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Una Escuela del Pueblo: Escuela y Colegio Tonantzin

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Note: Marcia Medina Garcia painted Tonantzin in memory of Escuela y Colegio Tonantzin, which was in the village of Agua Fria in Santa Fe, New Mexico. Courtesy of Marcia Medina.

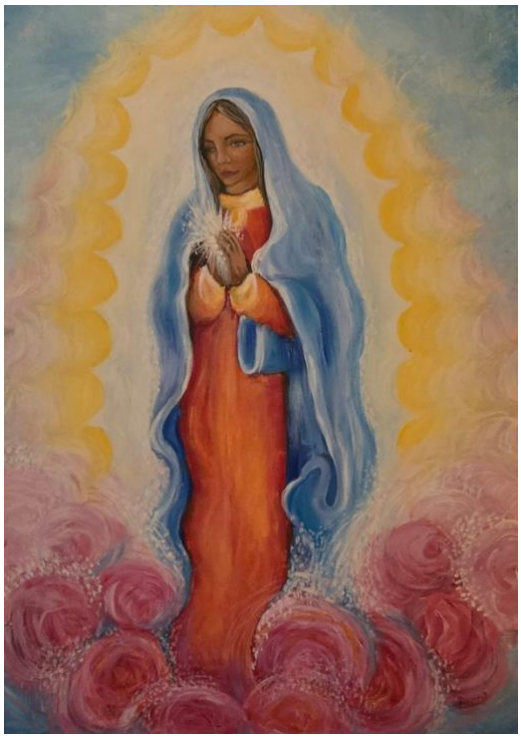

Figure 1. ***Tonantzin***

Escuela y Colegio Tonantzin operated for 3 months, from June 1973 to September 1973, because it was destroyed by local and state police. Although short-lived, this is an important story for people to know and tell others because it demonstrates solidarity through people working together to create a culturally and linguistically land-based sustaining educational system. Escuela y Colegio Tonantzin speaks to the strong working relationships people developed during the long Civil Rights Movement era to create a school from mutual aid. The idea of a Chicano land-based educational system still lives within the Santa Fe community.

The history of Escuela y Colegio Tonantzin demonstrates the power of people operating in solidarity to create change and thus serves as a powerful lesson for future generations. This idea of a school was community-minded and grounded in Chicane culture, language, and land. This school that taught children and youth to be self-sufficient was driven by mutual aid, and these are still ideas we continue to discuss in communities today. The idea of resisting an education system that has and continues to force Chicane to assimilate, make them dependent on commodities and individualism still exists as we see the fight for Ethnic Studies curricula in our schools.

To examine the history of the escuela, I looked at newspaper articles from the *Santa Fe New Mexican*, *The New Mexico Independent*, and several grassroots newspapers: *El Grito del Norte*, *El Grito Newsletter*, *El Gallo*, *The Militant*, *and El Malcriado.* I also interviewed three people who taught at the school: Samuel Leyba, an administrator, art instructor, and the person who registered the school as a non-profit; Marcia Medina Garcia, an art teacher; and Adelita Medina Garcia, an English instructor and journalist for *El Grito Newsletter*.

 ISSN 2993 - 3609

Note: Escuela y Colegio Tonantzin's mural of Huitizilopochtli, painted by Artes Guadalupanos de Aztlan- Samuel Leyba and Jose (Joey Gomez). Courtesy of Samuel Leyba.

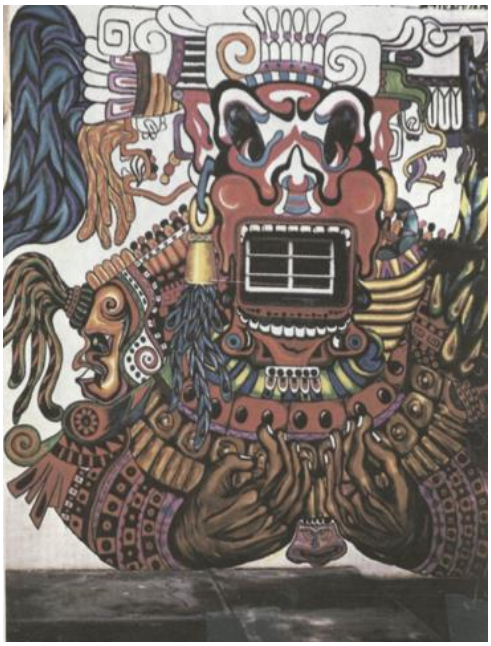

Figure 2. *Huitzilopochtli*

In June, 1973, *El Grito del Norte* announced that Escuela y Colegio Tonatzin, the first Chicano school with its own sovereign curriculum, would open in Santa Fe, New Mexico ("Escuela to open in Santa Fe," 1973). This announcement came a month before the closing of the newspaper. The school was affiliated with Escuela Tlatelolco in Denver, Colorado ("Escuela to open in Santa Fe," 1973). Escuela Tlatelolco served as a model for those working to create their own social justice place-based Chicano school. One month prior, in May 1973, *El Gallo*, a grassroots newspaper from Denver, announced that registration for the school would take place from May to June of 1973 for their first summer session and that it was open to K-21, including elementary, middle, high school, and college students. *El Gallo* also publicized that the school would offer the following courses: Chicano theater, art, music, dance, drama, mural painting, drawing, silverwork, history, science, math, and reading. For more information about the school, people could contact El Comite Central de los Barrios Unidos (*El Gallo*, Volume 5, Number 2, May 1, 1973, p. 9).

The school was in a church, which had been a convent (Our Lady of Victory Convent, San Isidro Parish) in the village of Agua Fria, a barrio in the outskirts of Santa Fe, New Mexico ("Escuela to open in Santa Fe," 1973). The school received foundation monies, and teachers at the school volunteered their time because they were committed to creating a Chicane school that served the needs of the youth (Handey, 1973a). Escuela y Colegio Tonantzin was not accredited when it began (Handey, 1973a). But this did not stop the community from beginning their dream of creating a rich, thriving learning environment for the community. Samuel Leyba recalls that the 1970s were a "magical time" because people were ready to work with one another to create the community they wanted to live in. For instance, Leyba learned how to register organizations as a nonprofit, which resulted in many of the non-profit organizations being under his name. Although he was not involved in all of them fully, he contributed by helping to jump start organizations so they could serve the community. Leyba emphasized, "during that time, we were all working together."

 ISSN 2993 - 3609

Note. Samuel Leyba painted a teenage version of Tonantzin, also in memory of Escuela y Colegio Tonantzin. Courtesy of Samuel Leyba.

Figure 3. ***Teenage Tonantzin***

Leyba was among a group of young people who sought social change for Chicanes in New Mexico. During this time, people had a community sense of responsibility because many had been part of Young Citizens for Actions, an organization which had been founded in 1963 by Godfrey Reggio (Czar, 2024), who was a mentor to many Chicanos in that organization. Leyba joined the organization when he was a teenager, and he credited Young Citizens for Action with developing his critical consciousness for action. Leyba emphasizes the key word, *action* : "We were not just sitting there talking, we were creating the change we wanted to see happen in our community" (Ruiz, *Samuel Leyba*, 2025).

In Young Citizens for Action, Chicanes learned how to organize and put into action the changes communities wanted. They were also reading, learning, and discussing social mobilizations and actions taking place throughout the country. They read and discussed the Black Panthers and Puerto Rican Liberation Movement. They also discussed international struggles happening in Chile, Central America, and Tlatelolco, Mexico. They were eager to put into action what they had learned to serve their community. Chicanes wanted to see changes for poor and working-class folks. Leyba said that when they got together with the community, they discussed their various needs and what they as a community could do about it. This is why they created many organizations that would serve the needs of the community, including: El Comité Central de los Barrios Unidos; La Clínica de la Gente, which was co-founded by Godfrey Reggio; Barrio Arts Inc.; and Artes Guadalupanos, an art co-op that painted community murals in Santa Fe and Las Vegas, New Mexico. They also created a Community Law Center for the people. All these nonprofit organizations were to be run by the community to serve the people. These organizations were created with the clear purpose of protecting and uplifting the working-class Chicanes communities who had often been taken advantage of by the legal, health care, and educational systems, all of which are systems of power that continually disenfranchise the community instead of helping to heal, educate, and uplift them.

Comite Central de los Barrios Unidos had an idea of having a school where children learned about who they were and the importance of their culture both in Mexico and New Mexico. El Comite Central de los Barrios Unidos was inspired by Escuela Tlatelolco, which had begun in 1970 in Denver by the Crusade for Justice, who were themselves informed by the Mississippi Freedom Schools. They regarded Escuela Tlatelolco as the first Chicane school which operated under a Chicane philosophy, which was based on cultural pride, knowing one's history, art, dance, theater, music, math, literature, and science, but also grounded in social justice and community responsibility. As a setting, however, New Mexico differed from Denver in terms of its geographical location. Adelita Medina, who did her student teaching in Escuela Tlatelolco, recollects that the

major difference she saw was that Denver was in an urban setting and that Chicanes did not speak Spanish. She reminisces:

> In New Mexico I grew up in an extended family (uncles, aunts, grandparents) in what they call caserias. We spoke New Mexican Spanish. We shared one big kitchen. We did not have running water nor electricity; therefore, we needed to grow our own food, caring for animals, cleaning the acequia, fixing the adobe in our home and going for leña (wood) to warm our homes and cook our foods. We had land but we were poor, so we had to be creative as we thought about ways to survive as a family and community. (Ruiz, *Adelita Medina*, 2025)

New Mexican Chicanes grew up in rural settings where they learned to care for the land and be self-sufficient because many times, goods and services were inaccessible due to economics and being in a remote location. Therefore, rural New Mexican Chicanes' educational philosophy added land responsibility and being self-sufficient because one cannot depend on institutions to fulfill their needs. For instance, this self-sufficiency included the importance of knowing how to build a house and an horno (oven) from adobe and understanding the importance and their responsibility with the land and people. Here we can see how the intention was on teaching students to be independent, as well as to work in solidarity as a community with the ability to build homes for themselves and the entire community, rather than being taught to be dependent on vulture developers, most of whom had little interest in working or living within the community.

The founders wanted their school to reflect on what it meant being land-based people. The first issue of *El Grito del Norte* in 1968 begins with a photo of the land, titled "Our struggle begins with la tierra." The caption under the photo explains the Chicana/o philosophy of being land-based people:

> La tierra es nuestra madre—the land is our mother, life itself. It provides our food and much more. . . . People have no need for fences or Private Property signs. For us, as for los Indios, the land wasn't real estate, something to buy and sell, own and exploit. It was nuestra madre and our homeland, that place of origin that today we call Aztlan. ("The movimiento in Nuevo Mexico 1968 to 1973 in El Grito photos," 1973)

This quote exemplifies the philosophy the school wanted to operate under, one that questions the institutions that perpetuate power's ways of thinking. Rather, the school illustrated how the founders had decided to build communities and educate their youth on the importance of a land-based philosophy. Such a philosophy grounds children and youth in the importance of their responsibility to take care of the land because it nurtures our bodies and is where we learn to be in community with one another, sharing and caring for one another's needs.

We can see this type of Chicane philosophy in the July-August 1973 issue of *El Grito del Norte*, which featured youth making adobe at Escuela y Colegio Tonantzin.

 ISSN 2993 - 3609

Note. "The movimiento in Nuevo Mexico 1968 to 1973 in El Grito photos," 1973.

Figure 4. ***Making Adobes***

In contrast, U.S. schools perpetuate a Eurocentric middle-class system based on individualism, that any action/ labor must be compensated with money, with a dependency on others for service, viewing the land as a commodity, a resource to be extracted for raw materials based on power. Chicanes wanted to nurture youth to be self-sufficient, rely on themselves with a sense of community responsibility, and learn how to take action within a capitalist system. They wanted children and youth to not wait for others to create the changes they wanted to see happen, but for them to take actions they deemed necessary for their communities to thrive. They wanted children and youth to believe that they were able to make those powerful ideas of freedom into reality. They modeled this when they retold the story of how they had been granted a building in order to create the school. The educators at the school were role models of this type of possibility.

El Comite Central de los Barrios Unidos took over the convent in the village of Agua Fria, because it was an empty building that no one was using in order to create the first Chicane school in New Mexico (Ruiz, *Samuel Leyba*, 2025). Once El Comite Central de los Barrios Unidos took over the convent; discussion ensued with the archdiocese until finally the building was granted, and this is how the Chicane community began the school. People in the community came together to make the school a reality and before they opened the school, the community worked together to condition the building so it would be a flourishing Chicane learning environment. The school began in the summer of 1973 with 75 to 80 K-21 students (Montgomery, 1973c). However, in another article, Celina Garcia, a drama teacher, recalled that 85 to 110 students had attended their school in that summer (Handey, 1973a). Therefore, in the summer of 1973, between 80 and 110 students were able to immerse themselves in a Chicane philosophy and curriculum which sought to empower people. Escuela y Colegio Tonantzin had signed up 350 students for the fall, which would have begun on September 4, 1973 (Handey, 1973a).

Yet the students who had signed up to attend Escuela y Colegio Tonantzin would not be able to experience a Chicane school because on September 3, 1973, during the Santa Fe Fiestas, 75 police officers urgently descended upon the school with their weapons drawn, shooting at the school for 45 minutes (Wall, 1973). *The Militant* and *El Malcriado*, two grassroots newspapers, reported in depth that Santa Fe police had attacked the school, killing Linda Montoya, a young 19-year-old. The *Santa Fe New Mexican* detailed a battle between militant Chicanos and the police in which Paul Carrillo and officers Robert Holland and Manuel Moya were all wounded ("SF 7 Trial Recessed until Monday," 1974).. *El Grito Newsletter* stated that 7 young young Chicane men—Eugene Romero, Paul Carrillo, Geronimo Garduno, Jose Morfin, Joe Gomez, Tom Espinoza, LeRoy Ortega—were charged with assault with intent to commit murder (*El Grito Newsletter*, 1974). If found guilty, they each could have faced 2 to 10 years in prison (Handey, 1974a). Deputy DA Bruce Kaufman was the prosecutor in the case (*El Grito Newsletter*, 1974).

With obvious bias, the *Santa Fe New Mexican* reported the September 3 shootout between the school and police, but during the trial that began on January 23, 1974, it was proven that the police had been the only people shooting (*El Grito Newsletter*, 1974). On September 12, 1973, it was unveiled that the bullet that had killed Linda Montoya came from Santa Fe police officer Anthony Griego ("Bullet Traced to Police Gun," 1973). It was shocking to everyone in the community that the school had become such a threat. Teaching and learning represented a danger to the established Santa Fe New Mexican schooling system; consequently, the school became the target of Santa Fe police. The DA wanted to introduce files police reportedly had gathered on September 4, 1973, when they entered the school, such as the book, *Mao's Little Red Book*, pamphlets on guerrilla warfare, and literature on the Cuban revolution (Handey,1973a, 1973d). However, Ms. Garcia, the drama teacher, stated that these items had been brought by the police themselves, hinting that DA Kaufman had been fabricating evidence (Handey, 1973a).

In the end, Judge Campos did not allow the DA to enter these files as evidence because they had been retrieved on September 4, 1973, without a warrant, which was required since Santa Fe police captain George Craig stated that he did not consider Escuela y Colegio Tonantzin an active crime scene (Handey, 1974d, 1974e, 1974f, 1974h). The DA needed to use the "evidence" gathered by police in order to reach a conspiracy conviction (Handey, 1974b, 1974d). DA Kaufman's behavior is an example of how the larger Santa Fe community wanted to stop this school from coming to fruition by any means necessary, such as labeling it as a communist indoctrination school to discredit their merits. An example of how Santa Fe police wanted to justify their violent actions upon the school was by trying to demonstrate that the Chicanos at the school had also been shooting at them. Santa Fe police claimed that they had found "two rifles and two pistols buried in an adobe pit near the convent" (Handey, 1974b). But many of the teachers and administrators of the school believed this evidence supposedly uncovered by police had all been fabricated. Proof of this was when fingerprint expert John Barone testified that he could not lift fingerprints from the bullets nor the pistols. In addition, Santa Fe police captain Alfred Lucero swab tested the hands of the defendants yet found only "inconclusive" results, meaning there had been no evidence of gunpowder on their skin (Handey, 1974e). Judge Campos repeated several times during the case that they should have obtained a search warrant to search the premises of the school during daylight hours of September 4 even though he still allowed a .25-caliber pistol as evidence and box of .25-caliber bullets, despite conflicting stories of when and where the Santa Fe police had obtained this evidence (Handey, 1974e).

The DA also wanted to bring into evidence marijuana plants, pot, and peyote the Santa Fe police had found at the school. Because they did not follow protocol and obtain a warrant, though, the judge did not allow it. El Comite de los Barrios Unidos were appalled that they had brought this as evidence because la Escuela y Colegio Tonantzin had made it one of their goals to educate people about the dangers of consuming drugs. This sentiment can be summed up by Robert Garcia, a volunteer teacher, who stated that this incident had been intended to discredit the school (Handey, 1973a). In another interview, Garcia elaborated his perspective on why the events of September 3 took place:

> Now tell me this, would a school trying to straighten out dropouts and little glue sniffers—a school concerned with drug abuse—grow pot? It seems unlikely. It was an excuse. It gave them a chance to destroy our art—all acts of rage. Remember this also—the man in Agua

> Fria that wants us to close the school is named Mier, Gilbert Mier. He's the brother of Fernando Mier, Deputy Chief of Police of Santa Fe. (Wall, 1973).

The community in Agua Fria felt that they were being set up. Therefore, the school community said they would do their own investigation of the incident because they did not believe they would receive the justice they deserved. In addition, Adelita Medina, an English teacher at the school and a grassroots journalist with *El Grito Newsletter*, was not allowed access to report on the incident. Therefore, organizations that came to help in the investigation were Black Berets of Albuquerque, La Clinica, Peoples Health Corps of Albuquerque, Co-op Canoncito, El Grito Los Padres from the Catholic Church, and Juan Jose Pena (Handey, 1973a). All these grassroots organizations told a very different narrative from mainstream media outlets like the *Santa Fe New Mexican*. This is why *El Grito Newsletter* (March 1974) has the most complete story of what happened on September 3, 1973, as well as the trial that ensued.

One of the main differences in reporting is how *El Grito Newsletter* humanized the people who had attended and worked at Escuela y Colegio Tonantzin. Samuel Leyba recalls September 3, 1973, like it was yesterday because it was so traumatic to the whole community. He recounts that on that day when the violence happened, they had had a celebration that included parents, children, teachers, and community members . Samuel Leyba was not at the school when the incident arose because he had taken two students home. When the shooting began, there were families at the school, but they all managed to escape through the back (Ruiz, *Samuel Leyba*, 2025). *El Grito del Norte Newsletter* (1974) reported that September 3, 1973, was a “night of terror” that would be remembered forever by the families, students, and educators who were at the scene.

Families and school officials said that when Santa Fe police had been shooting at the school, someone had yelled for the police to stop shooting and Lt. Luis Romero had told them to come out with their hands up, and only then did the shooting stop. Then, as they had all been preparing to walk out of the school, police began shooting again; officers claimed that they had seen flashes of gunshots through the window and so they began shooting again. As the people in the school were walking out, one fateful bullet hit Linda Montoya. Gene Romero ran towards the police to get help for Linda. They called the ambulance, which took Linda to the hospital where she died four days later. Linda Montoya had been visiting the school that day and celebrating with the community. The newsletter ends the article with, “Que Viva Linda Montoya!” (*El Grito Newsletter*, 1974).

After police arrested the seven Chicanos, people began organizing for their release. The trial was supposed to take place in Santa Fe, but the community wanted it switched to Estancia, New Mexico, a place that was like Agua Fria and where many community members believed the young defendants would have a fair trial (Ruiz, *Samuel Leyba*, 2025). This made it difficult for community members to attend, but during this time people had organized themselves and they would not be deterred from attending and showing support for the “Santa Fe 7.” Samuel Leyba said he drove a van and took people back and forth to Estancia so the community could participate and serve as witnesses in the trial. He also wanted the seven Chicano brothers in jail to feel supported by the community (Ruiz, *Samuel Leyba*, 2025).

Judge Santiago Campos had scheduled the 19-day defense hearings to begin on January 23, 1974. The trial lasted 16 days (Handey, 1974a). Just as the prosecutor in the case, Deputy DA Bruce Kaufman, was extremely hostile towards the defendants, this case helped to expose the lies from

the Santa Fe police department and the disdain they had for the Chicane social justice community (*El Grito Newsletter*, 1974). Samuel Leyba remembers feeling optimistic because they had just created a Community Law Center for el pueblo and there were eight lawyers all seeking to take on the case, so they decided to work together to defend all seven people. This is unheard of, "when have you ever heard of eight lawyers defending seven people?" asked Leyba (Ruiz, *Samuel Leyba* 2025). The eight lawyers were successful in their defense of the Santa Fe 7, as they were freed and all charges were dropped. It was in the trial that they learned that all the bullets fired had come from police and it was proven that no gunfire had come from the school. The shocking part of the case was how many police officials came to the scene that night. *El Grito Newsletter* reported that 80 police officials from city, state, and sheriff's departments were at the scene. The police testified that they began shooting because they had seen gunfire from inside and this was their justification to send a volley of bullets at the school. The eight lawyers defending the case were able to show clearly that the people in the school had been unarmed and were never thinking about shooting at police; rather, they had been celebrating in conviviality with school officials, students, families, and community members (Handey, 1974i).

Additionally, the defendants were also able to prove that officers Holland and Moya were most likely hit by bullets from other lawmen. For instance, Lt. Luis Romero testified that it was possible for them to have been hit by police fire. On March 12, 1974, the SF 7 were found innocent—they were all free to go home with their familias and keep organizing. Samuel Leyba believes they won the case when the defense lawyers showed the jury how a beautifully painted plaster of paris carving of Tonantzin had been destroyed by Santa Fe police, demonstrating who were the true aggressors. The questions to ask ourselves were: *Why would anyone destroy Tonantzin so viciously, tearing her to pieces? What was the Santa Fe police department trying to convey with this action? Were they sending a message of assimilation and obedience?*

What is shocking about this story is that during the trial it was also uncovered that Holland had gas grenades and an AR-15 (*El Grito Newsletter*, 1974; Montgomery, 1974b). It was shocking to the community how many firearms had been shot at the school—miraculously, more people were not hurt or killed. The submachine gun being brought to a school where families were present made community members feel that the police were there to seriously harm and even kill them. The question to ask is: *Why would anyone bring that much weaponry and police officers, if their intention were not to close down the school?*

The story of Escuela y Colegio Tonatzin is a testament that to be educated, independent, social justice minded and community responsive was a threat to the state of New Mexico. This case shocked the community of Santa Fe, New Mexico. After the incident on September 3, the community of Agua Fria took a week to put the school back together and leave it open for afterschool programs. Also, some community members and others who provided funding to the school actually believed the police narrative that the school had actively engaged in shooting at police. As a result, the school lost some of their funding and support. Samuel Leyba responded, "We have made it without money before. We can make enough money to pay the bills and there will not be a closedown" (Montgomery, 1973c). Leyba expressed the spirit of the people willing to work for the community without being monetarily compensated but for the greater good of people living in Agua Fria. He demonstrated the belief of mutual aid in order for the community of Agua Fria to thrive. Although they tried to keep it open, in the end, the trauma and lack of money outweighed their ability to maintain the dream of a Chicane school. Nevertheless, community

organizers had conversations with the archbishop and organized so the space would be given to another community organization serving the people, La Clinica de la Gente. At the time, La Clinica needed to expand as more people were utilizing their services. In turn, the space where la Escuela y Colegio Tonantzin had been later home to La Clinica de la Gente (*La Clinica*, *Archbishop ink deal*-1974; "La clinica solves problem," 1974).

Although the school was short-lived—lasting from June to September 1973—the idea of a Chicane school would still live on in the hearts and minds of the community. The school represented hope for the working-class Chicane community of Agua Fria because it would be a school created by them that would be responsive and relevant to New Mexican Chicane land-based people who seeked to develop in K-21 students a social justice consciousness and culture that would be rooted in land and community responsibility. A school which would teach children to think for themselves and have a positive self and community esteem and responsibility . They wanted to foster in youth a commitment to community responsibility that would help fight for clean water, soil and air which would guarantee their livelihood and future generations. A culture which taught people not only academic needs but also practical things like how to build adobe homes, clay pots, and cooking their indigenous foods, Chicane New Mexican tradition. The purpose of creating their own Chicane school was for self-sufficiency and for youth to enact sustaining practices with the responsibility to pass down this knowledge to future generations. Adelita Medina (English teacher) and Marcia Medina (Art teacher) recalled the incident and felt lucky that on that day they were not in Santa Fe, or they believed they would have faced the same fate as Linda.

La Escuela y Colegio Tonantzin was short-lived, but they wanted to provide a dream for children, youth, and families to see another form of curriculum that was not "gringo based" but featured Mexican and Chicano culture as stewards of the land and responsible for the community's livelihood and survival. Adelita Medina taught Chicane literature and journalism, and Marcia taught Mexican and Chicane art. Despite being short-lived, the school was an example of a possibility—that a school like this could exist and that they had made a difference in the lives of families and children. Adelita Medina and Marcia Garcia Medina remembered that they had been surprised there was not more of a protest and moral outrage from the community against what had happened in Escuela Tonantzin. They believe it was because the incident made people fearful, including the fact that the state had used 80 police officers to shoot at the school with no consequences or arrest of any police officer, that police had fabricated evidence about the curriculum, illicit drugs, and guns to discredit the school , and then arrested and incarcerated seven innocent Chicanes. They were able to see clearly how the state would deal with disobedient Chicanes who wanted to create their own school. Nevertheless, this did not deter all people from attending the court case in Estancia, New Mexico nor from continuing to fight for a school that would teach Nuevo Mexicano/ Chicane curriculum which was based on the continuation of their culture, struggle, self-determination, and land-based curriculum. This incident propelled Chicanos Unidos por la Justicia to create Escuela Antonio Jose Martinez, the next Chicane school in Las Vegas, New Mexico (Ruiz, *Adelita Medina*, 2025; Ruiz, *Marcia Medina Garcia*, 2025).

Lesson Plan

This article can be used when teaching about the Civil Rights Movements, especially showing how Chicanes in New Mexico were making a difference in education. Next, I show how one can align this article with standards (using Ethnic Studies and NM Standards as an example), activities in which one can engage students and critical questions one can ask students.

Teaching Ideas

Ethnic Studies Standards: 7 Cs of Ethnic Studies (Liberated Ethnic Studies Model Curriculum Consortium, 2021)
The story of Escuela y Colegio Tonantzin: a. **Cultivate**s by emphasizing community actualization and self-determination. b. **Critique**s showing the relationship between institutions of the legal, policing, schooling, racism and capitalist systems. c. **Challenge**s dependency on the educational system and demonstrates how communities can create an educational system/ institution that helps communities thrive. d. **Connect**: asking us to question ourselves to past and contemporary resistance movements that struggle for a socially just education system. e. **Conceptualize**: promoting a collective narrative of transformative resistance, critical hope, and radical healing by showing how community solidarity was able to build a thriving school.

New Mexico Standards **HS New Mexico History: Theme 6: Civil Rights**	
Anchor Standard The student demonstrates an understanding of:	Performance Standard *Therefore, the student is able to:*
History 15. Historical Change, Continuity, Context, and. Reconciliation.	9-12.NMH.38. *Analyze the civil rights era in New Mexico using multiple perspectives.*
Inquiry 26. Communicate and Critique Conclusions.	9-12.NMH.7. *Construct arguments using precise and knowledgeable claims, with evidence from multiple sources while acknowledging counterclaims and evidentiary weaknesses.* 9-12.NMH.8. *Construct explanations using reasoning, correct sequence, examples, and details with significant and pertinent information and data, while acknowledging the strengths and weaknesses of the explanations given their purpose*
CIVICS	
Civics 2. Processes, Rules, and Laws	9-12.Civ.25. *Evaluate sources to determine how people use and challenge local, state,* national, and international *laws to*

 ISSN 2993 - 3609

	address a variety of public issues 9-12.Civ.28. *Evaluate the U.S. justice system over time and its impacts on* policy, *society, economics, and individual rights.*
Civics 4. Roles and Responsibilities of a Civic Life	9-12.Civ.37. *Participate in civil discourse to promote greater understanding around historical*, contemporary, and future *opportunities and obstacles.* 9-12.Civ.38. *Use historical data and evidence related to various actors' interests and motivations to determine their influence on contemporary issues.*

Materials Needed
HEAL NM https://healborderlands.org/, Los Jardines Institute https://losjardinesinstitute.org/, and Highlands University have uploaded Santa Fe New Mexican Newspaper articles, *El Grito del Norte* and *El Grito Newsletter*, and video(s) of people who taught at Escuela y Colegio Tonantzin.
Unit Lessons- (Most of the activities listed here can be conducted in a group)
● Create a timeline by using the Santa Fe New Mexican Newspapers about Escuela Tonantzin (Students can work in groups by putting together each article by month) ● Analyze and write a brief on how the Santa Fe New Mexican Newspaper recounts the story of Escuela y Colegio Tonantzin. (reading and analysis of *El Grito del Norte* and *El Grito Newsletter* can be conducted in groups and writing can be individual) ● Read and analyze how *El Grito del Norte* and *El Grito Newsletter* depict the story of Escuela y Colegio Tonantzin. ● Listen to the oral histories about their experience at Escuela y Colegio Tonantzin. How have their stories impacted your understanding of the story? ● Read: "Una Escuela del Pueblo: Escuela y Colegio Tonantzin," by Marisol O. Ruiz- Did she capture the story correctly? What is missing? How would you have written the story? ● Write about the summer of 1973 when you attended Escuela y Colegio Tonantzin in Agua Fria, New Mexico. (Individual) ● Explain how Santa Fe New Mexican newspaper and grassroots newspaper (*El Grito del Norte* and *El Grito Newsletter*) communicate the news. Which communication style do you prefer and why? Are there grassroots newspapers in your community? Why or why not? How would you rewrite the story? (Group discussion)

 ISSN 2993 - 3609

- Deep thinking time: Write what you have learned about the educational and justice system? Is it just? Why or why not? Why did people feel the need to create their own school in Agua Fria? Do you think people now want to create their own school? Why or why not? If people do want to create their own How has this story impacted, you? Explain. (Individual)
- Create a multimodal presentation on how you would create your own school. Write the purpose of why you are creating this school and why it is different from what we have now? What should students learn and why? (Group work)
- Write a grassroots newspaper article about something that is happening in your community. Decide in your groups what story you need to tell? Who will you interview? What pictures will you take? Will it be bilingual/ trilingual? And how will you put your newsletter together? (Group work)

Questions	
Compelling Question:	Why is there compulsory schooling? What are the consequences if we refuse to go to school? Should we be forced? Why or why not? If we were not forced to go to school, then what would you do with all those hours spent in school?
Staging the Question:	What did they teach at Escuela y Colegio Tonantzin? Why do you think the police began shooting at the school? Why do you think this incident happened? Do you believe the police acted in the interest of people? Would you have wanted to be a part of Escuela y Colegio Tonantzin ? Why or why not ?
Supporting Question 1:	What are we being taught in schools? What is the purpose of students needing to learn the content taught in schools? Are we learning? Would you change what is being taught? Why or why not? If you could change what is being taught, then what would students learn?
Supporting Question 2:	Why did Escuela y Colegio Tonantzin want to change what is being taught in school? Why did they feel the need to have a Chicano school? What did they teach in that school? And why was this important for the community?
Supporting Question 3:	Why is the curriculum taught in school so contentious? Why is it important to learn about the land, language and culture? Do you see this in the curriculum you are being taught today? Why or why not? How have newspapers transmitted the news about your community and school? How does the story of Escuela y Colegio Tonantzin connect to current conversations about ethnic studies, cultural pride, race and racism?

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