

La Semilla

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Two inflorescences related to education

*happened in Colorado;
one bloomed and produced a fragrant flower,
and spread its beauty.*

But no one knows who planted the seed.

*Another Semilla was sowed in fertile
soil, and hidden
until it was exposed to the sun,
and it burgeoned.*

*The seed of diversity
Blossomed
into a prism
of Humanity.*

*Its beauty
with a fragrant scent
of knowledge,
and success spread across America.*

But no one knows who planted the seed.

Education and racism in Colorado in the Twentieth Century affected changes in scholarship from kindergarten through high school and into higher learning at the state universities. Three separate movements occurred in different time periods, creating a path for people to leave poverty behind. The elemental change happened in 1912 in Alamosa, Colorado, which could possibly be the first litigation of school desegregation in the United States, and the earliest school integration dispute in Colorado. The second development is a moment in history about the Center Head Start (CHS) program, which began in 1968 in Center, Colorado. The CHS was a program designed to prepare the children for elementary school. The third crusade was the CU non-Anglo¹ students of the Educational Opportunity Program (EOP) who graduated from the University of Colorado (CU) in Boulder, Colorado. The EOP was a program designed to advance the university population and educational opportunities for disadvantaged students of Colorado.

This project is a micro-history of the Civil Rights Movement (CRM) for the people of Colorado and the United States (US). It is about the disadvantaged citizens of every demographic group in Colorado involved in the pursuit of formal education during the 1960's and 1970's. It is about the struggle for equality, and the desire to improve oneself by making difficult ascents to the top of the mountain as first-time family graduates. With the University of Colorado's Educational Opportunity Program (UC/EOP), and Affirmative Action plans, the CRM was successful in attaining the goal of an education for the disadvantaged people of Colorado.

¹ A non-Anglo student, disadvantaged student, or a person of color is a representative from four minority groups in the Equal Opportunity Program, BEP, Black Educational Program, AA, Asian Americans, NA, Native Americans, UMAS/MAP, Chicano/Mexican American students.

In 1861, the San Luis Valley (SLV) was part of the territory of Colorado and attracted US citizens and immigrants looking for fortunes in land and gold. The SLV is the highest alpine agricultural basin in the world, it is 122 miles long and 74 miles wide, and it sits at an elevation of over 7,664 feet. The valley is bordered on the west by the San Juan Mountains and on the east by the Sangre de Cristo Mountains, including the majestic white peaks of Mt. Blanca. The Rio Grande River flows from west to south, beginning at the base of Canby Mountain, carrying the snowmelt out of the valley into New Mexico and on to Texas, finally emptying into the Gulf of Mexico.²

The Mexican American – *mejicano* – community began to arrive about the early 1900's with roots from northern New Mexico, they came as shepherders and farmers seeking a better way of life.³ The *mejicano* were citizens of the United States by birth, and by the agreement of the Mexican - American War of 1846-48, and the Treaty of Guadalupe Hidalgo -1848, they were given the rights of free white American citizens.⁴ Located in about the middle of the San Luis Valley – *El Valle de San Luis* – is the town called Center. The small community sits on the county lines of the Saguache and Rio Grande Counties, and in the 1960's the people from the Chicano *neighborhood* – *barrio* –said, *basta!*⁵ The residents of the town demanded changes in education and the people opened the doors to an exodus from poverty and created a revolution for knowledge.

² Encyclopedia Staff, "San Luis Valley," *Colorado Encyclopedia*, (<https://coloradoencyclopedia.org/article/san-luis-valley>: accessed on November 15, 2023).

³ Jennie Sanchez and Shelley Wittevrangel, *Su Voto Cuenta!* (Palm Springs: Old John Publishing, 2017), 25.

⁴ National Archives, *The Treaty of Guadalupe Hidalgo*, (<https://www.archives.gov/education/lessons/guadalupe-hidalgo>: accessed on September 3, 2023).

⁵ Basta (Spanish) = Enough (English)

Maestas v. Shone

This is a historical event which could possibly be the first school desegregation case in the United States, and the first case of its kind in Colorado. It can be argued as a conceivable emergence of the Chicano Movement – inspired by the CRM in the 1960's, it was a campaign by Mexican Americans and became the struggle for equality, education, and for workers and political rights. An amalgamation occurred uniting Americans of color to join in the struggle and became a part of the CRM. In 1912 Alamosa, Colorado, the largest town at the time in the San Luis Valley a man by the name of Francisco (Frank) Maestas lived with his wife Margaret, son Miguel (Mike) and daughter Josie.⁶ He was a laborer for the Denver and Rio Grande Railroad (D&RGR) and was the first Hispano to live north of the railroad tracks, on 117 Ross Avenue between First Street and Second Street. As the railroad passed through town, the freight cars rode on the railroad tracks that ran parallel to Main Street. The lines converged on Ross Avenue, south from Antonito, east from Cuchara, and west to Del Norte and up to the Continental Divide. Ross Avenue was the point of intersection of the three railway lines. The north side of town was almost exclusive to the Anglo-European population, and the Maestas' home was about three blocks north and one block east from the segregated white school located on Bell Avenue and Main Street. The Maestas' lived approximately seven blocks north of the Mexican Preparatory School – now the location of Zapata Park – on Ross Avenue and Ninth Street. The Mexican Preparatory School was built in 1909 for non-English speaking Spanish-

⁶ United States Census Bureau: "U.S. 1910," *U.S. Department of Commerce*, accessed November 24, 2023, <https://www.familysearch.org/ark/>. U.S. Census Bureau.

surnamed children.⁷ English was the primary language of Alamosa, and the Mexican American children spoke both Spanish and English.⁸ The school was a four-room building with a few teachers and about 150 students, the segregation included anyone who looked Mexican. Mike had to walk across the busy and dangerous railroad tracks; with cars carrying ore, lumber, hardware, and agricultural products. Aware of the dangers facing his child, Frank petitioned the school district for permission to allow his son to attend school on the north side of town. He was denied. Not a man to give up, he was not going to allow his son to cross the railroad tracks. Frank hired an attorney, Raymond Sullivan, and took the case to court.⁹

In 1913, Sullivan filed a lawsuit against the Board of Education on behalf of Francisco Maestas, *Francisco Maestas et al v. Superintendent George H. Shone and the Board of Education (1913-1914)*.¹⁰ Other citizens wanting integration united with the movement; Mexican American parents from the southside of Alamosa joined Maestas and petitioned to desegregate, they boycotted and protested to the unequal treatment of their children. With a signed petition the *mejicanos* contacted the state superintendent and were refused.¹¹ This act was the beginning of the struggle for education for the Chicano

⁷ Kate Perdoni, “Southern Colorado community works to preserve the memory of historic school desegregation case,” Rocky Mountain PBS, October 11, 2021, accessed on 15Mar2023, <https://www.rmpbs.org/blogs/rocky-mountain-pbs/maestas-case-alamosa-colorado/>.

⁸ Ibid.

⁹ Ibid. Denver lawyer, Raymond Sullivan was the representative for the Hispanics against the school district, Father E.J. Montel a local priest and the Spanish American Union, helped organize raised the money, to hire the lawyer. S.P.M.D.T.U. *Concilio Superior - La Sociedad Protección Mutua de Trabajadores Unidos*, Conejos County, The Society for the Mutual Protection of Workers—first founded in 1900 to protect Hispanic property rights and fight discrimination—built the Fraternal Lodge in 1925. (<https://www.historycolorado.org/location/spmdtu-concilio-superior-la-sociedad-proteccion-mutua-de-trabajadores-unidos>).

¹⁰ Rubén Donato, and Jarrod Hanson, Mexican American Resistance to School Segregation, *The Phi Delta Kappan* 100, 2019, accessed November 24, 2023, <https://www.jstor.org/stable/26614880>.

¹¹ Kate Perdoni, “Southern Colorado community works to preserve the memory of historic school desegregation case,” Rocky Mountain PBS, October 11, 2021, accessed on March 15, 2023, <https://www.rmpbs.org/blogs/rocky-mountain-pbs/maestas-case-alamosa-colorado/>.

Movement of Colorado. The opposition had their arguments as to why they should keep segregation in the schools: “One of the school board members said that he did not want to send his own child to a classroom with Mexican students.” Gonzalo Guzmán, a Professor at Colgate University and member of the Maestas Case Committee, said “... Alamosa’s Spanish and Mexican communities formed the Spanish-American Union, signed a petition to desegregate the school district. The district ignored the demand.”¹² In Colorado, the state constitution prevented discrimination based upon race in school. Martin Gonzalez says, “The school district’s answer to the suit was to argue that Mexicans are white, and thus were not being discriminated against.”¹³ Alamosa’s children were then permitted to attend the school nearest them, regardless of heritage, ethnicity, or culture. It is unknown how many local children were affected, as the Alamosa School District did not maintain its records from this time. The Alamosa School District did not keep a record of this case, “The San Luis Valley was the venue of a large number of struggles,” Gonzales remarked, “The Maestas Case, in my estimation, is the first Hispanic desegregation case in the United States in which Hispanics won.”¹⁴

¹² Ibid.

¹³ Ibid.

¹⁴ Ibid.

The Honorable Martin Gonzalez graduated with a BA from CU/UMAS, class of 1975, his JD from CU School of Law in 1978, retired 2001, 12th District Judge of Alamosa, Colorado. Gonzales A. Martín, 12th Judicial District Judge and chair of the Maestas Case Committee. UC 1973. He was involved in finding the Maestas case, which had been hidden for decades.

Center Head Start

In the oral interview with Jennie (Jaramillo) Sanchez, an agreement was made to recognize first, the *mejicanos* of Center who united to make this special event happen:

“To the men and women from Center who ...volunteered
their time for countless evenings and daytime meetings to
provide governance for the federal and private grants that
ran...head start...”¹⁵

said Jennie Sanchez, one of the authors of, “*Su Voto Cuenta.*”

The champion of their struggle, the leader who took the bull by the horns and led the charge, was Jennie Sanchez. She lived in Center her entire life and her community was her heart. In 1940, she was probably in her second year at Center Elementary school and set a path to the future for her children to follow in the same school she attended. Beginning a journey for the community, she gave all she could and more. Her ancestors carried for her a rich family history and the struggle for survival added more deeds to the chronicles of her life in Center.¹⁶

It is difficult to pinpoint the exact time in the past when and where in the United States the Civil Rights and the Chicano Movement’s began. The event may have happened after the first human – Indigenous and African – was enslaved in the land of the free, or when the Treaty of Guadalupe was signed in 1848. The Chicano was identified as a free

¹⁵ Jennie Sanchez and Shelley Wittevrongel, *Su Voto Cuenta!* (Palm Springs: Old John Publishing, 2017), x. Oral Interview with Jennie Sanchez by David Herrera, June 26, 2023, in Center, Colorado. Teaching Moment, HIST 7690, advisor Dr. Harvey, March 21, 2023.

¹⁶ U.S. Census Bureau: “U.S. 1940,” *U.S. Department of Commerce*, accessed November 24, 2023, <https://www.familysearch.org/ark:/61903/1:1:VRDZ-H9Y>; 2023. Jennie resided in the home since April 1, 1935, her age was seven years old, she should have been born about 1933. A search for birth records was not conducted, it is highly probable she was born in Center, or nearby.

citizen – therefore a white taxpayer – no longer a Mexican national, the brown American is unique in the land of their birth. In Colorado, its campaign included all demographics, it was a social movement based on equality and education. The CRM struggled from 1954 to 1968 to abolish, discrimination, disenfranchisement in the country, and legalized racial segregation.

In Colorado, the Chicano Movement's fight for equality, education, and a better way of life flourished when in 1967, Anglo's – white people of Anglo-Saxon descent, Christian citizens aka *The Jayceettes*¹⁷ descendants of European immigrants – in Center wanted to create a change in education, and then the Caucasian campaigners gave up on their desire to prepare their children for an early start in school. Anglo parents from the west side of town wanted their offspring to receive a better education than what they had received. The school principal, Mr. Lee Lowenberg, and Pastor David Kiery notified the Center Jayceettes about the availability of resources for expanding a program for the education of the children of Center.¹⁸ The Jaycettes wrote an application for a federal grant, which was awarded and the Head Start program was started in the First Baptist Church. But, Jennie Sanchez said, "Under Head Start guidelines, 90% of the kids had to be from low-income families. In Center, that meant the program was majority *mejicano*. By the end of the first year, the Jaycettes gave notice they would not continue the program. Jenny said, "Our preschools kids were back out in the cold after only one year of head start,"¹⁹ The

¹⁷ Benny Ellerbe, USJCCF Junior Chamber of Commerce Foundation United States, *Help Our Cause*, accessed 29September2024, <https://usjcfoundation.com/>.

¹⁸ Jennie Sanchez and Shelley Wittevrongel, *Su Voto Cuenta!* (Palm Springs: Old John Publishing, 2017), 66-67.

The Jaycettes were a group of young Anglo women of Center, affiliated by the Baptist Church of Center.

¹⁹ n. a., "Growth of a Movement, How La Frontera came to be," Carnales Unidos, (Center, Colorado), September 9, 2017, 2.

Jaycettes did not want their offspring to be included in the classroom with *mejicano* children. Upon learning about the decision of the Center Jaycettes, a funding officer by the name of Jake Valdez – from the Office of Equal Opportunity in Denver – contacted Jennie Sanchez and told her that the Head Start program needed a sponsor, and Sanchez stepped up and led the charge.²⁰ The *mejicanos* took over and opened the doors for disadvantaged citizens to follow, and Center Head Start was founded in the San Luis Valley.

La Gente of Center were drawn with a powerful desire to take the children of the community and improve the methods of learning for the adolescents to read and write. The families united and formed a union, where mothers and fathers joined *la causa*,

“Center *mejicanos* knew that education saw a significant ticket to equality. While they advanced their own education, they also committed themselves to the education of their children. In the ensuing years, Center *mejicanos* actively pushed the local public school to provide *mejicano* children the equality of educational opportunity which it had denied to their parents.”²¹

The close-knit Mexican American community was the labor force for the valley’s agricultural potato industry, where a person would be lucky to reach junior high school and advance to high school. Receiving a formal education was a rare event for a homegrown community of poor migrant farm workers living in poverty, like the people of Center. As veterans of World War II, and the Korean Conflict, the doors to a better future opened for

²⁰ Jennie Sanchez and Shelley Wittevrangel, *Su Voto Cuenta!* (Palm Springs: Old John Publishing, 2017), 66-67.

²¹ *Ibid*, 62.

the veteran citizens of the San Luis Valley and the State of Colorado. The educational benefits received by returning veterans opened doors to schools and started a movement to combat a struggle against poverty and inequality.

In Center, the industry was agricultural, the potato was the ‘king spud,’ and planting began in the spring and three months later the harvest would begin. Everybody in town who could lift a potato basket joined together to gather the tubers into storage for the cold alpine winter that follows the autumn. Unemployment increases after the harvest, the few workers who are lucky to find a job in the warehouses – *sotano* – could keep their families warm and fed. The *sotano* is the prized job for the winter, where the potatoes are stored after the harvest, along with the next year’s seed. The local unemployed worker, and the unemployed veterans, while waiting for the spring thaw; some of them spent the winter drowning their souls and sorrows in the liquor bottle, or the heroin needle. The text also says, “...World War II combat veterans with ‘gross stress syndrome’ to have severe problems ...included Korean War veterans showed the same symptom profile and relatively more symptoms than in noncombat psychiatric patients or in combat controls.”²² Some men came home, but they were never the same as they were when they were drafted. Others needed help coping with life, the authors of *Post-Traumatic Stress Disorder In The Military* say, “Post Traumatic Stress Disorder in the military veteran is frequently associated with other psychiatric disorders, especially major depressive disorder and alcohol and substance use disorders.”²³ After Korea the war in Europe and Japan became history, in the mid-1960’s almost a decade and a half after WWII, the new conflict

²² Matthew J. Friedman, Paula P. Schnurr, and Annmarie McDonagh-Coyle, *Post-Traumatic Stress Disorder In The Military Veteran*, accessed October 19, 2023, *U.S. Veterans Affairs*, <https://www.ptsd.va.gov/professional/articles/article-pdf/id12012>.

²³ Ibid, 267.

involving young American begins with the Vietnam War. With the aid of the Vietnam draft, the population of young men in Center began to slowly decrease, they left home and became soldiers. Some returned dead and were carried in a box covered with a flag. Others came home and tried to hide from the nightmare with alcohol and drugs exacerbating their own mental health problems, and some veterans ending their life by suicide.

For decades, the Mexican Americans lived on the east side of Center, close to the railroad tracks in three to four room dwellings constructed of mud –sundried – bricks. The roofs were covered with corrugated tin, wood/coal stoves were used for warmth and cooking. Prior to the war, electricity reached the homes of the *barrio*, – a poor neighborhood – but fetching water was from the well’s manual pump outside in the back yard. Progress was slow in the *barrio*, most homes lacked plumbing, and the smelly outhouse is in the far corner of the yard next to the alley in the back. With television and the media, the Baby Boomer looks out into the world and notices the differences in the lifestyles of other people living in different parts of the country, he compares his situation and desires a change. The young people see a difference at home in comparison to the *el Rico* – the farmer – who reside on the west side; where the streets are paved, the front yards are clean, manicured, and surrounded by a white picket fence. Downtown is the heart of the community, a central park with lush green grass, tall oak and elm trees, and in the middle is a large painted white federal architecture type building, housing the city government. The contrast is extreme, standing on Willis Street facing west, five streets away is the grade school, the snow-covered Sangre de Christo mountains stand majestically in the background. The juxtaposition is like a curtain separating a different world, looking into a portiere of viscus air, and behind is the world of dusty streets – the indigent does not know

they are poor. For years, the boomer's parents worked the fields with their parents, *el Rico* kept the Chicano under control like indentured servants. The workers did not know education was within their reach, they knew they could change their lives with school, but they did not know how to find the way. Without knowledge, they would stay indentured until they could not labor another day and die.

From the 1950's and before, when a citizen grew into a pre-teenager, boys and girls worked in the potato fields. However, teenage girls were needed at home to cook, clean, and care for the younger children while their parents and pre-teen siblings toiled in the fields. An eighth-grade education was the usual amount of schooling one would receive. Employment was in agriculture, opportunities for advancement were limited to the military, or growing a family. For them, failure usually led to alcoholism. One would think that a lack of school would result in illiteracy, but Spanish was the primary language spoken at home, and English was enforced in school. The *mejicano* spoke two languages, and most were proficient in writing in both. Yet, the *ricos* characterized them as stupid and lazy, among other names. The *mejicano* children were not prepared for the first grade – kindergarten was not offered to the brown child – the Anglo children were given pencils and paper, along with instruction in reading, writing, and arithmetic. The Chicano's were given coloring books, crayons, and magazines with pictures. Potato pickers do not need to know how to read or write. A tradition for years was, school starts in the middle of August, three weeks of study, and the school system shuts down. For about a month and a half, the entire town becomes a part of the harvest. Classes were extended for a month at the end of the school year to make up for the lost time in the fall. By mid-June the summer vacation is short, and the awaited fall harvest quickly arrives. Wages earned were 14 years old and up

\$10/row, younger workers received \$5/row for slaving all day and working hard labor by filling a basket with potatoes. The pickers would then carry the basket to a machine where the spuds were sorted and filled into 100-pound burlap sacks. Saturday was pay day, the population of the small community would increase during the month of August, and the town's economy improved. Every evening after work, Native Americans, Blacks, Filipinos, Mexicans, and Chicanos all came together to celebrate at the one and only bar called 'The Deluxe,' – beer, wine, spirits, were provided – sometimes with sadness and despair. When the harvest ended, the youth returned to school with new clothes, and shoes. Imagine elementary school children from six to thirteen working from sun-up to sundown in the dusty field while they drag a basket full of red potatoes. At the end of the harvest, the adolescents helped to buy food and pay the electric bill with their earnings. Continuing the cycle of the uneducated potato labor industry in the San Luis Valley, advancement in the profession involved loaders, stackers, and truck drivers. The resourceful person becomes an owner of his own truck. The Baby Boomers of the San Luis Valley had had enough of being without the things available to all citizens – freedom, education, and equality.

A change happened throughout the state, like an earthquake slowly building into a rumble, a wave propagated over the farms, and Colorado's minority saw they could experience the dream like everyone else has the right to dream and accomplish. The authors of *Su Voto Cuenta*, Sanchez and Wittevrongel acknowledge the people of Center who assisted in forming Center Head Start. The authors give credit to the people of Center, friends and family who showed great courage and heartedness as *mejicano* people, Sanchez and Wittevrongel say, "...They have lived every – human thus fragile and flawed – lives,

but they have lived them every day and raise their children under what in the United States is and continues to be an adjective lack of resources and opportunities.”²⁴

Frustration grew with the mothers, children returned from school after spending time looking at pictures. Sanchez says:

“In the 1960s the war on poverty, its resources, and subsequent similar funding sources helped us move forward, but we were not poor. We used the statistics of objective poverty honestly, but our goal was equality, the Anglo’s denied us what they freely took for themselves for no reason other than that we were *Mexicanos*.”²⁵

Jennie wanted her children to be prepared for the first grade by attending kindergarten and becoming prepared for grade school. She wanted her children to excel, and she helped start a *movimiento* and called it Center Head Start.

The veteran, with the desire to leave poverty behind, to walk with heads held high and to prove the Chicano can do anything anyone else can do or has done, enrolled in college. The seedling set its root in the world’s highest alpine valley and began to grow a forest of knowledge, allowing the children and grandchildren of the Baby Boomer to enjoy the shade produced of the tree. Veterans took advantage of the educational benefits accorded to them by law and graduated with a formal education. Some attended trade schools, and others returned to the way life was before the war, and some continued

²⁴ Ibid, ix.

²⁵ Ibid, xiii.

fighting the war, this time in the bottle.²⁶ At the expense of many American men, the evils of the Vietnam War exposed itself to the world, and the cost affected every demographic part of society, including the citizens of Colorado. A change happened in the state, young women and men stood up and opened the texts of knowledge, expanding their minds and they became the future of today's present.

CU History

In the mid 1800's, Native Americans were exiles in their own lands, for centuries they freely roamed the Western-Front while hunting the buffalo and gathering food provided by Mother Earth. Immigrants traveling on horseback, by buckboard or on foot were drawn to move westward, as they searched for gold. Many were attracted to the beauty of the Flat Irons, and to peaks of Rocky Mountains. Boulder was becoming popular, and the city grew. The University of Colorado (CU) has its beginnings in 1861, the authors of *Our Own Generation* say, "...when Colorado citizens began to demand an institution of higher education for the state..."²⁷ A foundation of cement was poured, and masons began construction of the new institution of higher learning in Boulder, Colorado. In less than twenty years, in 1871, the University of Colorado started the construction of Old Main. Two years later they opened the doors to the first classes, the medical school opened in 1883, and the School of Law started in 1892.

On March 6, 1961, President John F. Kennedy signed Executive Order Number 10925, establishing the President's Committee on Equal Employment Opportunity. On July

²⁶ Matthew J. Friedman, Paula P. Schnurr, and Annmarie McDonagh-Coyle, *Post-Traumatic Stress Disorder In The Military Veteran, U.S. Veterans Affairs*, accessed October 19, 2023, <https://www.ptsd.va.gov/professional/articles/article-pdf/id12012>.

PTSD in the military veteran is frequently associated with other psychiatric disorders, especially major depressive disorder and alcohol and substance use disorders, 267.

²⁷ James A. Ronald, *Our Own Generation, The Tumultuous Years University of Colorado 1963 – 1976*, (University of Colorado, Boulder, 1979), 1.

2, 1964, the Civil Rights Act (CRA) was signed by President Lyndon B. Johnson, prohibiting discrimination based on race, color, religion, sex, or national origin. In 1965, in Eastern Asia, the Vietnam War was percolating, and it was also brewing at home with anti-war protests. On the national battlefield, Dr. Martin Luther King was assassinated on April 4, 1968, in Memphis, Tennessee and the nation felt a tremble passing through its soul as it propagated with restriction from coast to coast.

In the Spring of 1968, at CU, fourteen years after the passage of Brown 1964, a group of activist students calling themselves, ‘The Day of Conscious Committee,’ submitted their report to the CU Board of Regents of the noncompliance to the CRA in terms of education towards Colorado minorities. The Board of Regents responded with the Educational Opportunity Program-EOP.²⁸

The author of *The EOP Story* says,

“Approximately 20,000 students were enrolled at CU with an in-state population at 60% of the student population; if the university had complied with the Civil Rights Act and the proportion of minority students was followed to the population in the state of Colorado, there would have been about 1500 Mexican American students and between 500 to 600 black students attending the university. There were forty Black students and six Chicano students enrolled, half

²⁸ University of Colorado Boulder Heller Center Archives, *EOP Story 1968 – 1978*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1978,1

of the black students were recruited on athletic scholarships.”²⁹

The demographic picture on campus was an extreme majority of white students and faculty, with a low number of non-Anglo students. Women may have held the largest population of the diverse minorities’ attending UC.³⁰ The University of Colorado was looking for the ‘quality’ student, but not necessarily the ‘elite.’ In the 1962, a student aptitude test based on the entrance examination, indicated a reduction in students of low ability and an increase in the numbers of students with high and medium-high ability.³¹

Expecting people with low IQ and grade point averages, the university lowered their standards to allow for lower ranking students called, ‘*The high-risk student*.’³² On April 23, 1968, the University of Colorado (CU) administration and faculty formed the Educational Opportunity Program (EOP), “...a program of action to be taken by the University to expand educational opportunities for high-risked - ‘disadvantaged students.’”³³ This study will focus on the four EOP represented demographic groups, the Black Educational Program - BEP, Asian - AA, Native American - NA, and United

²⁹ Ibid.

This quotation discusses Chicano students, not all Spanish surnamed students identified as Chicano, United Mexican American Student – UMAS, Migrant Action Program – MAP, Mexican American, Latino, Hispanic. Some identified as white. The demographics of a person with a Spanish surname cover all races, black, white, etc. 60% = 12,000 student population.

³⁰ A search through the CU Archives for female population numbers attending the university in the 1960’s is almost impossible to obtain.

³¹ James A. Ronald, *Our Own Generation, The Tumultuous Years University of Colorado 1963 – 1976*, (University of Colorado, Boulder, 1979), 5.

³² University of Colorado Boulder Heller Center Archives, *EOP Story 1968 – 1978*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1978, 6.

³³ Ibid, 8.

University of Colorado Boulder Heller Center Archives, *Educational Opportunities Program For Mexican – Americans, Introduction and Objectives*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1968, 3.

Mexican American Students - UMAS, and the Migrant Action Program - MAP.³⁴ The largest population of minority students were representatives from the combined UMAS/MAP (aka Chicano) programs, their numbers display the data for argument. The minority students began their adventure by leaving the *ghettos, barrios, and Native American reservations* to attend the University of Colorado. Four years later, many of the original EOP Students graduated and walked with purpose into successful careers with college degrees. The third moment was, by complying with the federal laws of Affirmative Action, the author of *The EOP Story* says,

“On May 4th, 1968, University of Colorado Regent President Joseph R. Smiley set up a drive to seek out minority students to be enrolled in the University of Colorado ... The Educational Opportunity Program (EOP) office was formally opened on May 21, 1968...approximately 50 students were enrolled in a summer tutorial program which was since carried the label, the STP program.”³⁵

The EOP/STP was put into practice by the university to educate minority students of Colorado and to introduce them to higher education.

Activism

³⁴ University of Colorado Boulder Heller Center Archives, *Educational Opportunities Program For Mexican – Americans, Introduction and Objectives*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 26–32.

The UMAS program was primarily for the single students, some lived in the student dormitories, or shared apartments, and MAP was for students with families to provide for while they attend classes. The MAP provided family housing in *military Quonset huts*. Structures left over from the military.

³⁵ University of Colorado Boulder Heller Center Archives, *EOP Story 1968 – 1978*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1978, 2. Joseph R. Smiley was the President of the University of Colorado in 1963.

The populations of Boulder and CU before World War II were majority white, students of color and minority residents were few. The residents of color were usually regulated to performing labor in the service industry as landscapers, dishwashers, and maids. After the Korean conflict, non-Anglo people began to enroll into institutions of higher learning, and in Boulder the population of disadvantaged students carrying books slowly increased. No longer were minorities pushing brooms, and digging ditches; by becoming students, they were changing the demographics of CU. The citizens of the city began to express their negative opinions, and many people had differing thoughts about the difference in demographics. Gardens of knowledge, full of blossoming flowers, began to propagate throughout the city, adding to the already majestic beauty of the Rocky Mountains.

The racism in Boulder increased with the mixing of the predominantly white population with a more demographic representation of Americans into the city. The different skin tones of human existence ascending on the people of Boulder became a change in the city, more Colorado citizens were present at the university to obtain an education. The culture of the period displayed outright hate for people who were different than local citizens; the war at home and abroad sparked the protests on the CU campus.

In Boulder, clashes began to happen between citizens and students, anger was a result. Possibly the first protest at CU relating to race happened when it involved on campus Black students and the white society elite campus social groups. “In the 1958 the Homecoming theme, used by the sororities and fraternities to decorate for the semester was, ‘A Little Bit O’ Dixie,’ belittled Negroes.”³⁶ The National Association for the

³⁶ James A. Ronald, *Our Own Generation, The Tumultuous Years University of Colorado 1963 – 1976*, (University of Colorado, Boulder, 1979), 6.

Advancement of Colored People (NAACP) protested, and the result was the CU President Regent Quigg Newton apologizing.³⁷ “The student body itself was a mixture of cultures with students from all 50 States and more than 65 countries. Missing still, were the blacks and Mexican Americans in large numbers, but the day was coming.”³⁸ Russ Olin was the editor of the *Colorado Alumnus*, spoke about CU President Regent Quigg Newton, and he says, [CU President Newton] called the students protest gatherings as, “...bitch-ins sessions, interested, astonishingly well-informed, and most articulate.”³⁹

In the fall of 1967, students’ ideals for change became involved in the moment; social protest became the issue with CRM, and the Vietnam War became a greater challenge to face for the demonstrators. The students shifted to protesting the anti-establishment along with the war in Southeast Asia. The Civil Rights of protesters were violated, and eyes and ears opened to the activities happening in the world. At home, awareness of the First Amendment began to shine bright in the minds of the students. With each day to follow, American citizens began to become aware of the Constitution of the United States. Russ Olin went on to say,

“The activist students we have observed in action seemed to us to be determined, bright, public spirited, open minded, though not easily swayed, honest, articulate, and eager to learn. In short — and this may come as a surprise and a disappointment to them — they were very much, very much,

The name Negro was a term used, as blacks were politely referred to then.

³⁷ He apologized to the NAACP.

³⁸ James A. Ronald, *Our Own Generation, The Tumultuous Years University of Colorado 1963 – 1976*, (University of Colorado, Boulder, 1979), 6-7.

³⁹ Ibid, 25.

like the activist students were when we were students back,
say, in 1947.”⁴⁰

In another situation where racial attitudes against Black students and Boulder residents clashed, was in 1947, a restaurant in downtown would not let black students in and attracted some publicity. “...CU put four black women into the same suite in the Women’s Club (McKenna), and one of the students was upset at Ghettoization.”⁴¹ The situation resulted in the beginning of change in America, the people stood and became one movement.

The CRM became successful with the help of Affirmative Action. Fourteen years after the passage of *Brown v. Board of Education* (1955), the Supreme Court of the United States declared in 1954, “...that minority students must have an equal opportunity to that provided to middle-class white students for an education.”⁴² In the fall of 1962, at CU there were 12,300 students enrolled, and the goal was within the next decade, to have on campus 15,000 students. To be admitted into the university, past performance in high school was measured for academic excellence. In Colorado, in 1962, ninety-two percent of the CU freshmen class graduated from high school in the top half of their class, and of these, sixty-

⁴⁰ Ibid, 25.

⁴¹ According to Dave Hays, CU Archives, CU attempted to address on-campus discrimination between 1938-1945, and on until the early 1950s. As early as 1939, CU attempted to end discriminatory membership requirements in CU honoraria’s, clubs, and Greek fraternities and sororities. Since most of the Greek groups had to answer to national headquarters, many of which were in the south, local willingness/unwillingness to desegregate had to defer to national headquarters’ requirements. So lengthy time allowances were installed, the last of which ended in 1966, when a Sigma Chi Lawsuit failed. But in the 1920s through the 1950s there was ample evidence of stereotyping in local advertising and CU publications. Blackface was likely to appear at CU Days, at Homecoming or on Halloween or Dorm skits during that period. She, the female student married CU Olympian David Bolen and He became an Ambassador in the US Foreign Service.

⁴² *Brown v. Board of Education of Topeka*, Opinion; May 17, 1954; Records of the Supreme Court of the United States; Record Group 267; National Archives, accessed November 24, 2023, <https://www.archives.gov/milestone-documents/brown-v-board-of-education>.

three percent were in the top fourth of their graduating class. The university placed entrance requirements on freshmen students, to attract the best students in the state, CU required all students to take the College Entrance Examination Board Test.⁴³

President Lyndon Johnson signed the Civil Rights Act of 1964, thus ending segregation in public places. Considered one of the crowning legislative achievements of the civil rights movement, it banned employment discrimination on the basis of race, color, religion, sex or national origin.⁴⁴ The Vietnam War was in its early stages, it was the big fear for young American men of draft age. The alarm of a two-year military conscription organized students on campuses throughout the country and they began to express their opinions. In 1964, the Berkeley campus in California became a center of protest, a year later activism against the war in Vietnam arrived in Boulder. The authors of *Our Own Generation* said, "...by 1965 it [Vietnam] had become strong on the CU campus when the first of two teach-ins on Vietnam drew thousands..."⁴⁵ The antiwar protesters pushed the authorities close to the limit, becoming agitated for change, demonstrations were made of their concerns. They had problems with what was going on with their lives, but also with the lives of the nation. Groups of people would gather at the Memorial Center next to the fountain, these sessions would be called, bitch-ins and harangues, or teach-ins. This was a get together to address problems and concerns like the war, politics, women's rights, discrimination, and life in Boulder.⁴⁶

⁴³ James A. Ronald, *Our Own Generation, The Tumultuous Years University of Colorado 1963 – 1976*, (University of Colorado, Boulder, 1979), 5.

⁴⁴ History.com Editors, *Civil Rights Act of 1964*, Original: 7/2/1964, Enrolled Acts and Resolutions of Congress, 1789-2011, General Records of The United States Government, Record Group 11; National Archives Building, Washinton DC, Updated: January 10, 2023, accessed on August 26, 2023, <https://www.history.com/topics/black-history/civil-rights-act>.

⁴⁵ James A. Ronald, *Our Own Generation, The Tumultuous Years University of Colorado 1963 – 1976*, (University of Colorado, Boulder, 1979), 25.

⁴⁶ Ibid, 24.

EOP/STP

The Summer Tutorial Program (STP) was planned for the ‘high risk’ student, funded by the University General Fund to prepare them for the fall semester. About 50 people were enrolled in the first summer program for minority students, thus beginning the path for knowledge. Designed to identify and recruit high-risk students, the EOP noted that financial aid would be required to help the undergraduates pay for school and tutorial schemes. The Denver Public Schools developed programs to prepare students for the college and university level of study, joined the CU School of Law and Graduate School as well to prepare students in STP. The Summer Tutorial Program was defined as a recruitment program for high-risk students.⁴⁷

The author of the EOP Story gives the definition of high-risk student as:

“The high-risk student has been identified as those students who have a 2.4 grade point average or below. These students do not qualify for the regular admission standards of the University of Colorado. If the students grade point average is below a 2.0 then other factors such as intelligence quotient, scholastic aptitude test scores and performance on course solids such as math, English or science will be considered as determining factors. Other determining factors are recommendations for members of the United Mexican American Students. Finally, students

⁴⁷ University of Colorado Boulder Heller Center Archives, *EOP Story 1968 – 1978*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1978, 2-8-9.

admitted to the summer program must be Mexican American.”⁴⁸

The SPT was a program specific to UMAS/MAP. The BEP, AA and NA programs may have been self-represented with their own in-house programs, and research for information concerning these three programs has yet to be found. In the STP at CU, a research study was conducted on the educational deficiencies of the Mexican American youth.⁴⁹ The authors of “*The EOP Story*” said: “...the traditional, conventional educational system has failed the Mexican American youth in all areas which make learning [difficult] related to his lifestyle and cultural habitat.”⁵⁰

In the first summer session of 1968, about fifty students enrolled into the STP program, the cost was approximately \$20,000 for the summer. The Denver Public School Program spent \$4,000, allowing for more tutoring available to the students. On May 21, 1968, the EOP was started by enrolling students in the STP. These programs were also started in the School of Law, Graduate School, and the preparatory tutorial program at the Denver Public Schools. These programs were designed to prepare students to attend college. The Migrant Action Program (MAP) was sponsored by the Colorado Migrant

⁴⁸ University of Colorado Boulder Heller Center Archives, *Educational Opportunities Program For Mexican – Americans, Introduction and Objectives*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1968, 8.

The *EOP Story* did not have any information about high-risk students of the AA, NA and BA programs, nor are they mentioned in the STP for housing during the summer program.

⁴⁹ University of Colorado Boulder Heller Center Archives, *EOP Story 1968 – 1978*.

⁵⁰ University of Colorado Boulder Heller Center Archives, *Educational Opportunities Program For Mexican – Americans, Introduction and Objectives*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1968, 1.

Mr. Armando Rodriguez, the Director of Mexican American Affairs of the Department of Health, Education and Welfare in Washington D. C., along with the Reverend Henry J. Casso, Co-Director of the U.S. Civil Rights Commission on Mexican American Affairs and Advisor to the U.S. Office of Education H.E.W., Washington D.C.

Council (CMC) to attract students usually with families of their own from rural communities.⁵¹

The Denver Public Schools Tutorial Program (DPSTP) awarded tutoring grants to the students, and for the first year, a large part was funded by the Boettcher grant.⁵² The Boettcher Foundation was incorporated in 1937, the author of the EOP Story says, "The Boettcher family valued hard work, championed excellence, and sought ways to support the people and communities around them. Today, the Boettcher Foundation continues to be guided by the family's values and legacy as we seek to propel Colorado forward."⁵³ About 50 people were enrolled in the first summer program, thus beginning the quest for change.

In the fall of 1968, the first academic year of the program, 36 students advanced from the summer session, and eleven new freshmen were added to the student population. The MAP added approximately twenty-three students to the growing Chicano student populace. The fall semester began with seventy students enrolled, at a financial aid cost of \$128,000, and \$30,000 for academic year program costs. The costs for EOP were \$21,000 for office expenses from the General Fund and was an addition to the cost of financial aid. Two major events occurred. First, the student body of the EOP program passed a referendum adopting a fee on themselves of \$5 from each student for each semester, to support minority student scholarships, which was passed by the UC Regents on May 23,

⁵¹ University of Colorado Boulder Heller Center Archives, *EOP Story 1968 – 1978*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1978, 2-3.

The number of students enrolled into STP the summer of 68, vary from 47 to 50 students, depending on the different records provided by the CU Archives. 50 students may have enrolled, but maybe only 47 started classes on the first day. The difference may be three students did not need or take advantage of tutoring.

⁵² Ibid, 2.

⁵³ Boettcher Foundation, *Boettcher Family and Foundation History*, 2023, accessed June 2, 2023, <https://boettcherfoundation.org/boettcher-family-and-foundation-history/#event-charles-boettcher-is-born>.

1969. This became a major problem with the implementation of the scholarship because it earmarked funds specifically for persons on the basis of race or ethnicity, in the rationalization of its legality. The second was, the establishment, in the spring of 1969, of an ad hoc committee on minority programs chaired by Professor Richard Jessor, a distinguished professor of Behavioral Science at UC. In addition, in 1959, Professor Jessor was founder of the university's Institute of Behavioral Science.⁵⁴

The first day of STP started with a test to see how prepared the students were for college, the undergraduates were tested in reading, writing, mathematics, and history; the results were as follows. The Entrance Examination: '...indicated a reduction in students of low ability and an increase in the numbers of students with high and medium-high ability.⁵⁵ The STP project utilized a role model concept by employing returning UMAS students with experience to fill the role as big brother and sister to the incoming freshman students. Therefore, giving the new undergraduates the confidence to build their interest in learning at an institution of higher learning and striving for success. STP Staff Positions and Job descriptions are as follows:

Resident Advisers – RA,

The RA is the liaison between the students and all project directors, will maintain close intimate contact with all students assigned as part of the responsibility. The RA be available

⁵⁴ University of Colorado Boulder Heller Center Archives, *EOP Story 1968 – 1978*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1978,3.

⁵⁵ James A. Ronald, *Our Own Generation, The Tumultuous Years University of Colorado 1963 – 1976*, (University of Colorado, Boulder, 1979), 5.

to counsel students in discipline and performance in class and will perform a nightly bed-check for all students and will be responsible for waking up each student assigned.⁵⁶

The Teaching Assistant - TA,

The TA will be assigned to the Sociology courses and responsible for conducting recitation sections with a group of up to twenty-five students. Is responsible for identifying 'problem' areas of students, and will help with classroom work, and proper study habits. As the TA, they can convey the course material properly to the student in a more personnel manner. Responsible for attending the daily classes with the incoming students and taking roll, Attendance is mandatory. Responsible for grading tests and other written assignments, responsible for tutoring students who are having difficulty with subject matter, on a weekly basis.⁵⁷

Tutors –

Will be assigned to the English Department and attend classes for the students they are assigned to. Will be responsible for working in close coordination with the instructors of the sections, and for identifying weaknesses and strengths in English communication skills. Always available for tutoring in those areas of strengths and weaknesses. Will work close with the staff in the English Department.⁵⁸

Secretary -

Is responsible for working with the Director and Co-Director of the Program, typing materials, organizing office procedures and supervising the tasks of the other part-time secretarial help.⁵⁹

The Head Counselor –

Is responsible for, coordinating and evaluating the duties and work of the resident advisors, tutors and Teaching Assistants. Establish guidelines and criteria for effective counseling and tutoring and acting as liaison between the Director, Assistant Director, other staff and in-coming students.”⁶⁰ The Curriculum was designed to encourage optimum student involvement.

⁵⁶ University of Colorado Boulder Heller Center Archives, *Educational Opportunities Program For Mexican – Americans, Introduction and Objectives*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1968, 4.

⁵⁷ Ibid, 5.

⁵⁸ Ibid.

⁵⁹ Ibid, 6.

⁶⁰ Ibid.

The summer courses offered - included (The following are cited in citation 61)

- Contemporary Mexican American - Social Systems,
- English Composition skills and Communications skills,
- Development of reading comprehension and study skills.
- By scheduling classes relative to the Mexican American student.
 Building identity by having the first class of the morning.
 The course schedule is structured to help the student gain pride and knowledge in his/her/them cultural heritage and cultural values.
 Structure courses to alleviate culture conflict, which will enable the student to identify with his/her/them own culture and learn how to cope with the dominate values of American society.
- Small classroom settings, during which the teaching assistants and tutors can be engaged as active role models.
- A structural discipline situation that remains flexible, and discipline evolves from the mandatory attendance regulation and the schedule of classes.⁶¹

English Courses –

Are structured to develop basic communication skills and English language arts skills of hearing, reading, writing, speaking and seeing. With the development of skills in reading, communication, comprehension; the authors of *The EOP Story* say, “These new methods acquired by the students will equip them to cope on the University level.”⁶²

Social Systems Courses to include, the authors of *The EOP Story* say,

“Visiting Mexican American professors and leaders like,
 Henry Casso the Co-chairman of the U.S. Civil Rights
 Commission, and Phil Montez also representing the Civil
 Rights Commission. They will serve as instructors and role
 models to encourage and develop identity, awareness of the

⁶¹ Ibid, 7.

⁶² Ibid.

economic, social-psychological and governmental
problems for the Mexican American.”⁶³

The EOP program began in the summer of 1968, with STP introducing its first 70 students (EOP-47, includes the other three minority groups, and MAP-23) to the University. The doors to their future were opened and they hoped to step through the threshold to a career. A month before, the class of 1968 commencement exercises for the University of Colorado were concluded with about fifteen people with Spanish surnames. Not every person with a Spanish surname identified as Hispanic, Latino, Mexican American, Chicano or Spanish; some even identified as white. Records for the names of the members of United Mexican American Students/Migrant Action Program students have not been located, the numbers of the Black, Indian, and Asian students were not found, therefore an exact number of minority graduates compared to those enrolled is not presented. The first year recorded 0 graduates in EOP. In August, the EOP program of 1968/69, began their studies. The University enrolled 18,278 students, both in-state and out of state. UC graduates – not affiliated with the EOP program, their number will not be counted in this study, only noted as possible Colorado/Mexican American graduates.

The Class of 1968 and 1969 graduating classes without EOP - Spanish surnamed graduates earned 31 degrees:

Bachelor of Arts -----	15
Bachelor of Science -----	22
MBA -----	1
MD -----	1 ⁶⁴

⁶³ Ibid, 8.

⁶⁴ University of Colorado Commencement Program, *University of Colorado History collection (CU History collection)*, Rare and Distinctive Collections, University of Colorado Boulder, 1968, accessed August 20, 2023, https://archives.colorado.edu/repositories/2/archival_objects/427173.

It must be noted, that the same will be done in this essay for the years 1969-1971, as in 1968 those graduates may not have been involved with the EOP program. The names of the graduates have been recorded from the annual graduation commencement books that are stored in the CU Archives at the Norlan Library University

The Class of 1969/70 enrolled about 18,217 students and graduated 4,755 in the spring.
EOP enrolled 750 minority students,

Mexican American/MAP...	326	non EOP graduates...	46
Black.....	163	.....	16
Indian	25	.....	1 ⁶⁵

1970 graduating class without EOP – Spanish surnamed graduates earned 28 degrees

Bachelor of Arts -----	13
Bachelor of Science -----	8
Master of Arts -----	4 ⁶⁶

The Class of 1970/71 enrolled about 18,217 students and graduated 4,852 in the spring.
EOP enrolled 1,347 minority students,

Mexican American -----	786	non EOP graduates ...	64
Black -----	441	.....	21
Oriental ⁶⁷ -----	87	.....	4 ⁶⁸
American Indian -----	33		

1971 graduating class without EOP – Spanish surnamed graduates earned 62 degrees:

Bachelor of Arts -----	36
Bachelor of Science -----	15
Master of Arts -----	5
Master of Science -----	3
MBA -----	1
PhD -----	1
JD -----	1 ⁶⁹

The Class of 1971/72 was the first true EOP graduating class, and CU enrolled about 18,217 students and graduated 5,352 in the spring.

EOP enrolled 952 minority students.

Mexican American -----	412	EOP graduates	71
Black -----	180	.....	28

of Colorado, the names of the students who started the EOP/UMAS/MAP/STP programs in 1968 through 1978 are yet to be found.

⁶⁵ University of Colorado Boulder Heller Center Archives, *EOP Story 1968 – 1978*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1978, 26.

⁶⁶ University of Colorado Commencement Program, *University of Colorado History collection (CU History collection)*, Rare and Distinctive Collections, University of Colorado Boulder, 1969, accessed August 20, 2023, https://archives.colorado.edu/repositories/2/archival_objects/427173.

⁶⁷ The term in the 1970s - Oriental was a term used in the 1970's for the Asian population.

⁶⁸ University of Colorado Boulder Heller Center Archives, *EOP Story 1968 – 1978*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1978, 27.

⁶⁹ University of Colorado Commencement Program, *University of Colorado History collection (CU History collection)*, Rare and Distinctive Collections, University of Colorado Boulder, 1971, accessed August 20, 2023, https://archives.colorado.edu/repositories/2/archival_objects/427173.

Oriental -----	80	17 ⁷⁰
American Indian -----	337	
1972 EOP graduating class – Spanish surnamed graduates earned 90 degrees:		
Bachelor of Arts -----	42	
Bachelor of Science -----	11	
Master of Arts -----	5	
Master of Science -----	22	
MBA -----	1	
PhD -----	3	
JD -----	5 ⁷¹	

The Class of 1972/73 was the second EOP graduating class, and CU enrolled about 18,217 students and graduated 5,585 in the spring.

EOP enrolled 1,644 minority students,

Mexican American -----	1081	EOP graduates	148
Black -----	363	.....	29
Oriental -----	86	.....	15 ⁷²
American Indian -----	94		

1973 EOP graduating class – Spanish surnamed graduates earned 142 degrees:

Bachelor of Arts -----	69
Bachelor of Science -----	27
Master of Arts -----	16
Master of Science -----	9
MBA -----	2
MD -----	3
JD -----	7 ⁷³

The Class of 1973/74 was the third EOP graduating class, and CU enrolled about 18,217 students and graduated 5,585 in the spring.

EOP enrolled 1,257 minority students,

Mexican American -----	1005	EOP graduates	129
Black -----	366	.....	45
Oriental -----	104	.....	18

⁷⁰ University of Colorado Boulder Heller Center Archives, *EOP Story 1968 – 1978*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1978, 28.

⁷¹ University of Colorado Commencement Program, *University of Colorado History collection (CU History collection)*, Rare and Distinctive Collections, University of Colorado Boulder, 1972, accessed August 20, 2023, https://archives.colorado.edu/repositories/2/archival_objects/427173.

⁷² University of Colorado Boulder Heller Center Archives, *EOP Story 1968 – 1978*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1978, 29.

⁷³ University of Colorado Commencement Program, *University of Colorado History collection (CU History collection)*, Rare and Distinctive Collections, University of Colorado Boulder, 1973, accessed August 20, 2023, https://archives.colorado.edu/repositories/2/archival_objects/427173.

American Indian -----	89	.....	4 ⁷⁴
1974 EOP graduating class – Spanish surnamed graduates earned 175 degrees:			
Bachelor of Arts -----	100		
Bachelor of Science -----	38		
Master of Arts -----	14		
Master of Science -----	2		
MBA -----	10		
MD -----	5		
JD -----	6		
PhD -----	2 ⁷⁵		

The Class of 1974/75 was the fourth EOP graduating class, and CU enrolled about 20,600 students and graduated 5,991 in the spring. EOP enrolled 1,514 minority students,

Mexican American -----	791	EOP graduates	192
Black -----	306	.....	40
Oriental -----	92	.....	23
American Indian -----	75	.....	4 ⁷⁶
1975 EOP graduating class – Spanish surnamed graduates earned 142 degrees:			
Bachelor of Arts -----	119		
Bachelor of Science -----	61		
Master of Arts -----	25		
Master of Science -----	14		
MBA -----	1		
MD -----	6		
JD -----	7		
PhD -----	1 ⁷⁷		

⁷⁴ University of Colorado Boulder Heller Center Archives, *EOP Story 1968 – 1978*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1978, 30.

⁷⁵ University of Colorado Commencement Program, *University of Colorado History collection (CU History collection)*, Rare and Distinctive Collections, University of Colorado Boulder, 1974, https://archives.colorado.edu/repositories/2/archival_objects/427173, accessed August 20, 2023.

⁷⁶ University of Colorado Boulder Heller Center Archives, *EOP Story 1968 – 1978*, The Educational Opportunity Program at The University of Colorado at Boulder Archives, 1978, 31.

⁷⁷ University of Colorado Commencement Program, *University of Colorado History collection (CU History collection)*, Rare and Distinctive Collections, University of Colorado Boulder, 1975, accessed August 20, 2023, https://archives.colorado.edu/repositories/2/archival_objects/427173.

Summary

Maestas v. Shone desegregated the schools in Alamosa, Colorado and fifty-four years later the CU/EOP merged with the Center Head Start (CHS) program. In 1968 the first group of non – Anglo students from the San Luis Valley and from all corners of Colorado enrolled at CU and in 1972, successfully produced ninety graduates. The next three years produced more degree holders, respectively: 1973 ---142, 1974 ---195 and 1975 ---142 for a total of 569 EOP students. In the four years 1972 – 1975, EOP enrolled 5,367 students for a 10.6 % graduation rate. One person to successfully reach the apex of the mountain can say it is possible to get to the top, no matter what! The CRM and the Chicano Movements with the help of EOP were successful in reaching the goal of education.

From the *barrios*, *reservations* and the low-income communities of Colorado, minorities took advantage of the rights that all American citizens have: the right to receive an education. From high school they enrolled into higher educational institutions and realized their dreams, many were first time family graduates, and they became the future for their families. Let's take a little journey into the imaginary past in a time around 1969, to a place in any town in Colorado. It is about six PM, in May on a Thursday and it is high school graduation day. A family in the *barrio* is preparing for the oldest daughter's graduation. Picture the excitement in the home, children running around playing, and laughing. The dad is polishing his boots, tears roll down his cheeks with pride, he says to himself, *mi hija is going to graduate*. The mom, priming herself, cannot stop crying as she applies her make-up while staring at herself in the mirror. Everyone in the family is dressed better than for church, but this time it is for a graduation. The daughter is 18 years old, the Valedictorian in her class, the recipient of a scholarship to the university. She holds her

head high; she is the first in her family to finish high school. The young children look up to the older sister, and they say,⁷⁸

I am going to graduate too!

*...Francisco Maestas and
Jennie Sanchez
are the planted Semilla buried
in the dark rich soil of
El Vallie de San Luis.*

*The graduates are.
the Blossoming Fragrant Flower.*

*And now we know,
Who planted the seed*

⁷⁸ The imaginary journey is a true story of the niece of Jennie Sanchez, her name was Cleo Jarmillo Estrada, she finished first in her high school class, as the valedictorian of her graduating class, she was to be awarded a scholarship for the best student in Center. Because she was a Chicano, the scholarship was denied to her, and it was given to the next white girl in line. Cleo went on to get her BA in 1974, and in 1975 she completed her studies with a master's degree in counseling, she retired from the University of Colorado in Boulder, and passed away in 2018.

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