

# BROOMFIELD YESTERDAY

EXCERPTS FROM  
THE SWEEP REPORT 2.0

HOUSING

FROM BELOW

in Broomfield, Colorado, USA

By Marrton Dormish

Feel free to  
EXPLORE the other  
part of the Building

# BROOMFIELD YESTERDAY

## Excerpts from the Sweep Report 2.0: Housing From Below In Broomfield, Colorado, USA

*Marrton Dormish*

For a free, digital version of this booklet go to: <https://everydayepics.com/broomfield-yesterday>.  
You'll also find a free digital version of the full Sweep Report 2.0 at <https://everydayepics.com/sweep-report>.

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Cover photo and back cover photos by Marrton Dormish. The front cover photo, taken in late summer 2021, shows the back entrance to the then-abandoned and dilapidated drive-in movie concession structure off Perry Street north of 120th Avenue.

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This text, where possible, follows the Associated Press Stylebook and blog-writing style. Unattributed statements, interpretations and opinions are the author's own, and do not necessarily reflect the opinions or perspectives of this booklet's sponsors, publishers, quoted sources or those featured via "Local Perspectives."

Each sub-section of "Broomfield Yesterday" is accompanied by a representative song (shown in italics) that can be found easily on YouTube.




The community we know today as the City and County of Broomfield occupies the treaty-recognized homelands of the Hinono'eiteen, the Tsitsistas and the Nú-uci, known more widely as the Arapaho, the Cheyenne and the Ute nations. Despite their forcible displacement from the Front Range, these sovereign peoples are alive and strong today, in both local urban and suburban communities, and in reservation-based settings in Oklahoma, Wyoming, Montana and Southwestern Colorado.

# AUTHOR'S NOTE



*“Where common memory is lacking, where people do not share in the same past, there can be no real community. Where community is to be formed, common memory must be created.”*

— Georges Erasmus, member and past president of the Dene Nation of Canada,  
as quoted at The Refuge in Broomfield on Feb. 25, 2018,  
by Navajo author and speaker Mark Charles



The history-focused excerpts in this booklet come from *The Sweep Report 2.0: Housing from below in Broomfield, Colorado, USA*, which I published in the spring of 2022. These excerpts explore often-untold chapters of Broomfield’s collective past, from the displacement of Native peoples to the U.S. settlement-development of our area up to the present. My hope is that this booklet will prove helpful to teachers and students in Broomfield classrooms as well as area residents seeking a more complete understanding of local history.

By way of recognizing that the facts and dates cited in these pages represent real flesh-and-blood events, each of these sections ends with “Local Perspectives” from people with strong ties to our community.

Thank you for joining me on this short, but hopefully, engaging journey.

Local Western histories tend to begin with descriptions of military expeditions, pioneer survival stories, settler dreams or all of the above, consigning everything (and everyone) before them to a primordial soup of prehistory — earth’s tectonic shifts, roaming dinosaurs, virgin paradise, abundant wildlife. If they acknowledge Indigenous people at all, it’s only in passing, and I regret to say that includes the original *Sweep Report*.

I say “prehistory” because, with the exception of visibly “advanced” Indigenous civilizations at places like Mesa Verde, we members of Colorado’s majority culture have been taught to perceive First Nations as primitive. For example, our historical summaries often refer to the Plains Indian nations of our area as “nomads” or “hunter-gatherers,” implying “archaic,” “backward,” or even, “proto-human.” Perhaps their ongoing preference for storytelling, songs and ceremonies to transmit and maintain knowledge, and their former favored mode of mobile living in harmony with nature offend our sensibilities. We have long preferred written documentation and fixed, permanent, climate-controlled shelters to protect us from the elements.

The epic misnomer “Indians,” given to the Indigenous people of this continent by Christopher Columbus, has been subsequently adopted by some members of the 574 federally recognized tribes in the United States and its territories. Yet many familiar names assigned to Native communities reflect misunderstandings and linguistic distance. As in, they were originally transliterated from descriptions of them by their enemies or from mispronunciations by agents of encroaching U.S., British, Spanish or French interests.

Present-day Broomfield occupies the treaty-recognized lands of the Arapaho, the Cheyenne and the Ute nations. Their names for themselves in their own language are, respectively, “Hinono’eiteen,” “Tsitsistas” and, according to Sondra G. Jones’s *Being and Becoming Ute*, “Núu-ci.” Each name translates as something like “Our People’s Nation,” “Our People” or “The People.”

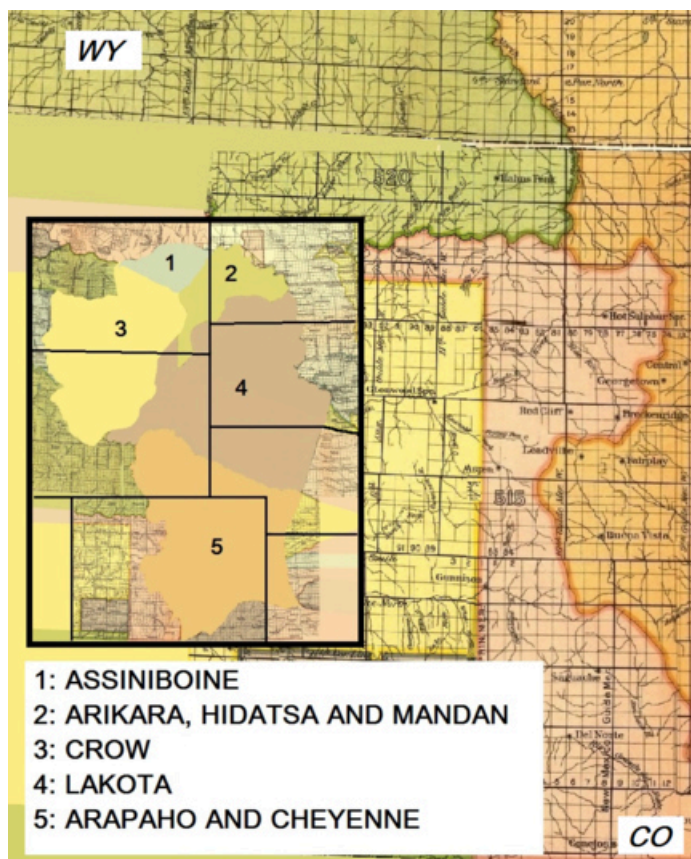
While other sovereign First Nations such as the Apache and Comanche also have trans-generational memories of Colorado’s Front Range, the Arapaho in particular have an enduring relationship with the land in and between the cities we now know as Boulder and Denver. For an Arapaho perspective on this land and on several remarkable individuals who lived here in the traditional way — Niwothi, Hóusóó, Hoxei Kookuteeneiht and Mahom — see “Homecoming” on p. 23.

## Native Homelands

(“First Flute Song” by Joseph Fire Crow, Northern Cheyenne)

According to the biography *Chief Left Hand* by former “One Book, One Broomfield” honoree Margaret Coel, by 1846, with the once-vast buffalo herds they relied on for their livelihood dwindling and with their camps decimated by epidemics of smallpox and cholera brought by westward explorers and migrants, the Arapaho nation had declined by 70 percent to an estimated 3,000 people.

In 1851, U.S. government commissioners and representatives of the Arapaho, the Cheyenne and six other Plains Indian nations signed what is known as the Treaty of Fort Laramie or the Horse Creek Treaty. In it, the United States received permission to establish roads and outposts for West Coast-bound settlers passing through Native lands. The eight nations received U.S. recognition of wide swaths of territory — in the case of the allied Arapaho and Cheyenne nations, everything between the headwaters of the Platte and the Arkansas rivers east to notable landmarks on the Oregon and Santa Fe trails.



The 1851 Fort Laramie Treaty-acknowledged territory of the Cheyenne and Arapaho nations included roughly half of what is now Colorado, as well as southeastern Wyoming, southwestern Nebraska and north-western Kansas. Source: Wikimedia Commons.

That same year, Hispanic families from New Mexico Territory established San Luis de la Culebra, or San Luis for short, “the oldest continuously occupied town” in what is now the state of Colorado.

In 1854, the U.S. Congress created the Kansas and Nebraska territories, which were divided by the 40th parallel north and which encompassed the Pike’s Peak region, a shorthand term for what is now Colorado’s Front Range.

In 1857, railroad securities and land speculation and the sinking of a ship carrying gold reserves for New York banks contributed to a nationwide financial panic that, among other things, decreased the price of grain and forced farmers to default on mortgage payments.

In 1858, just seven years after the signing of the Treaty of Fort Laramie, prospectors struck gold at the mouth of Little Dry Creek (in present-day Englewood), igniting the Pike’s Peak Gold Rush. As in late-1820s Georgia, late-1840s California, late-1860s Montana and 1870s South Dakota, the U.S.

government and its surrogates tacitly allowed, and even outright encouraged, fortune-seeking pioneers to illegally settle on Native land.

### **Settler Homesteads**

*(“Ashokan Farewell” by Jay Ungar, Molly Mason, Fiddle Fever)*

Coel noted in *Chief Left Hand* that more than 100,000 newcomers had flooded this area by 1859. Boomtowns like Boulder City, Auraria and Denver City sprouted up on favorite Arapaho campgrounds. Town centers outfitted hopeful companies of miners, who fanned out across the Pikes Peak region.

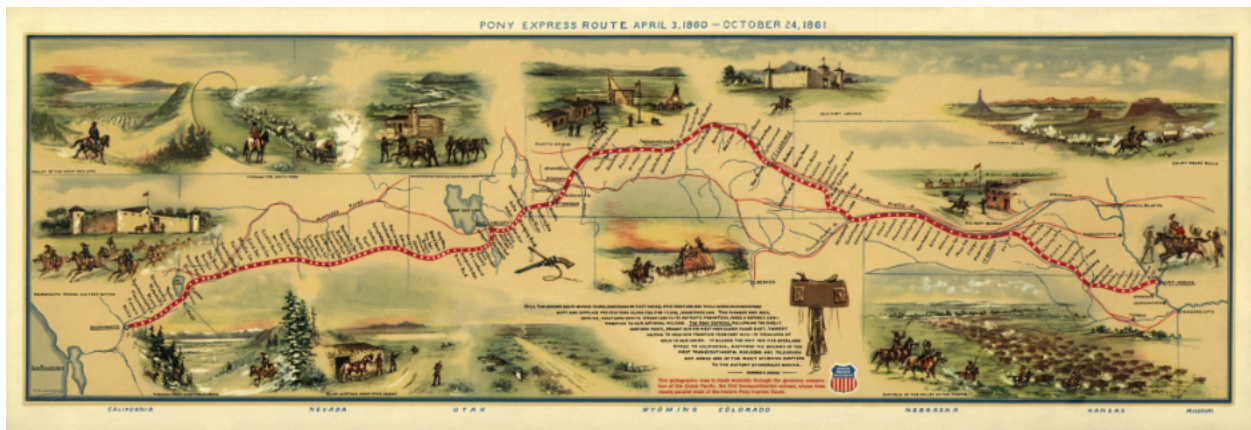
In mid-February 1861, with civil war looming in the East and territorial status pending here in the West, the U.S. government crafted a new treaty that reduced by 90 percent the acknowledged lands of the Arapaho and Cheyenne nations. A handful of Arapaho and Cheyenne chiefs signed the treaty for their bands at Fort Wise, a U.S. military base in what is now southeastern Colorado. (After the fort’s namesake, Virginia Gov. Henry A. Wise, sided with the Confederacy, the fort was renamed after Union Brig. Gen. Nathaniel Lyon, who died in August 1861 at the Battle of Wilson’s Creek in Southwest Missouri.)

“Colorado,” the Spanish word for colored, ruddy or reddish, associated with the river of the same name, became an official, incorporated U.S. territory on Feb. 28, 1861. The Colorado Organic Act enabled settlers from the United States to make “legal” claims on unceded land in the public domain. Among Colorado’s first 17 designated counties was Boulder County, whose southeastern corner encompassed much of what is now Broomfield.

Surveyors began delineating the territory based on a rectangular, snake-like pattern of range, townships and sections established by Congress in 1785. Today’s Baseline Road on the northern border of Broomfield, runs almost exactly along the 40th parallel — it provided the primary latitude of reference for the eastern Colorado Territory. Each township included 36 numbered sections of one square mile or 640 acres. For example, “1N, 70W, 36” denotes 1 township north of baseline, 70 ranges west of the standard 6th meridian, and 640 acres of land in section 36.

As long as homesteaders “improved” the land they settled on — constructing a house, digging wells, planting crops, clearing trees or building fences — they could obtain its patent or title, officially making them a landowner.

Tensions heightened between U.S. settler-immigrants and the Arapaho, Cheyenne and other Native peoples already living in the region in 1864, prompting Colorado’s second territorial governor, John Evans, to issue two proclamations. The first, in June, ordered “friendly Indians” to report to specified forts for their safety and provision. The second, in August, sought to protect settlements from what were rumored to be imminent Indian attacks. Since the territory’s other U.S. volunteer soldiers were mostly fighting Confederates in Kansas and Missouri or protecting the Santa Fe Trail, the Overland Trail and other westward travel routes across the Plains, the latter proclamation promised payment and spoils to those who attacked and killed “hostile Indians,” and called for the raising of militia to “do their duty for the defence [sic] of their homes and families.”



The Overland Trail, by William Henry Jackson - <https://www.loc.gov/resource/g4051p.tr000013/>, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=10111804>.

Newspaper ads for “Indian Fighters” ran in places like Central City. Underemployed miners from mountain counties and able-bodied men from the Pueblo, Colorado City (now Colorado Springs), and Boulder City areas soon joined volunteers and conscripts from Arapahoe County (which then included Denver City) to become the 3rd Colorado Cavalry Regiment. Its Company D of 111 Boulder Valley men mustered and trained that August and September at Valmont’s sod-walled Fort Chambers. Boulder County’s sheriff, David Nichols, resigned his post to become the company’s captain.

On Sept. 28, 1864, Gov. Evans and Col. John Chivington, Colorado’s Military District Commander, had already been publicly and privately fomenting for war when lately-informed Cheyenne chiefs Black Kettle and White Antelope, and other Cheyenne and Arapaho leaders arrived in Denver from the Smoky Hills to discuss peace terms. The parties held council at Camp Weld, whose historical marker resides just east of I-25 and 8th Avenue, after which Cheyenne and Arapaho leader-participants understood themselves to have made peace and to have placed themselves and their people under the protection of the U.S. government. They returned to their Smoky Hills camps and began leading their people toward Fort Lyon in southeastern Colorado Territory to complete their surrender.

The men of Company D, meanwhile, had left Fort Chambers on Sept. 15 to begin linking up with other 3rd Colorado units. While competing for resources and authority with other military commanders in the region, Chivington carefully orchestrated an early-winter campaign. A well-known Methodist minister-turned-Union-soldier, Chivington had gained promotion and fame fighting Confederates at the 1862 Battle of Glorieta Pass in New Mexico Territory. He believed a decisive late-1864 victory over hostile Indians would earn him the rank of brigadier general and strengthen his candidacy for elected office.

On Nov. 28, Chivington and the 3rd Colorado arrived unexpectedly at Fort Lyon, where the 1st Colorado Cavalry, many of them veterans of Glorieta Pass, were charged with protecting the mostly “white” homesteaders and travelers on the nearby Santa Fe Trail. Chivington quickly made it known he was on his way to attack the nearest Indians, who happened to be led by Black Kettle and other Camp Weld Council





A delegation of Arapaho and Cheyenne leaders met with the U.S. military on Sept. 28, 1864, at Camp Weld, Colo., to seek peace on the plains east of Denver, almost two months before the Sand Creek Massacre. Denver Public Library, Western History Collection. By Unknown author - <https://www.northwestern.edu/magazine/fall2014/campuslife/john-evans-and-the-sand-creek-massacre.html>, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=86745433>.

attendees. The recently appointed post commander, Maj. Scott Anthony, had ordered them to camp a day's journey northeast of the fort on Sand Creek, in part because he had been unable to supply them with promised government annuities. When several 1st Colorado officers, who knew the Sand Creek camps to be peaceful, objected to Chivington's plan, he reportedly raged, "Damn any man who is in sympathy with an Indian!"

That frigid night, Chivington's 675-man cavalry force rode from Fort Lyon to a staging point near a distinctive bluff on the Big Sandy Creek. Spread below the bluff along the creek were around 150 tipi-lodges, the winter homes of 750 Cheyenne and Arapaho people. Those present were mostly chiefs, elders, women and children.

Early on the morning of Nov. 29, 1864, without warning or discussion, Chivington ordered his troops to attack. Camp residents who ran to tell the soldiers they had already surrendered were shot down. Some elders and women joined the few men on hand to defend themselves and their families, while many others fled into the open prairie with soldiers in pursuit. By the end of the day, the Colorado cavalry had massacred at least 230 people. Of the 60 or so Arapahos present at Sand Creek, only a small number survived.

Troopers plundered Cheyenne and Arapaho possessions and mutilated the bodies of the dead for war trophies. The next day, Chivington ordered the lodges and their contents, including family heirlooms, food, clothing, buffalo robe blankets and all other belongings left behind in the camps, to be burned to

the ground.

When “veterans” of Sand Creek returned to Denver, they were hailed as heroes by citizens and newspapers alike. Many defended their actions along the Big Sandy to their dying day.

Scott Anthony, who enthusiastically joined Chivington’s march to Sand Creek, later made his fortune as a land speculator.



William Byers continued editing the *Rocky Mountain News* and promoting the cause of Colorado. He presided over headlines such as this one from Dec. 8, 1864: “500 INDIANS KILLED / Our Loss 9 Killed, 38 Wounded / Full Particulars / The Savages Dispersed!”

Cheyenne drum at the site of the Sand Creek Massacre, 2014. By Scott Conner - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=95173623>.

John Chivington resigned from the military soon after the Massacre at Sand Creek. Despite two Congressional inquiries and one Army investigation, neither Chivington nor any of his troopers were ever formally convicted of wrongdoing. Chivington later lived in Nebraska, California, New York, and Ohio, where he edited a local newspaper and ran unsuccessfully for office. He eventually returned to Denver, where he worked as a deputy sheriff.

Morse Coffin, a “59er” and a sergeant in Co. D, 3rd Colorado, farmed in Weld County and wrote an account of his experiences.

Jacob Downing, a major at Sand Creek, practiced law, served as an Arapahoe County judge, acquired more than 2,000 acres of land for farming and raising cattle, and advocated for public parks in Denver.

John Evans resigned his governorship and accompanying role as superintendent of Indian affairs amidst the political fallout from Sand Creek. He joined the private sector and worked to bring railroads to the Colorado Territory. (Prior to Sand Creek, he helped found both Northwestern University in Chicago and the Colorado Seminary, now the University of Denver.)

Irving Howbert, a corporal in Co. G, 3rd Colorado, also wrote about his experiences. His father, a Methodist minister in Iowa, had applied to church authority for six months’ vacation in 1860 in order to join a mining party heading to Colorado. Irving, then 14, joined him. After Sand Creek, Howbert became El Paso County clerk and recorder, was elected to the Colorado State Senate, owned a silver mine, became president of First National Bank of Colorado Springs, invested in the Colorado Midland Railway

David Nichols, commander of Co. D, 3rd Colorado, returned to Boulder, helped found the University of Colorado and went on to become Colorado's lieutenant governor.

George Shoup, a colonel and cavalry commander at Sand Creek, became the first elected governor of Idaho and later a U.S. senator.

By 1865, Colorado miners had processed an estimated 1.25 million troy ounces of gold. Placer deposits associated with "panning for gold" accounted for 60 percent of the total. At a reported value on Jan. 1, 1866, of \$28.26 per ounce, the cumulative worth of Colorado-extracted gold equaled approximately \$35,325,000 or more than \$609 million in today's currency.

"This America  
has been a burden  
of steel and mad  
death,  
but, look now,  
there are flowers  
and new grass  
and a spring wind  
rising  
from Sand Creek..."

Simon J. Ortiz, *from Sand Creek*

Many Cheyenne and Arapaho warriors went to war with settlers and soldiers after Sand Creek, but their displaced people never collectively returned to their Colorado homelands. Survivors were forced onto reservations in Oklahoma, Wyoming and Montana. Subsequent generations have endured assimilation-focused policies that suppressed their languages and traditional customs, and compelled their children to attend religious boarding schools designed to "kill the Indian and save the man."

Every year since 1999, Cheyenne and Arapaho survivor-descendants have participated in annual "spiritual healing runs" from the Sand Creek Massacre site near Eads, Colo., to the State Capitol in Denver.

In 2007, Cheyenne and Arapaho leaders, in partnership with the U.S. Park Service, Congress, environmental and land banking organizations, and local landowners, formally dedicated the Sand Creek Massacre National Historic Site.

Only last summer, on Aug. 17, 2021, were John Evans's two 1864 proclamations authorizing Colorado citizens to pursue, kill and plunder Indians officially rescinded — by current governor Jared Polis at a State Capitol ceremony with Cheyenne, Arapaho and other Indigenous leaders.

Despite these milestones, Sand Creek and historical sites related to it have yet to be adequately recognized in our state and local histories, and more importantly, in our collective consciousness.

Fort Chambers, for example, where Company D of the 3rd Colorado Cavalry prepared for their campaign against “Indians” is an often unseen, but crucial chapter in the story of Sand Creek. Without places like Fort Chambers, located within Boulder's city limits just 11 miles northwest of Broomfield, the massacre at Sand Creek might not have happened. Without eager recruits responding to calls for “Indian Fighters,” many lost Cheyenne and Arapaho family lines would likely have continued to this day. Without long-held but inherently exploitative and dehumanizing ideas such as the doctrine of discovery and the myth of manifest destiny, traditional Native lifeways may have been able to survive and even thrive.

In a sense, Fort Chambers is Sand Creek. Because it's literally in our Front Range backyard, within the city limits of Boulder, one of the most prominent towns in Colorado, and not a three-and-a-half hour-drive away in what most of us consider “the middle of nowhere,” it is a place and a story we can no longer ignore. It's time for us 21st-century Broomfield and Boulder-Valley residents, especially, to grapple with the tension embodied in the obvious geography of our lives: we live here, on Arapaho land, and Arapahos as a people do not.

## Farms & Ranches

(*"The Banjo" performed by Eugene List, composed by Louis Moreau Gottschalk*)

A stone's throw from the intersection of Old Wadsworth, the BNSF Railroad and Walnut Creek, and surrounded by gnarled cottonwoods and wild plants like smooth brome, gumweed and goosefoot, rests a low-lying circular structure with a weathered bronze plaque inset into its base. It reads:

"1864 GEORGE H. CHURCH HAND DUG THIS ROCK LINED WELL...  
THIS SITE WAS FIRST STAGE COACH STATION BETWEEN DENVER AND CHEYENNE  
THE OLD OVERLAND ROUTE TO CALIFORNIA..."

George Henry Church had been a wheat farmer in Iowa before traveling to the Pikes Peak country in 1859, according to *Snapshots of History: Church Ranch and the Church Family*. He invested in mining claims at Spanish Bar above Idaho Springs, but finding them unprofitable, he returned to Iowa in 1861 and married school teacher Sarah Henderson Miller. The couple spent their honeymoon on a nine-week trip to Colorado Territory, where they traded three oxen for a tract of land near Mt. Vernon Canyon and tried dairy farming. After the homestead they built burned down, they headed for Denver. Halfway there, in the spring of 1864, they stayed at the Childs' house, a crude 18' x 22' structure built in 1860 by Walnut Creek. It had a large fireplace, a dirt floor and an accompanying stable. The Childs wished to sell. With their mining claims still unsold, the Churches bought out the Childs for \$1,000, squatters' right to the land and 100 cords of cottonwood.


With the Arapaho, Cheyenne and other Indigenous peoples who had often camped in and traveled through the area lately removed, the Churches expanded their new property. They organized the construction of a 12-room building, a livery and numerous lean-tos to accommodate stagecoaches traveling



Church Ranch house, Sarah Church and child, c. 1870, Broomfield History Collections.

the western route of the Overland Trail (also known as the Cherokee Trail). Soon Church's Crossing Stage Stop joined Rock Creek Station (near present-day Rock Creek Farm) as a regular waystation of the Central Overland Express. The Churches steadily bought out nearby homesteads, acquired water rights, built irrigation ditches and plowed nearby fields, claiming a series of Colorado firsts: harvesting the first successful crop of winter wheat, building the first irrigation storage reservoir and being the first to introduce Hereford cattle.

Present-day landmarks such as Church's Stage Stop Open Space, Lower Church Lake, Lower Church Lake Open Space and Church Ranch Boulevard recognize the early and ongoing local influence of the Church family.



Following early homesteaders like the Churches, other immigrants arrived in our area, mostly from Germany, Scandinavia and the British Isles. They built homes, grew crops and raised cattle. My great-grandfather, Andrew Stengel, having escaped conscription into the German Kaiser's army, immigrated to Boulder in 1892. He and his two half-brothers, who predated him here, never quite lost their accents or achieved full fluency in English, but they successfully farmed a many-acred spread along what is now 75th Street, south of Arapaho Road.

Having soon endured threats to their livelihoods in the forms of droughts and plagues of locusts, early European-American settlers cultivated a sorghum crop called broomcorn that helpfully resisted both. While paradoxically not a corn plant, broomcorn's bristles trap fine dust particles, making it an ideal material for the (still-practical) chore of sweeping.

Over time, stagecoaches gave way to trains, trains gave way to automobiles, and the unincorporated farming community of "Broomfield" added a post office, a schoolhouse, a train depot, a grocery store, a church and a bank.

In 1893, Colorado became the second state to grant women's suffrage and the first to do so via referendum, which passed with 55 percent voting in favor.

In 1898, according to Sylvia Pettem's *Broomfield: Changes Through Time*, local farmers rallied against high railroad shipping costs and bank loan interest rates by organizing a local chapter of the Patrons of Husbandry, a national agricultural advocacy movement better known as the "Grange." In 1916, they built the Crescent Grange #136 near Broomfield's prominent grain elevators and railroad depot. Early members included Sarah H. Church and "second-generation pioneers...Mr. and Mrs. L.C. Brunner," who joined in 1930. The Grange hall remains in use today between 120th Avenue and State Highway 128.

Another organization made inroads locally: the Ku Klux Klan (KKK). Long-time resident Miles Crawford typed the following testimony, now preserved in Broomfield's museum archives, "In the 1920's, as in the rest of Colorado, the Klue Klux Klan [sic] was strong in Broomfield. They used to meet on the Hill North of Broomfield where the water tank is now on Main Street." Crawford noted they were "dressed in white robes" and they would "burn a fiery cross that could be seen for miles."

Like the mountaintop beacons in J.R.R. Tolkien's *The Lord of the Rings*, members of the KKK also burned crosses in those days on Table Mountain in Golden and at the Pillar of Fire highpoint in Westminster. Their not-so-subtle message: keep local communities white and Protestant, or else.

In addition to agriculture, extractive mining remained an important industry in the Broomfield area into the 1920s. According to LafayetteHistory.com, coal miners seeking better working conditions went on strike in the autumn of 1927, focusing their picket lines on the Columbine Mine in Serene, Colo., five miles northeast of Lafayette. Local strikers demonstrated daily outside Serene, population 1,100, where mine owners had installed a tall searchlight, enclosed the town in barbed wire and ordered armed guards to patrol 24 hours a day.

On Monday, Nov. 21, 1927, more than 500 picketers confronted guards outside one of Serene's two main gates. Shots were fired and chaos ensued. At least 23 wounded protestors, including two women, were evacuated to nearby hospitals. Three men died at the scene and within the next eight days three more died from their wounds. Colorado's governor, William "Billy" Adams, blamed strikers, declared martial law and called out National Guard companies from Fort Collins, Loveland and Denver. Protests nationwide decried the bloodshed in Serene, prompting stories in the *New York Times*, *American Mercury*, *Nation* and *Literary Digest*.

The defunct site of Serene is now a landfill visible from the northern reaches of Broomfield's Anthem neighborhood.



November 24, 1927, Mourners gather at a graveyard for the funeral of Nick Spanudakhis (1893-1927) & other workers killed during the Columbine Mine Massacre. By Unknown author - <https://reuther.wayne.edu/node/12955>, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=130738450>.

## **Model Hometown**

*(“Bandstand Boogie” performed by Les Elgart)*

Broomfield experienced its first population boom after World War II. “Guys came back from the war looking for a place to build a home,” says Linda Fahrenbruch, a former member of Broomfield City Council and the Broomfield Housing Advisory Committee. “Some of them survived the USS Indianapolis. That’s why there’s a memorial in the park [by the library]. They really took ownership and worked together. Their wives started FISH.”

Historian and blogger Carol Turner noted that with the help of investors such as Bal Swan and Pres. Dwight D. Eisenhower, the Turnpike Land Co. acquired farm and ranch land in Broomfield in the mid-’50s. Their intent: to create a “City by the Turnpike.” They named their suburban, master-planned community “Broomfield Heights,” and created the Broomfield Mutual Service Co. to provide water and sewer services, sourced by nearby Great Western Reservoir.

Many early Broomfield Heights resident-breadwinners worked at the nearby Rocky Flats Nuclear Weapons Plant. Construction of the site began in 1951 under the codeword “Project Apple,” according to the website of the Rocky Flats Cold War Museum. The U.S. Atomic Energy Commission (AEC) operated the plant with Dow Chemical as its primary contractor, and the site’s nearly 2,600 acres included 1,200 forcibly acquired from descendants of George and Sarah Church, according to the “Excerpts from the Historic Contexts Report” of the aforementioned *Snapshots of History*.

Rocky Flats produced the plutonium “triggers” or cores “for virtually every U.S. nuclear weapon from 1952-1989.” It also attracted controversy: nuclear-weapons protests, on-site fires involving hazardous waste, contamination of Great Western Reservoir, and employees’ attempts to unionize and maintain their health insurance benefits post-employment, while dealing with high incidences of cancer and other diseases. The plant closed in 1993 and has since been converted into a wildlife refuge open to hikers and cyclists. Litigation and contaminant monitoring continue to this day.

According to a CCOB history page, after incorporation Broomfield annexed additional properties from: Jefferson County in 1969, Adams County in 1971 and Weld County in 1988 and 1989, including land east of Main Street, Greenway Park, and the Westlake Village subdivision. Broomfield acquired the area now known as Interlocken in piecemeal fashion — in 1983, 1986, 1995, 1996 and 1998.

## **Tech Center, Consolidated Community & Wealthy Suburb**

*(“One” by U2)*

In the ‘80s and ‘90s, land Broomfield annexed south of U.S. Highway 36 became home to Interlocken Business Park and the Flatiron Crossing mall, which was constructed over the tunnels of the defunct Monarch coal mine, according to Nicholas Bernhard’s article “Mornings at the Monarch” in *Yellow Scene Magazine*.



Annexations expanded Broomfield's land borders, but overlapping Boulder, Adams, Jefferson and Weld counties proved increasingly inconvenient and burdensome to residents and municipal workers alike.

Linda Fahrenbruch keeps a file of newspaper articles and memorabilia commemorating Broomfield's important, late-'90s effort to consolidate municipal services into a city-and-county structure. For more details, see her local perspective, "A View of Consolidation," on p. 30.

"In just a few years, this motivated group of residents had gone from talking about Broomfield county in someone's living room to running a statewide campaign," stated a Nov. 15, 2001, feature in the *Broomfield Enterprise*, quoting one public policy expert as lauding the "level of collaboration, much less partnership, that's unheard of" displayed by Broomfield leaders and residents.

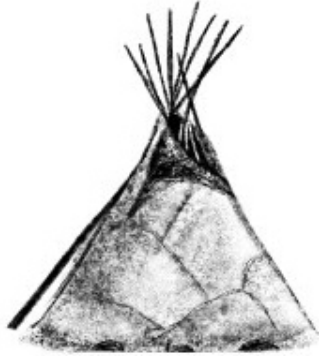
The successful 1998 "Creation of Broomfield" referendum changed Colorado's constitution. As of November 2001, it authorized the newly consolidated city and county to "...grant franchises; ...purchase, receive, hold, and enjoy, or sell and dispose of real and personal property; ...receive bequests, gifts, and donations of real and personal property, or real and personal property in trust for public, charitable, or other purposes...and...to construct, condemn, purchase, acquire, lease, add to, maintain, conduct, and operate water works, water supplies, sanitary sewer facilities, storm water facilities, parks, recreation facilities, open space lands, light plants, power plants, heating plants, electric and other energy facilities and systems, gas facilities and systems, transportation systems, cable television systems, telecommunication systems, and other public utilities or works or ways local in use and extent, in whole or in part, and everything required therefore, for the use of said city and county and the inhabitants thereof; to purchase in whole or in part any such systems, plants, works, facilities, or ways, or any contracts in relation or connection thereto that may exist, and may enforce such purchase by proceedings at law as in taking land for public use by right of eminent domain; and to issue bonds in accordance with its charter in any amount necessary to carry out any said powers or purposes, as the charter may provide and limit."

With local resources and status burgeoning, Broomfield policy-makers paved the way toward fiscal viability by intentionally zoning for affluence. Their approach succeeded in the sense that emphasizing the construction of high-end, single- and multi-family housing provided steady municipal revenue through associated fees and taxes. But it failed in the sense that with every new market-rate and executive-friendly development, housing prices and housing costs increased, making our community less and less and less affordable for thousands of local households.

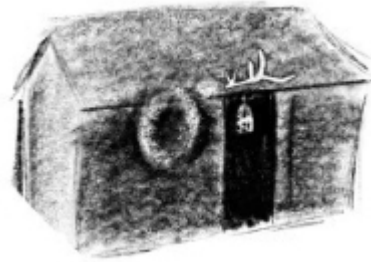
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Like many other communities in the West, Broomfield has continually reinvented itself these past seven generations. Each generation has expressed its own distinct vision of prosperity and "home." Each has experienced its share of tragedies, such as violence, droughts, floods, fires, plagues, pandemics, recessions, racism, nativism, classism and housing distress. And in their wake, each generation has rallied to rebuild, remember and reimagine this place for itself.

## Homes of Yesterday



Buffalo-skin lodge, 1800s



Sod homestead, 1860s



Denver's Four Mile House, 1859



Cabin, 1894-1900



Boulder County Poor Farm, late 1800s & early 1900s

*Sketches by Maegan Dormish*

## Dates to Remember

Sept. 17, 1851 – Treaty of Fort Laramie (Horse Creek Treaty)

U.S. treaty commissioners and representatives of the Arapaho, Cheyenne, Sioux, Crow, Assiniboine, Mandan, Hidatsa, and Arikara nations sign an agreement that acknowledges Indian territory in return for allowing safe passage for westward travelers.

1858-1861 – Pike’s Peak Gold Rush

“Gold fever” produces 150,000 ounces of gold in 1861 and 225,000 troy ounces in 1862. This leads Congress to establish the Denver Mint. Cumulative Colorado production by 1865 equals 1.25 million ounces, of which sixty percent is placer gold.

Feb. 18, 1861 – Treaty of Fort Wise

With civil war looming in the East and territorial status pending here in the West, U.S. treaty commissioners negotiate a new treaty with just six Cheyenne and four Arapaho leaders. It reduces by 90 percent the 1851 Treaty of Ft. Laramie-acknowledged lands of the Arapaho and Cheyenne nations and legally confines them to a “reservation” in eastern Colorado.

May 20, 1862 – Homestead Act

Enables any head of a family or person 21 years old or over to acquire up to 160 acres of land from the public domain, with no cost except filing fees. The process: make a claim, reside on the land for five years, build a home, make improvements, farm the land, and be or become a citizen. After six months, an entrant could forego the five-year residency requirement by paying \$1.25 per acre for the land’s patent or title, transferring the property to their private ownership.

Nov. 29, 1864 – Sand Creek Massacre

The 3rd Colorado Cavalry and elements of the 1st Colorado Cavalry, under the command of Col. John Chivington, attack peaceful Cheyenne and Arapaho camps at Sand Creek in Eastern Colorado. A few officers of the 1st Colorado refuse the order to attack and became key witnesses of the ensuing horrors — including the murders of at least 230 Cheyenne and Arapaho elders, women, children and men, some of their bodies mutilated, and the homes and possessions of survivors and victims, alike, plundered and destroyed.

Aug. 1, 1876 – Statehood

Ulysses S. Grant signs a proclamation making Colorado the 38th state in the Union.

Sept. 26, 1884 – Postal Recognition

The U.S. Post Office names this area “Broomfield” after a signature, locust-resistant crop.

June 6, 1961 – Incorporation

Broomfield becomes an official municipal corporation.

Nov. 3, 1998 – Constitutional Amendment

Colorado voters approve Referendum C with a vote of 670,781 to 423,603, amending Article XX of the State Constitution “*concerning the creation of the city and county of Broomfield.*”

Nov. 15, 2001 – Consolidation

Broomfield officially becomes the 64th county and 2nd city & county in Colorado, and the newest county in the United States.

## *Local Perspectives*

It's important to remember that while dates and facts serve as markers of past events, they are not themselves history. People experience life and remember significant events from their lives. People write and interpret history. People ascribe meaning to past events. For that reason, please read and consider the following "testimonies" from real flesh-and-blood people who maintain strong ties to our community today.

- "A View of Consolidation" with Linda Fahrenbruch (p. 16)
- "As Perfect as Men Can Conceive" by David Allison (p. 19)
- "A Question of Homecoming" with Fred Mosqueda (p. 22)
- "Toward a Culture of Belonging" with Carolyn Love (p. 25)

## *Local Perspective*

### “A VIEW OF CONSOLIDATION”

An Aug. 9, 2021 interview with Linda Fahrenbruch

#### **Tell me about your connection to Broomfield.**

Well, I came to Broomfield in 1978. In 1991, I was elected to city council to represent Ward 5 residents and I served for 12 years (from 1991-2003). That was before term limits. I have remained active and involved.

#### **What was your role during Broomfield’s transition from an incorporated city to a consolidated city and county?**

The amendment to the state constitution, Referendum C, that allowed for Broomfield to consolidate into a city and county, passed in 1998.

As a member of city council, I was one of a group of council members, city staff and community volunteers working on the campaign. Councilmember Larry Cooper was sort of the de facto head of the “Yes on C” campaign. We lobbied state legislators to put the referendum on the state ballot for the 1998 election. Because of Broomfield’s location in four counties (Adams, Boulder, Jefferson and Weld), services to the city were fractured and Broomfield residents were not benefitting locally from sales tax revenue in the form of services. For example, before consolidation, Broomfielders had to go to Brighton for Adams County business, Golden for Jeffco business, Greeley for Weld County, and Boulder for Boulder. The Broomfield Police Department (BPD) really had a hard time because they were constantly traveling outside Broomfield to other county seats for police business.

#### **What were some of the challenges you faced in the consolidation process?**

The main challenge was our lack of services and our need to bring services closer to home and control our own tax revenue. We discussed consolidating school districts, too, but that was dropped because of single-subject legislation restrictions [Taxpayer’s Bill of Rights, aka TABOR passed in 1992]. We knew that 15 cities in California had tried to consolidate and failed.

Counties have to build a detention center, which was originally planned to be built north of the Walnut Creek neighborhood, and those residents were very concerned. We held public hearings and just had to take our time to listen to and address their concerns.

Boulder County courts, which we initially thought we would join, were District 18. We ended up joining District 17 in Adams County. Then there was the need for a courthouse and we were also building a new library.



Pictured in this photo are: Bottom row, from left — Tonya Haas, Kathy Brown; Second row — Colleen Stevenson, Kathy Anders, Karen Stuart and Linda Fahrenbruch; Top row — Joan Cox, Roxy Huber and Karen Beye. *Source: Broomfield Enterprise, “Countdown to County” cover, July 25, 2001.*

It really was our chance to reinvent our local government and to try to do things better.

**Why do you think Broomfield's consolidation effort was successful, where so many others failed?**

Leadership was a big part of it. At that time, George DiCiero was city manager, and Charlie Ozaki was assistant city manager. Hank Stovall and Al Jeffries were really helpful in envisioning and reinventing our local government. We had Karen Beye, who had been director of social services for the state, come here to help us design our Health and Human Services Department. Jennifer Hoffman worked on the consolidation of the courts. All these years, I've kept a copy of this Enterprise article, "Countdown to County," about women in leadership in Broomfield at that time. That was a powerhouse group.

The other thing is our sense of community was really strong. It all goes back to community. We were all so fractured from a municipal border standpoint and we were annexing land. We asked ourselves, "How do we strengthen that core feeling?" You have to have people who are willing to fight for change. We were really in the middle of it. We were at the statehouse a lot.

Historically, Broomfield has had a strong core community. Back when Broomfield was first incorporated, guys came back from WWII looking for a place to build a home and those city "founders" took ownership and they worked together. Their wives started FISH. Some of those veterans served on the USS Indianapolis, whose story was made into a movie. We have a memorial to it in the park across from the city offices. Some of those founding families included the Brunners and the Moyers and the Koziseks. It was those veterans who shepherded the community. They hired George [DiCiero], who is the reason we have good water!

And also, I'd say it required foresight. We focused on core facilities, started from scratch, and you figure things out as you go along. I remember our first wedding license, our first marriage certificate. One thing we did that was really smart, I think, was that a county sheriff is normally an elected position, responsible to voters, and doesn't report directly to the county manager. So, to remove a sheriff you have to have a vote of the people. We made a conscious decision to keep that position under the city manager. We also hired our assessor and county clerk instead of making those elected positions.

**What do you see as Broomfield's biggest current challenges?**

Things change and at the same time they haven't. Even back in 2001, affordable housing was an issue, not around consolidation, but just something in the community. That was the beginning of the housing boom, and I kept an Enterprise article about affordable housing from 2001. We have the same issues today.

I know there's fear out there regarding things like homelessness, and the mentality that "If you build it [affordable housing], they will come." This was really prevalent even when I was on council. I see [recent] social media posts and posts on the Broomfield Voice, where some negative comments are made. The thing for me is how important wraparound and supportive services are to help folks get back on their feet.

**How has zoning affected Broomfield's current housing situation?**

There was a definite tendency to zone for large single-family homes. I think it's crucial that we address zoning issues now. Our zoning has been "ca-chunk," where lots are smaller and houses are bigger, but that's not sustainable. And really, homeownership is how Americans get their foot in the door. It creates wealth. So why not consider things like tiny homes on slabs, to go along with wraparound services, combined water and sewer and utilities, and allow a rent-to-own option for people who are experiencing homelessness or housing instability. Some tiny homes are around 300-400 square feet and they offer a new kind of starter home and a sense of ownership, where parents can pass them down to their children. We've seen models in Detroit and other places that have innovative and unique designs. I think we really need to change our zoning to allow for smaller structures and more diversity in product type.

Most importantly, I still believe in the strength of our community, and how, by working together, we can come up with reasonable solutions.

*Linda Fahrenbruch lives in Willow Park and is a member of the Broomfield chapter of 100 Women Who Care. She also serves as one of five commissioners of the newly independent Broomfield Housing Authority.*

## *Local Perspective*

### **“AS PERFECT AS MEN CAN CONCEIVE”**

By David Allison

As World War II ended, Broomfield was a small, rural crossroads community of fewer than 200 souls. In 1955, however, the Broomfield Heights Association — led by a group of white businessmen from Denver — started building a planned suburban community along the Denver-Boulder Turnpike. Like many planned communities in the post-World War II era, Broomfield Heights was marketed to veterans and their families with home loan financing through either the Federal Housing Authority (FHA) or the Veterans Administration (VA). Marketed as “country living” in the “most perfectly planned community in America,” the Turnpike Land Company sought to attract middle- and upper-class Denverites longing to escape the rapidly changing city. An early marketing video from this era titled, “Birth of a City,” solemnly intoned that Broomfield was destined to become a city that was, “as perfect as men can conceive.”



As Broomfield Heights grew to a population of nearly 6,000, evidence from editorials and articles in the *Broomfield Star-Builder* from 1960-1961 show that Broomfield residents fiercely debated the question of whether Broomfield should incorporate as a city or not. Broomfield had undergone significant change in a very short time. The first vote for incorporation as a city came in February of 1960 and failed by a scant three votes. The anti-incorporation faction was mostly opposed to the higher taxes that would ensue and argued that the town should be larger and have more businesses locally before it incorporated. One resident on the “con” side of the debate claimed that he thought that incorporation was a good idea, but that the time wasn’t right, so he urged his fellow citizens to vote the issue down.

Similarly, other north Denver suburbs debated incorporation and trajectory for development during the 1950s and ’60s. With disagreements over a range of issues, including water rights, annexations and commercial development opportunities, citizens in these towns developed their own unique identity and approach to city planning. Northglenn, which had been pinched by annexations initiated by neighboring Thornton and Westminster, positioned itself as a family-oriented, low-cost suburb with an anchor commercial center at the mall off the I-25 exit. Broomfield became known for its central location between Boulder and Denver and for its nostalgic, small-town feel.

Advocates for incorporation in Broomfield trumpeted the additional services that could be provided by an incorporated city. From the status afforded by incorporation to the services and infrastructure that would attract new business development, the pro-incorporation arguments were much more extensive. A letter to the editor from the “pro” side of the debate spoke to the importance of having resources and



support for young people by providing a library, recreation facilities, and streets safeguarded by a police department.

On June 6, 1961, the vote came up again to incorporate. This time the pro-incorporation faction rallied support from the Jaycees civic group and also flooded the *Broomfield Star-Builder* with editorials and pleas to support the formation of Broomfield as a city. In another close tally, the motion to incorporate passed by only 23 votes and Broomfield began on its current path. After incorporation succeeded, the *Broomfield Star-Builder* headline read in bold type, “Incorporation Wins!” The victory was not without controversy, as opponents questioned the election results and complained that some ballots were improperly marked.

Despite these objections, the citizens of Broomfield quickly began to view themselves as a growing, thriving community — one that according to the 1960 census boasted the third-highest birth rate in the state and an even split between people aged 19 and older and children under the age of 19. A June 8, 1961, *Star-Builder* editorial perhaps said it best, “original Broomfield and Broomfield Heights...are one community, a thriving, happy, busy neighborly community of homes and vigorous young families. We like the census profile of our town. It sounds like just about the ideal place to live anywhere in the state of Colorado. But we already knew that, didn’t we?”

However, this seeming unity and ideal setting came at the cost of diversity and on the coattails of housing discrimination. The opportunity to buy a home in Broomfield Heights was not open to all people. During the 1950s, as institutional racism gripped American society, most Black individuals and families could not get an FHA loan. By 1959, less than 2 percent of new FHA-financed housing was available for Black families. Moreover, although housing discrimination was no longer baked into laws by the mid-1950s, the ongoing impact of redlining in Denver-area neighborhoods effectively prevented Black people from owning homes in suburban areas. Redlining was the practice of designating certain neighborhoods (with primarily minority-owned homes) more high-risk for offering loans than other neighborhoods. A 1962 document from the Broomfield Chamber of Commerce titled, “Facts about Broomfield,” lists population statistics for the town. A note underneath the statistics reads, “percentage of population that is native white — 100%.”

As the community debated, some of those opposed to incorporation apparently used the threat of selling their homes to Black people as a way to intimidate pro-incorporation advocates. Broomfield Heights resident Marion Finn wrote in a Jan. 18, 1962, letter to the editor of the *Broomfield Star-Builder*, “what happened to your...columnist who wrote about the ‘lady’ who called her neighbors to tell them how to vote [on the issue of Broomfield’s incorporation as a city] (if they did not vote for incorporation she would sell to colored people).”

In 1965 — just three years later — as the Civil Rights Movement swept through the nation, an April 29 *Broomfield Star-Builder* editorial shared that a group of ministers in town had asked their parishioners what they would do if a home in Broomfield were sold to “a member of a minority race.” The description of the resulting fear and discontent from the congregants, speaks to Broomfield’s monolithic ethnic makeup and racial discontent at the time.

Broomfield continued on a demographically similar trajectory through the 1970s and '80s, but slowly became more diverse due to the arrival of immigrants from Southeast Asia, as well as Asian-Americans and a growing Latinx population. These decades also saw zoning and affordable housing become difficult issues for the growing city to negotiate. As Broomfield experienced a surge in population growth in the 1990s, city leaders began to notice the difficulty of existing smack in the middle of four separate counties. Leading to the creation of the youngest county in the nation in 2001, Broomfield's rise as a distinctive City and County revealed its ambitions and position as a burgeoning north-Denver suburb.

Today Broomfield seeks to be a welcoming, inclusive place for all people. We must change our definition of what it means to be, "as perfect as [we] can conceive" to uphold values of community connectivity, diversity and a dedication to social justice through treating people with dignity, respect and equity. While the history of Broomfield still echoes with racism and injustice, it is important for us to carve out a new route forward into a more equitable future.

*David Allison is the museum coordinator for the City and County of Broomfield. He edited and contributed to the book *Controversial Monuments and Memorials: A Guide for Community Leaders*, published by Rowman & Littlefield in 2018.*

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## *Local Perspective*

### **“HOMECOMING”**

A compilation of 2019-2021 conversations with Fred Mosqueda

#### **What is the proper way to refer to your people?**

Just use Hinono'eiteen, which is “Arapaho Tribe.” That covers both the Southern and Northern Arapaho.

#### **What do you call this part of Colorado’s Front Range?**

The Northern Arapaho did a map project in which they recognized Arapaho names for places in Colorado. Boulder is Héétohbíí3oonóó’ or “Where it is steep”, and the Boulder area, including Broomfield, is Híí3einóón nít-bíí3ihí-3i’ hoh’éni’ or “Buffaloes where they graze on the mountain.” But really, it’s “home.”

When we lived in Colorado for many generations, we camped all along the Front Range, from Fort Collins to Colorado Springs. Arapahos often dispersed into smaller bands to make it easier for their horses to find forage, especially in the winter. That way each group would have fewer mouths to feed. A lot of times small family bands joined together to visit and members of different bands would get married. The Cheyennes are our allies. The U.S. government even put us together down here in Oklahoma on the reservation, but we are two different people with unique languages and cultures.

#### **Who are some Arapaho people Broomfield readers should know about?**

Hóuusóó (Little Raven or Young Crow) was not a chief but was a respected Water Sprinkling Old Man of the Arapaho. He was an advisor to the chiefs and officiated all ceremonies for the tribe. He was the last to be called a priest and was also the leader of the Wooxu’ei3i or Ugly Faces, which was the largest band of Southern Arapaho. When all the Plains tribes came together to sign the 1851 Treaty of Ft. Laramie, the U.S. government wanted all the tribes to name one head chief in charge of each tribe. No such individual existed, as all chiefs were equal, but the Indian agent picked Hóuusóó as head chief, so he signed all the treaties for the Southern Arapaho from 1851 to 1867.

Hóuusóó led the largest camp of the Ugly Faces. They wintered at the confluence of Cherry Creek and the South Platte, which is now downtown Denver. Niwothi (Left Hand) was a chief within the Ugly Faces, and his family band wintered in the Boulder area, near Valmont Butte. Another Ugly Faces family band, under the leadership of Hoxei Kookuteeneiht (Spotted Wolf), could have wintered in the Broomfield area. His great-grandson is alive today, and is a Marine Corps veteran and also our oldest Arapaho chief in Oklahoma. And Rory Little Raven is my neighbor.

#### **How is it that you have come to help tell the story of the Sand Creek Massacre?**

Well, back in the ‘90s, there was research done on the site and the tribes got involved. And the U.S. gov-



ernment. When I was initially asked to serve as Sand Creek representative, I said “No,” because we Arapahos don’t do anything without our wife or sister or mother, and my mother told me, “We are Arapahos. Let them lie.” Meaning the victims of the massacre, let them rest and don’t bring up the terrible things that happened to them. But then our lieutenant governor came to me, and said, “They are leaving out a lot of things. Could we appoint you to go and see what they’re doing?” More than 50 Arapahos were with Niwothi there, peacefully camped near the larger Cheyenne camps, on Nov. 29, 1864. Only a handful of Arapahos survived the soldiers’ attack.

We tell those stories. My friend Henry Littlebird tells about Tom Whiteshirt, a little Arapaho boy who soldiers found hiding inside a camp stove after the massacre. John Antonelli and his mother, Sandy, tell the story of Jabene, a young girl who helped her 4-year-old little brother, Mixed Hair, escape. We still have one elder, Eldridge Poisal, who is the descendant of Left Hand’s sister Mahom (Snake Woman) and John Poisal, a white trader. The Poisals are a huge family today.

Until [Gov. Jared] Polis officially rescinded it on Aug. 17, 2021, that second [1864] proclamation of [Colorado territorial governor] John Evans was still on the books. You could still have used it to legally justify killing an Indian in Colorado.

For many years now, other [Native] representatives and I have been meeting with leaders in Colorado. In Boulder, Estes Park, Colorado Springs, Broomfield, Longmont, to re-establish connections with the land, raise awareness about our full history, and build new partnerships. A lot of our stories are still tied to Colorado because our ancestors are buried there. We have songs for everything, too, and we put them in our language.

We did not come to Oklahoma by choice. It’s important to have our elders visit Colorado and sit and listen and pray, because when they come back to Oklahoma they can tell our people. If you really think about it, it’s bringing them home when they go to the Front Range. That’s the way we feel as Arapahos when we get there. It’s a good thing, because people see us, and even though we wear blue jeans and boots, we’re still going to speak the same language that was spoken there in the 1800s. We still sing the same songs that were sung back then, in the same language. It’s a healing process.

*Fred Mosqueda serves as the Sand Creek Massacre Representative for the Southern Arapaho people. Fred and I met in 2019 during Boulder’s Indigenous Peoples’ Day celebration. He lives with his family in Geary, Okla.*



Images from the October 11, 2023 Soil Ceremony between elders from the Cheyenne and Arapaho Tribes from Concho, Oklahoma, and representatives from the City and County of Broomfield and the Broomfield Historical Society. Broomfield advocates hope to have established a formal Sister Cities relationship with the Cheyenne and Arapaho Tribes of Oklahoma within the next year or so.

## *Local Perspective*

### **TOWARD A CULTURE OF BELONGING**

An Aug. 23, 2021 Interview  
with Carolyn Love

#### **How long have you lived in Broomfield and what brought you here?**

If you've ever seen the *Green Acres* TV show — it's where this man brought his wife out of city life and brought her to the country — that was my husband, David, and me. I had lived in Aurora, where I experienced an active, vibrant, diverse community, and then I moved here to Broomfield in 1984. Flatirons Mall didn't exist, Target didn't exist. That whole Westminster corridor and movie theaters didn't exist. I was the typical city girl, enjoying what Aurora and Denver had to offer. David enjoyed the slower pace.



Carolyn Love is pictured second from left.

He worked in the lab at IBM in Niwot, and we were looking for homes in Niwot and Gunbarrel, but that area around Boulder priced so many people out of the market. David had lived in Broomfield already for a long time, so when we got married, we decided to rent his Westlake house, and we bought and moved into a house in Lac Amora. Our daughter is married and lives in Denver, and we have three granddaughters.

He worked in the lab at IBM in Niwot, and we were looking for homes in Niwot and Gunbarrel, but that area around Boulder priced so many people out of the market. David had lived in Broomfield already for a long time, so when we got married, we decided to rent his Westlake house, and we bought and moved into a house in Lac Amora. Our daughter is married and lives in Denver, and we have three granddaughters.

David passed away in 2010. When he became ill, we started going to Broomfield United Methodist Church, where [Pastor] Ken Brown and his family were. Ken was the reason why I started going to BUMC. We had been going to church in Denver, because African American culture is very important to me, but after David was diagnosed, a friend who visited BUMC told us about Ken. David and Ken hit it off instantly. We got to know Ken really well. He's at Trinity United Methodist Church in downtown Denver now.

I'm originally from Gary, Indiana. I got my undergraduate degree in Terre Haute. From my perspective, Indiana is geographically mislocated — it belongs next to Mississippi in its politics and ideology. After I graduated, I stayed in Gary for one more year to vote for Richard Gordon Hatcher, the first African-American mayor of Gary. This was the era of African Americans moving into municipal leadership in major cities across the United States. There was also Mayor Stokes in Detroit and Mayor Maynard Jackson in Atlanta.

We had a real culture of belonging in Gary. I'm very proud that I was born and raised there. We had a pure water system, a strong educational system and a good community. When drugs entered the community, I saw the change. A high school colleague of mine was found behind a building and had overdosed. That wasn't him. I know that that was not who he was. When I saw that happening, I wanted to leave. I remember it so distinctly. I remember being in my mom's bedroom, and I said to her, "I want to leave." She said, "Well, you have an uncle in Denver, why don't you go see what's there?" And I said, "Okay, I'll run out there for a minute, but I'll be right back." That minute has lasted nearly 50 years.

I came to Colorado in 1972, in May. I really liked the outdoors, and I found a job and the rest was history. I've lived in Northeast Denver, Park Hill, Capitol Hill, in Aurora, and now in Broomfield.

**What's it been like for you to live in Broomfield and try to find work here?**

Broomfield sees itself as this hometown, folksy community. From my perspective, it's only hometown and folksy if you fit their demographic. And I didn't. When I moved here to Broomfield in 1984, I had worked in banking for 10 years and for the state of Colorado for four years. Additionally, I worked for the City of Gary while in Indiana. So I came into this community with some skill sets, but there was no employment here for me. From a cultural perspective, it was an all-white community, with minimal places to shop, recreate and gather as a community. So I couldn't connect, and I didn't fit in in Broomfield.

I don't know if we're taking an honest look at Broomfield. It is a really nice community. It's a caring community. However, we have blinders on in terms of some of the challenges in this community. Drug addiction, homelessness, poverty exists in Broomfield. While not to the extent of larger communities, the fact that these and other issues exist is problematic. From an economic perspective, working in Denver made sense because more job opportunities, at a higher salary, existed. I chose to maintain a social life in Denver because there are vibrant diverse communities to experience and enjoy. There are several cultural amenities to experience. I am able to do work in Denver that is meaningful, relevant and personally gratifying.

**What would you like to share about your work?**

I'm an affiliate faculty member in the Master's in Nonprofit Management program at Regis University. The classes I've taught are "Leading From Within," "Governance and Organizational Leadership" and "Social Justice in the NonProfit Sector." As an independent consultant, the focus of my training is working with organizations interested in creating cultures of belonging and expanding the circle of human concern. These concepts originate from John A. Powell [lowercase intentional], director of the Othering and Belonging Institute in California.

In 2004, I founded Kebaya Consulting, which focuses on "next-level leadership and creating inclusive work cultures." "Kebaya" is a West African term that means "leadership." I consult with nonprofit organizations, foundations, municipalities and the private sector around organizational change and do training and coaching in the areas of equity, diversity, inclusion and creating a culture of belonging.

I was in the private sector for a number of years, and went through several training programs, and what I found to be true is you go to these training classes and come back and try to implement what you learned, but all you have is the academic knowledge. And you can't translate it to the real world. So I went to the Coaches Training Institute [now Co-Active Training Institute], to learn how to take training from theory to action.

I also have a Ph.D. in leadership and change from Antioch University in Ohio.

**Why did you choose that sort of work?**

After experiencing white flight in my Gary, Indiana, neighborhood, I struggled to understand racism. At age 15, I said I wanted to end racism in my lifetime.

My client list includes the City & County of Denver, the City of Boulder, Colorado Housing and Finance Authority, The Denver Foundation, and the Colorado Health Foundation. My work centers on using an equity mindset to create change that embraces the humanity of the people involved. When working with municipalities, I have facilitated meetings where well-intentioned people wrestled with the difficult issues, like equitable procurement practices and affordable housing.

Finally, through a colleague I knew who raises awareness about World War II Japanese internment camps like [Camp Amache](#) [in Eastern Colorado], I went to [former Broomfield City Manager] Charles Ozaki, and I said to him, "I do so much work in Denver. I really want to do some work here in the community. I'm tired of hitting the Boulder Turnpike. One of my largest clients is the City and County of Denver, and I want to cultivate relationships in Broomfield. I'm aging, and I have a lot of gifts to give, and I really want to connect with this community."

When meeting with Charles I mentioned that, "I do a lot of facilitation work, but nothing's available here." He suggested I do some volunteer work and apply to serve on a commission. And I was interested in seeing what that would be like. Now I serve on the Broomfield Library board.

**What title do you like to go by?**

When I started my doctoral program, I got six months into it, and David was diagnosed with a terminal illness. So while I worked on my Ph.D., I was taking care of David. He died while I was writing my final concept paper. I love to go by "Dr. Carolyn," but in certain environments, to connect human to human I just go by "Carolyn." But the other thing is when people say "Dr. Love," they want to romanticize it and sexualize it. I worked very hard for my degree. I took care of my husband and cleaned him up when he got sick, while getting a Ph.D. I'm not going to let you denigrate my name.

**What might help your fellow Broomfielders understand what your experience of Broomfield has been like?**

To me, the story is the fact that there were only a handful of other [African-American] families in Broomfield, including the Howells, the Stoudemires and the Jacksons.

I know my daughter had a poor experience at BHMS in the '80s. The students were cruel. People didn't know how to embrace different cultures. So when she first started going there, people wouldn't sit with



her at the cafeteria. It was hard to make friends. She didn't get asked to dance at school dances. Over time she did form some relationships with other students, primarily through sports, but it was more exclusionary than inclusive.

I know people say, "Oh, at that age, it's difficult for all kids to make friends." That's one way to look at it, but the other is how do you understand and embrace diversity and how do you welcome someone who is different from you? It was from the teachers on down. For me, it just was not welcoming. I think people thought that they were, but they were not.

I remember there was this anti-smoking poster at school that displayed an African-American female smoking a cigarette. It did what a poster should do. But this school is 99.9% white and you're going to put up a poster of a black girl smoking a cigarette to discourage people from smoking? What are the other messages being communicated there? I talked to the principal and to his credit, he took it down. I know it wasn't the intent, but when you only have a few black students in a class, then you're subtly conditioning those kids not to be that or to look down on that. We decided our daughter would not attend Broomfield High School. She went to Manual High School [in Denver] instead.

#### **How would you describe Broomfield to a friend from outside the area?**

Broomfield really is a good community. It has a good community ethos of wanting to have a culturally rich and vibrant community. I would also say, it's a community that's in denial. And it may be headed toward a perfect storm without realizing it.

#### **How do we create a culture of belonging in Broomfield?**

As Broomfield continues to grow, it will change not only racially and ethnically but socially and economically as well. We are separating ourselves by class and being protective of our space. We don't want to let those people in because we think they will bring down property value or alter our quality of life. Broomfield residents may be slow to realize that problems exist here like they exist in other communities. Women and children are most likely being abused in Anthem. Abuse, drugs, poverty are social ailments that flow through all communities, not just low-income communities. We've forgotten when Doug French killed his mother. It is part of our history. We have "well-to-do" kids right now at BUMC's lunch program who are talking about killing themselves. These kids are in need, too. How do we create a beloved community? It's a work in progress. It's listening with a compassionate ear to different vantage points to gain an understanding of another person's lived experience. It's expanding our social safety net and acknowledging that we already have a strained social safety net...but we must move forward.

There are middle-class folks that can't afford a house in Broomfield. David had two Master's degrees and I had my degrees, but Broomfield is an expensive place to live. It's not only low-income people that need affordable housing. What's been missing is looking at the public policies that are put in place that prevent people from being able to afford a house in Broomfield. Have we thought through long-term strategies and their implications? Boulder looks like Boulder because of how it structured its policies

over 20 years ago. And Louisville, Superior and Lafayette look like they do in part because of the “No-Growth” [policies] of the ‘70s. That laid the groundwork for everything else we’ve seen and we need to be clear about how we got to where we are. We have got to see that we are all interconnected communities. I hear people say, “We’re not like Denver.” Oh yes, you are. Broomfield is just like Denver. We got a little more sophisticated, but there is tremendous need in Broomfield.

**What are your thoughts in regard to the Broomfield Solidarity Walk from June 2020?**

I’m going to take it out of the [Black Lives Matter] movement piece and use a broader lens. What happened to Mr. [George] Floyd was not new. This has been happening to black men and women since 1619. It was just that we have gotten so arrogant now that we put it on TV in plain view. So white people were like “Oh my God! This is really happening?” I sat and watched it in horror and I cried. But why is it that white people are surprised about this? Why didn’t you know that this is going on? We’ve been telling you this for decades and you have not listened. It took someone dying for you to listen. If we didn’t have a video camera you wouldn’t listen or see. Like with Breonna Taylor [in Louisville, Ky.] We are at a critical point as a society and as a community. What will be our legacy and how will the next generation talk about us and the work we did to create a civil society 50 years from now?

I think Black Lives Matter is a wonderful movement, but what is more important to me is how do we advance legislation and policies that better serve the public? What can we do to prevent this from happening again? It’s not an anti-police statement, but it’s how do we hold people accountable when they do something wrong?


**In your opinion, to echo Dr. Martin Luther King, Jr.’s “I Have a Dream Speech,” what would the “New Broomfield” look like?**

I think Dr. King’s “I Have a Dream” speech is a good one, and I encourage everyone to listen to the first part of the speech. I encourage you to read his book *Where Do We Go From Here?* Because that’s one of the essential questions for today. John A. Powell (sic) is doing some magnificent work around othering and belonging. His position is “othering” people who are different from you prevents us from being in meaningful relationships with one another. It’s difficult to create a culture of belonging when some are excluded from the circle of human concern.

How do we engage in conversations around public policy where we can shift our perspective of what we want our community to look like? I recommend that people first of all get in touch with who they are and what their belief systems are, what do you believe to be true? Read works from not just the African-American community, but the Indigenous communities and Latinx communities. Start reading and understanding the vantage point of different people. Educate yourself, whether you agree or not. Let’s establish a common base of knowledge of how to talk about these challenging issues.


We need to have people with lived experience at the table so they can share with us. So we can co-create something that’s going to be beneficial to them and to us as a community. How do we shift our mindset from “I live here in this covenant-controlled community, therefore I’m not touched by that” to “Yes you are, ‘I am because you are...Ubuntu?’” I’m clear about that. If there’s a child at A Precious Child who

is struggling, I need to help them because that child's life is going to impact my life and your life somehow. They may become a doctor and find a cure for some illness I have down the road. Or they may become a nonprofit leader that changes the world based on their experience. We are all connected and we cannot deny that fact.



“...That dream  
Shall have a name  
After all,  
And it will not be vengeful  
But wealthy with love  
And compassion  
And knowledge.  
And it will rise  
In this heart  
Which is our America.”

Simon J. Ortiz, *from Sand Creek*



For a free, digital version of this booklet go to:  
<https://everydayepics.com/broomfield-yesterday>.

Several printed copies are available for checkout at Broomfield's  
Mamie Doud Eisenhower Public Library.

# FURTHER RESOURCES

## Pronunciations

Beye — BUY

Brunner — BREW-ner

Fahrenbruch — FAIR-un-brook

Granada — gruh-NAY-duh

Hinono'eiteen — hi-NUH-nuh-ay-teen

Hóuusóó — HO-oosoo

Hoxei Kookuteeneiht — HO-chay koo-ku-TEEN-it

Mahom — Mah-HOME

Mosqueda — Mus-QUEE-duh

Niwothi — ni-WOTH-ee

Núu-ci — NEW-chee

Soule — SOLE

Tsitsistas — sit-SIS-tus, also, phonetically spelled “Tsétséhéstáhese”

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## Books and Links

*A Misplaced Massacre: Struggling Over the Memory of Sand Creek*, by Ari Kelman

*An Indigenous Peoples' History of the United States*, by Roxanne Dunbar-Ortiz

*Birth of a City — 1950s American History* (YouTube, Nov. 8, 2013), Charlie Dean Archives

*Colorado Experience: Sand Creek Massacre* (YouTube, Nov. 28, 2014), Rocky Mountain PBS

*Denver from the Bottom Up: A People's History of Early Colorado*, by Phil H. Goodstein

*From Sand Creek* by Simon Ortiz

*One Book One Broomfield* Author Talk with Margaret Coel (YouTube, Dec. 8, 2014), The Broomfield Channel

*Only the Earth and the Mountains* Documentary Film Screening and Panel Discussion (Insight Series, Dec. 1, 2021), presented by Creative Broomfield, the City and County of Broomfield Open Space and Trails and the Broomfield Open Space Foundation

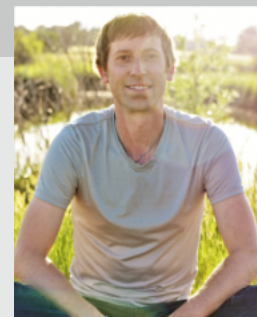
The Sand Creek Massacre database (KCLoneWolf.com) compiled by Kevin I. Cahill

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*Broomfield Yesterday* explores often-untold chapters of our collective past, from the displacement of Native peoples to the U.S. settlement-development of our area up to the present. It is designed to aid teachers and students in Broomfield classrooms, as well as area residents, seeking a more complete understanding of local history.



**MARRTON DORMISH** is a fourth-generation Coloradan who serves Broomfield and the North Denver Metro area as a minister, advocate and writer. Among other things, he helps catalyze local housing stability efforts and helps facilitate the budding Sister Cities partnership between Broomfield and the Cheyenne and Arapaho Tribes, headquartered in Concho, Okla.



Kamla Miller Photography