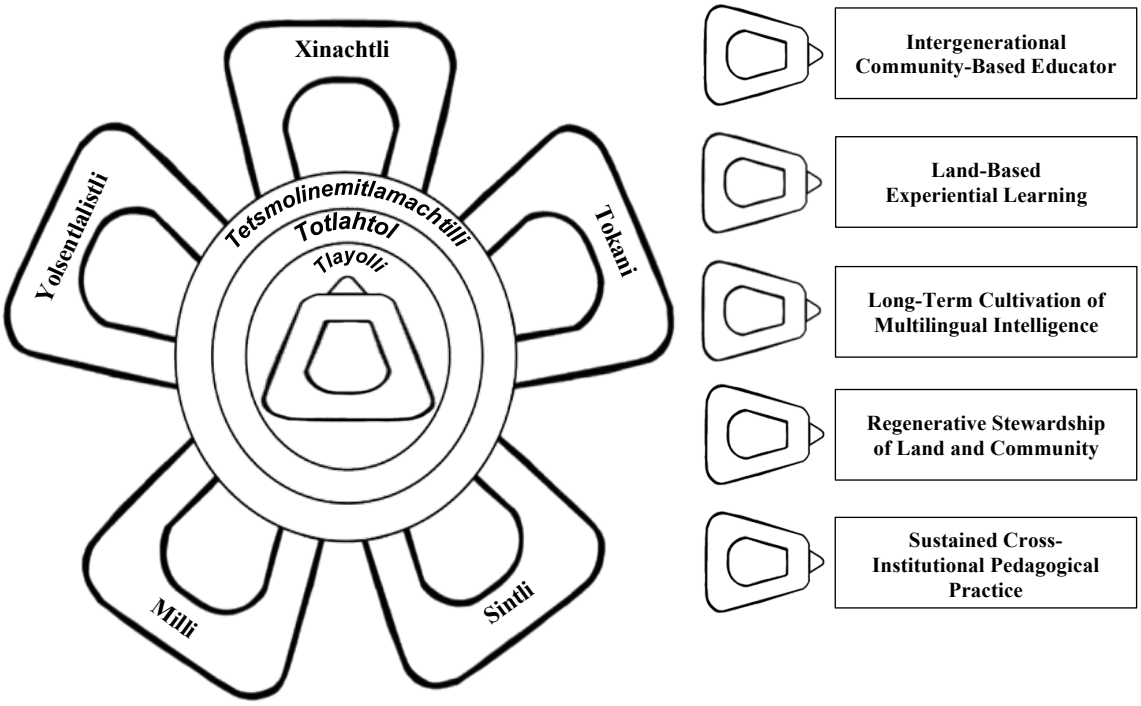


Figure 1. Anawakalmekak Program Continuum

Anawakalmekak was founded 25 years ago as a bold exercise in community-based indigenous self-determination. By fertilizing the existing resources and talents in our communities and tribal nations, we can uplift tribal and community-based nonprofit organizations that stand apart from the well-funded yet assimilationist school reform initiatives of the time. Our school emerged as a direct antidote to the boarding school mantra, "kill the Indian to save the man". In fact, boarding school survivors shaped its foundation and rallied widespread community support. While early philanthropic investments were instrumental, they fell far short of the resources channeled into mainstream reforms, leaving our focus on Indigenous language, culture, and unique academic approaches underfunded and marginalized. Unlike reforms driven by high-stakes testing and English-only mandates, our model prioritized cultural and linguistic resurgence as vital pathways to academic success, affirming the identity, dignity, and linguistic resurgence as critical pathways to academic success, affirming the identity, dignity, and agency of Indigenous students. In retrospect, while major school reform efforts from 2002 to 2026 perpetuated the harms of colonial education policies-rebranded under terms like "equity," choice," and "grit," Anawakalmekak has consistently demonstrated the transformative power of Indigenous-led education.

This proposal advances our ecopedagogical praxis of *Tetsmolinemitlamachtilli* Urban Indigenous Ecocultural Resurgence Education by investing in three tenamastli (*hearthstones*) of the educational tlekwil (*hearth*). These are our strategies for the practice of self-determination and autonomy in education. These three tenamastli are: intergenerational organic community-based educator effectiveness, long-term cultivation of multilingual intelligence, and land-based experiential learning. Kindling the flames of movement building rooted in community organizing, civic engagement and comunialidad aligns deeply with Anawakalmekak's 25-year history of regenerative work and centers land as a vital space for cultural healing, ecological relational responsibilities, and the reclamation of power as Peoples indigenous to the western hemisphere known in Nawatl as Totlalnansipaktonalsintli - *Our mother earth grandmother alligator seed of life*. By developing curriculum rooted in traditional ecological knowledge, we reconnect

Indigenous youth to ancestral ways of knowing, cultivating leaders who honor the past while addressing urgent modern challenges. Beyond "community schools" our proposed redesign of education is from beneath the ground up and from the sky down. This vision, not of a school, but of a kalmekak, is a manifestation of our pedagogical ecosystem of community-based nonprofit organizations, a community-based autonomous school and intergenerational urban tribal leadership. Together we propose to build capacity and financial resources with which to foster self-sustaining and self-reliant education models across Tovangaar. With this funding, we will strengthen our ability to manage cash needs between grant cycles, fulfill programmatic commitments beyond standard K-12 curricula, and deeply invest in the strategic evolution of a redesign of schooling beyond the bureaucratic - we propose to raise free human beings.

Public education professes to embody accountability; our proposal advances that academic success can be achieved without sacrificing a human child, community or nation's language, culture, or identity. In fact, our proposal speaks to the need for ecological sustainability as a key measure of educational accountability. Indigenous Peoples are dependent upon the environment and interdependent with other relatives even in the urban indigenous landscape. Our students excel both academically and as cultural and ecological protectors, embodying the principles of holistic Indigenous-centered education. From this vantage point, this vision of education proposes that an educated person in the 21st century ought to be culturally-centered, community-based, emotionally intelligent, multilingual, globally literate and creative. In 2030, students who first graduated from Anawakalmekak in 2012 will be approaching their middle age, and students who start kindergarten in Anawakalmekak in 2019 will be ready to graduate. College, career and technology are all institutions currently constricted to the vestiges of the past. Each restrict access to the panacea of Westernized concepts of wealth and happiness and reinforce the myth that through hard work, anything is possible in America. An educated person in the 21st century would possess a critical consciousness of the hemispheric and global impacts of neoliberal capitalism on humanity and on the ecology. An educated person in the 21st century would also be capable of collaborating with others on solutions to the world's problems at home and abroad. An educated person retains a sense of wonder and cultivates a purposeful life.

A DYNAMIC SCHOOL OF EXCELLENCE

The following section includes references to the school's most recent WASC End-of-Cycle Self-Study Report, which yielded a six-year WASC Approval

Over the past 25 years, Anawakalmekak has continuously served over 240 students annually, their families, and the local community, making it the only public school in Los Angeles dedicated to addressing the academic and cultural needs of Indigenous children. Anawakalmekak remains the only public school in Los Angeles dedicated to the academic and cultural needs of Indigenous children. Anawakalmekak applies an Indigenous framework guided by an inquiry-based constructivist model of student-centered schooling that includes a language-rich, culturally meaningful, and academically rigorous environment rooted in principles of sovereign knowledge particular to Indigenous Peoples. Anawakalmekak students receive the best opportunities possible for academic, career, and personal success. We have higher percentages and actual rates of Indigenous students than the State and Los Angeles Unified School District (LAUSD), our sponsoring district. We have maintained a 100% graduation rate, with students accepted into top universities including UC Berkeley, UCLA, Stanford, and Caltech. In 2024 alone, 20% of our graduating class received offers to Stanford and 37% to Berkeley, with majors ranging from environmental studies to economics and political science. These students have fostered a peer-to-peer mentoring network and joined faculty roles, enriching Anawakalmekak's academic resources and strengthening the school community.

Among the ways alumni are contributing:

- Stanford University student researchers
- Introducing and implementing a new Caltech math tutoring program at our school.
- Mentoring and tutoring seniors during the college application process.
- Promoting Aztec dance at their universities.
- Co-authoring research and publishing with Anawakalmekak leadership and partners such as the Natural History Museum.
- Representing our school at conferences and events.
- International travel and collaboration with Indigenous Peoples and communities to support in their self-determination efforts.

RESPECT, FAIRNESS, BELONGING, AND OPPORTUNITY

Anawakalmekak fosters an environment of respect, fairness, belonging, and opportunity for all TK-12 students through programs like bilingual education through our Dual-Language Immersion program in TK-5th, Advanced Placement courses, cultural immersion, and STEM workshops. These initiatives support English learners, foster youth, socio-economically disadvantaged students, and students with disabilities. Collaborations with Indigenous Peoples, families, and institutions enhance efforts to meet all subgroups' needs. Early grades emphasize bilingual instruction and cultural activities, while middle and high school students access advanced coursework, college prep, and leadership programs. Policies are aligned with board-approved non-discrimination policies that prohibit discrimination, harassment, intimidation, and bullying, ensuring a safe and supportive environment. All staff receive ongoing professional development on fair teaching, culturally responsive practices, and tailored student support, reinforcing access and opportunity for all.

EVOLVING CURRICULUM

Anawakalmekak elders, leadership, teachers, and support staff are developing a comprehensive Indigenous-based unit and lesson planner. This effort builds on 15 years of IB experience and decades of collaboration with Indigenous partners, including research with Indigenous organizations, leadership in the IEN coalition, participation in the United Nations Permanent Forum on Indigenous Issues, and dialogues with partners in Mexico, Canada, Australia, New Zealand, and the U.S. The Indigenous-based planner is being implemented to create an evolving curriculum tailored to the unique needs of Indigenous students. Teachers annually revise and develop units using insights from cultural and academic sources, emphasizing ongoing professional growth at Anawakalmekak.

NEW AND CONTINUED PARTNERSHIPS

Anawakalmekak's mission and vision have been endorsed, from its founding, by a circle of Indigenous nations, organizations, and allies who remain steadfast collaborators today. The Gabrielino Shoshone Nation of Southern California, the school's founding relations and stewards of Ochu'unga, anchor this circle, joined by the Fernandeno Tataviam Band of Mission Indians, the American Indian Law Alliance, the Wishtoyo Chumash Foundation, the Utom Conservation Fund, the National Urban Indian Family Coalition, the National Indian Education Association, the Native Vote Project, and the NDN Collective and NDN Fund, which aided in the rematriation of the land that became the Chief Ya'anna Learning Village.

This circle extends south and across the Pacific. In Mexico, Anawakalmekak collaborates with the Xinachkalko Nawa Revindication Center, the Chinamperos de Xochimilco, the Escuela Primaria Bilingue

Benito Juarez en Tlalcozotitlan, La Escuela Chinampera en Xochimilco, and the Centro LIBRE de Copalillo, carrying the school's Nawa language and land based education into direct relationship with Nawa communities. Cultural exchanges with Maori educators from Aotearoa and Aboriginal Australian educators have shared songs, dances, and knowledge across Indigenous nations worldwide.

Over its 25 years, Anawakalmekak has also developed impactful partnerships with academic and community institutions. UCLA, Cal State LA, and USC's Viterbi School of Engineering have advanced initiatives such as the Ketsal Libre Research program, the IndigeNations Summer Scholars program, and TK-12 STEM courses, while the Natural History Museum of Los Angeles County's Community Science Department partners on the Yolsentlapixkeh Youth Research Council. The Audubon Center supports the UC Climate Stewards course, Western University of Health Sciences hosts the American Indian Health Career Ladder, East Los Angeles College runs the Jaime Escalante math program for grades 6 through 12, and CSULA's C. Lamar Mayer Learning Center provides targeted reading support for students in special education. Collaborations with EastSide Cafe and the Mercado Del Pueblo Cooperative have supported student art projects, Metabolic Studios partners on the Teponaskwikatl traditional music program, and Friends of the LA River, Outward Bound Adventures, Cal Fire, the United States Forest Service, and the City of Los Angeles have supported the school's outdoor, land based, and stewardship programming. Ernest E. Debs Regional Park has hosted student conservation work, including the planting of over 500 trees and native plants.

The school hosted the Indigenous Education Now! Coalition Summit alongside the California Endowment, and its programming and projects are further funded by Future Allies, the California Collaborative for Educational Excellence (CCEE), the 11th Hour Project, the California Community Foundation, the Hispanic Access Foundation, and Arts in the Park, to name a few. Post-secondary support is provided through Beyond12, funded by the Good Life Pledge. Grants have also supported the Masewaltlapixkaiyotl Climate Resilience Youth Corps through the California Resilience Challenge, the Yolsentlapixkeh Youth Research Council through the Association of Technology and Science Centers, the IndigeNations Summer Scholars Program through the California Coastal Commission, the American Indian Teacher Fellowship through the Office of Education, and the Debs Park Reforestation and Native American Terraced Garden Restoration through a Proposition 64 Public Health and Safety Grant.

NEW PROJECT FUNDING THROUGH GRANTS

Anawakalmekak continues to secure funding to expand its innovative projects and Indigenous student learning opportunities. Grants support programs like the Masewaltlapixkaiyotl Climate Resilience Youth Corps (California Resilience Challenge), Yolsentlapixkeh Youth Research Council (Gabrielino-Shoshone Council and Natural History Museum, supported by the Association of Technology and Science Centers), IndigeNations Summer Scholars Program (California Coastal Commission), Indigenous Education Now! Coalition Summit (California Endowment), American Indian Teacher Fellowship (Office of Education), and Debs Park Reforestation and Native American Terraced Garden Restorations (Proposition 64 Public Health and Safety Grant). Additional initiatives are in progress to enhance learning at Ya’anna Village and with partners. Major funders and programmatic partners also include Metabolic Studio, the National Indian Education Association, the California Bilingual Education Association and the Califrornia Collaborative for Educational Excellence.

CHIEF YA’ANNA VERA ROCHA REGENERATIVE LEARNING VILLAGE

In 2023, Anawakalmekak partnered with Tzicatl CDC and the NDN Collective to support the rematriation of land to the Gabrielino-Shoshone Nation of Southern California, the original caretakers of Ochu’unga

(Los Angeles). Youth leaders and educators spearheaded this act of local Indigenous resurgence, naming the site Chief Ya'anna Learning Village and Tuatukar Eco-Cultural Center in honor of Chief Vera Ya'anna Rocha. In collaboration with the Gabrielino-Shoshone Nation Tribal Council, local Indigenous organizations, and advisors, Anawakalmekak respects the land's open-space zoning and envisions a future of ecological sustainability, ecosystem restoration, and cultural education. This space will empower Indigenous youth to engage in LandBack Learning, traditional ecological stewardship, and scientific practices rooted in Anawakalmekak's philosophy, Science is Ceremony.

COLLEGE/UNIVERSITY ACCEPTANCES

Anawakalmekak has seen a significant increase in students applying to and being accepted into prestigious universities. In 2023-2024, students received offers from private institutions like Stanford, Caltech, Harvey Mudd, and USC, with public school admissions to UCLA, UC Berkeley, CSULA and other universities still at their peaks. College and career planning is a collaborative effort led by the Director of Education, school counselor, and support staff, guiding students through the application process and enhancing their competitiveness. Student participation in STEM programs such as Caltech Summer Research Connections, MITES, IndigeNations Scholars Program, UC Climate Stewards Course, and Yolsentlapixkeh Youth Research Council has also grown. These initiatives have broadened access to top universities, reinforcing Anawakalmekak's dedication to academic excellence and opportunity.

INTERNSHIPS

Anawakalmekak has expanded internships in academic research, ecological stewardship, and education, aligning with students' cultural values. The Ketsal Youth Research Assistant Internship, developed with UCLA, integrates traditional knowledge and remote sensing to study ecosystems. The Masewaltlapixkaiyotl Climate Resilience Youth Corps Internship reconnects students with ancestral fire management, fostering leadership and community impact. Education Internships provide hands-on curriculum development and mentorship in culturally rooted teaching practices. Anawakalmekak also connects students to external opportunities, like internships with Friends of the LA River. These programs build practical skills, cultural identity, and leadership in stewardship, preservation, and education.

LANDBACK LEARNING

LandBack Learning is an educational model rooted in Indigenous knowledge and practices, emphasizing ecological stewardship and ancestral knowledge. Through land and water engagement with teachers, elders, and culture bearers, students become ecological stewards and advocates. The program fosters personal connections to the environment, restores traditional land practices, and supports efforts to reclaim Indigenous sovereignty over land and resources. Activities include constructing a traditional Gabrielino-Shoshone Kiiy, combining Traditional Ecological Knowledge with modern technologies to restore local ecosystems, addressing climate challenges through micro forests and adobe workshops, and uniting youth through ceremony. By integrating Indigenous teachings with community science, LandBack Learning honors Indigenous wisdom and promotes sustainable futures.

INTERGENERATIONAL LEARNING

Anawakalmekak's educational model is rooted in intergenerational knowledge exchange through cultural learning traditions. Elders, youth, educators, and community members share traditional knowledge, stories, and practices in sacred spaces like ceremonies and classrooms. Programs like Yolsentlapixkeh allow

students to learn from mentors and educate their community through events, reinforcing their roles as stewards of land, culture, and community. Hands-on projects, such as building traditional dwellings or restoring sacred sites, and language revitalization programs led by elders preserve linguistic heritage and cultural pride. Through mentorship, storytelling, and immersive experiences, Anawakalmekak fosters cultural identity, reclaims Indigenous sovereignty, and builds sustainable pathways for future generations.

SELECT PROGRAMMATIC EXPERIENCES AND LEARNING OPPORTUNITIES

Indigenous education is inherently international. At Anawakalmekak, traditional knowledge integrates the practices of Indigenous Peoples across the Americas (Semanawak and Tawantinsuyo) with an international curriculum. Moving beyond the First World, our approach embraces the Fourth World—the nations of Indigenous Peoples. Grounded in Indigenous worldviews, our learning experiences and programs reflect the cultural, intellectual, and linguistic knowledge of Indigenous Peoples worldwide. Below is an amended list of School Programmatic Experiences and Learning Opportunities at Anawakalmekak.

Summary of select School Programmatic Experiences and Learning Opportunities		
IndigeNations Scholars	**Physics and Astronomy**	**Nawatlahtolli Nawa Language Courses**
IndigeNations Scholars Early College Summer Program	**Wewekisa / Kitlapowa Xinachotli / Tlaxinachtli**	**Tepalewitlamachtili Temachtiskeh Future Educators Mentorship Program**
Professional Development	**Community Events and Ceremonies**	**Beyond12**
Anawamachtihke Weye Tlahtokan SemAnawak (Anawakalmekak Indigenous Youth Council)	**Advanced Field Biology and Environmental Restoration (AFBER) Honors Course**	**University of California Climate Survivance and Indigenous Stewardship Honors Course**
LandBack Experiential Learning	**Parent Adobe Workshops**	**Native Ways 2 College (NW2C)**
Ketsal Libre Research	**American Indian Teacher Fellowship**	**English Language Development**
Science is Ceremony	**Tokani Morning Danza w/ Teachers**	**All-Stars Afterschool Program**
Xinachtemachtiloyan (Danza Azteca)	**10th-grade Personal Project**	**5th-grade Exhibition**
Yolsentlapixkeh Youth Research Council	**Dual Language Immersion**	**Anawakalmekak Learning Lands Collaborative**
LandBack Library	**Special Education**	**Vet Club**
Masewaltlapixkaiyotl Climate Resilience Youth Corps	**Indigenous Education Now! Coalition (IEN)**	**Native Ballerz (Traditional Indigenous Sports)**
Teponaskwikatl Traditional Music Education and Revitalization	**Land-based experiential learning at Chief Ya'anna Village**	**American Indian Health Career Ladder w/ Western University of Health Sciences**
USC Viterbi School of Engineering K-12 STEM Courses	**Anawakalemakak Teen Court with the Los Angeles Court**	**Seeds of Indigenous Nations & Tribes Leadership Institute (SINTLI)**

LAUSD AND THE LONG NIGHT FOR INDIGENOUS KNOWLEDGE SYSTEMS

The educational disadvantages present when we first opened under the trees of El Sereno Park, persist in ways that reflect a systemic entrenchment of white supremacy and the legacy of the genocide of Indigenous Peoples in what is now known as California by the current settler state government as a part of its establishment, settlement and domination. California government schools institutionalized the legal and social edicts that were the underpinning tenets of the California dream and social contract: Indigenous can

either serve as labor, and relinquish land or be disappeared. Through great struggle, the descendants of Indigenous Peoples in California defended sovereignty, self-determination and ecosystems born of ancestral relationships to the territories that define their place in the world to this day. Anawakalmekak, first established with the blessings of Chief Ya'anna Vera Rocha of the Gabrielino Shoshone Nation and supported to this day through ceremonial-cultural kinship with the Gabrielino Shoshone Nation of Southern California Tribal Council, reflects an alternative social relationship bonded in kinship and care.

Today, Anawakalmekak represents an alignment with a general search to reimagine, redesign and regenerate social educational systems that promise all of California children, youth and communities' equitable access to the best educational systems in the world. In 2025, Anawakalmekak's pedagogical ecosystem was selected as one of eighteen school networks from across the state of California as a part of a multiyear process led by the California Collaborative for Educational Excellence called the Secondary School Redesign Pilot Program. Here, performance on standardized tests is balanced or even questioned within the larger context of a search to redesign schools that are community centered, humanistic and ecologically wise. In our community and in immigrant/Indigenous communities across the US, school standards-based performance on high-stakes tests should be understood within the current context of hate directed at our students' families and communities by the federal government's discourse against immigrants and Indigenous Peoples. While current efforts to redesign public education are admirable, the realities of colonization continue unabated. Across California, the impacts of deculturalization of indigenous and other non-dominant culture students, poverty and other systemic social factors of inequity faced by these students have increased.

The greatest disadvantages are both ubiquitous and invisible. As the largest population of Indigenous students, Mexican origin students and other Latin American origin indigenous students do not universally have access to the four highlighted accepted minimum standard of educational quality in California public schools. Not only do CAASPP results demonstrate a consistent lack of basic access to the state's compulsory schooling model of college-preparatory education, but autonomous mechanisms to close this gap are non-existent. Recalling Anawakalmekak's own experience with racial and anti-Mexican animosity since 2006 and the on-going animus reflected within the charter renewal process at both LAUSD and previously at LACOE, and through repeated assaults on our autonomy through baseless Notices issued on behalf of some conspiring cabal within the LAUSD Charter School Division, there is absolutely no accountability for these failures to recognize the rights of Indigenous parents and students as communities and members of tribal nations to self-determination in education in the State of California. Anawakalmekak's survival as an autonomous community-based Indigenous Peoples-initiated charter school is an example mostly of the government's tolerance for our existence and not its recognition of our collective right to persist. Even under the charter school model, student performance outcomes must all be reflected in a binary fashion privileging the state's requirements over autochthonous community held priorities in education such as native language, cultural competency and an ecological sense of self-determination among our youth. If the impact of government schooling among American Indians has led to a constant state of entropy, Anawakalmekak seeks to lead towards a state of negentropy through an education which applies the positive aspects of teaching and learning and replaces the negatives with community-based education creating syntropy instead of deculturalization.

Deculturalization in government schooling is the norm in 2026. Nowhere has deculturalization been publicly condemned or reformed through policy. The stripping of a child's maternal language and culture through government schooling is the dominant practice and result of education in California to this day with few exceptions. Especially among Indigenous students, this reality constitutes a massive violation of the rights of Indigenous Peoples. Under these conditions, Anawakalmekak questions whether California public schools truly provide access to an appropriate education for American Indian children. Anawakalmekak defines these needs as inclusive of language, culture, healing from historical and on-going social trauma and modern conditions of social inequity. In general California school districts, and LAUSD

in particular do not provide American Indian children anything more than "de minimis" educational benefit ignoring centuries of negative impact as measured by all educational measures over decades and the obvious ongoing need to address educational benefit from the standpoint of Indigenous Peoples. Anawakalmekak seeks to find in native ways, a path forward to prepare our youth for uncertain and unknowable futures based upon what we do know, our ancestors have developed a science of life emerged from a history of society and relationships with the sources of life since time immemorial in ways that will continue to matter into time in perpetuity.

In the context of entrenched institutional discrimination and increased socioeconomic marginalization, Semillas has proposed Anawakalmekak as a community center for the resurgence of Indigenous education and empowerment. Renowned Pueblo scholar, Dr. Gregory Cajete of the University of New Mexico, an early and on-going advisor to our founders since 2002, writes that, “Modern education continues to be a major source of discontinuity. Traditional learning and culture have been generally ignored which has oftentimes been translated by Native American students as a rejection of both themselves and their cultures.” Indigenous students, Dr. Cajete goes on to underscore, then disengage from formal schooling. The aim of Anawakalmekak as an autonomous charter school is to intertwine schooling, curricula and school culture for Indigenous learners in purposeful and impactful ways. In other words, education must become a dynamic process that engages Indigenous children in the acts of inquiry, creation and transformation. Indigenous scholars from around the world have documented the negative impact modern schooling continues to have upon Indigenous children and Indigenous Peoples.

“Currently, the colonial and neocolonial models continue to offer publicly funded schools and their students a fragmented, negative, and distorted picture of Indigenous Peoples in history, textbooks, and curricula. These models characterize Indigenous Knowledge as primitive, backward, or superstitious, causing Indigenous Peoples to be viewed as deficient and requiring remedies that renew the assimilation cycles of European knowledge and languages and that destroy Indigenous Peoples’ self-esteem and self-confidence.”

In measurable terms, public schools and standard public education in general continue to marginalize Indigenous children creating a push-out force by middle school years so strong that children begin to abandon school, opting for the cold embrace of the streets instead. The chasm between the models of public schooling rigidly restricted to standardized test performance and the multiple types of learning experiences Indigenous children need is often not traversable. Scholars have noted, “While government-sponsored institutions saw education and suppression of the native language as a means of assimilation, religiously affiliated schools viewed the imposition of English as a means of conversion to Christianity.” Anawakalmekak offers an alternative, a parallel community based exercise of our collective self-determination in the cultivation of a pedagogical ecosystem that engages parents, elders, scholars and children and allies in the dynamics of learning and community-based autonomous education. Anawakalmekak is in fact, “not only the remedy to the continuing failures of the educational system, but also the opening to understanding distinct and multiple knowledges that twenty-first century education must operate in.” Before his passing, Dr. Juan Gómez Quiñones, renowned Chicano scholar and Semillas co-founder wrote, “There are three major questions in Indigenous learning: (1) What is my place in the world? (2) What is the place of my surroundings in the cosmos? (3) What is the right path to follow in order to fulfill my responsibilities as a member of the cosmos? Indigenous Peoples approach these questions with premised argumentation as well as purposeful observation: It is a way of thinking that is learned through exemplification. This thinking synthesizes induction and deduction; it stresses the particular. Above all, Indigenous thinking is flexible: objective and subjective, logical and extra-logical.” Anawakalmekak posits and answers a fourth question: How ought WE cultivate our children to become better people?

Indigenous language is specifically targeted by government schooling even as it argues for equitable access by enforcing a spectrum of schooling from English-only (implying animus for all other languages) to English-mostly (assuming the ubiquity of English dominance as a justification of language replacement

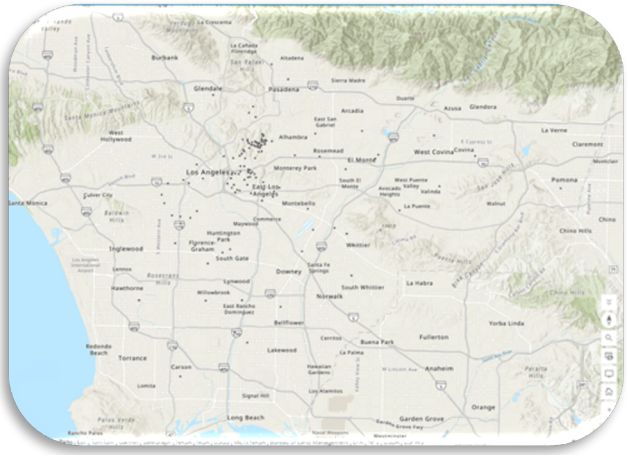
policies and practices). To Indigenous Peoples, maternal language is fundamental to a complete and just education. As Mark Warford, Ph.D. writes in his report to the Stabilizing Indigenous Languages Symposium, "Language is a living thing; it is the very core of our cultural identity. Sensing its power, colonizers have systematically sought to control or even eradicate it among those they colonize, often with great success. Psycholinguistic pedagogies, rooted in Western Rationalist thought, have served as a tool in this process by abstracting and decontextualizing the way we view language teaching and learning to the point that its inherently cultural nature has been minimized, if not excised. The teaching of indigenous languages, as is the case with the teaching of all languages, cannot and should not ever be divorced from its vibrant cultural heritage." Warford speaks to the importance of Indigenous language survival, a central tenet to the mission of Anawakalmekak, and a focus of our educational mission.

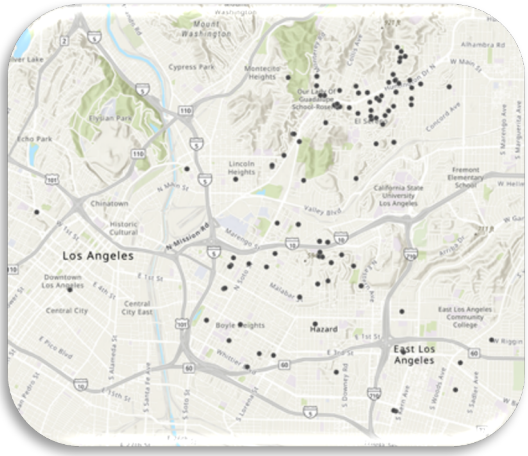
Xinachtli – Students to be Served

For 25 years, Semillas has served students who live in historically disenfranchised communities that flank the historic center and birthplace of Los Angeles. Anawakalmekak plans to continue to recruit families from the neighborhoods east of the Los Angeles River, from Boyle Heights to the boundaries of unincorporated East Los Angeles. Our schools attract families from the four directions of the Los Angeles basin. Often after a few years of attendance in our schools, parents have relocated from a previously distant neighborhood or city to be closer to their school of choice. Parents who originally lived in Venice, San Fernando, Compton and even Perris, CA have reportedly moved into and around El Sereno over the years in order to fully commit to supporting their child's educational path in Semillas. Such is the commitment to the unique alternative Anawakalmekak represents in the predominantly Mexican Indigenous communities of the greater Los Angeles metropolitan area. Anawakalmekak serves all students, without discrimination as reflected by its student body's plurinational and pluriethnic identities from across the Los Angeles County.

Mapping Semillas

These maps indicate where our students reside.





A Census-Based Portrait

ZIP Codes 90032, 90033, 90063, 90023, and 90022

OVERVIEW

These five ZIP Code Tabulation Areas (ZCTAs) trace the historic Eastside corridor of Los Angeles — the same corridor Anawakalmekak, Tzicatl CDC, and their partners are working to serve through Indigenous-centered education. Together they hold roughly **250,000 residents**, and every one of the five is overwhelmingly Latino, working-class, and shaped by decades of immigration from Mexico and Central America. The data below draws on the Census Bureau's American Community Survey (ACS) 5-year estimates (mostly the 2020–2024 release) and the 2020 Decennial Census.

INCOME AND POVERTY

Household income falls well below the Los Angeles County median of **$90,112** across all five ZIPs, and the gap widens as you move south and east:

- **90032 (El Sereno)** is the relative outlier — median household income **$82,292**, closest to the county figure, with per-capita income of $35,405 and a 13.5% poverty rate.
- **90063 (City Terrace)** median household income is **$72,942**, per-capita $24,545, with roughly 15–16% of families below poverty.
- **90022 (East LA)** sits at **$67,967** median household income, per-capita $24,990, with poverty estimates ranging 13.5%–17.7% depending on the measure used.
- **90033 (Boyle Heights/Lincoln Heights)** drops to **$59,652** median household income, with nearly 20% of families in poverty.
- **90023 (East LA/Boyle Heights South)** is the lowest of the five — **$59,057** median household income, per-capita income around $15,000–$20,000, and a poverty rate estimated at roughly double the national rate.

The pattern is a poverty gradient that deepens toward the unincorporated East LA core (90023, 90033), which is also where Tzicatl CDC's home ZIP (90032) sits just outside — meaning the organization is based at the more resourced edge of a service area that grows markedly poorer as you move a few miles east and south.

Housing Insecurity

None of these ZIPs show a single-family-homeowner profile. Renter-occupied units are the majority tenure type everywhere:

- **90033** — roughly 80% of occupied units are renter-occupied (10,709 of 13,341), with a homeowner vacancy rate over 23%, suggesting real instability even among the smaller owner segment.
- **90022, 90023, and 90032** are each independently flagged in Census-derived summaries as having "renting percentage above state average," with 90023 additionally flagged for "length of stay since moving in significantly above average" — a sign of long-tenured renters likely protected by older leases or informal arrangements rather than housing stability.
- Median gross rents run **$1,400–$1,650/month** across the corridor (2024 dollars) against median household incomes in the high-$50,000s to low-$70,000s — meaning a substantial share of renter households are paying well above the 30%-of-income threshold HUD uses to define "cost-burdened,"

consistent with Los Angeles County-wide data showing roughly a third of renters severely cost-burdened.
- Housing affordability ratios (median home value ÷ median income) run **7–10x** in these ZIPs, in a county where home prices have far outpaced local wages — locking most residents out of ownership regardless of rent burden.

National Origin

This is a corridor built by Mexican and, secondarily, Central American migration:

- **90023:** Mexican ancestry 83.8%, Central American 9.6%, Salvadoran 4.4%, Guatemalan 2.7%. Immigrant-origin data shows 38.8% of residents trace to Latin America broadly, with Mexico alone accounting for 32%.
- **90022:** Mexican ancestry 88.1%, Central American 6.3%, Salvadoran 3.1%, Guatemalan 2.4%.
- **90032:** Mexican ancestry 60.5%, Central American 9.7%, Salvadoran 6.5% — somewhat more diverse, reflecting a historically mixed Latino/Asian (Filipino, Chinese) enclave in El Sereno.
- Foreign-born share runs **~30–35%** in 90032 and above the state average in 90022, 90023, and 90033 — roughly double the state average and more than double the national rate.

American Indian and Mexican American Indian Identity

This is the category the standard Census race question captures least well, and the data reflects that directly:

- Census race tables show **"Some other race"** — not White, Black, Asian, Native Hawaiian, or American Indian — as the *largest single race category* in every one of these ZIPs: 43.7% in 90032, 58–64% in 90033, 51.1% in 90022, 58.1% in 90023. This category is disproportionately selected by Latino respondents, especially those of Indigenous Mesoamerican descent who don't see their identity reflected in the Bureau's race categories.
- The **American Indian alone** race category, by contrast, registers as small on its face: about 906 people (roughly 2%) in both 90032 and 90033, and near 0% in Niche's summary of 90022 — numbers that almost certainly undercount Indigenous Mesoamerican residents who were coded as "some other race" instead.
- The Census Bureau's detailed **ancestry** table (which allows write-in responses) captures this population more directly: **90022 shows 1,228 residents (1.9%) reporting "Mexican American Indian" ancestry specifically** — a category distinct from "American Indian" as a race and from generic "Mexican" ancestry, and one that maps closely onto the Nawa, Mixtec, Zapotec, and other Indigenous-Mexican identities Anawakalmekak's programs are built around.
- Taken together, the "some other race" pattern and the "Mexican American Indian" ancestry figure make the same point from two directions: standard Census race categories substantially undercount the Indigenous population Anawakalmekak serves.

Unemployment

- **90022:** 4.2%–5.7% depending on source
- **90032 / 90023:** cited around 5.2% in one aggregator

- **90033:** 9.0%–10.0%, notably higher than the other four, with labor-force participation (60%) also below the national rate (63.5%) — indicating both higher joblessness and more residents outside the labor force altogether.
- **90063:** comparable to 90022, in the mid-single digits

Goals and Philosophy

Anawakalmekak is dedicated to ensuring that students become self-motivated, competent, lifelong learners by making education purposeful, social and transformative to both the individual learner and one's community. An educated person is critically conscious, culturally rooted, college-ready, career-minded and technologically capable. Through experiential learning, inquiry and research, we seek to ensure our student's sense of humanity is cultivated in relationship with the life that surrounds us in a rich pedagogical ecosystem that taps into each student's visceral immersion in search of knowledge, enlightenment and resurgence.

Our children are the collective purpose of our pedagogy, and our inherited cultures are its foundation. We believe that education should be a tool that enables communities to transform their realities. Our students are the children of real families in real communities that face real challenges – challenges they share as Indigenous Peoples living in urban, migrant and disparate environments, as workers, as women, as human beings. Our pedagogy aims to address these societal needs by preparing our students to succeed in life as they lead our communities to succeed in meeting common human needs. Hence our practice as a school community is much more than a model; it is an organic pedagogical ecosystem through which a community consciously and purposefully prepares its next generation of leadership. As Indigenous Peoples this social practice, this most basic human need, has been abrogated for centuries. Anawakalmekak is a unique effort to right the past wrongs committed against Indigenous children everywhere in America, including Latin America.

Charter schools that serve high percentages of American Indian students, such as Anawakalmekak, and center American Indian language revitalization programs, teaching Native American studies, offering multilingual heritage language instruction, especially in urban zones with the highest concentrations of American Indian students in the country, play a critical role in preserving culture, language, and community connection while serving students with significant economic need. The White House Council on Native American Affairs' 10-Year National Plan on Native Language Revitalization affirms that, "Investing in Native languages can have significant benefits for Native students' educational experiences. Elsewhere, the Native American Languages Act, 25 U.S.C. §§2901-2906 (1990), states "there is convincing evidence that student achievement and performance, community and school pride, and educational opportunity is clearly tied to respect for, and support of, the first language of the child or student." Native language instruction improves student engagement, persistence, and academic performance.

While this national plan calls on the federal government to make strategic investments to support core content instruction in Native languages, with the goal of improving overall educational outcomes for Native youth, LAUSD can make a significant contribution to advancing this strategic plan through Anawakalmekak. Moreover, the 10-Year National Plan on Native Language Revitalization calls for the establishment of a variety of key strategies for arresting Native language loss consistent with the pedagogical goals of Anawakalmekak, including the establishment of, "100 new K-12 Native language immersion schools, educational institutions where at least 50% of instruction is conducted in a Native language and the creation of 37 centers dedicated to language preservation, instruction, and cultural studies to revitalize and support language and culture," across the country. Also in 2024, the federal government's Department of Homeland Security Office of Civil Rights and Civil Liberties released an extensive Indigenous Languages Plan-Goals and Activities for Strengthening Language Access for Indigenous

Persons of Latin America which documented the presence of Indigenous language speakers from at least 24 distinct Indigenous languages of Latin American origin present in the U.S. The Indigenous Languages Plan-Goals and Activities for Strengthening Language Access for Indigenous Persons of Latin America underscores a 2022 DHS addendum to the Native Languages MOA which states in part: "DHS…recognizes the importance of providing language access to indigenous migrant communities to its programs, services, and operations consistent with Executive Order 13166, Improving Access to Services for Persons with Limited English Proficiency (August 11, 2000). DHS is developing a plan, in consultation with indigenous migrant communities, to strengthen the provision of language services for indigenous migrant communities throughout DHS mission areas. In so doing, DHS will not only advance civil rights, but honor and respect the rich linguistic and cultural heritage of these indigenous communities."

Obviously, Anawakalmekak seeks to serve students form these same communities living in Los Angeles today, making our city home as an alternative to the forced removal strategies the current administration is carrying out. The 10-Year National Plan on Native Language Revitalization also underscores that, current government investment in Native language revitalization, "remains insufficient compared to the deliberate and strategic actions taken by the federal government to isolate Native children from their families and forcibly suppress their languages, cultures, and traditions." This is true in Los Angeles and across California as well. In fact, Los Angeles Unified School District has incurred a tremendous deficit with regards to supporting Indigenous language education and Indigenous students over the past fifty years. To date, the District does not offer a single Indigenous language educational pathway, nor does it offer any Indigenous language college preparatory A-G courses.

At a time when the call to establish TK-12 Native language immersion schools resonates with both educational best practices and the historical call for reparations for linguicide exercised by public education, such educational institutions dedicated to language preservation, instruction, and cultural studies to revitalize and support language and culture with tribal or community-based oversight and control of the tribes and/or Indigenous language communities' languages taught are needed more than ever and Anawakalmekak is at the forefront and ready for the District's support. **In fact, upon approval of the charter of Anawakalmekak as a high performing school, the LAUSD should immediately set aside the resources necessary for Anawakalmekak to deepen its current programs and partner with the District to serve all Indigenous language communities in Los Angeles through multiyear agreements to annual allocations for Native language education.**

An educated person in the 21st century ought to be culturally centered, community-based, emotionally intelligent, multilingual, globally literate and creative. In 2030, students who first graduated from Anawakalmekak in 2012 will be approaching their middle age, and students who start kindergarten in Anawakalmekak in 2019 will be ready to graduate. College, career and technology are all institutions currently constricted to the vestiges of the past. Each restrict access to the panacea of Westernized concepts of wealth and happiness and reinforce the myth that through hard work, anything is possible in America. An educated person in the 21st century would possess a critical consciousness of the hemispheric and global impacts of neoliberal capitalism on humanity and on the ecology. An educated person in the 21st century would also be capable of collaborating with others on solutions to the world's problems at home and abroad. An educated person retains a sense of wonder and cultivates a purposeful life.

Anawakalmekak student attributes in our school are embodied by the Xinaxtli Student Profile and the Topiltsi Learner Profile. Xinaxtli in Nawatl literally refers to those seeds of maize chosen to be planted and not consumed. At Anawakalmekak, a Xinaxtli refers to the attributes, values and qualities expected of our students as they engage with and create community. In Mexican indigenous culturally-rooted concepts of knowledge, an educated person's self-cultivation leads to personal and spiritual transcendence from the mundane to the meaningful, from the temporal to the eternal. Indigenous concepts of what it means to be educated emerge from time immemorial. One such concept is embodied by the narrative of Se Akatl

Topiltsin Ketsalkoatl which reflects the human capacity to create and to develop consciousness of self, others, community, nature and cosmos. This "creative consciousness" as persons original to this land, continent and hemisphere permitted us to develop a millenarian permaculture that withstood the tests of time over time. Ketsalkoatl Creative Consciousness at Anawakalmekak espouses distinct intelligences which define the attributes of a Xinaxtli. A Xinaxtli is creative, dynamic, self-critical, giving, visionary, humble, analytical, relentless, resilient and centered. This is what it means to embody the spirit of Ketsalkoatl as a form of culturally woven creative consciousness.

Through the Topiltsin Learner Profile, Anawakalmekak students are guided to develop as active, compassionate and lifelong learners. These qualities prepare our students to make become exceptional life-long learners. The "learner profile," is a long-term, holistic vision of education that underpins all our programs and puts the student at the center of everything we do. The learner profile is the Anawakalmekak mission statement translated into a set of learning outcomes for the next generation. The Topiltsin Learner Profile attributes include being an inquirer, knowledgeable, a thinker, a communicator, principled, open-minded, caring, risk-taking, balanced and reflective. The warp and weft of the Topiltsin Learner Profile and the culturally rooted Ketsalkoatl Creative Consciousness, expand upon the notion of an educated person as worker, employee, exploiter, owner or servant to others or systems. An educated person is both autonomous and community-oriented, capable of contributing to the nation-building processes of one's people, tribe and nation. A Xinaxtli reflects the warp and weft of the externally conceived profile and the community-based ancestrally-rooted attributes to confront learning and life. A Xinaxtli reflects the seventh generation's imperative to consider in all deliberations, the impact on the seventh generation of our actions, and decisions today. College, career and technology are mechanisms which a Xinaxtli critically and strategically engages with or avoids to the advantage of family, tribe, nation or people. A Xinaxtli knows another world is possible.

Anawakalmekak's educational design manifests the principles and practices of sovereign knowledge through the prioritization and privileging of indigenous information, knowledge, and wisdom including maternal/ancestral language, continual reflection of being and agency in the individual, collective and shared praxis of becoming. The principle of self-determination and the praxis of regeneration and decolonization frame the sovereign knowledge educational theory of change. The practice of teaching and learning among Indigenous Peoples involves information, values, social relations, natural relations and autochthonous paradigms. History proves that education and schooling can either advance or counter the interests and needs of Indigenous Peoples. Sovereign knowledge schooling explicitly sources, presents and regenerates Indigenous Peoples' information, values, social relations, natural relations and autochthonous paradigms in ways that advance the self-determination and decolonization of Indigenous Peoples based upon ancestral and actual memory, wisdom and vision. Additionally, Anawakalmekak manifests that the experience of agency in the act of decolonization must be central to the practice of education among Indigenous Peoples in order to overcome and dissolve the barriers faced by indigenous children and youth. In Nawatl, this experience is called the *isalolisikniyiotl* or "praxis of re-cognizing" of shared cultural and linguistic concepts contextualized within the historical, cultural and current community-based experiences of Indigenous Peoples. Such knowledge is privileged information and part of the cultural intellectual property of Indigenous Peoples and subject to the sovereignty of Indigenous Peoples inherent in the fundamental right to self-determination of all human nations.

This pedagogical work is rooted in part in the work of the founders of Anawakalmekak including the research and writings of Dr. Juan Gómez Quiñones. Dr. Gómez Quiñones' text on the subject of indigenous history and intellectual autonomy, *Indigenous Quotient/Stalking Words,* challenges centuries of intellectual and material oppression survived by Indigenous Peoples. In the second essay of the book, *Stalking Words*, Dr. Gómez Quiñones develops a framework rooted in Indigenous ethos and constructs a decolonizing paradigm of indigenous response to hegemonic oppression and a visionary passion for human liberation. Often, we are reminded, merely telling and retelling our histories as Indigenous Peoples is an act of

resistance to the suppression of the existence of the "other." However, Dr. Gómez Quiñones goes further to actually develop a framework for an alternative understanding of indigeneity as a liberatory paradigm for both Indigenous Peoples and others. The author emphasizes the relationships among the indigenous history of the Americas, the military and political colonization of the Americas, the impacts of colonization and the contradictions between European and indigenous ideology, especially through schooling. Planting powerful lines of inquiry in the formation of a theory of resilience, *Stalking Words* proposes a hypothesis for the formation of a theory of Indigenism, a theory of "being Indigenous."

The hypothesis and its theoretical prerequisites advance a necessary "map" intended to be redrawn as it is actualized by its proponents. Consciousness of both place and history as well as of kinship and responsibility set the foundations for the construction of an indigenist paradigm requiring attention to the identification of contexts, generalizations and the basic unifying elements of such a theory. Indigeneity, even through these essays, is an act of careful contradiction and affirmation with purpose: liberation. *Indigenous Quotient/Stalking Words* critically analyzes the history of the Americas. The author presents the importance of learning Indigenous culture, history, knowledge and ideology for both the indigenous and non-indigenous. Documenting the awareness of the effects of colonization at present by Indigenous Peoples, the Semillas co-founder contextualizes the importance of the need for theory in the struggle for decolonization. A critical analysis of colonialism includes an understanding and analysis of the ideology of the European colonizer and its continuity.

Anawakalmekak maintains that we should seek ways to strengthen a People-to-People paradigm supported by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the *ihkniyiotl* we have grown. Importantly, our relationships and exchanges with other Indigenous Peoples communities, educators, and organizations materialized ideas and memories that reaffirm the Azteca-Mexicano relationship to the place and peoples we call Aztlan in migration histories. Recognizing the depth of the migration history recorded in Ashiwi-Zuni oral history of "the Splitting of the Tribe" emphasizes for example, that as migrants, we are neither foreigners nor inhuman nor illegal. For our children and youth to hear this history in all the vivid and exacting detail of Indigenous Peoples' oral tradition is a testament to the truth of our histories and an act of agency in recognizing our relations.

Anawakalmekak's educational design seeks to activate and organize the manifestation of sovereign knowledge through pedagogy, epistemology, methodology, praxis and curricula engaged and embedded within the communities of Indigenous Peoples. With particular focus upon children and intergenerational continuity, an Anawakalmekak education manifests a process of teaching and learning by, with and about Indigenous Peoples community ancestry and maternal language through zetetic inquiry and a continual metacognitive search for origins and sustainable cultural regeneration. Essentially, Anawakalmekak educational design is premised upon research-based findings that demonstrate that indigenous children and youth learn best, when their educational experiences are rooted in their ancestral culture, maternal language, and intergenerational community relations engaged in a conscious analysis of historical and current global realities. Anawakalmekak educational design manifests that self-determination is both a fundamental human pre-condition and necessary human right through which the child's innate capacity to learn is best liberated to become a perpetual practice of human consciousness and being in community.

Tlamachilisxochiponajle – Flowering Knowledge

The practice of the Anawakalmekak's educational design (Huehuetlamachilizmachiotl) involves the disciplined cultivation of principles that define the multidimensional character of both teachers and learners called in Nawatl-Mexicano, Tlamachiotekipanotilistli or "Lifelong Knowledge." Autochthonous indigenous cultures embody diverse bundles of knowledge with which to approach the human condition, obligations and common realities. This reconceptualization of what we seek as the qualitative results of the

learner's experience as Indigenous People is a values-based guide for teachers as well as learners. To be clear, this outline of teacher-learner characteristics represents the traditional values of the warp and weft of the matrix of Anawakalmekak schooling, which engages learning at any point,

over time, in any setting, formal and informal throughout the learner's experience in Anawakalmekak. Additionally, all students, teachers, administrators, staff members, parents and community are provided access to leadership development to encourage and promote active engagement in the school's mission. Everyone in the Charter School and its community are active leaders in their own growth and in support of Anawakalmekak's vision and mission.

These principles are outlined here in Nawatl and English:

- ***Se sentetl se xinaxtli, se sentetl se tokani***
  In each a seed, of each a seed planter.
- ***Noche tih kwahkweh to xikipil, Noche ti walneme ipan petlatl***
  Every child is born with gifts into a world of infinite possibility and the skills accumulated through life.
- ***Sentetl sentlalihleh***
  Each student carries an entire history, memory and community along with him/her.
- ***Yoloxochitl nelwayotl***
  The integrity of each human being is born of the root culture of each nation.
- ***Tlahtkeh nawahkeh tokilis ixwayotl***
  Experience sows consciousness.
- ***Sensontle kihtohneke se sentle***
  Each student holds infinite possibilities within.
- ***Anawamatihkeh, nochita kih nemilihtiaskeh kenihke teh palewiskeskeh ihpan chikote nemilis-ihniyotl iwan ihpan tlatkenawahkeh.***
  An Anahuamaxtica will learn to, in every deliberation, consider the impact of one's decisions on the seven generations to come and all natural relations.

Anawakalmekak has been honored to have been included in national research projects including one conducted by the National Urban Indian Family Coalition (NUIFC) since 2017. The NIUFC conducted a study of schools like Anawakalmekak created by communities that "set about constructing new programming that was not only inclusive of their indigenous culture – it was the basis by which all academic activities would be centered on." *The Resurgence: Restructuring Urban American Indian Education* is an examination of the of the history that created the context and need for these programs, the processes that effected their creation, the nature by which these programs operate and are considered alternative, and the methodologies by which American Indian culture has been incorporated into them." The study identified best practices or "The Seven Learnings – or seven approaches that were learned of during the course of the site visits." These included:

1. Learning out of doors on land and on water
2. Learning in Community
3. Learning Across Generations

4. Learning in Redefined Spaces
5. Learning Leadership and Advocacy
6. Learning Indigenous Language (Language Revitalization)
7. Learning Indigenous Cultural Practices

ALL of these are our seeds (tlayoltin – ”earthhearts”) of knowledge to tap into our community’s funds of knowledge and reach into our students’ hearts and minds to ignite the sparkle of learning and keep it lit. At Anawakalmekak we are continually engaged in a refinement of our praxis through the framework.

Much of what Anawakalmekak has developed as its educational praxis has come into alignment with state and national best practice. Initiatives such as “community schools” and “secondary schools redesign” which Anawakalmekak is now honored to have been selected to lead as one of 18 school networks across the State of California by the California Collaborative for Educational Excellence, resonate with Anawakalmekak’s Indigenous vision of community-led education. However, where other practitioners uplift concepts such as “choice”, “local control” and even “North Star” alignment for school improvement, Anawakalmekak points out the obvious. School redesign within the context of assimilationist, monolingual, dominant culture policies and practices continue to fail to hit the mark. Instead of re-imagining schooling in the image of a great leap forward in defense of the “whole child”, entire American Indian, California Native and Mesoamerican Indigenous Nations and communities continue to be ignored, and core human community rights such as self-determination and sovereignty are dismissed as overly complicated or worse, unintelligible. Where researchers such as Berry, Matsuda and Fullan outline impressive visions of school system transformation, such as, “deeper learning as a road map to systemness”, Anawakalmekak responds with a look towards ecological systems such as river systems and watersheds for guidance. Indeed, “The Future of Public Education, (2026) provides a compelling road map to aligning “Interacting Factors for System Change in Education” which we might find useful if applied to systems such as the LAUSD, were it not for the human element within the District that repeatedly corrupt such lofty ideals with the evils of seemingly tormented souls. However, here we uplift and adopt the authors’ notions of redesign to construct “new learning connected autonomy”, particularly in the call to, “reclaim and redesign time”. Towards this end, we envision retaining full autonomy to change daily, weekly and yearly schedules as required to advance positive innovations in the learning experience, availing ourselves of new legal thresholds for 180-minute school days in programs like ours that provide early college experiences.

As we advance with our partnership with the California Collaborative for Educational Excellence as a funder, advisor and assistant to our school, we value the opportunity to re-imagine schooling beyond boarding schools and segregated Mexican school houses, and even beyond artificial intelligence, in ways that can uplift the needs and talents of American Indian students across the 81 local educational agencies in the County of Los Angeles. Already, Anawakalmekak’s educational leaders and students are actively contributing to the redesign of the State of California’s Statewide System of Supports modeling, where American Indian nation sovereignty is not considered, we demonstrate how and why it must be. In LAUSD, our experience has been quite the opposite. Instead of supporting and resourcing the important work we have cultivated respecting the autonomy of our community-based nonprofit organizations as extensions of our sovereignty as American Indians, the District instead pursues baseless inquiries which never seem to find resolution and in fact are designed to harm our school’s operation, such as the case this academic year of the District’s active interference with our school’s ability to secure cashflow financing from the Charter School Finance Authority. While Anawakalmekak, co-founded and led the Indigenous Education Now! Coalition campaign to demand that the LAUSD honor treaty rights and federal educational policy to tribal consultation, its administrations representatives simultaneously apologized to us and our community for past treatments while at the same time accusing us of acting with hostility because we refuse to tolerate the browbeating and manipulation of process some District employees are only too good at. On several occasions, when we demanded public records on LAUSD expenditures and policies intended for American

Indian students, District employees charged with these duties refused to provide these records, and shortly after, so-called “inquiries” and “notices” against our school would ensue.

As Angela Valenzuela documented in her book, Subtractive Schooling (1999), her, “research suggests that authentic caring can operate within subtractive contexts. However, authentic caring within an additive schooling context is arguably most productive. The concepts of additive schooling and authentic caring-at least the definition that evolves in this work—may ultimately be synonymous. Because both concepts convey a profound respect and love of community as well as an enhanced awareness of Mexican Americans' historic struggle for equal educational opportunity, each unfolds naturally into the other.” Yet, in LAUSD, Indigenous Mexican scholars have found ample evidence of a pattern and practice of discrimination against Indigenous Mexicans in this school system. Perez and Vasquez have confirmed through their research what Semillas has been denouncing in LAUSD since before our founding, that Indigenous Mexicans face a barrage of institutionalized and systemic forms of discrimination and suppression in and by Los Angeles schools. Even though due to our combined community advocacy as the IEN Coalition, LAUSD established a so-called "Indigenous Student Achievement Initiative” proclaiming to set aside “$10,000,000 annually for Indigenous students, it has yet to offer a single indigenous language course, in any language. This type of linguistic discrimination, when coupled with the realities of violence in school campuses, widely publicized cases of heinous acts of pedophilia at the hands of credentialed teachers and nationally broadcast cases of rampant corruption at the highest levels of District administration. From discriminatory treatment caused by entry level English placement testing to mass-purchasing 600 copies of Perez and Vasquez’ new book, the District certainly swings wide within the illusion some employees maintain of themselves as caring educators within the subtractive context of the District behemoth.

In Towards Psychologies of Liberation (2008), authors Watkins and Shulman draw on liberation pedagogy to inform an emerging framework of liberation psychology informative to our plan. Drawing on the influence of Martín-Baró (1994), Watkins and Shulman set out to redefine their field by underscoring that psychology needs “a new goal, a new epistemology and a new praxis”. The authors go on to explain the importance of “Symbolic interruptions” to communities in struggle, “One way in which successful liberation psychology practices can be particularly effective and insightful is by inventing projects that symbolically interrupt repressive government discourse and public amnesia about suffering. Though the projects operate at a local level, they often have a national or even international significance. Perhaps the most famous of such practices was begun by Gandhi's salt march to Dandi in 1930 (Gandhi, 1972).” Anawakalmekak is such a project intended to symbolically interrupt if not disrupt and delegitimize settler colonial government schooling of Indigenous children and youth. To do so, we have set out to manifest an indigenous pedagogical ecosystem responsive to our immediate and strategic needs as an urban Indigenous community.

TOWARDS INDIGENOUS EDUCATION FOR ALL

The River as Learning Ecosystem - A narrative scaffold for strategy, curriculum, partnerships, and governance

HEADWATERS

The river begins, as all rivers do, at its headwaters — and for this learning ecosystem, those headwaters are the source waters of Indigenous knowledge systems, local land and watershed teachings, the wisdom of community elders, and language itself. From this source, the water gathers elevation before it ever begins to move, and that elevation is made of values: reciprocity, responsibility, and listening. It is these values that give the whole system its gradient, its will flow.

TRIBUTARIES

From the headwaters, the river gathers itself through a series of tributaries, each one a stage of learning that feeds the main channel. In TK through second grade, a spring-fed tributary called Roots and Relationships carries children into identity and belonging through land-based, sensory learning. By third through fifth grade, the water has picked up the practices of Respect and Responsibility — stewardship routines, community roles, the daily disciplines of caring for a place. Sixth through tenth grade becomes a tributary of Creativity and Reciprocity, an experimental confluence where science, art, and language mix and recombine. Eleventh and twelfth grade is the tributary of Listening and Leadership, where the water finally joins the main channel through advocacy, facilitation, and partnership. And even after graduation, the river does not end — it fans out into a delta of postgraduate channels, where alumni become new distributaries, carrying nutrients back upstream through mentorship. Each of these tributaries is mapped, in turn, to the seven learnings: learning on land and water, in community, across generations, in transformed environments, through leadership and advocacy, through language revitalization, and through cultural practice.

CONFLUENCES

Where these tributaries meet, they form confluences — the physical and relational sites where the ecosystem partners with the wider world. At places like Chief Ya'anna Regenerative Learning Village, Metabolic Studio, the Audubon Center, and the Natural History Museum, the river hosts its capstone experiences: seasonal field intensives that follow the rhythm of a flood pulse, public sharings and ceremonies held on the riverbank as common ground, and joint stewardship days spent restoring habitat and monitoring water quality.

MEANDERS AND OXBOWS

But a healthy river does not only rush forward — it meanders, and in its meanders it forms oxbows, quiet pools set aside from the main current. These are the ecosystem's cyclical reflection points, moments when projects slow down long enough to deposit their sediment of learning, and sometimes cut an entirely new channel. The forces that reshape this channel are not abstract; they are student councils and elder circles, acting as the geomorphic power that bends the river's course over time.

WATERSHED GOVERNANCE

Holding all of this together is a watershed governance, in which the school's own council becomes a watershed council — students, families, staff, partners, and Gabrielino/Tongva relatives sitting at the table as representatives of their territory. Every decision runs through an upstream–downstream check: before committing resources, the question is always who is affected downstream. Even something as institutional as charter renewal is reframed here, understood not as a fight for survival but as an act of maintaining river health.

HYDROECOLOGY OF CURRICULUM

To know whether the river is healthy, the ecosystem turns to a hydroecology of curriculum in place of single-point testing. It watches the flow of student engagement and attendance on land-based days, the clarity of portfolios that make thinking visible, the biodiversity of languages, practices, and perspectives carried through student projects, and the resilience of a community's capacity to keep learning outdoors, in heat, through changing conditions.

CLIMATE PRAXIS

That last indicator is not incidental — it points to a climate praxis built directly into the design. Heat acclimation and outdoor comfort become part of the curriculum itself, through shade structures, water rituals, and a literacy of sweat, while a drought curriculum teaches water capture, greywater systems, soil sponginess, native planting, and fire ecology as living knowledge rather than abstract science.

RIVER STORIES

Running alongside all of this are the river's stories. Language revitalization becomes the naming of tributaries — place-names, species names, and ceremonial vocabulary woven into the routines of daily life — while oral histories are mapped directly onto the watershed itself, so that students can build a story-atlas to guide the cohorts who come after them.

SEDIMENT BUDGET

None of this flows without support, and so the ecosystem keeps a sediment budget: a way of tracking the in-kind support of partners as sediment and nutrients added to the river, visualized as a cumulative contribution along its length, recorded together in a shared river ledger of space, time, tools, and mentorship.

DELTA AND ESTUARY

Finally, the river reaches its delta and estuary — the place where fresh water meets the wider sea, and where this ecosystem's knowledge meets county systems. Here, an annual Indigenous Education for All convening becomes the estuary itself, and the ecosystem publishes open-source river guides so that other districts can adopt localized versions of their own watershed.

Here we draw inspiration from the work of Blackfoot scholar Dr. Linda Manyguns, as she uplifts and describes the three “Aboriginal knowledge paradigms, “traditional knowledge paradigm” sourced in the knowledge of the “Creator”, “community knowledge paradigm” sourced in human and not human knowledge, and “indigenous knowledge” sourced in human research (sinăăkssin, (2025). The following diagram is a conceptual rendering connecting our school logo which is drawn from a historical glyph representing a conch shell, symbolic of Ketsalkowatl and cosmic knowledge. Here, the conch shell’s purpose as an ancestral geopolitical marker of Tenochtitlan’s kalmekak, takes on new meaning as we illustrate the seven learnings represented by each of the exterior undulations and the conch’s umbilical-like origin point. At its core, the conch shell’s voluta symbol also carries meaning for our model: the evolving stages of learning in our school form TK to beyond 12th grade.

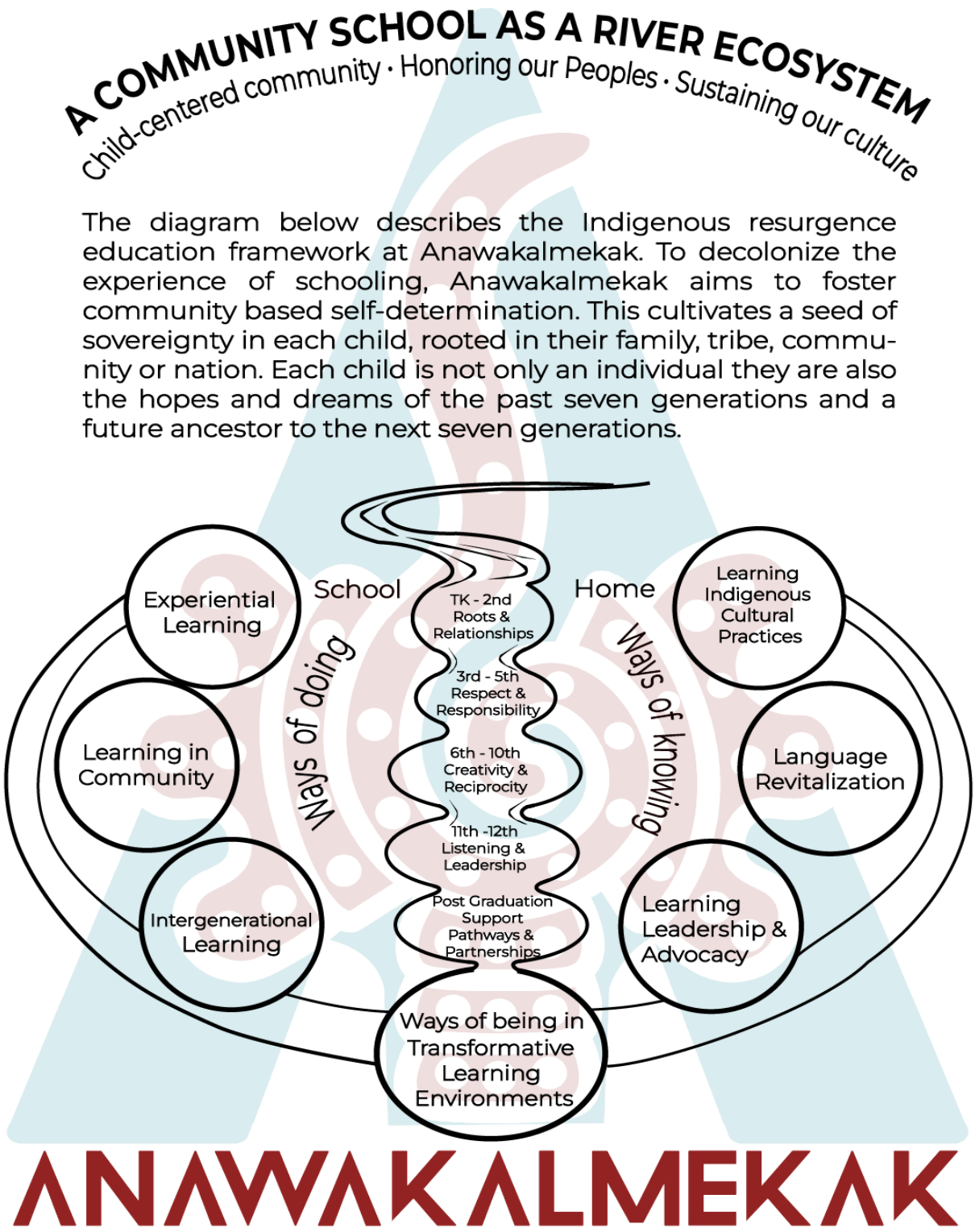


Figure 2. A Community School As a River Ecosystem

Looking through the Smoking Mirror

Pedagogy and Praxis Through Community-based, Culturally relevant and College preparatory

The recent implementation of the Common Core State Standards (CCSS), Next Generation Science Standards (NGSS), History-Social Science Framework, English Language Development (ELD) Standards), and the remaining State Standards (collectively referred to herein as the "State Standards") and the Eight State Priorities (8SP), allow Anawakalmekak an auspicious opportunity to better align its internationally renowned cultural, multilingual and international educational program goals with the renewed commitment on the part of the state to advance student achievement for all. Anawakalmekak approaches this opportunity with a clear mission to weave its community-based, culturally relevant, college preparatory school priorities with State Standards and the 8SP. Making the principles of Anawakalmekak's educational design come to life in a thriving practice of school community-building is driven by the daily dedication and planned collaboration of teachers, parents, elders, advisors and students as community. Student-centered inquiry centers the Anawakalmekak educational design upon the educands and the communities from which they are born. Rooted in cultural knowledge, our pedagogy, epistemology, methodologies and curricula expand to encompass a challenging curriculum composed of four observable strands: the Written Curriculum, the Taught Curriculum, the Assessed Curriculum and the Lived Curriculum.

"Curriculum" is defined as the program of study that a school offers. As an Indigenous Peoples' independent charter school, Anawakalmekak affirms and retains the maximum autonomy recognized by the state. The obvious question therefore is twofold; How do we meet the needs of students while applying the State of California's educational standards? How do we ensure that we meet internationally accepted high standards? In searching to find the best answer to this question, a group of international educators combined their own expertise with the best practices from the major national systems, and with this created a new way of developing curriculum. Anawakalmekak's continuum framework provides a TK-12 grade inquiry-based approach that prepares students to become globally minded, well-balanced, critical thinkers that exceed local standards. Anawakalmekak believes that the Indigenous curriculum continuum supports our school philosophy and helps to better meet the needs of our students and teachers. Therefore, we have adopted this approach in order to provide the Indigenous Resurgence Education Continuum to our Xinachtli TK through 5th, our Tokani in 6th through 10th, and our SINTLI Scholars in 11th and 12th. This provides us with a solid curricular framework, while still allowing us to meet the unique college preparatory needs of our students while also addressing their cultural and socioemotional imperatives.

Xinachtli	**Tokani**	**SINTLI**
		
TK – 5th Semillas	6th – 10th Sembradores	11th – 12th Scholars

Figure 3.

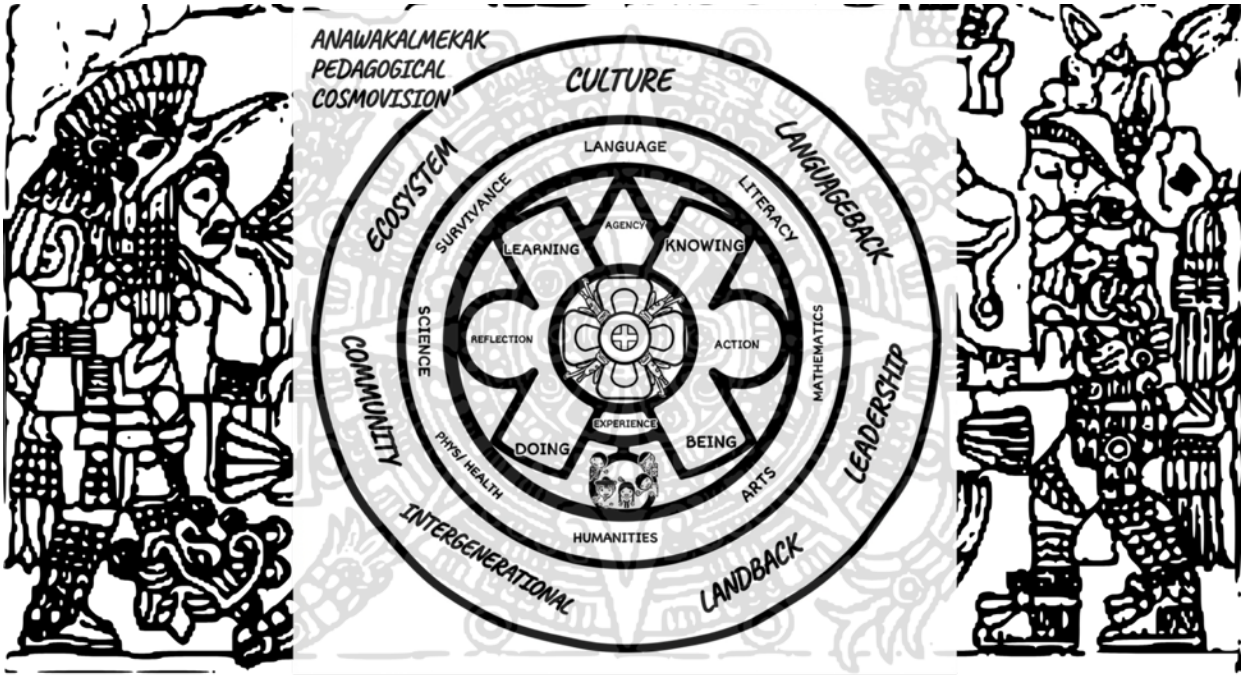


Figure 4. Medicine Wheel — Conceptual and Experiential Transdisciplinary Ecocultural Curriculum Compass

Students in 11th and 12th grades are enrolled in a University of California approved A-G curriculum matrix inclusive Advanced Placement courses and other college preparatory curriculum called IndigeNations Scholars. Additionally, Anawakalmekak will offer Career-related Certificate options called Tlamachilischiualyiotl – the Anawakalmekak Career Certificate (ACC) as a culmination to the experience including college, career and life readiness. It is our goal for all of our students to graduate college-ready, culturally grounded, and multilingually literate.

Flexible & Hybrid Learning Pathways: A Programmatic Outline

A. Early College Pathway

Pursuant to Education Code sections 11300–11306 and 48800 et seq., Anawakalmekak will establish an Early College pathway in partnership with Community College/CSU/UC partner(s) it already has, enabling pupils to concurrently earn a high school diploma and up to two years of transferable college credit. Where the partnership constitutes a College and Career Access Pathways (CCAP) agreement under Education Code section 76004, Anawakalmekak will: (1) maintain at least 80 percent of instructional time on the schoolsite or at an approved ecosystem/field learning site; (2) ensure pupil attendance for at least 50 percent of the minimum instructional minutes otherwise required; (3) not exceed 15 units of college coursework per pupil per term; and (4) not claim state apportionment for any instructional activity for which the partnering institution receives funding. Consistent with Education Code section 46160 Anawakalmekak may schedule concurrently enrolled pupils for a minimum of 900 instructional minutes over any five-schoolday period, or 1,800 instructional minutes over any ten-schoolday period, in lieu of a uniform daily schedule, to accommodate college coursework and place-based instructional activities.

B. Independent Study & Hybrid Instruction

Pursuant to Education Code section 47612.5 and Article 5.5 (commencing with Section 51745) of Chapter 5, Part 28, Anawakalmekak offers independent study — including Course-Based Independent Study (CBIS) under Education Code sections 51749.5–51749.6 — as a nonclassroom-based instructional option within its educational program. Each pupil's participation is governed by a written learning agreement, executed with a certificated teacher of record, specifying: the pupil's proposed course of study; the manner, frequency, and duration of pupil-teacher contact, including opportunities for live interaction and synchronous instruction; the method for evaluating pupil progress; and the specific site(s) — including ecosystem, cultural, and community-based learning sites — at which independent study activities will occur. Anawakalmekak maintains attendance and progress records consistent with the funding determination approved for its nonclassroom-based instruction under Education Code section 47634.2.

C. Instructional Program Narrative Tie-In

Anawakalmekak's instructional model departs from a fixed, single-site daily schedule; pupils' educational program instead integrates classroom-based instruction, community- and land-based learning, and college coursework into an individualized weekly schedule. This design is authorized by Anawakalmekak's status as an independent charter school exempt from Education Code provisions not specifically made applicable to charter schools (Ed. Code § 47610), and is implemented through the specific instructional and funding mechanisms described above.

Programmatic Design: Operationalizing the Authorities

Program element	Governing authority	How it shows up in the ecosystem model
Early college / dual enrollment pathway	Ed. Code §§ 11300–11306, 48800, 76004	A CCAP or dual-enrollment partnership lets students earn college credit through fieldwork and coursework tied to watershed/land-based learning sites, not just a community-college lecture hall
Compressed / non-daily schedule	Ed. Code § 46160 (as amended by AB 99)	Students spend multi-day blocks at partner sites (e.g., Wishtoyo Chumash Village, watershed field stations) while still meeting the five-/ten-day instructional-minute threshold
Place-based, off-site instruction as TK-12 instructional time	Ed. Code §§ 47610, 47612.5, 47634.2	Charter autonomy plus a nonclassroom-based funding determination lets field-based, elder-led, and land-based instruction count toward instructional minutes, not only seat time in a building

Program element	Governing authority	How it shows up in the ecosystem model
Individualized, hybrid pacing	Ed. Code Art. 5.5 (§§ 51745–51749.6)	Independent study / CBIS agreements formalize the synchronous (cohort, ceremony, elder circle) and asynchronous (self-paced project, story-atlas, land-based inquiry) halves of a student's week
Wraparound, whole-child supports for "child as nation"	California Community Schools Partnership Program	Funds the youth & family educational sovereignty programming functions as integrated supports

The throughline: each legal authority above targets a different constraint of the "factory-style" model — the daily bell schedule, the walled classroom, the single-pace curriculum, the isolated support service — and Anawakalmekak's redesign uses that authority to remove the constraint while keeping the ADA/funding, supervision, and progress-monitoring obligations that make the flexibility compliant.

Sample Master Flexible Schedule Template (Ed. Code § 46160 Window)

Two worked 10-schoolday (two-week) cycles below show how to document the § 46160 instructional-minute window against each pathway's synchronous and asynchronous halves. Adapt the minute values, site names, and dates to the actual bell schedule and partner calendar before filing; the cumulative column is what an auditor or authorizer will check first.

Legend: Cohort/Seminar = certificated-teacher-led, on Anawakalmekak campus · Ceremony/Elder Circle = cultural/community site · Field/Project-Based = ecosystem, watershed, or partner site (asynchronous) · Independent/Self-Paced = individual work under the pupil's learning agreement · College Coursework = community college/CSU/UC campus, college-funded.

Pathway 1: Early College Pathway (Grades 11–12, CCAP-Enrolled)

Governing authority: Ed. Code § 46160 permits scheduling concurrently enrolled ECHS/MCHS pupils for ≥900 instructional minutes over any 5-schoolday period, or ≥1,800 minutes over any 10-schoolday period, in lieu of a daily minimum. College-day minutes are college-funded and not district-countable (§ 76004(s) bars double funding).

Day	Synchronous (cohort/ceremony)	Asynchronous (field/college)	Daily district-countable minutes	Cumulative	§ 46160 check

1 (Mon)	180 min – Cohort seminar + advisory	120 min – Independent research/field prep	300	300	—
2 (Tue)	—	College coursework (college-funded; not district-countable)	0	300	—
3 (Wed)	240 min – Elder circle + seminar	60 min – Project work	300	600	—
4 (Thu)	—	College coursework (college-funded; not district-countable)	0	600	—
5 (Fri)	180 min – Cohort seminar + advisory	120 min – Independent research/field prep	300	900	✅ meets 900-min/5-day floor
6 (Mon)	180 min – Cohort seminar + advisory	120 min – Independent research/field prep	300	1,200	—
7 (Tue)	—	College coursework (college-funded; not district-countable)	0	1,200	—
8 (Wed)	240 min – Elder circle + seminar	60 min – Project work	300	1,500	—

9 (Thu)	—	College coursework (college-funded; not district-countable)	0	1,500	—
10 (Fri)	180 min – Cohort seminar + advisory	120 min – Independent research/field prep	300	1,800	✅ meets 1,800-min/10-day floor

Pathway 2: TK-12 Place-Based / Independent Study Pathway (e.g., Grades 6–8)

Scope note: § 46160's window applies by its terms to concurrently enrolled ECHS/MCHS pupils. For this pathway, per-pupil minute crediting is governed instead by each pupil's independent study or CBIS learning agreement (Article 5.5, §§ 51745–51749.6). The same 5-/10-day cadence is used below only as an internal scheduling convention, paced to the grades 4–8 annual minimum of 54,000 minutes/180 days (≈300 min/day).

Day	**Synchronous (cohort/ceremony)**	**Asynchronous (field/project-based)**	**Daily minutes**	**Cumulative**	**Pace check**
1 (Mon)	200 min – Morning circle + instruction	100 min – Independent/self-paced	300	300	—
2 (Tue)	120 min – Cohort check-in	180 min – Field site (watershed/partner)	300	600	—
3 (Wed)	240 min – Ceremony/elder circle + seminar	60 min – Project work	300	900	—
4 (Thu)	120 min – Cohort check-in	180 min – Field site (watershed/partner)	300	1,200	—
5 (Fri)	200 min – Morning circle + instruction	100 min – Independent/self-paced	300	1,500	on pace (5 × 300)

6 (Mon)	200 min – Morning circle + instruction	100 min – Independent/self-paced	300	1,800	—
7 (Tue)	120 min – Cohort check-in	180 min – Field site (watershed/partner)	300	2,100	—
8 (Wed)	240 min – Ceremony/elder circle + seminar	60 min – Project work	300	2,400	—
9 (Thu)	120 min – Cohort check-in	180 min – Field site (watershed/partner)	300	2,700	—
10 (Fri)	200 min – Morning circle + instruction	100 min – Independent/self-paced	300	3,000	on pace (10 × 300)

How to use this template: (1) replace the sample minute values with the actual bell/field schedule per site; (2) attach each pupil's independent study/CBIS learning agreement as the record of authority for Pathway 2's asynchronous minutes; (3) log synchronous participation daily (cohort, ceremony, elder circle) as the "live interaction" record Article 5.5 requires; (4) before finalizing the annual calendar, run the 5-/10-day cumulative check in Pathway 1 for every rolling window, not only the two shown here.

The following course scope and sequence matrix reflects an example of the learning continuum for the Tokani (6th - 10th) and SINTLI Scholars (11th - 12th) programs, based on the 2026 Academic year.

ANAWAKALMEKAK COURSE SEQUENCE GRADES 6-12 **UC A-G Approved Courses Indicated by Category**							
Subject	Tokani – Sembradores					SINTLI Scholars	
	6th	7th	8th	9th	10th	11th	12th
Language A (UC A-G Category B)	English 6 A/B	English 7 A/B	English 8 A/B	Eng. Lang. 1: Social Movements for Social Justice A/B	Eng. Lang. 2: Social Movements for Social Justice A/B	Ethnic Studies English 11 A/B	Ethnic Studies English 12 A/B
Language B (UC A-G Category E)	Intro to Spanish 1 A/B	Intro to Spanish 2 A/B	Intro to Spanish 3 A/B	Spanish 1 A/B	Spanish 2 A/B	Spanish 3 A/B	Spanish 4 A/B
Mathematics	Mathematics 6 A/B	Mathematics 7 A/B	Mathematics 8 A/B	Algebra 1 A/B	Geometry A/B	Algebra 2 A/B	Pre-Calculus A/B

ANAWAKALMEKAK COURSE SEQUENCE GRADES 6-12 **UC A-G Approved Courses Indicated by Category**							
Subject	Tokani – Sembradores					SINTLI Scholars	
	6th	7th	8th	9th	10th	11th	12th
(UC A-G Category C)				CCIM 1 A/B	CCIM 2 A/B	Pre-Calculus A/B CCIM 2 A/B	Calculus A/B Statistics A/B
Math Enrichment / Dual Enrollment	Escalante Math Enrichment 6 A/B	Escalante Math Enrichment 7 A/B	Escalante Math Enrichment 8 A/B	Escalante Math Enrichment 9 A/B	Escalante Math Enrichment 10 A/B	Escalante Math Enrichment 11 A/B	Escalante Math Enrichment 12 A/B
Science (UC A-G Category D)	Science 6 A/B	Science 7 A/B	Science 8 A/B	Biology A/B	Chemistry A/B	Physics A/B Climate Survivance A/B	Advanced Field Biology A/B Botany A/B
Visual and Performing Arts / Design (UC A-G Category F)	Visual Arts / Design 6 A/B	Visual Arts / Design 7 A/B	Visual Arts / Design 8 A/B	Visual Arts / Design 9 A/B	Visual Arts / Design 10 A/B		
Individuals and Societies (UC A-G Category A and G)	Individuals and Societies 6 A/B	Individuals and Societies 7 A/B	Individuals and Societies 8 A/B	Cultural Geography A/B	World History A/B	U.S. History A/B Social Justive & Advocacy A/B Psychology A/B	Xican@ Studies A/B Government Economics
Physical Education	Physical Education 6 A/B	Physical Education 7 A/B	Physical Education 8 A/B	Physical Education 9 A/B	Physical Education 10 A/B		
Indigenous Knowledge and Langauge (UC A-G Category E and G)	Nawatlatolli – Intro to Nawatl 1 A/B	Nawatlatolli – Intro to Nawatl 1 or 2 A/B	Nawatlatolli – Intro to Nawatl 1 or 2 A/B	Nawatlatolli – Intro to Nawatl 1, 2 A/B	Nawatlatolli – Intro to Nawatl 1, 2, or 3 A/B	Wewetlatolli: Classic Nawatl Literature A/B	Native Ways of Knowing A/B

Anawakalmekak UC Approved A-G Curriculum Matrix

SINTLI (SEEDS OF INDIGENOUS NATIONS & TRIBES) SCHOLARS CULMINATING PROJECT: THE SURVIVANCE REFLECTIVE PROJECT

Survivance among Indigenous Peoples is defined as "the human drive for education and the important purpose of exposing worldviews and epistemologies in education". Through a reflective project students identify, analyze, critically discuss and evaluate an ethical issue arising from their survivance studies and career-related studies. Survivance Studies involves four semester courses: Sovereign Knowledge, Metacognition of Indigeneity, Chicana/o Studies, and Latin American Studies. The reflective Project is only

one aspect of Survivance Studies, but it is the crystallization of the student's own metacognitive analysis of colonization, decolonization, deculturalization and regeneration as paradigms of human existence. The project can be submitted in different formats including an essay, web page or short film.

This work encourages the student to engage in personal inquiry, action and reflection, and to develop strong research and communications skills. The model is based upon an autodidactic online platform developed by indigenous peoples. Survivance is a social impact game that asks us to explore our presence and create works of art as a pathway to healing. Players choose from non-linear quests that are structured in the phases of the Indigenous life journey. At the end of each quest, players create an act of survivance—a form of self-determination based on Anishinaabe scholar Gerald Vizenor's term "survivance." Survivance merges survival and endurance in asserting Indigenous presence in contemporary media. The game is composed of three steps Questing, Acting and sharing.

Questing: A quest is a step in your journey, such as learning about your history. There are quests for every phase of the journey: Orphan, Wanderer, Caretaker, Warrior, and Changer. Elders guide us.

Acts of Survivance: An act of survivance is Indigenous self-expression in any medium that tells a story about our active presence in the world now.

Sharing: The act of survivance can be shared online or offline.

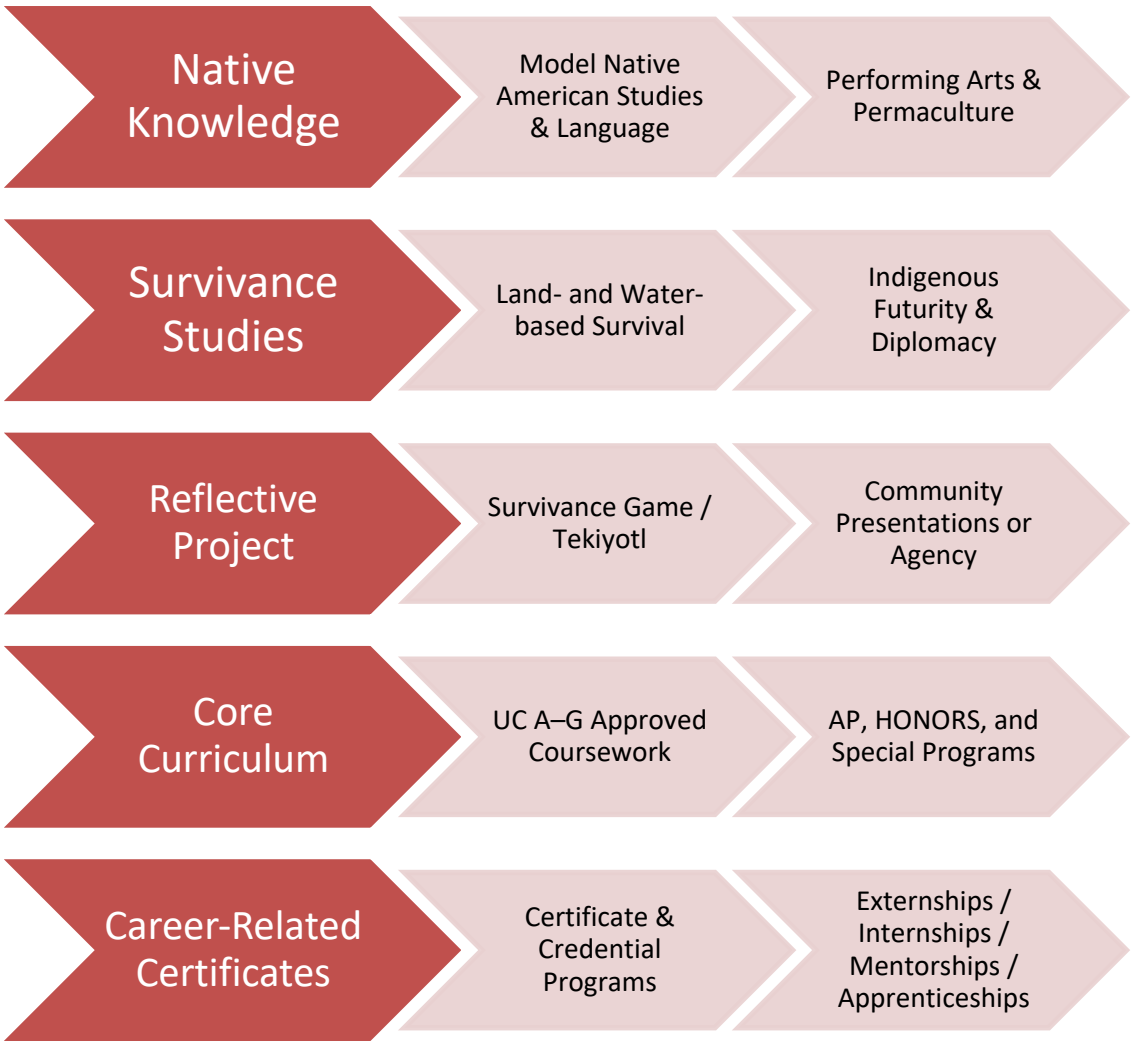


Figure 5. SINTLI Scholars Program: Anawakalmekak's College-ready Diploma Program Matrix Grades 11 and 12
Culminating program pathways

As a fully WASC accredited school, Anawakalmekak has emerged from its 25-year experience with indigenous education, firmly rooted in strong foundations prepared to advance the design of a unique Indigenous Career-related Certificate-styled program to serve our students as an extension of our program and unique cultural and linguistic needs as Indigenous Peoples. Anawakalmekak also aims for all students continuously enrolled to earn a UC approved A-G aligned high school diploma with a seal of biliteracy from the State of California. As with all program design in Anawakalmekak, further development will be decided upon through a collaborative process involving the school's co-principals, founding teachers and Curriculum Committee following the guidelines of University of California requirements, the College Board, and California State Priorities and the State Standards.

Career-related Studies at Anawakalmekak will be built upon the practice and experiences of several existing collaborative arrangements among Anawakalmekak and various colleges, universities, governmental and community-based organizations. While the certificate protocols, themselves will be innovative elements of this charter, the foundation is already set. Students already engage in a series of career-related experiences gaining honorific certificates for their participation. The Tlamachilischiualyiotl – the Anawakalmekak Career Certificate (ACC) now is designed to provide guidance, coherence and additional value to these

experiences aimed at the goals as stated above. Based upon existing partnerships, Anawakalmekak intends to offer the following career certificates supported by a combination of final semester externships, internships, mentorship and/or apprenticeships:

Combining a core UC approved A-G course of study, enriched by extended learning opportunities including Survivance Studies, Career-related Studies, a Reflective Project, and an opportunity to access indigenous cultural intellectual funds of knowledge through university level research, Anawakalmekak bridges the "excellence gap" facing disadvantaged youth today. An on-going element of the Anawakalmekak educational experience is called *tequiyotl or* Community and Service. Community and service is the development and application of knowledge and skills towards meeting an identified community need. Through service, students develop and apply personal and social skills in real-life situations involving decision-making, problem-solving, initiative, responsibility, and accountability for their actions. *Tequiyotl* Community and Service engages students in the relationships of a real community, one they will rely upon to succeed in college and in life.

TEACHING AND LEARNING IN MORE THAN ONE LANGUAGE

A commitment to maternal language enrichment and international language fluency is a historic driver of the Anawakalmekak design of international education. The United Nations has promoted the observance of an International Mother Language Day in February every year since 2000 to honor the world's many languages and to remember the struggles of those who speak languages other than a country's dominant language. "Languages are the most powerful instruments of preserving and developing our tangible and intangible heritage. All moves to promote the dissemination of mother tongues will serve not only to encourage linguistic diversity and multilingual education but also to develop fuller awareness of linguistic and cultural traditions throughout the world and to inspire solidarity based on understanding, tolerance and dialogue." In 2011, the International Baccalaureate released a research-based position paper on language education called the, "Language and learning in IB Programs" that still holds true. Among other things, the IB asserts that, "IB programs offer a variety of opportunities for the development of multilingualism, recognizing that:

- multilingual classrooms are increasingly the norm
- the language profiles of IB students are diverse
- sometimes one language may be more dominant than another in the same individual.

Existing law (Prop 58) acknowledges that, "California has the unique opportunity to provide all parents with the choice to have their children educated to high standards in English and one or more additional languages, including Native American languages, thereby increasing pupils' access to higher education and careers of their choice". Yet, the goal to ensure parents have "access high-quality, innovative, and research-based language programs that provide the California Ed.G.E. (California Education for a Global Economy)" is as of yet unrealized for almost all American Indian language communities and nations in California.

In 2024, the White House Council on Native American Affairs published a 10-Year National Plan on Native Language Revitalization which calls for among several key findings that, "The legacy of forced assimilation continues to threaten the existence of many Native languages, and the legacy of the boarding school era echoes in today's educational experience for Native students. Congressional action is required now to preserve Native languages. Without such action, some estimates suggest that by 2050, fewer than 20 Native languages may still be in use in America, down from about 167 that are currently spoken."

The 10-Year National Plan on Native Language Revitalization affirms that, "Investing in Native languages can have significant benefits for Native students' educational experiences.4 The Native American Languages Act, 25 U.S.C. §§2901-2906 (1990), states "there is convincing evidence that student achievement and performance, community and school pride, and educational opportunity is clearly tied to respect for, and support of, the first language of the child or student." Native language instruction improves student engagement, persistence, and academic performance.5 This plan calls on the federal government to make strategic investments to support core content instruction in Native languages, with the goal of improving overall educational outcomes for Native youth."

Moreover, The 10-Year National Plan on Native Language Revitalization calls for the establishment of a variety of key strategies for arresting Native language loss including the establishment of, "100 new K-12 Native language immersion schools, educational institutions where at least 50% of instruction is conducted in a Native language and the creation of 37 centers dedicated to language preservation, instruction, and cultural studies to revitalize and support language and culture," across the country.

Also in 2024, the federal government's Department of Homeland Security Office of Civil Rights and Civil Liberties released an extensive Indigenous Languages Plan-Goals and Activities for Strengthening Language Access for Indigenous Persons of Latin America which documented the presence of Indigenous language speakers from at least 24 distinct Indigenous languages of Latin American origin present in the U.S.

The Indigenous Languages Plan-Goals and Activities for Strengthening Language Access for Indigenous Persons of Latin America underscores a 2022 DHS addendum to the Native Languages MOA which states in part: "DHS…recognizes the importance of providing language access to indigenous migrant communities to its programs, services, and operations consistent with Executive Order 13166, Improving Access to Services for Persons with Limited English Proficiency (August 11, 2000). DHS is developing a plan, in consultation with indigenous migrant communities, to strengthen the provision of language services for indigenous migrant communities throughout DHS mission areas. In so doing, DHS will not only advance civil rights, but honor and respect the rich linguistic and cultural heritage of these indigenous communities."

The 10-Year National Plan on Native Language Revitalization also underscores that, current government investment in Native language revitalization, "remains insufficient compared to the deliberate and strategic actions taken by the federal government to isolate Native children from their families and forcibly suppress their languages, cultures, and traditions." It is the intent of this plan to strengthen Nawatl heritage language models by incorporating curriculum and language programs including Gabrielino-Shoshone/Tongva, Zapoteco, and Mayan languages given the current population of American Indian students in our school. As more Native language speakers enroll and as capacity increases additional languages will be offered. Here again, it our be imperative for LAUSD and LACOE to provide additional resources to bolster this important educational goal.

Language Enrichment: Developing A New Design To Meet A Unique Need

The development of the Language policies of Anawakalmekak has been a multi-year, community-wide practice that has included both elders and scholars, parents and principals, teachers and students. Our policies on language are responsive to the situation we find ourselves and aim to impact the future we aspire to regenerate as Indigenous Peoples for the coming generations. These policies have been developed with attention and participation of Nawatl language experts and teachers in Mexico as well as in our own schools. Importantly, this body of work is intended to further the access to mother tongue and heritage language as

well as languages newer to this continent. The Anawakalmekak Language policies are approved by Council of Trustees, adopted by the Community Assembly and set into action by the teachers and learners in our school community.

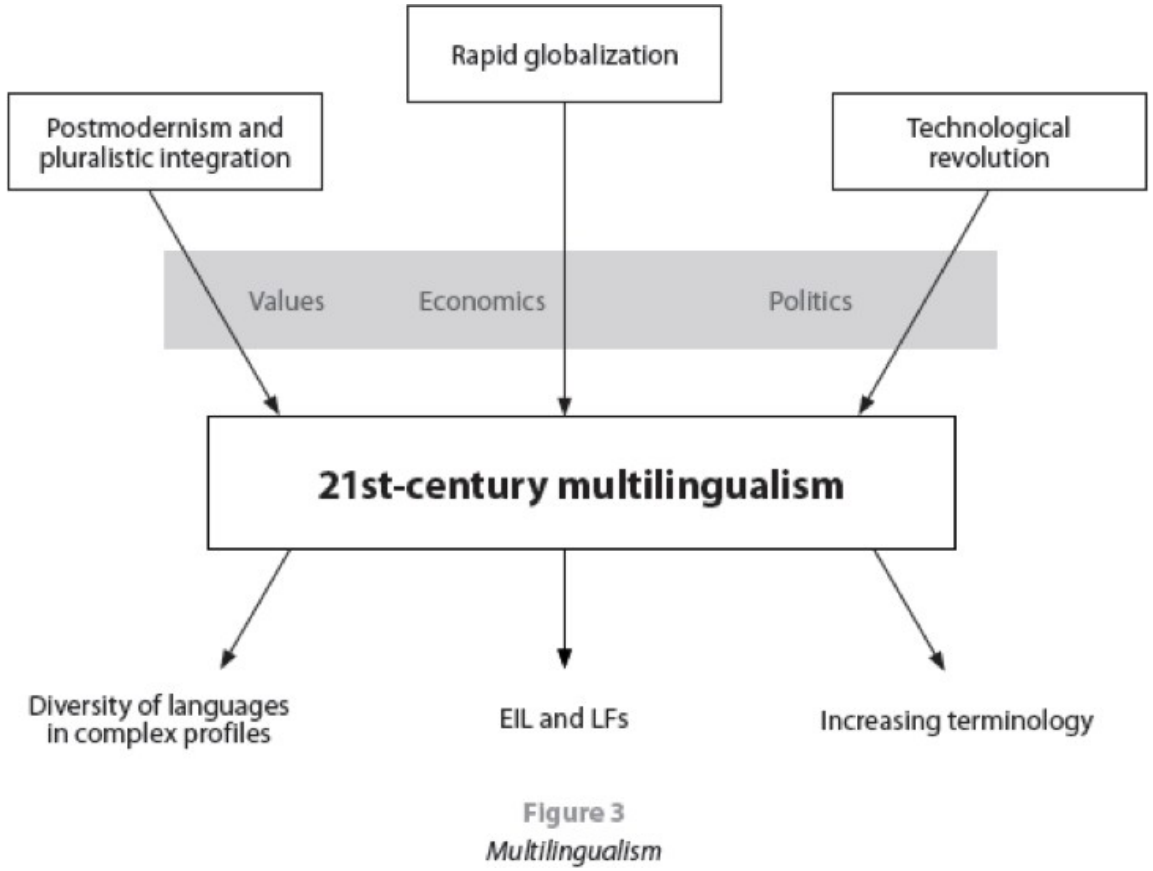


Figure 6. International Baccalaureate Multilingualism Paradigm Model still applies

Anawakalmekak's language policies and program support multilingualism beginning form and encouraging maternal language retention and enrichment. Multilingualism does not replace the idea of bilingualism, which has been a statewide focus in the past, but rather incorporates it into a more complex conceptualization of how individual language profiles are constructed. This means the narrow polarity of monolingualism versus bilingualism disappears in a continuum that identifies language domains. The continuum underpins and reflects all language learning in the existing language programs, including possible variations in the development of various domains in different languages.

Anawakalmekak also includes the formal instruction of Nawatl-Mexicano, the most spoken native language in East L.A. and North America as an additional enrichment language. Nawatl language and culture will enrich our students' education from kinder through twelfth grade. In sum, the unique elements of our instructional program provide for a flexible approach to a diverse community and a plethora of educational needs. At 2.6 million speakers, Nawatl is the most widely spoken indigenous language of the more than 60 indigenous languages in Mexico today. These languages are not only "an integral part of national cultural and linguistic heritage" of Mexico but also a significant contribution to humanity's cultural inheritance. The Nawatl linguistic and cultural paradigm represents a direct link to the customs, history, and way of thinking of one of the Americas' most influential cultures, the Toltec and Aztec diaspora. However, **there is now a danger that, in as little as a few generations, Nawatl could disappear as a functional language as**

Spanish and English become the primary means of communication for the Azteca people. As Wade Davis points out, each language is "a flash of the human spirit, the vehicle through which the soul of each particular culture comes into the material world." In this context, assimilation is not addition, but rather subtraction that impoverishes everyone.

This is not merely a switch to a new vocabulary or grammatical system is **a profound loss to the world's cultural diversity and ways of knowing.** The Maternal Language Enrichment school-wide methodology to be implemented by Anawakalmekak will logically have unique elements guiding its implementation. First and foremost, among these unique qualities will be the linguistic character, history and needs of community we are serving. According to Los Angeles Unified School District school profiles published on their website, most schools in the East Los Angeles area serve above 70% Spanish language speakers (EL's). Moreover, based on our informed judgment and experience we believe that the majority of the 30-40% English language speakers (EO's) have family members, often their own parents, who speak Spanish as a primary language as well. In addition, a significant number of Mexican families in Los Angeles also speak a native language as a maternal language, others as a second language and yet others as their only language. The presence of this linguistic diversity will add depth and strength to the Maternal Language Enrichment process at Anawakalmekak.

Anawakalmekak embraces this linguistic diversity in several ways. Our adaptation of a heritage Indigenous language and maternal language model will continue to include English-speaking students at different levels of fluency. We expect Chicano (Mexican families with more than one generation of residency in the U.S.) families will bring a powerful purpose of our school to the forefront of our work: the reclamation of forgotten culture and language. The Nawatl Language Enrichment methodologies are based upon a heritage model of language instruction whereby Spanish language speakers (EL's) and English language speakers (EO's) are integrated in the same classroom with the goal of academic excellence and bilingual fluency for both language groups as well as in Nawatl. This model is based on the research of successful bilingual education programs that have shown high rates of academic success in both English and Spanish.

Consistent with international best practices, Anawakalmekak recognizes multilingualism is:

- "a fact that best describes (as opposed to prescribes) the reality of "a new linguistic dispensation"
- a right (supported by, for example, declarations from UNESCO on mother-tongue entitlement and government legislations for global language/lingua franca education)
- a resource and an opportunity for engendering the ideals of Indigenous self-determination and intercultural awareness."
- Nawatl plays a critical role in the development of critical thinking and global inclusiveness for our students. With opportunity for both Nawatl immersion and Nawatl language enrichment, students at Anawakalmekak can continue to think and live holistically.

"Reflection and critical thinking in all learning is necessary for the development of international-mindedness and intercultural awareness. Investigating possible interpretations of any situation and consequent available choices is part of being interculturally aware. With this awareness learners can become decentered from any unilateral, culturally based assumptions and continually question the borders of their identity.

In taking a different perspective, language learners of any age or disposition can be brought to a greater critical awareness of themselves and others and thereby become more adequately educated for an international world." The shift in the way languages are viewed in the global paradigm presents new

opportunities for the Anawakalmekak to increase access for its students to an increasing variety of opportunities.

The implementation of the Indigenous Resurgence Education and international curriculum at Anawakalmekak embraces the goal of, "inquiring, knowledgeable and genuinely caring young people who help in the creation of a better and more peaceful world through intercultural understanding and respect." Thus, the Indigenous Resurgence Educational framework situates challenging academic experiential programs with rigorous assessments to ensure academic success and real-world relevance. Giving priority to students knowing and appreciating their own culture first is essential in fostering their sense of identity with their own traditions and customs. In this manner, students develop a sense of interest to learn about other people's customs, traditions and values, which in turn creates respect for others.

When we equip students with the skills to learn and acquire knowledge, they see how the impossible is possible. Developing inquiry and analytical skills is fundamental in helping students expand their levels of knowledge and understanding. Students are not only more likely to be intrigued to engage in new subject areas, but they develop the understanding that as human beings, they are lifelong learners. Learning is best facilitated when students are learning within a suitable learning environment. As students are engaged in single subject and transdisciplinary instruction, students at Anawakalmekak receive instruction in an open space environment. This atmosphere engages everyone to recognize their surroundings and understand their relationship to the classroom areas. The Anawakalmekak learning environment promotes a sense of collective learning and instills a communal responsibility for the shared instructional space.

The Charter School will implement an A-G, AP, and college and career readiness curriculum for grades 9-12. The Charter School will offer approved A-G courses for all students in grades 9-12. All students will have the opportunity to take AP courses in grades 10, 11, and 12. The courses that will be offered will be aligned with the requirements of the A-G and interest of students such as law, psychology, and environmental sciences. Students will be tracked to meet the college and career readiness indicator by following the requirements of the State which are:

COLLEGE AND CAREER READINESS - PREPARED LEVEL

Students meet the Prepared level by earning a High School Diploma **and** meeting any one of the following:

Primary Criterion	Additional Requirement
Career Technical Education (CTE) Pathway Completion	One of: (a) Smarter Balanced Level 3 "Standard Met" in ELA or Math and Level 2 "Standard Nearly Met" or higher in the other; or (b) one semester/two quarters of Dual Enrollment with a passing grade (Academic or CTE)
Smarter Balanced Level 3 "Standard Met" in both ELA and Math	None required
Two semesters/three quarters of Dual Enrollment with a passing grade (Academic and/or CTE)	None required
Passing score on two Advanced Placement (AP) Exams	None required

Primary Criterion	Additional Requirement
Completion of UC/CSU a-g courses	One of: (a) CTE Pathway completion; (b) Smarter Balanced Level 3 in ELA or Math and Level 2 or higher in the other; (c) one semester/two quarters of Dual Enrollment with a passing grade; or (d) passing score on one AP Exam

CORE SUBJECTS – A TRANSDISCIPLINARY APPROACH

Anawakalmekak will ensure that the California State standards are being met as the various subject matters are being covered in classroom instruction. Anawakalmekak has structured its classroom subject instruction in the Xinachti Years (TK-5), the Tokani Years (6-10) and SINTLI Scholars Years (11-12) to cover the following academic subjects:

Language Arts

Students receive primary instruction in English and Spanish, with the goal of academic proficiency in both. They also have the opportunity to study additional languages, including Nawatl.

Element	Xinachtli (TK – 5th)	Tokani (6th-10th) & SINTLI Scholars (11th-12th)
Purpose	Using language to learn about language, the language of other disciplines, and literature	Refining literary and writing skills while exploring other subjects; English (Language A) is fundamental because it crosses traditional disciplinary boundaries
Content	Four strands, each headed by College and Career Readiness (CCR) anchor standards: Reading (literature and informational), Writing, Listening and Speaking, and Language. Primary instruction in English and Spanish, with additional languages including Nawatl	**Language A (English):** the instrumental function of language (listening, speaking, reading, writing) and literature across a variety of periods and genres. **Language B-1 (Spanish):** studied by students and families, building competence in a modern language toward the long-term goal of balanced bilingualism
Instructional Approach	Phonics instruction when appropriate and necessary, to strengthen listening and reading fluency and comprehension. Introduction to the writing process: brainstorming, drafting, editing, and finalizing. Guided by the 2010 standards' design considerations: shared responsibility for literacy development, a focus on results rather than means, an integrated model of literacy, and research and media skills blended throughout	Students distinguish between genres and the reasons writers use particular techniques. They critically analyze a variety of texts, identifying each thesis and its supporting evidence
Student Outcomes	Academic proficiency in English and Spanish; mastery of grade-specific end-of-year expectations	Ability to choose the genre and style best suited to conveying information. Through Language B, students gain respect for and understanding

Element	Xinachtli (TK – 5th)	Tokani (6th-10th) & SINTLI Scholars (11th-12th)
		of other languages and cultures, a skills base for further language learning, access to a broader range of input, experiences, and perspectives, and the enjoyment of communicating in a language other than their mother tongue
Standards & Alignment	State Standards for English Language Arts; CCR standards are identical K-12, with grade-specific standards translating them into end-of-year expectations; TK Implementation Guide aligned to the California Preschool Learning Foundations and State Standards	State Standards for English Language Arts; grades 9-12 courses are a-g aligned and approved for UC/CSU eligibility

Mathematics

Mathematics provides a global language through which students make sense of their world and solve problems. Indigenous mathematics is taught throughout all grade levels to enrich the study of mathematics with culturally relevant content.

Element	Xinachtli (TK – 5th)	Tokani (6th-10th) & SINTLI Scholars (11th-12th)
Purpose	Instruction in the logic and structure of mathematics	Appreciation of the usefulness, power, and beauty of mathematics as a universal language with diverse applications, shaped by cultural, societal, and historical influences from many cultures
Content	Number, pattern and function, measurement, shape and space, and data handling; Indigenous mathematics throughout	Units aligned to the Standards for Mathematical Practice: 1. Make sense of problems and persevere in solving them. 2. Reason abstractly and quantitatively. 3. Construct viable arguments and critique the reasoning of others. 4. Model with mathematics. 5. Use appropriate tools strategically. 6. Attend to precision. 7. Look for and make use of structure. 8. Look for and express regularity in repeated reasoning. Units also align to the Mathematics Domains (see table below). Indigenous mathematics throughout
Instructional Approach	Ongoing opportunities to solve problems in a variety of ways; problem solving is integral and incorporates language arts as students learn different solution paths	Building on problem-solving strategies from the primary years through large and small group work, with problems that challenge

Element	Xinachtli (TK – 5th)	Tokani (6th-10th) & SINTLI Scholars (11th-12th)
		students to develop a variety of thinking strategies
Student Outcomes	Explaining their process orally and in writing; applying mathematics to see patterns and analyze situations; building confidence in their ability to learn mathematics	Formulating their own conclusions and sharing their reasoning with peers; developing strategies for problems whose solutions are not obvious; building mathematical intuition
Standards & Alignment	State Standards for Mathematics	State Standards for Mathematics: Mathematical Practices and Domains; grades 9-12 courses are a-g aligned and approved for UC/CSU eligibility

<table>
<tr><th colspan="12">State Standards Mathematics Domains</th></tr>
<tr><td>TK</td><td>K</td><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td colspan="2">HS</td></tr>
<tr><td>Mathematical Reasoning</td><td>Counting and Cardinality</td><td colspan="10"></td></tr>
<tr><td>Number Sense</td><td colspan="5">Number and Operations in Base Ten</td><td colspan="3">Ratios and Proportional Relationships</td><td></td><td colspan="2" rowspan="2">Number and Quantity</td></tr>
<tr><td colspan="4"></td><td colspan="2">Number and Operations - Fractions</td><td colspan="4">The Number System</td></tr>
<tr><td rowspan="2">Algebra and Functions</td><td colspan="5" rowspan="2">Operations and Algebraic Thinking</td><td colspan="4">Expressions and Equations</td><td colspan="2">Algebra</td></tr>
<tr><td colspan="3"></td><td colspan="3">Functions</td></tr>
<tr><td colspan="12">Geometry</td></tr>
<tr><td>Measurement</td><td colspan="5">Measurement and Data</td><td colspan="6">Statistics and Probability</td></tr>
</table>

Social Studies

Social Studies is the study of people in relation to their past, their environment, and their society. Students gain knowledge with an international perspective that prepares them to participate in the world.

Element	Xinachtli (TK – 5th)	Tokani (6th-10th) & SINTLI Scholars (11th-12th)
Purpose	Preparing students to take part in the world through an international perspective	Building on primary years knowledge so students understand the historical and social realities of the people they encounter, complementing the community service component

Element	Xinachtli (TK – 5th)	Tokani (6th-10th) & SINTLI Scholars (11th-12th)
Content	Civics, history, culture, and geography	Civics, sociology, anthropology, history, culture, psychology, geography, and economics through in-depth, meaningful study
Instructional Approach	Inquiry-based exploration and investigation of issues, delivered through language arts, music, dance, math, and films	Students are facilitated to set up experiments and draw conclusions that inform their analysis, and are challenged to think critically about information and resources
Student Outcomes	Creating analyses of key concepts	Strong research and reporting skills, synthesized through final presentations such as slide presentations and performances
Standards & Alignment	History-Social Science Framework for California Public Schools or State Standards as approved	History-Social Science Framework or State Standards as adopted; grades 9-12 courses are a-g aligned and approved for UC/CSU eligibility

Science & Technology (TK-12)

Science transcends national and cultural boundaries, and like mathematics, scientific inquiry is a universal process. Technology is integrated throughout as a means for students to obtain, create, and share knowledge.

Element	Xinachtli (TK – 5th)	Tokani (6th-10th) & SINTLI Scholars (11th-12th)
Purpose	Empowering students to research and investigate ideas, and to appreciate and take responsibility for maintaining the harmonies of the natural world	Understanding science as a constantly evolving body of knowledge that requires ongoing rethinking and reevaluation, and as a cooperative international venture influenced by social, economic, technological, political, ethical, and cultural surroundings. Technology study builds awareness of the social and ethical implications of technological development
Content	Living things, earth and space, materials and matter, and forces and energy. Teachers use technology to share new information, and it serves as an engaging resource in language instruction	Integrated chemistry, physics, and biology in Tokani, plus topics from other branches such as earth and health sciences. Technology courses balance three key areas: systems, information, and materials
Instructional Approach	Students form a hypothesis and investigate to reach an informed conclusion; because science is process-oriented, strong emphasis is placed on skills	The scientific method is applied at all grade levels. Formulating hypotheses, designing and carrying out experiments, and evaluating results form the framework for all content. Students relate classroom and laboratory content to the realities of life, conduct internet research for project presentations, and use the design cycle: investigate, design, plan, create, and evaluate. Technology reinforces skills from other disciplines, especially presenting and

Element	Xinachtli (TK – 5th)	Tokani (6th-10th) & SINTLI Scholars (11th-12th)
		handling data and the processes of designing and making a product
Student Outcomes	Using video cameras and audio recorders to share new knowledge with peers and parents	Using basic laboratory equipment safely and efficiently; making sensible estimates and accurate measurements; making scientifically supported arguments; developing critical thinking and problem-solving skills; showing ingenuity and creativity in practical solutions; combining intellectual talents with practical skills; using video and audio tools to share findings
Standards & Alignment	Next Generation Science Standards (NGSS)	NGSS; grades 9-12 science courses are a-g aligned and approved for UC/CSU eligibility

Visual and Performing Arts & Design Process

Creativity and the arts are central to human development, both as a way to understand oneself and the world and as a means of self-expression. Students use the arts to think more deeply about themselves and, ultimately, about their world.

Element	Xinachtli (TK – 5th)	Tokani (6th-10th) & SINTLI Scholars (11th-12th)
Purpose	Using the arts as tools to think deeply about self and world, and as another form of communication and learning	Discovering the cultural values of civilizations through their artistic production, one of the best ways to promote international understanding beyond barriers of language; acquainting students with works of enduring worth by men and women across cultures
Content	Traditional Aztec Dance, video production, music, theatre, and visual arts	Vocabulary and vernacular of each art field; the production process of an art piece; art forms and aesthetic values of other cultures as well as students' own
Instructional Approach	Appreciating and critiquing art through reading, writing, researching, and experiencing	The creative cycle, a dynamic process of sensing, planning, creating, and evaluating that involves all the senses; encouraging creative energy, communication, interaction, and reflection
Student Outcomes	Confidence in their own abilities	Appreciation that every movement, brush stroke, and musical composition tells a story; perceiving connections between ideas and art; identifying their own creative abilities and mastering techniques suited to them; becoming developing artists who can assess their skill level and target areas for growth

Element	Xinachtli (TK – 5th)	Tokani (6th-10th) & SINTLI Scholars (11th-12th)
Standards & Alignment	California Arts Framework or State Standards as adopted	California Arts Framework or State Standards as adopted; grades 9-12 meet UC/CSU eligibility requirements

Personal, Social and Physical Education

Physical education provides the discipline to experience harmony. Anawakalmekak builds on its established foundation in Traditional Aztec Dance while connecting movement to culture, history, and other disciplines.

Element	Xinachtli (TK – 5th)	Tokani (6th-10th) & SINTLI Scholars (11th-12th)
Purpose	Preparing students mentally and physically for a rigorous day of instruction	Facilitating healthy, holistic living in harmony with traditional ecological and cultural knowledge
Content	Qi Gong warm-up exercises and movement patterns; traditional games from cultures around the world; Traditional Aztec Dance	Danza Azteca; mathematical patterns in movement and athletic sports; probability in competitive sports; stress reduction techniques including meditation
Instructional Approach	Students may begin the day with Qi Gong; they learn the history and logic behind the techniques of traditional games	Building on prior years' learning; meditation taught by trained meditation instructors
Student Outcomes	Familiarity with patterns, coordination, and overall balance	Continued discipline and character development; foundational stress reduction skills
Standards & Alignment		

TEXTBOOKS / INSTRUCTIONAL RESOURCES

Anawakalmekak will provide a variety of state board approved digital or hard copy programs and textbooks for all students as required. Textbook selection will be analyzed and decided upon through a collaborative process before the Charter School opens by the school's principal, founding teachers and Community Council in alignment with the State Standards. Anawakalmekak intends to identify digital textbooks and portfolios. For grades 9-12, the Charter School will provide students with textbooks and materials identified by the approved A-G and AP course descriptions. For other high school courses (non A-G course), the Charter School will purchase digital or hard copies of materials aligned with the content of the course as written in the course description. The following table includes potential publishers identified for their respective subjects; selections are subject to modification based on need.

Subject	Potential Publisher

English	Holt, Rinehart and Winston; McDougal Littell; Houghton Mifflin; Harcourt Brace; Prentice Hall; Scott Foresman
Mathematics	Scott Foresman; Glencoe and McGraw Hill; McDougal Littell; Prentice Hall; Illustrative Mathematics
Science	Holt, Rinehart and Winston; Glencoe and McGraw Hill; McDougal Littell; Prentice Hall
Humanities	McDougal Littell; Holt, Rinehart and Winston; Glencoe and McGraw Hill; Prentice Hall; McGraw Hill

Through its unique Indigenous-centered Tokani (6-10) and SINTLI Scholars (Grades 11-12) Programs Anawakalmekak offers added value to the State Standards in the following ways.

Feature	Description
Indigenous Resurgence Education	A developmentally appropriate, culturally rooted continuum across Xinachtli, Tokani, and SINTLI Scholars
Learner Profiles	The Xinachtli Student Profile defines attributes of education for Indigenous self-determination, grounded in the relational values of the families and nations in the school community, while supporting college readiness
Language Requirement	All students learn an additional language; Anawakalmekak offers access to Indigenous language study not available elsewhere in the county
Approaches to Learning	Inquiry, action, and reflection develop skills students use to manage and evaluate their own learning
Service and Action	Service learning, advocacy, and educating self and others in the local community
Culminating Projects	Xinachtli class exhibition; Tokani personal project; SINTLI Survivance reflective project
Depth of Understanding	Disciplinary, interdisciplinary, and transdisciplinary learning meeting higher education standards worldwide
Global Network	Collaboration opportunities for students and teachers beyond the local community

Anawakalmekak provides a *concept-based curriculum that uses the Indigenous Ways skills effectively enables all students to become stronger, more self-regulated learners.*

Skills are sets of strategies and techniques that people use to achieve a specific purpose. Skills can be practiced and continually improved. The skills in this table represent some of the important approaches to learning that students should develop in the primary and middle years of school. Individual skills can be relevant for more than one skill cluster. Schools can use this list to build their own frameworks for

developing students who are empowered as self-directed learners, and teachers in all subjects groups can draw from these skills to identify approaches to learning that students will develop in in the primary and middle years units. Students and teachers can also work to identify and develop additional important general and discipline-specific approaches to learning skills.

PROFESSIONAL DEVELOPMENT

In order to achieve our academic goals Anawakalmekak is committed to providing high quality, research based professional development. Our professional development is built upon assessed school wide needs and interests of teachers as determined through an annual survey or other measure deemed appropriate by the Professional Development Educator Committee. This committee will draw upon their classroom experience, the academic needs of the students, and the management and reporting responsibilities of the school to develop a balanced professional development agenda for the school year.

We draw upon professional experts, Los Angeles County Office of Education trainings, El Dorado County Charter SELPA trainings, as well as our own teaching staff's strengths and resources to lead our professional development. However, instead of obtaining presenters in different areas in a piecemeal fashion, Anawakalmekak has obtained the services of a curriculum specialist and experts in Indigenous Resurgence Education, California Native American Education and other American Indian knowledge systems to assist consistently over a period of time with Anawakalmekak's prioritized needs for professional development. Our professional development system includes:

- Mentoring by field experts including administrators and other school advisors
- Class release time to observe other teachers within the school and in other high performing schools
- Professional Development Educator Committee identifies teacher presenters based on the needs and requests identified in the annual survey
- Participation of lead teachers and administrators in authorizer sponsored workshops on topics such as English Learners, Special Education, Socioeconomically Disadvantaged students, current state-approved assessment testing, and other key topics

Our collective of teachers meets once a week for school wide curriculum planning and ongoing professional development based on research-validated strategies on topics such as:

- Implementation of the State Standards
- Inquiry-based teaching
- Language acquisition theory and pedagogy
- Literacy, numeracy and science education
- Early Intervention for intensive learners exhibiting difficulties
- in specific areas
- English Learners
- Socioeconomically disadvantaged students
- Student subgroup populations
- Advanced Learners (Gifted)
- Students with Special Needs

In addition to this, teachers come together in a study group to further develop and discuss their knowledge of educational theories through book study, guest presenters, and data analysis. Anawakalmekak requires team collaboration on developing the program of inquiry and curriculum goal setting, planner writing,

evaluation and teacher reflection. Considerable professional development is given to ensure the development on a coherent vertical and horizontal program of inquiry, the development of the written planners and a reflection following teaching planners. Teachers are given the opportunity to develop their skills as educational leaders through the ongoing inclusion in school wide decision-making processes.

Additionally, implementation of the Indigenous Resurgence Education framework provides a clear guide for continuity of school wide professional development. All classroom teachers are trained in the theories and strategies of Indigenous Resurgence Education and Land-Based Experiential Learning. Professional development will provide time for grade levels to vertically articulate and discuss how learning builds from one year to another. The school's curriculum framework requires teachers to plan cooperatively within grade level teams and across the grade levels as one unified school team. The Indigenous Resurgence Education framework guides to ensure a developmentally appropriate continuum of knowledge built through transdisciplinary units of inquiry. The framework provides a structure for ensuring that transdisciplinary themes are not repeated but that one understanding builds upon another throughout grade levels.

Teachers and specialist staff come together across grade levels to plan the transdisciplinary standards-based units for the entire year. This is done through a collaborative process to ensure in-depth understandings of units of inquiry that comprehensively incorporate California standards and comprehensive assessments. These assessments are planned in advance of teaching the unit. Two things are key in an Indigenous approach based upon *comunialidad* : collective planning and pre-planned assessment. This process ensures a comprehensive school wide curriculum and professional "belonging" from teachers. Elementary teachers also meet weekly in grade level teams for detailed planner writing for six-week units of inquiry, lessons, activities, and assessments related to their respective unit.

PARENT ENGAGEMENT

Parents have been involved in an ongoing study of our school since its founding over six years ago. As a practice, our parents are invited to three community assemblies a year to receive training on various topics of interest, analyze student data, review finance reports, and set goals for the school. At community assemblies, parents engage in dialogue with other parents, teachers, board members, and administrators during workshops on curriculum and student learning. Parent opinion recorded during workshops and the results of surveys conducted at the community assemblies are used to make improvements in curriculum and adjustments to goals and plans, including the Local Control Accountability Plan, and accreditation self-review processes.

Parents participate in 6-7 student-led conferences annually. This process keeps parents informed of student progress and assists parents and students to develop goals to improve achievement. Parents have further participated in an ongoing improvement process by becoming involved in school committees. Participation in a committee involves consistent study of student data, identifying student needs based on data, and planning improvements and resources. The committees include English Learners, Special Education, Facilities, Discipline and School Safety, and the school self-review (WASC) committee. Committee recommendations are typically implemented promptly since a director and the parent organizer both participate in each committee and report findings and recommendations to the Council of Trustees and the Executive Director.

Students are an important voice in the school's ongoing improvement process and have consistently been involved in the development of school-wide goals and expected learning results. Students participate in reflections during each unit to inform teachers of their learning progress and needs. Teachers are expected to use that information to make adjustments in their planning. During professional development, teachers have analyzed student input to plan and improve units that take into account student and teacher reflections.

Students participate in school-designed surveys and curriculum aligned questionnaires about the written curriculum, learning and teaching, and assessment. The results have guided curriculum planning and finances. Students have been encouraged to participate in community assemblies to receive training and give opinions on curriculum, student progress and needs. In addition, students have participated over a multi-year period in developing individual and schoolwide school goals based on a study of state assessment results.

Our Council of Trustees and School Site Council have been active participants in developing LCAP goals. Both leadership groups have consistently reviewed student data to make improvements in our delivery of services and school culture. The Council of Trustees was key in reviewing curriculum and all support services to determine the effectiveness of programs and changes needed to make improvements in student learning. They met monthly to review student performance and make recommendations on teaching and delivery of services, in accordance with LCAP and LCFF requirements. The Council of Trustees has made it a priority to provide support through budgetary decisions to hire consultants in curriculum and data analysis, and instructors in test preparation. The Council of Trustees and School Site Council have spent considerable meeting time monitoring student performance and adjusting and changes to our action plan based on the school's needs. The leadership team has been a driving force in guiding our school in meeting the guidelines of our charter.

The Executive Director, in coordination with the Director of Education, Assistant Director of Education, , and the Counselor, have collaborated to make continual improvements to every facet of the school based on student performance and needs. The Charter School's leadership has been instrumental in keeping Charter School staff accountable to our entire school community. Accountability is ensured on multiple levels such as the Council of Trustees, Community Assemblies and multiple parent meetings wherein student performance data is reported to parents. The administrative directors' involvement includes all forms of professional development for teachers and staff, school committees, community assemblies and student-led conferencing to monitor the implementation of our schoolwide goals. The directors ensure that all stakeholders are involved in an analysis of student performance and alignment of long-term plans to the school's areas of need. The Council of Trustees, in consultation with the Executive Director and Director of Education, has been chiefly responsible for making adjustments to our school's operations and budget, policy, and plans based on an assessment of our entire school via student data and input from all stakeholders. The school's Leadership Team has also helped shape policies on the criteria for selection of students for intervention and support services. The school administrators have made changes to our practices that have further advanced our commitment to a school culture centered on high expectations of student learning and teaching. The Directorate continually facilitates the entire school community to align all policies and decision making to the school's vision and mission of implementing internationally recognized rights of Indigenous Peoples, as stated in Article 14 of the United Nations Declaration on the Rights of Indigenous Peoples, "Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning."

CHARTER TERM

The Term of this charter shall be from July 1, 2027 through June 30, 2034.

Modifications to the Educational Program

The Council of Trustees of Semillas Sociedad Civil reserves the right to modify, supplement or clarify the educational program to the extent necessary to carry out the intent of the charter and the mission of Anawakalmekak to best address student learning, assessment results and/or strategic program development.

Element 2 - Measurable Pupil Outcomes

Element 3 - Method by which Pupil Progress Toward Outcomes will be Measured

"The measurable pupil outcomes identified for use by the charter school. "Pupil outcomes," for purposes of this part, means the extent to which all pupils of the school demonstrate that they have attained the skills, knowledge, and attitudes specified as goals in the school's educational program. Pupil outcomes shall include outcomes that address increases in pupil academic achievement both schoolwide and for all pupil subgroups served by the charter school, as that term is defined in subdivision (a) of Section 52052. The pupil outcomes shall align with the state priorities, as described in subdivision (d) of Section 52060, that apply for the grade levels served by the charter school." (Ed. Code § 47605(c)(5)(B).)

"The method by which pupil progress in meeting those pupil outcomes is to be measured. To the extent practicable, the method for measuring pupil outcomes for state priorities shall be consistent with the way information is reported on a school accountability report card." (Ed. Code § 47605(c)(5)(C).)

Measurable Goals of the Educational Program

Charter School shall meet all statewide content and performance standards and targets. (Ed. Code §§ 47605(d)(1) 60605.)

Charter School shall comply with all applicable laws and regulations related to AB 97 (2013) (Local Control Funding Formula) and AB 484 (2013), as they may be amended from time to time, including all requirements pertaining to pupil outcomes.

Standardized Testing

Charter School agrees to comply with state requirements for participation and administration of all state-mandated tests, including computer-based assessments. Charter School shall submit and maintain complete, accurate, and up-to-date California Longitudinal Pupil Achievement Data System (CALPADS) data in accordance with the requirements of California Code of Regulations, title 5, section 861. Charter School hereby grants authority to the State of California to provide a copy of all test results directly to the District as well as Charter School. Upon request, Charter School shall submit, in the requested format (e.g., CD), a copy of the results of all state-mandated tests to the District.

Measurable Goals of the Educational Program

At Anawakalmekak, every student will strive toward mastery of essential academic skills, ancestral wisdom, college/career readiness and community life skills necessary to succeed in attaining a university education, or a career pathway that fulfills international standards and culturally based values. Moreover, Anawakalmekak's student attributes in our school are embodied by the Xinaxtli Student Profile. Xinaxtli, in Nawatl, literally refers to those seeds of maize chosen to be planted and not consumed. At Anawakalmekak, a Xinaxtli refers to the attributes, values, and qualities expected of our students as they engage with and create community. In Mexican indigenous cultural-rooted concepts of knowledge, an educated person's self-cultivation leads to personal and spiritual transcendence from the mundane to the meaningful, from the temporal to the eternal. Indigenous concepts of what it means to be educated emerge from time immemorial. A Xinaxtli is creative, dynamic, self-critical, giving, visionary, humble, analytical, relentless, resilient and centered person.

Moreover, these essential skills will be measured through teacher-developed tests, school-wide interim assessments, statewide assessments, currently the state-approved assessment system, California Assessment of Student Performance and Progress and through Anawakalmekak's innovative educational programs that enhance each student's learner profile and targets holistic skills that create self-motivated, competent, and lifelong learners. Examples of Anawakalmekak's programs (not an exhaustive list) are provided in the table below:

Program	Description
Science Is Ceremony Early College Summer Program	Science is Ceremony is a philosophical perspective emphasizing the interconnectedness of scientific knowledge with cultural and community revitalization. It originated, and continues, as a summer course meant to give students an empowering understanding of the rapidly changing world in which we live through a multidisciplinary approach that includes traditional ecological knowledge based on earth science, conservation and restoration biology, chemistry, botany, history, and geography. Currently, Anawakalmekak implements the Science is Ceremony approach and philosophy into all science courses, activities, and programs as a core element of our pedagogy.
Indigenations Scholars College Ready Diploma Program	High school students are enrolled in the IndigeNations Scholars program, a continuum consisting of: ● A UC approved A-G and AP aligned course of study ● Survivance studies in Sovereign Knowledge, Indigeneity, Chicana/o Studies, and Latin American Studies ● The Survivance Reflective Project where students identify, analyze, critically discuss, and evaluate an ethical issue arising from their Survivance Studies and career-related studies ● Career-related Studies which includes Externships, Internships, Mentorships & Apprenticeships ● Aztec Knowledge HONORS courses in Language & Literature, Performing Arts and Permaculture
Nawathlatolli Nawatl Language Courses	The Nawathlatolli Nawatl Langauge Courses introduce students to an indigenous language and culture of Mexico. The main goal is to develop basic skills of listening, speaking, reading, and writing in Nawatl and to expose our students to the Nawatl language and culture through meaningful communication. Students will acquire the

Program	Description
	essential Nawatl language survival skills needed to function at a level in the classroom and in the target community, with opportunities to further their studies through college-equivalent advanced honors Nawatl courses. The cultural thrust of these courses is to give the student an understanding of the basic characteristics of the Nawatl culture.
Landback Experiental Learning	Anawakalmekak collaborates with the Gabrielino-Shoshone Nation to use the Chief Ya'anna Regenerative Learning Village as a living-learning land base for teachers and educators to provide students with knowledge on rematriation, ecological restoration, cultural-based subject-specific classroom integration, and indigenous revitalization and stewardship practices. Outside of the Village, teachers and educators are encouraged to leverage the green-open spaces around Los Angeles and partnerships with other indigenous tribes and academic institutions to further guide Landback Learning experiences, such as student-led fungi walks, scientific research at Pimunga (Catalina Island), City Nature Challenge and iNaturalist engagement, microforest development, and planting milpas on campus.
Ketsal Libre Youth Research Fellowships	The Ketsal Libre Youth Research Fellowship is a research-based program for urban Indigenous students dedicated to the monitoring and stewardship of ecological restoration efforts led by Anawakalmekak and the Gabrielino-Shoshone Nation of Southern California. Conducting graduate-level research under the guidance of the Ketsal Fellow, the program integrates Indigenous science with remote sensing technologies allowing students to investigate ecosystem dynamics, community composition, and community resilience in green and open spaces across Los Angeles. Thus, the Ketsal Libre Fellowship positions urban Indigenous youth as rigorous scientists and the rightful stewards of their ancestral lands grounded in data sovereignty, Indigenous self-determination, and capacity building.

PERSPECTIVE ON ASSESSMENT

Assessment at Anawakalmekak is defined as the process of collecting, analyzing and reporting data. It is the gathering and analysis of information about student performance and program effectiveness.

Assessment is integral and crucial to the curriculum and to all teaching and learning. It is the means by which we analyze student learning and the effectiveness of our teaching. Assessment acts as a foundation on which to base our future planning and practice. It is central to our goal of guiding the child, from novice to expert, through the learning process. Everyone concerned with assessment – children, teachers, parents, administrators – must have a clear understanding of the reasons for the assessment, what is being assessed, the criteria for success and the method by which the assessment is made.

BASELINE ASSESSMENT AND PLANNING

At the beginning of each academic year, teachers will conduct informal assessments of student skills and knowledge in each core academic area (literacy, math, social studies and science). Teachers will work in grade level teams to construct these assessments, which will also be used to assess student progress toward meeting outcomes.

Anawakalmekak will use the student learning profiles and informal academic assessments to develop

IEPs for students eligible for special education services, and Student Success Teams ("SSTs") for all other students in need of proactive intervention. The SSTs will be developed as needed by a team consisting of the student's teacher, parent(s), specialists as appropriate (e.g., speech therapist), the principal or his or her designee, and, if appropriate, the student. The IEP process and content for students with disabilities will conform to all State and Federal regulations. IEPs and SSTs for all students will include specific benchmarks for determining whether students meet their individual goals related to achievement of State standards in the core academic areas.

To honor Anawakalmekak's mission and vision in cultivating students who are culturally informed, college & career ready, and involved in community life, high school students have the option to complete an IndigeNations Honors Survivance Project that requires evidence of student learning and innovation for their last five years of education at the Charter School. It is designed to be an open-ended project in which students are given flexibility in their choice of activities for their designated project. Students will be intentional in choosing and completing this assignment as it will measure their growth on schoolwide learning outcomes. The students will present a portfolio documenting their learning growth and acquisition of skills such as:

- Reading, writing, and mathematical competency
- Academic rigor of syntheses, analysis, and evaluation
- Cultural understandings and traditions related to their project
- The ability to work in diverse settings
- Initiative, perseverance, and motivation

The students IndigeNations Honors Survivance Project will also demonstrate a level of collaboration, intergenerational learning, and connections to the real-world that results in the following understandings:

- **Xinachtli**: Every student is a seed. Each project is connected to trusted adults such as family, teachers, Elders, respective community and/or community partnerships.
- **Milli:** Every student understands that together we grow stronger. Each project will demonstrate a level of Mulilingualism or Multiculturalism. Examples are the blending of languages such as Nawatl and Gabrielino-Shoshone in their final project or interconnecting cultures that cross settler international borders.
- **Tokani**: Every student is a caretaker. Each project is rooted in real-word connections and purpose.
- **Sintli:** Regenerative practices lead to abundance. Each project will involve interdisciplinary studies.
- **Yolsentlalistli:** Pedagogy as ecology. Each project will demonstrate that the classroom, curriculum, community, and environment are dynamic, mutually dependent parts of a larger system – an interconnected ecosystem. It is place- land-based learning.

DATA ANALYSIS AND REPORTING

Data analysis occurs at all levels of the organization and drives instructional, staffing, curricular, professional development, enrichment, and intervention decisions.

Below is a table outlining the school site and organization-wide team analysis of data throughout the school year.

	Focus/Purpose/Measure	Data Analysis	Action Plans
Students	• State Tests • Classroom Assessments Grades • Attendance • A-G progress and completion • Graduation rates • Bi-literacy Seals • Personal projects (5th grade and HS) • Surveys on engagement and school climate	• Compare to sponsoring district schools and the State • Disaggregate Data to the individual level • Discuss and review root causes for performance changes • Discuss and review survey outcomes and personal projects	• Create plan for improvement in low performing areas • Create plan to sustain growth in the areas of strength • Set targets for next academic year
Educational Staff/ Teachers	• Student performance in individual classes • Teacher performance evaluations • Teacher retention • Standard based and Culturally based Unit Plans	• Identify strengths & areas for growth • Discuss and review state standards and cultural-based standards • Compare data with previous years • Professional development needs	• Set targets for next academic year • Identify professional development opportunities and set calendar • Create plan for improvement in low performing areas
Support Staff	• Support Staff performance evaluations • Staff retention	• Identify strengths & areas for growth • Identify areas of continued support and needs	• Create plans to sustain growth in areas of strength • Set targets for next academic year • Create plan for improvement in low performing areas

Families & Community	• Attendance in community events • Attendance in community assembly • Attendance in student-led conferences and other student-related meetings (i.e. special education) • Communications with teachers, staff, & leadership • Surveys	• Identify strengths & areas for growth • Identify areas of continued support and needs • Identify internal and external forces affecting performance •	• Create plans to sustain growth in family/community engagement • Create plan to adjust and address areas of low performance • Set targets for next year
Leadership/ Admin	• Student performance • Student surveys • Teacher performance • Teacher surveys • Fiscal Management • Parent participation • Parent surveys • Community participation • Community surveys • Leadership performance evaluations	• Compare with previous years • Identify internal and external forces affecting performance • Compare with similar schools	• Create plan to sustain growth in areas of strength • Create plan to adjust and address aread of low performance • Set targets for next school year
Council of Trustees	• Academic performance and student retention • Staff performance & retention • Organizational culture • Operations and fiscal overview	• Compare with previous years • Discuss and review internal and external forces affecting performance	• Set targets throughout the year • Create plans for improvement in areas of need and low performance

Partnerships/ Collaborators	• Participation in community events • Surveys	• Compare with previous years • Discuss and review internal and external forces affecting performance	• Set targets for future events and collaboration opportunities • Create plans for collaborations in areas of need

The Charter school staff will be data-driven, results-oriented and accountable for student progress and yearly growth in their academic pathway. The culture at Charter School will be based upon continuance reflection, collaboration, and improvement.

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